

FEB 1946



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

# THE BANTU WORLD



SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

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

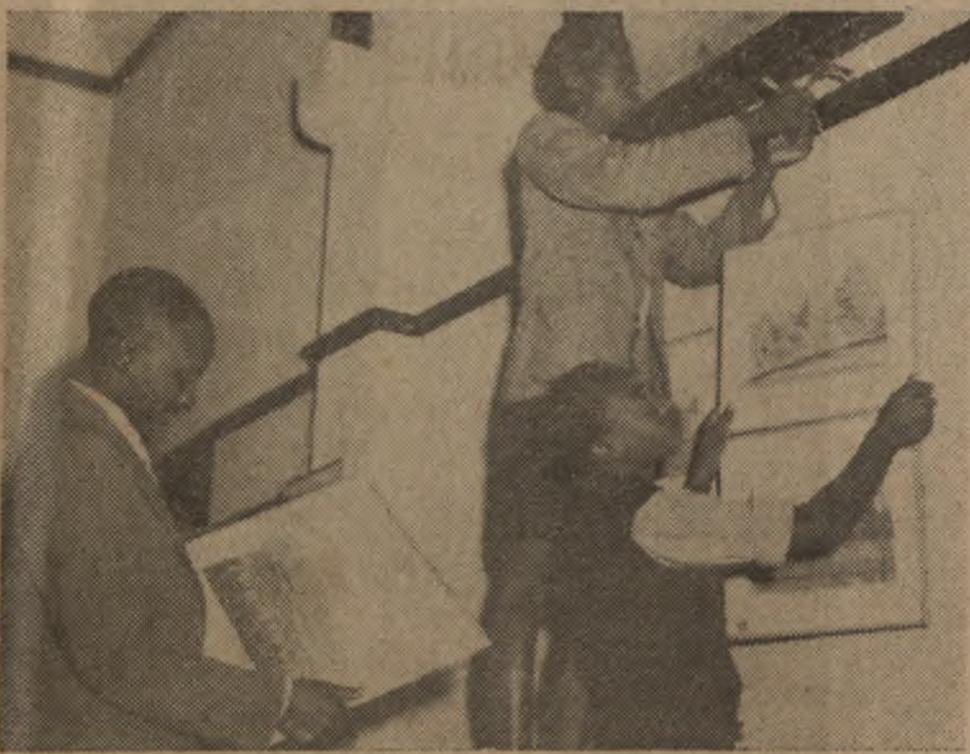
VOL. 13

SIXTEEN PAGES

SATURDAY, FEBRUARY 2, 1946

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

PRICE TWOPENCE



An exhibition was recently held in Johannesburg of the work of pupils of the brilliant African artist, J. K. Mohl. Our picture shows one of the exhibitors, Killion Tenyane, who works at the Bantu Press, helping with the hanging of his pictures.

## Self-Government For Mandated Territories Urged By U.S.A.

The burning question of mandated territories, which were colonies before the 1914-18 World War, is now being discussed by the Trusteeship Committee of the United Nations Assembly. On Tuesday night the committee dealt with the duties of Mandatory Powers towards the trustee countries over which they hold mandates.

Conflicting views were expressed. On the one hand the United States delegate moved an amendment calling for the immediate granting of self-government to the territories concerned. On the other hand the Belgian delegate moved an amendment pressing primarily for the uplifting socially and economically of the peoples of such territories.

Both amendments expressed the view that the General Assembly could not, at the present time, set up a Trusteeship Council because it had not yet been found possible to conclude the trusteeship agreements necessary for this purpose.

At the suggestion of the Australian delegate, the committee agreed that the views expressed in the American and Belgian amendments were not so divergent as to preclude the possibility of a compromise, and it was left to the Sub-committee on Amendments, appointed on Tuesday, to find a

solution acceptable to both points of view.

The nine amendments to the resolution for the adoption of the Preparatory Commission's report on trusteeship, moved in the course of general discussion during the past week, was considered by this special sub-committee on Wednesday afternoon.

The sub-committee's terms of reference are to "draft resolutions embodying all the points raised by the amendments, and also to interpret the meaning of the term 'the States directly concerned.'—Sapa.

## 55 HOUSES ILLEGALLY SEIZED AT ORLANDO.

In defiance, it is stated, of written and verbal promises to Johannesburg City Council, between 2,000 and 3,000 Africans forced their way into 40 half-completed and 15 completed municipal houses at Orlando on Monday night.

Mr. Colin Legum, chairman of the special Housing Committee of Johannesburg City Council, informed the "Rand Daily Mail" on Tuesday night that his committee, together with the Non-European Affairs Committee, would meet the Chief Magistrate on Wednesday in order to decide what action could be taken.

The Africans had promised his committee that they would not act until the two committees had discussed the situation with the Advisory Board.

### MOVED IN PELTING RAIN

The Africans made their move in darkness and pelting rain. Up

to 50 men, women and children occupied a single cottage. On Tuesday they were warned that they would have to move, but they refused to do so.

Their action followed a big meeting at Orlando on Sunday, which was attended by about 10,000 persons. Later the promise was obtained that the Africans would not do anything for 30 days, in order to give the City Council a chance to take immediate action to ease the situation.

It is understood that members of the Native Advisory Board tried to dissuade the offenders from their decision, but their efforts were of no avail.

### AFRICANS DISCUSS CHANGE IN PASS ADMINISTRATION

The proposed transfer of the administration of the Native service contract registration from the Department of Native Affairs to the local authorities was discussed at a meeting held at the Bantu Men's Social Centre last Sunday, under the auspices of the Reef Locations Advisory Boards.

Speaking on the proposed transfer, which will come into effect on April 1, several speakers deplored the government's evasion of the Africans' demand for the total abolition of the Pass Laws. Some repeated this demand for the abolition of the pass laws, adding also that Africans should boycott European churches and initiate a civil disobedience campaign. Others called for the immediate resignation of the Africans' Representatives in the Senate, Parliament and the N.R.C., all these being in the cause of securing redress for their grievances.

The meeting agreed unanimously on a motion summoning a meeting in three weeks' time of the Transvaal Locations Advisory Boards which would be called upon to convene a meeting of the South African Locations Advisory Boards. The latter will be asked to select a committee to work in conjunction with the Anti-Pass Committee on the line of action to be adopted.

Dr. A. B. Xuma, president-general of the African National Congress, and Councillor R. V. Selope Thema, M.R.C., addressed the meeting. Other speakers were Messrs T. D. Mweli Skota, who presided, D. Koma, G. G. Xorile, J. Mdatyulwa, M. Kekana, L. T. Mvabaza and A. M. Lembede.

### NO CONFIDENCE MOTION DEFEATED

The Nationalist motion of no confidence in the Government was defeated in the House of Assembly on Tuesday afternoon by 83 votes to 43. This was Parliament's answer to the first challenge against General Smuts' administration since the United Party assumed individual control of the Government following the break-up of the Coalition.

The Labour Party opposition members abstained from voting and left the debating chamber when the bells rang for the division. Not one of the six Dominion Party members even so much as put in an appearance in the House.

The three Native Representatives voted with the Government. The United Party Government thus secured a convincing majority of 40.

### WHITE WORKERS' PROTEST

Johannesburg Trade Unionists are to protest against the recommendation of the non-European Affairs Committee of Johannesburg City Council that Africans be allowed to build homes at Orlando on 100 specially selected plots, a spokesman of the building trade employees informed a "Rand Daily Mail" reporter. The matter will be discussed shortly by the joint executive of the building workers' union.

"We have no objection to Africans building their own homes in the reserves," he said, "but we are strongly opposed to their being allowed to build when public money is involved."

### MRS. BALLINGER ON AFRICAN NEEDS

In the House of Assembly on Monday, Mrs. V. M. L. Ballinger (Native Rep., Cape Eastern) moved the following amendment to Dr. D. F. Malan's motion of no confidence in the Government.

"This house, while endorsing the Government's declared policy of full employment, social security and a rising standard of living, believes that these objectives cannot be attained so long as the Native population of the country remains under-employed, under-paid, under-fed, inadequately housed and under-educated, and calls on the Government to declare a positive programme designed to change those conditions as the essential condition of full confidence."

Mrs. Ballinger said that the Opposition was still entirely incapable of understanding the forces that were now shaping the destinies of the African population. It failed to appreciate the implications of industrialisation in this country, and the effect of a rising standard of living on a dependent industrial population.

Dr. Malan was hopelessly out of touch with the mass of the people. His statement that the Native Representative Council was influenced by Communist propaganda showed that he had no perception of what Communism meant.

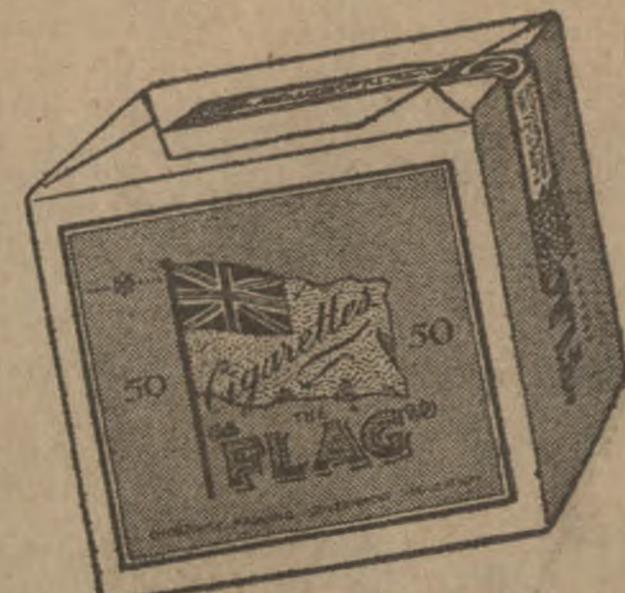
#### BRUTAL CRIMES

"I don't think people realise how few Communists there are among the African people and how strong the opposition to them is among the Africans themselves," said Mrs. Ballinger.

Dr. Malan and Colonel Stalwart had spoken about the crime wave as though it was a matter of Native activity. They had overlooked the obvious social reasons. They had ignored the fact that the most brutal crimes reported in the Press were not perpetrated by Africans but by Europeans.

Another victim of the Hercules train-bus accident died last week, bringing the death toll to thirteen. In connection with the accident, a memorial service will be held at the Stanley Square, Ladyselborne, Pretoria, at 3 p.m. on Sunday. All religious denominations have been invited to attend.

*Old Friends  
are best*



**FLAG**  
CIGARETTES

X  
2  
AP  
DT  
751.  
B2

## THE BANTU WORLD

SATURDAY, FEBRUARY 2, 1946

## Itshoareng Setho

Ba-Afrika seo re se batlang ke tokologo, tsue'opele le phagamo. Ga re batle boshudu, polaano le bo kebekoa gobane ntho tsena di tlo ntlo'la lebitso la sechaba sa rona. Gape ntho tsena di etsa gore dira tsa tokologo ea rona di gakale gomme di re roese boima ba melao ea kgatello. Go tsuelapele ntho tsena di etsa gore lenses la baetapele le baemedi ba sechaba sa rona le se utluagale gentle ditsebeng tsa Mmuso.

Kajeno kabaka la go ata ga po'aano, boshudu le bokebeka gare ga sechaba sa rona, re nyatsoa ke Baroa, Ma-India le Machaena. Ga go belaetse gore sechaba sa banna le basadi ba sa kgoneng go ihlompha se ke ke sa hlomphega pele ga chaba tse ding. Mang le mang ea ratang sechaba sa rona, ea ratang go se bona se lokologi, se tsuela pele, se phagama, o tia dumellana le'rona ga rere banna le basadi ba inetseng bobeng ke dira tsa sechaba sa rona. Batho ba jualo, ga ba tshuanela go bitsua Ba-Afrika, gobane Ba-Afrika ka hago ea bona ke batho ba tsebang go itshoar setho, ba ratangan, ba hlomphanan.

Ga re bala koranta tsa Makgooa re fihlela go ngodiloe mangolo a kopang Mmuso gore o gagamatse melao ea dipasa, o okets'e palo ea Maphodisa gomme o a lae'e gore a tsaame ka diravloro go thunya bohole ba itshoareng jualeka diphoofolo. Koa phalameng monna e mong o sa tsoa kopa Mmuso gore o dumelle gore Lekgoa le leng le le leng la monna kapa la mosadi le neoe sethunya sa go loantsa bokebeka. Mang le mang, o hlogo e bu'egileng, o tia dum'e a gore ga se ntho e lokileng gore rona jualeka sechaba re leleksoe jualeka diphoofolo, ke maphodisa ditarateng, dithabeng le ka melapong kabaka la bokgopo ba banna le basadi ba sechaba sa rona. Empa Makgooa a ke ke a dumela go phe'a le diphoofolo. Gore 'di te di seke tsa a bolaea a di agela lesaka ka ditshipi. Ntho ena re tshuanetse go e tseba.

Motho ga etsoa ka setshuantsho sa Modimo gore a tie a itshoare sephoofo. O entsoe gore a tie a thusane le Modimo go tsuelsetu' Dr. Edgar Brooks. General Conroy van De Merwe le Mohlomphehi Heald.

La amohela ke Mohlomphehi D. B. Payne eo e neng e le molasatu' Dr. Edgar Brooks. General Conroy van De Merwe le Mohlomphehi Heald.

Ba-Afrika, rea pheta re re, seo re se batlang ke tokologo, tsue'opele le phagamo. Empa ntho tsena re ke ke ra di fumana ga re t'ogetse botho ba rona gomme re apere bophoofolo.

## Tsa Reitzburg

Ke J. Motloung

Ka Sontaga Philekhang ha e hlola 13. Re bile le Mokete oa Matseliso mane Reitzburg e le oa Ntata'rona le 'Ma'rona Mr. David le Mrs. Evodia Thekiso. Mokete o ne o le moholo, ho phuthehile li-chaba hotsoa Potchestroom: le tulong tse ling. Ba Viljoenskroon ba hlahka Bus, ho bille hole teng ka hare Mr. J. Sibya. Maru le ba bang Baruti N. Seobi le Rev. Serobe oa Kopjes. Monghali Coporal Masupa le Mofumali ba ne ba le teng.

Mosebetsi oa buloa ke Mong J. Motsa'eli, oa tsamaiso ke Moruti Serobe a tlatsana le Rev. N. Seobi, 'Marona E. Seobi one a le teng le eena. Moruti Serobe le libui tse ling bakhothatsa me ba tselisa bana ba bafu bo ka Mantsoe a matle a monate Lithuso e-kaba £3. 9s. 3d. kapu ho feta mo.

Re tsepa hore mantsoe a matseliso re tla lieha ho a lebala. Ho ba neng ba le teng re ka bolela Mr. J. Kali Viljoenskroon, le Mr. J. Letsie le ba bang.

## Tsa Alexandra Township

(Ke Leo Mathabe)

Mohla li 6 tsa Loetsa motse ona o ne o etetsoe ke Mogoli e moholo oa ha Mohle Mohlomphehi George Mears a tlie ho bona motse ka ha a sa o tsebe ha e sale a khethelo setulo seo.

O ne a tsamaea le Mr. Heald le Mr. Parsen, ba amohela ke lekhota la Bophelo ka molula setulo oona lona e ieng J. C. Johnson, le Adv. Fischer T. D. Nel le Dan W. B. Gumede. O tsebisa lekhota la bophelo hore 'Muso o se o ikemisilise ho se tlose motse ona feela ho hlokalang ke hore o lokiso.

O re o tla tsebisa khuluthamaha ea 'Muso hore maemo a motse ke a feng ka ha boholo ba taba e le tsona lichelete tsa ho o lokiso.

Tse tsoanetseng ho lokisoa ke tse na I Litsela tsa motse II Mabone a kese, III Lintioana tse hoholoang ka metse. IV Sekolo sa 'Muso.

Potsa ea hae ea re: Na ho kaba joang ha motse o ka behoa matleng a 'Ma'sepalata oa Khauteng-Khele! Lekhotla la Bophelo la re long moocho le beng ba motse ba ba batle ho ulta le ka lehlokoana tse tsa taba ea ho busoa ke banna ba bang ele hore motse ona ba o rekile ka motufuso oa liphabila tsa bona ba rata ho lula motse ona faa ba ba thusoe ke 'Muso moo o ka khonang teng empa Masepalata eena ha ba mo utloisise melao ea hae ke eo batho ba batso ba sa e khotosfalleng.

Mohlomphehi a lebola ka khotsa a re u tla tsebisa ba ha tonakholo le matola a hae le khuluthamaha ea Muso. Ea re ka li 5 tsa Pulungoana Lekhotla la bophelo la mengoa ke Komishini ea ha Mohlomphehi Pretoria. Lekhotla la Bophelo le tsoeroq ke molula setuo Mohlomphehi J. C. Johnson, Adv. Fischer, Dan W. B. Gumede T. D. Nel le Mohlomphehi Parsen.

La amohela ke Mohlomphehi D. B. Payne eo e neng e le molasatu' Dr. Edgar Brooks. General Conroy van De Merwe le Mohlomphehi Heald.

A li beha pulamaliboho oa motse oa Alexandra Mohlomphehi J. C. Johnson a re lekhota lena le busang motse oa Alexandra ha le sa na matla a ho busa motse o nang'e batho ba ba ngata ha kana. Se batlehang ke hore ho eketsoe lenane la banna ba tsoereng marapo ba tie ba tsebe ho etsa melao tsoaneisen a tsoela pele ka hore sebaka sa motse ona se se le kano motinyane ho batlehang hore se atiso. Ho batleha Sekolo sa Muso Mabone, le tsoho tse tsoanelang toropo ea rete le tsona Lichuchumahlala a bontsa hore motse ona ha o oa lokela ho kena kt tlaa melao ea lipasa le lipolomiti batho ba Alexandra ba batla kantoro ea motse hoa tiisa Mr. Fischer Nel, le Gumede a hlaho bobo ba mets'e tsoroeng ke Masepalata Hoa hlaho hore 'na batho ba Alese ha ba batle ho busoa ka molao na: Che! e seng melao ea peteleng: ke Gume eo.

Tsa nkwoa li-llo tseba tsepa ho li finyelsetsa ho ba mafallafatla. Ha re tsebe hore na pere ena etla tsoala petsana e joang.

Beng Mr. N. Seobi le Mr. Motlung ba lebola Mefisoalle bo 'Me' le bo ntate ba ileng ba thusana le goba pheta leeto leo la hoga Matselisong ka bus le ka lithusonyana tseba li ntsitseng ho tla-tsetsa.

Re tsepa hore bana, bara le bala ba Thekiso ba tla tseliseha e ka Mantsoe a Ntate Moruti Seobi le Serobe le bo 'Me' ba kobo a ka ba le thuso ho chabana sa Thekiso le ho metsosha eohle e llang le bona le enene e'e teng moketeng oo. Ke sa lebale ho bala hore hona mohla oo hone ho behoa lejoe-la Ntate Thekiso.

Moruti Serobe le Moruti Seobi tieang bo-ntate le bolele Evangelii, tsoelang pele, hore mohlemong re bopholo ka lona, e ke Molimo ka le thusa a le fa matla la re hlorella ho tsa Muso oa Maholimo.

Molimo o thuso Ma-Afrika a thusanang ba tsoele pele ba be tlama se le seng.

## TSE QOQOANG KE "PHAF."

Sebui se seng se itse: "Modimo O thusa ea ithusang." Ga go motho le ga e le mang ea ka nyatsang 'neta ea puo eo. Ga re sebedisa kelelo tsa rona ka bohlale le ka mokgoa o e leng 'neta, re ka bona gentle gore motho ea dutseng fats'e patla godim'a marago a gage, a ts'epile gore Modimo kapa tiabolose kapa motho ofe le ofe o tla mo tlaetsa dijo le ntho tseo a di batlang, ntho tseo a ke ke a di fumana, 'me sepheto motho ea jualo o tla jeoa nta a shoe ka tlala.

## Iphateleng

Re tseba e le 'neta gore phokojoe go phela e masene. Ga re bua jualo, re re motho ea tla phelang gentle lefats'eng lena, ke motho ea tla iketsetsang, a iphatele, a sele, a ja e tlatse mpa ea gage ka motufuso oa phatla ea gage. Rona Ba-Afrika re morafé o makatsang ka sebela. Re phela gare ga mahlomola le ditsietsi tse ts'abegang. Empa godim'a ga moo, ga re its'its'nyi'ngeng ea go loans'a le go fedisa mahlomola ana a re hlorisang. Re lebelletse ba bang gore ba re etsetse, ba re fatele, ba re loanle empa bongata ba rona re ituletse feela ka marago o ka re re digole.

## Kotsi Ke Eo

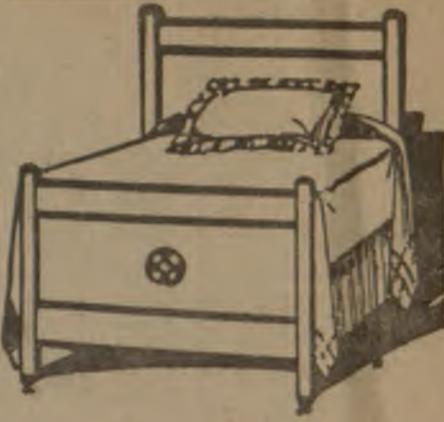
Melomo ea rona ke e kaalo ka ea koena: re sechaba sa babua-bui; puo ke eona ntho e kgolo go rona, empa ga e le ketso eona, ga se ntho eo re e tsebang. Re re makgoa a re gatelletse; re re makgoa a re ts'oere gampe; re re makgoa a re thibellsetse tseba ea bophagamo; rea illa, re re makgoa a re gatolle, a re fe sebaka sa go hlagisa kamoo re nang le matla le mano a go iphe-disa le go iketsetsa. Na tseo ga se tsona dillo tsa rona tsa mehla? Juale a ke re itlhathobeng ganyenyan: a re lebiseng mahlo a rona Boroa mane ngeng ea Vereeniging. Motse ke oane oa Ba-Afrika. Beng ba oona ba o bitsa Evaton.

## 'Masepala Oa Evaton

Kea kgoloa motse ona o se o tsejos ke batho ba bangata, gagololo mona Gaudeng. Ke motse oa Ba-Afrika, 'me ga o ka tla'sa taolo le tsamaiso ea Masepala. Batho ba teng ba iketile; ga ba etse letho go bonts'a makgoa seo ba ka iketsetsang. Che, ba iketile feels. Motse oo ke a hlohomang pelo ka sebela. Bohlaso bo moo ke bo re je sang dihlong rona Ba-Afrika, ebile makgoa a re ts'ega ga a bona kamo re hoeletsang kateng go fuoa sebaka sa go iketsetsa, athe e re moo re fuoeng metse e kang ena, rea hlolega. Bophelo motseng oo bo kotsing e mpe gagolo; matlo a teng ke ntho ena makgoa a e bitsang "Slum Dwellings." Diterata tsa teng, gagolo-golo mehleng ena ea dipula, ke leraga le moketle le dilon tse kotsi gampe. Maoba ke batle ke nkwoa ke metsa a diphororo a elang juale ka ga Lekoa le tleste! Ntloana tsa teng ke tse ka thusang boloetse go ea pele. Re utloa mehleng ena gore boloetse bo kotsi e kgolo, boo makgoa a bo bitsang "Enteric," boloetsi bo kotsi e kgolo gobane bo ea fetellana, 'me motho oa teng ga a bo fumane, ga a phela sebaka, ba kene motseng oo. Mane Brakapani, bo kile ba e-ba teng, 'me ere kagobane motse oo oa makgoa o tla'sa tsamaiso e ultiaglang, boloetsi boo ga ba etsa kotsi e mpe. Juale mane Evaton, batho ba tlatsa mabitla ka baka la bona boloetsi boo.

## Motse O Tla Ea

Selemong se fentileng, re ile ra utloa gore Evaton mane, banha ba file tokelo ke 'Muso go iketsetsa Masepala; le gore selemong sena. Masepala oo o tla qala go sebetsa. Ka tla ka makatsoa ke go utloa gore ga go letho le entsoeng ngeng eo, gobane banna ga ba utloane. Di-kopanong tsa bona ba nkelana marumo, ba ea loana, go tsekao borena, 'me ba bang teng moo dikopanong tseba bona, ba re motho e



This beautiful Bed, including a Mattress can be obtained in any size—on Easy Terms of

15/- Per Month

YOU can also obtain from us any article of Furniture for a Bedroom or a Dining Room on Easy Terms.

WRITE to us now and ask for a Furniture Price List and particulars

## DEACON &amp; CO.,

PO BOX 2934 CAPE TOWN

## TLHANG U KA LOALA?

Berekisa MELCIN MOHLOKISI OA MADi (on Setlam)—Tokolo ka pele ea MADi—SENYA—MALOE-TSE A LETLALO.

MELCIN alafa maoto a Maswe Go ruruga, Nama tse Thata, Metso, Maladu, Maqeba a Dutlang, Matsengyeo a Senya, Matu a ganang go alafua, Maloetsa a Moroto, Kgophole, Mabadi, Maqeba a sa alafegeng, Chefo e mading 5/6, 10/6, 21/-. Berekisa MELCIN (Matla a Phethagetseng) MORIANA oa dihloha, Mabadi sefaheng, Masoeb, Kgophole, Go hlohloha, Maqhutsu, Diso tse du-tlang, Mabadi, Maqeba a sa alafengeng. E alafa go sa tloha feels—E alafa kapela e alafela ruri 1/9—3/6. Berekisa DIPILISI TSA DIPHIO TSA, MELCIN (Matla a phethaheng), o berekisa le Melcins e Hloekisan Madi go fumana tsabetso ea ka pele le tokoloh. 2/6—4/6.

Re u eletsa gore u reke meriana ea gago tseba go itlhathobeng ganyenyan: a re lebiseng mahlo a rona Boroa mane ngeng ea Vereeniging. Motse ke oane oa Ba-Afrika. Beng ba oona ba o bitsa Evaton.

Re u eletsa gore u reke meriana ea gago tseba go itlhathobeng ganyenyan: a re lebiseng mahlo a rona Boroa mane ngeng ea Vereeniging. Motse ke oane oa Ba-Afrika. Beng ba oona ba o bitsa Evaton.

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

Mr. Richard Motlhabane, P.O. Klipplaatdrift, via Ventersdorp, Tvl., o ngola are:

"Ke ne ke ikutus ke fokola ke batla moriana o matlafatsang. Eitse hoba ke sebelise bottolo tse peli tsa Virata ka utloa tsunyia lintho methapong ea ka. Ka lemoha hore Virata e sebetsa mehlo. Batho ka-jeno ba mpona ke tleste matla ke kothets'e 'me ba mpitsa hore ke Phiri-Phamola. Ha ke leboha lona hohlo ke mpa ke leboha Molimo o le fileng bohiale ba ba ho eta Virata. Ka ikutus ke thabile, ke le matla, ke kothets'e. Ke bolella mang le mang ka Virata."

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

Lengolo le latelang lena ke le leng la makholokholo ao rea amohlang. Le bale, 'Me ba hoba u batla ho Kothala, leka VIRATA. Kapelepele e tla ubotsa matla a eona.

Mr. Richard Motlhabane, P.O. Klipplaatdrift, via Ventersdorp, Tvl., o ngola are:

"Ke ne ke ikutus ke fokola ke batla moriana o matlafatsang. Eitse hoba ke sebelise bottolo tse peli tsa Virata ka utloa tsunyia lintho methapong ea ka. Ka lemoha hore Virata e sebetsa mehlo. Batho ka-jeno ba mpona ke tleste matla ke kothets'e 'me ba mpitsa hore ke Phiri-Phamola. Ha ke leboha lona hohlo ke mpa ke leboha Molimo o le fileng bohiale ba ba ho eta Virata. Ka ikutus ke thabile, ke le matla, ke kothets'e. Ke bolella mang le mang ka Virata."

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se se schia.

VIRATA erikosa hohlo ka bottolo tsa 1/9 (20 pills) le 3/3 (40 pills) kapa u romelle ho P.O. BOX 742, CAPE TOWN u romelle chelete. Sephuthelo sa tsona se

## Dintja di Teng Mona

(Ke Pene-le-enke)

Re itse ga ele go phela re ntse re phela. Ra re se o re se batlang fatseng lena ke go phela joalo ka batho mo metseng ea rona. Ra boela ra re ntho e mpe ke gore batho ba bolaeane joalo ka goja e ka ke dikhomo tsa naeng. Re batla go bona bana ba ma-Afrika moseko-long mo seterateng bosigo gore ba iketse dintja tse lomang batho. Ea ba re re ntho ena ea gore bana ba iketse dintja tse lomang batso-adi ke ntho e mpe, e re utloisa bo tlhoko, e re jarisa boima ka sefubeng, boima bo fetang le joa thou eshoeleng ko Johannesburg Zoo.

Re itse motsana oa rona ke George Goch, oo re o a getsoeng ke ba reratang bao re ba sebeletsang; ea ba re re gaeba go teng motho ea nyatsang bophelo joa bana ba rona ba iketsang dintja tse lomang batho bosigo mo seterateng a utloane le rona re joine boponesa re ne dikoto re buretse bana bana dithlhogobane ga ba a tsoalega, ga ba tsoanele go phela, ba a re bolaea, ba're loma ga re tsamaea metseng ea rona. Dintja di teng mona.

Ra re re ile ra tsamaea, ra tsamaea ra ba ra tlhoma tente ea tha-pelo moriting oa thaba ea Senai; ra theosa ra phaila legoatlang la Judia ra ba ra kena ka khoro ea Jerusal'ema, ra tlhoma letlapa la segopotso teng ra khumama ra rappella bophelo joa rona. E, esita le Jordane ra kolobetsoa teng. Ea ba re utloa lentsoe lere gaeba leithlo la ga go le go tsoenya u le qhamutse u le latlhela koana.

Ra ipotsa gore naa temana e-na e bolelang, ra fumana gore ga u tsoala ngoana lefateng mona ke eena leithlo la gago le tsoane-tseng go tadima matata 'me le go pholose. Joale ge, leithlo la rona ke lena (bana ba rona) le a re bolla, le ikentse ntja e lomang pa-re metse, ga re je diitheogelang; ka goo a re joineng boponesa re nke dikoto re qhamutse leithlo lena le sa thusing letho. Re tla buretsa ntja ka koto, re tla fedisa ba re lomang, ka selemo sa 1950 re tlaibe re phela gentle goso ngoana ea ikentseng ntja e lomang batsaadi.

Hei! lona banna le basadi, a re emeng ka maoto re joine molao o batlang o fedisa dintia-metseng ea rona. Hei! lona le sa batlang go perekha theogelang ko maeneng le cheke che'eete. Le a re soabisa; re a rogakoa. Re marionesa joale.

## Bakgatla ba Krafela

(P. M. Disemelo)

Jaaka e le go tloga selemong sa 1944 go buwia ka "Ipeleng Bakgatla," le itsi itsoe gore go kgelotlo "Executive Committee" eo modula-setulo wa yona eleng Mr. Stephens Lengana, mothusi wa gagwe ke Mr. Jonathan Tau, Mr. P. M. Disemelo ke Advisor, Mr. Oriel Bogopane Speaker, Mr. Thomas Makga'e secretary, Motshudi S. Disemelo Assistant Secretary.

"Ipeleng" ee, ke e etloge-tsoeng ke kgosi ka 1939. Janong ge re tlhalosa fa gore selemong sa 1947, lekgotla le le tla kgetha bana ba maloko a lona go ba romela "high schools." Wena

## NA O SOKWA KE MALA KA MO FASE GA KHUBU?

Thusa mala a Gago a o a lobetseng a bolele bo 28 ft. ka moriana o o tshedisang mme o tshole.

Bontsi ja tiro ya tshugo ya dijo tsa gago e dirwa ka fasé ga khubu—ka mo maleng a gago a leng 28 feet ka bolele. Ka lobaka loo, ge o sokwa ke mala, leka se eng se se ka thusang tshilo ya mala sentle ka mpeng le ka koko ya fasé ga khubu.

So ka gongwe o ka se batlang ke "Carter's Little Liver Pills" tse di ka go fang thuso go mala a gago a bolele bo le 28 feet."

Nka philisi e le ngwe ya "Carter's Little Liver Pill" pele ga dijo le ko morago ga tsone. Di nke ka melao ya tsone. Di thusa go tsosa mehlodi e megolo e meraro ye e thusang tshilo ka mo mogodung le ka mo maleng—di thusa mala go sila se wena o se meditseng.

Ka lobaka loo, batho ba le bantsi ba hwetsa botshelo jo ba ikutlwang jone go simolla ka leto go phula ka tlhogo. Dira boammaruré gore o fumana tsone-tsone tsa "Carter's Little Liver Pills" khemeseng ya gago. Tefia ke 1s. 3d.

## SEEMO SA LEFATSHE

Go kopane pitso e kgolo - koa London. Ke pitso ca dichaba tse 51. Gare ga chaba tsena go banna ba tsuang China, India, Egipti le Liberia. Banna bana ba emetseng dichaba tse eseng tsa Makgoa-Morero oa pitso ke go aga kgotsa ea lefatshie.

mmadi wa Mokgatla tihalosetsa wa geno, o re: ge Modimo o ka ema le rona, lekgotla la "Ipeleng Bakgatla" le ikemise-ditse go romela bana thutong tse kgolo.

Ka go rialo ge, ka re dikgosi tsa me, busetsang matlho a pelo tsa lona kwa morago; go tlhoba Adam wa bogologolo le go busetsa Sechaba mekgweng le masigong a sona, ao le bonang gore a loketsi bophelo ba sechaba, mme seriti sa Mo-Afrika se tla buela mo go ena. Motheo go bolelwa kgosi, seriti go bolelwa foko la kgosi, mekgwa ke gore o eme godimo ga segaeno. Sechaba ge se setse se latlhile mekgwa le masigong a sona, le lefatshe la sona le ya fetoga le be ka mekgwa o sele, e seng oo le neng le le ka ona tlhagong ya lona. Lefatshe la getsho la South Africa. Ke tsena dinaga-Tanganika, Togoland, Cameroons le South-West Africa. Di ne di bu-soa ke mebuso e setseng e boletse godimo mona ka tlase ga leihlo la The League of Nations.

Mekgwa yothle ya lona ga e tlhole e le ya Afrika oo re neng re motseba, gobane Afrika oo re neng re motseba e ne e le lefatshe la kobo e tala.

Ka go rialo ge kare a re gopoleng go kona tluso mo Modimong ka e le yena Rra rona. Mantswa a Morena Jehova mo go Davida ge a re Ntata ke tla go agela ntlo ya thabolo. Modimo wa mo arabha ka gore, "Nyaa ntlo e tla aiva ke ngwana wa gago Solomon, ka gore wena o tsholote madj a le mantshi thata." Mmuso oa New Zealand o ille a Mmuso re tshwanetse so supa ka monoana a re Mmuso oa lona ga o na tshuanelo pong ya leithlo. Ga itye boreku ea go metsa naga ea South-West Africa.

## METSOALLE HLOKOMELANG

Adres ea Mabasotho

## ECONOMIC DRAPERS

313. Marshall Street, Deppetown, Johannesburg

TSEBANG: Ke nna Tailare ea banyali. Mose o rekiloeng, o mosoue kapa oa chenchi ke pondo kapa ho isa holimo.

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



**SUNLIGHT SOAP**

*"I always use SUNLIGHT - it's the finest soap in the world"*

*is much the best for every use in the home*

*MUCH BETTER THAN ORDINARY SOAP IN VALUE AND QUALITY...*

**Use guaranteed pure SUNLIGHT...**

**TO WASH THE CLOTHES**

*It saves time and labour makes clothes last longer.*

**TO WASH THE CHILDREN**

*It helps prevent sickness and helps keep your children strong and healthy.*

**FOR EASY COMFORTABLE SHAVING**

*Sunlight's rich lather will help make your razor last longer.*

**TO KEEP YOUR HOME CLEAN**

*Its extra soapy lather will keep every corner of your home clean, sweet-smelling and healthy.*

**SUNLIGHT LIQUID REWARD**

**TO WASH YOURSELF**

*It will help keep your skin soft, smooth, healthy.*

**SUNLIGHT**

**THE FINEST SOAP VALUE IN SOUTH AFRICA - THE ONLY SOAP WITH THE £1000 REWARD**

A LEVER PRODUCT - your guarantee of consistent QUALITY & EXCELLENCE

S-492

*You can be sure he uses***NUGGET****BOOT POLISH***Supreme for Quality*

BLACK, TAN, EXTRA TAN, DARK BROWN, TONEY RED, OX BLOOD, TRANSPARENT

AA 224

For Decent Entertainments Only

**SOLLY SIDZ HALL**

(Prop. S. L. Sidzumo)

115 New Location, Rustenburg

The Modern Hall for Modern People. Excellent Stage, Gallery, Cloak Rooms etc.

Official Opening Sat. 30th March 1946

As regards engagements please apply to:

MANAGER,

P.O. BOX 130, RUSTENBURG

165-16-2

## THE BANTU WORLD

SATURDAY, FEBRUARY 2, 1946

**"Impossible Demands"**

In moving his motion of no confidence in the Government in the House of Assembly last week, Dr. D. F. Malan, leader of the Nationalist Party, complained that "the Natives Representative Council and certain non-European organisations were making impossible demands on Europeans, demands which Europeans could never accept without accepting their own doom."

Dr. Malan suggested the segregation of the Non-Europeans "with a positive, constructive policy, to enable them to develop in their own spheres," as a solution of the so-called colour problem. But the policy suggested by Dr. Malan is not new. It is over three hundred years old. In the turbulent days of old, when the African wanted to develop along his lines, Dr. Phillip advocated the creation of Native States. But this plan, which would have gone a long way to prevent the intermingling of the races, was strongly opposed by Europeans who wanted the African's labour, and who thought such a scheme would be detrimental to the interests of the White race.

Thus the real segregation, which has enabled the Africans "to develop in their own sphere" was rejected by White South Africa.

In the meantime Africans were deprived of their land and herded into reserves which could not maintain them, and they were, as the result, forced to come into the white man's life on the farms and in the towns, and that was what the white man wanted. He wanted, as he said then, to "teach the Kafir the dignity of labour." Little did he dream that that teaching would awaken the African from the slumber of ages, would set in motion forces which would change his life and make him aspire for the better things of life.

The White man, whether he realises it or not, has uprooted the African from the anchor of his ancient life; he has called him out of Africa's darkness and set him on the road to civilisation. It is not fair at this stage, therefore, to tell him to go back to his old lines of development, when he has no country in which such development might take place without the White man's interference.

In Europeanised Africa, the African, whether he likes it or not, cannot revert to his old ways of life; he must adapt himself to the conditions of civilised life; otherwise he will perish in the struggle for existence, and perhaps that is what the segregationists want.

Dr. Malan has accused the Non-Europeans of making impossible demands on Europeans. What actually he means by this, it is difficult to say. But what we know is that Non-Europeans are making no demands other than those which every sensible human being is making, namely to decide one's destiny, to participate in the government of one's country and to sell one's labour to the highest bidder in the Labour Market. These are human demands and are not impossible and their acceptance by Europeans will not in any way jeopardise their position. On the contrary they will create an atmosphere of friendliness between the races.

Dr. Malan is perhaps right when he says "relations between Europeans and Non-Europeans are worsening daily"; but he is definitely wrong when he attributes this state of affairs to the Government's failure to enforce the policy of segregation. The people who are responsible for this are the politicians, men who go about the country sowing the seeds of race and colour antagonisms.

**Disability Grants Bill Before Parliament**

The Disability Grants Bill, one of the "social security" Bills introduced in the House of Assembly last year by the Minister of Welfare and Demobilisation, has been reintroduced this year.

It provides grants for any person suffering from a permanent physical or mental disability rendering him incapable of earning a living.

The amount to be paid will be "such as the Secretary for Social Welfare deems reasonable and sufficient for the applicant's maintenance, having regard to all the relevant circumstances affecting him," but will not exceed the rate of £60 a year for a European, or £30 for a coloured person or Indian.

For an African the grant will not exceed £12, £9, or £6 a year, according to whether he lives in a city, town or rural area.

**PROVISION FOR ALLOWANCES**

A European may be granted an allowance sufficient to bring his total income, including income from other sources, to a figure not exceeding £90 a year. Thus, if a European applicant has a private income or earnings of £60 a year, he will be eligible for a disability grant not exceeding £30.

A person without any means whatever will be entitled to a maximum grant of £60 a year.

A disabled European may, in addition, be paid a grant of £12 10s. a year for each child under the age of 16 who is dependent on him for support.

The total income of a coloured or Indian beneficiary, including grant, may not exceed £48 a year, and that of an African beneficiary may not exceed £18, £13 10s. or £9, according to whether the African lives in a city, town or rural area.—SAPA.

General J. C. G. Kemp (Nat. Wolmaransstad) said that nothing whatever had been done to prevent the crime wave. The police should be armed and instructed to shoot and aim to hit if captives attempted to escape. The people should be armed, as the crime wave would soon spread to the plateau. There should be a nine o'clock curfew for Africans.

**In Parliament**

In the course of his speech in House of Assembly, supporting the motion of no confidence in the Government Dr. D. F. Malan, leader of opposition, inter alia stated:

An unprecedented flood of crime was sweeping the country. The Government had not only failed to remove the real causes of the crime wave, but had also helped the present situation to develop. There was an uncontrolled stream of natives into urban areas.

**The colour problem, which had to be solved now or never, had been aggravated by the war and the growth of Communism.**

There were two ways to combat Communism—social security for the poor; and separation, with a positive, constructive policy, to enable the non-European to develop in his own sphere.

The Prime Minister had tried to bring this policy into discredit, and the effect on the non-European had been to influence him against it. Relations between Europeans and non-Europeans were worsening daily.

It is the habit of all those who think in terms of the past to be shocked by new developments. It is not surprising therefore that Dr. Malan, whose knowledge of Africans is fifty years behind the times, should be astonished by the existence of trade unions among "Natives." "For the first time in South Africa," he says, "Native trade unions are being formed and strikes among Non-Europeans are being organised. No doubt, Dr. Malan will be surprised to learn that trade union movement among Africans started a quarter of a century ago. The rising tide of this movement cannot be stemmed by the adoption of King Canute's methods. It has come to stay, and this fact should be recognised by our European fellow countrymen.

The Native Representative Council was to-day little more than a Communist body making impossible demands on Europeans. For the first time in South Africa Native trade unions were being formed and strikes were being organised among non-Europeans.

**"IMPOSSIBLE DEMANDS"**

In the Cape the African People's Organisation had gone over completely to the Communists, and so had the non-European Teachers' Organisation. Demands were being made on Europeans which they could never accept without accepting their own doom.

There was bitter resentment among Europeans in the Cape against public transport conditions.

**In the universities of Cape Town and the Witwatersrand large numbers of non-Europeans were steadily infiltrating and were now represented on the Students' Representative Councils.**

All this had caused an internal struggle among students which had resulted in the breaking off of relations between certain universities in the field of sport.

Municipalities were fighting shy of housing schemes for non-Europeans within their municipal boundaries because, owing to the trend of the Government's policy, they feared eventual displacement by the non-Europeans.

**CONSULT:**

**Sitha Investment and Trust Co. (Pty.) Ltd.**

**FOR:**

- \* Loans on fixed properties.
- \* Buildings and alterations.
- \* Shares and sound investments.
- \* Insurance.
- \* Building plans.
- \* Advice on company formation.
- \* Properties for sale etc.
- \* Advice on winding-up of estates.
- \* Purchase of building material.

**WE ARE AGENTS FOR:**

1. Amca Services (Pty) Ltd.
2. African Funeral Undertakers (1945) Ltd.
3. Bantu Buying Union Ltd.
4. NewAfrica Trading Co. Ltd. (In course of formation)
5. Dominion Insurance Co.

**FOR PARTICULARS:**

Write, Phone or call Manager, Sitha Investment & Trust Co. (Pty) Ltd., 33a, West Street, JOHANNESBURG. PHONES: 33-0618, 34-2688. P.O. BOX 6429.

**Sitha Investment and Trust Co. (Pty.) Ltd.**

**PROPERTIES FOR SALE****EVATON.**

A vacant stand situated in Bates Road, commanding condition, Purchase Price £275.

A Vacant Stand situated in Adams Road £200.

**SOPHIATOWN.**

Two Vacant Stands in Tucker Street, near corner. Offers invited. A Corner Stand, with shops and rooms excellent condition. Offers invited. Immediate sale.

Lot 209 Best Street, 7 rooms rental £7 p.m. £900.

**ALEXANDRA TOWNSHIP.**

8th Avenue, Vacant Stand with business rights £950.

16th Avenue, a vacant stand in good condition £500.

6th Avenue, 8 rooms burnt bricks, ceiling and Verandah, £1350.

17th Avenue 5 rooms, raw bricks £875.

**WALHAMANSTHAL (DISTRICT PRETORIA).**

Lots 1301 and 1302, beautiful arable grounds, the lot £380.

A holding of 3 morgen in good condition £150.

**KAMEELBOOM (DISTRICT RUSTENBURG).**

Holding No. 61 of beautiful arable ground, 10 morgen in extent, £175.

**RIVERSIDE (PRETORIA).**

A property of 7 rooms well built, and in good condition £850.

**CLEREMONT TOWNSHIP (DURBAN).**

We have several vacant stands, on easy terms to suit your living requirements.

For full particulars, Phone write or call,

**Manager,**

Sitha Investment & Trust Co. (Pty) Ltd.,

33a, West Street,

JOHANNESBURG.

PHONES: 33-0618, 34-2688.

P.O. BOX 6429

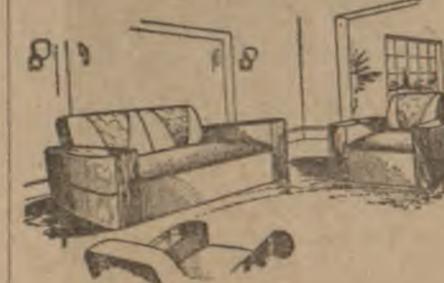
**Africans to Build Own Homes?**

The Non-European Affairs Committee of Johannesburg City Council has decided, subject to the approval of the Council, to set aside immediately 100 plots near Orlando on which Africans may build homes for themselves.

Mr. L. Berman, vice-chairman of the committee, said that the plan had the support of the Council's Special Housing Committee and that it was intended to help the Africans to secure the necessary materials. They would erect their own homes according to plans approved by the City Engineer's Department.

The plan is supported by other Councillors because of the urgency of providing Africans with adequate housing. Orlando is overcrowded and more than 6,000 Africans have applied for permission to occupy new houses as they are built.

\* AFRICANS ! \* AFRICANS !

**FURNITURE ON EASY TERMS**

BEDROOM SUITES .....

DINING ROOM SCHEMES .....

WARDROBES .....

TABLES .....

CHAIRS .....

BEDS complete with mattress

Single £6. 9. 6 .....

Threequarter £7. 11. 1 .....

Double £9. 1. 8 .....



15s. weekly

10s. weekly

5s. weekly

2s. fd. weekly

1s. weekly

5s. weekly

5s. weekly

5s. weekly

We have all kinds of furniture on display at special terms for Africans. If you pay off quickly you get a big discount.

Beautiful Walnut Diningroom Schemes.

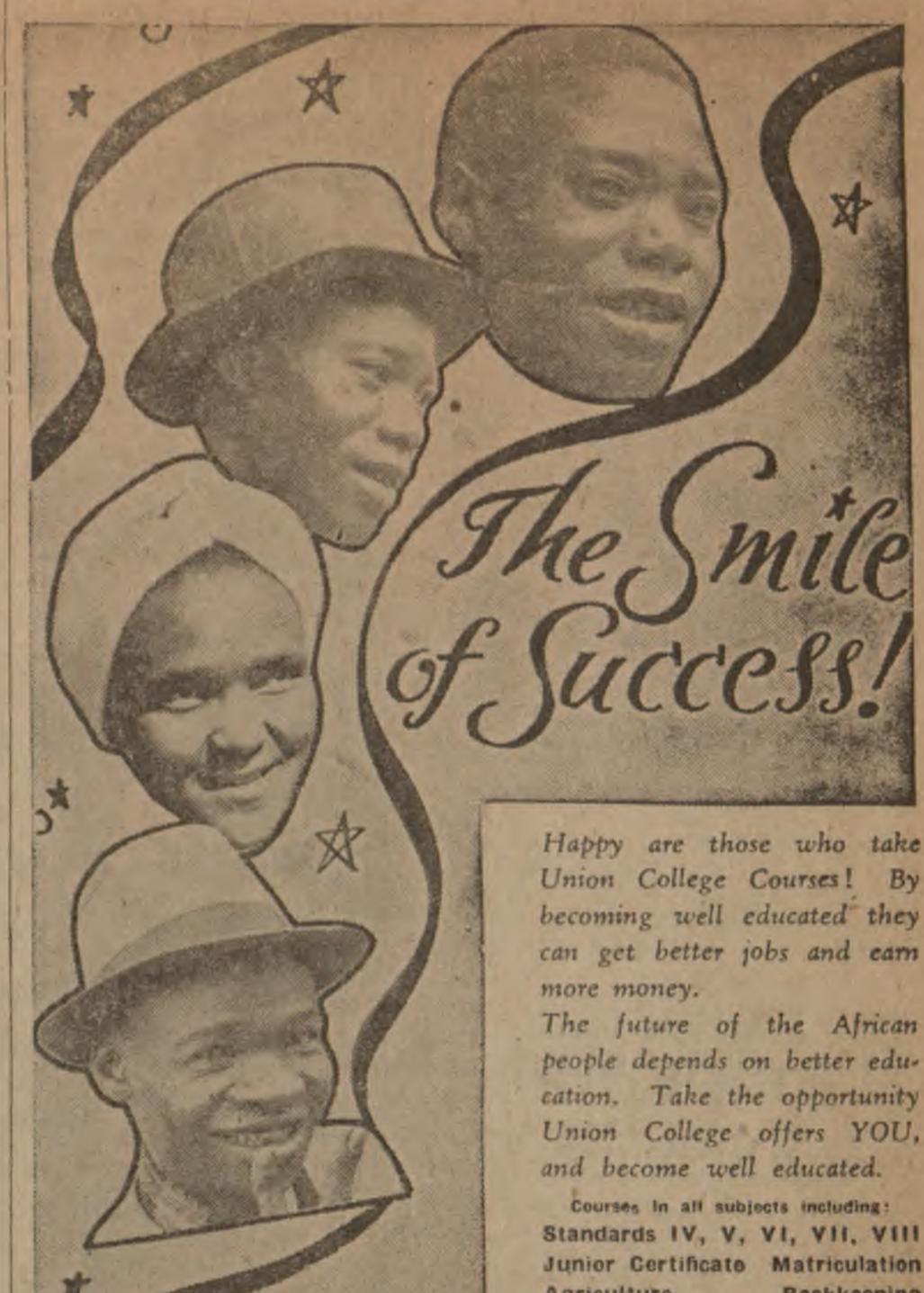
Kitchen schemes painted all colours.

Come now to Hudson Sales Corporation

Upstairs 44 Prichard St. and Depot in the Basement at

138 MAIN ST. JOHANNESBURG.

OPEN ALL DAY SATURDAY.

**AGENTS WANTED**

Happy are those who take Union College Courses! By becoming well educated they can get better jobs and earn more money.

The future of the African people depends on better education. Take the opportunity Union College offers YOU, and become well educated.

Courses in all subjects including:  
Standards IV, V, VI, VII, VIII  
Junior Certificate Matriculation  
Agriculture Bookkeeping  
Needlecraft & Dressmaking (for women)

post this coupon for free information!

BW 5  
To the Secretary, Union College, Dept. P.O. Box 3541, Johannesburg

Please tell me about your Home Study Courses. The Course I want is:

Course .....

Name .....

Address .....

The standard I have passed is ..... My age is ..... years

Please write clearly in CAPITAL LETTERS

**UNION COLLEGE**

## LAPHA NALAPHAYA

## KODWA SENGATHI YINDLULA

Noma iminyaka ingafani njena, kodwa okwanonyaka kungo-kunye—yindlula engathandabuzi kuzo zonke izigigaba nendala e-seyake yabakhona. EThekwini, ebusheni benyanga nonyaka lo, kuhphale umuntu othize owaphelela emnyango wesitolo emuva kokuba eselandulewe ukuthi impuphu kayikho. Uma esexilongwa onSundu lona, kutholokala ukuthi mhla ebhabhalalayo kwase ku-wusuku iweithathu engazange athi neam.

Lokhuke kuyethusa kakhulu kulapha umasiza engekho ngoba izulu alivumi nokuna indlala ibhokile. Nomnumzane usehle adlele makhoneni abantwana bengaboni, ngoba se-kunqabe ngisho inkafu nkafu iena yesinkwa.

## Usuku, Lokuthandaza

Nalapha eNtilasifani ukomisa kungasadle nkobe zamantu, uHu-lumende uze wakhipha izwi, ngoba sokusweleka namanzi okunatha odwa lana, ukuba kumiswe ilanga lokukhala kuMvelinqaqi ukuze afeze. Kuwo lawomala-nga, lungakafiki nalolo suku olu-qoshiwe, layithela, eyona mvula ebonakele.

Kuzwakala ukuthi uma sekugashela, kubonakala ukuthi njalo emuva kweminyaka eyishumi nantathu izulu liyo misa. Kweneka ngo 1893, nango 1906, futhi ngo 1919 futhi ngo 1932 nakukhe manje ngo 1945 ezephela. Aba-timi mabaqaphe ngo 1958.



**Lovely WHITE clothes  
—don't let them get  
YELLOW**

Washing alone won't make white things white. But a last rinse in blue water, made with Reckitt's Blue, will make them white as snow. And it will cost you only a penny or so a month!



**Amadoda Aqinile  
Ayakwazi ukuzimela**



Zilungiselele ukwenza noma yimpi umsebenzi olukuni wendoda.

Amandhla nempilo okwenza upile impilo ezwakalayo.

Aama Dr. Williams' Pink Pills enza utole amandhla obudoda. Enza igazi ligobhoze emzimbeni, libe lhle, liqine nawe wakeke uqina ubo nombandhla.

**DR. WILLIAMS'  
PINK PILLS**

Zikwakela ubuhle nempilo.

## Isimemo Esibukhali

THE AFRICAN INDUSTRIAL  
CENTRAL SOCIETY

## V. L. D. Mallie

Makhosi, Bafundisi, Baholi, Matshisa, Zinyanga, Mphakathi wonke woza sakhe iAfrica. Injongo Yomhlangano:—

1. Ukuhlanganisa isikhwama sokuthenga izwe.
2. Nesikhwama sokuqala imisebenzi.
3. Nesikhwama sokuvikela izindawo ezidliwayo namathizintsi abantu.
4. Nesikhwama sokondla izi-ntandane zabaNsundu.
5. Nokuceb'sana noHulumeni ngezindlela zonke eziqondene na-baNsundu.
6. Nokuveza imiqondo emihle yokuhola intsha.

Nkulunkutu wezwe lakithi i-Africa vezza umoya wokuzwana eAfrica chitha izitha zethu, vezza imfihlakalo Nkosi ezizukulwaneni eziyinkulungwane zethu, ukuze abaNsundu basho bathi ungamanda; njengoba waveza lomoya koma Israel nakwezinye izizwe.

Sohlangana mhlaka 9 February, 1946 eSt. Paul Greyville, ngo 2 ntambama. Injabulo ngo 7 p.m. J. J. Msomi, uSihlalo; W. S. Sibya, Iphini likaSihlalo.

—DURBAN.

Ukuzenza Akufani  
Nokwenziwa

## MHLELI,

Intu yokuhala ngiyabonga baba Mhleli ngokuvuma nokusimema kwakho. Ngizoke ngiphakale isizwe uZulu wonke izindaba zomblaba noma ngingazi lutho olukhona kodwa kuhona engikubonayo.

Ngiyabona oTsotsi baqeda abantu lokhoke mina okufike kungihi-phe, engThike mina lokho kufike kungihiuphe kakhulu enhlikuyi-wei yami. Ngingaze ngibuze ukuthi kanti izwe alisenamakhosi na?

Intu engiyibongayo kuwe Mhleli yikuba uyangifundisa ukubona nokuqonda ulwimi iwakwaSenza-nakhona kuzo lezi ndaba oziphakela wonke olambileyo, elambela czombuso. Thina bantu sizibulala ngokwethu ngobugebengu nangobusela osebuvimbezele phakathi kwethu. Ilizwi lesiZulu (isisho) lithi: "Ukuzenza akufani nokwenziwa" ngomunye umuntu. Sizibulala thina ngokubulala abantu beNkosi kodwa bebe bengenacala kithi.

Ngiyabonga baba wami. Lezindata nginesikhathi ngizifunda. Mina kimi ungubaba ngempela angazike kwabanye.

Mnz. Petrus Magama, Potchefstroom.

## Yilaph' okutshwa khona na?

Isimanga ukuthi kanti uNtu ye-na wadalwa ngaliphi na ibumba. Izikhalo kazipeli ngoba nesihambi nomalupa saluphi ubhlobo nomubala, nomu esawela amanzu sifike siqonywe kwaNtu. Ziphi na izintombi azisekho sekuyimfanekiso sezidala amaIndiya nazo zonke izinkunkuma. Makusetshenzwe kuthiwe nqi ngemizamo yokunqanda lesi sifo.

## SCHOOL BOOKS

ISITOLO SAKWA SHUTER AND SHOOTER sezincwadi nokokuluba-eMaritzburg sipele njalo e-zona newadi ezitandwa abantu.

Uyakwazi ukuloba izincwadi ezizwakalayo? Izincwadi ekuthiwa yi ROUTLEDGE'S COMPLETE LETTER WRITER, ebiza 4/3 ngeposi, ingakulekelo!

**SHUTER & SHOOTER**  
Booksellers and Stationers,  
PIETERMARITZBURG.

## Osefake Indandatho

Kubo bonke abantu abangaziyo ngenze isimanga kodwa akusiso ngoba ngenze into yendabuko. Ngifake indandatho kuMiss Mabel W. Mbhelle wasKapa kulonyaka bakude noma abaseduze neziophelile. Kodwa ngiyazi ukuthi hlobi.

ukuthi ngoshada nini, ngithi a-ngikaboni ofanele umusi kababa-nakhoke namhlanje. Ngizama ukuvusa indlu yakwethu.

J. W. B. Msimang, Alexandra Township.



**UMA ESESE  
USUKE  
EPHILILE**

Izinkulungwane eziningi kuwo wonke umhlabi jikelele onina babantwana bagcina abantwana babo beso bephilile ngokubanika iPhillips' Milk of Magnesia. Ithonsana njena likhipha umoya nezinhlungu lipheze nokukhala lilihanze kahle ngaphakathi.

QAPHELA ABASILINGISAYO. Cela iPhillips' Milk of Magnesia esebhodleleni elihulizla ufune loluphwa "Chas. H. Phillips" ohlangothini.

EMINYE IMISEBENZI EMIKHULU

Uma iPhillips' Milk of Magnesia ixutshwe nobisi lwenkomo ilwenza lubemteti lungabi munu futhi.

Uma iPhillips' ihikihla ezinsinini zomtwana iqeda ubuhlungwana nokulumu ngesikhathi kuqhuma abathakathi.

iPhillips' ngokumangalisayi ipholisa umzimba wornwana ilungise isikhu-mba esigagadekayo.



**PHILLIPS' Milk of MAGNESIA**

**LAHLA IZINTI LEZO  
OHAMBA NGAZO**



Izinhlungu zako ziya kuncipha masinyane emuva kokuba uqalise ukusebenzisa I JONES' RHEUMATICURO. Lomuthi wodumo uyakunci-bilisika ityefu Esegazini, Emisipheni nase Malungwini. Koba lula ukuhamba uqondile. Ukubosha zizifo Zokuqa-qamba kwamathambo, Kwezinyawo, Kwenyonga, Nesinque kokhululwa, uze ubuye ubi yindoda noma umfazi okhulule-kileyo futhi.

Uma njalo uloko uthatha ithamu le Jones' Rheumaticuro uze ngokwenza njalo uvikele ukuqoqelana ndawonye kwe Uric Acid, aumelwe kukwesaba lezizifo zibuhlungu kangaka.

I JONES' RHEUMATICURO seyine minyaka engapehu ku go ithengiswa lapha e South Africa. Iya-ziva ngokuthi yi wona wona muthi uphamilli. Abantu ababekade belele iziveki ezi-niingi, bengenako nokunyathela pansi, bavnikile base-



benza emuva kwensuku ezintantu beqalile ukusebenzisa I JONES' RHEUMATICURO. Noma yimupi udokotela noma Umkemisi unokukutyela ukuti ulungile. Bayezwa futhi bayazi umsebenzi wavo olungileyo

Bhaka epakethini umfazisizwana zomwanda zambahi aqezintu.

**Jones' RHEUMATICURO**

I JONES' RHEUMATICURO ithengiswa kuzo zonke indawo nge 3/6 igabha, noma ngqo ku P.O. BOX 938, CAPE TOWN, uthumele imali.

ZJ37-2

## THE BANTU WORLD

NGOMQQIBELO, FEB. 2, 1946

## Ukunaba KweBhunga

Imfuneko yokunabisa ulaulo lweBhunga kumNeno Nciba sekunga maxesha ngamaxesha siyishumayela kulo mhlathi. Kodwa asikhe si-fumane ngxoxo zixhasayo okanye zikhabayao malunga nalo mcimbi apha ephepheni ngaphandle kweli-zwi elinkenteza entlango lenyange uMn. James Ntshona ongadiniwayo ukwalatha inyhweba ethi iz e no-laulo lweBhunga lasemakhaya, osazixhamlayo namahala nje ukuma ukuba ilali ezingonge iBhafolo zigobhoke eBhungeni. Enneni uNkomo lo utsho ngakhona ukuthi ezo lali zaseBhafolo zisenga isaqhaga semazi ikho eyehlisayo ngokumela ngaphandle kweBhunga. Zikwakho nezinye ilali ezifana nezo zaseBhafolo ezisamele kude kwicham lokuziphathela imicimbi yasekhaya.

Akukho budenge budlula ukuthetha ukupathelwa okwakho o-bunokuziphathela wena siqu. Bazi-kethetho oko ke abasamele kude neBhunga benazo limfanelo zoku-ba baliseke. Iimali zeerhafu zabo baxolele ukuba zisetyenziswe ekungazini kwabo nangaphandle kwe-zimvo zabo, kanti xa be-beneBhunga konke emakwe-nziwe ngezo mali zabo bekuya kuphunyeza ngabo izemisebenzi eyenziwayo ngazo ivulele kwa bona iindawo zpkuxelengela iintsa-pho zabo. Loo nto ke ithe-the ukuthi imali zabo zerhafu zi-buyela kwa kubo ngeendlela ezi-kethwe kwa ngabo. Yeyona ndlela ke leyo eyimfanelo yavo wonke umntu ongumrhafi. Kaloku isiko lolaulo esiphantsi kwalo limile lona, nokuba siya qhatwa maxa wambili, akukho rhafliso ngaphandle kokumelwa.

Amabhunga edolophu asathimbile nento yokuba sibe nabamelibethu kuwo phofu engayekanga ukubiza iirhafu kuthi. Ukuba besiqunda ke ngesisithi ma wazise iirhafu ezo zethu sizibonele into emasiyene ngazo. Yiyona nto yenziwe ngabantu abaphantsi kolaulo lwama-Bhunga ke leyo kwaye kungeko bulumko budlule obo. Ide igqibele ukulunga loo nto kubantu abahleli intlalo yasemaphandleni, abanokuzenyulela iBhunga kuphela, kuba kulo bathumela abameli bakubo kanye; kanti xa iirhafu zabo bezi-lauwa ngamabhunga edolophu be-bevyi kunya-zeleka ukuba bamele ngabeLungu kluoo mabhuriga ngaba bayo vunyelwa ukuba ibe nabamel. Kaloku iintlanga ezi-mhlopho zithi azinakwayamana ziphendulane ubuso ngobuso nathi bamnyama.

Kude kwalunga ke kwasekwa i-Bhunga nje kuba nathi besingakathale kuba phakathi kwabantu a-basicikisayo, koko besiya kunyanzeleka, xa bebevuma, ukumelwa ngabamHlophe ngenjongo kuphe-la zokulondoza okulunge kuthi. Ngethamsanqa ke akukho mfu-neko yokumelwa ngabamHlophe emaBhunga kuba sivumelekile ukuthumela kwa abakuthi. Ukwenejenie ngeba sizama ukubonisa ukulunga kweBhunga nemfuneko ypkulunabis ualuo lwalo. Enyanisweni ngeba bekungasekho mfune-ko yakulithethelala iBhunga kuba imisebenzi yalo kwiindawo ezalamkelayo, ilithethelala ngokwane-leyo. Selenze umahluko omkhulu kyimo yomhlaba nemfundu kwi-indawo ezalamkela kuqala.

Ukunika umzekelo, elaPhesheya kweNeiba, apha laqala khona i-Bhunga, litsala phambili kwezelimo nemfuyo. Ewe, siyazi ukuba umhlaba ophilileyo welo ukuvumele oko, kodwa kude kwangaphezelu langenayo nje iBhunga. Kwezem-fundo isimini sifunyanwa kwa-Gcaleka sezhichibala ezifundis-wyo ngenxa yeemali ezikhutshwa liBhunga ukufundisa usapho. Lin-gekabikho iBhunga apha belisem-va elo zwe ngakwicala lemfundu, kodwa ngek' utsho namhla nje kuba oonyana neentombi zakbona ziphumelele amabanga emfundweni. Lilonke sithi ma lande iBhunga kumNeno Nciba liguke zonke i-ndawo zasemaphandleni. Aliku-ndisa lona ngokwalo koko lakwanda-niswagabntu abaya kuzimeme-la lona bona ngokwabo. Linkokeli zendawo ezsengaphandle kwe-Bhunga ma zincede zikhokelelele abantu kwinto eyimfanelo yabo.

## GXADA EPOTYISTROM

(NguM. W. Somtunzi)

Ukunaba kwenyama kuyenze iKresimesi nonyaka nje ayabimyo-li nciam. Ndase ndizithuthuzela ngelithi noko ndakuyifumana - kw-Grand Session ePotyistrom. Okunene luftkile usuku lokunduluka ngo-wama28 kuDecember.

Zonke iziphaluka zaseRhautini zihlanganisene eLanglaagte. Umbombela unduluke apho ngo1.30 p.m. emini waya kuma eFlorida. Thi na sikhwele eKrugersdorp noMu. L. W. Dumse wakwaMboma nabanye belo cala.

Akufika uloliwe ndinge ndinga-Sitishini salo mzi ekuzeni kokusa. mlandela umfundisi ukuya kwa-Second Class ndajikwa yimikhwa-za yoogxa bam be'Crown of Spes-bona' apho ndaqala khona ubuTem-pile. Igale apho ukuyola indlela, kuba ndifikele kubantu abanobu-bele oodade Gladys Mazwi, Guduza, Matioporo. Tlotloe njalo njalo. Lo ngokugqibela siyokufika ndingas-mthandi nciam kuba wasuka watya wasigqiba isonka sam esibuPhudi-narha.

Mna ndazenza into ehleka futhi kula makhosikazi e'Spesbona' ku-ba ndaphatla ukuba alayishile kwicala leziqhamo, zaye zazivu-thwe zayeka. Saphazanyiswa ngu-Mzal. A. Tshipi ngeminwe emide e-zifrathini zethu engacelanga noku-cela. Yakuphela ngophanyazo loo nxhowana yethu saqala ukubona ukuba sivimbi abanini abebheleli kunye nathi, ngakumbi omnye u-mfo owayengasekhohlo kwam o-wacaca mva ukuba kanti ubenge-nalo nkohkho lesanka. Waselephi-la zipamente ezimbini endamnika zona.

Sale ukuba siyishiye iRandfon-tein sabona int' emyama yelifu le-mvula sacinga ukuba sobehle sithi gqobho-gqi ngaphaya kwalo. Siye singena kukhukho olwambathisise ithafa lonke ngocantsi olumHlo-phe, ingamatye esichotho. Ufike wema isizungu eBank uloliwe.

## IIMVUSELELO KULOLIWE

Lo gama ibihamba itreyini aziy-ka iimvuselelo zemiqodi ehla inyuka kuloliwe apha, kuphunye kwenye itroko kuiyiwe kwenyi. Nam khe ndalandela ndabuya ndarhoa ngenxa yokungathemblo lo meangatcho uwelela kwelinje ika-reji, phofu wona amanenekazi a-wele kuwo engenalo novalo.

Omphyo umqodi wemvuselelo ububhexeshwa yinto kaNgculu. Be-kungeli xesha lokutshona kwe-langa ke ngoku. OkaNgcalu ubese-mlula efuna u'Jona' obangele bonke obu bubi bale ndlela. Kaloku besisandulukuphoswa ngumba-ne otsho sangqubana ngeentloko. I-biseyiqabukile imvula ngeli xesa, ss kufumane kwafa phants' apha, ingumntu nje.

Sikhe sazikathaza ngokubuza kubaqhubi bololiwe isizathu sokulibla kangaka. Basixelete ukuba akukho nto siyibona apha, ngapha-bili yoniwe goitha indlela kaloli-we zizikhukula zemvula kwaye ku-nagacaci ukuba iya kuluung kakuhle de kube ngengomso.

Saxeletwa ukuba inqwelo yotsala iyokuma kwisitishi esingapham-bilana apha abantu bofunqulwa khona ukudluliselwa ePotyistrom. Sinduluke apha ebusuku bakwa-bhadakazi.

Ndikhe ndofuna ukuba nosizi ngamakhosikazi ekwabonakala u-kuba azimpatha ngohambo; kodwa ndabuye ndalulahla olo sizi ndaku-phula ukuba ayimipha echutwy-yalahliwa ngakwicala lempifikho. Ndazimisela ukuba yindlanga yale mpi yaseSpesbona. Ndamana ndizi-cengela ngokukhanyisa nge-Torch yam kuba zasingavuthi izi-bane zalo mbombela.

## KWESENOMHLWA ISIPORO

Saya kufika eVelvedina ngezithuba zo 1 a.m. saphantshewa kwe-snomhlwa isiporo. Ngelikaniside sabona umtyino wezibane ngasen-thonalanga, wathi umntu zilhansi zikaMaspara, abanye zitaxi. Salotywa apha sigxavuza eludakeni kwisitishi sasezfifama esimnyama tsu.

Ukusuka apha sikhwele kwil-qwelo zamasoja, int' ezbanda zithi yiza mhlola. Aya banda la magogo! Siyokufika ePotyistrom se zidi-nisholo impundu yingqeleyezitu-lo zezo nqwelo. Ziyokusothula e-

If baby is always crying,  
and won't sleephe needs Ashton & Parsons'  
Powders at bedtime

BABIES are

often very un-happy during  
the first two or  
three years of  
their lives.Stomach pains,  
wind, and teeth-ing troublescause them great  
discomfort, so that they  
can't eat or sleep pro-perly, and are always  
crying. This makes  
them thin and fretful,  
and they can't possibly  
grow fat and strong.  
But there is no need for

your baby to suffer from these childish ailments. Just give him Ashton & Parsons' Powders every day —half-a-one if he is under six months and you will find that he will sleep right through the night, and eat and play happily all day. And Ashton & Parsons' Powders are very cheap to buy—just ask your chemist or store.

ASHTON & PARSONS'  
INFANTS' POWDERS

Guaranteed Harmless

Proprietors: Phosferine (Ashton &amp; Parsons) Ltd., Watford, England.

AP/N 2

THRIFT HITS  
of the WeekFREE  
PACKING

FREE

FREE  
RAILAGE

F.S.F. 36 "The City"

Suite Dining Chairs beau-tifully finished comprising  
6 small and 2 arm chairs  
can be yours for

20/-

MONTHLY

Write for FREE illustrated Catalogue  
and price list.THE FREE STATE FURNISHERS LTD.  
Bloemfontein

## AYIMNANDI

## NGAKO

\*

Abantwana nabadala bonke bayo yithanda incasa yechocolate ye-BROOKLAX. Iphilisa ngosuku olunye—ngokuholileyo ingalumi-BROOKLAX iha iye kanye ezingcanjini zenkathazo—emathunji-ni apha kudla ngokubakho ukuphina.

BROOKLAX CHOCOLATE  
LAXATIVE

Amaxabiso 9d. ne 2/- ibhok'si nganye.

BW 2/2

## EZIBELENI KUKOMANI

(NgoNtanomhle)

Udlule unyaka omdala ka1945 wangena unyaka omtsha ka1946 nathi sisaphila apha phantsi kwale ntaba kaLukhanji. Simele ke ngoko ukwenza amazwi ombulelo nje ngomqondiso wangaphandle ovalatha umbulelo owandeleyo wangaphakathi saye singa umzi ungambona de aphele u1946. Siya mbonga uSombawo ngokuphelelo yo saye sivuyisana. nabo bonke abathe bamfumana lo nyaka.

Sibe neziganeko ezininf eziyo-kambe le nto ingumolokazana yilisa le nyama. Kubekho itheko lomfo kaNqini obezimanya no-Nkosz. Genu waseTinarha ngomhla wokugala kulo nyaka. Thina siqoshelise amanqina ngomtyabulo womamkelo obuphaya eSt-Andrew phantsi koMlu A.E. Kuse-Eli theko liphethelwe nguMn-Pahlane, lighutylewa phaya e-School-room, ekubeni iimini ezi bekuyathelwa enkundleni eth khebevu kamnandi uMahala kuba

NEW COLOURS  
MEAN

NEW CLOTHES

HANDIE  
fast colour DYES

Sure my husband thinks I'm good. He marvels at how much money I save. I do not discard our faded and drab looking clothes—Buy a packer of double strength Handie Dye which restores their original colours and finish. With Handie Dyes it's easy. Guaranteed fast colours for Silks, Woollens, Cottons and other fabrics.

Obtainable from all chemists and departmental stores.

Trade Enquiries: Hill &amp; Murray (Pty) Ltd., P.O. Box 3070, Johannesburg.

Let the Post Office  
Take Care of Your Money

The Post Office Savings Bank is a place where you can keep your money safely. It cannot be stolen or lost for there it is watched over by the Government... When you put your money in the Post Office Savings Bank it increases in value like a herd of cattle, yet whenever you want it there it is ready for you and you can take it whenever you please... Go to your nearest Post Office to-day and

Use the Savings Bank  
the Government has  
made ready for youLION  
BLOOD  
TONIC  
No.12

**ISIQINISEKO ESIYINYANI NO. 2.**  
UJohnson weyingumfana ominya ka ilij 19. Zonke intombi esiekweni za-zidla ngokumhleka. Xa kwakukho imidudo okanye iimbutho, waasoloko eziyfumana eyedwa. Wayebhityile, ebuthathaka, enamaqhakuva ebunswi engenqanqubela phambili emsebenzini wakhe. Ekugibeleni, uvise wamfumanele **LION BLOOD TONIC** yodumo wathi emva kokuthatha eli yeza waziva kwaye ekhangaleka evindoda eyahlukileyo. Nambla nie uthandwa nguwonke-wonke, ufele lakahle lukre-krele baye ubunzima bakhe bongezeka nge26 lbs. ngethuba leenyanga ezintathu, waye eyazi le-nto ukuba ixhomekeke kwilION BLOOD TONIC.

Ixabiso 3/6 imboldela. Ngeposi 4/6. UKONELISEKA KUQINISEKILE O-

KANYE IMALI YOBHYIWA.

Thumela 4/6 Postal Order okanye izitambo ufumane imboldela nambla nje.

BORDER CHEMICAL CORPORATION, Box 295, EAST LONDON.

## KwaLanga eKapa

(Ngowakhona)

ISinodi ebibene apha ibe nomdla kakulu. Abathunyu beendawo ngeendawo bebesamke-lwa kwaCyprian Onchwele. Esihlalweni ibiyengqonyela yasekhaya apha, uFather Bull encediswa lisekeila lakhe, uFather Savage othe entethewi yakhe unthemba lokuba kwindibano ezayo kuba se ikho iBishop eNtsundu.

NeBishop yaseMthatha yenze intetho ezmimandi zethemba. Igosa, uMn. W. Mhlom wenze umbulelo Kuwe nentetho ephakamileyo ka-Mn. Denalane, igosa lakwa-Cyprian eGoli.

Ebebekho kwiindwendwe ngu-Mfu. Jingiso waseMthwaku no Canon A. Mhletya kwakunye nabamHlophe.

Kwiindwendwe siphala ama-Khosz. N. Mbilini, J. Mbilini, D. Skefile. Kukho nabefundisi aba-khoya phakathi komzi lo. NoGasa Kula naye unolwakhe undwe-ndwe umonganami wabo weSA-Mission.

IFUNE UKUPATHANA  
KAKUBI

Impi yaseBhafolo neyaseXesi yafuna ukupathana kakubi. Loo nto ke intsha apha kuba thina ezo no sazigqibela kwandabenapho kwakukho amadabi eelali. Zanga iziphatha manda zingayijonga le ndawo, abantu bangawuphathi kakubi umzi wabo.

Utishala Msengi kunye nosapho usathe gxada ngasekhaya ngeholide. NoMfu. C. Nontshinga-Citashe ukhe wabhekisa ngaseGoli kwisinodi yabo.

NoMlekazi A. Coto ukhe wahambela phakathi kwamaGqunu khwebe ngemicimbi ethile. UMn. Y. Tyatyaza ukhe wenza ugaxada ekhaya ngokuya kubona usapho eBhai.

Yada yaffika imini yonyulo Iwe-Bhodi. Amadungu aphumeleyo ngabaNumz. W. Ndunyana 233. J. N. Ngwevela 232 kwicala labats'atileyo. Kwelamasoka kungene abaNumz. T. Lwana 117. T. Mtikmu'u 117. Lube nzima kakulu olu nyilo kuba umzi wa-kwaLanga wahulelene.

kazi wakhe ukusinga eRhautini. Ngathi uZikhali lo selejengene nokuya kuhala emkhosini. Basicithise ixesha eliminandi qigita nge-Kresimesi ngakumbi u'Sefudrati' kwezenimaniso nemibhiyo.

## IBE NGUWELE-WELE

Ibe nguwele-wele kwa khona apha xa bekuftshata uNkosz. Q. Kati noMn. S. Msimanga wase-Rhautini ngomhla we8 kuJanuary. Kwathi noxa beliqatse ubhobhoyi kodwa ukumka kwelanga kwafika amathontsi sagiba ukuba nokole ntombi kaKati ibingayiye-ki imbiza ingakhuthukanga.

Akaseko uMn. Peter Njoli obeseCumakala ngentsenzeno. Ubelo-pha kwamminawa wakhe uMn. E. Njoli olipolisa apha. Ubhubhele khona apha ngomhla we8 kuJanuary. Sivelana kakhulu nomzi wa-kwaKriila.

UMn. Bennie Mahonga ukhe wegxa da kwe-aseMonti ngoDecember. Waqala nekuya kujikela ngaseNgcobo kuMn. S. Ben Mahonga. Ubuve ebalisa ubumnandi bomjiko wakhe.

Uya qhuba u'Notiki' phakathi komzi nangawo lo nyaka simnwenelela impumelelo ngokuthi axunywe ngabantu. MaAfrika fundani ukuzenzela izinfo zenu.



Whenever  
you see a  
Post Box

it makes you think of the letters you must write—and when you think of letters, you naturally think of the ideal pad to write them on

—Croxley, of course!

**CROXLEY**  
WRITING PADS

The Pad That Makes Writing Easy



6376-6

I USE  
**DANDY**  
FLOOR POLISH

because

it shines furniture  
and floors more  
quickly—lasts longer  
and, because it's  
antiseptic, keeps my  
home free from disease.

I always insist on  
Dandy — it's better  
and more economical.

FOR USE ON STAINED PARQUET FLOORS  
FURNITURE, LINOLEUM, ETC.

DIRECTIONS

Apply a very small quantity  
with a piece of flannel,  
rub well, then polish  
with a soft cloth.

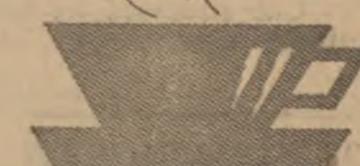
IN SIX DIFFERENT COLOURS

Always ask for

**AJAX**

GREEN LABEL  
MIXED  
COFFEE

for Extra  
Strength & Flavour



6235-2

**Umqolo Obuhlungu.**

Xa kubonakala ngokungathla kuhla lntshushe ezibinzayo ngase-mya esinjeni-xa ukushukuma oku kuzintlungu, xa ungalallyo ngenza ye ntlungu, izintso zako zi-yoyiswa ukwenza umsebenzi wazo obalulekileyo. Kukho into eyonkeleyo phakathi kwezigidi ngezi gidi zentwanantwana zo zuhlusa igazi nokukupela ngandie ukuncola okunje nge tyefu yomchithbonja-lo njalo.

Kukhweleli oko ku-nchola, kuhela ngapau-ule ukunchola okumi nge ezintwanantwana zi ngabahluzi begizi: khwe-

lelisele estinyln konke ukunchola okute xha e malungwini omqolo, oku ngxwelerha kuhaze imi thambho e-ethhe-eth. Yithi ukuyilwa intlungu oye ezinchanjini zayo izintso.

I Dewitt's Pills ziyake kwenzela lento, ziyense ngokuqinisekileyo ngapse-zu na kweylipa enye intlo Kuba zisebenza zintwane ni ngqo.

Zikhlo kuzo ikhemisti li Dewitt's Pills nge 3s 3d nange 6s 6d Ibhottile. Mus'ukuzi'izila nomzuzu lo ukuphila kwezintso kukukhuselaka kwake kwi-nkathazo zomqole.

De Witt's

KIDNEY  
AND  
BLADDER

Pills

F4383

## ENO'S FRUIT SALT

KEEPS YOU HEALTHY

The words "Enos" "Fruit Salt" and "Vrugte Sout" are registered trade marks. Prices in South Africa 2/3 and 3/9 (double quantity).

**'ASPRO'**  
*Calms & Comforts*

# Home Corner For African Women

## The Wise Grand Mother

(Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father.)

St. John Chapter 14, verse 12.

Last Christmas I spent Christmas Day with an old friend of mine. My friend's name is Mrs. Brown. She is an extremely interesting and helpful person to know.

I could see that my friend who is a very old lady was most concerned about the lazy habits of her grand-daughter, who was visiting her. The grand-daughter's name is Jane. I could hardly believe that my dear old friend, who is noted for her pleasant manner and her industrious ways, could have such a lazy and slovenly grand-daughter.

I knew that Mrs. Brown spent much time praying for, and planning for her grand-daughter's life and future. So I was interested to see what Mrs. Brown would give her beloved grand-daughter for a Christmas present. Jane had a little friend who was spending the holidays with her. Jane's friend was called Mary. Mary was a sweet child, and we all felt that Mary's influence on Jane would be for good.

I soon learnt that each little girl had received a lovely picture-book of Bible stories. But what seemed a bit strange to each little girl was a large present of a LARGE ball of black darning wool.

Mary thanked Mrs. Brown very prettily for the presents. But Jane was not so gracious, and she thought the big ball of black darning wool a very dull present. A few days later I noticed that Mary had darned all her school stockings neatly, and Mary was even darning Mr. and Mrs. Brown's socks and stockings. But I overheard Jane grumbling about not wanting to work in the holidays. And Jane, who was jealous of Mary, threw the ball of darning wool into the fire, when she flew into a sudden fit of temper.

Mary tried to shield Jane from scoldings, and even darned some of Jane's stockings for her. Then Mary found that Jane's black school jersey needed darning too. So Mary patiently sat and darned the jersey so neatly that the jersey looked almost new again.

The big ball of darning wool, which belonged to Mary, became smaller and smaller as the days went by. One afternoon we were all sitting together at tea time.

## FELUNA TEETHING POWDERS



Soothed gums —  
and sound sleep

Now that her temperature is normal again and her little tummy sweetened and regulated — she's sleeping naturally — making up the lost hours. Gone the fretful cries and wakeful nights. Happy home. All's well. Thanks to the gentle, wholesome efficiency of

## FELUNA TEETHING POWDERS

1/- per Packet.  
All chemists

8101

Jane had been idling away her time, but Mary was busy darning socks.

Suddenly Mary gave a cry of delight, for out of the ball of darning wool had dropped a five pound note! Mrs. Brown had tucked away a five pound note right inside the ball of darning wool! Mary could hardly believe that it was a gift for her. Then we learnt that there had been a present tucked away and hidden in Jane's ball of darning wool too! On how bitterly Jane blamed herself for being so lazy and bad-tempered. For you remember she had thrown her ball of darning wool into the fire and it had been destroyed.

Wise Mrs. Brown; already I can see that Jane is more hard-working now. Jane has seen that it pays to be hard-working. And one day soon, Mrs. Brown believes that she will have the great happiness of knowing that Jane will use the blessing of work wisely and well.

Mrs. Brown herself, is a blessing to others — she has learnt the secret of work well done from Jesus Christ, Himself. Who is the Greatest Worker of all.

## Quarrelling Among Children

There are different ways of dealing with quarrelling but I do not think mothers should worry too much about it for children fight one minute and are good friends the next.

One mother told me "she knocked their heads together," another that she shut the children in the fowl-house till they agreed, another that she gave them each a dose of nasty medicine. One mother had a cure that never failed. She sat the children opposite each other and insisted that they make grimaces. They soon laughed and became friends again. I find the main thing is to get at the cause of the quarrelling. See if an older child is bullying a smaller, or taking its possessions or teasing it.

This can be remedied by keeping them apart for a while and explaining to the older child that he cannot play with the younger unless he shows forbearance. Another cause of rows is where one child owns a toy and the others quarrel about its use. Get the children to have it each in turn. Then some little ones always want to be leader in a game. Here again they must be taught to take turns about, and the dispute is settled. Parents too can put down malice and envy by treating each child in exactly the same in the rewards and punishments.

If a morning goes by when the children do not quarrel, then tell them so at lunch time. "You agreed well today so I've cooked something very nice for lunch as a reward." If a neighbour's child is quarrelsome tell it not to come back to visit you for a day or two. Next time its behaviour will be good. Praise the child who voluntarily gives in rather than cause a quarrel, but never let any child be imposed upon for long otherwise he will begin to feel inferior to the other children and that feeling is very hard to get rid of in after life.

## Whose Parish is The World

Never—once—since the world began  
Has the sun ever once stopped shining?  
His face very often we could not see,  
And we grumbled at his inconstancy;  
But the clouds were really to blame, not he,  
For, behind them, he was shining.  
And so—behind life's darkest clouds,  
God's love is always shining.  
We veil it at times with our faithless fears.  
And darken our sight with our foolish tears,  
But in time the atmosphere always clears,  
For his love is always shining.

## Occupying Spare Time

A preacher owned a farm which was run as economically as possible. One day, taking a stroll, he saw his plough-man sitting idly on the handle of his plough, while his horses took a much needed rest. The sight rather shocked the good preacher's sense of economy. He was paying the man sixpence an hour, so he said gently: "John wouldn't it be a good plan for you to have a pair of clippers and be trimming the hedge while the horses are resting?" John returned the preacher's gaze and answered: "And might I suggest that you take a bowl of potatoes into the pulpit and peel them while the choir is singing the anthem!"

## Turbonite Mine School

### FAREWELL TO MRS P. MLABA

December 14, 1945 was a day to be remembered by Mrs. P. Mlaba as well as the parents of the School children. A sum of £6. was presented to Mrs. Mlaba, by the school and parents for her kind and good services. Both scholars and parents will miss her, as she is now transferred to "The Brook." Two choirs rendered good music, one led by Mr. J. Mateza, and the other by Mrs. J. Mateza. The girl guides with their drills gave an excellent show. Speeches were delivered by Mr. Isaac Mtshali, who gave 5s. on behalf of his daughter Tandiwe; Mr. Mabaso who also gave 2s and many others.

Mrs. Mlaba was very grateful to all present for making the function such a success.



## Kill Pain Quickly

ALWAYS keep a bottle of PAINKILLER handy. Particularly suited for soothing and healing Rheumatic Pains, Lumbar, Coughs, Colds, Sore Throats, Sprains, Strains, Bruises, Cramps, Chilblains, etc.

## PERRY DAVIS' VEGETABLE Painkiller

Sold at all Chemists  
throughout the world  
for over 100 years.

## A Child's Sayings

Bingo was a small girl attending Sunday School. She ought to have known her catechism but unfortunately didn't. When the teacher asked her, "What is man's chief end?" she replied, "His head because it couldn't possibly be his feet."

At the Sunday School examination a boy gave a remarkable answer to the question: "Who is the Author and Finisher of our Faith?" This was his answer, "Jesus Christ is the Author and Satan is the finisher."

## WHAT THE GROCER TOLD MRS. NGOPA



Mrs. Ngopo: "Tell me, Mr. Grocer, is tea still so very precious, or can we get as much tea as we want, now that the war is over?"

Grocer: "Well, Mrs. Ngopo, with tea supplies still scarce, it is more precious than ever!"

Mrs. Ngopo: "But why is tea still scarce, Mr. Grocer?"

Grocer: "Because now that we have won the war, the men and

The happy TEA DRINKER Family always

drinks TEA. They say:



Copyright by the Tea Bureau, P.O. Box 792, Johannesburg.



8492-2

When Dora walks down the street

She gets greetings everywhere

Dora is beautiful and modern, and everybody likes her clean, clear soft skin. Palmolive Soap has helped her to have such a beautiful skin. The scent of the flowers in Palmolive makes her still more attractive. Every girl can have a soft, clear, clean skin if she takes care of it and uses Palmolive Soap.

BE LIKE DORA. BE A MODERN "PALMOLIVE GIRL."

Here is the way to do it.

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

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



## Expulsion of Dull Scholars

Alms S. Simelane, Witbank, writes: On several occasions, I have come across students and scholars who have had their school life cut short and expelled from school simply because they are considered dull. I wish to point out that this practice is as bad as it is incorrect. Firstly, it does not conform to the principles of education; secondly, it brings to such schools infamy, and thirdly, it makes everybody scared of sending their children to such schools.

Besides, we have now come to a time when Africans are clamouring for education. Notwithstanding their poverty and its attendant evils, parents send their children to school at no small sacrifice to themselves. They do this with the knowledge that once their sons and daughters are armed with education, the dangers which lie ahead for those without education will not weigh heavily on theirs. But imagine the pain parents suffer when they are told that their children have been told not to return when schools re-open, simply because these children are dull! Are our education methods such that the dullard has no place in our schools? It looks as though education in this country must take a leaf from educational treatise in other countries. In any case this sort of practice should be discontinued as it entails undue hardship both to the parents and scholars.

## Freedom For Africans

Sam Kgote, Bloemfontein, writes: The time has come for the freedom of Africans from such instruments of oppression as the pass laws and the colour bar all of which have been given a fair run, weighed in the scales and found wanting. They are altogether useless to humanity. These relics of barbarism have in many ways frustrated the Africans' progress; they stand in the way of the Africans' uplift, and they have done a great measure of harm to racial harmony and goodwill in this land. It is partly because of the pass laws and the colour bar that we are experiencing crime; it is these factors which keep back South Africa economically and otherwise. Now that Africans have shown their loyalty and faithfulness to the Government, a good way to express gratitude would be for the powers that be to remove restrictive and repressive laws weighing so heavily on us. It is not words of praise which we want, but deeds of thankfulness.

## Discrimination Against Africans.

A. M. Phasha, Pietersburg, writes: It is surprising to see the extent to which the discrimination mania has got a hold on many people to-day. Such discrimination is, of course, directed against the Africans. Many people have come to regard the African as though he was a football to be kicked about from post to post. To make effective their "anti-African propaganda," many of these people call us "kaffirs," implying thereby that we are no better creatures than animals. The word as we understand its use to-day, is abusive. We find other non-Europeans, Indians, Chinese and Coloureds using this word in reference to us. They believe themselves to be a better class than ourselves; that being so, they resent having to travel in the same compartments as ourselves on the trains. They would not like to sit next to "kaffirs" in the trams and buses, any more than they wish to reside with us, save, of course, the traders who see a chance for earning a living in our midst!

One thing certain is that the day will come when Africans will refuse to have any dealings with these people. I expect then to see those "foreign" shop owners who have made a lucrative living out of us, pack up their wares and stuff to trade among their own fry far away from the unwanted kaffirs.

## Appeal For Aid to Students

A. M. Singham, Johannesburg, writes: There are many brilliant African students who but for poverty and lack of means, would be glad to enter a university for higher learning. Bursaries are few and far between, and only a fortunate few get these. Here there is a chance for us all to come forward and show by deeds some of the fine Christian ideals, such as charity and love, which we have learned so well. I believe if organisations such as dancing associations, sports clubs and churches could collect money to be administered by some board of their own choosing, a way out would be found to tide these brilliant students over their difficulties. Such money, if specially ear-marked for bursaries, would help a great deal. It would save talent from going to waste.



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

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

## THE LYCEUM COLLEGE

The Secretary, Lyceum College, P.O. Box 5482, Johannesburg.

Name \_\_\_\_\_

Address \_\_\_\_\_

Standard Passed \_\_\_\_\_

Course Interested In \_\_\_\_\_

## THE UNIVERSITY AT HOME



## Parents and Their Children

N. S. Mamba, Mhlosheni, writes: It is commonplace to hear parents bewail the laxity of morals among the young. They also bemoan the disinterest young people show for the church, and beyond cursing somebody they call the devil, they do nothing more. Personally I do not believe in the existence of some such wily and subtle creature as the devil, unless this could be interpreted to mean "the absence of parental control" which has become far too common in our time. When we grew up in the days of yore, we were made to understand that the lash awaited in readiness to land on our backs in the event of our transgression. That is why we of the older type differ with this present generation. To-day a girl may have her way about things. She may leave home on no specific mission, and without permission, only to return at her will. No reprimand or punishment follows from either parent. Many a son is the virtual ruler of the home; he may do as he likes, and the father remains silent. How can we expect such children to grow up to be decent citizens? Do we still need to wonder why young people have lost respect for their elders?

## Social Conditions and Crime

L. J. Nkweba, Wallmansthal, writes: While I have no sympathy for criminals, I must confess my abhorrence of the idea of an increased police force to combat crime. Still worse do I abhor the whole move to tighten up the pass and other laws which "control" Africans. Experience has shown that measures such as these are unavailing in the matter of stamping out crime. Strict laws (no matter how harshly applied) have not stamped out crooks in Chicago.

The whole trouble is that we are working on the wrong lines all the time. No man is born corrupt, but environment and society are the factors determining the course which all of us must take in life. In our locations, we find slum conditions which are an indictment to any nation in an era where democracy is being freely preached. For homes we have hovels; and in these hovels are housed large families under conditions which are too awful to relate. As a result of overcrowding and congestion, the lack

## BODY RACKED WITH PAIN

Sufferers from neuralgia or rheumatism can, for sure, talk about "pain which goes through their whole body" giving them untold misery, so helpless are they in its grip, so agonizing can it be while it lasts.

### There is no Need to Suffer

Only the sufferer can tell the great relief he feels when the pain stops and the agony is over. How thankful he is for the remedy which can restore health, peace and happiness to his life!

The makers of Nerve-Pain Killer have many grateful letters. Each letter is a living testimony of thankfulness. And, in each letter the grateful person tells the same story of pain and suffering until someone tells them about Nerve-Pain Killer, which gave quick and wonderful relief from pain.

### Nerve-Pain Killer

"NERVAKIL" (Regd.) is a two-in-one remedy consisting of a liquid preparation and tablets. Look for the blue wrapping—at all Chemists at 3s. 6d. a bottle or 4s. per post.

It gives sure relief in a few minutes from the aches and pains of rheumatism, neuralgia, sciatica, colds, influenza, headaches, feverishness, toothache, earache, gout and lumbago, etc.

Trade Inquiries:  
HILL & MURRAY (Pty.) Ltd.,  
Box 3070, JOHANNESBURG.

of schools and other social amenities, the lack of opportunities and the absence of anything conducive to decency and self-respect, these "kraals"—in themselves first grade crime universities—are manufacturing criminals by the thousand.

It is not the increase in the police personnel, the building of massive gaols, and the tightening up of cruel and inhuman laws which will stem this growing tide of crime. Give people something which they need—e.g. education and a chance to rise—and the curse of crime plaguing both white and black will be wiped away.

## Street Corner Worshippers

C. C. S. Majola, Umzimkulu, writes: Many a time we have seen groups of worshippers in the streets or street corners, chiefly in the evenings, preaching to passers-by, and passing unpleasant remarks on those who take no notice of these street churches. For several reasons, also because of the multiplicity of these religious sects, the noise they make and the annoying tenor of their pro-

ouncements, one feels that they should be stopped from their practice of holding street services.

While it is not my wish to condemn religion as such, I abhor the loud battle of words used in the inter-denominational feud which characterises these organisations. After telling passers-by of the eternal fire and everlasting damnation awaiting all those who turn a deaf ear to appeals made by representatives of the Eternal Kingdom, most preachers turn to their fellow Christians of other denominations, asking them to follow this or that church because it is the "true church" of God. Misappropriated Biblical quotations are freely used in support of such appeals.

I see no reason why these people should, through religion, seek to wreck the gallant efforts of those stalwarts in our midst, who are working hard for unity among Africans. These many religious sects, together with their manifold quarrels, breed misunderstandings among us at a time when more than ever we should be working for unity. Nowhere is it written in the Bible that Christ worked for disunity among his followers, to say nothing of wrecking unity and harmony on earth.

## CHILDREN NEED



For Happy, Active little feet there's nothing like

**Drifoot**  
SOLES AND HEELS



**Tricolor**  
Fine  
**CIGARETTES**  
blended for you!

TPL 1

1259-3

# Komelelo Le Diotlo

## KOMELELO LE MATHATA A YONE

(Di tswa tshiping e fetileng)

**Pula ya Souta Afrika**

Tota-tota, go rulagantswe dikwa-lo ka tlhokomelo tse di supang bogolo le bonnye jwa pula e e nang mo dikgaolong tse di faro loganyeng tsa Souta Afrika mme di kwadilwe ka ditekayo tse di bidiwang "dipalo tsa pula" mme ke ka tsone re itseng fa pula e ke go sola molemo masego a kgolwane e na mo dikarolong tsa Botswatsatsi mo go leng mafelo a agilweng ke Bantsho a setseng umakilwe. Go na le bonnate Boammaruri ke gore ga re kag-bongwe jo re bo bapalang ka go bala dipalo tse mme mo go tse dintsre ka umaka tse—

(1) Gore fa motho a ntse a tswelela go ya ntheng ya bophirima o lemoga fa pula ya ngwaga e ngotlega ka senya.

(2) Gore ya re dingwaga tse di masomemabedi di feta go fithe-lwa dipalo tsa kokoanyo ya pu-la mo lefatsheng lotlhe la Souta Afrika di ira "di-inch" di le 17.

**Dipalo Tsa Kgobokanyo, Ya Pula**

Dingwe dipalo ke tse tse di supang kgobokanyo ya go na ga pula mo ngwageng mo lobakeng lwa dingwaga tse di masomemabedi mo dikgaolong tse di papaa-nyeng tsa Lefatshe la Kopano ya Souta Afrika—

Hlabisa (Zululand) 43 inches; Stanger (Natal) 41; Vryheid (Natal) 34; Dundee (Natal) 32; Barberton (Transvaal) 30; Harrismith (O.F.S.) 29; Heidelberg (Transvaal) 28; Grahamstown (Cape) 28; Rustenburg (Transvaal) 25; Kroonstad (O.F.S.) 24; Mafeking (Cape) 20; Vryburg (Cape) 18; Kimberley (Cape) 15. Lo tla bona mo lenanegong le gore kgobokanyo ya go na ga pula ka ngwaga e kgolwane mo marfatsheng a botlhabsatsi ga Kapa, Natale le Zululand, le mo dikarolong tsa botlhabsatsi ga Fre-stata le Transvaal, mme fa e ya ntheng ya bophirimatsi le go tswelapele e ya ngotlega go fitheka kwa mafelong a a jaaka Kgalagadi le Port Nolloth mo Botsheka-Bophirima ba lefatshe la Kapa. Go ne mo dikgaolong tse pula ka ngwaga e dira "di-inch" tse thaio kgotsa tse nne fe.a fa e le e ka na!

**Tiragalo Ya Komelelo No****Dikgaolong Tsa Dipula**

Fa re ka botsa gape gore go tla jang fa e ka re mo nakong eno ya leuba je le boitshegang le khutsafa o tse di nyeetsang dikarolo tsa Souta Afrika tse di nang le pula e kgolo e lekanyeng mo ngwageng, re tla re mo gare ga d.karabo tse dints, re bolele.we dikarabo tsa mofuta o—

"Ee re a itse fa ba nelwa ke pula e kgolo ka ngwaga le ngwaga kwa Dundee le Helpmakaar mme ka na rona re agile kwa Umsinga, mo lefa go sa katogana go le kae-kae ga re nelwa ke pula e ka na ka e ba nang kwa mafelong a bo-letseng."

Nkete mongwe a ka nna a re, "Ee nna ke agile kwa Harrismith koo lo reng pula ya teng ke "di-inch" di le 29 mme nna ke badile mo bofseng jaana gore mono ngwaga pula ya teng ke "di-inch" di le 12; tamo ya motse e kgadi-le, masimo a letse mme batho le diruiwa ba wela-isong le go swa ka mopal. O ka nthalosetsa eng go na foo?"

Dipuo tse di builweng fa godi-mo ka bobedi di tlets boamma-ruri di tshwana fela le tse di reng e rile mo dingwageng tse di masomemabedi pula ya na "di-inch" tse di 32 kwa Dundee le tse di 29 kwa Harrismith. Se se re thatafalelang ke gore mo dingwageng tse dingwe, bogolo jang kwa Harrismith, pula e na e le kgolo thata; re bua gore "di-pula tse di siameng" mme ntswa-go na mo dingwageng tse dingwe tse di jaaka mo ngwageng wa 1945 pula e ntse kwa tlase thata.

(Di sa tla)

3 TBN

## PARAMOUNT CHIEF'S SILVER JUBILEE

(By Thembekile Mathenjwa)

A calendar compiled by Councillor J. J. Nquku and bearing the superscription: "1946 ... Bayethe Ngwane!" is on sale in Swaziland.

The purpose of the calendar is to publicise the forthcoming Silver Jubilee celebration of Paramount Chief Sotuza II. A photo of Ngwenyama Sobhuza II is shown in the centre of the page, and bears the months of the year in English and Swazi.

From a historical point of view, next to the information about the present Paramount Chief, the most interesting facts are those relating to the former kings of Swaziland, dating as far back as 1815, when King Ndungunye departed from this life.

Paramount Chief Sotuza II ascended the Swazi throne on December 22, 1921 and thus, in the usual order of things, the Silver Jubilee of his accession should be commemorated on Sunday, December 22, 1946. Obviously this date will place the occasion close to the "Incwala" (the annual first fruits ceremony). The Paramount Chief would be the last man to wish that the Jubilee should interfere with this traditional national festival. The question of the day and month is, therefore, under consideration.

### MEALIE MEAL QUEUES

The long queues which are seen every morning in front of shops at Bremersdorp, Hlatikulu, Mbaba, etc., are an indication that the food position in the territory is nothing to be complacent about. The daily ration of a shilling's worth of mealie-meal per family is hardly sufficient for most of the families which are rather large. Bread has been used by the Swazis to supplement the mealie ration. Many kraals now use bread for mixing with "amasi." The restrictions on flour and the consequent decrease in bread in the towns has come to accentuate

and aggravate the position. Men are joining labour gangs in large numbers not for the money but for the mealie-meal ration. The possession of money is no guarantee against starvation.

### WEDDING BELLS

On December 22, 1945, Mr. Alexander Patrick Mndaweni, of Peacocktown, Ladysmith, Natal, was united in marriage to Miss Olga Mkhathsha of Mathapha, Bremersdorp district, Swaziland. Mr. S. V. Gule, the marriage officer at Stegi, officiated.

### Port St. Johns News.

("Spectator")

On January 7, 1946, at 11 a.m., the marriage of Nurse Nomabhaso,

the eldest daughter of the late Albert and Mrs. K. Mavuka, and Roland Mcbisi, younger son of Mr. and Mrs. Mc. Nkopo, of Mceula, Queenstown, was solemnised in the Anglican Church, Ntsimbin Location, by Archdeacon Leary of St. Barnabas mission, Ntla.

The church choir rendered a few items. The Archdeacon, in his edifying address appealed to the newly coupled to avoid selfishness in their new home.

The bride was given away by her uncle, Mr. A. Luningo.

## Paulpietersburg

### Wedding

("Ngowakhona")

Nurse Rebecca Mdalose of local fame joined hands in matrimony with Mr. Z. Lukele of Port Elizabeth. Both have been working in Swaziland. Rev. L. J. Kumalo, of St. Luke's mission officiated.

After the service, lunch was served at the bride's home and in the evening a well attended reception was held in the local hall. A number of choirs rendered music between speeches and the announcements of presents. Telegrams were read from a host of well-wishers and friends.

### Congress

The food situation here, as elsewhere, is very serious. People have requested Mr. A. Msomi, M.R.C., to investigate the position.

At a recent gathering held here Mr. Msomi was the chief speaker. Before touching on the subject of food, he stressed the need for the people to support the African National Congress, and showed how the moneys they subscribed are allocated by Congress.

He also raised the question of a National Fund, spoke at length on co-operative societies; all of which made an impression on the audience.

It remains however, to be seen whether or not the seed has fallen on fertile soil. Apart from his membership in the Natives' Representative Council, Mr. Msomi seems to have fallen violently in love with the Co-operative movement.

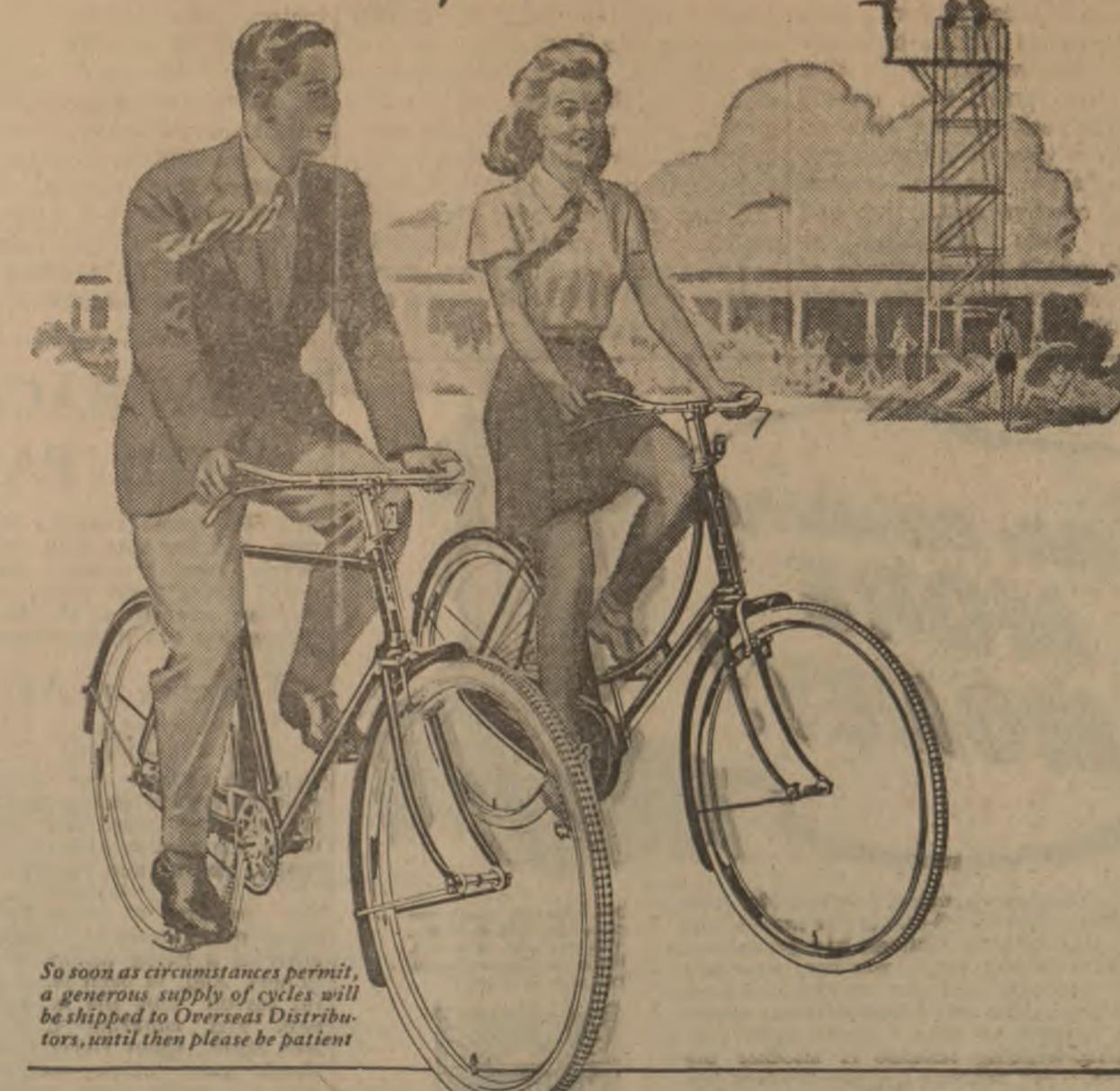
### Food Question

On the question of food he said he had interviewed the local magistrate from whom he received the information that the Government intended to relieve the situation by sending 200 bags of mealies.

## RALEIGH

THE ALL-STEEL BICYCLE

*Pays for itself*



The Raleigh pays for itself many times over by giving a life-time of effortlessness, trouble-free cycling. Choose this high-class imported bicycle for its strength, lightness, reliability and good appearance. The Raleigh is British-built by the World's greatest Cycle Organisation and is a cycle you will still be proud to possess, even after many years of constant use.

THE RALEIGH CYCLE COMPANY LIMITED, NOTTINGHAM, ENGLAND

Distributors :

L. K. HURWITZ & SON (PTY.) LTD.

Cor Marshall & Von Brandis Streets, JOHANNESBURG.

8016-2

## SHIKOLO SHA VANHWANYANA

(S. D. Shwingenyan)

Ka hina vantima a shi ringani ngopfu ku rhumela vanhwanya-na kuya dyonda vuthitsara. Mhaka leyi nga fanisiwa ni loko nhwana wa mukriste a tekiwa hi djaha ro ka ri nga pfumelanga, kambe ngopfu muti wa ka vona.

Vutomi ty a hina vantima a hi Hakanyingi mistress a nga shi-byinwe ni bya valungu laha nuna koti ku dyuhalela ntirhweni wo ni nsati va ngo thama hi vose va dyondisa. Ha yini? Loko u hlamutuma! Hina, nsati loyi o ta fuma hi vandyangu hikwavo ni masha-ka ya wona hikwavo, shi tano ne ka nuna wa kona.

Loko shi ri tano-ke, a hi miti hikwayo ya hina vantima yi nqya vakriste, kumbe yi hanyaka shilungu loko vanhu va tekani-va humeke mfunweni wa mindyango ya rikwavo. A hi kanyingi teacher ya shisati yi tekiwa hi teacher-kulobye, hambi lesi teacher loyi yi nga fanelo ku va mukriste, mindyangwini ya vona a va dyondanga kumbe ku va va-kriste, hi mukhuva wolowo; va ta nononhweriwa e ku hanyisaneni ka vona ni vandyangu.

I shihlamariso e ndyangwini wo pfuma dyondo ku vona nsati ni nuna va thama shinwe tafuleni va dya, kumbe ku thama shinwe, kumbe ku thola munhu a va ti-ri. Fanelo ya wansati mitini leyo tala a nga dyi ni nuna wa yena kumbe ku thama shinwe va dya mabulo awa! E mabulo i ya loko va ya ku etleleni.

Wansati o thama ni vasati-ku-lobye. Wena Mistress o ta shi ta-kela sheshi? A hi manyu-nyu loko u thola wo ku tlangela ni nwana loko u ya ku dyondiseni. A wo loloha. Seka byala u ya korhokisa muharivo wa wena. Wena nuna wa ko, a we talela hi mal! Manyu-nyu ngi mi ta pfuka mi tshukile.

Hambi mo pfuka mi rhandise, mi to mo goo! hi shi vulavulo lesi. Va hemba valavo, a shi tano ntsena loko ya nga ri makwanga yo navela dyondo ya vona.



MADE BY EDDELS, LTD.

## Vhahulu Vho ri Tutshela Phano Venda

(Nga E. M. Mutshekwa)

Vhahulwane dzone thikho dza Venda a vha tsha tshiila—Vhamusanda vho K. Bababa Masikhwa mune wa Shango la-Vhumbedzi Haluvimbi khathiki na Vhamusanda Vho J. Takalani Tshivhase mune wa Shango la Mukula. Nga Nwedzi wa Lara ho vha u dzama ha vho-Masikhwa, ha vha na tshiila tsha fhedza maduvhia vha-thu vhothe vha lilela mune wa-vho; ngangoho o vha tevhula ene mufuni wa vhathe na pfunzo.

Nga duvha la vhu 5 la uno nwedzi wa Nyendavhusiku ho dzama Vhamusanda vho Takalani. Vhathe vha shango la Mukula vha noka nga u pfauri mune wavho o vha sia, ha vha na tshililo u swika zwinu ri khou lilela mune washu. Khosi vho Takalani mishumo wavho i tou di-ambela nga yothe uri na vhone vho vha vhe Kgosi-de: U bva zwenzwo tshe vha thoma u vha khosi Mukula vho whusa vhathe vhavho nga pfanelo; zwothe zwo vha zwi tshi itwa nga pfanelo.

Tshikolo hetshi tshi na vhana vhanzi, vhakololo na vhana vha vhalanda vha henehfa Mukula fhedzi. Vhana vha vhone vhamusanda vho no gumaho kha Std. VI vho no divha na tshivhalo. Zwe

## Ndlala Leyikula Northern Transvaal

(T. Mabaso)

Heyi; nwina vafana nava nhwanyana lava verengaka eshilungwi-ne, nanwina madoda la va sukeleke miti ya vona va yenga hi kunwa 'Mbambha' yatyhaka eshilungwi-ni, va thikile mindyango ya vona; nda mi tivisa le swaku ndlala leyikula yiwile tikweni ra le Nwalungwini ya Transvaal.

Shitiviso lesi shilava le saku unwnana na unwana a tiva le saku Shikwembu shi hi bile hi ndlala na kufa ka sifuwuo. Emasinvini a ku milanga ntshumu; nale mavengeleni a ku kumeki sa ku dya hi mfanelo. Madyelo ya sifuwu ti homu ti guma misava.

Hikomvela nwina lava shuraka eshilungwini hi langute e ka nwna le saku mi hi pfuna hi ku rumela mali kumbe masaka yamavele. Hi nga tsaka naku khensa loko mi nga yingisa sirilo sa hina. Empufula ayini ematikweni lawa. A hi tivi le sa ku hi taya kwihina-nwaka hi dyanda lero nghasi.

Mwina va vantsha, rumelani va khalabya e mabadjie laya khale va famba ntsena! Na nwina vanhwanyana, rumelani vakhegula e tiroko le timi nga ha danseki hi tona.

khosi vho Takalani vha itela Venda zwo bvededa shango la Venda phanda.

Ri lilela mune washu nga mibilizzi tshi swa vhukuma.

## Tinsimu ta Shintima

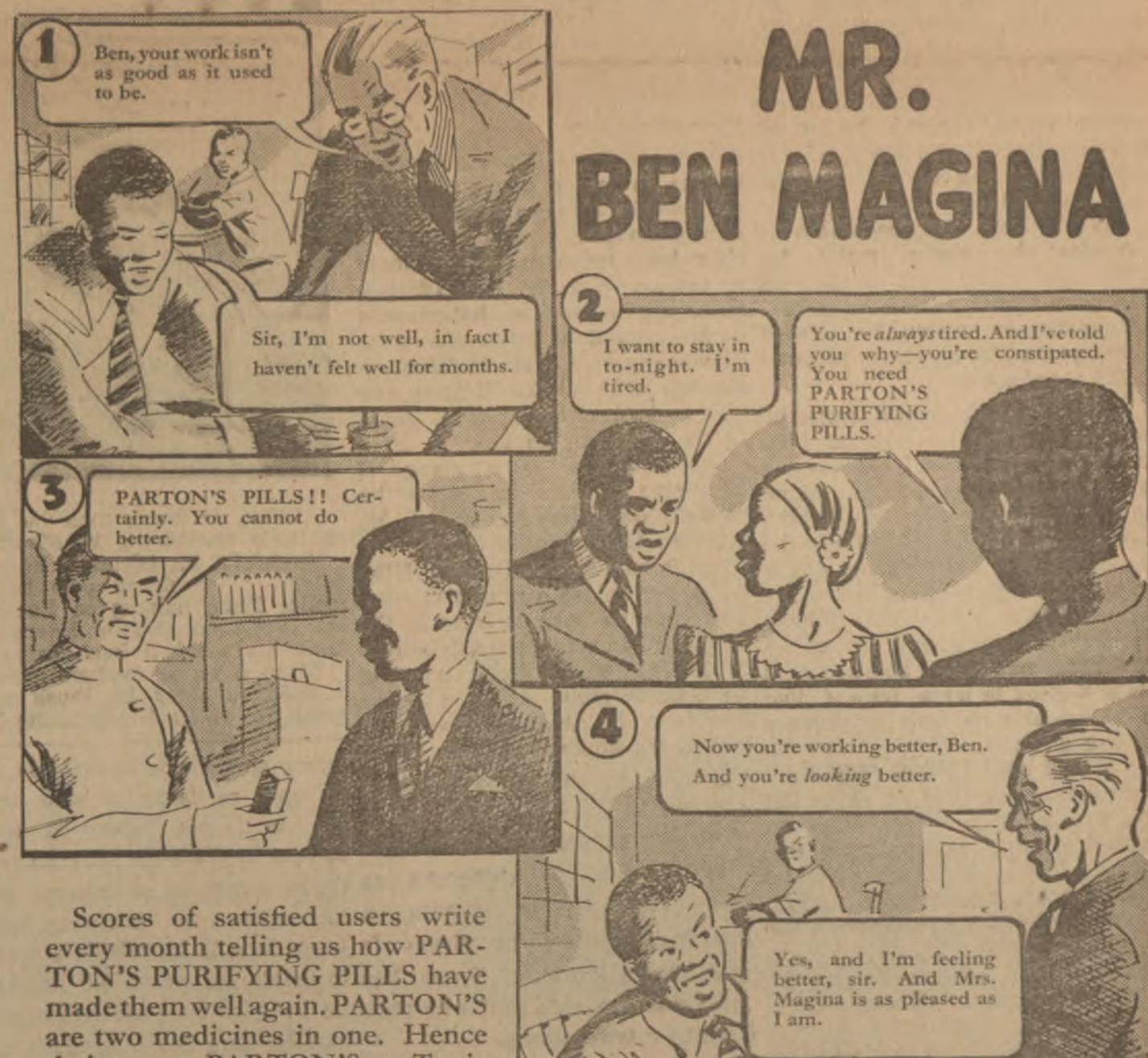
(E. J. Mageza)

Loyi a tweke kwayere ya Van-tima hi ti-5 ta January, a nge vi a hosa loko a ku risimu rinwana ni rinwana a a ku "encore" loko ri hela.

Ku tsokombela ka tinsimu ta shintima "ku le henbla," ka ririsa. Hina vantima (vantima la'va nga bosheka mahlo), hi randza ti-negro spirituals, tinsimu ta kere-ke, tinsimu ta ti-ink spots, ni ta varisi va America na Australia; ivi loko vantima va te nke ni vu-hlangiyana, va thlandeka shi-Glenn Miller ni shi-Benny Goodman. Loko hi hlanganisa leswi hi-kwaswo, hi vona ku ri hi shintima risimu loko ri ta beriwa mandla, ri fanele ku tlhekenya mbi-lu ku ri yi tsaka, kumbe yi ku dzo! Handle ka swilo leswi swi-mbir, risimu ra loko ku nwiwa tii ngi hi hala shilungwini; a ri laveki.

Hambi swi ri tano hi vanhu, hi nge heleri tinsinwini tetu ntsena. Loko ru ri "Tandi," i "khale ka Jiawa." Ntsena hambi leswi a hi ri swilwi, hi hluriwile kutani ku hluriwa loku ku susile tinsimu to giya, ku tisa tinsimu to ri hi pfuka; ni vukan Amafrika, ni ra Nkul. D. C. Marivate loko a rila swibalo ni shikhale. A ka mina ndzi kuma ku ri mindzile-kana hi yaleyo minharo, ivi ndi ngetelela hi ku ya a "Shidze-dzeni."

## THE STORY OF MR. BEN MAGINA



Scores of satisfied users write every month telling us how PARTON'S PURIFYING PILLS have made them well again. PARTON'S are two medicines in one. Hence their power. PARTON'S are Tonic and Aperient. They cleanse the Blood and the whole Digestive Tract and they tone up the nervous system at the same time. This combined treatment is much superior to an ordinary plain laxative. Ailments and symptoms such as Constipation, Biliary, Headaches, Giddiness, Pimples, Stomach Disorders, Depression, Irritability, Impure Blood and so on,

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

## PARTON'S PURIFYING PILLS

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

7554-1



## Dikgang Tsa Northern Transvaal

Ke: Titus Mabaso.

Mosadi oa moAfrika o tsoeroe ka l'botlolo ea joala base Sutho a lefisoo £5. Kamoragonyana goa late-la Letopane le tsoeroe ka go tsamaisa motokari moo pateng o sa lokeloa di 'nomoro tsa ona ka mola, la lefisoo 10/- Ke ee o ge ma-Afrika mela ka moo itsamaisoang kateng mona lefatseng la Leboeza. Ga ke tsebe gore uena morena Phafa u ee sheba joang katollo e tjea. Ka gore dipotana tsona di tla re go batlega melao ee joa' go busa maAfrika. "Lewe is swaar vir 'n kaffer in die noord jong."

### Tlala e gakets

Tlala e kgalo e okametsa naca ena ka go tlhokagalga ga pula. Ge pula e sane matsa sing ana le tlautloa tse di hlomolang dipelo kgoedding e tlang naga ea lefelle kamoka. Di joalo masimong di goile, dikgomo Monageng diaoa di goile, dikgomo tlala ea joang. Dinoka le dinokana di omile; sechaba se matha lenaga se batla metsi. Le di tau di gaketsi go tsenae dikgomo mashakeng a tsona. Koa Sekororo Location dinatla tsa masogana a 'nete a tsoana le bo Samson ba kgale ba tsoere tau ka moratla ba ee natha-natha ba be ba ee setla-setla hloogana ba latlela fatse, banoa le madi a ona.

Dinatla ke tseu tse di sa noeng "Mbambha" le go robala dikhisheng sa nyala. "Pas on" uena tsotsi bonokoane le bukebeka ba gago bo fla fela ge masogana ana a kena bopoleseng.

Lona bashanyana, baroetsana le lona bora-metsi romelang chelete magaeng a lona le tlogele go senva chelete ka dinto tse di sa thusseng ka letho. Ga le na dihlong ge bo ntata lona le bo 'ma lona batsamaipa puna-puna ba sa apara letho? Ka 'nete lehomola pelo ge le e tsone ka selonego se se foalo go lebala batsondi ba lona ba ba le godiseng. Baka batsoadi ke ea ba hlakomela ka tso tsohle. Rona re tlele lefatseng la lona ka perekro. Mahlo a rona a bogale a sheba koana le koana go bona se se krahlesang le se se nvamisang. Malapa a lona ke "Doti" ka 'nete, se re le bona koo Sekgoeng ka di "suti le di evening dress" re sopo-le gore le hlaq nageng ea "Kanana," kganhi le haga dintlung tse di hlomolang pelo! Ke eng le sa romele chelete go agioe malapa a bonagalang a di nako tseu?

"Ag maan julle is net groot moet juue dror.kslaan praatkies, ek hou niks van dit nie."

### Thuto e ea Fokola

Thuto le oona ea fokola nageng ena. Ke makatse ge ke bona di tichere bo B.A. le ba M.A. le thuto ea bona e phagamileng di toropong tse kgolo, kauti moo ba tsoletsoeng gona thuto ea fokola go batleba batho ba rutiloeng go tlo phagamisa chaba se tsene tseleng ea tsoeolepe. Ka 'nete ga ke tsebe gore maAfrika ana a tsene ke eng go rata di toropo. Mosebetsi o le o mogolo jena nageng ea bona go ruta le go ntsa sechaba sa gabolifing lena la boroko le timelo. Le bona bana ba ba setseng gae

## A re Aheng Areka

Morena S. R. Tau Mushi o re: Biale ka o mong oa bao ba tlhokometseng sengue le sengue seo se hatisoang pamphiring ea Sechaba, ke bone mo pamphring ea la li 5 1/46 mo kgao long ea bobeli temaneng ea bobeli mokgoshi oa ho aha areka ea bophelo ba Ma-Afrika jeke ele. E ahioe ka le na la lekgotla la Sechaba, e leng Afrikan National Congress. Haeba ke meteng ho no nntete e fetang foot. Le kgale le kgale ba ntata ronamoholo ba ne ba tse ba sebelisa mano a mofuta ona.

Ba ne ba loha ntho e ngue ho thoe ke seshiho. Ke na le nnete ea hore bafsha ba bantsi haba tsebe seshiho hore keng. Seshiho ke kgetse ea Se-Afrikan. Se lohioa ka bieng E kgalo ho tseu ekgalo le metso la l'kgalo tsa mabele thoro. Se epeloa fatse mo sakeng la lkogomo.

Ho no ho hopoletsae marumo le tlala e biale ka ena re leng ho ona kajeno ea litlala tse tsabehang. Marena ana a ira letsoate. Letsoate ke chimo ea morafe jekelele. Le lona letsate le sule. La me kare a re tsoheng re emeng ka lirao, re lateleeng marena le l'kgoshi tsa rona 'le baeta' nele ba rona. Re nts'eng 8.000.000 ea masheleng jekelele. F. bijle ka moes ea Congress oa 'ke'a' e tla 'eloa. Hape hape ke romela mona masheleng a matlhano 5/ maloka le se buileng bona pamphiring ea tsats' le kaholimo.

Ke nnete mono Lady Selborne ha rena lekala la Congress.

## Tsa Bantule

(Ke Wm. F. Mothsudi)

Ka masoabi ke tsebisha lefu la Mohumagadi Junia Fatana eo a hlakahaletseng motseng oa hae mo 65 Romax Street, Bantule Pretoria la di 31st December 1945. Mofu e ne e le eo mongoe oa basadi baho ba Lekhotla la khudu. Mo kereke ea habo ea "Church of God and Saints of Christ" e be e le eo mongoe oa dipillara tsa kereke. O sale o dumela a ba a kolobetsoa ho eona Kereke ena me a tiisetla joalo ho fihla lefung la hae. O hlakahala a le dilemo tse ka bang 50.

Baemedi ba ileng ba fihla lapeng la hae ebe ele ba 145. Mofu o ile a bolokoa kua dirapeng tsa Riverside, Pretoria, ka letsatsi la, 1st January 1946. Mosebetsi oa fihlo o be o le diatlong tsa Revds-Nyatlo le J. Thulare le phuthego ea bona.

Ke leboha haholo bao ba ileng ba itsoenya a ho felehetra mofu polokong, ba byalo ka baemedi ba motse oa Bantule Mr. A.M.P. Mahlatjie Mongodi oa Lekhotla Board eo a beng a emetse Lekhotla la Board le motse, a ena le Mr. F. M. Mojapelo le Mr. D. Mantsho, le A. Koenaita. Hape re sa lebale Mr. C. L. Nyamane, le G. Chris Moetl, Secretary ea Lekhotla la Basebetsi ba Municipality, le W. F. Mothsudi - Moe'etsi oa Lekhotla la Basebetsi ba Ditsiphi le Mofumahadi Mrs. Rebecca Fope oa Bantule. Re lla le Mr. S. L. Fatana le ba vtu ea hae le Mokgonyana oa Mr. George Mabusela mo bohlokong bo ba hlahetseng.

ga ke bone thuso ea bona niks, ba thulana le naga re sa tsebe gore ba timediteng. Kgutlang hle ba geso di toropong mosebetsi o le letsetse koano, le tlogele di thakgatso tsa Sekgoeng tse di sa thuseng ka sepe.

Re fihlele nageng ea lona re ea shapa "jong" jy moet waaker wees'

## "BANTU BLOOD MIXTURE"

"The Wonder Blood Purifier" o ea hlatsoa, o ea hloekisa, o ea phekola, ebile o tsoa lihloba sefahlehang, le tsohle tse senyang lebala la sefahlehang. O tsoa lits'illa maling, ebile o bloekisa lebala.

## "STAR WORM KILLER"

Oona ke moriane o ka sebelisoang ke baholo le bana. O tsoa liboko tsa mafuta-futa maleng. O fumaneha ha

E. B. CON REMEDIES  
196 MAIN STREET C. & S.  
JOHANNESBURG.  
PHONE 22-7457.

## Ka Bongata re ka Etsa Tse Kholo

(Ke J. Nkoli Mohlamme)

Nkile ka buo ka selemo se seng hona lesedinyaneng lena la sechaba, ke buo maloka le khopolo e tse le taba tseu tse teng bathong ba bang ba bo rona maloka le ho joina le khota la sechaba leo ka lona re ka banang le lentsoe tseng lena.

Ho fumaneha hore ho teng banna le basadi ba bang ba ratang ho joina lekhota lena, empa eka ke batho ba nang le mokhoa oa ho rata ho eletsoa dintho ke batho ba bang. Ba hola ba ikemiseditse ho supa diphoso hathe se re se batlang ke ho re be bangata hokane ha rele bangata kamora lekhota le le leng re na le hona ho etsa sekata se boima lentsoeng la rona maloka le tsoe re di batlang, re ka etsa tse kholo.

Ha re ne re ka khona ho fumana dimi one tse tharo tse ka tlasa khota la sechaba, baemedi ba rona ba ka bana le serota puong tsa bona boemeding joa bona. Ke bona hore ke tsoanelo hore ka e na nako re tloheleng ho supana diphoso re tadieng tsoanelo tsa rona le seo re se batlang. Re rome baemedi ba rona 'Musong ho re buell'a, 'me' ba ka re buella hantle ka khothalo e kholo ha ba tsoere mabitso a mangata a batho bao lekhota la bona e leng African Congress.

Lichaba tsohle tsa mafatse di phela ka lekhota leo ba le setseng morao. Ha ho motho ea ka reng ho teng lekhota le seneng qabang. Esita le bokresteng qabang e teng. Ka hoo qabang ea nyau le mokete a se eona e ka fifatsang sechaba dipelo maloka le ditsoanelo tsa bona. A re tsoaraneng ka matsoho joalo ho fihla lefung la hae. O hlakahala a le dilemo tse ka bang 50.

Baemedi ba ileng ba fihla lapeng la hae ebe ele ba 145. Mofu o ile a bolokoa kua dirapeng tsa Riverside, Pretoria, ka letsatsi la, 1st January 1946. Mosebetsi oa fihlo o be o le diatlong tsa Revds-Nyatlo le J. Thulare le phuthego ea bona.

Ke leboha haholo bao ba ileng ba itsoenya a ho felehetra mofu polokong, ba byalo ka baemedi ba motse oa Bantule Mr. A.M.P. Mahlatjie Mongodi oa Lekhotla Board eo a beng a emetse Lekhotla la Board le motse, a ena le Mr. F. M. Mojapelo le Mr. D. Mantsho, le A. Koenaita. Hape re sa lebale Mr. C. L. Nyamane, le G. Chris Moetl, Secretary ea Lekhotla la Basebetsi ba Municipality, le W. F. Mothsudi - Moe'etsi oa Lekhotla la Basebetsi ba Ditsiphi le Mofumahadi Mrs. Rebecca Fope oa Bantule. Re lla le Mr. S. L. Fatana le ba vtu ea hae le Mokgonyana oa Mr. George Mabusela mo bohlokong bo ba hlahetseng.

## Leeto la Kgosi Patrick Moepi

Kgosi Patrick H. Mankolane Moepi oa Bakgatla ba Mocha o fihlike motseng oa Gauteng kajeno go tlo bonana le sechaba sa mona Gauteng.

Bakgomana ba Mocha ba lokisitsi pitso e kgolo ea tumediso ea kgosi koa Bantu Men's Social Centre ka Sondaga sa 3 February ka nako ea 10 goseng. Ba-Afrika kaofela ba memua go tla tumediso go tlo bonana le sechaba sa mona Gauteng.

Protected Because you lacked Tootal Ties!

## Tsa Mendi

(Ke Dr. J. M. Nhlapo, Ph.D.)

Lebitso lena le ka holimo ke la sekepe se neng se tebe le bahlanaka ba fetang 600 ba ma-Afrika ka selemo sa 1917, khoeli ea February e le matsatsi a 21. Bakeng sa sefika sa majoe, linatla tsena tsa rona tsa na tsasetsa mokotla oa ho ruta bana ba ma-Afrika likolong tse bitsoang li university, o bitsaong "Mendi Memorial Scholarship Fund." Mokotla ona o no o qapuo ke phuthego ea baruti ba ma-Afrika ba Transvaal, ba tloha ba etsa mokotla oa sechaba. Moruti H. G. Mpitsi ke eena Mongoli e moholo ea ka ngolioang ka adresse: 221 Kaiyana Street, Pimville, Johannesburg.

Qalong ea selemo sa 1945 ho ile ba romelo ngoana oa pele Fort Hare ka mokotla ona. Ke takaso ea batsamaisi ba mokotla oa ho romela seholpha se seholo likolong tse phahameng, empa hoo ho ka etsahala feela ha ma-Afrika kaofea a ka kenya matocho ba ona. Ha e mong le e mong oa ma-Afrika, e moholo le e monyanya, a ne a ka nts'a kapa a nts'ets'oa 2/6 re ne re ka ba le £1.000.000 eo phaelo ea eona e neig e ka lefela bana ba 400 mane Fort Hare. Ha re ne re ka nts'a chelete eo habeli, hararo, re ne re tla ba sechaba se hlomphueng le se tsajoang ka baka la mata a ona.

Litulong tse ngatanyana ka 21 February, kapa ka Sontaha se atamelaneng le letsatsi leo ho ts'oaroa lits'ebelesto tsa Menzi ka liemlo tsohle, 'me' chelete e bokeloang ka tsatsi leo e isoe Mokoleng oa Mendi. Baruti le matchere hammohlo le bactapele ba sechaba sa rona a ta ke ba etse hore ts'ebelesto tse a 1. be hoile, re tle re tsebe ho tuisa mokotla ona.

Lipuo tsa ho etsa "mekotla ea sechaba" li hile li 'phi'e miti matsatsing ana. Ho hana kae hare ma-Afrika oile a kopanele Mokotla oa Meidi e tie e be ona Sechaba na?

Ts'ebelesto ea selemo ea Mendi e tla ba mane Bantu Sports Club, Gauteng, ka 24 February 1946. Le Pretoria e tla ba ka tsatsi lona leo. Le tse ling li tla ba teng tulung tse ling. A ts'ebelesto tsa monogaqa li atlehe ho feta tsohle tse kileng tsa eba teng, ka ha e le tsa pele ka mora ntoahali e getileng lichaba.

## MORRISON'S

### MAIL ORDER HOUSE

the Largest Mail Order House in South Africa.

### HARDWARE:

CULTIVATORS, Imported with two adjustable levers, a five tooth scuffle, finest value. Order early, each 96/- MASSEY-HARRIS No. 546 PLOWS imported with long beam, supplied with extra share, 12 in, each 95/-; 10 in, each 94/- WHEELBARROWS, best electric welded all steel, finest manufacture, each 46/- HOES, 2 lb. weight, each 1/1; six or more, each 1/9, MRS. POTTS SAD IRONS, set of 3 complete with handle, 13/2 set. BUCKETS, Galvanised, 12 in, each 4/9. BASINS, steel, heavy tinned, 14 inch, each 4/11. STEEL-DINNER PLATES, heavy tinned, bright finish, each 1/5. TABLES unstained, strongly made, good quality, 2' x 3', each 36/9; 2' 6" x 4', each 50/6. KAFFIR POTS, three leg with cover, size 1, 5/- each; size 1 1/2, 7/9; size 2, 7/9; size 2 1/2, 10/9; size 3, 9/5; size 4, 12/6; size 6, 14/6; size 8, 20/6; size 10, 4/1; size 18, 45/8 each. UTILITY POTS, made of cast iron with lid and wire handle, similar to stewpot but deeper, approx. 1 gal 6/7; 1 1/2 gal, 7/4; 2 gal, 9/2. STEWPOTS, cast iron, with lid but without legs, 10 ins. wide, 10/9 each; 12 ins, 13/9, 14 ins. 14/- DONKEY BREAST COLLARS, leather, good quality each 9/2.

GALVANISED BATHS, heavy iron, strong bottom, 20 ins, 11/9; 26 ins, 13/6; 30", 19/9 each. HATCHETS, heavy quality, each 6/6. FLY SPRAYERS, single action each 2/3. INSECTICIDE, "F'D'D" 16 fluid oz. tin, 1/6. BEDDING: DIVANS, all steel, rigid construction, 2' 6" size 35/5; 3 ft. 38/3; 3' 6", 42/6. COIR MATTRESSES, 2' 6", 35/9; 3 ft. 40/-; 3' 6", 46/3. ESCOMB STURDY BEDS fitted with wooden spring mattress and best quality coir mattress, 3 ft. £7/6/3; 4' 6", £10/10/6. PILLOWS, Kapoc, 24 in x 16 ins, each 6/2; Feather, 26 ins x 16 ins, each 9/4. TERMS: Cash with Order must not be less than 20/- In value. Ask for our latest Price List sent Post Free.

## MORRISON'S

### MAIL ORDER HOUSE

### ESCOMBE — NATAL



Protected Because you lacked Tootal Ties!

How close did the bombers dare to come? Not quite close enough for absolute accuracy—when shipping carried barrage balloons. Many a 'near-miss' might have been a direct hit, but for the silver-grey guardian 'blimp.' Britons at home worked all out to provide Service needs, and there was little labour or raw material to spare for non-essentials. Balloon cloth was woven on the looms that normally make Tootal products for you; Tootal factories made clothing and gear for hospitals and literated populations, as well as for the Services. Your needs had to be set aside for a while, but now we shall be able to put you first again.

Soon we hope to produce all the Tootal Ties you want branded 'Tebilized' for tested crease-resistance. Meanwhile, look after the ones you have. They can be washed repeatedly. Pyramid handkerchiefs may still be scarce for a while—but don't forget they also carry the Tootal guarantee.

## TOOTAL

REGD.

All the brand names quoted above are Trade Marks

TOOTAL BROADHURST LEE COMPANY LIMITED MANCHESTER

# KI-NO.

**CURATIVE PLASTER**



"KI-NO HEALS IT"

I have a young pedigree bull worth at least one hundred pounds. He damaged his leg in a barbwired fence, and the wounds turned septic. He became so bad that I made up my mind to shoot him. My neighbour suggested that I should use KI-NO Ointment. I did, dressing the wound daily, the result being a perfect cure at a cost of less than a pound.

Mr. J.S., Alwih North.

From all Chemists 1/9.

## ADULT EDUCATION IN BENONI

(Zali. Mbalu)

To many people the headline above will conjure up in their minds the night classes conducted by the Technical College for advanced academic work. But, in Benoni Location, there is a far more important night school which is known only to a few; that is because its humble head and staff feel so modest about it that they do not think that making a noise is the right procedure.

It is also not known because most Africans do not bother to know anything besides their own selves. Passing the St Albans' school the other day, I was struck by the sight of lights, burning in an entire wing of the school. There were some people engaged on something in all the class-rooms of that wing. Succumbing to curiosity, I decided to trespass.

This is what I found: Mr. Ben Tame, a popular Benoni personage, whose personality is not only forceful but also colourful, was conducting a school for adults. Under him were five fully certificated African teachers among them school principals!

By kind arrangements between the principal of the St Albans' school and the inspectors of this night school (The Transvaal Teachers Association, not, of course, the Transvaal African Teachers Association), Mr. B. Tame is able to organise classes up to the sixth standard for elderly people. There are of course some juveniles who, of their own free choice, have presented themselves for tuition—a mighty realisation! Asked if the adults were keen on their work the answer was: "Come in and decide for yourself."

## KEENESS SHOWN

In the beginners class under the most able guidance of Mr. Simon Thipe were elderly men and women busy with the elements of reckoning. Here reckoning was not an abstract affair as they were "learning to do by doing," aided by such improvised tools as stones etc. in the absence of modern and accepted media. A more keen class I still have to meet! In standard one I found the class dribbling and manoeuvring to advantage the difficult relation of words to words in our common-day English.

As I gazed at the "whiskered" class in silent admiration, I thought how they must be regarding their "child" teacher as a specimen of wonder, wondering how such a small head should carry all it knew!

## LANGUAGE QUESTION

Asked if he did not find some difficulty in the admixture of languages in his class, Mr. Mabanga replied, very confidently: "Benoni, as you know, is essentially a Xhosa-speaking area. No, there is no difficulty at all. They understand Xhosa well."

As I was slowly wending my way to the gate, Mr. Tame remarked: "The people must have the working knowledge of the elements of speaking correctly and with some intelligence. That they should be able to reckon their £.s.d. goes without saying." I concurred, feeling the eloquent pregnancy of purpose in that statement.

## NATIONAL SERVICE AND EXAMPLE

The men who are sacrificing their time after a hard day's work toil in the classroom, are doing national service of the first order. These men are dealing with the immediate truths of life and are doing greater service than those sermonisers of our African political parties who tell us that we can be led to the Utopian realms of political freedom and otherwise, without necessarily paying due priority to the three R's.

So many words per minute, plus "congratulations for your good speech" will not add one iota to progress nationally. There can be no political following until the people have some "working knowledge" of writing and reading and reckoning. By people I do not mean the mean few whose education has turned them into bigots, the mentally stiff who see in the masses an incorrigible ignoramus who must be led in toleration because selfish ends cannot be attained otherwise.

One wonders what pleasures exists in those heights which make some of our leaders loathe to come down and not our organisations!

## Round and About

(By Optimus)

## Shortages

A food shortage and the long queues in street corners and bus termini are no longer a surprising sight nowadays; but it was quite an amazing sight the other day, when the Primary schools re-opened, to witness queues even in schools where an acute "education shortage" is now being experienced.

A dejected parent, with progeny in hand, was a pathetic sight when told by the head teacher of some seat of learning that "there was no room in the inn." Many of these parents had come with definite proofs of age for, in "Native Education," no school may admit children below the age of seven.

## Prisons vs. Schools

In several cases over 200 children could not find admission through lack of accommodation, which means that these children will have to remain without education for another twelve months!

Someone once said that instead of building prisons, the government should be building schools. There is no more urgent need for this than at the present time. Shortages, as they affect grown-ups, may be tolerated; but a shortage that spells the ruin of some youngster's career and future must be viewed with the gravest concern by all of us.

In this country, one cannot help making comparisons. It does seem that this "shortage" savours of what is popularly known as a "one-stream policy," and may be construed to allow the black masses to "waste their sweetness on the desert air." This is indeed a shortage that makes life short. Perhaps our Parliamentarians may take note, and not only 'debate on' but remedy this shortage.

## Disasters

The train-trailer smash in Lady Selborne, resulting in the loss of twelve lives with many more maimed and broken, is yet another addition to the list of disasters that baffle the ordinary man in the street. Why the trailer chose to stall at that dangerous spot without being moved to safety, or its occupants removed in time, may be adequately explained; but of course the amount of suffering caused can never find expression in words.

Help conquer our difficulties by the organisation of mass adult education. Perhaps our salvation does not ultimately repose in us. A system of correlating politics with a "working knowledge" for the masses should be given thought. To earn their daily bread our elders must speak for it. To do so they must be taught. Who is on their side? These six men together with others in Johannesburg are already on their side, but not our organisations!

Level-crossings! Surely science has developed far enough to be able to safeguard human life against the might of man-made steel. We writhe in agony, call it disaster, and forget.

Was it not the chivalrous Mayor of Springs at one time who took the law in his hands to stop further level-crossing disasters? Disaster must "come when it will come," but every precaution must be taken to ensure that Disaster is not being courted in level-crossings, non-road-worthy trailers and vehicles, careless public-vehicle drivers, etc.

Human life is too precious to be lost in this way.

**BUY**  
**EVEREADY**  
TORCHES—BATTERIES—  
BULBS



Your  
FAMILY  
Need This  
Handy  
FIRST-AID

It Heals Without A Scar.

**Zam-Buk**  
HERBAL OINTMENT

Price 1/- or 3/- a box, at all chemists & stores.

You drink FOOD  
when you drink  
a cup of  
**Bournville**  
**COCOA**

Besides being a delicious drink, Bournville Cocoa is rich in the substances that are needed to build up your body and your energy. A famous Medical Magazine says "Bournville Cocoa maintains its high

reputation in food value—it represents concentrated food." Drink Bournville Cocos for breakfast and at night and you will benefit in health and strength. It only costs 1/3 for 1lb. which makes 56 cups cocoa.

**CADBURY'S BOURNVILLE COCOA**

THIS IS THE RIGHT WAY  
TO MAKE COCOA

Put one teaspoonful of cocoa in empty cup: add as much milk and sugar as you would to make a cup of tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.



**WHEN THEY CAME  
BACK FROM THE NORTH**

Their teeth were clean, bright and healthy.

They were as proud to be seen walking down the street as on parade, because they had learned the value of clean, healthy teeth. Now they are back home again and they use COLGATE DENTAL CREAM to keep their teeth shining white, and their breath sweet.

COLGATE DENTAL CREAM keeps teeth beautifully bright and it gets well into the places between the teeth and washes away the germs which make the teeth decay.

Modern people all over the world use COLGATE DENTAL CREAM. To make your teeth shine and your breath sweet, use it every night and morning.

**COLGATE**  
DENTAL CREAM  
1/- & 19/-  
PER  
TIN



**USE COLGATE DENTAL CREAM**

## 18/- MONTHLY

Direct

"FACTORY

to HOME"

Suppliers

Very substantial  
Factory Discount  
for Cash

Write for our FREE  
Bilingual Factory  
Economy Catalogue  
(B.W.) and particu-  
lars of our Com-  
mission Scheme to  
P.O. Box 2553, Cape  
Town



for this attractive Bedroom Suite consisting of 3 ft.  
Wardrobe, 3 ft. Dressing Chest, 2 ft. 6 ins. Tallboy.  
A bedstead can be supplied to match

**MAIL ORDER**  
FURNITURE  
P.O. Box 2553, CAPE TOWN

FROM ALL THE  
LEADING DEALERS

## BUSINESS NOTICES

AFRICAN'S  
— OWN —  
OPTICIANSStein's Optical Dispensary,  
114, Jeppe Street,

Sight-Testing. Spectacles. Repairs

Phone: 33-7355. 1014-29-12

Latest Bantu Records  
and Needles Arrived

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

JOHANNESBURG

AFRICAN MUTUAL CREDIT  
ASSOCIATION10, Ockers House, Market Street,  
JOHANNESBURG

At the Appropriation meeting held on Friday, 25th January, 1946, Appropriations were made in favour of the undermentioned members:

Roodpoort: Share No. 2971, Appropriation No. 01628. Roodpoort: Share No. 5416, Appropriation No. 05640. Roodpoort: Share No. 3078, Appropriation No. 01904. Orlando Township: Share No. 5181, Appropriation No. 05169. Orlando Township: Share No. B.10071, Appropriation No. B.10175. Benoni: Share No. 12025, Appropriation No. 11429. Springs Location: B.1558, Appropriation No. 01815. Newclare, Johannesburg: Share No. 4342, Appropriation No. 04214. Nigel Location: Share No. B.6118, Appropriation No. B.06170.

## SECTION II

Brakpan: Share No. 1261, Appropriation No. 1366.

## PRO AND CON PAMPHLETS

Edited by J. M. Nhlapo and  
W. W. T. Mbete.1. Nguni and Sotho  
by J. M. Nhlapo.2. Africans and their Chiefs  
by J. M. Mohapeloa.3. Shall Lobolo live or die?  
by H. H. T. Marwede and  
G. G. Mamabolo.

PRICE: ONE SHILLING EACH (POST FREE)

Order from

The African Bookman  
P.O. Box 3115, Cape Town.

## HAWKERS AND TRAVELLERS

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

## ROMA CLOTHING AGENCY

Dress suits, top hats and all clothing requirements for weddings and parties May be hired from Roma Clothing Agency, 42B, Diagonal Street (off Bree Street,) Johannesburg. Pay us a visit or phone 33-7742, 9345-18

## IZINCWADI EZIKANYISA INQONDO NEZISIZA INHLIZIYO!

Inhlizayo yomuntu

Zulu, Xosa, Suto, Shangaan, Nyanja, inye ..... 7d. Afrikaans ..... 1/6d. Seschuna ..... 9d.

Isibotshwa nokukululwa kwaso.

Zulu, Shangaan, Suto, inye 7d.

Ukutatana nokuhalisana

Zulu, nomz Suto ..... 3d.

Izhala zonke zika Nkulunkulu 1/-

KUKONA EZININGI FUTI

EMMANUEL PRESS, NELSPRUIT,  
E. TRANSVAAL.

We specialise in Motor-Cycle Repairs and Spare Parts. Send us your motor-cycle for reboore, resleeve or repair. New Tubes 10/-, new Saddle Covers 25/- each. We have for sale the following reconditioned Motor-Cycles: Norton, Sunbeam, B.S.A., Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want scrap Motor-bikes and Parts. Brand new guaranteed 12 months Harley Davidson and Indian motor cycle batteries £3.15.0. other makes £2.12.6.

Solly Appel, 28 Sauer Street, Extension, Johannesburg. Phone 34-1255.

## FUND IBAYBELE NGEPOSI

Isifundo A 1/7 (incwadi yodwa)  
Isifundo B 2/6 (incwadi yodwa)  
Isifundo C 1/- (incwadi yodwa)  
Nezinye ziayahlelwa.

Balela Mhleli,

BOX 19,  
HARDING, NATAL

**WANTED**  
Wanted a certified teacher as Principal at one of our Anglican Schools recognised by the Government: Also a teacher for one of our Schools as yet not recognised. Apply stating experience to Rev. Mark Robinson, The Rectory, Barberton. X-2.F.

**WANTED**  
Residents Trained Nurse wanted for Emgwali Training School in February 1946. Apply: Principal, Emgwali Training School, Stutterheim.—2.F.

DORCAS HOUSE CRECHE AND  
NURSERY SCHOOL, KROONSTAD

Applications are invited from qualified persons for the posts of: A Trained Nursery School Teacher, and an experienced Cook, at the above Creche. Applicants must state age, qualifications, experience and salary required. Duties commence 1st March, 1946.

Apply with testimonials not later than the 16th February, 1946, to: The Secretary-Manager, D.H.C. and N.S., c/o 16 D, Location, Kroonstad.

N.S., c/o 16 D, Location, Kroonstad.

X-16.F.

**WANTED**  
Wanted immediately: Native Staff Nurses for Victoria and Macvicar Tuberculosis Hospitals, Lovedale. Salary on scale £96x6-120 plus board, lodging and uniform and in accordance with Provincial regulations. Apply enclosing copies of testimonials to U.P.C. Box 6663, Johannesburg. X-16.F.

Teacher for Brakpan Bantu High School as from 1st April. At least Matriculation plus professional

qualifications. Afrikaans essential.

Apply with credentials to Rev. J. Dexter Taylor, 17 Priscilla St., Boksburg, Johannesburg. X-2.F.

Applicants must hold a recognised Midwifery Certificate, and must be bilingual and able to converse in Sesuto and Zulu.

A Certificate in General Nursing will be a strong recommendation.

Applications, stating age, qualifications, experience, whether married, whether bilingual, period of residence in Springs, (if any) and accompanied by copies of two recent

testimonials will be received by the undersigned up to 12 Noon on Saturday, 16th February, 1946.

The successful applicant will be required to pass a medical examination by the Council's Medical Officer of Health prior to assumption of duty.

Personal canvassing for appointments in the gift of the Council is strictly prohibited and proof thereof will disqualify a candidate for appointment.

C. L. COLES,  
Town Clerk.  
No. 12Town Hall,  
SPRINGS.

21st January, 1946. X-2.F.

## NOTICE BY EXECUTOR

Estate of the late WELLEL LILIAN MOLEKO (also known as LILIAN MOLEKO) (formerly NTHONGOA born KLAAS) and surviving spouse JAMES CHARLES EARL MOLEKO of SPRINGS. No. 5671/44/759.

NOTICE is hereby given that the First and Final Liquidation and Distribution Account in the above Estate will be open for the inspection of all persons interested therein for period of 21 (twenty-one) days from the date of publication hereof, at the offices of the Magistrate, Springs, and the Master of the Supreme Court, Pretoria.

H. L. EPSTEIN, ESQ.,  
Attorney for Executor,  
Suite, 106, Balfour House,  
18c, Second Street,  
SPRINGS.

P.O. Box 252. X-2.F.

DECEASED ESTATE LATE  
MABOTE JONATHAN

The heirs of the late Mabote Jonathan, a coloured male, are requested to communicate with the District Commissioner, Leribe.

The deceased was brought from the Salisbury and Jubilee Mine on the Rand in 1902 to the late Chief Jonathan and was adopted by him.

R. S. BALFE,  
District Commissioner.

X-9.F.

Now obtainable Again. Female Pills L118. Regulates all female complaints and relieves pains to which so many women are subjected. Purifies and makes new blood. These famous female pills will restore your health and vitality. Thousands of women have used this remedy with beneficial results. Stop suffering! Send for it to-day.

Price 3/6 and 5/6 (Price includes postage).

KAY'S AGENCIES,  
P.O. BOX 7579,  
JOHANNESBURG.

**FARMS FOR SALE**  
Fertile farms for sale at Dennilton (Pretoria District) 11 acres £60-£20 deposit £2 monthly, apply: B. T. W. NYOKANA and Co., 206A BREE STREET, JOHANNESBURG. 166-23-3

**AGENTS WANTED**  
MEN and WOMEN wanted for Agency for Bantu Helping Club, full and part time. Good Commission paid. Call or Write at 1158 Mhlongo Street, Western Native Township, Johannesburg. 145-9-2

**WANTED** Agents of undoubtful integrity for selling medical products of well-known Chemical Manufacturers. Apply enclosing copies of testimonials to U.P.C. Box 6663, Johannesburg. X-16.F.

**TOWN COUNCIL OF SPRINGS**  
Vacancy—Non-European Midwife  
Applications are invited for the above position in the Public Health and Non-European Affairs Department on the salary grade £96-£120 over 3 years to £140 over 2 years, plus cost of living, cycle and uniform allowances and free single quarters.

Applicants must hold a recognised Midwifery Certificate, and must be bilingual and able to converse in Sesuto and Zulu.

A Certificate in General Nursing will be a strong recommendation.

Applications, stating age, qualifications, experience, whether married, whether bilingual, period of residence in Springs, (if any) and accompanied by copies of two recent

testimonials will be received by the undersigned up to 12 Noon on Saturday, 16th February, 1946.

The successful applicant will be required to pass a medical examination by the Council's Medical Officer of Health prior to assumption of duty.

Personal canvassing for appointments in the gift of the Council is strictly prohibited and proof thereof will disqualify a candidate for appointment.

C. L. COLES,  
Town Clerk.  
No. 12Town Hall,  
SPRINGS.

21st January, 1946. X-2.F.

## STADSRAAD SPRINGS

Vakature: Sekretaris, Adviser Naturelle Payneville Naturelledorp. Aansoek word ingewag om bogemeld betrekking in die Departement van Publieke Gesondheid en Nie-Blanke Sake op die salarisstaal £96-£120 oor drie jaar tot £140 oor twee jaar, plus lewenskoste en huis toelae. Die aanvange salaris van die groot sal vasgestel word op die kwalifikasies en ondervinding van die suksesvolle kandidaat.

Aansoek wat ouderdom, kwalifikasies, ondervinding, huwelikstaat, tweetaligheid, besonderhede van militere diens (indien enige), kennis van naturelle tale en tydperk van verbyl in Springs vermeld en ver gesel van afskrifte van twee onlangse getuigskefie, sal deur ondergetekende in ontvangs geneem word tot op 12-Uur Middag op 4 Februarie, 1946. Vorige ondervinding in sekretariate werk, insluitende die optekening van notule van vergaderings sal 'n sterk aanbeveling wees vir die pos.

Persoonlike invloedwerwing vir betrekking in die Raad se diens word streng verbied, en bewys daarvan sal 'n kandidaat vir aanstelling diskwalifiseer.

C. L. COLES,  
Stadsklerk.  
No. 8.Stadhuis,  
SPRINGS.

X-2.F.

## STADSRAAD SPRINGS

Vakature: Nie-Blanke Opsigter, Munisipale Melkdepot, Payneville Naturelledorp.

Aansoek word ingewag om bogemeld betrekking in die Departement van Publieke Gesondheid en Nie-Blanke Sake op die salarisstaal £120-£180 oor drie jaar tot £210 oor twee jaar, plus lewenskoste en huis toelae. Die aanvange salaris van die groot sal vasgestel word op die kwalifikasies en ondervinding van die suksesvolle kandidaat.

Aansoek wat ouderdom, kwalifikasies, ondervinding, huwelikstaat, tweetaligheid, besonderhede van militere diens (indien enige), kennis van naturelle tale en tydperk van verbyl in Springs vermeld en ver gesel van afskrifte van twee onlangse getuigskefie, sal deur ondergetekende in ontvangs geneem word tot op 12-Uur Middag op 4 Februarie, 1946. Vorige ondervinding in sekretariate werk, insluitende die optekening van notule van vergaderings sal 'n sterk aanbeveling wees vir die pos.

Persoonlike invloedwerwing vir betrekking in die Raad se diens word streng verbied, en bewys daarvan sal 'n kandidaat vir aanstelling diskwalifiseer.

C. L. COLES,  
Stadsklerk.  
No. 8.Stadhuis,  
SPRINGS.

X-2.F.

WHO'S WHO IN THE  
NEWS THIS WEEK

Among students who returned to their various training centres during the past week are Miss Barbara Markham, who has gone to Saint Monica's college in Durban, and Micky G. Markham who is at Zonnebloem college in the Cape Province.

\* \* \*

Miss Martha D. Radebe, youngest daughter of Mr. and Mrs. D. Radebe of Heilbron, and Mr. Adis Mbongo, of Pretoria, were married last month.

\* \* \*

Miss Constance Langeni, of the Germiston hospital, left during the week by the Durban express for Stanger on annual leave.

\* \* \*

With one exception, all officials of the Reef Locations Advisory Boards Association were returned at a meeting held last Sunday morning at the Bantu Men's Social Centre. Mr. T. D. Mweli Skota remains chairman. Other office-bearers are: asst. chairman, Mr. Charles L. L. Matloporo; Secretary, Mr. Tatus I. N. Sondlo; asst. secretary, Mr. M. H. T. Plat (new appointment); treas., J. Mophiring; executive members, J. C. P. Mavimbela, G. G. Xorile, L. T. Myabaza and P. Q. Vundla.

\* \* \*

Mr. Walter Menye, who has been working at the Institute of Race Relations, has resigned his post to pursue a course of studies at Healdtown Institution in the Cape Province.

\* \* \*

Two Good Samaritans, Mr. H. S. Tsebenhane of Boyne, and Sgt. Junias Maila of Palmietkuil South, Springs, have each sent a donation of one shilling to the "Bantu World." In acknowledging their valuable gifts, the "Bantu World" expresses sincere gratitude for these voluntary donations.

\* \* \*

Mr. J. P. Mutsila, president of the Vendaland Progressive Association, called at the "Bantu World" offices on business during the week. He wishes to announce to all members of the association, and every interested person, that an important meeting of the Vendaland Progressive Association will be held on February 24, at 36, Bezuidenhout Street, Johannesburg, at 9 a.m.

\* \* \*

With five failures in the Matriculation examination, Saint Peter's Secondary School, Rosettenville, presented fifty candidates for the Junior Certificate examination last year, all of whom passed. The names of the successful candidates for both examinations are:

## Matriculation

## Class II:

Alfred Hutchinson.

## Class III:

Alice Hooholo.

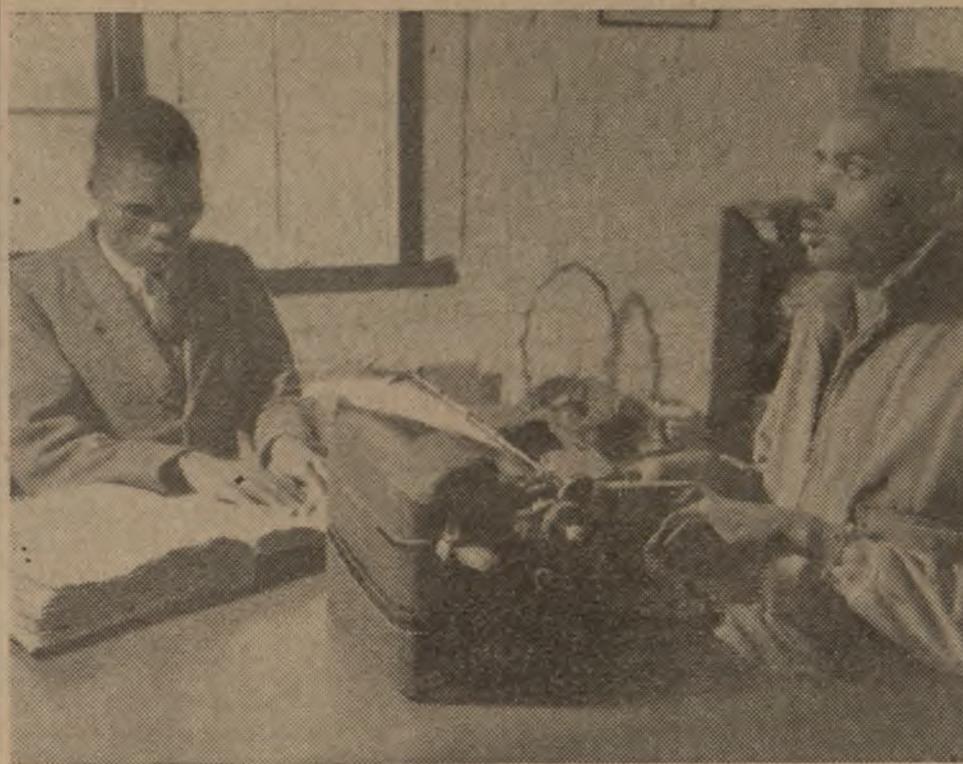
## School Leaving

# Ezenzeleni

## Blind Institute



A blind man making a mattress; notice the special board under which he works—it is made to help keep the filling level.



One blind man reads while the other blind man types. The books are made with special letters which blind children quickly learn to feel with their fingers. It is more difficult for older people to learn this new way of reading but some succeed. The typing machine is an ordinary one.



If she had had proper treatment when young this old lady would have been saved much suffering.



In the eye clinic at Ezenzeleni many children are being saved from blindness.

### The Blind Can Enjoy Life

There are many African people who have lost the power of seeing, other people must lead them about and they can no longer work for themselves. Some clever blind people in other lands did not like this, they said "we will find some work we can do without seeing." One blind Frenchman named Louis Braille also invented letters for reading which are not printed with black ink like this newspaper, but are hard dots on the paper which can be felt with the fingers. But these things are difficult to learn and very few old people master them, we must make old people happy in other ways. But children and young people can learn them, and there are special societies which help them by building schools and workshops, and training skilled teachers for such work. For many years in South Africa only white blind people had these opportunities, but now it is different. There is a school at Bellville near Cape Town where even small blind children can learn, it is called the Athlone School for the Blind and you can find out how to send a blind child there by writing to the principal. There is also a trade school for young blind men between 16 and 25 years of age at Roodepoort, it is called Ezenzeleni. Then there are workshops at Hammanskraal, near Pretoria; Westville near Durban and New Brighton near Port Elizabeth.

Elizabeth where trained blind people make baskets, mattresses and other things. They earn money and live like ordinary people, only the societies help them by selling their work, building cottages near the workshop, and so on.

In all these ways blind people can enjoy life, but still to be blind is a terrible thing so that it is important to go to a real doctor as soon as the eyes are sore. If your local doctor advises you to go to an eye doctor do as he tells you **at once**, delay may mean the loss of sight. If the eye doctor advises hospital treatment do as he tells you. Do not listen to quacks.

For advice about all these matters write to the Rev. A. W. Blaxall, P.O. Box 42, ROODEPOORT, Tvl.

### NeMfama Zingonwaba

Maninzi amaAfrika azimfama ekufuneka ekhokelwe ngabanye abantu engenako ukuzisembenza. Ezinye iimfama ezibukhali nge-igqondo kwamanye amazwe azizage ziyithande le nto, zathi, "Siya tufumana umsebenzi esinokuwewiza nangona singaboni." Enye imfama yomFrentshi egama lingu-Louis Braille yenza amagama okufunda angashiilelwu ngomsizi omnyama nje ngeli phepha ndaba, koko ngamachaphaza alukhuni asephapheni afundwa ngeminwe. Ezi zinto ke zinzima kakhlulu ukuzifunda kwaye bambalwa kwabadalada abathi bazazi kanye, kufuneka a-

Elizabeth where trained blind people make baskets, mattresses and other things. They earn money and live like ordinary people, only the societies help them by selling their work, building cottages near the workshop, and so on.

In all these ways blind people can enjoy life, but still to be blind is a terrible thing so that it is important to go to a real doctor as soon as the eyes are sore. If your local doctor advises you to go to an eye doctor do as he tells you **at once**, delay may mean the loss of sight. If the eye doctor advises hospital treatment do as he tells you. Do not listen to quacks.

For advice about all these matters write to the Rev. A. W. Blaxall, P.O. Box 42, ROODEPOORT, Tvl.

### Lifofu li ka Iphilisa

Ho na le Ba-Afrika ba seng ba se na hona ho ka bona, ba lokela bo etelloa pele ke batho ba bangabile ha ba sana matla a ho ka its'ebeletsa. Lifofu tse ling tse bo-hale mafats'eng a mang ha li eaka tsata rata taba ena, li ile tsa re "Re tla ipatlela-mosebetsi o mong o re ka o etsang leha re sa bone." Sefofu se seng sa Lefora se bitsoang Louis Braille le sona se ile sa qapa litlhaku tsa ho baloa tse joaloka tsa kuranta ena tse sa hatisoang ka enke e its'o, empa tsona ke maphiba a thata a holim'a pampiri a ka thetsoang ka menoana ea matsoho.

Empa ntho tsena li thata ho ka ithutoa, ke batho ba seng ba kae ba baholo ba ka li tsebang feela, re ts'oanetse ho etsa hore batho ba baholo ba nyakalle ka tsela tse itseng. Empa bana hammohlo le batho ba baholo ba ka nna ba ithutha tsona, ebile hona le mekhato e mengata e ba thusang hore ba ithute e etsa hona ka ho ba ahela likilo le litulo tsa ho sebetsa, e ruta litichere tsa mofuta ona.

cebisa uye esibhedeleye yenza nje ngoko ekuxelele. Musa ukumamela ezinye iintetho.

Ukufumana amacebo ngazo zo-nke ezi zinto bhalela kuRev. A. W. Blaxall, P.O. Box 42, Roodepoort, Tvl.

Ka lilemo tse ngata mona South Afrika batho ba Basoou ke bona feela ba neng ba fumana melemo e kang ena, empa kajeno ntho li fetohile. Sekolo se teng mane Bellville haufinyane le motse oa Kapa moo le bana ba banyane ba foufetseng ba kajitutang, se bitsa Athlone School for the Blind 'mele ka fumana tsela ea ho romela bana teng ka ho ngolla tichere e kholo kapa mookameli oa teng. Se teng sekolo se seng hape sa khoebomo rutoang batho ba foufetseng ba lilemo tse tlohang ho 16 hoisa ho 25 se Roodepoort, sona se bitsa Ezenzeleni. Ho boetse ho teng libaka tsba ho sebetsa mane Hammanskraal haufinyane le motse oa Pretoria; se seng se Westville haufinyane le motse oa Port Elizabeth moo lifofu li rutoang ho etsa liroto, materase le tse ling lintho. Lifofu tsena li fumana chelete ebile li phela joaloka batho bohole, ntho e teng feela ke hore mekhato e teng e ba thusang ka ho rekisa mesebetsi ea bona, ho ba ahela metsana haufinyane le moo ba sebetsang teng le tse ling tse joalo.

Ka tsela tsena tsohle lifofu li ka iphilisa, empa leha ho le joalo ho ba sefotu ke taba e boholoko haholo 'me ho ea hlokeha hore batho ba phallele ngakeng hang feela ha mahlo a e ba boholoko. Haeba ngaka ea mahlo e eletsa hore le ee hospataleng, le teng etsang joalo ka potlako. Le seke la mamela batho ba atisang ho bua thata.

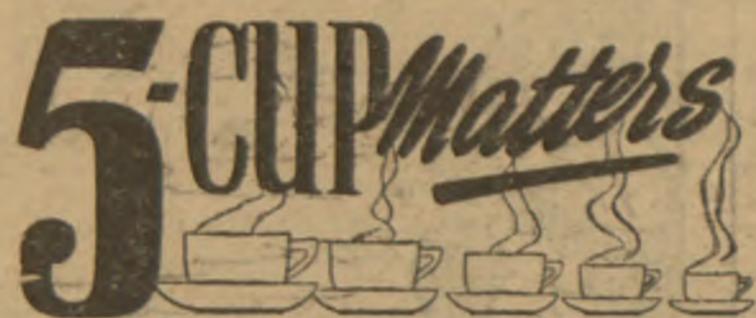
Ha le batla keletso ka taba tsena tsohle ngollang ho Rev. A. W. Blaxall, P.O. Box 42, Roodepoort, Tvl.

# CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial No. 126

SUPPLEMENT TO THE BANTU WORLD

February, 1946



H. D. Tyamzashe, of East London, draws attention to the bad behaviour of people who shout in public.

Manner of speech in public is a particular trait of Bantu character. Most Natives "shout" more or less when engaged in conversation, regardless of whether the person addressed be at a distance or near. This peculiarity is due, I think, to the fact that Natives often engage in conversation when the parties concerned are separated by a distance of anything between fifty and a hundred yards. Also probably because when Natives take a stroll into the country they generally walk in Indian file, so that the one behind may often engage in conversation with the one in front, who may have several persons between himself and the one behind.

This habit, as the Native becomes more and more civilised and cultured, has to be unlearned because it is not in keeping with civilised usage. If the Native wants to embrace Western civilisation he must accept its conventions as a whole. Far be it from me to urge the wholesale abandonment of Bantu customs and usage, because there are many of these customs that are worth preserving, some of which are superior to those practised by other nations.

In civilised usage, however, it is most distressing to hear a person on one side of the street engage in conversation in a screaming tirade with someone on the opposite side of the street. It becomes even more painful when such a glaring breach of etiquette is perpetrated by persons who would be called civilised.

I am not posing as an authority on correct manners, but the position I have briefly portrayed here is wellknown, and must have been noticed by many others besides myself. I think one way of helping to eliminate the evil would be for schools to include in their syllabus the teaching of correct manners. It does not matter how virtuous and well-behaved a child may be, if it is not taught how to behave at home and in society, its virtue is dimmed by its lack of good manners. The higher educated and the better dressed people may be, if they are guilty of the social offence referred to here, the greater is their disgrace and breach of the usage of civilised society. Therefore if they continue their inroads against correct manners, they must not be surprised if they are ultimately looked upon as outcasts by those who know how to behave and whose company they value and esteem.

We welcome thoughtfull contributions to this column.

## OUR ANIMAL STORY



### WHY HYENAS PROWL AT NIGHT

By "Ndabankulu"

Once upon a time the hyena thought he would try to marry the daughter of a chieftain who lived in a nearby village. So he set out for the village, taking with him some cattle and goats to pay for his intended bride. During the day he assumed human shape and walked on two legs, but at night he turned back into a hyena and walked on four legs.

On arriving at the village with his stock, he stated the reason for his visit and was received in a friendly way by the chieftain. When night came he changed back into a hyena, and feeling hungry, went to the hut of his prospective mother-in-law to eat. He howled outside the hut, hoping to be let in, but the mother of the girl, who had never heard the cry of a hyena, became frightened and called out, "Go away. Whoever you are, go to sleep now and we will talk in the morning."

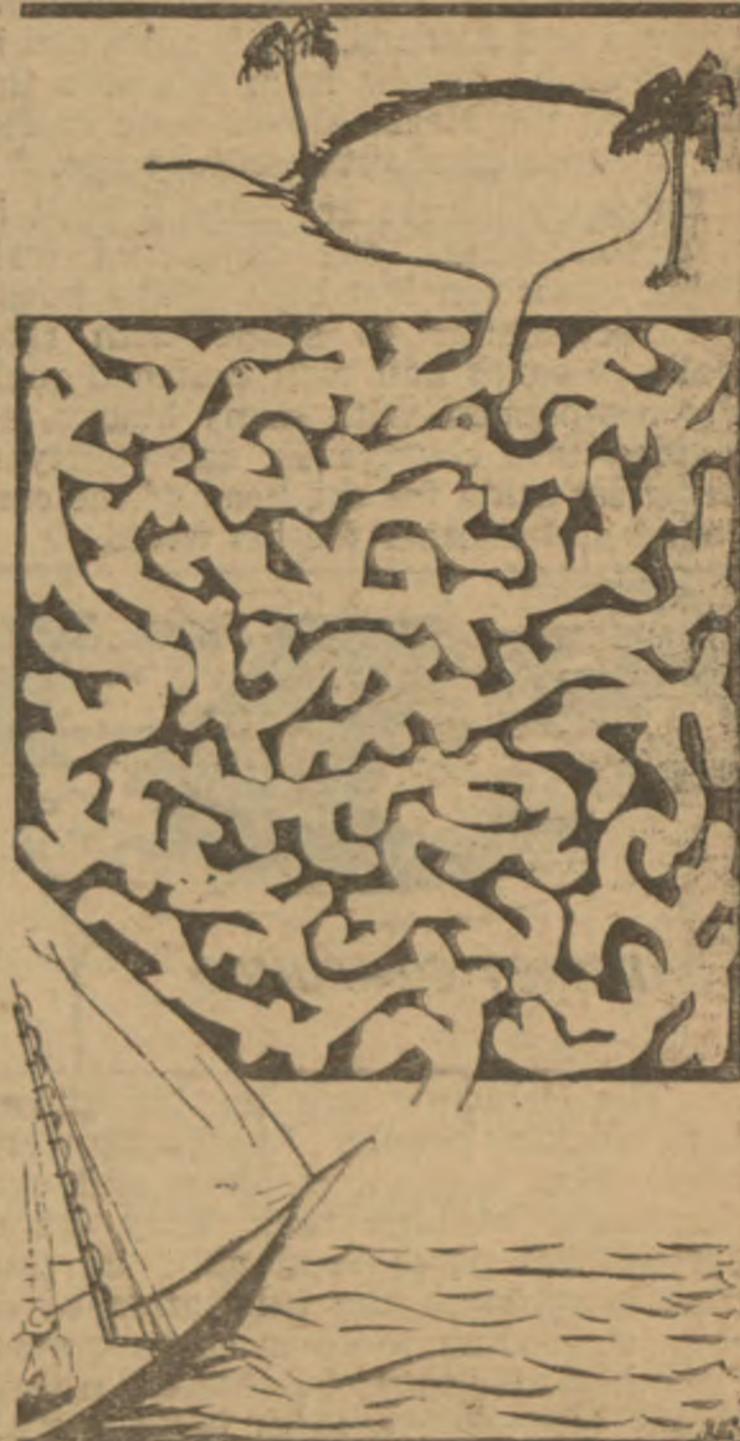


So the hyena got no supper. Being very hungry, he crept up to some sheep nearby and bit off the fat tails of two sheep and ate them. In the morning the villagers turned out the sheep to count them and saw two with their tails missing.

They were very surprised at this, and looking around for the cause saw the hyena (now, of course, in the shape of a man again), and the fat from the tails hanging all round his mouth. Thereupon the villagers seized sticks and beat him, shouting out, "You are not a man. You are an imposter, because you eat raw meat." They drove him out of the village and he fled to the woods.

So the hyena called all the other hyenas together and told them how the villagers had taken his cattle and then driven him away with blows. "From now on," he said, "we will prowl at night and prey on the cattle and sheep of that tribe." And so this became their custom and now it is said that every night someone in that tribe loses an animal in that way.

## OUR MAZE



The man who is sailing this boat has to get home before a storm. In order to reach the safety of the lagoon in the top right-hand corner he must sail through dangerous channels. If his boat runs onto one of the reefs or banks of rocks it will be wrecked. See if you can trace his quickest way.

## THIS MONTH'S BIBLE THOUGHT

"Jesus said, 'I am the Way, the Truth and the Life.'"

John—Chapter 14, verse 6.

We are now into the new year. Entering a new year is like entering a new country. When we visit a strange district we ask people to shew us the way—they direct us and we follow their directions. So we ask ourselves this question, "Who will guide us in the new year?" We would remind you of Christ who said that he was the Way, the Truth and the Life. We may think we know, but He alone can guide us. Let us follow Him and listen to His voice—many other voices will call us aside from the right path. Christ does not promise us an easy way, but shows us the right way. In all your ways acknowledge Him and He will direct your paths—then you will find in Him the way, the truth and the life.



## The TRIBES of AFRICA

### 13—THE DAHOMEY

By Sister Kollie

This month Sister Kollie takes us right across to the West Coast of Africa to tell us of the life of the Dahomey people.

The land of the Dahomey is situated in West Africa along the coast, between Nigeria and Ashanti, and is governed by the French. It was from this area that many of the Negro slaves were carried off to America about a century ago.

Dahomey houses are usually built inside compounds, the compound walls being about ten feet high. The houses are rectangular in shape with thick walls of earth and well thatched roofs. Big compounds, with many houses, are divided into courtyards; one courtyard being set aside for the head of the compound and another for his wives.



"DAHOMEY COMPOUND"

The Dahomey are an industrious, hard working people. Everybody works hard, men, women, children and even personages of high rank. They are an agricultural people and most of their time is spent in the cultivation of the soil. According to their custom, every Dahomey man must be able to do three things well—hoe a field; build a wall; and roof a house.

Fields are made ready for planting at the end of the dry season by groups of three or four men who hoe the ground, making furrows and mounds in rows. When the planting season comes, the women do the work. A woman planter moves along the rows, carrying a calabash of seeds under one arm. She stamps her heel in the raised earth, making a hole in which she places seeds. She then covers the seeds up by raking the soil back with her foot. She does two rows at a time, using the right and left foot alternately down the field. Different crops are planted along the same rows to save space. Maize, gourd seeds and beans may all be planted together, with the result that the gourd vines run down the mound and the bean stalks twine themselves around the mealie stalks. Other crops planted are yams, millet, cotton, cassava and palm.

As the land of the Dahomey is north of the Equator, the first rains come in March and April. Maize, peas, beans and cassava are planted then. During May millet, sorgho and cotton are planted, and in June white beans and peas. Harvesting takes place in July and August; then planting is resumed in September for the second annual harvest, which takes place in December.

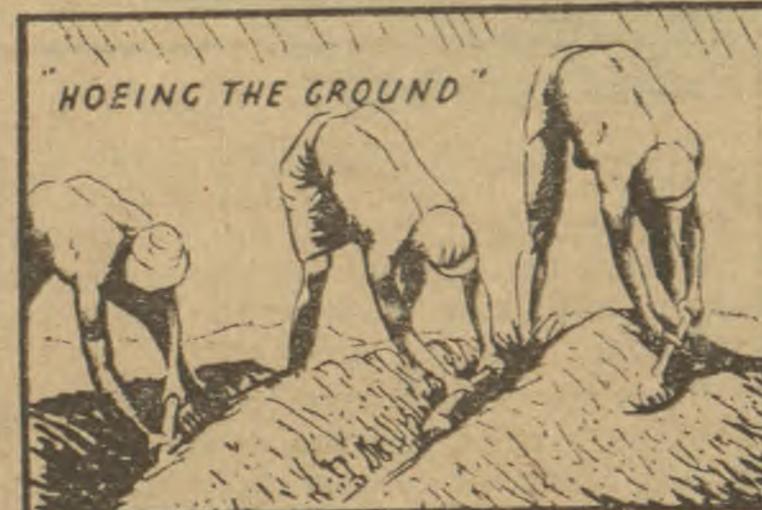
Dahomean society is divided into well-organised classes according to trades, which are inherited by each family

down through the generations. The upper class are the weavers, who form the highest rank of all crafts because their labour supplies all the cloth needed by the people. Next in importance come the smiths, who make all the agricultural instruments, like hoes for tilling the ground and bush-knives, as well as many other metal goods. The cloth-sewers are ranked next, for they dress the kings on ceremonial days, and the people as well.

After these are the calabash-carvers whose decorations on calabashes serve as love messages. Then come those who know the methods of preparing palm oil, which is used for making soap. Another important rank is that of grave-digger, a profession which passes from father to son. As the Dahomey attach great importance to ceremonial burial, all ranks of society, even the chieftains, pay respect to the grave-diggers.

Among the women the potters hold first rank, as the makers of cooking utensils, and they are followed by the spinners of cotton and those who weave baskets. Above all these stands farming, since every Dahomean is a farmer no matter what his or her trade may be.

The Dahomey have many co-operative associations for mutual self help, the most popular being the "Dokpwe," which looks after everyone, no matter of what rank. For instance, if somebody needs a house, then the "Dokpwe" will build it, or, if a man has a field which needs cultivating, the "Dokpwe" will break the ground. In the event of anybody falling sick, the "Dokpwe" helps and also buries those who die. Every man joins one of these associations and works with a will to help his fellow members.



"HOEING THE GROUND"

Every week the people hold a market, at which they exchange goods, or buy and sell their products. The women do most of the trading; they buy agricultural produce from the big farmers and then retail it at markets. Cowrie shells used to be the favourite form of money and they were in general use for buying and selling, paying taxes, purchasing wives or paying fines. The Dahomey like showing off their wealth and work hard in order to have enough money to support a large family of many wives and children, to join as many societies as they can, and also to ensure a costly burial.

## TOMMY TEA and SPOT



Looking in the direction from which the cries for help were coming, Tommy Tea and his father saw a woman right in the middle of the flood waters. She was holding onto a tree to save herself from sinking. And on her back was a piccanin.



Tommy's father called out to her, "Hold on—we'll come and fetch you." Then he said to Tommy, "Run and fetch a long piece of rope. I'll find a door or something to use as a raft."



Tommy ran to Mr. van Wyk and they soon found some rope. Tommy's father went to one of the damaged huts and pulled the door off its mountings.



They tied the rope onto the door and Tommy's father swam out with it, leaving the other end of the rope with Mr. van Wyk.



P.O. Box 792,  
JOHANNESBURG.

My dear Friends,

This month we remember—some of us with heavy hearts—the disaster that befell the troopship "Mendi" on the morning of February 21st, 1917.

Many of my readers will recall the happenings of that sad morning twenty-nine years ago; but for the younger people, whose memories will not go back for so many years, I will outline the story briefly.

The troopship "Mendi" left the sunshine and warmth of Cape Town on January 16th, 1917, with many African soldiers who were on their way to France to play their part in the First World War against the Germans. The ship arrived in England on February 20th and left again, early the next morning, to cross the English Channel to France.

The morning was cold and a thick fog lay over the seas. Unable to see through this thick fog, another big ship, the "Darro", rammed the "Mendi", which sank in a quarter of an hour, taking 615 Africans to death in the icy waters of the English Channel. In the face of death these African warriors behaved with a dignity so great that the world rang with praise for their bravery.

The poet David Darlow has described for us the scene on the deck of the stricken ship, as it sank to a watery grave. In his poem "The Mendi"\*, he has drawn a wonderful word picture of the bravery of those African soldiers as they faced death—without a moan of fear, without a sign of panic to detract from their manhood:

"So to death  
They went, six hundred Africans; no  
breath  
Of cowardice besmirched their sacri-  
fice.  
With oozy lips they murmured: "Now  
O Christ."  
Six hundred Africans before the as-  
tonished world  
Flaunted a banner that shall not be  
furled."

And so, as in the words of the Xhosa hymn we sing to commemorate the disaster, "O, the Sea, that river bereft of mercy, swallowed them all alive. They sank and sank, until they reached the valley of the dead."

Each year, since 1920, religious services have been conducted throughout the country to commemorate the disaster. During the past six years of the Second World War these anniversary services took on an added significance, because the African people were once again at war, and they paused in the

midst of their duties to remember those who paid the supreme sacrifice in the earlier war. At these services were units and bands from different African contingents, whose uniforms and drill added lustre to the occasions, and whose brave appearance made the parades spectacular and impressive.

Besides the desire to pay homage to our dead heroes, we have attended these functions in order to help the fund which is a living memorial to their sacrifice. This fund, the Mendi Memorial Scholarship Fund, was brought into being by the Interdenominational Ministers' Association—an organisation of African Ministers of all denominations—with the object of assisting primarily the children of the Mendi heroes and such other Africans as deserved financial support in their education.

With the passing of the years this fund has grown from a steady flow of contributions and it is now providing scholarships for deserving Africans at Fort Hare and other places of learning. Those African Ministers who have worked so hard to keep this fund operating certainly deserve the thanks and congratulations of us all for their excellent efforts.

When we gather at the Mendi services throughout the country on the last Sunday in this month we can pay tribute to those of our warriors of both wars who did not come back to their homes in the warm, sunny southland. And we can also make our donations to the fund which acts as a living monument to their heroism. By their deeds we were saved from German oppression. By our donations we can help towards the educational progress of our own people. Let us turn again to David Darlow's poem and read his tribute to these men:

"As at the shrine of the Unknown  
Warrior  
Lying high-famed in the Holy of Holies  
We bow the head in reverence,  
So to you also, heroes and brothers,  
We offer the guerdon of honour  
Folding you to the heart of the Nation  
Your names enrolled on the tablets of  
glory."

It is also fitting to recall at this time the words of that great American President, Abraham Lincoln, who, just one hundred years ago, fought and won a war for the freedom of the Negro slaves of America. In a speech that will live forever he said: "With malice towards none; with charity for all, with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan—to do all which may achieve a just and lasting peace among ourselves, and with all nations."

*Your Uncle Arthur*

\*"The Mendi." A poem by David Darlow. Published by the Lovedale Press, at Fort Hare, C.P.

## PUZZLE CORNER

### TEATIME ACROSTIC No. 126

1st UPRIGHT: This tribe lives in Nyasaland. 2nd UPRIGHT: They have their own country, which is hilly, and they speak Sesuto.

CLUES ACROSS: 1. If all the feeling left your thumb this is what it would be. 2. Another word for "yes"; you will find it often in the Bible. 3. This is the name for East African soldiers. 4. He is a story-teller and you will find him on page 1. 5. To stick out. 6. The people of Zululand.

### WHAT'S WRONG HERE?



In this picture of a tea-table our artist has made seven bad mistakes. Can you spot them? We'll start you off by pointing out that there is no handle on one of the teacups.

### CAN YOU ANSWER THESE

Private Richard Baduza, of the N.M.C. in the Middle East, wants you to test your knowledge on these questions. 1. What animal has a laugh very much like that of a human being? 2. Is it possible for a man to marry his widow's sister? 3. The "Eternal City" has been much in the news lately; what is it?

### CROSSING PUZZLE

By P. H. Kana

John had three things—a cat, a rat, and a packet of tea. He was going to cross a river in a small boat, but was able to take only one thing at a time. He knew that the cat would eat the rat, and the rat would eat the tea, so which did he carry first and which last?

### SOLUTION TO ACROSTIC NO. 126

1st UPRIGHT: Nyanja. 2nd UPRIGHT: Basuto. CLUES ACROSS: 1. Numb. 2. Yea. 3. Askaris. 4. Ndabankulu. 5. Jut. 6. Amazulu.

### WHAT'S WRONG SOLUTION

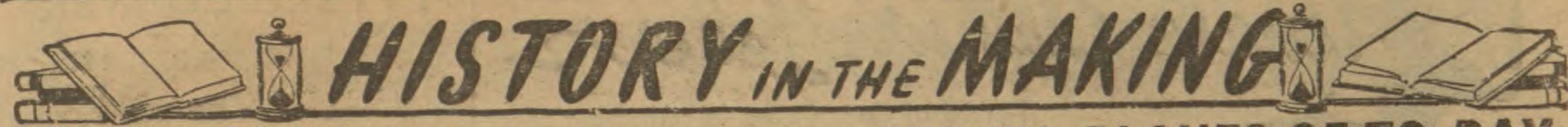
The milk-jug is upside-down; so is the plate. The knife and fork are on the wrong sides of the plate. There is a small spade in the sugar bowl, instead of a spoon. The handle of the teapot is in the wrong position. And the chair only has three legs.

### ANSWERS TO QUESTIONS

1. The hyena. 2. No. For in that case he would have to be dead. 3. Rome.

### CROSSING PUZZLE SOLUTION

He took the rat first. Then he returned and carried the packet of tea over; but when he reached the other side he brought the rat back again, and returned with the cat which he left with the tea. After that he went back and fetched the rat. So the rat was taken over both first and last.

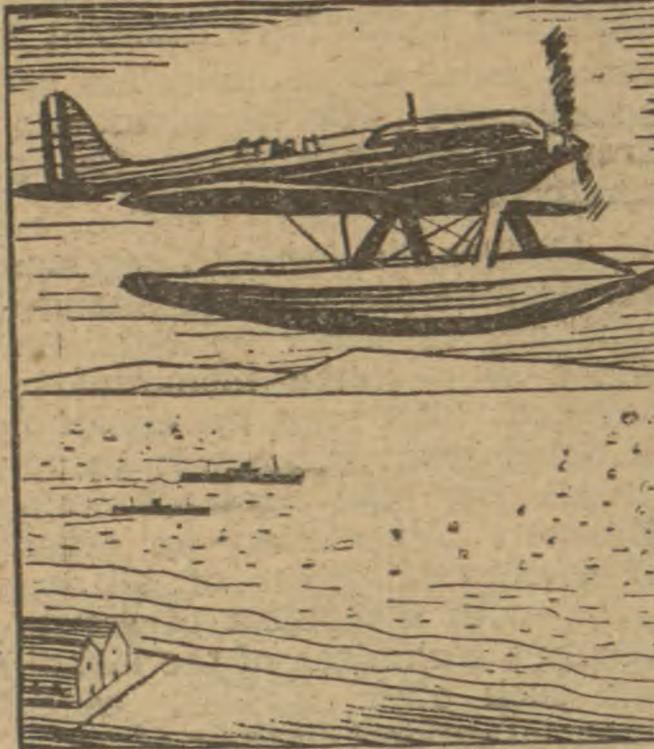


# HISTORY IN THE MAKING

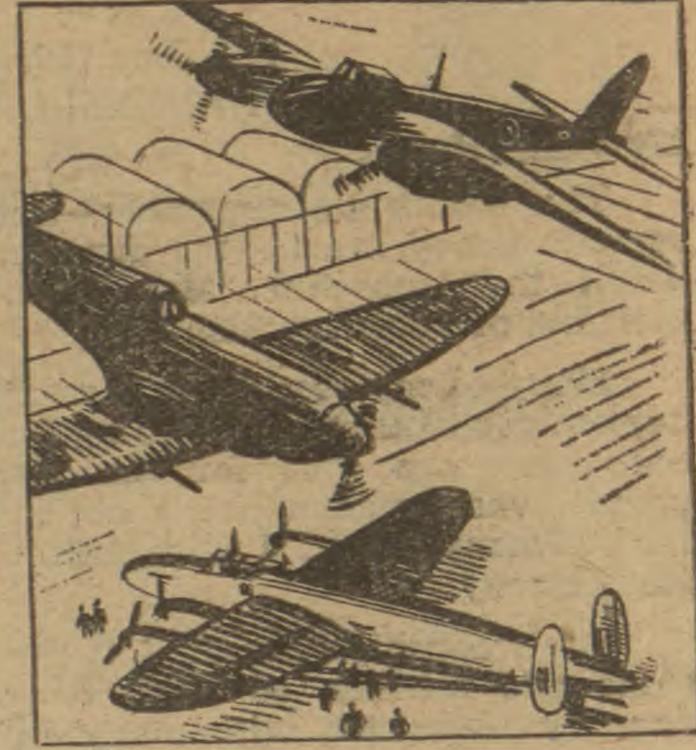
YESTERDAY'S WAR PLANES ARE THE CIVIL PLANES OF TO-DAY



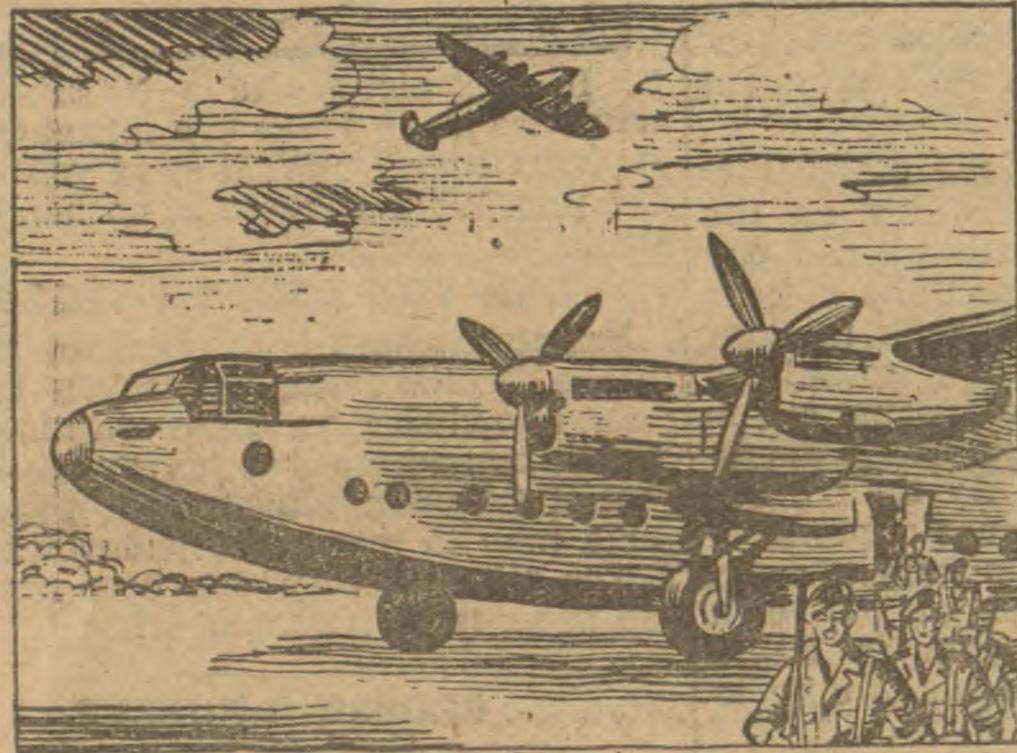
1. For years British engineers and aircraft designers have been working to produce airplanes to suit every need. Unfortunately, most of the planes were produced for war, but to-day a number of those same planes are being converted for civil transport use.



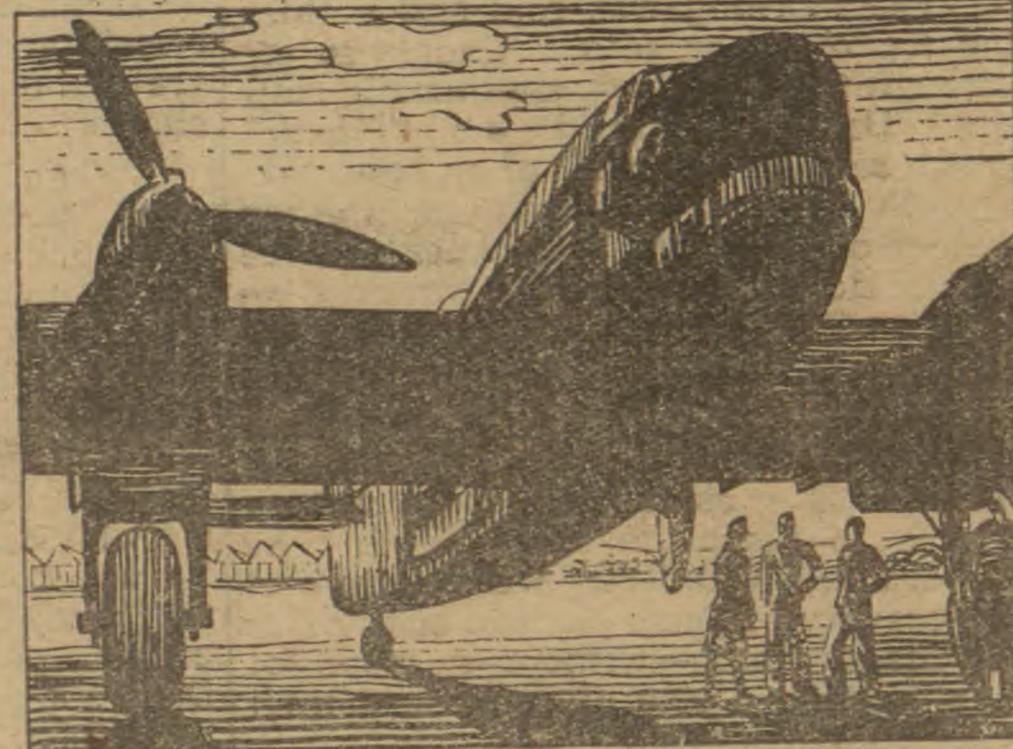
2. In 1929 the famous S.6 seaplane won the Schneider Trophy and later set up a speed record of over 350 m.p.h. That plane was the forerunner of the famous "Spitfires" and "Hurricanes" that fought and won the Battle of Britain eleven years later.



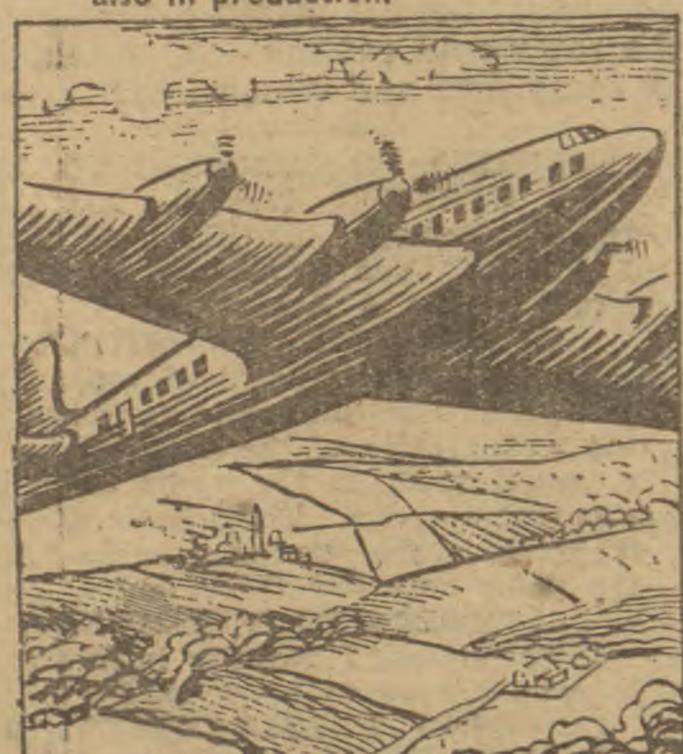
3. During the European war three British planes, because of their remarkable achievements, attained world-wide fame—the "Spitfire," for its power and speed; the "Mosquito," for its lightness; the "Lancaster," for its ability to carry heavy loads. It is from these famous planes that the civil planes have evolved.



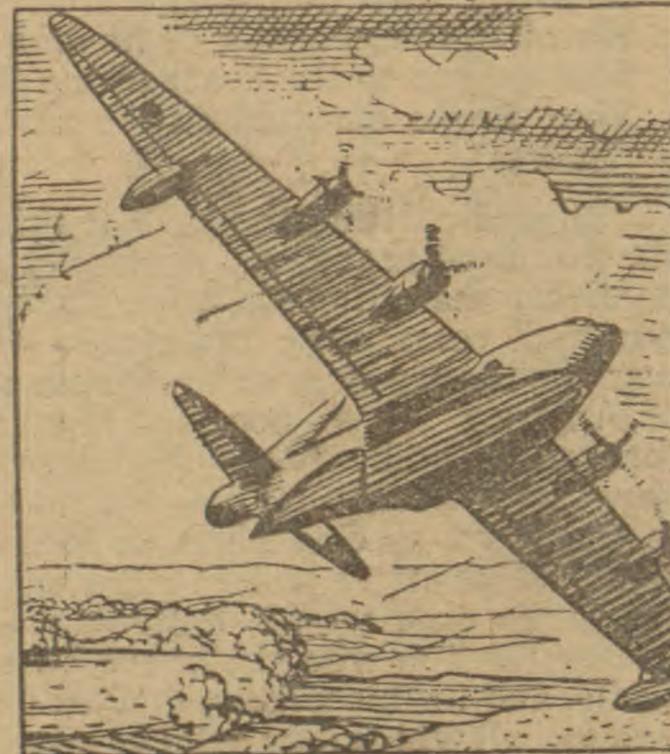
4. Using as many parts as possible of the "Lancaster" in order to ease the problems of production, British designers evolved the Avro "York," capable of carrying 24 passengers on a 3,000-mile journey. To crown present achievements another of type passenger aircraft, named the "Tudor," is also in production.



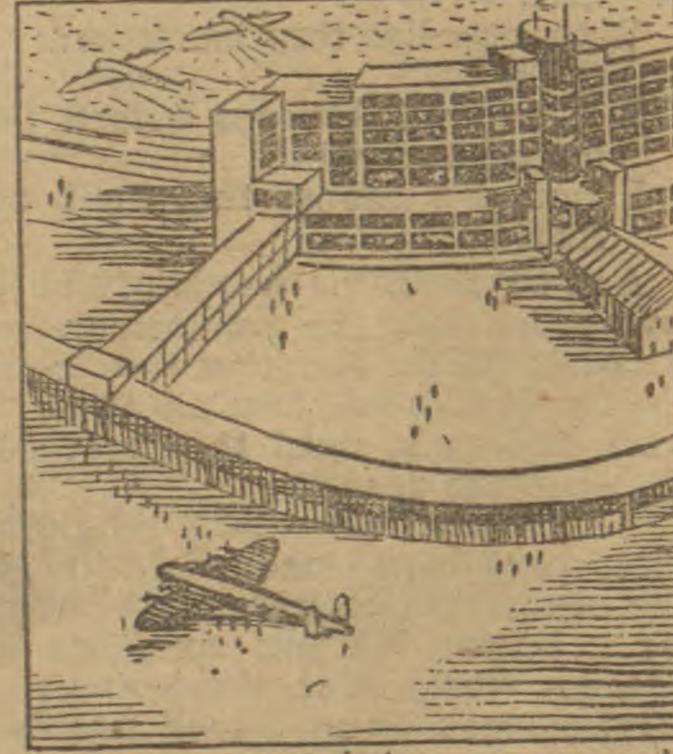
5. From the famous "Halifax" bomber was designed the "Hermes." That is, it is not a converted bomber but a plane employing the bomber's components. There are two versions—the passenger transport, accommodating 25 to 50 persons, and the freighter, which has a 16,000 lb. pay load.



6. British aeronautical engineers have constantly improved on their designs and the war brought many improvements. The Bristol Company are now designing and constructing the "Brabazon" air liner, capable of carrying 80 passengers and two tons of mail.



7. Although most of the planes designed for civil aviation are land planes, the seaplane is not forgotten by the designers. The "Shetland" seaplane has been constructed as a freighter for long distances.



8. British aircraft designers are proceeding apace with their plans for the construction of planes, airports and seadromes. Undoubtedly, Britain, with her skilful craftsmen, leads the world in engineering, and bids fair to become the centre of the world's civil aviation routes.

Printed by Bantu Press

**Collection Name:** BANTU WORLD, newspaper, 1935-1955

**PUBLISHER:**

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

*Location:* Johannesburg

©2015

**LEGAL NOTICES:**

**Copyright Notice:** All materials on the institutional repository of The Library, University of the Witwatersrand are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

**Disclaimer and Terms of Use:** Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, The Library, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document forms part of the holdings of The Library, University of the Witwatersrand, Johannesburg, South Africa.