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Sir Ian Fraser, chairman of the executive council of St. Dunstan's, who was blinded in the Great War, recently met three South African Non-European soldiers who were blinded in the last war. They were (seated, left to right) Sekoale Khiba, of Mount Fletcher, who lost his sight at an explosion of bombs in an ammunition dump, David Simmers, who was accompanied by his wife (extreme left), and David Cebisa, of Lichtenburg district, who lost his sight at Tobruk. Standing is their teacher in basket work, Gabriel Mphemyeke, of the St. Dunstan's Cottage at Ezenzeleni, Roodepoort, directed by the Rev. A. W. Blaxall.

CHURCHILL APPEALS FOR FRATERNAL ASSOCIATION OF ENGLISH-SPEAKING PEOPLES

Mr. Winston Churchill, Britain's Prime Minister during the war, speaking at Westminster College in the United States, said that neither sure prevention of war, nor the continuous rise of world organisation, would be gained without what he had called "the fraternal association of the English-speaking people." This meant the special relationship between the British Commonwealth and Empire and the United States.

"Nobody knows," he said, "what Soviet Russia and its Communist international organisation intend to do in the immediate future or what are the limits, if any, to their expansive and proselytising tendencies."

Fraternal association requires not only growing friendship and mutual understanding between us, but also the continuance of our military advisers, leading to a common study of potential dangers similar to that of the change of officers and cadets at colleges.

It should carry with it continuance of present facilities for mutual security by the joint use of all naval and air force bases and the possession of either country all over the world. This would perhaps double the mobility of the American Navy and Air Force. It would greatly expand that of the British Empire Forces and it might well lead, and as the world calms down, to important financial savings."

Mr. Churchill suggested that "eventually there may come a principle of common citizenship, but that we may be content to leave to destiny, whose outstretched arm so many of us can clearly see."

EXPANSIVE SOVIET TENDENCIES

Declaring that "a shadow hangs over the world," he added: "Nobody knows what Soviet Russia and its Communist international organisations intend to do in the immediate future or what are the limits, if any, to their expansive and proselytising tendencies."

Mr. Churchill proposed immediately equipping UNO with an international armed force. "On such a matter we can only go step by step, but we must begin now. I propose that each of the Powers should be invited to dedicate a certain number of air squadrons to the service of the world organisation."

War Memorial Conference

NON-EUROPEAN HEALTH NEEDS STRESSED

CAPE TOWN, Tuesday. With the passing of a resolution at a conference in the Cathedral Hall on Tuesday, South Africa's National War Memorial Health Foundation officially came into being.

Originated by the men of the Union's fighting forces, the purpose of this "living memorial" is to promote the good health of all sections of the people of the Union, with special regard to the non-Europeans. The particular field in which it is intended the memorial will make its contribution is that of promotive health services.

The conference to launch the foundation was opened by the Minister of Health, Dr. Gluckman. He said the purpose of the conference was "to ensure that the vision of the men who fought for us shall find lasting and fitting realisation in a Foundation that will at all times pursue unfettered the quest of scientific truth, to speak freely its mind, and to keep alive the spirit of reform."

AWAKENING CONSCIENCE
"Fundamentally this conference is as indicative as it is widely representative of the forces which are stirring deeply in our national consciousness, which are awakening our national conscience, and which are impelling our national endeavour.

"It is our duty to develop, in peace as we did in war, the great potential resources of our land and of its peoples, so that we may match our needs and enable us to build anew many of the foundations of our national life.

"And, indeed, the words post-war reconstruction are to-day on the lips of public administrators and private citizen alike."

THE ORIGIN
An account of the origin of the idea of a living national war memorial and of the enthusiastic response to it in the Forces, was given by Lieut-Colonel the Rev. C. H. S. Runge. Colonel Runge said

KILLED IN TRAM ACCIDENT

One African was killed, and 40 people were treated in hospital for minor cuts, bruises and concussion as a result of a tram conveying Africans from work to their homes leaving the rails and toppling over on Monday night at Brixton, Johannesburg.

It seems that the conductor was collecting fares on the crowded top deck when an African on a front seat jumped up as the conductor approached. Ignoring the conductor's request for his fare, the African ran down the front stairway and tried to brush past the driver, who stood back and told him to get out by the proper exit at the rear end of the tram.

At this the African pulled a coiled belt with a heavy iron buckle from a jacket pocket and struck the driver on the head.

Dazed by the heavy blow, the driver suffered a momentary blackout and for a second or two the tram was out of control.

TERRIFIC CRASH

Gathering momentum, in spite of the applied brakes, the tram half took the second turn, into Collins Street. There it left the track and, after ploughing through the asphalt road for a few yards, slowly canted over and fell with a terrific crash across the road and pavement.

At the corner is a short steel traffic one-way signpost. As the tram toppled over the top of the post pierced the left side under one of the front lower deck windows and, striking the head of one of the passengers killed him instantly and sheared off the arm of another passenger near the shoulder.

in the large scheme before the conference."

He appealed for the acceptance of the scheme and for whole-hearted financial support by the people of the Union.

After discussion in the course of which representatives of various organisations and others gave their views on the proposed constitution of the foundation, the resolution was passed amid enthusiastic applause.

Naturally Good



SPRINGBOK CIGARETTES THE SPORTSMAN'S CHOICE

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THE BANTU WORLD SATURDAY MARCH, 9 1946.

Bana ba ea Kae?

Bana ba kajeno—bashemane le basetsana—ke sechaba sa ka moso. Rona banna le basadi ba kajeno re sechaba sa kajeno, empa re tsamaea tseleng e eang lebitleng. Go rialo ke gore nako tsa rona dia feta, go tla tsa ba na bao re ba tsuetseng. Juale potso ke ena: Na bana bana re ntle re ba ruta gore e tle ebe banna le basadi ba ka tlotlang le go phagamisa lebitso la sechaba sa rona? Kamoo taba di tsamaeang kateng, go bonagala eka ga re ba ruti ntho tseo ka tsona ba ka kgonang go aga sechaba sena.

Mehlang ea bo ntata' rona, bana ua ne ba ruta senna le sadi. Banna ba ne ba ruta bashemane melao ea senna le gore monna o tsuanetse go itshuara juang. Basadi ba ne ba ruta basetsana melao ea sesadi le gore mosadi o tsuanetse go itshuara j.a.g. Batho ba kgale ba ne ba tseba gore tshuanelo ea bona ke go fiela tsela ele gore banna le basadi ba ka moso ba tle ba kgone go tsamaea monateng. Rona re eising kajeno? Re tlogela bana ba iketsetsa ntho tseo ba di ratang; ba e nna juale, ba kgoga dipeipi le disekrete. Re ba tlogela ba bapala ditaise, ba hlabana ka dithipa. Re tlogela bashemane ba senya basetsana, gomme ba re bontshe mohlolo oa nguana ga tsuala nguana.

Bana ba kajeno, ka baka la go hloka thuto ea lapeng, ga ba tsebe ga ele tshuanelo ea bona go h'ompha batho ba bagolo, ga ba tsebe ga ele tshuanelo ea bona go h'ompha malapa le bana ba banna ba bang. Gape ga ba na h'ompho go batsoadi ba bona. Bophelo ba mofuta ona bo isa kae—polokezong kapa time-long? Ga go motho ea ka phegang gore ga taba di eme ka sebopeho sena, bashemane le basetsana bao e tla ba banna le basadi ba ka moso, ba ke ke ba aga sechaba sena.

Bana ba rona ba tsamaea go dimo ga legaga la timelo; ba gapiile ke secha gomme se tla ba dipela ka legageng la lefu. Ga ba batle go laolola ka melao ea Se-Afrika ebile ga ba rate go tsamaea ka melao ea Sekgoba. Ba timetsoa ke thuto e nyenyane eo ba nang le eona. Ga ba tsebe ga mathomo a bohalele ele go boifa Modimo. Ga ba tsebe ga bona ba nnete e'e go ihlompha le go h'ompha bao u agelaneng le bona.

Molato ke oa mang? Ke oa bana kapa oa batsoadi? Mang le mang ea tsebang bophelo ba Ba-Afrika ba kajeno, o tla dumellana le rona ga rere molato ke oa batsoadi, gobane ga ba na molao ka malapeng a bona. Ba-Afrika a re ageng sechaba seo bana ba sona e tla ba lesedi la tselopele, eseng lefifi le se golang morago. Sechaba sena motho oa kago ea sona o tshuaretse go ba ka malapeng. Go rialo ke gore batsoadi ba bana ba tshuaretse go ba godisa ka tshuanelo katlase ga molao, le go ba kgalemela ga ba etsa ntho tse kgopo. Rea pheta rere bana ba sechaba sena ba tsamaea tseleng e eang timeleng gomme ke tshuanelo gore ba kgalemeloe. Rere go bona, bana le ea kae? Tsela eo le tsamaeang e tla time-tsa 'chaba sena.

Tsa Ficksburg

(Ke Simon Segele)

Khele! rona re jele Kresemes e bohloko mona Ficksburg, ho no ho se letho leo re ithabisang ka lona. Bo-me le Bo-ntate ba Ficksburg ba ne ba lutse matsaolong ka baka la botsotsi empa taba e mohlolo, le bo-tsotsi ba sa tseoe motseng ona. Kannete ke 'nete ha Mosotho are "Bitso lebe ke seromo."

Khele! Re bone mohlolo motseng oa heso oa Ficksburg, mohlolo o kopaneng le mahlomola, ka la li 15 Phere-kong selemong sa 1946. Re bone Kereke e kholo ea Roma e cha, kannete le tsoa a ba a chella ka hare, che ho seng ke Altere feela. Ka 'nete ke mahlomola feela a hlalatseng mots'e oa heso oa Ficksburg. Che leha ho le joalo re fumane matseliso a maholo a pula, le metsi re ne se re a fumana Mengaung ka baka la komello.

Ka 'nete mona ke bua taba ena ka Mesoabi a maholo ke ntle ke h'ompha monghali Phafa, ke bua tjena ke utloa ha are batho ba beha matichere molato, ba re a nou joala empa matichere a se na molato. Joale kea bina phafa ke re—Hoo! litaba tsa le-ete mofila ho rongoang Moprofeta Isiah hore a eo bolella baprofeta hore ha ba profete 'nete, le uena kajeno ke utloa u emela masupatsela a bana ba rona ha u bue 'nete che e seng joalo nate phafa ke ts'omo ka matheho.

TSE QOQOANG KE "PHAFA"

E ntle e tsoelapele tseko legotleng la Masterata, moo "Phafa" ea qositsong ke babelaeidi ba banga ta, a tsekisoang bakeng sa mango-lo a gage, mogo le nto ea ea gage a e loanang mehla ena ea Modimo le bathonyana bana bao a sa utloisising mesebetsi ea bona. Vekeng ena, "Phafa" o sa ntle a arabana le eena Morena Pasa; me go utloagala gore bopaking ba gage, "Phafa" o tla kopa Maserata le legotla gore go bitsoe bo "Mo supa-Tsela," ka bo "Pudi-ea-Tsela," bo "Kgongoana," bo "Pene-le-Enke," le ba bang juale gore ba tlo paka 'nete e boleloang ke eena "Phafa".

Batseki ba bang ba loants'ang "Phafa" ke bo moneri Kompese, mofumagadi Tihalo, Marena Juale, Borena, Matekoane, Chelete, Lerato, Bonyaisi, Bophoofo, Bo, OI jualo-jualo. Batho bana kaofeia ba batla gore "Phafa" a isoe teronkong kapa gona teng lebiteng!

Kgotleng La Masterata.

Maserata: "Maobane u re boleleise gore uena u motho ea moemo; u motlusi oa sechaba sa Ba-Afrika, ga ke re go juale na?"

Pasa: "Ee, morena'ka, eo ke 'nete e tsejuang ke mang le mang ga e se eena feela motlonyana enoa gothoeng ke 'Phafa'. Ga e le 'nete, sechaba sa Ba-Afrika se ne se ke ke sa tsoelapele ga ke ne ke se teng. Ke bona kajeno se e-na le banlaefi, bagoebi le baruti. Ke 'na nomo ea se neileng bagoebi; ditichere le baruti. Ke 'na motho ea buiseng sechaba sena mahio; ke 'na ea..."

Phafa: "Hei, sepotane tooe, koala mo'omo oo oa gago. U re ke uena ea se neileng banlaefi le batapele ba kang baruti, ditichere le banlaefi?"

Maserata: "Che, bo, mor'a Phata, u seke oa kena motho ka ganong, mo tlogele a bue, u tla ruoa sa gago seoaka sa boikarabelo."

Phafa: "Morena kea utloa, empa ke sitoa go koala molomo oaka bakeng sa polelo tsa maaka tse kang tsena re di utloileng ka monnana enoa, Pasa. Gase 'nete gore Pasa enoa, o thusitse sechaba sa Ba-Afrika go phagama. 'Nete e tsejoang ke mang le mang, ke gore Pasa ke morena ea loants'anang le tselopele ea Ba-Afrika. Ke morena ea sa hlonpang Baruti, ditichere le batapele ba sechaba. Ke morena ea ferekanyang meea ea bara ba sechaba sena. Mesebe-ea gage ga e batloe ke motho ofe le ofe magareng a Ba-Afrika, ka lebaka la'ng?"

Pasa: "Morena'aka Maserata, monna enoa, Phafa, ga bua ka h'ompho ona, o na le bopaki kapa bona Ba-Afrika ba ka tlatsang bopaki ba gage?"

Maserata: "Phafa, araba potso ke eo."

Phafa: "Morena Maserata, eo ke potso e neng ke ts'oane tse go e boisa monna enoa, Pasa. Ga e le bopaki, kapa bona batlatsi tabeng ena, na ke na le batho ba bangata bao ke ba tsebang, bao ke kopang gore u ba bitsetse mona kgotleng lena. Mabitso a bona ke bo "Kgongoana," "Pudi-Ea-Tsela," "Sema-nyamanyane," "Mosupa-Tsela," "Makhandakhanda oa Leydsdorp" le "Pene-Le-Enke." Banna bana ke dipula-mahlo tsa sechaba; dinatla ka sebele, dipoho tse loaneng ntoa e kgolo le eena monnanyana enoa go thoeng Pasa."

Maserata: "Go iukile, re tla ba bitsa. Me juale, tselopele re go utloe!"

Pasa Ke 'Molai Oa Sechaba.

Phafa: "Pasa ke molai sechabeng sa Ba-Afrika. Mesebetsi ea gage e paka 'nete eo, selemong se se le se seng, kgueding e 'ngue le e 'ngue, tsatsing le leng le le leng, batno ba romeloa teronkong ka baka la gage. Lenane la batho bana ba ts'oaroang ka baka la Pasa ke le ts'oasang; ke dikete-kete feela tsa batho Afrika e Boroa e lebelletsoe gampe ke dichaba tse ding tse hlapollogileng. Dichaba tsena di supa naga ena ka monona, di re, 'Ah! bonang Afrika, ke naga e tala ea batho ba sa hlapollogang.' Pua ena e bakoa ke melao ea Pasa, melao ea kgetello godim'a batho ba bats'o. Tsohle tsena ke mesebetsi ea Pasa enoa ea emeng kgotleng mona."

"Athe batho bana ba batho ga ba ts'oeroe juale ka baka la eena Pasa enoa, ba senyegelo ke nako le mesebetsi; ba lahlegeloa ke meputso. Bana ba bona ba ea lapa magaeng koana ga bo-ntata' bona ba le teronkong. Na eaba morena u sa kgodisoa ke maaka a monna enoa ga a re eena ke mothusi oa Ba-Afrika? Na go thusa motho ke go mo hlalisa le go mo bakela di-tsitsi? Na go phagamisa motho ke go mo gatella fase?"

Moemedi oa Pasa: "Juang? Pasa o gatella sechaba sa Ba-Afrika fase juang?"

Phafa: "Jualeka ga uena u le agente, motho ea tsebang molao, ga u tsebe gore melao e kang Industrial Conciliation Act, ka bo Colour Bar Act, ke melao e thibela'ng motho ea roalang mangolo a

monna enoa, Pasa, gore ho se ke ha eja mosebetsi ea nang le maloko, o a kang a basebetsi ba Makgoba? Ga u tsebe gore ke ka baka la Pasa enoa ga re sitoa go ipulela mesebetsi ea kgooe kapa go fumana meputso e iekaneng? A se gona go gate la batno fase gona go na? Ke sa u araba: Na ga u tsebe gore na, Phafa, ga ke batla go paama terene go batlega gore ke niagise bopaki ba morena enoa eo ke sa mo rateng, Pasa? Na gase nno ena ea gore ga ke itsamaea gona go gate la motno fase, hona seterateng, ebe ke botsoa mangoo a monna enoa go thoeng Pasa? Mohlang o moang ke ne ke bitse ditsoe lefu mane, eare ke a tsoa feela monyakong oa ntlo eaka, batlatsi le bathusi ba monna enoa, Pasa, ba be se ba le teng, ba batla matlalonyana ana a monnana enoa. Eaba ba ntama ka dihanaboi gobane ke ne ke se na mango o ao; ka qeta veke, teronkong. Keng enoa eo, gase gona go gate la motho fase?"

Moemedi oa Pasa: "Phafa, a'u mpolele; ga uena u re Pasa a se ke a sebeisa mosebetsi ona oa gage, uena u gopola gore o tla phe-la ka ng?"

Phafa: "Ke tla u araba ka potso; na uena ua dumela gore leshodu le tlogele ga le thuba matlo, le kgothosa le bo'aea le senya e le gore le fumane seo se ka le phedi-sang?"

Maserata: "U lekanya gore enoa Pasa ke lesodu kapa mokgotsoi, kapa senokoane?"

Phafa: "Ga ke rialo; ke mpa ke niagisa feela gore go teng mesebetsi e itseng, eo rona ka baka la tsoelapele le rapologo ea rona re uamegileng go e nyatsa le go thibe-a batho gore ba se ke ba e sepe-sa gobane e le e sa tsamaisa-ang le otho. Ona oa Pasa ke oa bokgoba; athe bokgoba ke ntho e sa leng e lahloa kgale. Re phe a menleng ea bodemokrasie, ke go re mehlang ea tokologo. Pasa le mesebetsi oa gage ke ntho tsa kgale tsa lefifi le tsa bohedenene."

Basadi Le Pasa.

Maserata: "Na morena Pasa u na le boikarabelo bo u ka ratang go ba etsa?"

Pasa: "Che, morenaka, ga go letho."

Maserata: "Uena morena Phafa?"

Phafa: "Ntho di ngata tseo ke sa ratang go ka di hlagisa mona kgotleng ka eena monna enoa. Kamoo a ipnileng matla kateng godim'a sechaba sa Afrika, ke utloa gore juale O se a il'o sebetisa ka moko-goa o mong; go utloagala gore 'e bona basadi ba sechaba sa Ba-Afrika ba tla roala matlalonyana le dipamprisana tsa monna enoa. Ntho eo ke e mpe, e tla tlonlolla sechaba sena."



BOPAKI BA 'NETE NO. 1

John o ne a hloa a tsaba ho kopana le 'thaka tsa hae. O ile a bona hore lipapaling tsohle o ne a ee a sutule-tsoe morao. O ile a tsoenyeha haholo hang a bona khatiso ka LION BLOOD MIXTURE, eaba o lakatsa ho leka moriana ona o makatsang. Hoba a o sebelise kheeli, a iphumana a tile, a nona a ba a ba le bona ho bapala le mathaka. Kajeno ke motho ea nyakalletseng bopheleng.

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Dichaba tsa lefatshe di batla kgotso, empa kgotso e jualeka hlapi ga e tshuarege. Mefereferere e sa i phile matla kgutlong tse nne tsa lefatshe. Madi a nthe a falala, go sa utluagala medumo ea dithunya. Banna ba sa telekisana juale ka diphoofolo.

Nageng ea Spain: Go teng go se utluane magareng a Mmuso oa France le Spain. Sechaba sa France ga se batle Mmuso oa General Franco, Tonakgolo ea Mmuso oa Spain, gobane o ne o thusana ka diketso le Majeremane le Matali-Mogala o tsoang Madrid, moshate oa Spain, o bolela gore Mmuso oa Spain o rometse masole ka dibetsa meeding ea naga ea France.

Go utluagala gore General Franco o bolale banna ba neng ba sa utluane le eena.

Nageng ea France: Motato o tsoang Paris o bolela gore batho ba 30,000 ba chesitse setshuantsho sa General Franco tebetebeng ea motse oa Paris. Batho ba ne ba goeletsa ba re: "Ga re batle Franco, e ne eie mothusi oa Hitler!" Ke kgotso na, kapa ke ntoa? Potso eena e tla fetolela ke nako, empa seema sa Mangesemane se re: "Moo musi o thunyang go teng mollo."

Nageng ea Egepeta: Motato o tsoang Cairo o bolela gore lega kajeno ele shebeshebe, feela moea ona o sa tletse mofereferere. Barutoa ba sekoto se segolo baré bona ba ikemiseditse go tsuala pele le mofereferere go fihlela masole a Mangesemane a huduga nageng ea Egepeta.

Nageng ea India: Mogala o tsoang Bombay o bolela gore naga e sa huduegile. Motseng oa Lahore Mmusisi oa Lengesemane ea bitsoang Sir Bertrand Glancy o Konopiloee ka matlapa ke Ma-India gomme a fisa folaga e neng e.e seumadumaneng (moto car) sa gagoe.

Nageng ea Portugal: Motato o tsoang Lisbon, moshate oa Portugal, o bolela gore Majeremane a lekiloe nageng ea Portugal. Mmuso o re ga o sa oa batla. Naga ea Portugal e agelane le ea Spain. Go bonagala gore Mapotokisi ga batle go tsheloa ke Madi a kgofa.

DR. JOHN L. DUBE

LEADER AND EDUCATIONIST

(By A. S. Vil-Nkomo)

The Oberlin Graduate passes on in honours and immortal distinction. Well done, Ncobo. If Oberlin his Almer Mater had done nothing more than to give us John L. Dube, its history would be immortal.

This pure blooded Zulu of the Amaqadi tribe, has indeed revealed to the world at large, that it is not quite true to say the African is incompetent as far as achievement is concerned.

I first met the late Dr. Dube many years ago, when I was a little nipper watching a Mchopi war dance at the Robinson Deep, which place he frequented because of his late and dear friend Mr. Cele, that dignified genial gentleman, under whose jealous eyes I was brought up. Through the dark years of passive resistance of both the Indians in Natal, and the great African race, he played a leading role. This role is immortal; it comes with a legend from the days of Shaka the Great. Dr. Dube, like the late Booker T. Washington, was a great man, one that comes once in many centuries. Unlike most Africans who have gone overseas to return as egotists, he has in time produced from latent talent some great leaders. No one else in his educational gene-

ration had produced such devastating and decisive effect with such meagre economic means. A scholar, gentleman, leader, farmer, teacher, politician, patriot, and philanthropist. When I met him for the last time in his house in January, 1946, his wife together with him told me a little about Bambata's Rebellion and then at that moment an ex-Natal European police, who had walked all the way from Port Shepstone, entered, hungry, tired and ragged. Mrs. Dube was asked to make food for this poor soul of God; a sleeping place was arranged, the next morning a lorry took him as far as Eshowe, as he was walking through to Zululand. This indeed was another reflection of his philanthropic character.

His death only removed the shadow of an established fact: greatness with visible achievements of his life. If the expositions he has made in Government Commissions, deputations and Council meetings were buried in oblivion, then indeed, his work at Ohlange would remain a candle of light—a cross on which barbarism was crucified. I see the Amaqadi tribe building edifices and arbours on the hill-tops, on the slopes etc., and it reminds me of Booker T. Washington; what Hampton was to Dr. Washington and what Tuskegee is to the Negro, Oberlin was to Dr. Dube and Ohlange must be to the Zulu Nation.

I share the doubts of my Race when it comes to appreciation precisely because we are not patriotic enough to know the sense of appreciation; we hate and despoil others in the end; and do not respect and appreciate our own. If my critical dictum is premature then on this point I suggest as a compromise that a South African National Committee be established to consider ways and means to embark on a drive for a National Monument to mark his great work.

Lekgotla la Bapedi

Modu'a-setulo a bula phuthego, a re byalekage le tsebile gore kopano ya lehono ke ya kgetho ya baetapele, ke t o le neela go le kgethe. Taba ya bobedi ke tlo le tseb'isha ka ga mangwalo ao a tsoago go bao ba thabetsego taba ye. Modu'a-setulo a tseaa modiro a o neea setshaba.

Mor. Potlake Nchabeleng a ema a re "reia le 'ebeletse lena Ba-

Maroteng. Kgethang wa lena ngwana pele." Ya re ge lekgotla le sa dutse le maketse, Mor. Phillip Mampuru a ema a re nna ke kgetha Mor. Mothobeng Mabogoane gore ebe yena modula-setulo, Phineas Sekwati ebe Mongwadi wa gagwe, Mor. Modingwane Mashilo ebe ramatlotlo.

Bopelong phuthego e ile ya dumela gore Mor. Mothabong Mabogoane ebe moetapele, Mor. Phineas Sekwati ebe mongoadi, Mr. Philip Mampuru ebe ramatlotlo, Mor. Modingwane Mashilo ebe Mothushi wa gagwe.

Pitso ya Bapedi e tla kopana gape kowa Tshwane ka 10 Perekgolo 1946 ka Moshwaneng, Marabastad, ka nako ya 2-30 ka meriti.

MATSILISO A MORUTI REV. ED. SEGOETE

(Ke Mrs. L. A. C. Bande)

Mona Matelile ka la 17/2/46 re bile le mokete o moholo oa matsiliso a moruti Rev. Edward Segoe. Moketeng ona ho ne ho tlele likereke tsena: Matelile le makala a eona, Khubets'oana le makala a eona, 'moho le kereke ea Chache Matelile ka 'moleli oa eona Mapela le A.M.E. ka moholo R. Mokoma.

Moruti Kolobe o ile a bula mosebetsi ka hlhonomolofatso. Ea eba li tsebiso.

Pina ea e-ba 156 temana 1-4. Thapelo ea e-tsoa ke moholo E. Mokere-lla oa Kholoanyane.

Puo ka leqosa la Consistori ea khubetsoana, 'me a e theha ka mantsoe a fumanoang ho Johanne 9-4. Are kajeno ke bua moea oa rona o khoehlele. Ha maoba re re le motlota ka ho bona moruti Segoe ea phela. Haui re tsoa pal'a mothehi oa kereke ena eleng Moruti S. Moeletsi kereke le morena oa Matelile re lla le lona. Pina 167-1.

Ha ema moleli oa kereke ea Chache A. Mapela ka Pes' ea 23 e bile

e le pina. Are: Kea le lumelisa kereke ea Matelile le khubetsoana. Re tlele mona ka ho tla lla le lona, ka tsietsi ena ea ho hlukahala ka potlako ha moruti E. Segoe. O rutile Odendaarsrust le Ladybrand O.F.S. nako e telele, empa o bile lehloholo ka ho khutlela mona Lehoto. Moo a sebelitseng teng ho fihlela joale, 'me o bile a patiloe mabilteng a baholo ba hae. Khele! One a bua enoa mothehi. Kereke ea Chachi e tlele ka motoho oa 12/2. Puo ka leqosa la Consistori ea Matelile L. Lintsa moleli oa khotla. Puo ea hae o ile a theha ka mantsoe a fumanoang ho 1 Kor. 13-4. One a bua haholo ka lerato, hore ke lona le kopanyang bohle. Tsena tsohle a li bua ka mosarelo, ka ho bolela kamoo kereke ea Matelile e leng masoabing a maholo ka teng. Le mohlolo oa Lerato o entsoeng ke kereke ea Chachi le ea A.E.M. Church tse bontsoang lerato la tsona le kutloelo bohloko ho kereke ea Matelile.

Ha e-ma moholo R. Mokoma oa kereke ea A.M.E. Ka ha a ile fihla morao. Hele! Ra lla ra makala

meokho ea ba ea oma mahlong. Eleng kapina ea Setebele Page 45 eo a ileng a ephokola. Le eena ka bokhuts'oanyane a hlalaha matsiliso a kereke ea babo le 10/11 ea lijo tseo ba lifang bana ba moruti mofu E. Segoe.

Haema leqosa la morena Joel Moholobela eleng A. Mathakho. Are pele ke bua morena o itse a bineloe sefela sa 143-1-3. Ka mora thoko eo, a eketsa le ho ntsetsa puo ea hae pele ka hore. Uena Moruti Kolobe, morena o re ke u bollele o setse tsietsing e ts'abehang. 'Me ka hona o u neha molaetsa o reng u ee ho mookameli oa Sebaka. Ka mantsoe ana Pelesa (E. Segoe) e oele 'me ha e ea oa ka ho rata, empile e le ka thato. Ea Ea Matla ohle. E oele joalo e nte e le ka har'a mosebetsi entse e jere mokotla 'me o ho a mo patla-kele ka ho mo romela pelesa e'ngoe. E tla tseba ho nka mokotla o e-s'o senyeha ke ho lulela ruri fatse. O tla haholo ka hoba moruti E. Segoe e e le mothusi le moeletsi oa hae khotsa.

Mosebetsi oa Qetelloa ke Rev. Kolobe. Ka mantsoe ana: Tseno 14-13. Moruti Edward Segoe o lehlohonolo hobane o shoetse moreneng. Ho lehlohonolo bafu ba shoelang moreneng ho tloha joale. O sebelitse moruti Segoe mona Matelile e le phala e phethahetseng. Ana ke mang ea ka hanyesang. Mol'mo o tselise morena Joel Moholobela bana ba moruti le sechaba. Pina ea oetello 300 2, 4 Sechaba se be se phuthehile haholo. Koleka kaofela e bile £6. 10. 7½d. Ke tseo tsa Matelile.

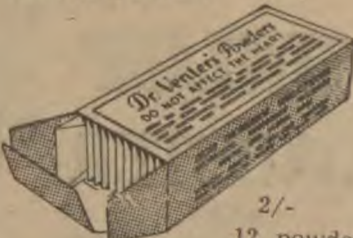
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THE BANTU WORLD

SATURDAY MARCH, 9 1946.

Hooliganism Does Not Pay

We have, on several occasions, pointed out in this journal that hooliganism and lawlessness have become rampant among Africans on the Reef, and that as the result there is a growing demand on the part of the European public for the rigorous enforcement of the pass laws and other restrictive measures. Recently, according to "Race Relations News" a certain European newspaper declared that the public must declare war on the criminals, adding: "No prisoners must be made in this war—if prisoners remain in the hands of the public, then their treatment must be such that when they arrive at the police station, they have already received the bigger portion of their punishment."

Although this view is not shared by the majority of the European population, nevertheless it shows that the mischief-makers among Africans are causing a great deal of indignation among a section of the White people. This fact cannot be ignored. There are White men who are stirring racial feeling against Africans, who are advocating drastic action because of the crimes of violence which some of our people are committing. There can be no doubt that the growth of lawlessness among Africans is making the task of those Europeans, who are championing our cause difficult if not impossible. It is antagonising, and alienating the sympathies of those who are beginning to realise that as a people we are entitled to freedom and liberty. It is hardening the hearts of those who think that our position in human affairs is that of hewers of wood and drawers of water.

Can any one deny, therefore, that lawlessness is the arch-enemy of our progress and freedom? Those Africans who commit crimes of violence, who break into houses, stores and offices to steal, are not hastening the day of our deliverance from the House of Bondage; they are clogging the wheels of our advancement. On account of their nefarious activities we are cursed and despised by other sections of the South African nation; we are looked upon as a race of criminals, whose movements must be controlled.

The news that one African was killed, thirty others and two Europeans were injured when a tram overturned at Brixton last Monday, has shocked all intelligent and sensible Africans. The cause of this tragedy, we are told, is an argument between an African passenger and the driver of the tram, an argument which culminated in the attack on the driver by the African, while the tram was in motion. Acts of this nature are a proof, if proof is wanted, that the hooligan spirit is increasing among Africans. It is a man who has no sense of responsibility who could have attacked the driver when the tram was running. The time has come when we, as a people, should raise a voice of protest against the perpetrators of acts of cruelty. The wrong-doers must know that we are not at all pleased with what they are doing, and that we look upon those who disgrace the good name of our race as the enemies of our progress and freedom.

The spirit of lawlessness must be fought tooth and nail. We cannot allow it to grow and flourish and yet hope to win the respect of the other sections of the population. We cannot tolerate it and hope to achieve a position of importance in the national life of this country.

Our leaders are endeavouring to secure the removal of the disabilities imposed upon us, but their task is made difficult by this pernicious spirit, against which we should all—leaders, ministers of religion, teachers and writers—organise and launch a crusade, for hooliganism does not pay.

THE STORIES OF OUR HISTORIC SCHOOLS

UMPHUMULO INSTITUTION

The history of Umpumulo as a mission and educational centre dates back to 1850. In that year the Rev. (later Bishop) H. P. S. Schreuder secured a Mission Glebe at Umpumulo and established a mission station. The Rev. Schreuder had arrived in Durban on the 1st January, 1844, being the first missionary to South Africa from Norway. His aim was to establish work in Zululand, but Zululand was at the time closed to missionaries. After temporary work at various places he decided to remain at Umpumulo, on the borders of Zululand, until opportunity offered to enter the land of his desire. The opportunity came in 1851, but work was continued at Umpumulo by other missionaries of the Norwegian Mission Society.

In 1880 the Norwegian Mission Society appointed the Rev. N. Braatvedt to teach the children of the missionaries. Umpumulo was chosen as the site for this school, and two years later a substantial school and dormitory building was erected. This school continued for a number of years. As educational facilities for the white population of Natal developed, however, the missionaries eventually found it advantageous to send their children to the public schools of the land. It thus appeared that the large and well constructed school building at Umpumulo would become a "white elephant." But in the providence of God it was not to be so.

By 1893 mission work amongst the Zulus had progressed to such an extent that it was found necessary to begin formal training of teachers for the many schools that had been established. At Umpumulo an ideal building for this work stood waiting to be used, and a school for the training of Catechist-Teachers was opened there by the N.M.S. in 1893.

A new phase of the work at Umpumulo began in 1912. The school then became the Teachers' Training College of the Co-operating Lutheran Missions in Natal. Up to that time the N.M.S. had carried on the school at Umpumulo alone. In 1912 the Norwegian Mission Society, the Church of Sweden Mission, and the Berlin Mission began co-operation in the training of pastors at Oscarsberg, evangelists at Emmaus, and teachers at Umpumulo. The American Lutheran Mission (Schreuder Mission) joined this co-operation in 1928, and the Hermannsburg Mission in 1937.

The first Principal of the reorganised Umpumulo College was the Rev. P. Dahle. After six months, however, he resigned because of poor health, and the Rev. T. M. Leisegang of the N.M.S. was called to take charge "temporarily." He remained for 13 years without a break. He was relieved in 1925 by the Rev. K. M. Titlestad, whose energy and vision were largely responsible for the "New Umpumulo" erected in 1932. He did not live to see his dreams fulfilled, however, as he died of typhoid fever in 1930. The Rev. T. M. Leisegang was again called upon, his early training and his practical experience in building making him an ideal man to supervise the carrying out of the 12,000 building programme. The Rev. O. G. Myklebust served as Principal from 1934 to 1938, and the undersigned from 1939 onwards. A beautiful College Chapel was erected in 1936, a High School building in 1939, and a Domestic Science block in 1941.

The Head Teacher of the Training College Department since 1912 have been the Rev. P. Dahle, January-June, 1912; Miss E. Olsson, August-December, 1912; Mr. H. J. E. Dumbrell, 1913-1920; the Rev. O. E. Lovell, 1921-1925; the Rev. K. M. Titlestad, 1926; Mr. R. Burns-Begg, 1927-1932; the Rev. W. O. Rindal, 1938-1937; and Mr. J. J. P. de Wet, 1938 onwards.

Umpumulo Institution has now completed over 50 years as an educational centre for the training of Native leaders. The chief emphasis has been on the training

of teachers. At first the training was done without reference to the Government Syllabus. Eventually, however, Umpumulo students began to sit for the teachers' examinations of the Natal Education Department, and since 1912 Umpumulo has been a Government Aided School. An indication of the rapid expansion of this department is that in 1912 there were 19 students in this department; in 1945 there were 138. At present courses leading to the T.4 and T.3 (Junior) Teacher's Certificates are being given.

(To be continued)

African Woman Qualifies as Doctor

According to the 1946 Fort Hare calendar, 20 past students of all races obtained medical qualifications overseas.

One of those to qualify was a woman, the first South African Bantu woman, to qualify as a doctor.

Another, in addition to his scholastic success, won a "blue" for athletics at the University of Edinburgh.

One of the former Fort Hare students served as a ship's doctor during the war, and ten former Fort Hare students gained the M.A. degree—several of them at famous American Universities.

Mpanza Kept in Custody

James Sofasonke Mpanza's application for release pending the decision of the present legal proceedings was refused by Mr. Justice Price in the Witwatersrand Division of the Supreme Court on Sunday. The judge said that he had given the matter serious consideration, as it involved the liberty of the subject.

On February 25 Mpanza was convicted of failing to comply with an order issued by the Governor-General to move from Orlando to the farm Co. op ace in the Ixopo district in Natal. An appeal has been noted against the conviction.

The removal order was issued by the Native Commissioner in Johannesburg.

Under this order the police had taken Mpanza into custody and had placed him on a train to Natal on Friday. That same day an application was made about 3.30 p.m. for an order calling on the respondents, including the Minister of Native Affairs, to show cause why they should not be restrained from taking further steps pending the hearing of an application to prevent his removal and an appeal against the magistrate's conviction had been heard.

Increased Provision For Education

In the Estimates of the forthcoming financial year tabled this week in the House of Assembly by the Minister of Finance, Mr. J. H. Hofmeyr, a big increase has been made in the provision for African education.

The Estimates are increased by £87,000 to a total of £3,400,000. Details of the provision under this head are: School feeding, £880,000 (an increase of £480,000); and a loan to Provincial Administrations £2,527,500 (an increase of £386,500).

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SONDER KALOMEL

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U lewer behoort daagins wer teute vloebare sal in u agewande te stort. As hierdie gal nie geneesbaar is toe nie verveel u kos nie. Dit verrot net te die maagwande. U maag word vo gas. U word hartwyg. U heir jastel raak verrotting en u vee suur tertegegedruk en klaar met de wêreld.

In Blote werking van die agewande raak nie die oorsaak nie. Dit kro die teoemde skel werkende Carter's Little Liver Pills om daardie twee pinte sal vrylik te laa sties en u sees u vis in die water te laat word. Dit is oorsaakelik sag, tog verbasend om die gal vrylik te laat vloel. Vra om Carter's Little Liver Pills. Sorg dat u die naam Carter's of die roo pakkie sien. By alle apteke teen 1/3



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LAPHA NALAPHAYA

Ngu Makhandakhanda

Zonke izizwe namhlanje zishayana ngamakhanda zilungisela inhlatakahle ezinsukwini ezizayo njengoba impi seyiphelile, kodwa thina silibele, kasilungisi lutho siza gozozele khona le emuva empilweni endala yezisebenzi nezigqili zezinye izizwe.

Nathi sifana nazo lezizwe ezisibusayo namhlanje ezasiphalaza khona ekuqaleni zalwela impilo nenhlalakahle emhlabeni ngokuphokophela nangesifiso sokuba ziphume ebugqilini. Akukho lutho olunzima uma izizwe sizimisele sishisekela ukuya phambili siqobe izithiyo ezivimbele inqubekela-phambili.

Impela kakusizi lutho soloko sibheke kwabezizwe ukuthi usizo lwethu luyophuma kubo, kube thina ngokwethu singazisi ngalutho, singalingi nokuzimela ngokwethu umlenze, sifuna soloko sasekelwa njengomntwana.

Noma sazi ukuthi kasivunyelwe ukungena kulombuthano wezizwe ebezihlangene, kodwa nathi singalinga ukwenza izinto ezingase zikhange amehlo nezindlebe zalezizwe zisibonelele lapho sibuthakathaka khona nalapho siswela ngakhona, zisilungislenje okuncane okungase kusinike ithemba nolwazi lokuthi nathi kasikhohlwanga kulowo mbuthano.

Kangisho ukuthi imizamo yabezizwe yokusifundisa, ukusikhohlisa, nokusiphucula kayibongeki; Ngithinje yonke leyo mizamo yabezizwe siyayibonga kakhulu. Manje sesifike ebangeni lobudoda bethu njengoba indodana iphuma emzini kayise uma seyikhulile iyozakhela owayo umuzi. Nathi ke sesifikile kulenkundla yokuba sisebenzise leyo nkolo, mfundiso nempucuko abasifundisa yona. Sekudlule amakhulu-khulu eminyaka abezizwe bafika kulomhlaba, kodwa kukho konke lokhu abasifundise khona kasika lingi ukuzimela nokuzisebenza sodwa sibonise abasifundise khona. Ngendlela esanda ngayo nesiphucuka ngayo nangenkolo esinayo seku yisikathi manje siphaphame sivuke ebuthongweni silungiselele izizukulwane nezizukulwane zethu ezizayo ukuba zisebenze zisebenzelane kunokuba zibambebele zithembele kwabezizwe esingumtho wabo sigqilazwa, singakwazi ukuzimela nokuzisebenza. Singeke sibe izizwe esinama ndla nesihlonishwayo uma solokho sibambebele sithembele kwabezizwe abanga sinaki ngalutho.

Uma singaqala manje silungiselele izizukulwane zethu, kuyothi kufika umnyaka ka 2.000 A.D. emuva komSindisi nathi sibe siyisizwe esinesithunzi, esicebileyo, esesatshwayo, esihlonishwayo nesinobudlelwane nezinye izizwe. Imibuso emikhulu yasendulo yashabalala, nawo lo uyophela, makuthi kufika lezizizwe zethu zisilungiselele mhlamba inkatha ka Mvelinqangi iyodia thina ukuba sibe ababusi abasha bomhlaba. Uma indlela ivuleka isitholele

Ziph' Izintombi ?

Ngu B. Zwelakhe Nkosi

Ngalelalinga nenkosi ingakhetina ukufa, Izwe lonke lithule lithe du, Umnyezane enzansi emtleni wonwabile, Izimbali zesiganga ziqhakaze ubunje bazo; Ngibona nezingane zidlala ngenhlabathi ezibukweni Zizwa ukuphola komoya Nobumandi bengoma yamanzi, Egeleza kancane pnezu kwama-tshe, Efuna indlela eya elwandle, Lapho ethula khona umthwalo wawo Ngokushisa kwelanga athathe amandla Okuphilisa izidalwa zika Tixo.

Ngomani lena ayiculayo na? Asilo athi bhobnom—bho! Asho athi wa—wa—shi! Ake uthule wena ongezwayo ulalele, La eja nawe njengezintombi zakwaZulu zakudala, Zona ezageza lapho umi khona wena ongaziyo, Zavuma namanzi ekuseni, Zavuma namanzi ntambama, Zisho leyo ngoma wena ongaziwayo; A! Mina ngiyizwile emoyeni wami inyenyeza, Ingibikela uxolo, ingibikela ukuthula, Mina engingakwaziyo, Ingibikela ubuhle, ingibikela inkululeko, Mina engingazange ngiyibone.

Ngahamba nawo njalo umfula, Ngifuna lezo ntombi zakudala, Zizwe zizophakamisa namanzi lengoma, Izwe lonke liyizwe, Izwe yini nina zingane zesikole, Nani zifundiswa nonke, Nihumbule lobuhle Engibubonayo ezintombini zakwaZulu zakudala.

Yebo wena Nobelungu, Igama lakho likhulu, Ngokuhlakanipha kwakho okumangalisayo, Ngobuqhawe nobugagu bakho, Nokuhlalana kwakho okukhulu, Wangena besalele koMuntu, Inkululeko yabo wafike wayithatha wena, Wabashiyela oPasi noPhikaphu, Bona asebesidlisa imbuya ngothi manje, Singayiqondi nento esiyo, Thina esesisho isililo sethu sokugcina, Sithi mazibuye izintombi zakwaZulu zakudala, Ngephimbo lazo elimnandi elimtoti, Zisiguqule emoneni nasenzondweni, Zisihlanganise zisikhombe indlela, Sibize inkululeko yethu kuwe, Wena Nobelungu ntombi yaphe sheya.

Bheka nazo izingane zeAfrika Afrika Zehla zenyuka nezwe lonke, Zeswele ithunzi lokuzikhosela, Ekushiseni kwelanga, Nasekushushiseni kwamakhaza, Uhambo lwazo kalukhanyiswanga, Lunameva luyahlaba, Ngubusuku obungunaphakade kuzona.

—B.Z.N. Benoni

zilungisile ngakho konke lokhu, ubukhosi bombuso.

Masingasho ukuthi indlela kayibonakali, cha! bakwethu yona ilindelele siphilisi nasiphilisi izizwe esiyiphuthumayo ukuba singene kuyo kuqala.

Masihlale silindile ilizwi eliyothi ngenani MaAfrika nidle ilizwe engalithembisa oyihlo ukuthi liyoba ilifa labo nezizukulwane ngezizukulwane.

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Emmanuel Press,

Ngohambo Lwethu

John N. Nhlapo

Mhleli, Ngicela isikhala kengibekke abemahlanu ngokwenzeka mhla ka 16 kuDecember, kophelileyo.

UPiet nami John, besihambele oSuthu ebukhosini bakhona bakithi. Sahamba kahle kakhulu khona kodwa sadunyazwa ukubalela kweZulu kuphela. Awu! lalibalele bakithi, asazi ukuthi abafundisi nezinyanga zakithi bathini—ngoba phela sethembele kubo. Sizani ngemithandazo nangezimpondo.

Ngiyayeka kulezo. Au, bakithi, mina bengiqala ukuya lapha oSuthu.

thi. Ngibone isimanga ngokwakha kwabantu bakithi. Bakhe imizi emihle ethulile.

Sathi uma sifika ebukhosini, bausemukela ngenjabulo enkulu. Oka Dlamini, Inkosikazi ye Nkosi yethu uAdam nezinceku zeNkosi basiphatha kahle; phela uNdunkulu Oka Mazibuko nendodana babengekho. Yeka lowa musa kawusoze walibaleka. Asika libali nanamuhla nemi-phako esabuya nayo.

(Ngenxa yokusweleka kwesikhala uyoxola umlobeli wethu lona mayelana nodaba lolu oluphuze ukuphuma seluze luphuma umhlangano lowo usuwedlule njengokuloba kwakhe. Ngakho ke leyo ndima siyinqumile.—Mhleli.)

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THE BANTU WORLD

NGOMGQIBELO, MARCH 9, 1946

Izikhumbuzo Zesizwe

Kwezi nyanga sijonge kuzo lixesha lokwenziwa kwezikhumbuzo zamathile namathile ezidla ngokuthi ngamanye amaxesha zivuselele iyantlukwano yobuhlanga ekhoyo kwa nengamampunge, Singa ke singakhe sibe nelizwi esilenzayo ngezi zikhumbuzo phambi kokuba lifike ixesha lazo, kuba nento entle iyakwazi ukwenziwa mbi ngabantu abangqondo zityekele ebubini. Kalo-ku uti umbali wodumo wasema-Ngesini "Akukho nto intle nemi kodwa kukucinga okuyenza njalo." Izikhumbuzo esiziphithe engqondweni ekubaleni kwethu eli ngaku zezi: EsikaNtsikana esikhohise ukwaziwa ngokuba sesamaXhosa; esabaMbo esaziwa ngokuba sesamaMfengu nesika-Mshweshwe ekuthiwa sesabeSuthu.

Ezi zikhumbuzo zahlulwa-hlulwa ngokobuhlanga okanye ngobuthile kanti sona isizwe sinye, kuba sonke bantu bamnyama beli- zize silusapho lukaNtu. Ma sile- nze kwa kuqala elithi asiwi thina nasinye zezi zikhumbuzo koko sisola indlela eziqutywa ngayo enokhetho lobuthile phakathi. Izikhumbuzo yinto entle esizweni kuba zicacisa amanqan- nam embali yokukhula kwesizwe, into ke leyo esisidima nemfundo yezizukulwana ngezizukulwana.

UNtsikana noko wayengumXho- sa liqhayi lesizwe sonke esimnyama nje ngompolofithi negqobhoka lokuqala lesizwe esimnyama s-Mzantsi Afrika; abaMbo bakhulala besikhumbuzo ngesiganeko esiba- lulekileyo ezimbalini zesizwe esimnyama—imfecane, eyathi na- xa yayisisiganeko esiqhulu ngu- yathi kanti izisela amaXhosa inzuzo yegazi elitsha neengqondo ezintsha ezingathathanga nencika- ne inxaxheba ekufikiseni impucuko yesizwe kulo ngangatho ikuwo namhla nje. Kukwa ngokunjalo ukuzidla kwethu bamnyama be- li lizwe ngeqili-buchopho lenkosi uMshweshwe. Ikwa seso nakwe- seposi yakwazulu uTshaka. Zi- ntaba zembali yesizwe ezo.

Elethu ke lithi yini na ukuba iinkokeli zezi zikhumbuzo zilwa- hlula-hlule usapho lukaNtu eku- nikeni imbeko kwiziganeko ze- mbali yesizwe sawo? Sithi ewe, kufungile ukuba ziququzelelwe ngabona bamnombu usondeleyo kuzo, kodwa izimemo ma zi- ga- khethi buthile kusapho lwendu enye. Abantu nezizwe banez- phi- wo ngeziphiwo kwaye kulungile ke ukuba zicaciswe ngemina e- nje ngale kungekuko ngazigxibho nantelekiso idal' ubutshaba pha- kathi kosapho lukaNtu. Yinto eqhelekileyo nebukekayo ukuzi- landa kwabantu kodwa ithi loo nto yakwenzelwa ekuzincheni na- sekusoleni itshabhe igqihis- izothe layo, ngokukodwa paka- thi kwabantu abamnombo mnye. Xa sitshoyo asigudle naliphi na icala koko sibhekisa emzini ngo- kubanzi.

Ma sithembe ke ukuba ezi nda- wo zothathelwa ingqalelo zi- ko- keli zezi zikhumbuzo zizame uku- zinika injongo eziphangaleleyo, kuba ezi ziziganeko zesizwe ngo- kubanzi. Xa kukhunjulwa u- Ntsikana ma kukutshwe izimemo zokuza kuhlonipha lo nyana we- Afrika ongqondo eyayibona nga- le kwentaba kukhutshelwe aba- meli beendlwana zonke zikaNtu. Ngokunjalo nakwesabaMbo, athi wona ongamela ukuphalala aza kufaka isisukulo kwigazi labanta- kwabo phonoshono kweThukela. izimemo ma zikhutshelwe bonke abameli bezinye izidau. Ma ze- ngenjalo ukukhutshwa rakwesika- Mshweshwe owabanga ukuba izwe labeSuthu libe kakhulu lisazilaula- lisasindile kwintlupheko zamapasi nezihogo zeetolongo; sibe sisenokwesabela khona ukuba'eka ingqumbo yelomDibaniso. Seku- nga ke singazikhumbula sinaloo moya ezi zikhumbuzo zesizwe.

IBHASO LOKUQALA KUKHUPHISWANO

Kukhuphiswano olwenziwe yi "Bantu World" ecele ukuba nawu- phi na umntu abhale inqaku ngolwimi akholwa lulo ngombandela othi: "Iphepha-ndaba Nalo Liya Fundisa," ibhaso lokuqala lifunye- nwe nguMn. Sol. S. Gushman waseButterworth obhale ngesiXhosa esithi:

Nangona kusazeka ukuba kukho abantu abambonakalo icekethe- kileyo emzimbeni ngendalo, uninzi lukholisa ukuba kule meko yembonakalo xa sukuba inyama yomzimba ikhalazela ukungo- ndleki kakuhle. Kuyazeka ke ukuba umntu angatya ngokwane- leyo kanti usebenzisa kuphela ukutya okungenazityebiso (vitamins) zomzimba.

Indima yokuzikhathaza ngoku- funda iphepha-ndaba ifana kanye nalo mzekelo unikwe ngaphambili apha, nto nje iyantlukwano ive- liswa kukuba umzekelo lo uthe- tha ngomzimba nokutya, kanti ke intsingiselo yesibhalo esi iphaka- thi kokondleka kwengqondo ne- phepha lendaba.

Iphepha-ndaba eli lisebenza ka- nye ukunlaziya, ukwandisa utwazi kwa nokutyebisa ingqondo elwazi- ni, nje ngokuba kusenjenjalo uku- tywa okwakha umzimba enyameni.

Nawuphi na umntu umelwe ku- kuyingqina nokuyiqonda kana- njalo inyaniso yokuba iphepha- ndaba lisesona sityebiso singatna- ndabuzekiyo sengqondo emntwini. Ukungqinisisa le nyaniso, masikhe s.zinike ngabanye umfanekiso we- mfundi, nokuba zimbini, ezipnu- melele ibanga elinye ezifundweni, ukuze omnye wabo abengumfundi wephepha-ndaba, omnye agqo- eie nje okuya waphumelela uviwo lwencwadi. Ngaphandle kwenta- ndabuzo iyantluko yomfundi we- phepha-ndaba yasoloko ibonakala, ekutnetheni esidlangalaleni, kwa nakwiintetho ezibhaliweyo kuba- kho iyantluko kumntu oqhelene nokufunda iphepha-ndaba nje ngoko kukwanjalo nasekukhale- zeni kwengqondo.

Izizwe ezimHlophe, abona bantu kuqondakala ukuba bayabona kwa ngaphambili le nyaniso, ungafika kumnyangwana wonke kukho i- phepha-ndaba elingummiselo we- mihla elilangazelelwa ngumntwa- na nomdala, kuba iindaba ezifa- nele nayiphi na intanga ziya fu- maneka ephepheni. Nakubantu a- langebeLungu abangabahlali na- bazinkulelane zedolophu bakho- lisa ukuzikhathaza ngokuso- ndela, okanye ngokufana kakhulu nezizwe ezimHlophe. Unozala woko kukufumana umahluko omkhulu wokupha- ngalala kwengqondo nokukhu- luleka kwentetho naxa sekusezi- ndibanweni ezidibanise nabahlali basezilalini, abakhohisa ukungawa- thaleli ngqalelo amaphepha- ndaba.

Kwinyhikityha yemfazwe e- sandukuphela baninzi abafun- di bephepha-ndaba abebhlan- gana rhoqo nombuzo othi: "Kha utsho kuxa iphi na imfazwe nina bafunda ama- phepha-ndaba abebhlangana rho- qo nombuzo othi: "Kha utsho iphi na imfazwe nina bafunda ama-

phesha?" Wumbi athi ngokunqena ukudanisa uwabo okanye ngoku- ngathandi ukuba aziwe ngulo mntu ukuba akazi nto ngokwakhe, afane athethe into engeyonyaniso, kanti ukuba ebengumfundi we- phepha nyani ubenokumnika obona bunyaniso. Ngelinye icala na- lowa umntu ulangazelela ukwazi ngendaba zezi nto ngezinto ezise- phepheni, koko ezikhusela ngoku- thi akakwazi kufunda ubesenako ukuba ngumthengi wephepha- ndaba acele uwabo amane emfu- ndela ngaphezu kokwamkela ubu- xoki azoosasaza kwabanye. Ku- ngaynto elula nakumfundelwa u- kuziva sel' elangazelela ukufunda akuphaua ukuye ivuleka ingqondo yakhe kokumane ekufumana ephepheni.

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DR. WILLIAMS' PINK PILLS

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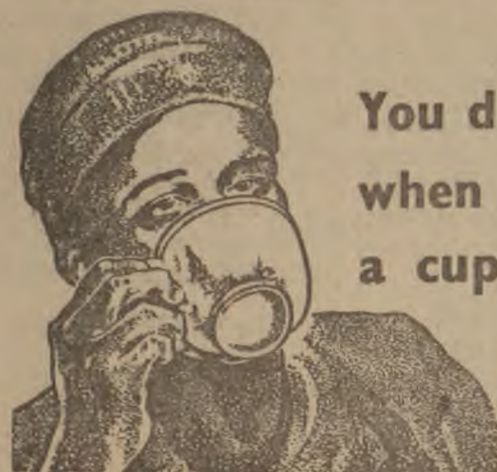
Ngathi ukuba wonke umntu ulengazimisela ukufunda iphepha- ndaba ibingayenye yeendlela ezilula nezikhaulezayo zokwandisa ulwazi khon' ukuze iingqondo zi- ngaqelelani kakhulu ngengcamango. Eminye imicimbi ebaluleki- leyo isuke imoshakale ngeyilu- ngile ngokuthi icala eingqondo zi- mfiliba lime lodwa, ze libe mba- lwa elingqondo zibona indlela efa- nelelekileyo yomcimbi lowo.

Le yantlukwano yengqondo idala ukuba kungabikho kumanyana ku- hle, kanti ke apho umanyano lu- khona kulapho ayakubakho ama- ndla. Ngamanye amazwi, ukuli-

nga kokufunda iphepha-ndaba ngumchankatho wobutyebi be- ngqondo.



BW 9/3



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EZIDL' UMZI KUKOMANI

(NguNtanomhle)

Ezidl' umzi apha kukuziselwa umL'ungu endaweni kaMn. I. Kobus obe ngumhloli wempilo apha ukususela ku1943 kwade kwasekupheleni kuka1945. Umzi umi ngenyawo yile nto. Ngolw esiHlanu ngomhla we15 kuFebruary kwamenywa intlanganisano yeLiso Lomzi ukuqwalasela le ndawo. Loo ntlanganiso yafikelela kwizigqibo zokuba kuthunyelwe abantu kwiKansile bayo-kuyixelela ngokungoneliseki komzi.

Kubonakele inqaku elinandiphekayo kunene kwiphepha ndaba lalapha lomhla we19 kuFebruary. Nokuba akuyi kubakho nguqulolelo inyaniso yona iya kuhlala idandalazile. Sikhangele se kudilizwa iindlwana zee-nkukhu ukutshayelela eli gwanqqa lizayo, kufane kwaluthuli nje.

Kulusizi ukuvakalisa ukuba ngomhla we6 kuFebruary kusweleke esibhedlele uNkos. Gladys Mpuhlu xa aminyaka ingama34 ngesifo sentliziyo. Ubelapha kunye nomyeni wakhe uMn. Cammie Mpuhlu bephuma kuNomadambe ku-Cofimvaba, ikhaya labo, beze apha ngemicimbi. Umchwabawo uqhutywe ngomhla we10 ngabashumayeli base-Tshetshi ababini.

Baya bulelwa nguNgoma lo abantu balapha ngoncedo lwabo olukhulu. Uthi nangomso baThembu nani ba-Thembukazi. Ubulela ngokungakumbi abaNuz. Stanley Mpuhlu, Edward Yazayo noMilton Tole. Zanga zonke izihlobo nezizalwana zomkazi zingoneliswa ngulo mbiko, sithi 'akuhlanga lungelanga' mzi ndini.

Kwa khona zivakele kabuhlungu ezokusweleka kukaMn. Douglas Ndlovu eHewu, olishiye eli phakade ngomhla we18 kuJanuary. Umfi lo ubengumsebenzi omdala walapha phaya kwaFinn. Uthe kanti egoduka nje usa inchwaba lakhe ekhaya. Udade bomfi, uNkos. V. Siqwela ongumfundi weli phepha ndaba, wenje njeya ukusukela umchwabawo. Sivelana kakhulu nabashiywe zizihlobo zabo.

ZISEKHO ZONA IINKONDE

Ixhego elinguyise kamfi lo, uMn. Ndlovu, lona lisa phila. Kulo mnyaka liphethe 1105 leminyaka lalibonayo ilanga.

Kuluvuyo kuthi ukuya kusabikwa ngeenkonde zakowethu. Nalapha e-Bowden kaMajola sisambona ubawomkhulu, uMn. Jeremiah Xulubana esashixiza. Yena uphethe ama97 eminyaka ubudala.

Sibone uMn. A. M. Hlobo webandla leAfrican Orthodox Church eyela e-Kimberley eyindlela esinga kwaGompo eMonti, kodya eza kugqithela ekhaya eDutywa. Ukhangeleke esempilweni umaneli lo, ehamba ngochwayitokazi olukhulu kunene.

NgolwesiNe ngomhla we14 kuFebruary, ngalo mvula ine imini yonke, udilele apha u'Dizamahlebo' oyiArente nombaleli wendaba zakwaGompo kwi-'Imvo'. Ube nethuba phaya kula ofisi kaNtanomhle bedlan' indlebe ngezokuma kwelizwe. Ubeyindlela esinga eRhautini okwethutyana.

Ezibuhlungu zezokungaphili kukabawo uMn. Manuel walapha, sel' enethuba ecele. Sivelana kakhulu nosapho lwakhe notshala uMn. D. K. Manuel unyana wakhe ofundisa e-Mohti. Simnqwenela ukuba abuye aphakame ubawo lo.

Sivuyiswa kukuva ukuba nonyaka nje iUniversals R.F.C. yalapha ivula umboxo kunye neqela laseBhayi apha ngeEaster, iinto zooBalfour nezoPono zihamba ngezantya ukulungiselela lo mdlalo, yona IV 8 (Mn. W. Mbali)

Akasekho uMn. S. Mntambo

(Ngobekhona)

Ngomhla wama23 kuFebruary beku-fihlwa uMn. Solomon Mntambo, umshumayeli nomkhokeli kwityalike yamaMethodi, osweleke ngesaqophe ngomhla we19 ekhayeni lakhe e-Western Native Township, eRhautini. Inkonzo yomchwabawo yonganyelwe nguMn. C. B. Mapumulo oyivule nge-culo nomthandazo.

Isithethi sokuqala ibe nguMn. Samuel Nyati ochaze ukuba phambi kokusweleka kwakhe umfi ebeye emarikeni eyokufuna iziqhamo aphila ngokuthengisa zona. Wehla esikhululweni sika'tram' sel' ephelelwe ngamandla, wanyanzeleka ke ukuba aphumle ecaleni le ndlela.

Isithethi sona sive kusithiwa kukho umntu ongqengqo phaya ecaleni le ndlela, naso sakufika sabona uMn. Mntambo oxele ukuba umzimba wakhe uwele. Kwa oko ke isithethi namanye amadoda amodusa amlalisa emandla-lweni wakhe.

Umfi uvakele esithi, hayi ke ngoku uza kulala obumnandi ubuthongo. Usapho lomfi lalungekho ekhaya ngoko. Amshiya ke la madoda adibana nonyana emnyango, amchazela ngokungaphili kukayise. Akungena endlini unyana wamshukumisa uyise wathi kanti sel' eswelekile. Emva koko wangena nomnikazimzi. Kwaqala kwaqondakala ke ukuba umfi ebethetha ntoni na ngokulala ubuthongo obumnandi.

'BANOYOLO ABAFELE ENKOSINI' Eesibini isithethi ibe nguMn. J. J. Sealanyane, igosa leseketi, othethe egameni lamaMethodi jikelele. Yena ubhekise amazwi okubopha usapho lomfi, watsho esithi 'Banyolo abafele eNkosini'.

UMn. S. Job yena uchaze ukumazi kwakhe kwisithuba sama35 eminyaka eduleyo, ukuthanda inkonzo kutamfi, ukuthoba nokunyaniseka kwakhe. Waxela nokuba ingekabikho indlu yecwa wayinikezela indlu yakhe kuleyo minyaka ukuba kubhedshelwe kuve kwade wakhiwa ngo1914.

NoMn. Mapumulo wenze obakhe ubungqina ngomfi ukususela kwiminyaka engama37 eduleyo emazi. Emchwabeni amazwi umbulelo enziwe nguMn. Ndlovu, umkhwenyana, egameni lentapho yomfi. Wayakalisa neculo (elama76 kwawaseWesile) elacelwa ngumfi ukuba aculelwe lona, laculwa kwa ngoko.

Babebaninzi kakhulu abantu, libus ebethetha kuzo phantsi asphezulu zintethu. Usapho lakamfi ma pitshuzeleke, 'akafanga ulele.'

Kubi Kumnandi eRhodesia

(NguWalter Vimbelela)

Sihleli kweli lizwe laseMatshona kwaMtwakazi, kubi kumnandi. Inivula ayisani se isona kwezinye iindawo, ukutya kuya tshona akusangenwa emasimini. Emkile amadodana neentokazi nabantwana nemilambo. Ziyawa izindlu ngenxa yemvula, iiblorho zinkile nemisinga. Enye imoto imke nomHlophe nababini abaNtsundu.

Kube buhlungu sakuva ngembelela eKoloni, kuba kaloku nathi akukudala sifikile apha, singabakwaNgqika. Sivelana nalo mzi wakuthi ngokungavani kakuhle ngokufuneka komphathi kwaNjokweni.

Nathi kweli lethu sisithukuthezini ngokungavani nto ngo'Mgwenyobomvu' kuba kaloku wenza ukuba sithande ukulifunda iphepha.

UHAMBULO KWELOMDIBANISO
UMn. G. Keyi, uCatechist walapha kuthi, ukhe wenza uhambe kwelomDibaniso. Uqale eRustenburg Phešeya kweLigwa ngokuya kubona isiqendwana asithengileyo apha. Wesuka ngemvula apha, kanti siva ukuba wahamba waya kufika ngayo eRhautini. Wakholwa yindawo leyo yakhe ise-Rustenburg.

Siva ukuba usukile apha wasingisa kwelokuzalwa eDordrecht ngokuya kubeka ilitye kudade wabo, uNkos. Mabel Mgobo obhubhe ngoJuly kopheleleyo.

Nalapho wahamba ngemvula ukusuka eRhautini waya kungena ngayo ekhaya. Bathi ukumbiza abantu ngu-'Zanemvula' kuba apha ahamba khona uza nayo nyani. Uze kungena kwa ngayo nalapho ekubuyeni kwakhe. Sibulela ukuba ukuba amakhosikazi eemvaba zonke zaseDordrecht aya kumkhuzi ngemithandazo, athi ngeso senzo amqinisa.



Obtainable from your grocer in 1 lb. 1/2 lb. and 1/4 lb. packings.

MRS. DHLAMINI OVER THERE HAS DONE TWICE AS MUCH WORK AS YOU

YES, SHE IS STRONGER THAN I. AND SHE CARRIES A CHILD ABOUT WITH HER

LET'S GO AND TALK WITH HER

ASK HER HOW SHE KEEPS SO WELL AND STRONG

MY WIFE WANTS TO KNOW WHY YOU HAVE SUCH GOOD HEALTH AND STRENGTH

AT ONE TIME I WAS WEAK AND FULL OF PAINS. I COULD NOT WORK

A WOMAN CAN'T WORK IF SHE IS SICK

Mrs. Dhlamini told this man and woman how she was restored to health and strength. She used Feluna Pills and cleansed her system. She fed her Blood and strengthened her Nerves with this wonderful female medicine. Waste matter was eliminated completely and regularly each day from her digestive tract. Her food did its body-building work because Feluna improved the digestive processes. Healthy glands discharged their vital juices into the stomach, duodenum, and intestines, preparing food for the surrender of nourishment. Red corpuscles were strengthened and multiplied. Nerves took from her food life-giving energy into her nervous system, sending messages of Action to her Brain, spine and Limbs. She felt alive, happy and ready for work, for laughter, for Motherhood and the care of her children.

paring them for their work and responsibilities. From the first doses of this famous female medicine amazing results are apparent. Brightness comes to the eye, laughter to the lips, energy to the body, happiness to the home. Feluna is doing its work, giving health and strength in exchange for pain and sickness, banishing headaches and tired limbs, driving the poisons of stagnant waste matter out of the system, making the restored woman happy in her newly found Feluna health. And if Motherhood should come to her, she will be ready and thoroughly prepared for the great occasion, fortified by Feluna. No other medicine carries, in its formula, the powers of Feluna Pills. They are complete in their action. They never fail to do their work. Try them to-day.

These results are the objective of Feluna Pills. Women and girls are to-day proving their wonderful power to cleanse, regulate and nourish, pre-

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

FELUNA PILLS FOR FEMALES ONLY



This is Mrs. Abigail E. Gbu of St. Thomas Mission, Mount Fletcher, C.P., who thanks Feluna Pills for her wonderful health and who earnestly recommends them to all suffering women and girls. At one time she could hardly bend her back or do her household duties. Anaemia and weakness had made her sick and miserable but Feluna Pills gave her that strong health which makes her the smiling happy mother you see here.

MY WIFE IS ALWAYS COMPLAINING AND SOMETIMES CAN'T GET UP OFF HER BED

SHE IS SICK, JUST AS I WAS. SHE NEEDS THE MEDICINE THAT MADE ME WELL

TELL ME WHAT RESTORED YOU TO HEALTH. I DO SO WANT TO BE STRONG AND HAPPY

TAKE FELUNA PILLS THEY NEVER FAIL. THEY CLEANSE, REGULATE AND STRENGTHEN THE FEMALE SYSTEM

I WILL GIVE FELUNA A TRIAL

YOU'LL SOON FEEL THEIR WONDERFUL POWER. AND I'VE NEVER KNOWN THEM TO FAIL

HOME CORNER FOR AFRICAN WOMEN

AFRICAN CHILDREN IN NEED OF HOLIDAYS

In 1943, when travelling and accommodation difficulties became acute, the Association of European and African Women decided to devote money used formerly for the African Seaside Fund, to the establishment of a convalescent home for African children.

WHY SHOULD YOU SUFFER?

Use MELCIN (Herbal) BLOOD PURIFIER—Quick relief for BLOOD—BLADDER—SKIN DISEASES. MELCIN cures Bad Legs, Swellings, Hard Growths, Sore Throats, Discharges, Festering Sores, Bladder Weakness, Retention, Urinary Pains, Eczema, Cuts, Wounds that won't heal, Poison in the blood 5/6, 10/6, 21/-.

Use MELCIN (Double Strength) OINTMENT for Pimples, Spots on the face, Freckles, Eczema, Itching, Ulcers, Festering Sores, Cuts, Wounds that won't heal. Soothes at a touch—Heals quickly and Forever 1/6—3/6.

Use MELCIN (Double Strength) BLADDER AND KIDNEY TABLETS together with Melcin Blood Purifier for quick action and speedy relief 2/6—4/6.

We advise you to Buy your medicines and toilets from Right-house's Chemist, Dept. "U" 71 Love-day St. (between Jeppe and Bree Sts.) Johannesburg. Postage Free.



"See Reynolds and See Better!"

We have a specially fitted private room for testing African people.

REYNOLDS & CO.
OPTICIANS

74 ELOFF ST.—OPPOSITE C.T.C. BAZAAR, JOHANNESBURG.

A farm was bought near Roodepoort, and in February, 1943, the Margaret Ballinger Home opened its doors to convalescent children from non-European hospitals and clinics on the Reef and in Pretoria.

The home originally accommodated 20 children, but the demand for admittance was so great that expansion became imperative and an old cowshed was remodelled to provide dormitories for 36 additional patients.

Most of the children, whose ages vary from six to 14, remain in the home for about three weeks, but others make slower recoveries and stay for six weeks or two months. Besides catering for convalescent cases the home builds up patients for operations. Many children suffer purely from malnutrition, a complaint which is increasingly common among young Africans.

THE STAFF

Mrs. M. Ballinger, M.P., is president of the home, and Mr. and Mrs. G. Johnson are the supervisors. They are assisted by a non-European staff of five, including a boarding master and his wife, who look after and entertain the children. Walks, picnics and games are organised and several hours are spent each day in resting.

Patients are attended, where necessary, by honorary doctors from Roodepoort. Mrs. Johnson is a trained nurse.

No fees are charged, and any child eligible for admission who is certified by a doctor to be in need of a holiday and free from infectious disease.

The older children help with the light work of making beds and dusting, but no child is ever forced to do this.

Mr. Johnson works part of the old farm and supplies much of the requirements of the home in vegetables and milk.

The Native Affairs Department has provided until now an annual grant of £250, but there is no certainty of this continuing. Grants are given by some of the Reef municipalities. Public subscription is, however, the main source of funds, and the home relies largely on an annual street collection.

Nearly 500 children convalesced in the home last year, and a greater number are expected this year.

Unanswered Prayers

I like to think
That every little gift of life I
craved
And was denied,
Has gone, some other lonely
soul to cheer.
That every wish
I breathed to Heaven's blue
and saw no more
Has winged its way
To some sad heart and wiped
away a tear.
For only God
Can know the things we need
to fill our lives,
And so it is,
That when resentment burns
within my soul,
I try to think
He sends the answer to my
futile prayers.
Where they will help
Another weary one to reach
the goal.

The things that are worth the
winning,
Must ever at cost be won.
After all, it's the work that
counts,
Not the applause that follows.
Hope for the best; be ready for
the worst;
Take cheerfully whatever comes,
Though the sun of charity rise
at home,
Yet it should always set abroad.
So many things would be
annoying if they weren't
laughable—that's the good of
laughter.

—W. B. M. Watson.

There are times when silence
is unkind
As Winter air to tender plants.

—E. Welch.

Care of Your Child's Teeth

The greatest care should be taken of your child's teeth, in order to keep them free from decay which is harmful to the health and among other troubles causing indigestion.

There is no need to be alarmed about taking your child to the dentist for the first time, as a good dentist is gentle and causes very little pain.

One should make a habit of having a child's teeth regularly inspected from the age of three. If, however, a child is allowed to reach the age of six or seven without having attention, possibly he will develop toothache caused from seriously decayed teeth, and have to endure the more painful drilling, which could have been prevented had you taken the trouble of having your child's teeth inspected when he was younger.

Every tooth is worth saving, if a first tooth is so neglected that it has to be extracted, very likely the blank space left in the jaw will affect the position of the permanent teeth when they arrive.

The work of the Margaret Ballinger Home has been appreciated widely: the medical officer of health for Krugersdorp maintains that the period many of his patients spent at the home was the turning point towards complete recovery of their health.



puts a smile
on your floors

7417

Use this LIQUID HEALER FOR SKIN TROUBLES



D.D.D. Prescription is splendid for veldt sores, rashes and disfiguring skin diseases. It penetrates the skin and attacks the cause of the trouble, leaving your skin healthy and free from blemishes. If you are tormented with itching, or hot, burning inflammation, let D.D.D. Prescription soothe the affected parts. Try a bottle to-day. Stocks now freely available.

Sold by Chemists and Stores.

DDD Prescription

THE LIQUID HEALER

Reduced prices 4/6 and 7/6



When
he's
happy
he's
healthy

Millions of mothers all over the world keep their babies happy and healthy by giving them Phillips' Milk of Magnesia. A small dose quickly relieves wind and stomach pains, stops crying and gently but surely cleanses the bowels.

BEWARE OF IMITATIONS. Ask for PHILLIPS' Milk of Magnesia in the blue bottle and look for the signature "Chas. H. Phillips" on the label.

OTHER IMPORTANT USES

Phillips' Milk of Magnesia, added to cow's milk, makes it more digestible and prevents it from souring.

Phillips', rubbed on baby's gums, relieves soreness and irritation when teething.

Phillips' makes a wonderfully soothing and cooling application for baby's skin when chafed and sore.

From all chemists and stores.



PHILLIPS' Milk of MAGNESIA

When Dora steps off the train...



many people go to meet her

Dora is modern. She is popular and has a soft, clear skin that everybody admires. Dora takes great care of her skin and washes her face, neck and arms every morning and evening with Palmolive Soap.

BE LIKE DORA BE A MODERN "PALMOLIVE GIRL"!

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

make your skin softer, cleaner and more beautiful.

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



Keep your Teeth
white and healthy
with
Kolynos



The "Foam" does it

Unless you clean your teeth they will get stained and ugly and will decay. Use Kolynos toothpaste to keep them white and clean. It is very cheap, too. You need only six tubes for a whole year. Buy a tube of Kolynos from the store to-day.

Costs only 1/3 large tube



KOLYNOS
The "Foaming" Dental Cream
IN THE GREEN AND YELLOW TUBE

Another Undaunted Fighter

A. Thos. Bowman, Goodwood, writes: While it was with some regret that I read the letter, under the heading, "Undaunted Fighter," by M. S. Motloung, it is with sincere appreciation that I here undertake to re-assure him. His frankness in bringing fearlessly to the fore a condition which every sane-thinking human being, irrespective of class, creed or colour, will wholeheartedly deplore, is gladdening.

As a European whose widespread interest has caused a broadmindedness which can breach practically any misunderstanding, and as an undaunted fighter for the better principles which we all should strive to upkeep, I take it upon myself to apologise to this correspondent on behalf of his employer, whose attitude could have bred a new type of hatred towards other white people who would then suffer for his foul attitude.

Some educated Africans adopt a plausible attitude which even their own race decries, but anyone with christian principles and any goodwill at all, will treat such persons in a manner which will make them realise where they are wrong.

Rest assured, M. S. Motloung, that I, as a white man, bear no other race creed or colour any ill-feeling, and I don't think that I need here confirm at length my respect for the African race. It is a respect born of the realisation of the good in them, and of sympathy for their treatment in general by those who wish to know them for exploitation purposes only. There are different categories in every race throughout the world, and I feel that your correspondent will accept my word of reassurance and apology for what I mean, and in the same spirit as it is being offered.

School Policy Defended

D. E. Mbelle, Pretoria, writes: In the past, our schools did not bother to separate "dullards" from brilliant scholars, and that is because emphasis was laid on the acquisition of a knowledge of the three Rs and nothing more. To-day, however, with the march of events, schools have been forced to depart from this practice and to adopt a new policy—that of weeding out dullards and separating them from the brilliant scholars in order not to hinder the latter's progress. I see nothing wrong with the practice of separating dull scholars from the brilliant ones, and I welcome this policy because it is sound. Backward children retard the progress of the bright ones.

I agree with James Mollisane on the matter of school accommodation, which is simply hopeless. We must stress our demands for more primary schools, some of which could be set aside solely for backward children. Lastly, lest it be thought that I look down on these unfortunate creatures, let me point out here that I do not hold that a child's future is necessarily determined by its classroom activities. Many brilliant scholars have proved failures in the post-school life, while, again, many "dullards" in the classroom have occupied leading positions in the world outside the school.



HERE is a bubbling drink you can make for yourself in a second . . . Just stir a spoonful or two of Eno's 'Fruit Salt' in a mug or glass of water and you will have a delicious fizzing drink at once . . .

Eno's 'Fruit Salt' is a refreshing drink and it is very good for you as well . . . It helps to prevent constipation, makes your blood rich and pure and so keeps you fit, healthy and happy . . . Buy a bottle of Eno's 'Fruit Salt' to-day . . . It is packed in powder form and a large bottle will last you a long time . . . But be sure you ask for . . .



ENO'S 'FRUIT SALT'

READERS' FORUM

Patriotism and Prejudice

Miss Muriel M. N. Nyikiza, Durban, writes: We are all familiar with the meaning of this word, patriotism; and we would like to ask anybody for this meaning the answer would come, without hesitation, that "patriotism is the love of one's own country." But I submit that there is much more meaning attached to this word than is generally known. Far too many 'patriots' think only in terms of loving their country to the total exclusion of other countries and their peoples. This sort of thing is bred of prejudice, and it leads to degeneration.

To us, Africans, love of our country should not mean boycotting other races which we think are foreigners. We must absorb all the good things other people who are not Africans wish to offer us. This is for the good of ourselves, and, consequently, for the good of our country. To boycott non-Africans or to refuse to have any dealings with them would simply be to put the clock back and so do a good deal of harm to our country.

Again, we shall be failing in our duty as patriots if we think in terms of selfishness, or if we do nothing for the benefit of those who are in a less fortunate position than ourselves. A scout motto reads: "I promise . . . that I'll do my best to do my duty to God and the King and to help other people at all times." This is a lesson for all those who claim some education and are working among their fellows in this land. They must remember that as true patriots, they should serve their country, its people and not to use their knowledge for their own personal gain and advantage.

Reader's Tribute to Dr. Dube

W. D. Z. Matotie, Benoni, writes: More than anyone else, the people of Natal and Zululand mourn the death of Dr. John L. Dube who devoted a great deal of his time to the advancement of the Zulu people. Although Zululand and the Zulus remained dear to him, Dr. Dube did not forget or close his eyes to the crying need for help from Africans belonging to other tribes. Rising far above the level of tribalism, he established himself as leader whose interest lay in the uplift of all Africans. Here, then, lies his greatness. He commanded respect from and gained the confidence of Africans both within and without Natal; and the millions who represent the underdog class in this country found in him great inspiration to strive for upliftment in the face of oppression. He realised at an early date the danger of divisions among his people, and in his life-career, in his work and undertakings he preached unity. Dr. Dube has died a hero, and his works which will perpetuate his name from generation to generation, will help to inspire us to follow after his example.

Opportunity Knocks Once

S. P. Monoo, Pretoria, writes: As a pupil of the Bantu continuation classes conducted by the Technical College, Pretoria, I would like to see many more of my fellows attend and avail themselves of the opportunity given to them.

Sometime ago, the mayor of Pretoria pointed out that Pretoria stands on the eve of very great industrial developments. There will be ample openings for administrative posts and only those Africans holding the necessary certificates would be considered for appointment. Here, now, is the opportunity to get those certificates. Let us make the best of it. The classes are held in the Ferguson Coloured School from 7 to 9 p.m. on several nights each week. Tuition is given to pupils from standard VI up to the matriculation standard by a competent staff of teachers. The results in the past have been very satisfactory, many pupils getting distinctions in several subjects.

I appeal to all Africans in Pretoria to enrol.

Pictorial Feature Appreciated

Titus Mabaso, Leydsdorp, writes: The pictorial feature on the back page of the Bantu World issue of February 16 created a sensation in the Northern areas among Europeans and Africans. Many old timers recognised the editor at the first glance; some among them remarked: "Oh, Mr. Thema is a 'whiteman' to-day! See, he has a servant in his employ." After a little explanation by myself, they withdrew their remark concerning Mr. J. S. Khumbane whom they had called Mr. Thema's servant. Some Europeans who saw the pictures remarked: "Jong, hulle is nou slim!" We thank you for these pictures, and we wish you every success in all your endeavours towards educating the African peoples.

African Education and The Government

A. D. W. Shiseve, Louis Trichardt, writes: Owing to the small number of schools for Africans, a large number of qualified teachers are roaming about in the streets in search of work. In their quest for something by which they can make a living, they are being harassed by pick-up vans and the notorious "section seventeen" gives them no rest. Poor parents and guardians send their children to school, yet when these children leave school fully armed with certificates for the teachers' profession, there is no work for them. In such schools as we have, there is little accommodation. There is also a crying need for more schools for our children. What is the government doing about this? We are sincerely tempted to ask if this country is or is not a democratic country. We pay taxes in one way and another, yet we must be denied education while other races have almost every kind of school or educational centre they want. Surely the government is not playing the game.

Points From Letters

Non-European University
A. M. M. Phasha: While I welcome the idea of providing adequate educational facilities for Africans, I do not see eye to eye with the sponsors of the new university for Africans which, we hear, is to be run at Pretoria under the guidance of the Dutch Reformed Church. To my mind, this is nothing more than a subtle attempt to arrest the growing number of African students who enter European universities each year. Besides, the promotion of African education should be the government's job, and not that of a private organisation.

The Pass Laws Again!
E. M. Matebula: The transfer of the administration of passes from the Department of Native Affairs to the municipalities will mean added pressure to aid the oppressive laws under which we live. I can see in this new move the imprisonment of hundreds for infringements of the

pass laws, the grave curtailment to the Africans' freedom of movement as a result of the application of these laws under the new administrators, and still worse, the degradation of the race through women being compelled to carry passes. It is surprising that in the face of protests and petitions made against these iniquitous pass laws, the only answer the government gives us is the transfer of the administration of these laws to the central authority; yet a Government Commission recently condemned the laws.

To Correspondents

D. E. Mbelle: At a time when the masses are advocating the abolition of passes lock, stock and barrel, it would serve no purpose other than to stir anger by the publication of a letter containing the sentiments expressed in the article you sent us for publication.

F. Segwe and others: The tsotsi topic was closed some months back, and a notice to that effect was made in these columns.

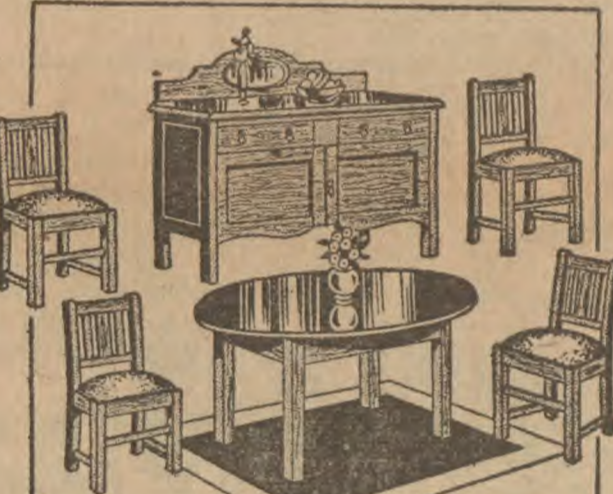
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for teething without tears
Safe, sure, gentle!
That's how mothers describe Feluna Teething Powders. What a boon they are, too. By soothing inflamed gums and gently regulating upset little tummies, Feluna Teething Powders really do take all the tears out of teething. And, they're absolutely harmless—pure and safe as if you had prepared them yourself.

FELUNA TEETHING POWDERS
1/- per Packet
All chemists



He'll live—helped by the fabrics you didn't have!

Another brave man is being helped back to life, thanks to the medical corps. But how would he have fared if doctors and nurses had lacked equipment?

At home in Britain, we had to see that supply lines were fed with the things they had to have. For instance machinery that normally makes Tootal products was turned over to making various kinds of hospital needs. And there are other calls—the fighting services and people in liberated countries need the materials we can make. You'll see why we could only make a very few fashion fabrics for you.

Soon we hope to produce all the Tootal fabrics you want. Meanwhile there will be fair supplies of Tootalco, But Lyslav, Robla, Lombia, Tootole, Toolina and Tootama will be rather scarce—don't forget that these six favourites are branded "Tebalized" for tested crease-resistance. All these fabrics carry the Tootal Guarantee.

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TLHOKA KOTLEGO LE GO TLHAELWA KE DIJO

E re fela jaaka mo ntweng re ne re tiwaetse go bua kaga "Tshimega tse Tharo" fa re kaya Baetapele ba Ditshaba tsa Bathu-sanyi tse Kgolo, ba ka ketello pele ya bone go bonweng nonofo le tlhaloganyo ya go diga mmaba, re gopotsa babadi gore le mo dijong tsa rona go na le "Tshimega tse Tharo"—dikarolo tsa dijo tse di nayang motho nonofo tse di jaaka swikiri le matswai tse di bonwang mo minding le makwele; Mahura a a dirang tiro ya go sireletsa mesifa le ditshika tsa mmele a a bonwang mo masing le nama.

Mefuta e meraro ya dijo e setseng e umakilwe ga e ka ke ya kgona go tlhola kotlego e maswe le go tshela ka itekanelo mme e batla thuso ya tse dingwe tse di tshotseng menontsha e di sa e tsholang tse di jaaka tshipi, taka, maamuso le tse dingwe tse gantsi di tswang mo ditlhatshaneng tse di tsuntsunyetsang matswai a di god'sang mo mmung.

DIKAI TSA BOSULA JO BO LERIWANG KE JELO-TLASE

Kafa go setseng go kile ga umakwa pelenyana, batho ba ba nang le dijo tse dintsi mme tse di sa tsholang menontsha mengwe, ba ne ba ka tshela ka itekanelo e kgatlhisang fa go ne go ka t'ho-komelwa gore dijo tse ba di jang di baane le menontsha e e tlhoke-gang go tshegetsatshe botshelo. Se se tlhokegang bogolo ke gore motho a je dijo tse di nonofetseng go otlala mmele le ge e se tse dintsi.

Bolwetse jo bo a tlang bo tlha-sele masole mo dikepeng ke ka ntata ya go tlhoka go ja dijo tsa losika la merogo e metala le maungo mangwe. Mme bo bile bo santse boa tle bo bonale mo dikarolong dingwe tsa S. Afrika mo dijonvana tse di dirisiwang di a beng di thaela menontsha e e ka emelanang le bone.

DIPHETOGO TSA BOTSHILO BA BANTSHO DI LERE PHETOGO MO DIJONG

Ga go na phatlha ya go tlhalosa diphetogo tse ka gotlala; mme fa lo ka di akanya lo tla fit hela e le tsa nnete tse di tlhokafalang. Mo dingwageng tse di masome-mathano tse di fetleng merafe ya Bantsho ka bontsi ba ne ba tshela botshelo jwa bodisa—tiro e e sa lopeng go dirisa tlhaloganyo le go kwala.

E ne e le batsomi ba bagolo-tiro e e 'opang nonofo ya mele mme ga go gakgamatse fa ba ne ba phela ka mmidi le mabele ka gobo ke dijo tse di nonofisang mmele ya motho. Gape ba ne ba phela ka nama—sejo se se nang le mahura a go gotetsa mmele.

Mo methleng ya gompieno botshelo ba bone bo fetogile gothe-le'e—ba bantsi ba bone ba phela mo metseng ya Sekgowa mme ga ba bone sebaka sa go lema dijo tse di tse di mosola; bana ba ya dikwe eng ka bontsi mme ba tlhoka dijo tse di nayang nonofo mo tlhaloganyong le ditshika.

KITSO YA MEFUTA YA DIJO E YA TLHOKEGA

Ka kgakololo ya bomaitseanape ba ditiro tsa dijo, Mmuso wa Eayelane o irile le go tlhaloganya kaga dijo mme ba re abela kitso ya gore makwele a tshwana le mmidi; le mabele ka go nonotsha mmele; dirawa di ka dirisiwa mo boemong ba nama mme dikgeru tsa mefutafuta di na le mahura a sametseng mmele. A lo ka bo lo itse dikgeru tsa morula? Di humi'e mahura mme mmogo le maungo mangwe a naga le mero-go di na le karo'o e tlhokegang mo go otleng mmele.

TLHAELWA E MASWE YA GOMPIENO YA DIJO

E rile mo kgweding ya Firikong Modiredi wa Mmuso wa Bongaka ba Diruiwa kwa East London a dira pegi ya gore mo tikologong ya motse oo le wa Kingwilliamstown go sule dikeo-mo di ka feta diketse tse di legolo ka mabalo ka ntata ya komelelo ya bofeng jaana—palo e kgole e e ngotlile mafi le nama. Go bile go akannngwa fa thobo ya mmidi ya ngwaga o tlang mono S. Afrika e tla thaela ka dikgetse tse di didikadike di le 22 tse di tlhokegang go re fepa ka ngwaga le ngwaga.

Ke kang e utlwalang gore re tshwanetse go ithuta mekwa le ditshika tsa go dira dijo tse di nang le dikarolo tse di tlhokegang go tshegetsatshe nonofo ya mogopo'o le mmele esita le nonofo ya go emelana le diphetogo tse di tlang mo

Magistrate's Stern Warning

In the Johannesburg magistrate's court last week, Mr. P. M. O'Brien, a magistrate, passed a salutary sentence on each of four Europeans who appeared before him on a charge of assaulting Africans.

It was stated at the trial that on February 11, the men before court assaulted an African without provocation. Next, they turned their attention on other Africans whom they attacked and hit with their fists. When the police arrived, they hit them with their fists as a result of which the men were arrested.

Finding them guilty, Mr. O'Brien said it was obvious that the men had got drunk and simply assaulted every African who appeared on the street.

"You are nothing better than hooligans," he added. "This kind of behaviour has been very common lately. Young men, in and out of uniform, assault Africans for no reason at all."

"If the Africans turn round and create trouble then it will be the fault of the people who behave as you do."

He gave out a public warning that if anyone came before his Court again for similar offences there would be no question of a fine.

Blaauwberg News

(A. Namethe)

Here, where hunters in by-gone days related their experiences in the wilds, often with a tendency toward dwelling upon the attendant dangers, and the ferocity of the animals, villages have sprung up. To-day there are farms owned by our African people.

For approximately a fortnight, the residents witnessed heavy, incessant rains. This phenomenon has caused tremendous damage in the locality. The rudely constructed shanties, which are the only dwellings offering the inhabitants cover against inclement elements, are, here and there, giving way.

Transport Commission at Vereeniging

When the Road Motor Transport Commission held its final sitting at Vereeniging last week, Mr. E. Rizzolio, who operates the non-European transport services in Vereeniging, replied to criticisms made earlier in the week concerning the buses run for Africans in the district. On the complaint that the bus services in the town were unsatisfactory, Mr. Rizzolio said that he had pioneered the service under difficult war-time conditions. Owing to the war the old vehicles which he had been obliged to use required high maintenance costs and their condition had not been improved by the bad roads.

No public authority had attempted to start a service and in any case his experience had been that municipalities were interested only in European services. Only by operating an African as well as a European service could he ensure profitable operation.

The present African services covered six separate major routes extending from 18 to one and a half miles from Vereeniging. On the 18-mile route to Evaton he charged a fare of 1s. compared with the railway fare of 1s. 6d.

African drivers and conductors were often irresponsible and inefficient and gave a great deal of trouble. He had experienced similar difficulties in operating a service at Alexandra. There, owing to agitators, Africans had protested against fares and had thrown stones at him more than once.

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CHARGE FOR LUGGAGE

Questioned by Mr. Page, chairman of the Commission, on the allegation that his buses charged ninepence for bundles of washing and luggage on the bus route to Sharpeville African township and only threepence for a passenger, Mr. Rizzolio explained that the charge for luggage was based on the amount of passenger space it occupied.

On the question of expanding the existing services, he said that only on a long-term agreement with the municipality would extension be possible.

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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.

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wa TSAMAYA KA BONYA!



Tiro ya bofefo, pholo ya ka pelepele-le thuto e mps'ha ya bophelo ba ditiro tse di lapihang. Batho ba batla maungo a sepheko-pholo JAANONG—eseng tshipi e e tlang. Tselo-pele ya tirelo e phatsima mo ditlhaloganyong tsa setshaba. Lekgotla ja "so-ka-so-kgonege" le ja "baa-pelogo-tsamaye-tshipi e e tlang" a enta ka letshogo le kgakgamalo fa a bona dilo di dirwa mo metsatsing le lengwe tseo pele di neng di dirwa ka sebaka sa dikgwedi.

"ASPRO" ke SESUPO SA BOAMMAARURI se se phelang le se se tlhalositsweng sa beiwa mothlala.

Boloka "ASPRO" fa gau'i go e dirisa ka pelepele fa o' thaselwa ke Tihogo, Gotlhokaboroko, Golapa ga Ditshika, Mekgotlhwane, Lotshoroma ja selomo je le tsalwang ke maroie jalo jalo, Manyelele, Goopa le Gothunya, Malwetse a a tsalwang ke diphefo tsa selomo tse di marutshwana.

THEKO KE E E BONOLO GO BATHO BA BOTLHE 9^d 1/9 3/6

DUVHA LO TSHA FHATUWANI

(Nga Tshikotshi)

Ndi tshi elekanya zwa shango na vhati vha Venda, ndi wana ndo fanelwa nga u lila; fhedzi na nne ndi nga mbongola a thi bvi mitodzi. Ri tshi amba ri ri: Venda lo lala, huna a ri tsha amba uri huna mulalo, ngauri a huna mulalo. Ri amba khofhe khulu dzine na muloro u si vhe hone.

Vhathu vha hashu a vha tshili na zwifhinga. Namusi shango a li tsha nga kale li tshi kha di ela luvhisi na notshi li tshi gidimiwa nga dziphukha na zwivhanda, thakha i khulu, hu tshi liwa ha mbo nwiwa ha fhedzwa nga u sheja milendzhe, Mahosi o vha a tshi huliswa, a tshoe kha tshifhinga tshao, zwidini zwo vha zwi siho arali hu si ene Makhulu Lufu.

Zwa namusi zwi a lidza. Ri vbona u tangetwa nga zwitadedzi, mlamba i hana u ela, thakha i fhira sa mavhele, phukha ho sala mbevhwa na ndzhe, zwivhanda a huna. Mahosi ho sala madzina fhedzi. Na vhe vha edzisa u disa pfunzo vha khou kundwa u bvela phanda nga hone u sa tshimbila na zwifhinga, na u humise-lwa murahu nga mahosi. Ndi amba vhafunzi.

Vhafunzi vhatshena ri na vho Venda, vho ri itela zwithu zwa-vhudi uri ri late mishumo ya swiswi. Vho ri fhatele zwikolo na dzikereke, zwone zwi-sima zwa u bvela phanda; fhedzi ri wana vha sa ri funi nga maanda.

Ri do vha tevhele hani? Na vhone vha a lifhisa, wo tshinya zwihulu u itwa tshivhoxwa wa vha shumela. Vha do pfana hani na Mahosi ngeno na vhone vha tshi lifhisa?

Vha do pfana hani na vhatu ngeno vha sa vha funi?

RI ITE HANI

Pfunzo nga i dale shango, hu funzwe nwana munwe na munwe. A huna u fariswa hunwe arali hu si nga pfunzo. Ngoma nga dzi litshiwe hu sale zwikona na matangwa, zwi lidzwe zwikoloni.

Mahosi a tutuwedzwe u rumela vha-na vhayho zwikoloni zwa milayo, uri ri hatulwe nga pfanelo, ri vha tele-dze, ri vha hulise.

Mahosi nga a vhe na khoro inwe ine ha do ambiwa zwa mbvelo-phanda, zwa u imisa zwikolo zwihulu zwa vha-thu, zwa u isa vhatu vhutshiloni ho fanelaho, na u hatula Khosi i tshiyaho nga u funa, na u ri imela ngei phanda. Hu nga nangiwa vhatu

Ta le Nhlengweni

(Samuel Wisane Mathebula)

Nozi suhile hateno hi siku ra 8 Sunguti hi mova wa ka W.N.L.A., hi ya etle.a a ka M'thathi; hi pfuka kona hi ya fika a Pafula, hi wa vumharhu; hona ni tekiwa hi mova wa ka Ngala kuya a ka Mapai.

Hi ya fika namadyambu. Ndzi tshamile mune wa masiku kona. Hi sonto ya 13 Sunguti ndzi pela Vemoe (Limpopo) ku ya a Nhlengweni; kona ndzi tshamile masiku marharhu, tiko ra kona vanhu va fuyile ngopfu s'inene; tihomu na timbuti.

Kambe les'ivi karataku hi thhe-lo ra mati loko mpfula yi nga si na tihomu va ti ruruhisa ti ya tshama loma ku nga na mati ku kondza loko mpfula yi ta na.

Misava yona yi nonile ngopfu; Masimu va rima hi swinomu swa sivigiani, mapululu anga tala-nga na s'wona a va matiove, anga kamoe va pfuna mayele yo tala ngopfu, vanna va nona a hi-tinasa u ta vosa, ku tava mouti a ka vona i nuku nomu i mbuni.

Mapai a tamba tamba... Ri na namazu kambe ku lamba va vda (vsa) s'vaka kambe namo swi ri tani vukamao kambe vugevaga ku hava; na sona mapu-tukezi va hava jele yo pfa, eta va-nou, kambe va ba kunene hi le-swi va nge i S'ipakani va ba swa-nula kambe mieage.

Ta Hala Kaya

Kutani hi siku ra 22, kuna mpfula leyi kuu swinene, ku su-kele siku reo mpfula a yina masiku hikwawo hi kona hi nga sungula ku vona dyambu hi siku ra 14-2-40 mavele ya lenie ngo-pfu manwana anga vekhi na shia-ki shinwe kambe lawa mpfua yi nga na a rumbukile a vupfile ka-ha-e votala va ta makuma, kambe ku na tingufuve ta naova ti onha ngopfu a masinwini.

Kutani ndlala yona ya ha ri ko-na n'wina mi nga a madorobeni mi nga tshiki kurumela swo ta pfuna miti kumbe makaya ya n'wina (Makala va durhiki ngopfu mayele, saka rinwe s'wa tu.a £1, 10 shillings kutani les'hi nga tiniku ti pureyisi na les'wi ku nga hava lava va kambelaku ma shavilele ya kona vo endla hi ku rhandza.

Va nhlengletonu ya (Shangaa-na Association) hi kombela le-swaku mi tsala malungu ya kona aka Bantu World lesaku na hina hi ta mi pfuna hi rhumela marito ya les'wi s'wi nga hala kaya, ham-bi mova na nhlengletonu kwa-leyo-aku fanela na hala kaya mi kuma marungula ya hona.

MAVHEVHE

Mvula changoni la venda ndi khulu. I khou na nga maanda lune vhanzhi vha vho elekanya uri a i-tshatsha kana a i nga tavha nyi utsha.

Zwobvelelaho ndi hezwi: Fundudzi la dala madi ofhira ngomani dza vhadzimu.

Mudededzi muswa wa tshiheni vho-Ephraim Nephawe vho ya henengei uli vbona na Vhamu-sanda vhoDzeyheya dou.

Vhathanga vhararu na vha si-azana

vha tanu na vhana vho kumbiwa thanganyoni

ya Nzhelele na Mutshedzi vhatshi bva u

sela, hu utaha nga mbingano ya tshivenda.

Vhasidzana vhararuna muthan-nga wavho vhatshi khou taha na vhone vho-kumbiwa

kha mulambo wa mahebe.

Vhasidzana vhatanu na muthan-nga

wa vhatanu na vthuthi vho ku-mbiwa

kha Luvuvhu vhatshi khou taha Musadzi o kumbelwa nwana wa-we

wa lutshetshe Nzhelele atshiri Ndi ya mashenzheni.

Musidzana okumbiwa atshibva do-mbani.

Levy Nefale we avha mudededzi wa Tshiheni oya phanda napfunzo yawe u ngei Tshakhuma.

Vho dzevhe a dou mufuni wa pfunzo na mrelo phanda vhari ndi funa atshiya Capetown uri vha mu badelele avhuye nanga ya pfunzo.

Vho E. Muavha mudededzi mu-hulu wa Mulindi na E. Nephawe na E. M. Nevhula u dzi vha khou tanga lwendo lwa uya S. Rhodesi. Tshikoloni tsha khala vha vho newa bugu ntswa ya vhutana vthuthi Std VI Vhamu-sanda.

Vho Lavhengwa Tshivhase vha mbo di ita khoro ya ndivhisa vha-

thu mafhunngo hayo. Khoroni vhaumbela mudededzi muhulwa-ne atulutshedze ngaba mvelo-phanda ya mushumo. Hatalu-swa mafhungo apfano ya mudededzi na mubebi wa nwana.

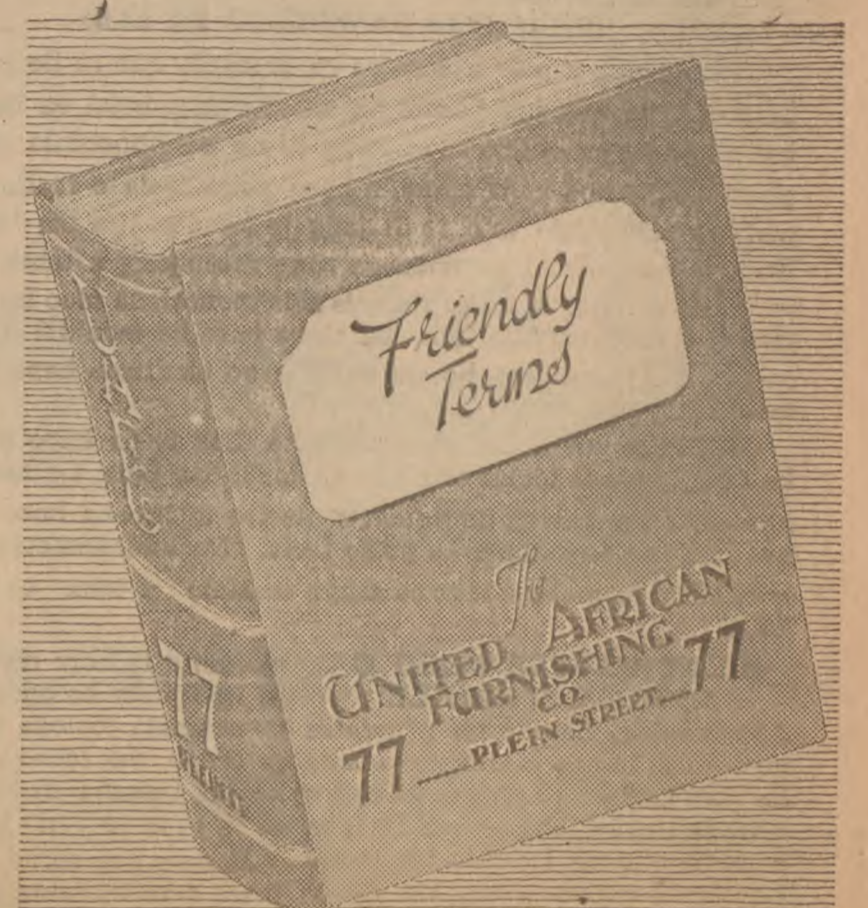
Andris Mashila wa Tshiheni tsini na Fundudzi ovhinga Sosanah-Matidza musidzana wa Murangoni. Munyanya vovha muhulu naho mvula yovha yotangana. Pheletshedzi ovha e Lery Nefale na Glorious - Tshihume.

Hovha na mutangano khalavha school Nzhelele valley branch ya T. A. T. A. Hada vhadededzi vhanzhi navhaswa vhanzhi. Vho. J. Famse na S. Ramovha vovha vhe hone. Mutanganedzi vhovha vhe vho A. T. Khangale na vho Mate-nzhe Nevhulandzi na vhanwe vha muta wavho.



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KOMELLO LE THUTO TSA EONA

HO LOANTS'A KOMELLO LE TLALA KA HO TALIMA PELE

Joaloka ha ho se ho boletsoe mangolong ana, e 'ngoe ea tse ngata e batlang ho thibela mabapi le temo Afrika e Boroa le ntoea e rona ea ho loants'a khoholeho ea mobu le tlala ke hore e be sale re sebelisa lentsoe lena le reng "Hosasa le teng e nts'e le letsatsi." A ke re sebeliseng lena bakeng sa lona "Se tlohele kajeno seo u ka se phethisang hona kajeno."

Lifate, bohloa le linotsi ha li na kefello e kang ea motho empa hlaho e li nehile mokhoa oo ka oona li bolokang lijo tsa selemo li bolokela matsatsi a tlang a mathata ao ka oona ho hloka-halang lijo. Re ka botsa joale ha ele mona re sa le holim'a taba ena hore na ba bang barona ba tla qala ho boloka linotsi neng? Mahe a linotsi ke sejo se setle haholo ebile karolong tse ngata tsa Afrika batho ba iphumanelachelete e ngata ka ho bokella mahe a linotsi ba a rekise.

NCHAFATSO EA MEFUTA EA LIJO

Matsatsing a pele a khatiso ea mangolo ana re ile ra bolela hore batho ba ka iphelela hantle ba sebetse mesebetsi ea bona ka nyakallo leha ba ka ja sejo se hloakang nama ea liphoofole empa leha re phela ka meroho kapa nama, ntho e 'ngoe feela e matla—ke hore limela le liphoofole tseo re li jang li fumana lijo tsa tsona mobung. Ruri, sekhurumetso sa mobu oa rona masimong a temo hammoho le makhulo a rona, re ka se lekants'a le mokotlana moo ho oona ho tse-tsoeng lijo tsa mefuta-futa, lea tseba hore ha mokotla oa poone kapa oa phofo o fokolitsoe, ho tla batleha ho ekelitsoe hape hoo hong ka mokotleng ona.

Ke hore ho tla batleha nchafatso, lea tseba hape hore haeba le ke seng la ba la lokisa e sale ka nako, le tla lapa. Le tseba kamoo le hlokometseng kateng ho thibela matsetse le litoeba hore a seke a senya lijo tsa lona. Hona ke potso feela. "Na lehlakometse haholo hore khoholeho ea mobu e seke ea senya masimo a lona ea e ja lijo tsa lona."

HO NCHAFATSA MOBU O LEMEHANG HANTLE

Re ka etsa bohloa ho nchafatsa mobu o kaholimo masimong a rona ka ho khutlisetsa ho oona manyoro a mefuta eohle, empa—ena ke taba e matla—ho na le ntho tse matla tse batlehang tse kang tse fumanehang merafong (minerals) empa leha tsena li batloa ke limela, liphoofole le batho ka lenane le seng leholo haholo, ke lijo tse matla haholo tse batloang ke metso ea sefate se seng le se seng kapa semela ebile hape ho boima ho khutlisetsa ntho tsena mobung ho ea arolo hantle. Ka nako tse ling motho le eena o ea hloeha ho fumana tse ka nkang sebaka sa tsena. Leha ho le joalo ha ho batlehe hore re lahle ts'epo ebile re ke se kopane le mathata ana ha re sa lokisetse nako tse tlang.

Temong e tloachileng botebo ho batlehang ke ho tloha ho inchi tse tseletseng hoisa tse robati. Ka hona, metloang ea limela e tseba ho otloha ho fumana lijo tse batlehang; mona mobung ona o ka holimo mokotla o sebelisoang ke mobu o thata o ka tlase, ka hare ho oona mohlomong ho ka fumanoa merafo e batlehang—esita le motsoai a itseng a batloang ke limela. Empa tsena tsohle li koalehile 'me ho tla batleha hore li lokolloe. Ke mona moo ho ka sebelisoang bohlae ba motho 'me re tla le bolella se ka e tsuoang.

MOLEMO OA HO LEMELA FATS'E

Re ka bolela ka bobebe maikemisetso a ho lemela fats'e. Ke ho thuba mobu o thata o ka tlase ho o ka

holimo e le hore metsi a tle a tsebe ho fihlela ho oona hantle. Hona ho etsahala joaloka ha mafome a e ja ts'epo 'me thuso ea morero ona ke ho fumana merafo (minerals) eo re seng re buile ka eona.

Morero ona oa ho thuba mobu o thata o ka tlase mobu o ka holimo ke o phethisoang ka ho lema ebile ho se ho fumanoe hore botebo bo batlehang ho thuba mobu o ka tlase ke ho tloha ho inchi tse leshome le metso e robeli hoisa maotong a mararo, hona ho hlomehle holim'a botebo ba metloang ea semela se tlang ho jaloa ka nako e tlang ea ho lema. Liforo tse ts'oanetse ho latela motero oa ts'imo ho thibela ho phalla ha metsi, li batleha tsona li be ho arohana ha maoto a tlohang bobeling ho isa ho a mane.

SEO E SENG BOIKEMISITSO BA HO LEMELA FATS'E

Batho ba bang ba hopola hore boikemisetso ba ho lemela fats'e ke ho tlisa mobu o ka tlase ka holimo e be ho epelo a ka holimo ka tlase ho oona. Ha ho joalo, hape leha mobu o ka holimo o e na le lijo tse matla ho oona, o nka nako e telele pele o ka fumana bophelo boo o bo fumanang ho moea, metsi, khanya le mononnts'a. Ho leka ho lema lijalo mobung o mocha o sa tsoa thubeha o ka holimo, o nang le phofo, ke bothoto bo lekanang leha motho a ka nka lehlabathe, a le tlatsa lebokose e be ho jaloa tamati e le hore ho na le ts'epo ea ho fumanoa litamati.

Re pheta hape re re boikemisetso ba ho lemela fats'e ke ho thuba mobu o ka tlase e le hore re fumane lijo ho oona. Ha se boikemisetso

ba temo ea mofuta ona ho tlisa mobu ona ka holimo empa taba e ka bang molemo haholo e kaba ho leka tseta ea ho fepa mobu ona ka mononnts'a. Hona ho ka phakisetse ho lopolla semela le sejo sa sona le ho se neha ho butsoa (bophelo).

HO LOKISA MOBU KA MORAO HO TEMO

Mona tsela tsa ho lokisa mobu li fapane ka ho ea ka mefuta e mobu, 'me ha ho lumeleha, ho batleha ho fumanoe keletso e tsoang ho monna ea tsebang tsa temo ea kang mosupisi oa tsa temo. Haeba hona ho le boima, ho batla hore ho sebelisoa ege e bitsoang 'disc harrow' ho thuba makoete a maholo a ileng a bokellana ha ho ne ho lemelo fats'e, ka morao ho mona ho batla hore ho boele ho ege hape.

THUSO EA 'MUSO

Lea tseba bohle hore ha joale litsepe tsa ho lema li hlokoa esita le ke mopolasi ea tummeng haholo oa Lekhooa; ho boletsoe hape hore ha ho lumeleha, ho batleha keletso e bohlae ea sehlafe mabapi le mesebetsi ea tsa temo mabapi le tsela e lokileng ea temo e tebileng.

Lengolong lena ke boikemisetso ba rona ho le hlalosa tsela tsa ho nchafatsa mobu ka ho u neha lijo tse batlehang; re bile hape re lekile mona ho le hlalosa ka matla a ho shebela ntho li sa le hole.

Haeba u na le cheseho mabapi le temo e tebileng u ts'oanetse hore pele u shebele pele ebe pele u fihela pheletsong ea ho nka bohato bo feng feela, u fumana keletso e lokileng ho mosupisi oa tsa temo ea hiriloeng ke 'muso ho thusa ho atlehang merero ea Temo.

SETS'OANTS'O SA HO LEMELA FATS'E LE HO SHEBA E SALE PELE

Ka lilemo tse seng kae tse fetileng, monna oa Lekhooa oa mopolasi o ile a khathatseha haholo ke taba ea ho fumana chai e fokolang ts'imoeng ea hae ka lilemo tse ngata; ts'imo ena e ne e le morokene o le mong bohlo, pele e ne e nts'a chai e ntle, haholo-holo litapole. Monna enoa o ne a ile a lema hantle a ba a e ts'ela ka manyoro a latela tsela ea ho lema lijo ka ho fapana. Ha a se a lekile tsena, a fumana hore o thuseha ho feta ka nako tse ka pele. Empa leha ho le joalo chai ea masimo ana e ile ea fapana le ea mehleng ha a ne a sa le macha.

A lebitso ho motsoalle oa hae ho ea batla keletso, motsoalle enoa oa hae e ne e le monna ea rutloang tsa temo ka tlalo, 'me eitse hoba a utloe selo sa molekane oa hae, a mo eletsa ka hore a lemela fats'e. Ho feleng ha lehlabula le latelang, a leka ho lema ka tsela ena eaba o etsa joalo halefong ea ts'imo ea hae ho leka feela, halefo e setseng a lema ka tsela ea hae ea mehleng. Ka selemo se latelang sa ho lema lema ts'imo eohle hape, a e hasa ka manyoro eaba o jala litapole ho eona.

Ha litapole li se li metse haholo tsane tse metseng moo a ileng a lemela fats'e tsa e ba le lijalo tse lokileng tse tenya tsa hola le ho feta tsela tse karolong e 'ngoe ea ts'imo e ileng ea lenngoa ka tsela ea mehleng; ha ho se ho kotuloa limela tsena chai ea moo ho lemets'oeng fats'e ea kopela ea tse jaloeng ka tsela ea mehleng hararo. Motsoalle enoa oa rona oa mopolasi o ne a ile a fumana sena ka ho sheba pele e seng ka hore "Le hosasa e nts'e le letsatsi."

Ha re e na le morero o matla o batlang hore re u lokise, taba ea pele ke ho batla keletso tsohle mabapi le oona (hona ho akaretse ho bala seo re ka se fumanang libukeng ka morero ona) e be joale re leka ho bona hore na re ke se fihlele pheletsong e itseng. Haeba teko e re e etsang e sa atlehe, re ts'oanetse ho boela re leka hape. Ke ka tsela ena feela motho a ileng a fumana katleho mererong ea hae mona lefats'eng. Batho ba etsang lifofane ba ile ba lebella ha liponyana li nts'e li fofa caba ba bona hore ba ka tsoela pele joang ha ba ka leka ho etsa lifofane tse fofang holimo joaloka ha re li tseba.

E kaba ke mang ea ileng a bona bohlae ba hore lehare kapa ntlha ea selepe sa ntoea e ka etsa mohoma; kapa e kaba mohlomong mohoma ke oona o ileng oa sebe-



Bana ba sekolo sa temo sa Fort Cox ba thotha furu ea lucerne set keng ho ea fepa khomo tsa lebeso.

l'soa ho etsa selepe? Le nahana mong se latelang sa boraro ho joang lona?

LIJALO TSA SELEMO SE LATELANG

Ha ngata taba ea hore na ka selemo se tlang kapa nako e tlang ea temo ho tla jaloa eng, ts'imong, ke taba eo rona batho re eeng re e tlohele e me e le joalo, re re re tla e bona ka morao, hona re ho etsa ho fihlela ho fihla li-pula tse latelang; e ba joale ke hona re qalang ho etsa lehlana-hlana la ho batla peo; ho lok sa mehoma ea rona le lijoko kapa tsona likei tse senyehileng le tsona litoropo hammoho le mararo. Ka nako tse ling ho ba le phofoana tse batlang ho thap'soa, 'me hangata temo e liehisoa ka tsela ena hobane lipholo hangata li ea fokola ka baka la mariha a sa lokang, 'me ho batlehe hore li fumane matlanyana.

Mang le mang ea bohlae a ka bona hore tsena tsohle li ka be li hlokometsoe nakong eo ho sa etsuoeng letho (mariha le hoitia) le hore ho ka be ho ile ha nahanoa esale nako—e seng ho nahana feela empa le ho etsa malokisetso a itseng nako e sa lokile.

Taba e 'ngoe hape joale e setseng ke hore na ke lijalo li feng tse ua jaloa na nako e fihla ea hore ho jaloa—re ka potsa mona maoapi le selemo sa temo se ua qala ho teleng ha selemo sona sena sa 1940. Le tla bona le tona hore ho morao ka nako ena hore e be motho ha a so nahane seo a tlang ho se jala ka nako ena eo re buang ka eona.

Tsena ke ntho tse ka beba li lokisetsoe lilemong tse tharo tse fetileng ha etsoa le tsela ea ho leka ho lema lijo ka ho hlahlamana. Taba e 'ngoe hape e batlang e hopots'o khale ke ho lema ha lijalo ho ea mafelong a nako ea lehlabula tse ka butsoang pele ho holetla kapa mariha—re ka bolela ka sejalo se kang lierekisi kapa tsona linaoa.

Hangata re lebala hore mona Afrika e Boroa ho na le nako tse ngata tsa selemo tseo ho tsona re ka lemang lijalo ho joalo le ho masimo a rona. Re lebala hore kamehla ho batleha re a nehile phomolo ka ho fetola lijalo tse jaloang—re seke ra jala sejalo se le seng nako le nako.

Re boletse kapa ra bapisa mangolong ana kamoo re ka fumang thuso mererong ea temo ka ho bala lipale tse ngots'oeng libukeng tse halalelang—Libilele. Ha le ka la bala buka ea Leviticus, le ka utloa kamoo ho boleloang kateng mabapi le ho tlohele ts'imo e phomole nako e telele ka mor'a ho e sebelisa kantle ho phomolo lilemong tse tseletseng. Tsela ena e lokileng hakana e tsejoa ka hore ke ho tlohele ts'imo e le feela e phomotse.

HO LEMA KA HO HLAHLAMANA

Ha re rate ho bua letho mona lengolong lena ho le eletsa, ha ese feela ho le eletsa hore le batle keletso e tletseng mabapi le ho lema lijalo ka ho hlahlamana—poone, linaoa le litapole. Ha khuts'oane re ka hlalosa tsela ena ka hore ke ea ho lema lijo li sele ts'imong eo pele ho neng ho lenngoe ho eona se seng sa lijalo tse boletsoeng mona ka holimo, sele-

l'joang lona? Le nahana mong se latelang sa boraro ho lenngoe hape mofuta o sele oa lijalo.

Batla keletso ho mosupisi oa Temo—ke mosetsetsi oa hae ho u thusa tabeng tsa mofuta ona. E 'ngoe leha ho le joalo taba e batlang hore e ke e hlah'soe, ke ena; Ha u kotula linaoa u seke ua tlosa metso pele 'me ha li se li potsoe, chesa matlakala. Ha u qetile ho kotula; tlohele linaoa masimong o nke feela linaoa tseo o li kotu-tseng; ha u qetile, li lemelle hape, ke hore metloang e setseng masimong.

LIJO TSA LIKHOMO

Ha u nahana ka lijalo tsa selemo se hlahlamang, u seke ua lebala taba ea hore u ts'oanetse ho lema lijalo tse tla ba lijo tsa liphoofole nakong tsa maraha. Ho lema ha sejalo se butsoang "spineless cactus" ho bolela hore ka nako ea lilemo tse tharo kapa tse seng kae u tla be u fumane lijo tse anetseng tsa likhomo tsa hau. Taba e molemo hape ke ho lema poone eo u tlang ho e poma e sale mahlakeng e be u e nka hammoho le mahlaka u e epela fats'e ho etsa seqaobela—sejo se matla likhomong.

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Dikgang Tsa Northern Transvaal

(Ke Titus Mabaso)

Aoa! maAfrika; ge bophelo le matla a motho a tla sebeletsa chelete ee nyenyani ka tsela ena ea bophofole le bohlanga dinakong tsena tsa bothata ka phahlo le dijo tse di turang, go be gape batho ba chelela dinaga tse di rekoang ke d'kgoshi le chelete ea motshelo oa selemo. Ga bo theogela ka nnete boima bo bo roeleng ke sechaba tikologong ena. Monna oa lapa a sebeletse £1.5/- ka kgoedi, ke ditlong ka nnete. Le gona Letopane le patele ka go ikgantsa go tsoarisa motho o sa fetsang tikite ea gagoe ka tsoanelo, le ralela magetla godimo u ka re ke selomang le fumana batho ba go le seceletsa "mahala." Che! bageso dinako tsa Oom Paul ke kgale difetile, tsena ke tsa tsoelopele le phagamo. A go na moAfrika oa nako tsena o ka phela ka moputso o tjena. Ge Letopane le sa kgone go patala, a le itsebetsele.

Makgooa a mona a sentsoe ka nnete ke ma Nyasa le ba dichaba tse dingoe tse dihloga kgole di tlo sebetsetsa cheletenyana ee. Ke go phatlalatsa kopano ea Afrika ge ba bang ba dumela go "Kontraka" ka sebopego sena. Utloa mantsoe a bonokoane: "My booi ek betaal jou £1.5/-

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per maand. Dit is goeie geld in di distrik, jy kry kos genoeg kos jong en spaapplek ook." Athe letsho ge le tla bolaea motho ka mosebetsi matsatsi ohle le di Sontaga. Ge motho a ngala teronko ke ea gagwe ka pela-pela.

Ke ea makala gore bakgalabjoe bana ba ba nyalang bananyana ba dilemo tse ka 14 kapa 16 be ba dutse kae, ba duletseng ba sa nyala kgale? Kajeno ba tlo re tlogela le bahlagadi le dikhu-tsane ka lebaka la bothoto ba bona ba nyala kamorago ga sebakaba tseba gore ke ke ba tsoelele go godisa bana ba bona! Ntho ee ke phoso bageso go nyalisa bananyana ka kgapeletso mo bathong ba ba tseleng, e eang lebitleng ka lebaka la dikgomo tsa bona le tseba gore ga ba kgone go sebeletsa malapa a bona le gofepa bana. Ga ke bone leledi la nnete phosong ena ea gotlama ngoananyana ka "moet" go nyaloa ke motho oo mofetago kgole-kgole ka dilemo, le gona lerato le sego bathong bana ba babedi. Monna o mongwe le o mongwe o na le kelelo o nyalela gore a tlhokomele mosadi oa gagwe le bana ba bona, e se go belega bana motho a tsepitse go go hlokomeloa ke ba bang eena a rah le lebotana. Ntho ena 'ea gore ngoananyana a nyaloa ke lebitla la mkgalabjoe ga re utloane le oona.

Tlogelang banyana, ba nyaloa ke bao ba ba rataang le ge ba diila. "Lerato la batho ba ba ratanang ka tsoanelo le ke ke la thubega." Dinako tsa kgapeletso ke kgale difetile. Tsena ke dinako tsa tsoelopele, ke gore "elke een vir homself en God vir alles."

Gape le tsebe gore nyalo e ea ea basadi ba bangata ga e sa sebetsetsa dinakong tsena ka bothoto le bo ma ba oona. Rona re batla monna oo mosadi a le mongwe; re hloedioe ke bana ba 'mpa e le ngoe. E se hloedioe ea bana ba bangata ba ba sa fepioeng ka tsoanelo ke batsoadi.

Che! Mod mo o utloele dithapelo tsa rona ka pula e ineleng ka matla lefatse lohle gotlogela ka di 26 January gofihlela ka li 2 February e na boshigo le motshegare. E sa tsepisa gape go boea ka matla. A re lebogeng mogau oa Modimo ka go safeleng.

Lefu la Henry Mojapelo

Ke ka masoabi re tsebisang metsoalle, le Ba-hlaliroa ba ga Mojapelo, ba tikoluhoo ea Polokoane (Pietersburg) ka ha lefu la mora oa boraro oa Mr. le Mrs. Fixon M. Mojapelo ba mona motlaneng oa rena o re o ahetsoenng ke bao re ba sebeletsang. Ngoana ona o loetje sebaka se setele kudu, lebitso la hae ke Henry, o tsoetsoe ka di 3rd August 1945 me o tlogile ka di 17th February 1946, me o bolokiloe ka di 19th February, ke Moruti L. Ramatsui oa D.R.C., Atteridgeville. Baemedi le bohle ba bileng lapeng le pitlong ea ngoana, go llishana le ba ga Mojapelo, e be eka ba batho ba fetang 110, Mr. A. M. P. Mahlatjie eo e leng e mong oa Ma-

Tsa Vereeniging

(Ke S.A.M.)

Ka la 17/2/46 ebile tsatsi la mokete le thabo e kholo Kompongeng ea mashala ea West Shaft, Springfield, mona Vereeniging. Monghali Habofano Matsora e leng Tona ea hona teng o, na a chaketsoe ke Mofumahali Marnakhabane, mohatsa mofu Morena Moshokane oa Koma-Koma.

Mokete oa qaleha ka nako tsa bo 11 hoseng, Morena H. Matsora a be a lokisitse bahlangana hantle ba tla binela Mofumahali. Ba hobela bahlangana ba thabile, ba tlolaka, ba penya-penya ba etsa ntho tse ntle, ea ka Makhabane ka re ba etsa hantle hle. Thaka ea Makhakane le eona ea fuoa sebaka sa ho bontsa Mofumahali ka moo ho binoa ka teng Potoketsi. Mofumahali a thabela papali tsena haholo. Ha ntsuoa chelete e ngata ea koleke ho etsetsa Mofumahali mofao oa tsela.

Mofumahali a palama ka la 18/2/46 ho ea hae Lesotho. Ba neng ba le teng ho bona le ho lumelisa Mofumahali ebile Benghali P. J. T. Nkhi tokolo ea Magistrate le R. Morobe oa ha Kommissara le Morena Soko Mpiti Seeiso, ka bo J. Keele, S. Nkhi le C. Baase. Litlotliso le liteboho li ea ho Morena H. Matsora bakeng sa mosebetsi ona oo a ileng a etsa hore o be motle hakalo. Kho'tso ha e tsamae le morena oa rona. Pula mokuena.

Tja Potgietersrust (Mokereng)

Mono Mokereng go hlagile ditab tje ntji. Ka la 9 la February Sekolo seno sa gesho se be se kgopotsoe ke Moruti Fick oa Kereke ea D.R.C. gore se tle se thushe pulong ea sekolo sa batho ba Baso koo thoko ea ga Matlala. Sekolo se se agiloe ke monna o mongwe oa mohumi, leina la gagoe ke Morena Schoeman. O agelje batho ba moshomelang gore e tla re ka nakre ea ge ba feditje modiro ba tsena sekolo. Le bana ba tla tsena moo. Go thoe ba tla tsena nako e itjeng ba rutoa dithuto tja hlogo, gomme le morago ba rutoe thuto tja modiro oa diatla.

Go ile goa romeloa hlopha se tee sa boapedi mme sa ea le matichere ana: Bahumagatjana M. Molepo, M. Kemape, le bahlophengi O. Segooa Supervisor, M. Madiba Principal, N. Ramasodi Mo-opedishi, le R. M. Raphela.

Matichere ana le bana ba go opela ba be ba tletje "lori" thoa. Aoa, ba sepele botse le monna oa go kgona go sepedisha "lori" gabotse. Ba humana Morena Schoeman a hlabile kgomo tje pedi, go na le mafela s mantji, le dimo tje timago letjatji. Batho ba be ba thile ka bontji, fela ba ja ba ba lahla. Re re tjoela pele O gole moroa Makgooa a mangoe a tle a go ekishe.

KOTSI E KGOLO

Ka la 13 la February, 1946 go bile le kotsi e kgolo gona mo motseng oa Mokereng. Ngoana oa sekolo ea bitjooang Magdalena Mokabane, o ile a re o rutha ka gare ga mogobe oa meetse, ea re ka baka la go se kgone go rutha, a kgangoa ke meetse ao. O be a na le basetsana ba bangoe, feel e le ba banyane. Ba lekile go mo thusha, fela goa pala, ke ge ba gopole go hlabela ba bagolo mkgoshi; gomme ge ba filha ba mo ncha ba humana a shejje a fedile ngoana oa batho. A taba ea bohloko! gobane o be a tjos sekolong ge a tla ea moo mogobeng O be a na le mengoaga e ka bago 14 goba 15.

Byale o ile a bolokoa ka la 22 la February mo gare ga leshaba le lentji la batho le bana. Bana ba sekolo ba ile ba isha lepkosi la mohu kerekeng ea Assemblies of God, mme go tloga kerekeng la roaloa ke "Bus" go tee le batsoadi ba ngoana le ba bangoe.

Thero e be e swerwe ke Moruti P. Laka. Go be go na le baruti ba bangoe ba 5, le bona ba ile ba bolela bakeng sa mohu le gore rena re se 'lele mohu, fela re itelele e le rena, byaleka ga Morena Jesu a ile a bolela nehleeng ea kgale.

Tona a motse o bile gona pihlong boemong ba Matona a metse ea Malokeishene a Tshoane.

Moruti Ramatsui o ile a dira thero e matla kudu me a khotlatsa ba ga Mojapelo gore ba seke ba belaela, le gona ba seke ba gopola gore mohlong Modimo o ba hloedioe, are tsohle di phethegile ka thato ea Modimo eo e leng Mong. oa dibopioa tjohe. Me le eena Ntatago ngoana o kopa bohle ba-hlaliroa le metsoalle gore ba seke ba kuisha lipelo bohloko gobane ngoana o ile Badimong ba gabo ba ga Mojapelo, ka ge le bona ba bone gore ba a monyaka, ba be le bao ba ka ba romang kua ba leng gona, mo bohle ba-hlaliroa ba tla ea gona ge dinako tja bona di filha.

Mr. Mahlatjie le eena joale ka molebeledi oa motse o leboga sechaba sa Bantule seo se ileng sa tshedisha ba ga Mojapelo le go felegetja ngoana dipupung. Re le ka moso Ma-Afrika, re thusha neng re llishaneng re tiishe seema sa basoana se reng 'Go ea ka magoro ga se go tjoana melato re tla rerishana' hape a re tiiseng seema se reng 'Motla selong sa o oabo ga letele go bo'tjoa.'

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UNION COLLEGE

ROUND AND ABOUT

(By "Optimus")

The Donaldson Community Centre is to be commended for the fine piece of social work done at Orlando by the Women's Food Clubs. The membership of these clubs has grown from the small figure of 30 to a total of 150 in the one branch which had its annual general meeting last Sunday at the Roman Catholic School.

Through the kind courtesy of the Father in charge, the women of the Baragwanath Food Club were allowed to use the domestic science class room for their cookery demonstration which was held jointly with the annual general meeting. The "vegetables" mothers Mrs. Ngwenya, (Secretary) Mrs. Ndhlovu (Assistant Secretary) Mrs. R. D. Twala (organiser and cashier) and Mrs. Maredi, who bore the whole brunt of the work of organising the demonstration were highly commended by the Committee.

Each member was asked to bring a dish of some food preparation made out of the vegetables bought and distributed on Saturday, and it was a welcome surprise for all to see the many

dishes of preserved fruit, grain, sweets, stew, and pastry exhibited at the demonstration. Out of the £2. 10. 0. collected from the sales of empty bags by Mrs. Maredi—the market bags custodian, a sheep was bought and slaughtered to add to the menu for the day.

Except for the chicken, every dish enjoyed by the 200 guests at the dinner was home-made. Congratulatory speeches were made by Mr. and Mrs. Ntombela (Secretary, Donaldson Community Centre), S. A. Modiese, Mr. O. B. Sibeko, Mr. G. G. Nkosi of the Swazi National Royal Club, Sgt. Sethole, Mr. Koradira, Mr. Sibisi, and other guests.

In the report which was presented by Mrs. Ngwenya, the Secretary, it was stated that the Baragwanath branch was started late in December 1944 with a membership of 25. As the buying Committee got into stride, and were able to bargain well with the auctioneers at the market, their purchases of vegetables improved, and they were able to give members full value of their 2s. 6d. in vegetables.

(Continued in column 3)

J.A.F.A Annual Meeting

At the annual general meeting of the J. A. F. A. the following officials were chosen for the season 1946:

President — D. R. Twala; Vice President— Grant Khomo and F. J. Modibedi; Hon. Secretary— W. F. Nkosi; Hon. Registrar— F. Alfreds; Hon. Treasurer— Johannes Kunene.

The Council meeting were pleased to learn that the association had invested with the Equity Building Society 76 shares of £5 each, making a total of £380, and these have yielded interest amounting to £32. 14. 11. The members of the Board of Control were chosen on Monday, March 4, 1946, and the season opens on March 10, 1946.

S. A. Robertson Cup:

Nearly 5000 people watched the semi-final games for the S. A. Robertson Cup competition last Sunday, when the Robinson Deep XI met the H. H. Swallows of Hendler and Hendler and trounced them to the tune of 4-1. The Crocodiles met the Bergville Lions in a stiff match which ended in a draw (1-1) after extra time.

The Knock-out games started on February 27 with an entry of 23 first class teams from all over the Reef, and were it not for the interruptions by rain for three weeks, the total takings for the building fund would have exceeded £200 pounds. The total-takings up to March 3, 1946 are £179. 18. 1.

The biggest problem of bidding against wholesale green-grocers was solved by the increase in membership, which gave them an income that enabled them to go as high in bidding as the other merchants. Through the energetic efforts of their Cashier, Mrs. Twala, who was able to present their case before the Market Master whenever supplies were difficult to obtain, the Food Club procured quantities of vegetables which attracted many families to the club.

The membership at the close of the year was 150, and through the publicity given to vegetable clubs and partly through the scarcity of foodstuffs, the numbers continue to grow.

Among the group of interested visitors were the Staff of the Roman Catholic School, Mesdames Valashiyá, Kabanyane, Anna Mazibuko, Dhlamini, Langa, Dhlomo, Mphuleng, S. T. Ngcobo, Zwane, Molebatsi and many others.

Musical Evening

A bright musical evening was a treat to many who attended the cultural function sponsored by the Self-Help Club at the A. M. E. Church, Sophiatown last Saturday night. The A. M. E. Church Choir and the Allen Chorus Girls conducted by Mr. B. Phashe rendered very fine musical items. There were also outstanding solo contributions by Miss Virginia Godlo, of Cape Town radio fame, Miss Violet Leruthoane, a promising young singer, Mr. B. Phashe, whose well-known voice production needs no bush, and Mr. Wilfred Sekoma, a Paul Robeson in the offing. There was a duet and three poetic contributions by pupils of the Newlands Methodist Church school under Mr. Sihlahla.

Among the speakers for the evening were Mr. S. M. Mogopodi who spoke on the value of commercial education and how it could be used as basis of self-help; Mr. R. V. Selope Thema, M.R.C. who waxed eloquent on the value of pioneering work in the progress of the African people; Mr. B. Phashe who outlined the aims and objects of the

Bantu Sports Club: S.A. Robertson Cup Games

Last Week-End Results

Semi Finals: Robinson Deep XI ... 4, H. H. Swallows ... 1; Saturday night. The A. M. E. Crocodiles, ... 1, Bergville Lions ... 1.

(Fixtures:

(Sunday 10. 3. 46:) Semi-final: Crocodiles. F. C. v. Bergville Lions 10-10 a.m. B. S. C. 1. Final: Winner: Crocos, B.Lions v. Robinson Deep 5-30 p.m. B. S. C. 1.

SUMMER LEAGUE FINALS:

First Division: Eastern Bros v. Natal Royals 3-35 p.m. B.S.C.1. Second Division: Young Swallows v. Swazi Highlanders 11-17 a.m. B.S.C. 1. Winner: Y. Swallows, Swa. Highlanders v. Wemmer Blue Bras 4-40 p.m. B.S.C. 1.

Self-Help Club and also explained at length the preparations being made for the forthcoming jubilee of the A. M. E. Church; and Mr. Jos. Makhema, the chairman who enlarged on the A. M. E. Church jubilee and stressed the need of assistance in the matter of accommodation for the many visitors who will be coming from all over the country.

* AFRICANS ! * AFRICANS ! FURNITURE ON EASY TERMS



BEDROOM SUITES	15s. weekly
DINING ROOM SCHEMES	10s. weekly
WARDROBES	5s. weekly
TABLES	2s. 6d. weekly
CHAIRS	1s. weekly
BEDS complete with mattress	
Single £6. 9. 6.	5s. weekly
Threequarter £7. 11. 1.	5s. weekly
Double £9. 1. 8	5s. weekly

We have all kinds of furniture on display at special terms for Africans. If you pay off quickly you get a big discount. Beautiful Walnut Diningroom Schemes. Kitchen schemes painted all colours. Come now to Hudson Sales Corporation, Upstairs 44 Pritchard St. and Depot in the Basement at 136 MAIN STREET, JOHANNESBURG. OPEN ALL DAY SATURDAY

MAKE YOUR SYSTEM

ASTHMA-PROOF

ASTHMA IN 30 SECONDS

all strain is ENDED & Attacks Mastered



With Ephazone you can go right through every day and every night without suffering a single attack of asthma. Ephazone stops attacks before they start. Take Ephazone at the first threat of asthma, and no attack can happen. Such is the speed and power of Ephazone.



EPHAZONE SMASHES NIGHT ATTACKS in 30 Secs.! If you have the sudden type of asthma that wakes you gasping in the night, don't worry. Ephazone smashes night attacks in 30 seconds. Better still, with Ephazone you can protect yourself altogether from these dread awakenings. Take a tablet on going to bed and you will sleep safe till morning.



EPHAZONE MASTERS ALL TYPES OF ASTHMA Ephazone masters all attacks of Asthma—however differently they begin. Here is the secret. All attacks of Asthma culminate in 3 master symptoms. The air passages are narrowed by swelling of the mucus lining (master symptom 1). Thick catarrh flows into those partly closed tubes (master symptom 2). The "bellows" at the bottom of your chest seize up and free breathing is impossible (master symptom 3). Ephazone concentrates its whole power on these three master symptoms. That is the secret of its lightning speed. An Ephazone tablet dissolves marvellously quickly. By the time it reaches your stomach, it has released powerful medicaments which reduce swelling, liquefy catarrh and set free your temporarily paralysed diaphragm. "EPHAZONE" has this concentrated power over Asthma's master symptoms.



THE GREAT ECONOMY OF EPHAZONE Every tablet of 'Ephazone' is effective in relieving Asthma attacks. Only one or two tablets are needed to end an attack. That is why 'Ephazone' is truly economical in use.



ACT NOW! Every Asthma attack is a fresh threat to your health and peace of mind. Your system will steadily grow weaker and less able to resist further attacks unless you act immediately and take 'Ephazone'. Get a box to-day without fail and start to end your Asthma attacks tonight.



EPHAZONE

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SAFEGUARD YOURSELF ALL DAY—SLEEP SAFELY ALL NIGHT

Get EPHAZONE To-day

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NESTLÉ'S MILK SAFE MILK

Our Readers Domestic Announcements

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

Minimum Charges: Domestic announcements 3/- per inch, not more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

Rev. P. K. Monala, Paulina, Minah, Mrs. Ethel Maloka and Mrs. Vera P. Habedi, of St. Paul's Mission, Munsieville, Krugersdorp, desire to express to all relatives and friends their most sincere thanks for the kind help, the many loving messages and the beautiful floral tributes received on the occasion of the sad and sudden loss of their loved one, Mrs. Mary Ann Monala, called to higher service on the 13th of December, 1945. 11-9-3

MOGOPOLI: Abraham Matekane, Brother of Mrs. A. Binase of 2224 Mabela Street, Western native township, passed away on January 28th, 1946, after a long illness, deeply mourned by his father, mother, sisters, nephews and nieces. Gone but not forgotten. 224-9.M.

UMPHANGA

NDLOVU—Kungene ekuphumleni kwaphakade u Charles Ndlovu ngomhla we 21 February. Ushiya oonyana abathathu; ababini sebezimele omncinci use phantsi kolaulo. Mazanele zonke izihlobo ngulo mbiko.—E. Konze (umkhwekazi womfi) Johannesburg. 15-9-3

BUSINESS NOTICES

AFRICAN MUTUAL CREDIT ASSOCIATION
8 De-Villiers Street,
P.O. Box 7193 Phone 33-0862
JOHANNESBURG.

At the Appropriation meeting held on Friday, 1st March, 1946, Appropriations were made in favour of the undermentioned members:-
Roodepoort Location: Share No. 5118, Appropriation No. 05665.
Pimville Location: Share No. B.2643, Appropriation No. B.02909.
Alexandra Township: Share No. 7280, Appropriation No. 08558.
Western Native Township: Share No. 7280, Appropriation No. 07655.
Malvern, Johannesburg: Share No. B.10767, Appropriation No. B. 10897.
Boksburg Location: Share No. B.491, Appropriation No. B.0057.

SECTION 2.

Melrose, Johannesburg: Share No. 857, Appropriation No. 0921.

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114, Jeppe Street,
Sight-Testing. Spectacles. Repairs
Phone: 33-7355.

Latest Bantu Records and Needles Arrived

Write for complete lists. We manufacture all Gramophone parts, springs etc. Bicycles, Gramophones, Musical Instruments, Prams etc., bought sold and repaired. Rand Cycle Works, 305, Marshall Street, Joppes,
JOHANNESBURG

POONEE'S UNDERTAKERS

For Efficient and Continuous services at reasonable charge. Specialists in Coffins and Wreaths of all descriptions.
Phone: 35-9169.
Std. 564 Steytler Street, Newclare, Johannesburg.
Proprietor: R. POONEE

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Write to:
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10 Claim Street,
Johannesburg.
x-9-3

BENTALL GRINDING MACHINE

By possessing one of these well known English made Hand Grinders and storing your grain you will assure for yourself a regular supply of Mealie and Mabela Meal throughout the year.

We expect a shipment in March month and are now booking order.

Morrison's Mail Order House (Union) Limited.

Escombe — Natal

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P.O. Box 3042,
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"UFELE LWENJA YOLWANDLE"

Amafuta Enja Yolwandle Seal Oil and Seal Skins.

Write to:
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P.O. Box 3042,
Cape Town. x-16-3

We specialise in Motor-bike repairs and spare parts. Send us your motor-bikes for re-bore, Restevee or repair. Brand new, guaranteed 12 months, Harley-Davidson and Indian Motor-cycle batteries, £3. 15. 0. other makes £2. 12. 6. New tubes 10/-; New saddle covers, 25/- each. We have for sale the following re-conditioned Motor-bikes: Norton, Sunbeam, B.S.A., Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want scrap motor-bikes and spare parts. Lighting plant batteries, 17 plate, fitted with special terminals, £10. 0. 0.; 13 plate, £3. 10. 0.; 15 plate, £4. 5. 0.; 17 plate, £4. 15. 0.; guaranteed for 12 months. Also good secondhand spares. Parts for cars and trucks; also new spares, Piston Rings Ramco Perfect Circle, etc. **SOLLY APPEL,** 28, Saur Street Extension, Johannesburg. Phone 33-9979. P.O. Box 4225. X-30-3

HAWKERS AND TRAVELLERS

First try S. D. Levy, Wholesale Merchant, 105 Market Street, Johannesburg, for assorted soft goods, at the best and lowest prices in town.

ROMA CLOTHING AGENCY

Dress suits, top hats and all clothing requirements for weddings and parties. May be hired from Roma Clothing Agency, 42B, Diagonal Street (off Bree Street), Johannesburg. Pay a visit to phone 32-7742. 9345-11

CASH FOR USED STAMPS

High prices paid for all used stamps. Send in lots of 50 or more—cash by return post—or write for information to **BRIAN NICHOLS, BOX 3662, CAPE TOWN.** X-9-3.

IMOTOR ETHENGISAYO

CHRYSLER ROYAL Lemoto enhle nephatha kahle nene wayalesi nekade ilungiswa ngo November 1945, ibiza £390 nomake eduze kwalemali. Umiswe uHulumeni: £450. Oyifunayo mabhalele lapha: "Chrysler Royal," 478 Church Street, Maritzburg. X-9-3

PROPERTIES FOR SALE

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

BUSINESS FOR SALE

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

MOTOR CARS FOR SALE

1936 Chrysler Airflow £200 cash. 1938 Plymouth £120 cash. 1935 Plymouth £160 cash. These cars are in good condition privately owned by the Sellers B. T. W. **NYOKANA and CO., 206A Bree Street, Johannesburg.** Phone 34-1233.

FOR SALE

Wood and iron building in Marabastad, Pretoria, comprising 5 rooms and hall with ceiling-board partitions—£150. O. O. H. A. Jensen, 20 Velra House, Bureau Lane, Pretoria. 228-9-3

LECTURES IN MUSIC

Introduction to Piano Playing. Suitable for beginners.
Write:
REUBEN E. DAVIS, A.T.C.L.
80 Miller Street, (Dept. A4) SOPHIATOWN. 14-16-3.

SITUATIONS VACANT CITY OF SALISBURY

Vacancy—Trained African Nurse—Native Infectious Diseases Hospital.

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

Free furnished quarters will be provided with water, light and sanitation, and, subject to one year's completed service, single railway fare and reasonable travelling expenses. A cycle allowance will also be paid at the ruling rate, which is at present 7s. 6d. per month.

Applicants should submit copies of not more than three recent testimonials, give particulars of age, qualifications and experience, married or single, and should state the earliest date on which duties can be commenced.

The successful candidate will be required to submit a satisfactory medical certificate of fitness and in all respects will be bound by the Council's Nursing Staff Regulations, and any amendments thereto which may be made from time to time.

Canvassing either directly or indirectly will disqualify applicants.
F. J. LOVATT,
Town Clerk X-9-3

SWAZI NATIONAL SCHOOL, MATHAPHA, SWAZILAND.

Applications are invited for the post of Industrial Teacher at the above-mentioned school.

The successful applicant will be required to give instruction in building and/or woodwork to boys in Standards V, VI, VII, VIII and Junior Certificate classes, and to apprentices.

The salary attached to the post is on the scale: £60, 60, 72 x 6-96 (bar) x 8-144.

Applicants should state age, qualifications, experience, whether Zulu speaking, and date when able to commence duties.

Applications should be addressed to The Principal, Swazi National School, P.B. Mbabane, Swaziland. X-39-3

Applications are invited for the position of General Secretary to the Railway Cape Northern Non-European Staff Association with headquarters at Kimberley.

Candidates should be able to read, write and speak English, Afrikaans and Setswana fluently, and also have a knowledge of the other Bantu Languages; should be in possession of at least a Junior Certificate; have a good knowledge of Bookkeeping, Typing and Office procedure; be able to run the financial affairs of the Association; possess Organizing ability; and personality.

The commencing Salary attached to the position will be £8. 10. 0. per month plus £2. 10. 0. per month C.O. L. Allowance and will be increased as the Association develops.

The successful Candidate will be required to assume duty approximately 25th March 1946.

Applications in own handwriting together with certified copies of educational certificates and of 3 recent testimonials should reach Mr. G. Jackson, 98a, Jones Street, Kimberley on or before 16th March 1946. The Executive Committee may consider a higher commencing Salary in accordance with the experience and qualifications of the successful candidate. 16-9.F.

ADVERTISING

IN THE
'Bantu World'
BRINGS
RESULTS

KOLEGE YA BANA BA AFRIKA

Opening ceremony Atteridgeville Saturday afternoon 23rd March. Courses offered: B.A., Diploma, Bantu studies (complete), and first years of B.A. (Social Work), B. Com., and B.Sc.—Apply: The Secretary, 318, 7th Ave.;

CAPITAL PARK, PRETORIA. X-20-3

WHO'S WHO IN THE NEWS THIS WEEK

News was received with regret of the death of Rev Charters Henry Mangcu at Colesburg on Monday, February 18, 1946. He was buried on February 20. Rev Mangcu, whose home is at East London, was a law agent at Lady Frere and Stutterheim for many years. He received his early education at Lovedale. His son, P. Mangcu, formerly a teacher in Pretoria, is now in Cape Town and his brother, Mr Jameson Mangcu, is a principal teacher at West Bank Location, East London.



Mr M.I. Mlahleki, B.A., of the Kilnerton Institution, secondary school department, has received information from London to the effect that he obtained honours in the Advanced Music Examinations held during December 1945. The examiners were highly impressed by his work.

Mr Ray Majola, of the City, left last week for Gardenville, Natal, on annual leave. He will join his family which left a little while ago for Natal.

Mrs M.P. Bloem, of Walmaransstad, Transvaal, returned home last week after spending a number of weeks in Western Native Township as a result of her son's protracted illness.

Messrs G. W. de Wet Malefo, L. T. Ncapayi, J. K. K. Seeke and J. P. Tutu (general secretary of the ex-servicemen's league, N.M.C.), recently interviewed the director-general of demobilisation at Pretoria on matters pertinent to the league.

NOTICE

I, the undersigned do hereby give my husband, **ANDRIUS MAKAYI**, notice that unless he returns to me within three weeks after publication of this, that I will take legal steps.—Orrah Makayi.

ISAZISO

Ngazisa indoda yami u**ANDRIUS MAKAYI** ukuti uma engabuyi kimi emva kwama sonto amatatu sipumile lesisaziso ngotata amanyatelo.—Orrah Makayi. 12-9-46

Will those customers who have given orders and deposits for Portraits from Advertising Agents by the names as follow: Albert Mkataza Barry Batuma, Johannes Mziz, and Willie Roberts; please get in touch with American Art or Rob's Portrait Studio 3rd Floor, Unity House, 100 Fox St., Johannesburg, with their order slips immediately. We also wish to notify that the above names mentioned are no longer in our employment. 8-9-3

ORDER FOR RESTITUTION OF CONJUGAL RIGHTS, IN THE SUPREME COURT OF SOUTH AFRICA (Witwatersrand Local Division). Before the Honourable Mr. Justice **BLACKWELL.**

Between: **PIET SIKOSANA** Plaintiff, and **GRACE SIKOSANA (born MALINDISA)** Defendant.

BE IT REMEMBERED that the above named Defendant was summoned to answer the above-named Plaintiff in an action for restitution of conjugal rights, failing which for dissolution of the marriage subsisting between them; **AND BE IT FURTHER REMEMBERED** that on **TUESDAY, the 26th day of February 1946**, before the said Court came the Plaintiff, Counsel, Attorney and Witnesses; and the Defendant, although duly summoned and forewarned, comes not but makes default; **AND THEREUPON**, having heard the evidence adduced and Counsel for the Plaintiff;

THE COURT grants judgment for the Plaintiff for restitution of conjugal rights and orders the Defendant to return to or receive the Plaintiff on or before the 30th day of March 1946, failing which to shew cause (if any) in this Court on the 9th day of April 1946, why the bonds of marriage now subsisting between him/her and the Plaintiff shall not be dissolved. (Service as before). 5/- Revenue Stamps cancelled.

BY THE COURT.
(Sgd.) **J. GERT HARTZENBERG,** REGISTRAR.

(I. TAYLOR) (JEC-1944) X-9-3

White River News

(By "Observer")

A welcome reception in honour of Mr. Levi Nceka, the new head-teacher of the local united school, was recently held in the school hall. Mr. A. J. Mahlangu presided.

Mr. J. Madisha introduced Mr. and Mrs. Nceka to the parents and children who had gathered in great numbers. The senior school choir under the baton of Mr. F. Cindi rendered music. Speeches were made by Mr. A. J. Mahlangu (local court-interpreter), Mr. J. H. G. Mokoena and Rev. R. Mamabolo.

The united school Std VI results for 1945 were good. Eight candidates were presented and one failed. The names of the successful candidates are December Chiloane, Johnia Sihlangu, Albert Mpangane, Rosie Likhuleni, Gladys Mokotedi, Grace Mbete and Maria Sihlangu. Five of these scholars and two new ones have now joined the Junior Certificate class under Mr. Cindi.

Constable Shabangu of the local N.A.D., after spending his holidays at his home in Carolina, has returned to duty.

A new arrival here is Miss Miriam Jele of Carolina who has joined the staff of the United school.

The following students have left for their respective training centres: Miss Elizabeth Mokotedi (St. Thomas), Mr. Rueben Mokoena (St. Peters) and Jackson Likhuleni (Bethesda). Mr. Elijah Lakaje, son of sub-deacon M. Lakaje of St. Mary's Mission, has left for St. Bede's College, Umtata, to prepare for holy orders. Mrs. Maria Lakaje was a recent visitor to Gutshwa, where she was the guest of Mr. and Mrs. J. Captain.

HOME AGAIN FROM OVERSEAS



MOST AFRICAN SOLDIERS NOW HOME FOR DEMOBILISATION



During the past few months, African soldiers who were on service in the Middle East and Italy have been coming home in a steady stream. Practically every ship arriving from the North has carried a contingent of Africans. Some of these men have been away for years and all of them played an important part in the Allied Victory. Soon they will be demobilised and return to their families and peace-time work.

When a contingent arrived in Johannesburg recently they were entertained at the Bantu Men's Social Centre. Our pictures this week show some of them at the Social Centre.

Top Left: Mr. J. R. Rathebe, of the Y.M.C.A., supervises the issues of free cigarettes and drinks to the men. The Y.M.C.A. always looks after soldiers.

Above Right: Two of the men with all their luggage. Left, Johannes Mokwena, wearing four campaign ribbons, and, right, David Nanz'oa.

Bottom Left: The drink for heroes! Some of the men enjoy their first cup of tea after arriving home. Left to Right: Tim Kgethe, Boy Ntse, George Gare, and Jacob L. nao.

Espionage Activity In Canada

The interim report of the Royal Commission on espionage activity in Canada was published in Ottawa last Monday. The report, announced by the Prime Minister, Mr. Mackenzie King, disclosed that developments of radar, plans of the secret Chalk River atomic energy plant, details of atomic energy and troop movements, including the movement of United States troops to the Pacific, were among the secret and confidential information communicated to representatives of the Soviet Union.

The report gives the names of four Canadian civil servants who, it alleges, communicated, directly or indirectly, secret and confidential information to representatives of the Soviet Union in violation of the Official Secrets Act of 1939.

The report said that espionage operations were carried on "under direct instructions from Moscow by certain members of the staff of the Soviet Embassy in Ottawa.

"The person directly in charge of these operations was Colonel Zabotin, Military Attache at the Embassy. He had as direct assistants in this work Lieut-Colonel Motinov, the chief Assistant Military Attache, Lieut. Angelov, one of the secretaries to the Military Attache, as well as other members of the staff of the Military Attache. All of them, as well as the agents they employed in their activities, were, in the interests of

secrecy, known by 'undercover names.'

The report said that the Commissioners of Justice, Mr. Robert Taschereau and Mr. R. L. Hellock, of the Canadian Supreme Court, had before them Ivor Gouzenko, cipher clerk to the Soviet Military Attache who "described his organisation and its functioning and who produced original documents of authenticity which we accept."

TELEGRAM FROM MOSCOW

The documents provided by Gouzenko showed that Zabotin received a telegram from "the director" in Moscow under the cover name of Grant last August. The telegram committed Zabotin

to specified tasks in connection with technological processes and methods employed in the production of explosives and chemical materials, and gave instructions to take measures to obtain particulars of the materials composing the atomic bomb, its technological process and drawings.

Zabotin was instructed to obtain particulars of the atomic plant and the processing of uranium, and to obtain a sample of Uranium 235 with details of the plant where it was produced.

Other information he was instructed to obtain were the electro-projector of the "V bomb" electronic shells used by the American Navy and a double-charge shell for cannon.

The report said that the telegram also directed Zabotin to obtain information of the transfer of

American troops from Europe to the United States and the Pacific and the composition and organisation of Canada's post-war army.

The commissioners said: "In the final report we shall deal more fully with the evidence and our findings with regard to the above-mentioned persons."

"The evidence indicates that, in addition, many other agents were active, and that information more intrinsically important has been disclosed. We are not as yet in a position to report on it as the evidence has not been fully developed."

The commission said that it was reporting the four persons named because the investigation of their part in the spy ring had been concluded.

CHALK RIVER PLANT

The Chalk River plant, about which the Soviet spies sought information, is 120 miles north-east of Ottawa, says the United Press. It is a Government-owned establishment where, amid the utmost secrecy, research is conducted into atomic energy.

The construction of the plant began last year, and, while it is

London Victory Parade

Authority has been given for a contingent of 250 representatives of the South African forces to go overseas in June to take part in the victory parade in London, says the Pretoria representative of The Star.

Major-General W. H. E. Poole, C.B., D.S.O., will command the contingent, which will be made up of personnel who have seen active service with the Union forces.

The contingent will be selected from the Army, Air Force and Navy, W.A.A.F., W.A.A.S., Cape Coloured Corps and Native Military Corps. No details have yet been decided about the method of selection.

now operating, certain parts still remain to be completed.

Such secrecy surrounds the plant that no one but employees of the plant is allowed within five miles of the site.—Sapa-Reuters.

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