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Cpl. Hermanus Chaka now a police constable at Zastron, O. F. S.

The King And Queen Meet A War Hero

When the Royal Train stopped at Zastron station last Thursday, there was one Railway Police Constable among the large gathering wearing a long row of war ribbons which included the Military Medal. This Constable was no other than Hermanus Tshaka whose escape from Tobruk in August, 1942 brought him the immediate award of the Military Medal.

As Hermanus Tshaka stood to attention on Zastron platform he must have recalled those days five years ago when the barbed wire of Tobruk held him captive until he noticed that his guards always fled to cover during an air-raid.

FORTUNE CAME THEIR WAY

This gave Hermanus Tshaka and Sprinkaan Masemula their chance to creep out of the fence and turn south into the desert. For nearly a month they walked across the hot sands and if the enemy was near at hand they would lie all day under a small shrub until at night-fall; they could again be on their way eastwards towards the Nile.

THEIR FEET SWELLED

Their feet swelled so that they had to walk on the burning sand without boots. But they still kept on and occasionally met some friendly Arabs. One Arab, however, charged them £1 for two bottles of water and gave them the wrong direction.

Royal Visit Photographic Competition

Many Africans are keen photographers. Wherever the Royal Family is visiting, there are always hundreds of people anxious to take a photograph as a memento of a great occasion.

Some of these amateur photographs taken by Africans may be of a high standard. So, if you think you have taken a photograph which is good enough for newspaper production, send a print (NOT the negative) to:

Photographic Competition,
P.O. Box 6663,
JOHANNESBURG.

If your photograph is used in the BANTU WORLD we shall pay you 10/6 (ten shillings and sixpence).

RULES:

1. Photographs must show Africans attending a meeting at which the Royal Family is present.
2. Write your name and address in ink on the back of the photograph. Also state briefly where the photograph was taken and what it is about.
3. No photograph can be returned unless accompanied by a stamped, addressed envelope.

On one occasion they walked for two days and two nights without any food and practically no water. The only means they had of keeping life going was the food they sometimes found in abandoned lorries.

A REMARKABLE FEAT

The citation of Hermanus Tshaka refers to his remarkable feat in walking 300 miles across the desert, knowing nothing of the route, in an area controlled by the enemy and with only a hope of chance supplies of food. The citation continues: The temptation to end it all by surrender must have been very great, but through sheer dogged courage these Africans eventually won through.

To-day Hermanus Tshaka will have another story to tell his children for first the King and Queen stopped on Zastron station and talked to him asking questions about his desert experiences and how he won the Military Medal.

Government Commission's Recommendations

The Acting Minister of the Interior, Mr. H. G. Lawrence, tabled in the Assembly last Tuesday the fifth report of the Public Service Inquiry Commission recommending a broadening of the scope of employment of non-Europeans in the Public Service.

The report, which deals with suggestions for reorganisation of the public service, says there is no valid reason why non-Europeans should not be served by non-Europeans wherever it is practicable.

"The machinery of State will work more smoothly if the offices administering that machine keep in close touch with all sections of the community," the report states.

"This is only possible if due regard is had to the fact that the community consists of both Europeans and non-Europeans and that, where practicable, Europeans should be served by Europeans and non-Europeans by non-Europeans."

Basutoland Welcomes Royal Family

From Our Special Representative Their Majesties the King and Queen personally congratulated an African-choir conductor, Mr. A. Mokhatse, for the excellent singing of the Basuto National Anthem by a school choir of 250, on the occasion of the Royal Visit to Ladybrand last Tuesday.

When the Royal Party arrived at the border of Basutoland, on the Caledon River, the first sign of the warm welcome which the Basuto nation had in store was an arch bearing the words: "Kena Ka Khotso" (enter in peace).

(Continued on page 4)

Mants'ebos's Tribute to The Queen

"You are more beautiful than I had imagined anyone could be, and your daughter already seems to be a queen, because she has such great dignity," said the Regent of Basutoland, Paramount Chieftainess Mants'ebos Seeiso, when she shook hands with the Queen on the banks of the Caledon River in Basutoland last Tuesday.

This remark of the 44-year-old Bantu woman who rules nearly 700,000 Basuto was an indication of the intense fervour with which she and her subjects welcomed the Royal Family to Basutoland.—SAPA.

Johannesburg Rotarians' Good Work

At A Recent Meeting Of Johannesburg Rotarians, Details Were Given Of The Results To Date Of The Sponsoring of Bantu Students which Has Proved Most Satisfactory.

During the Year Ended December, 1946, 12 Students Were Sponsored. They Were:

- 1 At The Witwatersrand University.
- 2 Second Year Matric Students At Orlando High School.
- 1 Second Year Matric Student At The Bantu High School, Western Native Township.
- 2 First Year Matric Students At The Bantu High School, Western Native Township.
- 2 First Year Matric Students At Orlando High School.
- 2 At The Church of England Training College, Pietersburg.
- 2 At The Jan Hofmeyr School of Social Work.

SUCCESSFUL STUDENTS

Among The Students Who Have Done Well Are Simon Moeli Who Passed His Medical Course At Fort Hare And Is Now Studying Medicine At Witwatersrand University, And Howard Mehlo-makulu Who Has Taken Up Permanent Work For The Prevention Of Blindness Among Africans. Rotarians Are For The First Time Sponsoring An African Girl Who Wishes To Take Up Nursing.



A typical scene from a wayside station where the Royal Train has stopped for Their Majesties to meet the African people.

Why Pay More?

FLAG CIGARETTES ARE STILL 6 for 3d

More for Your Money!

22
PER
ST
AN
82



Banna bana ha ba na hona ho bona mebotokara e tlang ka morao ho bona.

Ba ts'oanetse ebe ba tsamaea tseleng ea batho setuping kapa ka htoko le 'mila. Ba shebane le ntho tse tsamaeang seterateng.

TLOSA LEFU LITSELENG

9394-5

HAEBARAMOTHESE EA HAU E SA U LEBATSE LE HANG FEELA

Sebelisa Lipilisi tsa De Witt's



Batho ba bangata ba re lipilisi tsa De Witt's li lokolla mahlaba a ramathesele hobane li ka bua ka tsebo ea khale.

Ke tsena ntho tse peli tseo u ts'oanetseng ho li tseba.

1. Mosebetsi oa liphieo ke ho ts'oa-sa le ho qhala chefo le ntho tse sa hloekang tseo, ha li ka tsa lumeliso ho sala 'meleng, li ka bakang mahlaba a ramathesele.

2. Lipilisi tsa De Witt's li sebetsa liphieo tse botsoa—li etsa liphieo hore li be le matla a ho sebetsa hantle.

Haeba, he, ramathesele ea hau e bakoa ke ho se sebetsa hantle ha liphieo tse botsoa, u tla thuseha ha u sebelisa lipilisi tsa De Witt's.

Lipilising tsa De Witt's u na le moriana o sebetsang butle empa o le matla. Li hlatsoa liphieo tse bokellang chefo le lits'ila ebe li etsa hore li boele mosebetsing oa tsena. Moriana o ka u thusang ho felisa mahlaba a hau o batleha ho lekota hang-hang. Kaboo fumana botloa ea lipilisi tsa De Witt's kajeno.

DeWitt's KIDNEY AND BLADDER PILLS

Made specially to relieve the pain of Backache, Rheumatism, Sciatica, Lumbago and Joint Pains. Of chemists and storekeepers everywhere, prices 3/6 and 4/6.

Hopola—Haeba mahlaba a hau a ramathesele a bakoa ke liphieo tse tepelletseng, u batla feela lipilisi tsa De Witt's

LESEA LA HAU

LE LOKILE

JOANG



Ha lesea la hau le tepelletse le mpeng, le ho pipitileoa u ka le thusa Magnesia. Lingaka le baoki hobele lef moriana ona o ts'epahalang o se nang kotsi.

MESEBETSI E MENG EA PHILLIPS' MILK OF MAGNESIA

1. Le kopanye le lebesa la khomo hore le jehe hantle le ho thibela bolila.

2. Le tlotse mareneneng a lesea ha le khoroha meno.

3. Le sebelise 'meleng oa ngoana o ruruhileng, o khophohileng ho o thapisa.

HLOKOMELA BAETSISI: Batla PHILLIPS' Milk of Magnesia ka botlolong e bolou o talime lets'oa "Chas. H. Phillips" pampiring.

Bakemising le mavenkeleng oobla.



PHILLIPS' Milk of MAGNESIA

TSE OOOQANG KE 'PHAFI'

Lesedinyaneng lena kajeno, qepheng la Borobedi (Ka Senyese mane: Page 8), mongodi o mong o re bolella taba e monate, e thibisang mabapi le mosebetsi o motle o etsoang ke bafumagadi ba morapelo mane motseng oa Krugersdorp. O re bolella gore Juffrou o mong gona moo, o qapile morero o motle, e leng morero oa batho, morero o tsamaelanang le tumelo le tsotlhe tse e ammeng. Ere gobane bongata ba babadi ga bo tsebe puo ea taba ena e 'ngotsoeng ka eona, gobane mongodi eo o ngotse taba ea gage ka Senyese mane, ka tla e hlalosa mona ganyenyane feela.

Mo-Afrika o Tla Lokolloa ke Mo-Afrika

Mongodi oo o re Juffrou oo o kopants'itse bafumagadi ba morapelo ba setereke seo sa Krugersdorp, 'me morero oa bafumagadi bana ke go thusana ga e mong oa bona a hlagetsoe ke taba tse bohloko tsa lefu ntlong ea gage. Mafumagadi ana a morapelo a nts'a chelete ea go thusa eo ea leng tsietsing go boloka ea shoeleng.

Motho e mong le e mong ea kileng a hlageloa ke mathata a go boloka mong ka eona, o tseba gantle boima ba moralo o kang oo. Gase moralo o ka jaroang ga boebe, ke moralo o boima, 'me sechaba se ka thaba ga rona Ba-Afrika re ka etsa seo se etsoang ke mafumagadi a morapelo mane motseng oa Krugersdorp.

Gase feela mererong ea lefu moo morero o kang ona o batlang teng feela; sechaba sa Ba-Afrika kajeno se batla tsela ea bophagamo, se batla tsela ea tokollo, se batla mohlala oa tsoelopele, se batla bohlahe, se batla tsohle tse loketseng botho; empa sena sa geso sechaba se ke ke sa fumana ntho tsena ntle le gore Mo-Afrika e mong le e mong a sebedisane 'mogo le e mong. Tokollo go Mo-Afrika e tla ka Mo-Afrika e mong. Kajeno, re makatsoa ke batho ba batlang setsoalle le rona, athe nako ena kaofela, ere gobane ba ne ba fuoe ditokelo tse fetang tsa rona nageng ena, ba ne ba ipona batho ba betere go rona.

Kajeno mathata a ba 'kene, 'me ba phallela go rona go batla thuso. Ke mang ea ka ts'epang batho ba jualo?

Ba Re Butse Mahlo.
Mongodi e mong ea bohlahe oa Mo-Geriki, o re: "Ga badimona ba go neela melomo ea bona go u aka, u tle u ele hloko kotsi e moo." Ekare motho a sa batle go dula le uena ka tereneng, ekare motho a sena mogau le uena, ere ga u ea levenkeleng la gage u il'o reka, a be a qale ka go u kgesa, go u nyefola, a qetelle ka go u bolella gore "ga ke na ntho e itseng le e itseng," kapa a re: "ke ena, 'me ke batla chelete e itseng," eo e leng chelete e fetang e beiloeng ke molao, eare gosane ga a tla go uena ka selo, u tla mo amogela?"

Badichaba ba goebang metseng ea rona ba re rutile thuto tse bohloko; ba re butse mahlo, 'me rea ba ts'aba.

"Lefa La Ba Bohlahe"
Mo-Afrika ke sethoto se hlomolang pelo, gobane oa tseba gore ga batho ba kang bana ga ba ka kena motseng oa Ma-Afrika ka

merero ea kgoebo, ba tla fedisa kgoebo magareng a rona, ba rue chelete, ba re amoge leruo. Go jualo mane Evaton, go jualo mane Sophia, go jualo mane Eastwood le dibakeng tse ding tse ngata. Ntho tsena a di be thuto go rona: Basotho ke batho ba bohlahe, che, ke dikgeleke tsa puo, 'me ba na le maele a mangata a matle thata. Go ao, ke rata lena le tsosang batho borokong: "Dithoto ke lefa la ba bohlahe." Kajeno rea sitoa go tsoelapele mererong ea rona ea kgoebo gobane re dumelletse bagoebi ba dichaba go kena metseng ea rona. Ke'ng eo re e fumang go batho bana?

Kea tseba gore ke kgelogile thata, ke ne ke le motho ea buang ka mosebetsi o motle oa mafumagadi a motse oa Krugersdorp. Empa lega ke kgelogile jualo, ke sa ntse ke le mohlaleng oa taba, gobana seo se entsoeng ke bo 'me bana, ke seo rona kaofela re ts'oanetseng go se etsa.

Thusanang
Ntle le gore re thusane, re phagamisane, re ke ke ra ba batho lefats'eng lena. Ga ke motho o ratang mefere-fere le dintoa; ga ke motho ea ratang go atlisa moea oa bodichaba; empa ga ba bang ba loants'ana le 'na ka mokgoa oo, ke fumana e le ts'oanelo gore le 'na ke nke aka marumo go loana. Ga sechaba sa Afrika se loants'a ka mano a bohlahe bo tebileng, ke fumana gore le 'na ke ts'oanetse go araba baloants'i bao ka puo eo ea bona.

Na gase dihlong ga bana ba bo rona ba lapa, ba hloka mosebetsi, ba e-shoa le mangolo a bona a thuto tse phagameng, empa mona ka metseng ea rona, mavenkele a teng moo re rekang teng, moo re atlisang bagoebi badichaba, empa bana ba bo rona ba sena go fuoa mosebetsi e nang le moputso ga ese feela mosebetsi oa go fiela le go roala mekotla? Maoba mane Evaton, ke batlile ke e-shoa ga ke bona monna oa Mo-Afrika oa ditedu tse telele e le "nurse-boy" ea ngoanana ea monyenyane.

Na le re eo ke ntho e ntle? A, lona bafumagadi ba Krugersdorp tiisang mosebetsi oa lona, eka Modimo O ka e hlogonolofatsa, 'me peo eo le e lemileng e ate, e gole.

Ke e-s'o kgutle, ke hlagisa serapeng sena kajeno lengolo leo ke le rometsoeng ke e mong oa metsalle eaka e mengata, ipalleng lona tlase mona. Mongoli ke Mong. S. Mohutsioa, oa Bethlehem. O re:

Ke balile pampiring ea li 27 tsa February, ka fumana taba tse monate tsa bana ba ts'oereng libusiness mane Gaudeng tsa mavenkele. Eka Modimo O ka ba thusa ba tsoelapele. Rona mona re ts'oere bothata; ha re lumelloe ho fumana General Dealer's license haese.

Joale ke kopa bo-rramavenkele bao kaofela hore ba kopanye chelete tsa bona, ba bule li "Whole sale" moo re tla fumana liphahlo teng, hobane bopphahamo ba Sechaba ke chelete. Le se le bone hore liphahlo ha re sa li fumana; li neoa ba bang.

Tsohang Ma-Afrika, selo se ka ke sa re thusa letho; re se re le bangata; "Wholesale" ke ntho e nyenyane feela, re ke ke ra hloleha ho e bula. Re na le bana, re ba isa likolong empa ha re tsebe moo ba tla sebetsa teng.

Ke ao he mantsoe a motsoalle; le re'ng tabeng ena lona babadi; gagolo-golo lona bagoebi ba Sechaba? Kgotsong; oa lona ka sebele, "Phafi!"

Order a bottle today from your chemist or store and enjoy glorious health and strength. If you cannot get LION BLOOD TONIC No. 12 at your chemist or store send 4/6 in Postal Order or stamps to: BORDR CHEMICAL CORPORATION P.O. Box 235, EAST LONDON.

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S.A. Inter-Provincial Basuto Music Association

Litukiso li ntse li etsoa tsa mokete oa Basuto o etsoag hang ka selemo. Selemong sena ho talimeha e ka o tla ba motle le ho feta melheng hoba mahlakore a mang a itseng, a se a phethahetse. Mokete ona o qalehile e le nthoana e fokolang, e tleleheng, e nyatseheng, e bileng e nyefolehang. Empa leha ho le joalo pheello le sebete ke tsena tse o atlehisitseng.

Ho batho ba bonelang lintho hojana, ba se ba ntse ba bona moo ho uoang teng 'me le ba e-song ho bone, re ntse re re ba khotahalle ho tla moketeng ona ba tlo ichabela.

Batho ba emeng ka maoto moketeng ona ke ba Basoeu ho feta beng ba oona e leng Basotho. Ho ea ka lithuso le likeletso tse tsoang ho ba Basoeu, re lokela ho ba leboha ka maikutlo 'ohle a rona le lipelo tsohle tsa rona ka ntho e kana kana eo ta re etselitseng eona 'me re lokela ho e boulela ho e tsoara ka makhetha. Re re, oho hiel le kamoso ba 'ne ba re hopole. Mosebetsi oa bona o tla bonahala mohla mokete mane ORLANDO 'me ke hona re tla bapisa litata le ho ipotsa hore na haele ba Basoeu e le rona Basotho bao eleng beng ba mokete ke bomang.

Re le mema bohle-bohle hore le tle moketeng ona, lo tlo imamella le ho ichabela le ho re thusa ka likeletso tse itseng. Re hopotsa libini (choirs) hore kajeno ho koetsoe ha ho sa na libini tse ka hlohang li amoheloa thohisanong ena e tlang. Baeti bao re tla ba le bona ke bana: 1. Hlotse Govt Intermediate Sch. 2. Peka Intermediate School 3. Senekal Bantu United School (O. F. S.) mabitsa o baeti ba tsoang Lesotho le Orange Free State a tla hlahisetsoa babali Koranteng ea veke e tlang. Ba tsoang Lesotho ba tla-fihlela 7717 Orlando West ha monghali P. Mokebe; ba O. F. S. (Senkal) 7314 West Cliff Orlando ha monghali W. Khanyapa. Litekete tsa mokete li ka fumanoa libakeng tsena: 4005 Shelters Orlando. 7717 Orlando West, 7314 West Cliff Orlando le 5th Avenue no 882 Springs Location ha Mr. E. Kolisang.

Pina ea thohisoana "Competition piece" ke "Obe" ka J.P. Mohapelo. Me mokete o tla ba ka la 5 April 1947. ORLANDO Communal Hall.

Khotso
R. L. Motsatse
(General Secretary)

Bana Le Hlompho
(R. Sekhesa)

Re se re ile ra bona ka lilemo tse ngata hore na molato o hlaha kae, mabapi le rona bana ba kajeno, re batla re se re sa hlomphe Batsoali ba rona, taba e etsang hona ke lino tse nooang ke rona Bashanyana ba banyenyane, ke eona ntho eo e senyahg molokonyana ona oa rona o motle o khahlang Batsoali ba rona.

Phoso e hlalile mona. Batsoali ba rona ba re ba ke ba tlohela chelete ho Bannanyana bana ba batlanyana, Batsoali ba rona ba fetohetse kano 'ea Morena Jesu Kreste, ea ileng a bolaoa a thakhisoa sefapanong ka baka la bona, lijo lia tsejoa tsa bana re sa le bana re fepue bohobe, nama, lebesa, moroho, e seng, re noe mehlo—hilo ea lino rona Bana.

Batsoali ba rona kea tiisa ha le hlajoa ke lihlong hore khalemela, kapa hore shapa Morena Jesu oa soaba Mora Motho, khalemelang e sale nako.

Eona metsoallenyana eo ea rona kea tsepa hore le Morena oa rona Jesu, ha re mo tsebe, Baroetsana ba rona ba ritela keng?

Ke fumana taba tse mpe ke tsena, bana ba kajeno ha re sa tseba ho lumelisa Batsoali ba rona, ha ke ntse ke shebile ke fumana hore bana ba batla ho tloaelana, le Batho ba baholo, ba tlohele thaka tsa bona. Kea tsepa hore Morena Jesu o tla fa matla hore tsena tsohle Molimo o li felise tse mpe tse bakoang ke Diabolose.

Dikgang Tsa Tshwane S.A. Inter-Provincial Basuto Music Tournament

(Ke "Semanya-manyane")

Dibese tsa P.U.T. Co. tse jarang babereki ba motsana wa Pelindaba hoba isa le ho ba lata doropong di boetse di kentse lenyokonyane. Ho tsebisitsoe hore ho tloha (qala) ka la pele kgoeding 'Mesa (1st April, 1947) tefo e tla nyoloha, ho tla patalola 6d leeto le le leng; ke gore go ea le go khutla ka sheleng. Ka disaterdaga mora dinare, disondaga le ka matsatsi a phomolo ebe 9d leeto. Ha khutsanyane, nka re ka veke e tlabo 5/9 kapa pondo le sheleng ka kgoedi Sechaba sa Atteridgeville se ile sa etsa pitso e kgolo sa kgetha banna go thusa, eletsana le Leihlo la Motse. Hara bona ha kgethoa dinatla tsa polelo—J.S.M. Lekgetho, K. Molefe, Jas. Tlolane, J.R. Choui, A.H. Sehloho, Keble 'Mote, E. Makgobotloane, K.T. Masemola le ba bang.

Khele banna, moshanyana e mong o tsoa shapa 'ma'e ka Sondaga-athe nguana o disitse 'ma'e ga a ja lefa le phuthi e 'ngwe-ga ba etsoa ka ntlo polelo ea re: "Re ga ntatao mogolo, rea le bona Kerekeng." Nguana, eleng moshe-mane, athe 'ma'e o ile a mo ganella ga a hlalaha a sala phuthi morao—mosadi o robetse Hospital, phuthi e tshabile!

Ho bile le mokete o motle, o monate wa kamogelo ea Dr. W. Nkomo ka di 28 February 1947. Setulo se kokometsoe ke Mr F.J. Mareka, Ngaka Willie Nkomo, ke tichere ea pele ea Sekolo se phagangeng motseong ona. Batho ba bile bangata haholo, isita le ba tsoang hole. Sebui sa tsatsi leo e bile Morena Alf. H. Sehloho. Hara bongata ba phirima eo e bile Mr le Mrs P. Chilwane, Mrs S. Mathate, Mr le Mrs K.T. Masemola, Mr le Mrs H.E. Tatane, Mr le Mrs J.K.S. Mampane, Mr le Mrs A.J. Gomba, Misses Nellie M. Mokoena, Tabea Mapotela, Mr le Mrs F.M. Ntja, Mrs V. Mbobo, Mr le Mrs P. Mdhluli, Mrs J. Thompson, Mr le Mrs J. Mashishi, Mrs Lily Mashupye, Mr le Mrs A. Kunene, Mr le Mrs B.H. Mgada, Marena W. Ramskin, Keble 'Mote, Mrs Temba. Puo ea qetelo ka tichere Mr H.H. Lekhetsoa, B.A., L.C.P.

THIPA LE SELEPE

Motseng wa Khapha-madi "Lady" go teng dinatla tse pedi Selepe le Thipa! Moshanyana e mong o ratile 'ma'e ka Selepe a mo fumana lefifing a eme le phuthi. Nguana eo o ts'oerole. Ka 'nete go tsamaea ke go bona ka Podi-ea-Tsela. Mosadi e mong o bolaile monna ka thipa eena o na etile ga kgutla motseng o fumana moneri Kompese—aowa a khoroha, a mo hlaba a ba hlatsa juala! Oho banna le basadi ba Khapha-madi, le-selang Kereke ea moneri Lepae, leha eba o hladiloe etsang matla le nyalo.

BATHO BA RENG?

Bare: Ngongoreho ka mabaka a Setimela motseng wa Pelindaba. Go nyakega Setimela; Dibese tsa 'Masepala, le gore 'mila o buleloe ba bang.

Bare; Monna e mong wa lepara-kobo ka Mooiplaats o ratile furniture eohle ea ntlo goba esale mosadi a tsogela Kerekeng ka Pelindaba a khutla bosigo. Pas op moneri Lepae?

Meseneke ke batho: Bare mosadi e mong o batile legheku leo a phelang le lona ka hore le ile la ikadima chelete ea magadi ea moradi wa mosadi e-noa.

(R. L. Motsatse)

Letsatsi leo e leng khale le lebeletsoe ke libini le batho ba ratang 'mino le ntse le atamela; 'me re se re ntsa re bona hore haele rona ba Orlando re tlii'o chesetsoa ka matlung. Mona re le ngolla mantsoe a tichere ea Hlotse Govt. Intermediate School e leng sona sekolo se tlii emela Lesotho lohle moketeng o tla ba teng ka la 5th April 1947 Orlando Communal Hall. Mr. S. Modibedi o re: "Ka boitelo bohle ba ka 'moho le bana bao ke il'o bina ka bona mane Gaueng, ke ikutloa ke e motlotlo haele mona ke il'o emela Lesotho har'a 'mili-mili o tla ba mane Gaudeng ka mor'a veke tse tharo tse setseng.

"Ke tsepisa baahi bohle ba Lesotho hore ha bana ba ka ba ka nka KEYEB ea "Obe" hantle, Sejana "Trophy" sena se bineloang ke mafats'e a mahlano a South Africa, se tla tsela Lekoa. Re kopa bohle ho re jara ka merapelo haele mona re lokela ho ea loanela Lesotho mane Gaudeng. Leha ho le joalo re ntse re le matsoalong ha re hopola "Tiholisano" ea selemo se fetileng etsoe ke bothata ho ntsa noha mokoting. Feela he, e re ka ha sekolo sa Peka le sona se e-ea, re ka 'na raetsa "marematlou."

Athe motsamaisa oa libini tsa Bantu United School Senekal (O.F.S.) e leng Mr. E. E. Monese o re: "Re 'nile ra tse ngata bakeng sa 'mino 'me kajeno re memetsoe ho ea emela (O.F.S.) mane Transvaal. Haele mona re lokela ho palama terene ka la 4th April 1947 motseare oa matsiboea, re re: Frei-Stata eohle e tsebe re ea boimeng.

"Empa haeba bana ba ka ba ke ke ba tsoha bongata ba batho ba Transvaal, tona ba heso le se ntse le tseba hore na ho tla ba joang? Haele bana bao ke eang ka bona ke ba rutile 'me ha ke na pelaelo ka bona. "Matsoho!!!"

Ha re e-s'o fumane letho le tsoang Peka ho Mr. E. Lesholu, esitana le mabitso a bana ba he ha a e-s'ofihle. Re khothalletsa babali ho bala likoranta ka veke le veke hobane litaba tsa mokete ona li tla 'ne li blahle ho fihlela vekeng ea qetelo. Re kopa matchere 'ohle a Orange Free State a ka bang le hona ho tla moketeng ona; le hore ba tlo bona hore na Senekal e tla sebetsa joang mona Transvaal.

Mabitso a baeti ba rona ke ana: **Hlotse Govt. Intermediate School (Basutoland)** Misses: Sello, Rata, Selikane, Phenethi, Ntai, Tlali, Montsi, Mophupi, Messrs: Ramaqabe, Lebina, Manva, Lesupi, Mokhachane, Leboela, Kheleli, S. S. Modibedi (conductor).

Morija (Basutoland) Mr. J. P. Mohapeloa (moqani e moholo oa Basotho.) O tla fihlela 4005 Shelters, Orlando.

Orange Free State: (Senekal Bantu United School). Angelina Tsunke, Evodia Molete, Mary Lepati, Elizabeth Motsitsi, Josephine Ketsise, Josephine Letsela, Mary Motsitsi.

Philemon Rammile, Jacob Mtembu, Stephen Pekeche, Titus Motsieloa, Job Phera, Nicodemus Rammile, Samson Hlalele le E. E. Monese (Conductor).

Baeti bana kaofela ha bona ba tla fihla Park Station hoseng ka terene ea 5.50 a.m. (5th April 1947).

Mabitso a setseng kea bana ba sekolo sa Peka (Bas) 'me ha a ka fihla le 'ona re tla a hlalhetisa babali.

Maema a Tokologo

(Chief M. Sekukuni)

Go Dikgoshi Dikgoshana, le sechaba sa Bapeli fa tikologong ya Sekukuniland ke le mema Pitso ekgolo etla kopan afa Malegale store ka tsetsatsi ladi 21 March 1947 ka urt ya 10 a.m. esale ka moswane. Pitso ye gase Taba ya Khupamarama, ke ya Maemo a Lena fa South Africa.

Ke Gauteng Mona

Bekeng ena e fetileng nkile ka bua ka tse mpe le tse ntle tse e-tsahalang hona ho lena la gauta. Ka ena beke ke sa hata ho boela ke bua litaba tsa gauteng tse amang motse.

Ho utloahala hore masole a Ma-Afrika a tsoang ntoang a tla ba a le teng ha ho fihla ba ntlo-kholo mane Johannesburg ka la pele ho Mesa a tla neheloa sebaka sa ho etsa pareiti. Ke taba e ntle haholo eo.

Ke gauteng mona. Ka Sondaha se sa tsoa feta ke itse ke tsamaea mane lpekeisheng le bitsoang ka hore ke ha Jabavu ka bona mehlo. Ka bona monna a finne se-lelu a matha lebelo la mehlo e le mphete ke o fete. Ho ne ho loana e mahlo a mafubelu e joanela hona har'a lpekeishene leo.

Ho ile ha romeloa mapolesa hore a tlo thibela taba eo. Molato eka hoja o ile oa hlahla hoba ho buuo ke tsa khethe ea banna ba lekhotla la keletso. Che, ha re tsebe ruri hore na li tla ema kae, Banna ha joale ba bang ba itlameletse maqeba ha ba bang ba e na le matetsetso.

Hase moo ha Jabavu feela moo ho neng ho loana eo e mahlo-mats'o. Eka le mane Thothoa lokelsheng la Benoni moo nonyana e neng e' bue le bahlanana ba feta ea re ba babe ka ho fereha ka meriana, ho ne ho lubehile. E ne e kpane ea Basotho le Maphoto 'me ba neng ba le teng ba re che, e ne e se e nyenyane e ne e le e timetsang lefats'e feela. Le moo banna hotho ba ile ba thothoa ka limotokara ho isoa se-pitolele ha ba hobe ba bang bona ba matetsetso. Ke gauta ena molekane.

Lokelsheng la Naesefili ke bonamehlo ha ke ne ke le hona teng ka khoeli ena e sa tsoa feta. Ke bone mosali a e kha joala ka ntloaneng ea ho ithusa a bo isa moo banna ba neng ba eme teng ba reka likala motho a ntse a re "ts'ela ka two" rakhali. Oho, e ea jeoa ke bana ba batho chelete ho la gauta.



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Empa hona ha ho hlokeno ho etsa tummeng li folisa ka mehlo. Li hala atlong ea hau haeba u neha thibela lesea ho leng li etse hore lesea la hau Powder tsa Ashton & le boroko bo monate bo phoilleng Parsons kamehla. Powder tsena tse boo matetisang ba-ntla bohle.

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THE BANTU WORLD

SATURDAY, MARCH 15, 1947

Welcome Suggestion

The Public Service Inquiry Commission, whose report was tabled in the House of Assembly on Monday, the Acting Minister of Interior, Mr. H. G. Lawrence, has recommended that the State should employ non-Europeans as public servants to serve other non-Europeans "wherever it is practicable." All broad-minded people will welcome this suggestion and it is to be hoped that the authorities will not ignore it.

No sane man can deny that a great deal of misunderstanding and ill-feeling between white and black in this country are caused by the fact that Africans are not allowed to participate in the administration of the country's affairs. In other parts of Africa, black men are encouraged to play their part in the administration of their countries. In British West Africa, for instance, there are black magistrates and judges; and there are men who hold responsible positions in other spheres of life. In that country black men are being led gently into the ways of civilisation and are being prepared for the management of their own affairs.

There is no reason why responsible positions, particularly in the Department of Native Affairs, should not be opened to Africans, provided they have the necessary qualifications. "The machinery of State," says the report of the Service Inquiry Commission "will work more smoothly if the offices administering that machine keep in close touch with all sections of the community. This is only possible if due regard is had to the fact that the community consists of both Europeans and non-Europeans and that where practicable Europeans should be served by Europeans and non-Europeans by non-Europeans."

This is a sound advice, and we hope that the authorities will consider it seriously. Africans, like other human beings, will not be satisfied until their affairs are administered by men of their own race, who understand and sympathise with their aspirations. Lest we should be misunderstood let us point out that we are not against the employment of Europeans to administer African affairs. What we say, and we hope that every level-headed person will agree with us, is that Africans should also take a substantial part in the machine that runs their affairs and determines their lives. Their employment in positions of trust and responsibility in the Civil Service, particularly in those departments which deal also with their own people, will go a long way to remove suspicion and distrust.

There are people who, no doubt, will argue that the time is not yet ripe for Africans to be included in the Civil Service. Against this argument we have this to say: that if Africans have to wait until time is ripe, they will have to wait until doomsday. What is needed is a bold gesture; one which accepts the principle and the right of all peoples to participate in the management of their own affairs. While Africans are prepared to be guided by Europeans neverthe-



The picture above shows (from left to right): Prince Mnyayiza ka Ndabuko, Dr P. ka I. Seme (legal adviser), Cyprian Bhekuzulu ka Solomon ka Dinuzulu, Zulu Paramount Chief Designate; Princess Lilian Mshosheni enjoying morning tea during their brief visit to Johannesburg, during which Cyprian ordered the uniform which he will wear at Eshowe on March 19.

When Moshesh Met Prince Alfred

The first member of the Royal Family ever to visit South Africa was Prince Alfred, second son of Queen Victoria. He arrived at Simonstown in July, 1869, on board the steam frigate "Euryalus" on which he was serving as a midshipman. After receptions and celebrations in Cape Town, the 16 year-old "Sailor Prince" set out on an itinerary through the country which followed closely the route that King George and Queen Elizabeth are taking this year. But, whereas in 1947 the journey is being made by train and car, Prince Alfred travelled by wagon.

From Port Elizabeth, the Prince's party made its way to Grahamstown, onto King Williamstown and Queenstown and then to the border town of Aliwal North. Here the Superintendent of the Native Reserve, Mr. Austen, rode in at the head of some 600 armed and mounted tribesmen, displaying banners with loyal greetings and singing war songs.

GREAT EXCITEMENT OF THE DAY

The great excitement of the day, however, depended on the arrival of Moshesh, Paramount Chief of the Basutos. The assembled crowd were doubtful whether Moshesh would be able to get to Aliwal North from his home 150 miles distant, because he had been given short notice of the Prince's arrival.

At length his cavalcade was seen on the opposite bank of the Orange River and soon the old Chief was riding into the town at the head of 300 followers to the cheering of the spectators, both European and African. On the Basuto flags were inscribed such words as: "Buang bana ba Victoria" and "U tle nantle morena, mor'a Mofumahali."

Asked if he were tired after the long journey, and so would not want to meet the curious crowd, Moshesh replied: "Let them come, I like to see them and will tire them all out yet."

GOVERNOR'S ORDERS

The following day, the Governor, Sir George Grey, being told that the Basuto Chief had arrived,

less they feel that it is their right to shape their own destiny. They feel that they should not be debarred from the administration of the affairs of the land of their birth; and they will certainly appreciate the recommendations of the Public Service Inquiry Commission which emphasises the need for Government officials to be in close touch with all sections of the community. It cannot be denied that it is only through non-Europeans that the needs of their own people can be made known to those in authority.

We repeat that the inclusion of Africans in the Civil Service will remove suspicion and distrust and create a spirit of friendliness and goodwill between the races.

Basutoland Welcomes SCENES AT MASERU

Royal Family

(Continued from page 1)

The King in multi was met by Sir Evelyn Baring, the High Commissioner for the Protectorates, and the Resident Commissioner, Mr. A. D. Forsyth Thompson. After the singing of the national anthem, the Paramount Chieftainness of Basutoland, Mants'eb, Chief Bereng, Chief Theko Makhala, and several other leading chiefs were introduced to the Royal Guests.

COLOURFUL SCENE

The most colourful scene just inside the border was the splendid mounted police escort and groups of returned soldiers—both white and black—and other services.

On the nearby koppies were huge crowds of Africans while near the Royal Stands a big group of Basuto had congregated. After the formal inspection and introductions, the Royal Party moved off to the Residency. As the procession moved off, Basuto praisers leapt out and shouted praises to the King. At one point, a group of released prisoners who benefited from the amnesty gave a vociferous greeting to the Royal Party.

Thousands of Basuto presented a sea of fluttering waving Union Jacks, making a beautiful scene. Wednesday, March 12, Moshesh's Day, was lent greater splendour and importance this year by the presence of the Royal Family in the land of Basutoland's nation here.

In the course of an interview one Mosotho said: "The Queen comes from a country like ours she will remember our country our hills and our gathering. We feel that even the spirits of our ancestors join us to-day in greeting our King. Basutoland, our country, is blessed by the presence of our King."

Thaba Bosigo, well content with his meeting with the young son of the great Queen Victoria.

It is a happy augury that, on March 12th, King George was in Maseru, for on that day the great Chief Moshesh is remembered throughout the length and breadth of Basutoland.

Bands of Basuto horsemen, galloping along the sandy trails that lead from the mountains and the plains of Basutoland to the beflagged capital, Maseru, last Tuesday morning, raised great clouds of dust.

The mounted parties, each led by a minor chieftain, could be seen converging on the famous "Pitso" ground before fanning out to line the gaily-decorated route which the Royal Party would take from the Caledon Bridge to the Residency.

Many of the riders, like their skittish ponies, had never before travelled to Maseru. They had certainly never seen an aircraft at close quarters, and, within a few minutes of touching down on the little-used Maseru airstrip, the plane was lost in the centre of a crowd of several hundred awe-struck Basuto.

Thousands of Basuto women who lined the route for a long time before the Royal Party was due to arrive and for hours after it had passed, clicked their tongues and uttered a weird, high-pitched wail much in the manner of the Abyssinians.

As the hour of the King's arrival drew near, the excitement of the Basuto rose to fever pitch. Stirring war-cries echoed and re-echoed up and down the line of waiting horsemen.

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"Inyanga eziliqela bendisoloko ndikhathazwa nrasa ekutyeni ngenxa yokugxinwa. Amayeza esiNtu andibuyisela emva. Umhlobo wandixelela ngeyeza labeLungu: Chamberlain's Colic and Diarrhoea Remedy."

"Ngoku ndisebenzisa imboni diela yesibini yeli yeza, nokutya ndikuthanda nje ngaphambili, ndilala kakuhle, urhudo alusandikhathazi."



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Ingqungquthela YamaTempile ePitoli nyakenye yaba sesokuzibandakanye nentshukumo kaMaliphele iPasi, ekwagunya-ziswa uMzal. C. L. Matloporo amele le ndlu. Akafumananga thuba lokwenza inxhelo yakhe kule ngqungquthela ibihlangene eMafikeni kulo nyaka ngesizathu sobuninzi bemcimbi.

Inxhelo kaNobhala iwuhluthisile umzi kuba ishwankathele ne-Special Grand Session ebihlangene kwaBelawayo ukusukela kumhla we12 kuye kowe14 kuJuly, 1946. Yamkelwa ngochwayito.

Phakathi kunyaka ka1946 uG. T. T. noG. T. Missionary badale bamisela i14 lezindlu ezintsha ze-Tempile. Loo nto ke yongeza ama-645 amalungu amatsha, ngaphandle kwabazinkqonkqozelayo ezi-Tempileni zamakhaya abo. Ukuphakama kwamanani ezi Tempile zivelileyo kunjenge: 1 Peace be Still 480, 2 North Cross 472, 3 Tabernacle of B'fontein 310, 4 Ark of Noah 309, 5 Mount Nebo 298, 6 Lord with Us 296.

AmaTempile azishiyileyo ezi aya kuyijoyiza kwezaphezulu kwele-mimoya abe ngama35 kulo nyaka ka1946. Lalani ngoxolo bazili benene.

Inxhelo yomvangele ojikelezayo uMzal. A. S. Buti ethathela kuJuly ephelileyo ukuza kuthi xhaxhe ku-November ibe yenye yezingaqhelekanga, yaye ibe kungangatho ophakame kakhulu ezingqondweni zoninzi lwethu thina bale ndlu yaseNode. Udale izindlu ezintlanu zamaTempile ngaphandle kwama-Qela eThemba (Bands of Hope).

Inxhelo yeMissionary le ibulelwe nguMzal. Matsiphe oyiG. T. S. O. F. State Grand Temple, othe imcingisa imihla yamandulo oko zazihlangene ezi Provinces kwimihla yooLate Sol, Plaaty.

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Kukho kwa khona £1,595.14.2d. ekwiFixed Deposit ezibhankini. Imali zeCapitation eziphume kwi-bhalwanga ngolo hlobo emthe-Tempile ezingaphantsi kube ma-thweni. Nditsho ngeekomiti zoku-

Iingiselela iNdlu eNkulu ukuncedisana nabantu balo ndawo iza kuhlangukela kuyo ingqungquthela.

Ngenxa yobukhulu bomsebenzi weSession liya lincipa ithuba lokungenisa inxhelo zeSub-Tempile. Ziya liswela mpela zona izindululo (motions) ithuba lokuba zixoxwe, zaye ezinye zinomdla kuba zikhabele ekuchumiseni umsebenzi wobuzila benene. Noko sithembile ukuba iExecutive yothi izame ukulandlabezana nazo ezi ndawo.

Ithuba leengxoxo ezinika amacebo nenkuthazo zokwakha nokuqhubela isizwe phambili kuya kulindeleka okokuba iG. T. T. namagosa e-Ndlu eNkulu alenze, nokuba ke

izimbuzi yimini yonke ubuncinane. Luluvo lwam olo nje ngombali, INdlu eNkulu iyokusongwa ngokuhlwa ngowel kuJanuary. Abantu bakhwele kwa ngobo busuku, kodwa ugxudulu olukhulu lukhwele ngentsasa elandelayo kwa kuloliwe esasize ngaye. Yaba lusizi into yokushiya koMzal. Jeremiah nguloliwe engenayo nebhatyi. Uthe ngelakhe usaya kuzithengela isigaleti kwivenkile engaphaya, kwathi kanti ulibe kakhulu. Ezayo ingqungquthela yalathelwa Alexandra Township ngasePhautini. Wanga Usombawo Angasigcina ide ibe yiloo mini sakuhlangukanga ngayo kulo mzi udume kunene. **BHOTANI BAZILI NDIYA NIBU-LISA.**

Ndiya Bulela S. K. Nxu

NguS. M. Daniel
He, haz ukuba ndisukelwa yini na, Haz' ukuba la madoda andibona ni na,
Xa usapho lomzi wakowethu lundikhuthaza,—
Iinkonde namagqala endivuselela ngolu hlobo;
Namhla ndikuthazwa yimbhongi. Yathetha indod' enkulu labetha uvalo.
Yathi ndiyinkosi, ndilgorha, ichule kwaneckiko;
Ewe mfo kaNxu, Mhlaumbhi ndixolele ukuxhonywa,
Mhlaumbhi ndenza umsebenzi omkhulu,
Ngubani oyaziya loo nto ingum-Dali wethu nje.
Into endiyizamayazi yaziwa ngabaphilileyo,
Endikulwelayo kwaziwa ngum-Dali wakho nam;
Intsizi endiza kuzizuzisa ndiya kuzibulela,
Ndiza kuthi enkosi engcinezelweni ziphela.
Kuba le nkondo esikuyo inzima. Apha kwaNtu ndiya kukhala nge' nyimini.
Ngathi endiya kukukhalela kufanelekile,
Mhlaumbhi loo nto iya kuba yilahleko kwaNtu.
Mhlaumbhi yilahleko kuwe mfo kaNxu.
Noko ingafanelanga kuba yeyakho wedwa.
Mfo kaNxu ndiya bulela, mbhongi eboniweyo,
Ndiya yibulela inkuthazo yakho enkulu.
Le nkuthazo yakho iya kubhubha mhla ndabhubha,
Iya kucim' amehlo mhla ndacima la am.
Enkosi mfo endingamazayo, enkosi ndod' ephilayo.

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Amaqokolo eNdodana Alitshoni Lingenandaba YakwaGompo eKlerksdorp

(NguDabane)

Ngenye imini apha eMonti enye indodana yazithathela isixa semali ingayinikwanga kwenye indawo. Yakufika ekhaya yaxelela umfazi imyala ukuba angayigqithisi loo ndaba. Umfazi yena wasuka wahle-bela utshomi wakhe, yakhauleza yayiva loo nto indoda. Kwa oko yayithatha loo mali yayifihla.

Yameela umfazi ukuba bayoku-bambisa iintlanzi ngaphandle ku-lwandle laseBonza Bay. Yaxwaya itasi le ndodana, kanti phakathi kuyo kukho umyundla. Besakufika yaphosa iminatha, baya kuhlalela kude enyeleni. Yona yamana uku-ya kulondla. Yathabatha umyundla etasini, yawufaka ihuku phantsi kolwimi yawuphosa elwandle apho. Igqibile, yakhwaza umfazi isithi ayiyazi loo nto inzima kangako, ma-bancedisane batsale. Suke kwe gqi umvundla, wothuka umfazi. Bago-duka bobabini bemangalisiwe.

Bathe xa bewela iblorho yase-Nxarhuni wabuza umfazi ukuba yintoni na leya ihleli ngaphesheya. Yaqwalasela indoda, yabona ukuba yibhokhwe ihleli emhini osarhiweyo. Kodwa yaphendula yathi kumfazi ngumantyi uhleli esihlalweni sakhe.

YABANJWA YABE YAPHUMA

Ngensasa elandelayo ekhaya kwagaleleka amapolisa ezokubamba le ndodana ngokuuba imali. Ufikele umhla wetyala, yatyhola le ndodana, kubuzwa ukuba inetyala na; kodwa yakhanyela isithi ayinatyala. Kwabizwa amangqina, kwabonakala ukuba onke alatha kumfazi wale ndoda, ezaghamka kuye ezi ndaba.

Wabizwa naye umfazi wema emkhumbini wanika obakhe ubungqina. Wathi hayi wafika nayo imali uyise kabani, waze wandiyala ukuba ndingaxeleli mntu. Kwabuzwa endodeni ukuba inombuzo na kunkosikazi wayo, yathi, "Hayi, nto nje nina animazi, uphambene."

"Nangoku wayiba, wayiba imali," uthethele phezu esitsho umfazi. "Nala mhla sasiyokuloba uze ubahise umvundla elwandle sasihamba sithetha ngayo." Wasabela umantyi. "Ewe, mantyi nawe wawu-sibonile ngalo mhla, sagqitha kuwe uhleli esitulweni sakho phe-shweya komlambo, sade sakubulisa wawuma." Wabuza se ecapuka umantyi, "Ndandiphi?" "Wawukho phi?" wafika wabuza naye umfazi, "wawuhleli esihlalweni sakho ngaseNxarhuni."

Walichitha ityala umantyi enomsindo, sel' engqinela le ndodana ukuba ngenyani uphambene lo mfazi. Yaphel' int' ebithethwa. E-njenjalo ke amadodana alumkileyo. Mus' ukuthetha yonk' into emfazi ni.

INTLANGANISO YABAZALI

Kwintlanganiso yabazali abiseSt. Philip Hall inguMn. Krayi esihlalweni, uMn. V. M. Kwinana, B.A. wenza inxheho ezeleyo ngomanyano olo nenjongo zalo. Wasekela noMn. M. Ngaloshe, B.A. Emva kwemibuzo eyaphenduleka kakuhle yamkelwa yonke inxheho. Konyulwe amalungu okuphatha: President Mn. Krayi, Vice Rev. Mfenyana, Secretary Mn. M. Ngaloshe, Ass. Sec. Nkosk. Xipiwe, Treasurer Mn. V. M. Kwinana; Committee ba-Nuz. Yawa, Lot Malan nama-Khosk. Krayi noGxasheka. Sine-themba lokuba olu manyano laku-

(Ngowakhona)

Alitshoni lingenandaba. Ngomnye umhla apha eKlerksdorp ecaweni yaseWisile seva kukhala ints' embi ebusuku, ibethwa ngu-Tsotsi. Bathe bayaya bafumana icawe isitsha ngaphakathi. U-Tsotsi-ubethe is'bane safa, kwachitheka iparafini yawela etape-tini kunye nelapi eligquma itafile yokushumayela amakhosikazi. Zatsha zonke ezo nto, kwakroboka neefestile. Ubanjiwe uTsotsi lowo.

Utshilo umthethi matyala kwenye intokazi xa iyokumangalela ukwaliwa kwayo, wathi uthando alupetshwa njengethubhu yebhayisikili. Xa indoda ithi ayisakufuni hamba ugoduke. Xa belinokupetshwa ngekulingwa. Lumkani makhos'kazi, alupetshwa uthando. Xa luphelile luphelile.

Ngomhla wa22 kuMarch kuya kuba ngumtulisio womfundisi we-Bantu Methodist Church, uMlu. Makgothu oselenethuba elapha. N'zilungiselele ma-Afrika, uya hamba okaMakgothu uya eRand.

ISIPO SENKEDAMA

Ngomhla we22 kuMarch ehlo- lweni ngo10 kusasa de kuyokuma ku2 malanga icawe yaseA.I.M. phantsi koMfu. John Kwebulana iya kwenza isipho kwiinkedama. Iya qala apha loo nto yokukhangelwa kweenkedama akukho-cawe kwezabaNtsundu ike ibenalo mnakano wokupha iinkedama. Nonke nibekho nizokubonela xa kuqhutywa.

Sivuyiswa kukumbona ephakamile uNkosk. Beatrice Chauke kwisifo sentliziyo ebekhe sam-lisa phantsi. Se buyele futhi em-zini wakhe eLeeuwdoornstad.

sebenza lukhulu apha kwaGompo.

Siya vuyisana noNkosk. Minah Soga wakuKomani ngokufumana iqhuzu kwiRed Cross yalapha kwa-Gompo, lokujikeleza efundisa nge-mpilo.

UNkosk. Gertrude Mbana wase-baThenjini ukhe walapha kumna-kwabo uMn. Mbana ezokuchitha i-ntsukwana. Unkosazana lo ngum-sebenzi waseKapa.

BLACK LION R.F.C.

Kwintlanganiso vonvaka yombu-tho womboxo oyiBlack Lion R.F.C. kutsha nje kuqhutywe unyulo lweziphatha-mandla zalo nyaka. Unyulo olo luphumelele ngolu hlobo: President M. Loni, Vice-President Dazela, Tele. Polo noDibela, Secretary A. Gulwa, Ass. Sec. T. Skolo, Captains A. Gulwa noE. Simani, Treasurer H. Polo, Selectors Gulwa, Mkangisa, Tokota noPolo.

Kwimidlalo yeqakamba ngomhla we15 kuFebruary iBrotherly C.C. yabethwa yancama yiGaika C.C. e-yadlalalelwa kakhulu nguKotobe no-Kampi. IPeelton C.C. nayo yoyiswa yiVictoria East C.C.

UNkosk. Maria Tandiwe Moyake usesibhedlela uqhahqiwe yipentesayidi. Noko izinto azimntakaNgqika. Kunganga njalo.

Ukhona ubawo uMoyake, uzokubona abantwana. Uvela e-Schweizer Renke. Ufikele kunyana unguDe Wet Moyake. Sele khulile. Qonda le nto athi ukuba nihamba nobabini, xa ningena endlini abulise ade azokubamba nawe ngesandla ekubulisa, akasakugondi ngoku, se kungathi kuye ungomnye umntu.

Umn. Caswell Ndluzele ufume-ne umsebenzi wobuS.A. Police, uphumile kobaselokishini. Siya libulela elo nyathelo libhekela phambili. Ngoku kufanele aye e-Mthatha apha akuqeqeshwa kona. Ubeyikopolo kwaMasipali. Uwe-lwe ngumqa esandleni kuba akulula ukuwufumana umsebenzi wakraRhulumente ngexesha esinalo.

UGWETWE NGOKUHLABA

Igwetyiwe enye indodana ngokuhlaba unyana womfundisi. Inikwe iinyanga ezimbini isebenze nzima. Umantyi ubuze iminyaka yakhe yathi ngama51; yasinda ngoko ukufumana nemivumbo. Umantyi uthe endaweni ibe inqanda abantwana ngo nje yona ithathela abantwana umsebenzi.

Bayibambe itshisa injini yase-Koloni uMn. noNkosk. Meltafa Pika ukusinga kwelemfesane e-Hewu. Baya kuhla kuKomani kunye noNellie Ntabeni osinga ku-Zingqutu.

Abefundisi baseA.M.E. bakhe benza owenkau umtsi baya e-Wilberforce ngemicimbi ekauleza-yo. Apha bekuya abaFund. Leevate noR. Chenulla.

Utshatshela umfo kaMatunda u-Gilbert kwezebhola. Kuba ngeza nabaphi babethwe umbutho walo mfo kaMatunda apha e Western Transvaal awunantanga.

Selebuye waphindela esibhedle-la uMn. R. Nxazonke linxeba lokwenzakala.

Umtshato eCrown Mines

(NguJ. M. X. Foxo)

Ngomhla we7 kuDecember 1946 kwakutshatshiswa nguMfu. A. Nkomo waseFordsburg wamaWesile u-Mn. S. B. K. Mnyanda noNkosk. Dorothy Mbimbi Foxo bamaWesile bobabini, lo mini kwakuwelene indonga, amaHlubi namaDlomo angoSopitshi. Umfana ngowase-Quqgwala kwesikaMnyanda kwisi-tili saseQonce, intombi yeyase-Mkhangiso kwakwisitili sase-Qonce. Uyise wentombi ngumsebenzi eCrown Mines eRhautini. U-Mfu. A. A. Mafusini wenza amazwi okuyala ndawonye noMn. Y. Noluthungu noSontombi, nabanye. Ziya bulelwa zonke izihlobo ezagidayo.



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Home Corner For African Women

THE LAMP IN THE CHURCH

Lady Selborne Women

Unite In Prayer

This year, the African women of the various religious denominations turned out in full force for the Women's World Day of Prayer. St. Peter's Anglican Church, Lady Selborne, was the venue.

The opening prayer was taken by Mrs. Mthle, and Miss Lawrence of Tumelong Mission, spoke on the significance of the occasion. She likened the church to a caravan travelling to the desert beset with difficulties and temptations on every side, but occasionally coming to an oasis—a place of refreshment and life—and finally reaching its goal.

Women from the Congregational, Zionist, Swiss and other denominations offered prayer at that meeting. The meeting closed with £30.00 being taken in the collection, which will be sent to spread the Gospel in other lands. —D. MONARENG.

Prayer Women's Fine Example

A fine ideal worth copying is that of the Krugersdorp Location African Women's Prayer Unions. These women who belong to various churches have formed an association whose aim is to render assistance to any of their members in the event of death.

From among themselves they collect money and assist those whom death has paid her visitations. In this way the bereaved, oftentimes indigent and poor, are spared the cares of running from pillar to post begging money to buy a coffin and to pay funeral costs.

The originator of this scheme is the wife of a wellknown African clergyman who resides in this location.—P. S. BOYANG.

Jagersfontein Wedding

The marriage took place recently at Jagersfontein, between Alina, eldest daughter of Mr. and Mrs. Evelyn Mohlolo, and Solomon, second son of Mr. and Mrs. Bucibo of Reitz. Rev. D. H. P. Holtzhausen of Springfontein officiated.

Among the well-wishers present at the wedding were Rev. and Mrs. J. Mhetoa, Rev. Leshupi, Mr. and Mrs. P. Mokokolo, Mr. and Mrs. S. Rasego, Mr. and Mrs. F. Motaari.—E. MOHLOLO.

The death occurred on January 27 of Nurse Euphemia Tsatsi of the Coronation hospital. Her remains were interred at the Croesus Cemetery. After a short service at the Sophiatown Methodist church, the funeral procession proceeded to the grave and it was joined by African and European nurses of the Coronation hospital and other neighbouring hospitals. The deceased had recently returned from King Edward VIII hospital, Congella where she had gone for midwifery. After studying at Indaleni Institution, Natal she took up nursing at the Non-European hospital, City. Euphemia was a keen member of the church.

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"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—Deuteronomy Chapter 6, verses 6 and 7.

There is a story told about an old church which has a very wonderful old lamp in it. This lamp has many arms, and on each of these arms is a kind of cup filled with oil and a wick is in each cup. This church stands high up amongst the hills.

At night, after the evening service is over, the young people of the congregation each go up to this old lamp and take out a wick. The path home leads through dangerous places in the hills, and the young people are very glad to have the light of the wicks to help them to see their path and to get home safely.

GUIDE THROUGH DARKNESS

And so in a very real way these people leave their church armed with a light to guide them safely through the darkness around them.

Our homes should be like this church. Our homes should be places where our children get to know the Light of the world, Jesus, so that holding onto His protecting, all-loving, all-powerful hands, they can step out fearlessly and happily walking through the darkness of the heathen world around them.

A Christian home should be a place where we put many torches in the eager, young hands of our children. These torches have different names; the one is honesty, another is truthfulness, another respect of all nations and classes; unselfishness, industry and hard-work are also names found on these torches.

SADDEST THING ON EARTH

The saddest thing on earth is a home where the child looks for these torches, and finds only darkness—the darkness of a home without God. What kind of a home is yours? Will your home help your child on its journey to heaven and to God?

Once a child marvelled at his mother's courage, quiet strength and unselfishness, during a long period of family want and disease. And then one night, that child heard his mother pouring out her heart to God in prayer—and amidst all her troubles she blest the name of her Saviour.

That night that child received a torch from his mother—a torch of real prayer, and that child became a great and beloved servant of God in heathen lands.

African mothers! Stop and consider your home-life. Are the torches you are giving your children torches that Jesus can approve of? As parents, you have great res-

Feeding The Young

In a paper on the feeding of children, Dr. J. M. Latsky, a former Nutrition Officer attached to the Union Health Department said:

South Africa possesses really only one future, her present generation of children. To miss them out of any scheme of Reconstruction is to miss the bus altogether.

The past five years have been a nightmare for the children of the world. All this misery has been our choice, not theirs. They are now entitled to better times, happier homes and healthier lives and we should make amends quickly if we mean it well with the Fatherland.

Milk and meals like school-medicine are, fortunately, becoming an integral part of our educational system. It is accepted to-day that an ill-fed child on the school benches is a waste of public money.

CHRIST'S METHOD

Christ Himself did not believe in teaching people on empty stomachs and so He first fed the multitude and then continued His teachings.

Children bring their bodies as well as their brains to school for care, attention and direction.

The march from the classroom to the feeding centre should never again be allowed to become a depressing poverty parade.

Milk and feeding should even come before education. Milk is the birthright of all children on strong physiological grounds.

"Nothing can ever replace the milk and the heart of a mother," says a French proverb, and, said Winston Churchill on March 21, 1943, "there is no finer investment for any community than putting milk into children."

Money should, therefore, never in the post-war world be allowed to have precedence over maternity and childhood, which belong to a different class altogether.

In the post-war world we should leave no stone unturned to improve nutrition services amongst the children of the nation even if it brings us into conflict with the delinquent parent, municipality or politician. "A nation marches on the feet of its children."

responsibilities, and God expects you to give your children torches that will lead your precious children safely to Him.

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- NO. 24 K.K. EARACHE DROPS price 3/-.
- NO. 25 K.K. EMBOCATION for stiffness in legs and arms and sore back small size 2/6, large 4/-.
- NO. 26 K.K. CORN CURE price 2/-.

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25-10-46

READERS' FORUM

The Perfect Law of Liberty

"Optimist," Vereeniging, writes: It is written in the Bible: "He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." Again, another verse says: "Ye shall know the truth and the truth shall make you free."

This universal liberating truth, will make free all men from the fetters of the evil one free from all unrighteousness. Bishop Geo. Ridding, D.D., says: "Let me return to the perfect law of liberty, on which we find St. Paul and St. James to be really in agreement. Let us apply it to ourselves on the lines defined by them both, as the freedom, not of lawlessness, but of keeping the commandments in a spirit, that is a law to itself."

Some people think that those who advocate "Liberty" mean "lawlessness," and are branded as "communists." This is sad and untrue! If such people are right in their conclusion, let them, therefore, attribute communism to the writers of the passages quoted above. Bishop Ridding further says:

"Rules there must of course be; work cannot live unregulated and unorganised. Rules in the right place make liberty..... knowledge and experience and training create freedom in action, where habit makes us do things naturally."

We cannot dispute the fact that "Perfect law of Liberty" is basically love—which "does not behave itself unseemly.....but rejoiceth in the truth."

Justice and truth manifested in liberty and upheld practically in our country, as done in other advanced countries, will prove beyond doubt that Christ reigns in our hearts. Mr. Henry George rightly says: "Between democratic ideas and the aristocratic adjustments of society, there is an irreconcilable conflict." If the teachers of the "superior race" were practising what they profess—Christian religion—their doctrines would have been more acceptable to Non-Europeans than it has been hitherto.

Africans at Cape Town

J. G. Phillips, Langa, writes: Africans from the reserves still arrive in great numbers in Cape Town. Before leaving the reserves, they have to obtain permission from the local Native Commissioner. In fact, no permit is granted, unless the African can produce documentary evidence to the Commissioner to show that he is being called up for work. Those returning from Cape Town to their homes in the reserves, leave by special train (Mabombeia) every Monday night.

On arrival in Cape Town, these Africans, are carefully checked and "dipped" as a precaution against typhus. Africans from other Provinces are not allowed to seek work here unless they have travelling passes. Before seeking work, they must report at the registration office and obtain official permission to seek work. Those who fail to produce travelling passes are given three days within which to return to their homes. Should an African obtain work before he reports his presence in the proclaimed area of Cape Town his prospective employer is required to have him registered within twenty-four hours. But, if at the registration office, the African fails to satisfy the authorities that he reported his presence on arrival, and was issued with a permit to seek work, he is refused registration and told to get out of Cape Town within three days. This is a great inconvenience to Africans from the other Provinces who are not yet aware of the position in Cape Town in regard to the operation of these laws.

Registered African voters in the Cape Peninsula are treated on the same basis as the exempted Africans in the Transvaal, though they are not allowed to enter bars and bottle stores.

Smuts and "Africans"

"X. Y. Z.," Johannesburg, writes: During a recent debate in Parliament, the Prime Minister, General Smuts brought forward his view on the name "African" which has been the subject of discussion in several quarters, including the columns of the

"Readers' Forum" of this journal. Despite all objections from Opposition benches in the House of Assembly, General Smuts used the name "Africans" in reference to us, who are aboriginals of Africa, and going further, he called himself an 'African'.

Coming as this does from the leading Minister of the South African Government, one must be excused for feeling happy that at long last something is being done to rid the country of one of those things, though seemingly trivial, yet do much damage to goodwill and concord among men. Not so long ago, the Minister of Native Affairs, Major Piet van der Byl, said in Parliament that it would not be possible to change the use of the name "natives" to "Africans," as that would involve much expense in view of the fact that many official documents already bear the name "natives."

A reader's letter in these columns following on immediately pointed out that Africans would clamour for a name compatible with their honour, and in the battle between those who desired the retention of that irritating name and the superior number of those who chose the other name, victory would be won by the latter. General Smuts told a Nationalist hackler that he saw nothing wrong in calling a people by the name they prefer, and added: "I am an African."

I hope that this will be a lesson to others.

The Great Talent Competition

John Zikali, Bulawayo, writes: May I know what became of the Great Talent Competition which you ran last year? I have been waiting for the announcement of the results so long that I feel compelled to ask you when you intend to publish them.

(The results of the great talent competition were announced in the "Bantu World" dated February 8, 1947.

—Ed., "B.W.")

Note To Readers

J. M. P. Mholo: With regard to your complaint, we wish to make it clear that only matter of interest to our readers can be published in these columns. No charge is made for the publication of news.

B. H. Kaula: Your letter entitled "Defender Of African Education" cannot be published because you have not supplied your full address. On the matter of the presentation, you would do well to write direct to the person to whom you wish to make the present.

S. Naoa: Your letter bears no address. It will not be published.

Nthana K. Kgarimetsa: The reply to S. Naoa applies in your case.

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WORK IS EASY NOW

What's the matter with you? You ought to have that wheel off by now.



It is an acknowledged fact that the victim of Constipation and consequent Debility cannot do himself justice at work. He doesn't feel like work. He'd like to sleep instead. This heavy, lazy feeling is one of the first warnings that all is not well with the Stomach and Bowels, that waste matter from the food digested is not leaving the body as fully or as promptly as it should do, and that some of it is finding its way into the Blood—with poisonous, health-destroying effects. The Blood is the life-giving stream within us and if you allow this vital stream to be impaired as explained above, how can you possibly feel well, work well, play well, or ever be really happy? Everyone should understand this. The evils of Constipation are too serious to be ignored—or to permit delay.

And so, what is to be done if you are Constipated and suffering from its blood-polluting ill-effects? The best answer can be given in three words: PARTON'S PURIFYING PILLS.

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Kgotla Ya Tsa Bantsho Le Ntwa Ya 1939-45

E rife moragonyana ga tshimologo ya Ntwa ya Lefatshe e Kgolo, mo tshimologong ya kgwedi ya Lwetse ka 1939, Mmuso wa Kopano wa akanya go dira bojotlhe jo bo ka kgonwang go utlwa merafe ya Bantsho ba Souta Afrika dikgang tsa boammaruri kaga kemo yotlhe ya ntwa; mme Kgotla ya Ditiro tsa Bantsho e ne ya lebagangwa le tiro ya go kwala le go abela merafe ya BaAfrika dipampiri tsa dikgang tsa ntwa ka tshipi le tshipi ba sa lopiwe go di duelela mme ba itumelela go di bala mo lobakeng lotlhe lwa thabano.

Badiredi ba Kgotla e ba ditiro tse di farologanyeng ka bontsi ba ne ba re, fa thoko ga ditiro tsa bone tsa gale ba thusa go kwala mafoko a ntwa, mme Mmuso wa ba wa lopa Major F. Brownlee yo o neng a setse a leitse tiro ya Kgotla ya Ditiro tsa Bantsho go tsaya boikarabelo jwa go rulaganya le go lolamisa mafoko a bakwadi a neng a gatisiwa mo dikorangeng le dikwalonyaneng tsa Mafoko a Ntwa eseng ka dipuo tsa SeEsimane le Seburu fela, le e leng ka dipuo tsa BaAfrika tsa Sitsonga, Sepedi, SeZulu, SeThosa, SeVenda, Sesotho le Setswana. Mafoko a ntwa a ne a tshomololwa ka methalethale ya diteme ke MoAfrika wa Kgotla, Mr. Matthew Monareng mme a kwalwa ka matshini ke modiri-ka-ene, Mr. Richard Tshabalala.

Morago ga kgatiso dipampiri tsa mafoko a ntwa di ne di romelwa kae le kae kwa ntle le madi mme di abelwa batho ka thuso ya Balaodi ba Dikgaolo tsa Bantsho le baruti bangwe ba neng ba khethilwe, baruta-bana le boramabhenkele le bangwe ba ba ikanyegang. Dipampiri tsa mafoko a ntwa di ne di gatisiwa ke Kgatiso ya Bantsho mme babadi ba ka itumela go itse gore ka topo dikgang tse di ne di romelwa batho ba maemo a tlotlegang kwa New York, India, Enyelane, Mafatshe a Dikolone a Afrika le Mafatshe a Motlotlegi-ye-Mogolo le gore gangwe le gape dipampiri tsa mafatshe a boletsweng di ne di a tle di umake mafoko a tsone.

ANAMISO YA MAFOKO KA SEROMA-MOWA

Fa thoko ga dipampiri tsa dikgang tse di setseng di umakilwe, dikgang tsa tsamao ya ntwa di ne di tlotlelwa le go anamisitswa BaAfrika ka didira tsa dikamogedisa-nyo-mafoko tse di lomantsweng didira tsa digoa-goe tsa tlhonga mo dikomponeng tsa meepo le makeishene le mangwe mafelo. E ne e ya re ka dinako tse di beilweng BaAfrika ba kgobokanele "digodisa-mantswe go reetsa dikgang di anamiswa ka segabone. Dikgang di ne di anamiswa ke Mong. C.

Faye, modiredi wa Kgotla ya tsa Bantsho — mongwe wa banna ba morafe wa ga Zulu ba ba itseng dipuo tse dintsi ka mkgwa o gkgamatsang. O dirile mo ofising ya dikgang ka lobaka lotlhe la ntwa.

Gape, dikgang tsa ntwa di ne di anamiswa mo mafelong a itsiweng ka pharologano ke Bantsho ba ba kgethetsweng go gasa mafoko ka seroma-wa ka dipuo tsa BaAfrika tse di buiwang mo dikgaolong tseo. Thulaganyo yotlhe e ne e dirilwe ke Kgotla ya tsa Bantsho ka therisano le Kgotla tsa Dikwalo le Megala e neng ya thusa thata ka go rulaganyetsa didira tsa go godisa-mantswe. Baokamedi ba mafelo a jaaka Masepala le Batsamaisi ba Meepo ba ne ba duelela ditshenyegelo tsa go tlhoma digodisa-mafoko le go kgethela felo gongwe le gongwe modiredi yo o tshwanetseng.

Tshobokanyo le go tshwa se ngwe mo mafokong a ntwa e ne e dirwa ka malatsi otlhe fa e se mo malatsing a Tshipi le a boitapoloso; mme go no go okediwa ka go anamiswa mafoko mangwe a kgatlhang a akaretsang thuto ya tsa temo le dikgang dingwe tsa maitiso.

GO PHUTHA MASOLE A BANTSHO LE KATOLOSO YA TIRELO YA DIKGANG

Mo ntsweng e, fela jaaka mo go ya 1914-18, merafe ya BaAfrika ba lefatshe la Kopano e ne ya lopiwa go thusa mo ditirong tsa ntwa. Badiredi ba Kgotla ya tsa Bantsho ba ne ba tshwara diphutho mo dikgaolong go thalotsa merafe kafa go tlokegang ka teng gore ba rebole makawana a bone go thusa Mmuso ka go tsena bosole, mme ga itumedisa ka Dikgosi le Dikgosana di ne tsa tihagafalela go thusa ka go kgothatsa makawana go tsena mephatong ya thabano.

Ka bontsi badiredi ba Kgotla, bangwe ba bone e le ba bagolo, ba ne ba tselelela mephatong ya thabano mme ba dira le masole a Bantsho. Go no go se kafa ba ka letlelelwang go ya ntsweng botlhe

ka teng; mo badireding ba Makgowa ba ba 1,300, go ne ga rebolelwa ba le 370 go ya ntsweng mme ba le 60 ba bone ba dira le masole a Eseng-Makgowa, ba le batlhano ba dira le masole a Barwa. Mo badireding ba BaAfrika Kgotla e ne ya rebola ba le 21. Go re lekana gore fa re umake ka ditiro tsa tshimologo ya mophato wa masole a Eseng-Makgowa re bolele Mookamedi wa nthla wa mophato o—Lt-Col. W. B. Martin yo o rileng pele a bo a le Mookamedi wa Badiredi ba Bantsho, le Mothusi wa Mookamedi wa masole a Eseng-Makgowa, Major F. Rodseth, M.B.E. yo gompieno e leng Mothusi wa Mookamedi wa Kgotla ya tsa Bantsho.

E ne ya re moragonyana fa masole a BaAfrika a tshela kwa Afrika Bokone, dipampiri tsa mafoko a ntwa tse di umakilwe tsa nna tsa tswelela ka go gatisiwa, mme ga ba ga tloga ga gatisiwa le koranta e mptsha gotwe "Tlou" ya romelwa teng kwa masole a tshweng ditiro gone, Afrika Bokone — masole a e sola molemo ka go bala dikgang tsa dikgaolo tsa magae a bone.

Mafoko a kgatlhang a tserweng mo lokwalonyaneng la "Ditiro tsa Masole a Eseng-Makgowa kgakala le S. Afrika" lo lo rulagantsweng ke Captain J. C. Knoetze — Mothusi wa Mookamedi wa Mephatong ya Bantsho ke a:

"Tshimololo ya Koranta ya Masole a BaAfrika e bidiwang 'Ndhlovu (Tlou)' ka ngwaga wa 1943 ya bofelong, e nte namane e tona ya tiro e e sa bolong go tlhokwa. E ne e gatisiwa kwa Cairo ka kokamelo ya tsamaiso ya Morulaganyi wa pampitshana e gotweng 'Springbok' ka mafoko a bopitlweng mono Kopanong mme a romelwa kwa Middle East. 'Ndhlovu (Tlou)' e ne e abelwa masole a Bantsho ba Mephatong ya Middle East le Mephatong ya Bogare jwa Mediterranean ka thulaganyo e ntle. E ne e le pampiri ya ditsebe-tse-ne e tswa ka tshipi le tshipi mme bogolo e tshotse dikgang tsa magae tse di neng di itumelelwa ke masole, ebile e na le mafoko a tsamao ya ntwa le a tirisano ya ditshaba tse di tshwaraganyeng. E ne e le sengwe sa ditshupo tsa ditirela tsa loaga la Masole a BaAfrika mme ba ne ba e rata bohe."

THUTO YA BOSOLE LE GO UTLWISANA DIKGANG

Balaodi ba mephatong le badiredi ba ba nang le masole a Bantsho ba ne ba thibaediwa le go kgorelediwa ke gore palo e kgolo ya masole a BaAfrika e ne e sa kgone go bala le go kwala mo ba neng ba tlhela go sola dipampiri tsa dikgang molemo. Gape, masole a ne a ngongoregela go utlwa dikgang tsa metse le mafatshe a bone le go batla go nonotshwa go kwalela masika a bone mono S. Afrika. Ke gne mo badiredi ba Kgotla ba ba dirang le mephatong ya Bantsho mmogo le BaAfrika ba ba rutiweng ba neng ba dira namane e tona ya tiro go thusa masole a Bantsho a sa rutwang. Go ne ga dirwa ditlhotshwana tse sengwe le sengwe sa tsone se neng se balelwa dikgang tsa "Tlou" le go thusa diketekete tsa ba ba sa itseng go kwala go kwalela basadi le masika a bone kwano magaeng.

— 5 TBN (xi)



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Lufu Lungoma Khaliki 'SINANELE MUPFUFHI U LIMA'

(S. S. J. Nemukula.)

Rine lushaka lwa Vhavenda, uita malunga zwiya ri kondela; ndi zwone zwine ndi ri: lufu lungomu khalini. Nga ri eletshedzane ri dzule murunzini muthihi .vhukatinini hashu hutshi kha divhana u nyadzana ari, athi u vha na mbofho hone, arali munwe atshi kha-kha vhukatinini hashu ri mukaidze, arali ri vhenza mulandu.

Vhahashu! kha ri bvumele zwi-vhe zwiwhuya, zwavha zwiwhirise we rothe, khari: konane mishumoni yothe ine ra ita ndi hone zwothe zwiwhirise dorinakela, nwana kha hu bebwe khonanani mavhengano asi dzina lavhudi zwinaka hani zwigodo na zwi tshilea zwone. Zwinaka hani vhana vha muna vhatshila muthathe ndiloni kharile ha muthathe, vhefara ngeno ndi fare nge yo makhadzi ya vha ntha ya vhu lungu ri ya nga vhu kati. Vhakale vha ri: "Vhana vha musadzi vhatshuku kana thoho ya nzie."

Ari ledzane zwino hutshe masiri, ri bvisele lufu dzimbiluni nga ngoho lufu lungomu mbiluni.

Vhubva Vhu Vhidza Ndala

(Phinias Musiwalo)

Ndo vhona vhu siwana nga tshifhinga tsha nga madekwana nga 5. p.m. fhano Kerk St. na Mooi St. muhaanga athoma utoda thine anga a tswa awana husina, ambodi dzhena tshitoloni a hwala Dzhasi liswa a bva nan lo'ambo shavha vha mupandamedza vha vhuuya vha mufara, vha mulonga tsimbi alwa ndwa khulu he vha vhuuya vha muvhidzela Pick Up ya kona uda u murola. Nne ndawana zwina vhusiwana vhanwe mushumo u hone ari shumi tshashu ndi mona mona zwenezwi ndi khombo muthu ufela tirongoni.

Ndadzi yo Rwa Muri Muhulu

(George Masindi)

Nga dzi 22 dza Luhuhu ndadzi yo ita tshimangadzo ngeno Rosebank ho thoma uvha na mubvumo mulwane na phenyo dzi shavhisa ho yori u posa mutsindo ya rwa muri wa mubulanga wa tukukana wothe ya si ya tshimanga dzo kha vharemana Makhwua.

NDIVHISO

N. Nevari: Mafhungo evha nwalandi mafhungo ofanelwaho ubviswa nga vhanwe vha tshikolo---Munwali.

(Vhothe vhanwe vha vhalaphephani vhasongo vhalaela ngau khakhea ha luambo kasa dzi ledere dzo andesa na uri dzishiho naudzula he dzi dzule hone. Zwido luga husi kale---Munwali.)

Mr. Alphus Makhuba: Kha vhanwale zwinwe isini he zwi ngauri hezwi zwavho a zwi pfani na milayo ya "Bantu World." — Mudzudzanyi

Mr. J. M. Mbaushi: Mafhungo ayo e vha disa ndi mafhungo ofanela udiswa nga nga Vhadededzi vhavho. — Mudzudzanyi.

Mr. S. L. Jolly Inspector S.A.R. Compound, Pretoria: Marifhi avho owanala othe huno vha divhiswa uri ane nwalandi zwa matamba mulayo udo mutarafa ngauralo vha songo zwiita — Mudzudzanyi.



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It Heals Without A Scar.

Zam-Buk
HERBAL OINTMENT

(P. Makharamedza)

Tshivenda tshi na mirero minzhi, ine muthu arali atshi i sedzesa a wana i na pfunzo. vhari. "Usinanele Mupfufhi u lima fhasi ho muedana." Uya murero una talutshedze mntzhi nga maanda, namusi, nne ndi do linga u u talutshedza ga i nwe ndila, ndi tshi dadzisa, maipfi onwalwaho nga Mr. J. M. A. Simela kha Phepha la dzi 22-2-47 kha leneli tari la "Bantu World"

Ngauri mafhungo ayo ndi a u vhelwa unwala dzi bugu, dzi re huwelela, na u tutuwedza Venda, hone ndi dze dza nwalwa nga vhone vhalavha vhe vha thoma u disa pfunzo shangoni la venda. Ndi yone Ndede fhedzi u thoma khaya uthoma "A", "B", Std. I, uswikela ya vhutano na vthuthi VI. Naa idzi bugu dzi ngari isa phanda naa? vha hulwane vhadho vhalabugu u swikela lini.

A zwi kanukisi hezwi zwingafha

Na ngono a zwi kanukisi itshiri vhavenda ndi lushaka lure murahu kha dzothe dzi tshaka dza livhuya na vhurwa ha la Afrika. Ri i tiswa ngamini? huufha ri tshi vhangona mbeu ye ya wela vhuukati ha mipfa ya i pwanyeledzaa i si kone u bvela ndaa. Ngeno dzi Doroboni ri tshi monamona namavhengele ri wana hodala bugu dza dzinwe dzi tshakha dzothe dza vharema.

Henefho a huwanali dza Tshivenda

Fhedzi henefhi a hu wanali dza tshivenda ri wana dzi si ho; dzoya ngafhi ha? kani vhavenda vho thi

(Mr. P. M. "Irema nga lunwe mbevhya mulindi wa vhuuya wa dala", "usongo g.dima unga dowa", "Tsalela ila kholomo tavhanyedza i lambudzi."—Mudzudzanyi, "B.W.")

MISONGO VHEYA TSHELEDE MABOGISINI

Vhavherigi vhafanela u zwi talukanya uri asi pfanelo ya uvheya tshelade mabogisi na masimedzoni. Ndi vhanzhi vhatshu vhalilaho vhotswelwaho, vkhakholo vhambilwi ngai Johannesburg vho vha vho vheya tshelade bogisini itshiffira ndana na humi matanu na mavhili, vhovheya kha munwe muna, ya tswiwa.

Matshangana vha dzulaho Wema vha Tshipilongo vhovha vho vheya Tshelade ilinganaho dana-na-mahumi-matanu-na-litihii (\$150) vho fha muthu uri avheye honovha kale ula muthu ari tshelade yo tswiwa avhosoko umonamona.

Ngei Cleveland vhanwa vho vheya tshelade mabogisini; munwe ane vhashuma naye linwe duvha asala olala atshiri ndiya lwala, ari usala, adzhiya amula ari ufara zwi bogisi atshi kwatula akhumba tshelade athuwa.

Vhanne vha tshelade vha tshivhuuya mushumoni vhanwani hutshi nona thunzi mabogisi asina tshithu, vha tshigidemela mukhuwani, mukhuwa vhari: ndi mafhungo anu; ndimini ni tshvheya tshelade mabogisini nisa vheyi Poswoni.

Munwe wa lipolisa ovhaho atshigada vhusiku, wa Muvenda, we avha atshi shuma ha Phillisi; ovha ovheya mahumi mana masimedzoni. Ya tswiwa asala atshilila atshi hwelela makhuwani. Makhwua vhari: mufhaa u polisa utshidivha mulayo, ndimini utshivheya tshelade masimedzoni poswo i hone?

Nga nwaha wa 1922 ngei Vellede Khomponi, Johannesburg, vhanwe vhana ndimusi vhatshi vherega vha tshi vheya tshelade kha pholisa wa havho wa Muvenda; tshelade ya i ta madana-dana a sa vhalai, munna uyo atshivhona tshelade yono dalesa ambo litsha mushumo, ashavha nayo, aya Sirosi, vhasuthuni. A renga burasi.

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Every day wash baby with Palmolive Soap and warm water. Rub the soap lather gently into Baby's skin and then wash it off with clean water. The oils in Palmolive Soap will in this way keep Baby's skin soft, clean and beautiful.



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

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If you are worried about your baby, write for a free Diet Chart, showing you how to use NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Write to Dept 548, Hind Bros. & Co., Ltd., Umbilo, Natal.

NUTRINE BABY FOOD

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



Letsatsi La Thapelo

(Ke D. Monareng)

Ka Labone February 20, mafumahali a Lady Selborne a ne a phuthehile ho tsehetisa letsatsi la Thapelo la Mafumahali a lefats'e lohle St. Peter's Anglican Church. Ho ne ho kopane mafumahali li-phutheho kaofela tsa Lady Selborne, a batlileng ho fihla ho 400.

Thapelo ea ho bula mosebetsi ea etsoa ke Mrs. Motihe 'me, Miss Lawrence oa Tumelong Mission a hlalosa morero oa thapelo le boimamelo. A hlalosa hore Kereke ke sehlopha sa baeti ba tsamaeang lefeelleng ba teetsoe hare ke mathata le meleko e mengata, empa ba ntse ba tsamaea ba fumana likhutlo tse ntle tse nang le liliba le joang, litulo tse ba nehang khatholoho le leseli, bao getellong ba eeng ba be ba fihli phellong eo ba e ts'episitsoeng.

Mafumahali a likereke tsa Congregational, Zion Swiss le tse ling tse ngata e etsa lithapelo ka ho ea ka oona morero oo.

Ts'ebeliso ea koaloo ka 6 man-tsiboea 'me ha nkuoa koleke e kopantseng £3-0-9 e tla romeloa ho tsamaisa Evangeli mafats'eng a mang.

Tsa Bethanie

(Ke Sol. W. Mahuma)

Ka di 24/2/47 Morena Komsasa wa Rustenburg o ne a le teng mono ka tsa bogosi. Morago ga madume o ne a re, "Bakwena ga le na kgosi, ga go na morafe yo o ka nngano o sena kgosi, gonno o tla tshwana le dinku tse di senang modisa. Ke tlile mono gore re tihomamise yo o tshwarang marapo, ka re sa ntse re letile tsa Morena Aaron Mamogale go Governor-General (Supreme Chief) gore ditiro tsa lona di se eme.

Rona ba N.A.D. re tsamaya ka Molao wa Setswana ba supa mogale D. More le Mopale S. More, mme voutu ya tsaya yo mogolo ebong Morena Mogale. Ene Mogale kana o ne a tshware setilo sa borona ka 1903-1906, ga se moeng mo tirong e. Morena Mogale o tla lemoga gore metlha ya kajeno e fapaana thata le ya sebaka seo sa pele. Batho ba kajeno ga ba na tlotlo le seng kutlo mo magosing a bona. Bare "maloba ga se maabane ba re Setswelele sa re "ka bokae"? Motirong ngwe le ngwe. Re lebeletsa Morena Mogale le legotla la gagwe go direla Bakwena tse di pila tsa tswelolepeje, ebong go aga dikolo, go baakanya ditseta, go khutlisa dithogo, boitaolo, botagwa, dintwa le tso-tlhe tse di sa siamang.

Rona re dumela mo tirong e seng mo ditulong tse di kwa pele. Gonno ditilo ge di sena ditiro, di sule ka nosi.

Tsa Worcester

(Ke P.G. Mthupi)

Baheso 'na ba ntsoitse batho ba Bolane ba se ba hlalisa likotsi, motho o bolaoa a sa rerisoa, metsi a belang e se e le eona thipa. Batho baheso ekaba ha le utloisi-si thuto ea Ntate Phafa na?

Le batla o feng moruti? Kea kholoa e se e le nako e telele Ntate Phafa a re ruta, 'me ebile re se re le bangata ba ngolang pampiring ea moifo re rorisa thuto ea hae, ebile re mo khotatsa hore a seke a tapa, ho joang na? kapa 'na ke bona hantle, ruri ke bona eka tsenyeha ea Sodoma le Gomorrah e re atametse. Botahoa bo ntse bo tsoella pele, litshobeliso tsa mona Cape ha se tse boleloang. Lebollo lona ke sona sekolo sa 'nete mona Bolane Ditichere di se di ruta bana ba leng 10 years feela. Bahlankana le baroetsana ba ratehang ba ile go "good-morning Mrs." Tsoelopele re ea e rata, re buoa ka eona nako tsohle empa re hlotsoe ho nka kgato ho eona. Baheso likolo li ea ka tsela e feng joale ha eka batsoali ha ba sa utloana le barutisi? Ruri re opioa ke ditlhogo. Ha ke rate go tsoella babali nako, ke sa ntse ke tsoga le tla nkutloa kgantele. Ke le neya ketseto e "ikeleng tlhoko," o tsogile seotsela a tsamaya.

Baheso ha re batla tokollogo a re emeng bohle re se ka ra shebella baetelli pele heela. Seane sengwe sa re "kgomo go tsoosa e itekang" Modimo ga o ka ke oa re thusa ha le rona re sa iteke.

Mahungu Ya Ka Hina

Hosi King George, na nkosikazi ya kwe Queen Elizabeth, na vana va vana Princess Elizabeth na ndzisana Margaret Rose, va amukelwe hi ndlela yo tsakisa swinene lomu va fambeke kona Hinkwako lomu va nga famba-famba kona ntsako a wu ri wukulu. Vanhu a vo susumetana na ku kandziyelana hi ku lwela ku va vana. Lavo koma a vo jiyelwa ku kandziya mirhi tanehi zakea.

Ku suka le Cape Town va fambe va ya tindzawini leti: George, Oudtshoorn, Graaf-Reinet, Port Elizabeth, Alicedale, Alice, Lovedale, East London, Umtata, King Williamstown, Jueenstown, na le Aliwal North. Hi 8 March, va ta va a Oronge Free State Game Reserve.

Vafambisi va rhari ra Transvaal Shangaan Association, va Johannesburg central branch, hi lava: Chairman: Samuel Usiba, Mupfuni, Steven Macheke, Secretary: Herbert Shiluvane, Mupfuni, Aaron Sono, Treasurer: Tatana Sam Mbokota Chauke, Mupfuni, Muvuri Ernest Nxumalo. Mr. John Sambo loyi a ari Secretary lembe le'ri hundzeke o endzile kaya ka Shiluvane. Hi nwi navelela ku wisa loko nandziha. Hi nkhe-nsa ngopfu ntirho lowu a wu tirhe-ke wa T.S.A.

Hi twa hi mbyela-mbyela leswaku vakhomi va mabisimusi a Shipilongo va sungule nhlengeletano leyi vuriwaka: "Zoutpansberg Bantu Traders' Association." Chairman i Mr. Harry S. Makaukau, Secretary i Mr. C. J. Muthambi. Hi nkhe-nsa vavanuna va ka hina loko va endle ntirho wo tano, na ku navelela Z. B. T. A. nkateko. Mr. S. G. Muruti wa Ledsdorp Native Affairs Dept., o tivisa Vatsonga hinkwavo leswaku Mr. Jackson na Makwano Daniel Moruti va akile Hodela le ka Nhlanike, Bethany Mission Station. Ha, hi nkhe-nsa ngopfu ku twa mahungu lawa yo tsakisa ya va ka hina. Ha thsembe vamakwerhu vanwana va ta entyisa leswi endlilweke hi vanuna lava.

Rev. P. T. Leresche loyi a endzile le Swiss, sweswi o vuyile. Hi siku ra 23 February 1947, o hlalile kereke ya Doornfontein ta lwe-

Switiviso

Vo tala vamakwerhu va vilela leswaku hi siya mavito ya vana a nga kandziyisiwi na ya vanwana e ka loko va endlile swinwana. Loko ku ri na shinwana, hatlisanane mi tivisa Muhleri. Hina a hi yi hi nghohe eka vanhu va ka hina.

Lweti Lumaka ka "Mavhavaza"

E mhakeni yo sungula vamakwerhu, ndzi lava ku titirisa e ka nwinwa. Vito ra mina ndzi "Mavhavaza," mi nga rivaleni va ka hina. E kaya ndzi ta ndzi huma hi le Bileni Masia ka Shikwala-kwala. Ndzi mfa ka Masuka'ngayizwangi, wa Badji Mzimba, Kunupu Timbambu. Ndzi ntukulu wa ka Shimbhinyana sho sila mphoho.

Ahe, timhaka leti ndzi nga ta hamba ndzi mi byela tona a hi ta Vuhlangi, mi ti boha e tsolweni. Loko mi lava ku hamba mi tipihna shavani "Bantu World" viki rinwana na rinwana.

Shikolwa a ndzi ngenangi, mara Shinghezi na Shibunu ndza swi tiva very bad. Ndzi dyondzi-siwile hi mulungu wa mina Mr. Mtonono wa le Reyipoto, yena Madalasyiti wa timayela ta ka Mafasitela le Khoromayela, siki-sitini tshapul!

ndzo ra yena kwale Swissa. Rev. Leresche o ya Lemana Training College ku ya siva Rev. A. A. Jaques 'a yaka ku wiseni. Mr. Fred Maboko Principal wa Masana Swiss Mission School, a endzile haleno Johannesburg laha a nga vonana na mashaka na Vatsonga vo tala.

Ku lova ku ve kona Nwamisengi wa le Mapurasini ya Pretoria. Hi rila na na nuna na ndyangu wa ka Chauke le Bantule Location.

Tse Tsoang Theunissen

Ka E. J. M.

Ka la 8 khoeling ea Hlakola selemong sa 1947, ho bile le seboka sa Baboleli ba Ma-Methodi Kimberley le Bloemfontein District mona. Mosebetsi oa buloa ka sefela le thapelo. Khotatso ka 'Moleli Mosisi o Steynsrust. Ka taelo ea Mookameli Moruti, J. S. Litheko oa Mangaung.

Ba nang ba le teng e le Mookameli Rev. Magooa o Makeleketa le Mookameli Z. Nyokong le Mofumahali oa hae le Steward Stubaret sa bona le Baboleli ba 18.

Tau tona Mookameli oa litereke tsa Kereke Rev. L. Gragg le eena a ba teng le Mookameli oa Lokeshe. Mr. Van Wyk ea ileng a amohela Baboleli ka nku ea Senona le tlhako.

A eketsa a bua ka mantsoe a bohloko ka ho hloelisa Maemo a Kereke ea Kajeno le bacha ba Kajeno. A ama Sera se sehelo setlisang mahae a mangata, — Joala se tlisang mefuta ea libe mahaeng a barui le mafutsana. Ngoana ea mong ka lapeng o tlohela 'Mae oa Mohloholahi ka baka la ho ikhiritsetsa joala. A boela a hlalisa hore Baboleli ba etse ka matla ho hlokomela litaba tsa Seboka sena sa bone etsoe e le seboka se neng se lokela ho qaleha pele ho liboka tse ling, hobane, se hlekela Baruti litseta. Empa ke sona se Senyenyanane.

Baruti bana J. S. Litheko, Magooa le Nyokong, ba etsa puo e matla ho eletsela le ho thea Baboleli mekolokotoang e emisitsoeng ke Conference, hore ba fete ho eona. Mekhoa e lokelang ho hapa batho le tsona lipuo li supe ha ba bolela Molimo ho batho.

Ba supa ka likolo tsa thuto ea Baboleli hore ba tle ba lokele ho hapa batho ba 'mehla ena ba rutehileng.

Re mema baboleli bohle ba Ma-Methodist ho phahamisa 'lihloho ba talime se etsoang ke Seboka sena. Mosotho o re koekoe ea morao e tloha le sepelo; ithute menyako ea thuto e-eso koaloe. Re leboha Metsoalle eohle ea rona ea D.R.C. le e meng mane Theunissen, le libini tsa Sekolo sa kopano le Mesuoe ea tsona le eona Choir eo Kereke ea Ma-Methodist ea Theunissen e re amohetseng hantle hakalo ka tlasa Mapheo a Ntate P. Phakeli.

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Tsebetso ea kapele, tsoala tse phakising—hona ke taba e ncha ea bophelo ba litlokotsi. Batho ba batla tsoala ea taba JOALE e seng bekeng e tlang. Mooko oa tsebetso o bona hantle hohle lichabeng. Taba ea "e ke se etsoe" le "emela beke e tlang" li ea hloleha ha ntho e ka nna ea etsoa ka letsatsi ha pele e ne e nka likhoeli. Merianeng.

"ASPRO" e ea PHELA EBILE TABA ENA E NA LE BOPAKI.

Tsebetso JOALE e seng BEKENG E TLANG! Tokoloho ea kapele liketeketeng tsa batho.

"ASPRO" e neha tokoloho kapele. E kokobetse lehlaba kapele ebile e pholisa methapo ho feta ntho tsohla. E lopolle lehlaba la ramathesele a felise bohloko ba serame le motakallane ka bosiu bo le bong. E thibele ho robatsoa ka siki e pholosa chaete—e pholosa nako. Hape, "ASPRO" ha e sebetse kaholimo feela. E topela tlase moo bohloko bo robatseng teng. E ea u khotatsa 'me u PHELE MAPE. Ha mathata a hlaha "ASPRO" e lekota e le 'ate e tsoella pele ka katleho e makatsang.

BOLOKA "ASPRO" E LOKILE MAHOLO TSEBETSONG EA KAPELE HA U JEOKA KE—Hlooho, Falimeho, Tepello, Serame, Ramathesele, Kopelo le Mahlaba, Rame tsa Lehlabula.

MAHLOKO A LELAPA A EA TLOSOA

P.O. Dewetsdorp, O.F.S.

Bahlomphehi, Ka baka la tsebetso tse lokileng tse hlalileng ka ho sebetse "ASPRO" lapeng la rona. Ke ikutsoa ke lokela ho u bolala raba ena. Ke ne ke aisa ho joa le hlooho e tsapellang le mahlabu molaleng. Phosole oaka joale a nkelatza ho sebetse "ASPRO" 'me ka mor'a tsebetso ea pele feela ka ikutsoa ke le betere ke bile ke lakatza ho sebetse. Monna oaka o lokela ho leboha "ASPRO" ka bophelo ba hae ho lokileng; ke eona feela e ileng ea mo thusa lefung la methapo; le siki tse manganga li falatsos ke "ASPRO". Mora oa rona e monyane, ea seng a joa ke fela le hlooho-ha esale bongoneng, o phetsoa e thusoa ke "ASPRO". Ha esale ka 1933 "ASPRO" ke moriana oa rona o molesoa ka lapeng, ebile ha ho letatsi le likeleng re sa e sebetse. Se hau ka botsepeli. H. S. HENNING (Mofumahlali).

THEKO E KA KHONOANG KE MANG LE MANG 9. 1/9 3/6

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PALE EA MERERO EA TSA BA BATS'O

Lekala La Tsa Bats'o Lilemong Tsa Ntoa 1939-45

Hang feela ka mor'a ho qaleha ha ntoa e sa tsoa feta, ho qaleheng ha khoeli ea Loetse ka selemo sa 1939, 'Muso oa Kopanong o ile oa etsa litukiso tsa hore Ma-Afrika a ka Kopanong a neheloehle sohle kamoo ho ka etsoang kateng hore le 'ona a lule a ntse a tseba hore na ntoa e tsamaea joang, 'me Lekala la tsa ba Bats'o la nehelo moralo oa ho lokisa le ho aba ho Ma-Afrika pampiri ea beke le beke ea Litaba tsa ntoa e sa lefelloeng. Pampiri ena e ne e nehela Ma-Afrika sohle se batlehang.

Offisiri tse ngata tsa Lekala lena li ile tsa thusa mosebetsing oa ho hatisa pampiri ena ka ho lokisa litaba, li ntse li e na le o mong mosebetsi oa tsona kathoko ho oo. Major F. Brownlee, ea neng a ile a fumana phomolo pele ho ntoa o ile a kopuoa ho nka mosebetsi ona oa ho lokisa le ho tsamaisa litaba tsona.

Pampiri ena kantle le ho hatisoa ka Senyesemane le Se-Afrikaans, e ne e hatisoa ka puo tsa Sitsonga, Sepedi, Sezulu, Sexhosa, Setsoana le Se Venda. Hape, mohirioa oa lekala la tsa ba Bats'o, Mong. Matthew Monareng a na a nka moralo oa ho lokisa litaba tsona ka lipuo tseo, ha Mong. Richard Tshabalala eena a ile a hatisa litaba tseo ka mochini oa Sekhooa (type).

Ka mor'a hoba e hatisoa e qetoe kuranta ena e ne e romeloa ka ntle ho theko ea letheo ka thuso ea bo Komishinara le baruti ba bang ba khethiloeng, litichere le ba bang ebe hape ho etsoe tukiso ea hore ho romeloe pampiri ena ke batho ba bang ba nang le hona ho ka etsa mosebetsi oo.

Babali ba rona ba tla thabela ho tseba hore ka kopo, pampiri ena e ne e romeloa le bathong ba itseng ba New York, India, Great Britain le Likoloni tse ling tsa Afrika hammoho le ka mafats'eng a Ts'ireletso. Ka nako tse ling kuranta tsa mafats'ana li ne li hlahisa temana tsa pampiri ena tse khethelileng. Pampiri ena e ne e hatisoa ke ba ha Bantu Press.

Kathoko ho pampiri tsona tse seng li boletsoe mona, Ma-Afrika a ile a tsebisoa litaba tsa morao-rao ka mehala e neng e kopantsoe le mochini o holisang lentsoe la motho o bonoang likomponeng tsa merafo, malokeisheneng, joalo-joalo le ka libakeng tse khohle tsa litoropo. Ka nako e behiloeng Ma-Afrika a ne a bokellana haufi le moo ho tla mamela litaba tse neng li nehelo ka puo ea 'ona. Mosebetsi ona o ne o lokisoa ke Mong. C. Faye, offisiri ea Lekala la tsa ba Bats'o e nang le tsebo e khohle ea puo ea Sezulu. Nakong ea ntoa o ne a sebetsa le ba Lekala la Nehelo ea litaba.

Litaba li ne li hasoa libakeng tse fapaneng, ke Ma-Afrika a neng a hile a khethetsoe mosebetsi oo, a li hasa ka Se-Afrika puo e sebelisoang haholo sebakeng seo, kapa ka lipuo tse sebelisoang haholo.

Joaloka ha ho se ho boletsoe, hona ho ne ho lokiselitsoe ke Lekala la tsa ba Bats'o ka thusano le lekala la Mehala le Liposo le ileng la nehela thuso e khohle ho beha libaka tseo ka ho fapana ha tsona. Ba kapele ba kang ba ha 'Masepala le ba merafong ba ile ba lefella tjehe mabapi le mechini ena e atisang lentsoe le batho ba batla le banna ba lokehang ka libakeng tsohle ka ho fapana ha tsona. Thekong teng ba ha 'masepala ba na ba lokisa tsela ea bona ea mehala.

Ka matsatsi oohle, kantle ho Sondaha ho ne ho nehelo batho litaba ka bokhuts'oane, ba sa nehelo hape ka matsatsi a phomolo, hape ka beke le beke batho ba ne ba nehelo hoo hong ka taba tse amang bophelo, tse shebaneng le

merero ea temo hammoho le lipapa.

BOTHAOTHE HO N.M.C.

Joaloka ntoeng ea pele e khohle ea 1914-1918 batho ba Bats'o ba ile ba hlabeloa mokhosi hore ba kenel'ho thusa ntoeng. Offisiri tsa lekala la tsa ba Bats'o li ile tsa bitsa banna tsa ba bolella hore, bahlankana ba bona ba ea batleha ho thusa 'Muso ka hore ba kea makhohleng a ntoa, 'me le marena a mangata hammoho le matona a ile a nka cheseho e khohle mabapi le ho thaottha batho.

Bahirioa ba bangata ba lekala la tsa ba Bats'o ba ile ba joina hona ntoeng ena 'me ba bang ho bana ba bangata bao e neng e le bona ba baholo lekaleng lena ba Makhooa, ba ile ba sebetsa le masole a ba Bats'o makhohleng a N.M.C. Ruri, ho ne ho boima ho ka lokolla bohle ba ileng ba inehela ka lerato la bona ntoeng ena, empa holim'a Makhooa a 1.300 a sebetsang ka tlas'a lekala lena, ho ile ha joina a 370, 'me a 60 a sebetsa le masole a ba Bats'o ha a mahlano a ile a sebetsa le banna ba Cape Corps. Ho basebetsi ba bats'o ba Lekala la tsa ba Bats'o ho ile ha joina ba 21.

Leha e se boikemisetsa ba rona ho bitsa offisiri tse itseng ka mabitso mabapi le mosebetsi oa tsona o motle oa ntoeng, ho boima ho se etse joale ha re bua ka bohato ba pele ba ho lokisa makhohleng a ntoeng a bao e seng Makhooa. Ho ea lokela hore re ke re bua ka Motsamaisi oa pele oa Makhohleng a ntoeng a bao e seng Makhooa, Lt. Col. B. W. Martin eo pele e neng e le eena Motsamaisi oa Mosebetsi oa ba Bats'o, le Motlatsi oa hae e neng e le Major F. Rodseth, M.B.E. eo joale e leng eena Motlatsi oa Mongoli oa tsa ba Bats'o.

Ha morao ha lenane le lengata la masole a rona a ba Bats'o le nyolohela holimo Leboea ho ea mabalang a ntoa, pampiri eo re seng re buile ka eona ea nna ea boela ea nts'etsoa pele, empa joale ha hatisoa e 'ngoe hape e ncha e ileng ea bitsoa "Ndhlovu (Tlou)" ea romeloa ho banna ba holimo Leboea ho Afrika 'me ka eona ba nehelo litaba tse h'ahang naheng ea habo bona le litereke.

Mona re hlahisa mantsoe a hlahang bukaneng ea "Pale ea mosebetsi oa bao e seng Makhooa ntoeng ba ile ba ea ka thoko ho la Kopano" e ngotsong ke Cap-

tain J.C. Knoetze, DAAG/NEAS eo e neng e le eena Motlatsi oa Adjutant General oa makhohleng a bao e seng Makhooa ebile e na le polelo e 'ngoe hape e nang le cheseho:—

"Ho hatisoa ha kuranta ea bao ba leng makhohleng a N.M.C. ea "Ndhlovu/Tlou" ho ea ho feleng ha 1942 e bile ntho e ileng ea hla ea phethisa takatso eo e leng khale batho ba e batla. Pampiri ena e ne e hatisoa mane Cairo (ka tlas'a tsamaiso ea Mongoli oa Springbok) e etsoa ka mosebetsi o seng o ntse o ile oa hatisoa 'oa ba oa qetoa ho la Kopano oa nkuoa ka sefokane ho ea ka Bochabela bo Mahareng.

"Ndhlovu/Tlou" e ne e nehelo hohle ho banna ba N.M.C. ba ka Bochabela bo Mahareng le makhohleng a ka hare ho leatle la Mediterranean e romeloa e le 'ngoe ho mokhatlo o mong le o mong (details) e romeloa ke ba lekala la thomelo ea Springbok. Tukisetso ea mofuta ona ea hla ea ipaka e e na le molemo o moholo le litaba tsa hae (tse neng li batloa haholo ke masole), empa e ne e na le se seng ka ntoa le tse ling hape tse amang lefats'e ka kakaretso. Kuranta ena ea beke le beke e ne e le thuso e khohle ho banna ba N.M.C. le ho ba neng ba ba lokisetsa eona."

THUTO EA NTOENG LE MOSEBETSI OA POLELO

Balaoli ba lekhotla la Ts'ireletso hammoho le Offisiri tsa banna ba N.M.C. ba ne ba hlola ba khathalitsoe ke hore lenane le lehlo la masole a ba Bats'o le ne le sa tsebe ho ngola kapa hona ho bala 'me ba ne ba keke ba fumana molemo oa letheo ho thuto le polelo e neng e nehelo ba ntoeng. Hape, joaloka ha ho se ho boletsoe, ho ne ho na le hloka-hloka e khohle ea hore banna bana ba nehelo litaba tse hlahang ka mahang a bona le hore le bona ba tsebe ho romela hae Afrika litaba ka tseo ba li etsang.

Ke hona mona moo banna ba Makhooa ba lekala la tsa ba Bats'o ba ileng ba leka ka hohle ho ruta banna bana ka thusano le ba bang ba habo bona ba neng ba rutehile. Ba etsa mosebetsi oo motle sebakeng sa banna ba neng ba sa tsebe ho ngola kapa hona ho bala.

Ha thehoa mekhatlo e menyenyane ea ho bala 'me banna ba balloa pampiri ea litaba hammoho le "Tlou." Hape mangolo a mangata a ngolloa banna 'bana ha ba ngolla hae ho bang ka bona. Ha sebelisoa haholo lits'oants'o tsa baesekopo batho ba ruta ka puo tsa Setho ba ruta ka ho bontsoa ntho e 'ngoe le 'ngoe. Ho ile ha etsoa ka hohle ho thibela ho se tsebe ho ngola le ho bala ka ho etsa nako ea lithuto tse itseng moo ho neng ho ka etsahala leha ho ne ho ntse ho sebetsa har'a mathata joalo; banna babangata ba ifhuta ho ngola le ho bala 'me ba fumana tsebo e ileng ea makatsa batho.

THUSO HO MASOLE A MA-AFRIKA LE BENG KA 'ONA

Ho qaleheng ha bothaotthe ba banna ba N.M.C., haholo-holo ka nako eo banna bana ba ileng ba qala ho thehela holimo ho ea mabalang a ntoa, Komishinara tsa ba Bats'o hammoho le batlatsi ba tsona li ile tsa e ba le hona ho ka jara moralo o mong hape oa mosebetsi le ho tsamaea ho lefa bang ka masole e lichelete tsa bona, kathoko le ho nehela keletso le thuso ho ba holofetseng ntoeng le ho mathata a fumanoeng ka lebaka la ntoa.

Hangata mosebetsi ena e kathoko e nse e tsoela pele leha e se e le khale ka mor'a ho fela ha ntoa ebile mosebetsi ona o eketsehile ka lebaka la taba ea ho tsoa ha masole ha ho fela ntoa.

Joaloka tabeng ea lichelete tse lefelloang ho bang ka masole a ba Bats'o nakong ea ntoa, chelete tse neheloang lesole ha le lokolloa mosebetsing oa ntoa li 'nile tsa nts'etsoa offising tsa Komishinara tsa ba Bats'o tse ileng tsa nehelo litabeng tsa ho nehela thuso ho bang nang le takatso ea ho boloka chelete ea bona.

Ho ka nna ha boleloa hore baemeli ba offisi tsa litereke tsa lekala la tsa ba Bats'o li ile tsa sebetsa hangata komiting tse itseng



Ke eo bese e sebelisoang mane Lady Frere saterikeng sa Glen Grey. Transporoto ea joale e thusa batho hore ba tsamaea ka pele-pele hohle e naha. Kantle ho transporoto ea mofuta ona batho ba bangata ba ne ba tla nka libeke kapa likhoeli ha ba e ea mosebetsing oa bona. Esita le ho ea libakeng tse ho e-hole tsa la Kopano, ba'eng tse kang ha Maputa koana ha Zulu le mafats'eng a tlase a Transvaal kajeno motha o ka fumana libese li matha li nka batho ho ba isa mosebetsing oa bona li nehela lip'hahlo mavenkeleng hole koana litlameng. Ha re bua haholo ha re re transporoto ea joale e etsa bohohlo bakeng sa tsoelopele ea naha. Molemo o moholo oa transporoto ea motokara ke lebelo empa theko le tjehe tsa ho sebelisa le ho lokisa bese li phahame.

tse neng li khethetsoe ho thusa masole a tsoang ntoeng bophelelong ba hae le ho Komiti e hare e akaretseng mosebetsi e eletsang Motsamaisi oa morero oa tokollo ea masole ntoeng mabapi le sohle se amaneng le ho khutlela bophelelong ba masole a ba Bats'o ba mahae. Lekala lena hajoale le emetsoe Komiting ke Major Rodseth, Motlatsi oa Mongoli oa tsa ba Bats'o ea nkeloang sebaka ke Captain R. W. Kirk.

Ka libakeng tse ngata offisiri tsa Lekala la tsa ba Bats'o li ile tsa e ba le likomiti tse itseng tse bokehang chelete tsa mekotla ea ntoa 'me Komishinara tsa ba Bats'o tsa amohela chelete tseo ho motho kapa batho tsa romela chelete tseo ho motho kapa batho tsa romela chelete ena mokotlaneng oo motho kapa batho ba ratang ha chelete tseo tsa bona li lebisoa ho 'ona. Offisiri tsa hape li ne li thusa batho ba lokelang ho fumana lichelete tsa thuso ka mokotla oa Governor-General oa sechaba li nehele chelete ho bao li nehetsoeng eona.

KAKARETSO

Ho ka ngoloa boholo ka mosebetsi oa Lekala lena kalilemo tsa ntoa. Re ka ts'oants'a ka hore re ka be re ile ra hlalosa tsa ho eteloa ha masole a ba Bats'o mabalang a ntoa ke Tona ea tsa ba Bats'o ra bua ka hlopho tse i'eng tsa nehelo Makhooa le ba Bats'o ba Lekala lena bakeng sa bohale ba bona kapa mosebetsi oo ba ileng ba o etsa o motle empa joale sebaka hase lumelle hore re ka ra etsa joalo.

Empa leha ho le joalo, re ts'oanetse ho bua ka basebetsi ba Bats'o le ba Makhooa ba lekala lena bao mosebetsi oa bona o neng o ba batla ka hae bao leha lo le joalo, ba ileng ba nehela nako ea bona kant'le le ho moputso ho thusa batho ba Bats'o le bang ka bona ho emella mathata le mats'oalo a ntoa 'me kahoo ka tsela e seng nyenyane ba thusa ho tlisa tlh'olo.

-5SBM (XI)

Kereke Le Taba Ea Lipasa

Ho fetsa ha melao ea lipasa e etsang hore Ma-Afrika bonnyane a be le mangolo a ka bang robeli ho mo thusa ho tsamaea hohle le naha ho ile ha behoa le ngotlong le ilang la behoa ka pele ho Komish'ni ea Patlisiso ea melao ea Ma-Afrika ka beke tsona tse sa tsoa feta e behoa ke Moruti Z. R. Mahabane le Mong R. O'nto. Bao e leng banna ba bapeli ba rometsoang ho nehela, bapeli ka pele ho komish'ni-ena ke Makala a itseng a Kereke ea Weste.

Lengolo lena le ile la bolela hore melao ena e baka tlolo e fokolang ea molao e sa thusoeng ka letheo ke ho romeloa ha motho ka teronkong. Naha e lefa boholo moo e reng e tsamaisa molao, tahlehelo

ea mosebetsi ba Mo-Afrika a nse a koalletsoe teronkong, le tahlehelo ea chelete ho Mo-Afrika ea lelang ho itafella ka nako eo a ts'oerang ka eona.

Ho thusa tahlehelo tsona tsohle, ho etsoa hore mang le mang eo e leng mochi oa naha ena a be le lengolo le itseng leo a le ts'oerang ha a nse a tsamaea le naha.

La bolela hore ena ea lipasa e behiloa kantle le ho tumello ea Ma-Afrika ebile a ne a sa rate ho utlula letheo ka melao ekang eo. Ho fihlela joale ho tlaha ka Komish'ni ea Moffat, ho se ho le teng Komish'ni tse mashome a mabeli a metso e mehlano tse ntsing li leka ho ka 'lokisa melao ena. Komish'ni tsona li 'nile tsa hlahisa kamoo Ma-Afrika a sa anelang ka melao ena ea lipasa.

Ha joale ho batleha hore Mo-Afrika a tsamaea e na le mangolo a ka bang robeli ao ho 'ona a maholo e leng a ho tsamaea, pasa ea ho batla mosebetsi, pasa ea ho sebetsa, pasa ea bosiu, le nolo la gafa le tse ling hape lipasa tsa basebetsi ba merafong le ba lifaktoring.

Bofubelu sa Hlangang



Mats'oalo! Mahlo a nna a matubelu-methapo e bonahala hantle! Hona ho etsahala kamehla ka mor'a nako e telele, ho bala haholo, ho sheba tsatsing joalo-joalo U tla etsa eng?

Mahlo a Hloekile



Kapele! Lerotholi la Eye-Gene e ka leihlong le leng le le leng Ke setlolo se secha se entsoeng ke banna ba babeli ba tsebang E na le mots'oako o mong o itseng o leng siso mereianeng e meng

Marotholi a seng Makae



Ho mosebetsi e seng meraka leela, ka pele-pele leela, mahlo a hao a shebela hantle a li nts'oae Ho hote joang ha a se khathatsoe se methapo e bonahalang phatlalatsa a phuthi bakakang! Bakemising bohle le mabenkele. Theko 2/3 le 4/6

EYE-GENE

S.A. Distributors: DRUGS & TOILETS (PTY.) LTD., Box 2801, JOHANNESBURG.



Moruti enoa ea seng a tsofetse o bonoa a kena toropong ea Alice ka pere. Mang le mang u nka pere e le phoofolo e be sae e le teng hore re e sebelisa ba lebala hore pele ho ne ho sebelisoa lipelasa feela, pele ho fihla Makhooa. Ho molemo ho hopola kamoo ntho li fetohileng kateng ka nakoana ea lekholo la lilemo feela.

PLEASE RETURN YOUR EMPTY TINS TO YOUR SUPPLIER



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VULCANISING STATION 113, PRETORIUS STREET, PRETORIA

ROYAL FAMILY WILL VISIT ORLANDO

NEWS IN BRIEF

(By W.X.Y.Z.)

Immediately the people of Orlando learned that the King would pass through Orlando on April 1, they contacted, through their Advisory Board, the welcome committee and the City Council.

Elaborate Preparations

It is gratifying to learn that, as the result of this negotiation, the King and Family will stop at Orlando.

Elaborate preparations are being made for the occasion. The whole way from the north gate is being decorated and the rough edges along the road are being smoothed out.

Aches, Pains Make Men Age Overnight

Many men when they reach the age of 40 begin to slow down, suffer from nervousness, pains, and a dull ache at the base of the spine.

Generally, the whole Communal Hall and environs are undergoing a thorough spring-cleaning.

A choir of two hundred voices to be drawn from the Orlando High school and conducted by Mr. Zephaniah Mothupeng, conductor and organiser of the Orlando choral group, will render music.

Three stands are now under construction in front of the Hall—one where the Royal Family will be seated, the other, to be occupied by the choir and the third for Advisory Board members and African dignitaries.

School children with their teachers supervising, will line the whole route from the one gate to the other. The great majority of both children and adults will be concentrated under the now famous Blue Gums, just below the Communal Hall.

THE ORLANDO CO-OP.

After a long year of hard work, negotiations with Government departments, interviews with various authorities and endless committee meetings, the provisional committee which was appointed in February, 1946 was able to organise the inaugural meeting held at the Communal Hall last Sunday.

The following other members of the provisional committee were present: Messrs W. Sisulu, C. Rampa, A. Madlala, S. S. Ntombela, J. P. Khuele, B. O. Sibeko and A. G. Buthelezi.

After welcoming those who attended, the chairman presented the report of the provisional committee which was highly appreciated. It was adopted. From the outset it was clear that the people were ready for the Co-op.

In accordance with the provision of the Act governing co-operative

companies the constitution was read clause by clause and approved.

A suggestion by Mr. Khoma, founder of the unregistered Pimville co-op., that the Orlando Co-op. should include Kliptown and Pimville could not be accepted as the registrar of companies had advised that this co-op. operates only in Orlando.

Following are members of the Board of Directors: Messrs R. L. Peteni, B.A., S. Ms'manga, S. S. Ntombela, J. P. Khuele, W. D. Mokoena, J. Mathobela and B. O. Sibeko.

ORLANDO COMMUNITY CENTRE

At the ordinary monthly meeting of the D.O.C.C. held on Thursday March 6, at the municipal offices the following officers were elected: Rev. O. S. D. Mooki chairman, Dr. Ray E. Phillips vice chairman; Messrs Pim and Hardy, treasurers.

Trustees: Messrs Rev. S. S. Tema, N. D. D. Mandela.

Financial committee: Messrs D. Nichols, N. R. D. Mandela, G. Butt and Dr. Ray E. Phillips.

As the building permit was so long in coming a sub-committee consisting of Dr. Phillips and Rev. S. S. Tema, was chosen to form a deputation with some members of the Board of Trustees to interview the building controller. The Board is keen that suitable accommodation be provided soon.

STUDENT COLLAPSES AND DIES

Ralph Modise of George Goch, student at the Orlando High school, suddenly collapsed in class and died before any help could be rendered. His grandmother with whom he was staying died the following day.

The funeral took place last Tuesday. The pupils of Orlando High attended. His colleagues, members of the physical culture group were pall bearers. The staff also took their turn as pall bearers. The Orlando students rendered music.

Ralph was in his final Junior Certificate and was one of the bright students. He was a keen sportsman. The school has lost a valuable member.

LECTURE

The Workers' Educational Association which is responsible for the running of the Book-keeping Tutorial classes and also the Matric classes is keen to help Africans improve culturally. To that end a number of lectures have been planned. The first of these will be given on Wednesday, March 19 at the Leake Hall at 7:30 p.m. The topic will be "Parliamentary Procedure."

ORLANDO MUSICAL SOCIETY

The executive committee of the Orlando Musical Society is having ceaseless meetings in preparation for the musical evening to be held at the Leake Hall before the end of the month. It is hoped to have a number of European artists who will entertain the audience to fine instrumental and vocal music.

Many African artists have also been invited. Some will come from as far as Alexandra, Germiston and one or two from Vereeniging.

The two choirs, Orlando choral group under Mr. Z. Mothupeng and the Orlando Musical Society choir will also render music. It is also hoped that a special choir from the newly formed Musical Society at Sophiatown will render a few items. Generally it appears that this will be an evening well spent.

PIETERSBURG.—Giving evidence on behalf of the Pietersburg Non-European Welfare Society before the Native Laws Commission, presided over by Mr. Justice Fagan, Mr. Masibe Langa urged that home brewing of kaffir beer should be allowed in all locations, as it is in Pietersburg, where the privilege has never been abused, and where little or no adulteration goes on.

He also urged that the best way to put an end to the illicit liquor traffic was to allow Africans who could afford it to purchase pure wine and spirits, and to impose heavy penalties for drunkenness and for adulterating beer, wine and spirits. The profits of illicit liquor selling were so enormous, he said, that it was impossible to stop it, whereas drunkenness and the adulteration of alcoholic beverages could easily be detected and, if heavily punished, could be kept in control.

Over 40,000 Africans are expected to be in Pietersburg on the occasion of the Royal visit on April 3, and preparations to accommodate the vast crowd are in full swing. A large piece of ground, 15 morgen in extent, has been set aside and fenced for the visitors, many of whom will have travelled long distances. Arrangements are being made with the S.A. railways for the provision of special trains. The Municipality is laying on water and electricity, while sanitary arrangements are being made by the Native Affairs Department. The visitors are being asked to bring their own food, but 200 head of cattle will be slaughtered and the meat cooked to augment their supplies, while 18,000 school children for whom places have been reserved on either side of the Royal Pavilion, will receive sweets.

The Royal pavilion itself is designed on the lines of African architecture, with a thatched roof, and will accommodate 35 people. The Royal party will be seated on a raised dais from which the King's reply to the Africans' address will be made and interpreted into Sesuto and Zulu. The address will be read in English by Dr. M. S. Molema, of Mafeking, and will not be interpreted in the King's presence, although earlier in the day it will be read and interpreted to the assembly. Broadcasting experts have already made a preliminary visit to Pietersburg, for the proceedings will be broadcast to the world. Medallions will be presented to 80 prominent chiefs, to be handed down to their successors.

The King will be present from 2.45 to 4 p.m., but the people will assemble at 10 a.m. since the proper arrangement of so immense a concourse will take time if all are to be in a position to see the Royal Family.—E. H. Mogg.

SPRINGS:—Among the successful students of the Departmental Training School of arts and crafts is Mr. Christian J. Mulaudzi, who has been appointed instructor in arts and crafts in the Springs area. Mr. Mulaudzi hails from Lwamondo, Sibasa district, and is the son of a clergyman.—R. Lefungu.

WHITE RIVER:—The annual meeting of the White River Sports And Child Welfare Society (African Section), was held at the beginning of the month with Mr. C. B. Mbete, principal of the S.A. School in the chair.

HAUSA TLA HLORA HAPE KROKO advertisement with illustrations of feet before and after treatment.

Kidney Poisons advertisement featuring a diagram of the human body with labels for symptoms like Headache, Dizziness, and Backache.

REYNOLDS & CO. OPTICIANS advertisement with an illustration of eyeglasses.

BRAS advertisement with an illustration of a woman in a bra.

METSOALLE HLOKOMELANG advertisement for economic drapers.

THE PEOPLE'S PAGE

Our Readers Domestic Announcements

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

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

OBITUARY

We announced to friends, colleagues, relatives the death of Mr. Peter Juda Dikoetla of 4895 Orlando. Passed away on 22-12-1946. R.I.P. He was an ex-pupil of D.T.C. Pietersburg.—Inserted by Friends. 1090-X-15-3

IN MEMORIAM

ZINI.—In loving memory of our dear James Soms who passed away on March 15, 1934, in Benoni Location. He never failed to do his best, he toiled so hard for those he loved. Death is a heartache no one can heal. Always remembered by Beauty and sons Sipho and Zool. 1089-X-15-3

UMPHANGA

Kulusizi ukuvakalisa okokuba ama wethu uNkosk. Dina Dondolo eNtabela ulihyile eliphakade ngomhla we10 kwephelileyo wasiwa emafihlweni nge15 February 1947, umsebenzi uphethwe ngumongameli weBantu Methodist uRev. Ramushe, kukho nabamHlophe Meggre Petersons. Akuhlanga lunxhlanga mzi wakwaNguni, nani maXaba, nani maRadebe, Maye wu, nenjenjalo nangomso ukunxhlanga-bana, nani zihlobo niya bulelwa. Abantu beke kwil180, imikhonto £9-15.—A. Mgulwa. 1095-15-3

UMPHANGA

Sonjica.—Kungene ekuphumleni kwa phakade uCharles Sonjica, ngobusuku be26 kuJanuary 1947 emzini wakhe e-Benoni Location. Eneminyaka 74. Izihlobo ezikude nezikufuphi mazaneliswe ngulombiko ngokukodwa ezise Xesi naseNgonji. Nibulela bonke abathe banika izandla, nababeko kulomsebenzi.—Ngonkosikazi wakhe Sophie Sonjica. 1087-X-15-3

CONGRATULATIONS

Congratulations to Miss Dolly Mashamba of Gertrusburg, Louis Trichardt for passing her Third Year Industrial at Diocesan. She is now working at Jabula Tea Room Pietersburg. 1069-X-15-3

OMEMA ABAKUBO

Ngazisa onke amaNtungwa ukuthi ngiyoba ne Dinner Party ngomhla ka 27 ku April. Ngimema bonke abazihlobo endlini yakwa Mabaso ukuba bafike kulo msebenzi. Koba kukhona nomuthi wendlebe ojabulisayo. Akusho ukuthi koba kukhona amakwaya ayobe ecula kule ndawo.—Philip Mabaso (oka Ntshiseka), 2291, Somtunzi Street, W.N.T., Johannesburg. 1098-X-15-3

Legal and Official Notices

IN THE NATIVE DIVORCE COURT (for Transvaal and Natal Provinces) HELD AT PRETORIA Case No. 83/4/46. Held at Pretoria, Case No. 83/4/46. Between:

STANDFORD SANTU of Eleazer, District Klerksdorp Plaintiff,
MARGARET SANTU (Born NKESI) formerly of Eleazer, District Klerksdorp, but whose present address is unknown Defendant.

To: MARGARET SANTU (Born NKESI) the above-named Defendant: TAKE NOTICE that by summons issued by and filed with the Registrar of the Native Divorce Court, you have been cited to appear before the abovementioned Honourable Court held at Pretoria on the 26th May, 1947, at 10.00 a.m. in an action wherein your husband, by reason of your malicious desertion of him in or during December, 1945, claims:—

- (1) An order for restitution of conjugal rights and failing compliance therewith a decree of divorce;
 - (2) Forfeiture of the benefits out of the marriage;
 - (3) Alternative Relief;
 - (4) Costs of suit.
- Any further particulars required can be obtained from the said Registrar. In default of your appearance application will be made to the above mentioned Honourable Court on the day aforesaid for an order in terms of the above prayer. Dated at Pretoria this 19th day of February, 1947.—L. V. D. B. LAMBLEY, Registrar. X-15-3

I, MATTHEW TLHATLOGI, of 24, 4th Avenue, Alexandra Township, Johannesburg, hereby notify my wife, Bester Thhatlogi (nee Mapela) late of 1606, Vereeniging Location, and present address unknown, that unless she returns to me on or before Wednesday, March 19th, 1947, proceedings will be instituted for a divorce. 1021-X-15-3

COLEGE YA BANA BA AFRIKA There are a few vacancies in the Hostel of the "College ya Bana ba Afrika," at Ateridgeville. Applications must be submitted immediately to The Secretary, 318 7th Ave., Capital Park, Pretoria. 1040-X-15-3

Legal Notices

ORDER FOR RESTITUTION OF CONJUGAL RIGHTS. IN THE NATIVE DIVORCE COURT, Case No. 48/74 of 1946. (Natal and Transvaal Provinces). Before J. H. Steenkamp, Esq., President. Between

NELSON MHONI Plaintiff,
and
METTA MHONI (born MOKOENA) 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 4th day of March 1947, before the said Court came the said Plaintiff, and his Attorney and the said Defendant, although duly summoned and forewarned, comes not but makes default;

And thereupon having the evidence adduced and Attorney for the Plaintiff, The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the sixth day of May, 1947, failing which to show cause, if any, to this Court on the sixth day of June 1947, sitting at Pretoria why the bonds of marriage now subsisting between the Defendant and the Plaintiff shall not be dissolved, and with an order of forfeiture of the benefits arising from the marriage.

Dated at Pretoria this 4th day of March 1947. By order of the Court.—L. V. D. B. LAMBLEY, Registrar. X-15-3

TAELO EA KHUTLITSETSO EA TOKELO TSA LENYALO LEKHOTLENG LA BA BATS'O LA TLHALO. Nyaec No. 48/47 ea 1946. (Khutlolog tsa Natala le Transvaal). (Ka pele ho J. H. Steenkamp, Esq., Mookameli). Mahareng a

NELSON MHONI Moqosi,
le
METTA MHONI (ea tsoetsoeng ke Mokoena) Moqosua.

HA HO HOPOLOE hore enoa ea boletsong ka holimo o ile a bitsoa ho arabela moipiletsi eo boletsong ka holimo mona nyeeng ea khutlisetso ea tokelo tsa lenyalo, hoseng joalo qhalo ea lenyalo le teng mahareng a ba babeli bana;

HA HO HOPOLOE HAPE hore ka la Bobeli ka letsatsi la 4 ho Hlakubele ka selemo sa 1947, ka pele ho lekhotla lena le boletsong ho ile ha hlaha moipiletsi ea boletsong, le agente ea hae empa moits'ireletsi ea boletsong, leha a bile a bitsoa hantle a eletsoa esale nako, ha a tile a tlola molao:

Kahoo ha ho se ho utloahetse bopaki bo nehetsoeng le agente ea moipiletsi.

Lekhotla le nehela kahloko ka ho moipiletsi ea khutlisetso ea tokelo tsa lenyalo le laela moits'ireletsi ho khutlela kapa ho amohela moipiletsi ka kapa pele ho letsatsi la bots'elela la Mo'seanong, 1947, hoseng joalo a hlalise lebaka, ha le teng, ka pele ho lekhotla lena ka letsatsi la bots'elela ho Phuphane 1947, le luse Pretoria leo lenyalo le teng mahareng a moits'ireletsi le moipiletsi le ke seng la qhalo le taolo ea khutlisetso ea sohle se hlalileng ka lenyalo lena

Le ngotswe Pretoria letsatsing lena la 4 ho Hlakubele 1947. Ka taolo ea Lekhotla.—L. V. D. B. LAMBLEY, Mongoli. X-15-3

A Poem on the Transvaal African Teachers' Demonstration of 1944 in Afrikaans by C. H. Kathar. Pelindaba Public School, P.O. Broederstroom, Pretoria. Those who want a copy please send one shilling and nine pence (1/9) to the above address. 1092-X-15-3

For Sale & To Let

Thekiso

Go batlega bareki lefeng la Mofu J. A. MOTLAPING, thekisoeng ea Lot 256, e leng Union Road West le West Street, motseng oa Evaton; e boholo ba li-square rods tse 293 le maoto a liskoere tse 1008.

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

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

FOR SALE

Tenders are hereby called for in the estate of the late J. A. MOTLAPING, for the sale of Lot 256, situate in Union Road West and West Street, Evaton Township; measuring 293 square rods and 108 square feet. This is unimproved property valuable and well situate. The Executor does not bind himself to accept the highest or any tender at all. Written tenders must be submitted to the undersigned on or before 31/3/47.

VORSTER, CARTER AND STEYN, Executor's Attorneys, P.O. Box 83, VEREENIGING. X-22-3

Work Offered

VERENIGDE BANTU SKOOL ZEERUST

Applikasies word gevra vir die volgende poste by die Verenigde Bantu Skool Zeerust Dist. Marico:—

(1) Prinsipaal Naturel—Afrikaans vereis—Meld kerkverband en sluit in getuigskrifte van goed sedelik gedrag.

(2) Assistentie Naturel—Kennis van Afrikaans en Naaldwerk vereis. Meld kerkverband en sluit in getuigskrifte van goed sedelik gedrag.

Dienste moet aanvaar word by die begin van die 3de kwartaal 1947. Applikasies moet volledig ingevul wees op Vorm T.E.D. 88 en gerig word voor 22 Maart aan Ds. J. F. van Wyk, Posbus 33, Zeerust. X-15-3

BENODIG

Twee vroulike assistent-onderwyseeresses in die Geamalgameerde Naturele-dorskool, Schweizer-Reneke. (Staf van 7 lede). Meld kwalifikasies, ondervinding, ouderdom, getroud of nie, en voeg by jongste getuigskrifte. Meld aan watter Kerk u behoort. Taal in skool is Setswana of Sesoto. Dienste moet begin word met ingang van tweede kwartaal. Applikasies moet in wees voor 20 Maart en moet gerig word aan: Superintendent, Posbus 31, Schweizer-Reneke. X-15-3

SITUATIONS VACANT

Applications are invited, from married African couples, for the post of Principal and Matron of Bantu Lads' Hostel, Orlando. Minimum education of man J.C. or equivalent. Joint net salary approximately £12 per month plus board and lodging. Closing date for applications 10th March 1947. Experience in handling youths desirable. Apply in writing with copies of testimonials to P.O. Box 1331, Johannesburg. X-22-3

KHAISO SECONDARY SCHOOL, PIETERSBURG

Graduate teacher for English and History wanted for 3rd quarter 1947. Latin and Art recommendation. Anglican preferred. Salaries according to T.E.D. scales. Apply immediately to: PRINCIPAL, Khaiso Secondary School, PIETERSBURG. 1981 X-22-3

KHAISO SECONDARY SCHOOL, PIETERSBURG

Two temporary teachers required from April to June for the following subjects: English, Latin, History, Art. Apply immediately to Principal. 1081-X-22-3

WANTED

Lydenburg Bantu Secondary School. Assistant teacher, must have professional training plus matriculation or degree. Duties to commence at once. Apply at once to: The Principal, Bantu Secondary School, Box 9, Lydenburg. 1070-X-29-3

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An experienced tailor for business in Newclare. Only experienced man need apply. Apply personally at 8 a.m. or 4 p.m. to the Dampthill Textile Trading Coy. (Pty) Ltd., 38a Hamilton Road, Newclare, Johannesburg. 1086-X-15-3

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Qualified Maternity Nurses required at Alberton Location. Apply personally to the Superintendent. X-15-3

Wanted one primary teacher qualified married, Christian, non-smoker, total abstainer, also two juniors with Std. VI certificates. commence April Term Write full particulars, Superintendent of School, Box 33, Carolina, Tvl. 1099-X-15-3

Wanted fully qualified male teacher, a full member of the D.R. Church, to start next term, if possible. Full particulars to Rev. H. C. Phillips, Box 7, Nelspruit, E. Transvaal. 1091-X-15-3

Miscellaneous

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Maize, 200 lbs	20/2d.
White Beans 50 lbs	15/0d.
25 lbs	8/0d.
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NEWS IN BRIEF

JOH'BURG TEAM FOR DURBAN The Johannesburg Celtic Football Association is sending a team to play against the Durban Union Jacks on the Durban Sports Ground. The Johannesburg team, managed by Mr D. A. Dammie, will leave for Durban on March 28.

WEST RAND:—Mr. C. L. Pandhliwe, of the Rand Leases Mine clerical staff, left last Thursday week for Rode Mission Station, Kokstad, on a visit to his family. He expects to return to the Rand and resume duty in two months time. Prior to his departure, a farewell was held on his behalf at Western Native Township, Johannesburg. Many well-wishers and friends who attended gave him presents in appreciation of his geniality and kindness. Among those present were Mesdames L. Ncwana and E. Pono; Misses E. Siyaca and Tyutu; Messrs T. Mfazi, S. Mtangayi, E. Notayi, Mack Mathunjwa and S. Piliso.

WHO'S WHO IN THE NEWS

Through the who's who column, Mrs. Constance Aphane of Sophiatown wishes to thank the staff of the Coronation Hospital for their treatment while she was an inmate at the hospital for a long time.

Mr. E. M. Kgagudi, Organiser of the Bapedi Advancement Tribal Association visited the offices of the "Bantu World" last week.

To-morrow (March 16) members of the Matatiele Non-European Burial Association will hold a meeting at the residence of the General Secretary, Mr. E. T. Maboe, 2049 Tshomela Street, Pimville Township. Well known Matatiele people on the Rand will be present to address the gathering. The secretary invites all those who hail from Matatiele.

Mrs Helen G. Mokotedi of White River is back from Johannesburg. On her return she was welcomed by Mr. Mokotedi, Mesdames Gladys and Elizabeth Mokotedi.

Mr. R. A. Mavuso of Millsite Clerical staff, Randfontein Estates is on annual holiday. He is spending it with friends on the Reef.

Mrs. Lena A. Sehumi has joined her husband at Border. Mr. Sehumi is "Bantu World" agent at Border.

The death occurred through an accident last Sunday of Mr. Wally Phumezo Bokwe a third year student at the Jan Hofmeyr school of Social Welfare. Mr. Bokwe was on a lorry to Geduld for a cricket match when he fell under the lorry. He was the third son of the late Barborous Bokwe of Ntselamanzi, Lovedale. He is survived by his widow and a young daughter.

Mrs. Violet Gumbi of Sophiatown is back from a well-earned holiday at Engcobo, Transkei. She had gone to pay her last respect to the grave of her father.

Mr. Hud. Marwede of the City fame is lying ill at his home in Pimville Township. He spent a few days as an inmate of the Coronation hospital. Through this column he thanks all friends who visited him at the hospital.

Rev. S. B. Msimang of Bethlehem was at Bloemfontein last week on educational matters. Nurse Violet Mosia of King Edward VIII hospital, Durban is spending her annual holidays with parents at Bethlehem.

Mr. Elias Skosana who has been ill for some time is on the way to recovery.

The Bethlehem Y.M.C.A. held a successful revival meeting recently at Harrismith.

Following are officials of the Central Rand Students' Association: Chairman, Mr. R. S. Rathebe; vice-chairman, Miss E. E. Chakane; secretary, Mr. H. H. Dlamenze; ass. secretary, Mr. S. Ribane; treasurer, Mr. D. J. Pooe; vice-treasurer, Mr. S. Tshabalala. The committee members are: Messrs J. Kotsokoane, O. Ferdinand, F. Nsakane, and S. Moeti. The executive will have its first meeting to-morrow (Sunday 16), at the Johannesburg Bantu High school. Representatives of registered centres are requested to write to the secretary 1374 Matsemela Street, W.N. Township, Johannesburg.

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TRANSVAAL RUGBY MEETING

Major decisions were reached at the Annual General meeting of the Transvaal Bantu Rugby Football Union held at the Bantu Men's Social Centre, Johannesburg, on Saturday March 8, 1947. This was a great occasion, and many people agreed that it was in direct contrast with the situation existing last year when a deadlock occurred, culminating in the adjournment of meetings several times until a new course was adopted as a basis for friendly negotiations and compromise.

The following delegates represented their clubs at the meeting: Itamba; H. D. Nkula, H. M. Butshangi, R. Grootboom; Oympies; J. C. Masoabi, M. D. Mfeka, S. Ndzingi; Robinson Deep; A. B. Bili, J. F. Modibedi; Swallows; E. Miya, V. Mkiye, C. C. Mankazana; Western Riders; H. Macukwana, S. S. Balfour, D. P. Ngxeshhe; Wallabies; P. C. Mosoabi, B. Nhose, A. S. Makapela; Venterspost; T. Mbaliso, G. D. Masiza; Orlando High; R. B. Ndzila, S. Ntshope, V. So d'o, R. Mtambu; Western High; E. Susau, E. Radasi, A. L. Vabaza and I. B. Xabanisa.

Mr. A. B. Mathobela, President of the Transvaal Rugby Football Union, was in the chair; with him were the General Secretary, Mr. S. C. Mxakato, Vice Secretary, Mr. I. G. Vabaza, Treasurer, Mr. T. B. Mdaniso. Other officials present were Mr. S. M. Siwisa, B.A., L. C. Koza, W. W. Xatasi, Mr. P. August, sports organiser under the City Council of Johannesburg, also attended. The following referees were present: Messrs L. Mafongosi, R. Resha, A. Mbatyoti, Don Mtyeku, R. Xelo, D. N. Ndzingi and S. D. Nxu.

After the preliminary items had been disposed of, the chairman, Mr. Mathobela, gave the presidential address which covered a wide field, and embraced points which had hitherto agitated the minds of those interested in the welfare of the Union. In welcoming the delegates he said that he hoped they had come to bid farewell to all irresponsibility. He pointed out that as the past year had been characteristic of grave uncertainties so was the incoming year full of hopes and determination. It had really been an uphill struggle not only for those in office but also for every rugby player in the Transvaal.

"Never before has our Rugby Union stood such trials and tribulations as in the past year, but equally, never in its history has the Union had a brighter future," declared Mr. Mathobela. "We are on the verge of great beginnings," he said, "and it is up to you to make or mar that road."

SPOTLIGHT OF CRITICISM

He said that during the past year some of the officials of the Union had been in the headlines of Bantu newspapers and were the spotlight of severe criticism. But as he knew that "uneasy lies the head that wears a crown" he hoped they would not be duly intimidated. In his capacity as president he had always been guided by the constitution. He had never tried to do anything that he knew was incompatible with the constitution of the Transvaal Bantu Rugby Union. In common with the rest of the members he had always been aware of the need for a drastic revision of the constitution.

Referring to the thorny question of the cessation of the Eastern clubs from the West, Mr. Mathobela said that Section 9 of the constitution was the main stumbling block. Until the constitution was amended to provide for the formation of a separate union in the East he saw no way out of the tangle. A commission had been appointed to go into this and other matters but due to a technical blunder its recommendations had to be refused. He was looking forward to the appointment of another board of inquiry that would investigate and rectify all these matters.

He deprecated the unruliness of members who had been responsible for the breakdown of last year's meetings. It appeared that very little attention had been paid to the notice barring the use of

the B.M.S.C. Hall for rugby meetings unless members behaved properly.

GRATEFUL TO BORDER TOURING TEAM

He was grateful for the visit of the Border Bantu Touring Team to the Transvaal. Their visit not only strengthened the ties of friendship but taught them what sport was. In conclusion, Mr. Mathobela said that 1946 had been a year of test, but they were looking forward to the 1947 season with mixed feelings. He thanked all for co-operation.

Mr. J. F. Modibedi moved a vote of thanks to the President for the fine address. The Treasurer, Mr. T. B. Mdaniso, read the financial statement. There was some discussion, and after a few clarifications had been made, the statement was approved by the meeting and a vote of confidence was passed to Mr. Mdaniso.

The matters referred to the board meeting to be held at a later date are: the election of an honorary president and patrons, the election of members who would comprise the Selection Committee and the appointment of a committee to revise the constitution.

NEW OFFICIALS FOR THE YEAR 1947

The following are the new office-bearers elected for the ensuing year:

President: Mr. A. B. Mathobela; Senior Vice President: Mr. G. B. Makalima; Vice Presidents: M. W. W. Xatasi and Mr. F. J. Modibedi.

Annual Competition Results

(By P. M. Kotsi)

Following are the logs and results of the Annual Competition of the Alexandra Football Association during the year 1946 for the Senior Division first round in March:

UNION FURNISHERS TROPHY

	P.W.L.D.P.
Moonlight Darkies	5 5 0 0 10
Moroka Lions	5 4 1 0 8
Alexandra All Blacks	

F.C.	5 2 2 1 5
St. Patrick's F.C.	5 1 3 1 3
Pretoria Callies	5 0 3 2 2
Omnia Bona	5 1 4 0 2

THE STAR FLOATING TROPHY

Second Round-Championship—April 14 to September 8.

	P.W.L.D.P.
Moonlight Darkies	15 14 1 0 28
Moroka Lions	16 12 3 1 25
Pretoria Callies	15 10 4 1 21
Omnia Bona	15 9 6 0 18
Alexandra All	

Blacks F.C.	15 6 6 3 15
St. Patrick's F.C.	16 4 9 2 12
African Springboks	15 4 9 2 10
Dead End Kids	14 2 10 2 6
Omnia Bona "A"	15 2 13 0 4

D. H. SAKER TROPHY

Knock-out September to November: Moonlight Darkies.

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The greatest of all blood purifiers. For stomach complaints, kaffir poison, etc. 3/6. | 4) CAMPHOR COUGH MIXTURE
For all chest complaints bronchitis whooping cough, lung pains, etc. 2/6 |
| 2) MARTINDALE BLOOD MIXTURE
Cleanses your system thoroughly. Also an excellent tonic etc. 3/6. | 5) FEMALE TONIC
Tonic and laxative for women. 4/6 |
| 3) KIDNEY & BLADDER MIXTURE
For all kidney trouble, burning pains, backache, bladder disorders, etc. 3/6 | 6) COMPOUND SASSAPARILLA MIXTURE
An excellent remedy for impure blood, boils, pimples, sores, etc. 3/6 |
| | 7) IBANGALALA MIXTURE
For strength, vigour and vitality. 2/6 |

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General Secretary: Mr. I. Geo. H. Vabaza; Assistant: Mr. S. M. Siwisa.

Treasurer: Mr. T. B. Mdaniso (elected unanimously).

Auditors: Mr. L. C. Koza and Mr. S. C. Mxakato.

Fixture Committee: Messrs A. Mbatyoti, Don Mtyeku, and R. Resha with the two secretaries becoming ex-officio members.

The meeting terminated at 8 p.m., after lasting for 5 hours.

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