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THE BANTU WORLD



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PRICE TWOPENCE



Do you know what this medal was awarded for? It has been acquired by the Africana Museum in Johannesburg and the museum authorities are anxious to obtain information about it. The inscription on the back reads: UKU... NGOKUBA FANELA. DINIZU LU INKOSI KA ILIZWE AMAZULU. EMNYATI 1885. If you have any information send it to the Editor, Box 6663, Johannesburg and mark your envelope 'Medal'.

Future Of Italian Colonies In Africa Discussed In London

The United States has submitted to the council of Foreign Ministers now sitting in London a definite plan for the future of Italy's African colonies. This plan will guarantee independence to all Italian colonies in Africa, except Italian Somaliland, within 10 or 15 years.

All indications, however, are that there is fundamental disagreement among the five Powers as to their future. Russia is said to be interested in Eritrea and is also claiming the trusteeship of Tripolitania.

DISAGREEMENT AMONG THE POWERS

M. Molotov, the Soviet Foreign Commissar, told a Press conference that the Soviet did not conceal her interest in Eritrea, and that "there is at least a grain of truth in American Press reports that the Soviet is claiming the trusteeship of Tripolitania."

He declared that the Dodecanese could not be regarded as an Italian colony. Their future was being discussed by the Council as part of the general question of Italian colonies, which should certainly not be left to Italy.

On the question of a settlement between Yugoslavia and Italy, M. Molotov said that Russia favoured a fair attitude towards Yugoslavia's claims. Those territories belonging to the Croats and Slovanes should be handed over to them.

On the question of trusteeship, he indicated a definite bias in favour of individual—as opposed to collective—trusteeship.

Although Russia agreed in principle on collective trusteeship for former enemy colonies as laid

down at San Francisco, this system was as yet untried, while individual trusteeship had been tried.

Those countries which especially favoured collective trusteeship might be prepared to try it out in territories other than the Italian colonies.

WORLD ASSEMBLY LIKELY TO MEET IN DECEMBER

The Executive Committee of the Preparatory Commission of the United Nations decided that if possible a constituent meeting of the General Assembly of the United Nations Organisation should be held in London not later than December 4.

The committee also recommended that the first session of the Assembly should be convened as early in 1946 as possible, and preferably not later than April 25.

—SAPA-Reuter.

NATIVE POLICY IN NORTHERN RHODESIA

The Colonial Secretary has told the Northern Rhodesia Government that he agrees with the general policy outlined by the Chief Secretary of Northern Rhodesia in the Legislative Council recently during a debate on the relationship between European and Native interests in the territory.

Speaking on a motion introduced by Major McKee in July, the Chief Secretary said: "Lest there should still be a misconception of facts, let me say in plain and unequivocal language that it is emphatically not this Government's policy to freeze the Europeans in this country out of the position which they have made for themselves in industry, commerce and agriculture. I know it is not the Imperial Government's policy to do so."

"We believe there is room and opportunity for both races. We believe that the prosperity of each depends ultimately on that of the other, and that it is the Government's duty to promote the prosperity of both. We believe that the enterprise of the Europeans has been of incalculable value to the Natives, and will continue to be so."

INTERESTS INTERLOCKED

Major McKee's resolution read: "This Council recognises that the interests of Natives and Europeans in the territory are interlocked and considers that a policy of subordinating the interests of either section of the community to those of the other would be fatal to the development of Northern Rhodesia."

Elected members were not quite satisfied with the Chief Secretary's statement, and sought a statement by the Colonial Secretary, who sent a cable stating that he had read the record of the debate on Major McKee's motion. He had carefully studied the statement which the Chief Secretary made during the debate, and agreed with the general policy outlined in it.—Sapa.

100 INJURED IN RIOT OUTSIDE CITY HALL

More than 100 people were injured when police, soldiers and civilians clashed on Tuesday night as huge crowds attempted to storm Johannesburg City Hall, where the Nationalist Party conference, attended by Dr. Malan, leader of the Opposition, was in session. The crowds tried to force their way into the building, and for more than four hours scenes reminiscent of the 1941 riots in Johannesburg were witnessed in streets near the City Hall.

Dr. Malan and the other leaders of the Nationalist Party were spirited out of the building shortly after the close of the meeting, and were driven away in a car, unseen by the crowd outside.

During the meeting police used their batons in desperate attempts to clear the streets. Demonstrators retaliated with showers of stones, tins, pieces of iron and masonry torn from a nearby building under construction. As the casualties on both sides mounted, an emergency dressing station was established in the consulting rooms of a doctor in a building in President Street.

CYPRIAN PROCLAIMED ZULU PARAMOUNT CHIEF

A letter written by the late Solomon ka Dinizulu two years before his death, and kept secret for 15 years, was quoted by the Minister of Native Affairs, Major P. van der Byl, at a special ceremony at Nongoma last Saturday to show that 19-years-old Cyprian Shembe, eldest surviving son of the first wife of the late chief, was the rightful heir to the chieftainship of the Usutu branch of the Zulu nation.

Members of the tribe travelled great distances to hear the Government's decision, which put an end to a 13-year-old dispute.

They gathered in front of the Court House, where the ceremony took place.

MANY CHIEFS AT CEREMONY

Fifteen chiefs from Nongoma and the surrounding districts were present. Some Africans had walked from Vryheid, a distance of about 60 miles. Many had come on horseback.

No Zulu women were present, the question of the chieftainship being entirely a men's affair.

Cyprian attended in a smart blue striped suit.

A deep roar greeted the Minister as he made his appearance on the dais erected for the occasion.

His speech, which was interpreted, was listened to in silence until the proclamation that Cyprian was the rightful heir, when the audience rose and shouted their acclamation.

Mshiyeni, the Regent, said that he had nothing to say against the decision, although he had inquired into the matter from start to finish. "I accept the Government's decision," he said.

Cyprian thanked the Minister for all the trouble the Government had taken. "I am very grateful," he said. "You have to come to give the final word."

Among those on the platform were Air-Marshal Sir Arthur

Tedder and Lady Tedder, who are staying at St. Lucia Estuary. Senator Conroy, Minister of Lands, the Secretary for Native Affairs, the Chief Native Commissioner for Natal, and members of the Natives' Representative Council.

GRAVING DOCK OPENED AT CAPE TOWN

More than 10,000 people watched the Officer Administering the Government, the Right Hon. N. J. de Wet, push down a lever to open the caisson gates of Cape Town's new £3,500,000 graving dock on Tuesday. It is the biggest graving dock south of the equator.

As soon as the gates were fully open a flag was hoisted as a signal to the senior South African naval vessel, the frigate Good Hope, to enter the dock. She moved slowly in to break a tape made of glass stretched across the entrance. As the tape broke a Very light flared in the air above the crowd to indicate that the dock was officially in commission.

Opening the graving dock and naming it the Sturrock Dock. Mr. de Wet said it was a national asset of which every South African could be proud. It gave South Africa, and the port of Cape Town in particular, a maritime status of a high order.

Naturally Good



SPRINGBOK
CIGARETTES
THE NATIONAL SMOKE

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THE BANTU WORLD

SATURDAY SEPT. 22, 1945

Ke bo Mang ba re Busang?

Go teng Makgooa a gopolang gore sechaba sa Ba-Afrika ke sechaba sa banna le basadi, bao hla-loganyo ea bona e lekanang le ea nna ke tshuanetseng go go sebelabana. E mong oa Makgooa ana, tsa, go go jsea le go go apesa? eo eleng molomo oa oona, o ngola Disatsebaneng di kopane. Kajekoranteng e ngue ka kguedi le no."

kguedi a leka go bontsha gore ga Ke tseo ge bo Tsotsi! Dibetsa se Makgooa a basebetsi ao a re lona di tla le ribulla.

Gore mosetsana oa Mo-Afrika feela, eo hlalo-ko Pimville o gagoletsoe mesese ganyo ea gage e fokoleng, ea ke mohlankana setarating. Mola-ka dumelang tsietso ena. Ke Ma-Afrika feela eo a sa tsebeng ga lla moeka gore lerato le fedile. "tshuea disa tsoane," ea ka role. Ke ga mohlankana, gobane la lang katiba puo ena e lahlegisang, gagoe le ne le eso fele, a hlanja, Ba-Afrika ba hlogo dibulegileng, e kare o tseneo ke mafunyane-bao boko ba bona ba su gopoleng Gore mona Gauteng lerato lea se gopotseng ke banna ba bang, blaatsa, le sehiogo le ea bolaea, ba dumelang gore le bona, jualeka dibupioa tsa Modimo, ba nei-loe boko ba ka hlagisang tse kgo-lo, ba ke ke ba thetsoa ke puo e mofuta ona.

Mmuso na naga ena o diatleng tsa Makgooa a bahumi le ea basebetsi. Go bojela nnete bongata ba Makgooa mona South Afrika ke basebetsi. Ke oona a nang le divoutu tse ngata. Ga rata a ka fetola mmuso oa naga ena, a oetsa mmuso oa basebetsi. A palloa keng go etsa jualo? Karabo ke ena: Makgooa ao gothoeng ke basebetsi mona South Afrika, gase basebetsi ke balebeledi ba basebetsi! Le oona ke bo "baasa" bao ba phelang ka mphofutso oa phatla tsa Ba-Afrika. Ke bo baasa" bao ba re ragang ditarateng tsa metse, ba re otlang ka mekoteng ea dimaeje, ka ditmeleng, diterempeng, diposaseng, diposohi se ofiseng tsa maphodisa.

Ke oona Makgooa ana a susu-meisang Mmuso, ka divoutu tsa oona, go e/sa meiau ea kgatello le kgeneho ele gore a tle a kgo-ne go kotula moo a sa jalang teng. Go oonela nnite Makgooa a bahumi lea badilai a tshuaragane jualeka tsopa la samente taeng tsa batho ba batsho. Lega a loana ka bodidi le bohumi, a utuana bakeeng sa tsela eo Mo-Afrika a tshuanetseng go busoa ka ena.

Nt.o ena ga e makatse. Makgooa, lega ekaba ke bahumi kapa badinji, a tline Afrika go tlo iphatela le go fatela bana ba oona. Nneta ena e tshuanetseng go tsejua ke Mo-Afrika ofe le ofe. Ka baka lena, go bonagala gantle gore ga go Lekgooa le ka dumelang gore morafe o mosuew o toglelo irapo a Mmuso nageng ena.

Re setse re boletsre ra re basebetsi ba nnite nageng ena ga se Makgooa, ke Ba-Afrika. Seo Mapopo a se sebetsang ke go disa Ba-Afrika. Koa Europe le America Makgooa a basebetsi a teng empa meputso ea oona e fetoa ke ea banna bao mona South Africa ba phelang ka go disa Ba-Afrika. Kantele le go sebetsa ga boima, gotane boima ba mosebetsi bo roaloa ke Ba-Afrika, Makgooa ao gothoeng ke basebetsi, a fumana meputso eo le bo "byasi" ba phelang matlong a phatsimang, ba palamang moto-kari tsa bote bo tshabegang.

Go ho'ela nnite ke Makgooa a mofita ona, a sa batleng gore re imolloe jokong ea melao ea kgatello gobane ga re ka imolloe a tla lahlegelo ke setulo sa borena seo a se fumaneng ka go palama godimo ga melala ea rona. Le se ke la thetsoa. Ba-Afrika, re bu-soa ke Makgooa kaofela—a bahumi le ea badiidi.

Banna ba Ipolaea Nageng ea Japan

Hideki Tojo, eo e neng ele Tonakgo'o ea Mmuso, oa Japane ga sechaba sa Japane se tsena ntoneng, o ile a leka go ipolaea be-keng e fetileng, a tshaba go tshuarao ke Ma-Amerika, ao a neng a mmatala jualeka sesinyi sntoa. Empa ravoloro e ganne go immolae. O robetsi ntlong ea kkelo (Hospital).

Motato o tsuang Tokio (Japan) o boleta gore Babaodi ba bagolo ba ntona—Field Marshal Sugiyama Colonel Odymomari, General Tanaka—ba ipolale gomme ba bolale le basadi le bana ba bona.

Re Utlua ka Pudi-ea-Tsela

Gore Tsotsi koa Sophiatown o tsuile jarateng e ngue, moo eleng legaga la basadi le sebapalemase-nke, a sa tadime le morago, a otloa ke mosadi ka seeta. Mosadi a ntse a goleitsa a re: "Ga ua le-bona, ehe ele pele Machaena a sa ja batho. U nagana gore ke loganyo ea bona e lekanang le ea nna ke tshuanetseng go go sebelabana. E mong oa Makgooa ana, tsa, go go jsea le go go apesa?"

eo eleng molomo oa oona, o ngola Disatsebaneng di kopane. Kajekoranteng e ngue ka kguedi le no."

Ke tseo ge bo Tsotsi! Dibetsa

se Makgooa a basebetsi ao a re lona di tla le ribulla.

Gore mosetsana oa Mo-Afrika

feel, eo hlalo-ko Pimville o gagoletsoe mesese

ganyo ea gage e fokoleng, ea ke mohlankana setarating. Mola-

ka dumelang tsietso ena. Ke Ma-

Afrika feela eo a sa tsebeng ga

lla moeka gore lerato le fedile.

"tshuea disa tsoane," ea ka role.

Ke ga mohlankana, gobane la

lang katiba puo ena e lahlegisang,

gagoe le ne le eso fele, a hlanja,

Ba-Afrika ba hlogo dibulegileng,

e kare o tseneo ke mafunyane-

bao boko ba bona ba su gopoleng

Gore mona Gauteng lerato lea

se gopotseng ke banna ba bang,

blaatsa, le sehiogo le ea bolaea,

ba dumelang gore le bona, juale-

ka dibupioa tsa Modimo, ba nei-

loe boko ba ka hlagisang tse kgo-

lo, ba ke ke ba thetsoa ke puo e

mofuta ona.

Mmuso na naga ena o diatleng

tsa Makgooa a bahumi le ea ba-

sebetsi. Go bojela nnete bongata

ba Makgooa mona South Afrika

ke basebetsi. Ke oona a nang le

divoutu tse ngata. Ga rata a ka

fetola mmuso oa naga ena, a o-

etsa mmuso oa basebetsi. A pa-

lloa keng go etsa jualo? Karabo

ke ena: Makgooa ao gothoeng

ke basebetsi mona South Afrika,

gase basebetsi ke balebeledi ba

basebetsi! Le oona ke bo "baasa"

bao ba phelang ka mphofutso oa

phatla tsa Ba-Afrika. Ke bo ba-

asa" bao ba re ragang ditarateng

tsa metse, ba re otlang ka meko-

tung ea dimaeje, ka ditmeleng,

diterempeng, diposaseng, diposo-

ohi se ofiseng tsa maphodisa.

Ke oona Makgooa ana a susu-

meisang Mmuso, ka divoutu tsa

oona, go e/sa meiau ea kgatello

le kgeneho ele gore a tle a kgo-

ne go kotula moo a sa jalang

teng. Go oonela nnite Makgooa

a bahumi lea badilai a tshuaragane

jualeka tsopa la samente

taeng tsa batho ba batsho. Lega

a loana ka bodidi le bohumi, a

utuana bakeeng sa tsela eo Mo-

Afrika a tshuanetseng go busoa

ka ena.

Nt.o ena ga e makatse. Ma-

kgooa, lega ekaba ke bahumi kapa

badinji, a tline Afrika go tlo ipha-

telia le go fatela bana ba oona.

Nneta ena e tshuanetseng go tsejua

ke Mo-Afrika ofe le ofe. Ka baka

lena, go bonagala gantle gore

ga go Lekgooa le ka dumelang

gore morafe o mosuew o toglelo

irapo a Mmuso nageng ena.

Re setse re boletsre ra re base-

betsi ba nnite nageng ena ga se

Makgooa, ke Ba-Afrika. Seo Ma-

ppopo a se sebetsang ke go disa

Ba-Afrika. Koa Europe le Ameri-

ca Makgooa a basebetsi a teng

empa meputso ea oona e fetoa ke

ea banna bao mona South Africa

ba phelang ka go disa Ba-Afrika.

Kantele le go sebetsa ga boima,

gotane boima ba mosebetsi

ba roaloa ke Ba-Afrika, Ma-

koogoa ao gothoeng ke basebetsi,

a fumana meputso eo le bo

"byasi" ba phelang matlong a

phatsimang, ba palamang moto-

kari tsa bote bo tshabegang.

Go ho'ela nnite ke Makgooa a

mofita ona, a sa batleng gore re

imolloe jokong ea melao ea kgat-

ello gobane ga re ka imolloe a

tlahlegelo ke setulo sa borena

seo a se fumaneng ka go palama

godimo ga melala ea rona. Le se

ke la thetsoa. Ba-Afrika, re bu-

soa ke Makgooa kaofela—a bahumi

le ea badiidi.

Tse Qoqoang ke "Phafa"

Katlas'a hiogo e reng: "Itshu-aren Setho," morulaganyi o ngola taba eo e leng 'nete serapeng sa gage mo lesedinyaneng lena ka veke e fetileng. Ke taba e hlambang gare-gare pelong ea sechaba, gobane kantle ga boits' oaro bo bottle, re ka etsa eng le eng; re ka bua juang kapa juang, re ke ke ra ba batho, re tla loke-lio, feela ke go ts'uaroa jualoka dintja.

Ke soabile feela ga morulaganyi o il'a a kgutsufatsa taba ena; e ne e tla ba ntho e ntle ga a ne a ile a lelefatsa taba ena, a e halose ka botlalo. Feel a go molato, mang le mang ea e badi-leng, o utsilo'e 'nete ea eona, me tseo a di utsilo'e, e ka kgona a di fetisitse go ba bang.

Batho ba kang morulaganyi oa lesedinyana lena, eena Mong R.V. Selope-Thema, ke banna bao e reng ga bua, e ba ba bua seo e leng 'nete, seo ba se tsebang. Morulaganyi Thema ke e mong oa Babuelli ba sechaba sena; ke kgale a loanea Ma-Afrika, ke kgale a bona, 'me kelelo ea gage e matla, tseo a di buang go leka go gakolola sechaba, go leka go se etsa, go leka go se hulela mohlaleng oa tsoelo-pele le hlapoleng, rona kaofela re tlame-gile go mamela tseo a di buang.

O re re itsuare setho: eo ke 'nete. Bophoofolo ga bo re thusetho, bo re isa lefifing. O ka re u itsamaela le mosadi oa gago seterateng, ua ts'oga u utsilo'e motho a go e mong moto-salle oa gage. "Khele, mosadi e motle juang!" Na ekaba mosadi eo o monate jualeka ga a le motle?" Mohlomong u dutse ka terem-peng, kapa kae kae, u ts'oga u bona mona a tagiloe, a batla go inkela mosuno go ngoanana kapa mosadi ka matla gona moo; ga a iketse, ke gore motho ea jualeka go gapiloe ke bophoofolo. Ka nako e 'ngoe, u ka fumana bana ba sekolo le ba bang ba nyenyan ba Ba-Afrika, ba thonaka metsoko e lahliloeng ke makgooa seterateng. E be moo ba tsuba. Na ga se bona bontja le bophoofolo boo? Botho bo kae ketsong tseo kaofela?

Gape, ke mang ea ka ipitsang motho ea phidileng, eo reng ga a bua le moto-salle kapa metsoalle a bolela gore Dikgosi tsa merafe eohle ea naga ea Libya, eo e ea gage a etse lerata, e le gore

ehole ea naga ea Libya, eo e ea gage a etse lerata, e le gore 'Musong le go Makgooa, ba re kopele tokollog, athe rona re ea pele ketsong tsa rona tsa tahlego le bophoofolo. Re fokodisa ntona eo ba re loanelang, re ba bofa matsogo, re ipiletsa bothatha le melao ea patello. A re tlogele

ketso tse senang mosebetsi, re loaneleng 'nete le kgotsi, re bo-laeng bokgopo, bophoofolo le ketso tsa bothoto. Balang koranta ena, le utsilo'e tse etsaeng ke bana ba bo rona diterop

THE BANTU WORLD

SATURDAY SEPT. 22, 1945

Who Are Workers in Africa?

Recently, Mr. Walter Madeley, leader of the South African Labour Party, told the Southern African Labour Congress that "there is a peculiar need for all labour movements in Africa to come together to form a common Native policy. At present, he said, the Natives are exploited for the advantages of their employer and they are used to degrade European workers financially. Natives should be able to develop on their own lines in their own way and in their own territory away from the fierce competition of Europeans."

If Mr. Madeley was not one of the men who are now directing South Africa's destiny we would not pay attention to his Native policy, because it is not his own invention. General Hertzog is the man who first conceived the idea that "Natives should be segregated from Europeans and be allowed to develop along their own lines." But he failed to provide a country in which Africans could make themselves masters of their own destiny, and succeeded in reducing them to a state of abject poverty. To-day Africans are starving in their segregated areas; they are not developing along lines which might make them great and useful members of the human race. They are workers who are exploited not only by the employers of labour but also by the so-called white workers.

There can be no doubt that what Mr. Madeley wants is not a Native policy which will enable the African to play his part in the affairs of progressive mankind, but a policy which will make the so-called European worker a master of the black man. This is not surprising, and it is understandable. In Africa the "white worker" lives not by the sweat of his brow but by that of the African. He has secured and achieved a position which has made him the aristocrat of labour. It is only natural, therefore, that his spokesmen and leaders should seek a policy which will make this position secure.

We have no quarrel with this. But what we detest is a misleading statement that Africans have their own country in which they can develop along their own lines. The segregation policy which South Africa is pursuing does not in any way give the African a country where he can live his life to the full. It makes him economically dependent on the white man. It makes him a wanderer and a servant of servants in the land of his birth. This is a fact which the world must know.

The policy of segregation was never intended to give Africans opportunities for the development of their national life. Its sole object is to keep them in a state of servitude for all time and thus enable Europeans (employers and the so-called workers) to exploit their labour.

It is a well known fact that it was during the time when the Labour Party was in league with the Nationalists when the policy of "civilised labour" was introduced and adopted. The aim was to keep the African out of skilled employment so as to prevent him from rising in the scale of civilisation. The white worker is not protected by the suppression of the progress of the African. Nor is he enriched by his impoverishment. What is wanted is not a policy of differentiation, but one which will enable the two races to live together in peace and happiness.

Guide For Housewives

Many of our readers have asked us to publish the correct market prices of certain everyday commodities. Each week in this space, we shall give you the latest prices ruling for the undermentioned goods.

If there are any others for which you would like to know the correct controlled prices, please let us know and we will endeavour to publish them in the next issue.

Vegetable prices ruling at Newtown Market Johannesburg at the time of going to press were as follows:

Potatoes: 4½ lbs for 1s.
Sweet Potatoes: 4 to 5 lbs for 1s.
Dry Onions: 4 lbs for 1s.

Green Beans: 4 lbs for 1s.
Green Peas: 3d. to 4d. per lb.

Tomatoes: 6d. per lb.

The following are the controlled prices of some of the commodities you use:

Meat Meal 7½ lbs for 1s.

Refined Sugar 4d. per lb.

Government Grade Sugar 2½d. per lb.

Paraffin: 4½d. per bottle or 1/8 per gallon.

Eggs: 1/10d. for 1st Grade and 2½d. for extra large.

Oranges: 1st Grade Large 12 for 1s. per bag 3/9; 2nd Grade Large 14 for 1s. per bag 3/3.

Tea: The price is always marked on the packet.

The Healthy Home

(By Dr. Lewis E. Hertslet)

Many people are ill because the houses in which they live are wrong, and they do not use them well.

We cannot always choose the place where we want to stay, but we should try to find one like this:

It should face to the North, thus getting the warm sunshine in the winter-time.

The soil should be good round the house, for a garden, and not boggy. Shade from the hot sun and shelter from strong winds are very useful. A nearby supply of water must be found, for cooking and cleaning. A road also, so that food and fuel can be brought to the home, easily. All these matters will help to keep the family well.

Then the house must have a good plan, if it is to be useful and nice to live in. Three rooms at least, one for a kitchen. The windows and doors must be placed so that the air can pass right through each room. A verandah is good, if possible all round the house, to keep it cool and to protect the walls from heavy rains, but not so low as to make the rooms dark. The house should be so built that one or more extra rooms can be added as the family grows. There must be enough windows to allow for light and air to get into the rooms, and they should be put low in the walls.

We cannot always choose the materials from which our house is built—but they must be of a kind that will keep out wind, heat, cold and rain.

Stone, bricks, or cement blocks are the best, at present. Wood and iron is not good. Sods may be used in some places. "Wattle and daub" also, but it does not last well.

New kinds of building materials are now being found, which are cheap and, we hope, will soon be put on the market so that we can buy them.

A thatch roof is cool (and warm) but unless it is very well made, soon wears out, and lets in the rain.

Corrugated iron is not good stuff for roofing—it is too hot in summer-time and too cold in the winter, but if it is well built, it does keep out the rain!

There should always be a ceiling of some kind; the fault of many small houses is this, that there is no ceiling. This makes the rooms too windy, and no one can be private in such a home.

FLOORS

These should be of wood, if at all possible. Concrete and cement floors, are clean and dry, but too cold for healthy living. Cement, ash and sawdust make a good mixture. Hammered earth is not too bad, if it is kept really hard and dry (not dusty).

I shall give you at the end of this article a score-card, which we made some years ago for a "Better-homes Competition." You can get some friend to mark the points in your home, if you like; it may help you to find some places in and round the house that need to be put right if yours is to count as a really good and healthy home.

(To be continued)

AFRICAN NATIONAL CONGRESS

(By Ishra)

II

In my last article (See Imvo 15/9/45) I put two questions. I shall answer the first question first. I shall tackle the relation of Congress to some organisations which have had at least something to do with Congress.

First then the All-African Convention. This body came into being as a result of the Hertzog Native Bills in 1936. After the failure of the Cape Town Deputation which ended in a shameful compromise, the leaders at once proceeded to make the Convention a permanent body. That was not the original intention. The Congress had been understood from the outset to be the only recognized National Organisation of the African people. Hence, when real efforts were made to revive and strengthen it the masses of the people rallied round Congress.

UNITY MOVEMENT

In any case, the All-African Convention, has become tied up with the Anti-Cad Movement to form the so-called "Unity Movement," consisting of the Africans of the Convention, the Coloureds of the Anti-Cad and so on. Approaches made by the Unity Movement to the Indian Congress were turned down.

So that Congress remains the only National Liberation Movement of the African people as such. It is the only body to realise that the Africans are oppressed nationally, and that they should fight for national liberation through a national organisation led by the Africans themselves.

There is therefore no question of any sort of truck with the All-African Convention which is concerned with all Non-Europeans—Indians, Coloureds and Africans of its bend of mind. Congress cannot under any circumstances form a "merger" with, or affiliate to the AAC or the Unity Movement. There can be co-operation only on specific issues and specific questions upon which the leaders of the respective organisations agree to formulate a co-operative approach. No AAC leader should ever be allowed to lead Congress. A man should lead Congress, who is first and foremost for Congress and National liberation, and who owes allegiance to no party or "grouping" and to no vested interest. This a matter of common sense; for what we want in our leaders to-day is clarity of vision and undivided loyalty.

COMMUNIST PARTY

We have then the Communist Party, the African Democratic Party and the Fourth International, some of whose African members hold Congress membership cards.

Now we must understand that any political party, like the ones just quoted, has got a specific philosophic or ideological background, a specific programme which may not be the Congress

programme, and a specific party machine and party discipline.

It is idle to imagine that a member of such a party would not be rigidly controlled by such a party in matters of organisation and policy. It is idle to imagine that such a member would not be loyal to, and take instructions from, his party first and foremost. That, of course, is only natural and fair, for a party must of necessity discipline its members.

IS IT FAIR?

But then should such party members be allowed to lead a non-party but national organisation like Congress? Is it fair to the party itself? And is it fair to Congress? Certainly not. Such party members would do more useful work for the party outside the Congress, unless they aim at capturing Congress, or perhaps influencing it in favour of the said party. It is fair and reasonable to state that no man, who is truly loyal to his party and is not merely pretending, can answer the call of Congress before that of his party. It would be expecting the impossible to look upon such a man to sacrifice for Congress in matters not approved by his party.

We are therefore led to the inescapable conclusion that members of the Communist party, the African Democratic Party, the National Democratic Reform Party, the Fourth International etc. etc. should not be allowed to hold positions in the Congress.

A Congress leader should be a Congress-man, first, second and last. He should be out and out to rouse the national and political consciousness of the African people, and give his life and all for the mass organisation of the African people for liberty and freedom. The numerical and organised strength of the African masses has not been harnessed. Wanted a leader whose mission is the building of the mass liberation movement under the banner of Congress. And he must be an African and a Congress man.

The question of individual membership of Africans who belong to parties, does not fall within the scope of the present series. It is a different matter, and requires a slightly different approach. What is here stressed is the question of leadership and the holding of key positions in Congress. We demand a leadership with a single purpose! Watch the next instalment.

Representative Council

The ninth session of the Natives Representative Council will be held on November 7 in Pretoria.

The Agenda will include (a) Estimates of the South African Native Trust, (b) Educational matters and (c) any legislation especially affecting Africans.

The Councillors have been notified that any notices of motion in regard to the subject matters already referred to should be sent to the Secretary for Native Affairs not later than October 7.

ASSOCIATION OF HEADS OF NATIVE INSTITUTIONS (CAPE)

The above Association desires to intimate to Parents and Guardians of intending student-boarders that it has been decided to require from all applicants for admission a

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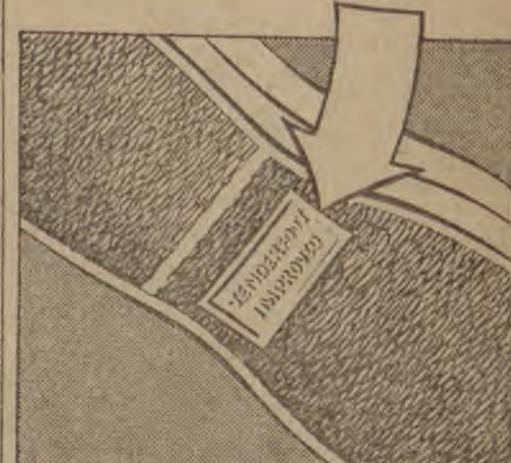
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Ukomisa kweZulu Kuqamba Ihlane

Zaphela Izilwane

Eziphuma eKapa ziayakubaza ukubalela nokomisa kwezulu kuleyo ndawo. Intatheli ye 'Rand Daily Mail' ibika ukuthi igudle elase Kapa lonke yayo yadlu e-Alice. Zonke izindawo athintane nazo, uyanabaza lomisa, ukonda kwempahla. Ngesikhathi esegudla uMfula iBuffalo uyasho kambe ngokonda kwempahla ezindawena zaBantu futhi ufike khona notshani bungasekho sekuphenduk' amahlane. Nezimvu imbalu kubalwa izimbambo. Amanzi awekho asesheshe avalwe Kingwilliams-town.

Uyaghuba futhi uthi ezifundeni ezithize zaBantu kuzwakala ukuthi inkanye enku kuleyo yezinkomo ifile. Mayelana nemzamo yokuph' abantwana ukudla kuzwakala ukuthi cha nokho lomsebenzi uqhubo kahle kuyo yonke inyanga ka August.

Ezindaweni zase Kingwilliams-town, Peddie, East London nase Middledrift ukudla sekuyaphakela kuBantu abaNsundu. Okunye kuyathengiswa lula, ubisi Iwamathini 8d., amabhontshisi uzuka iphawundi, ilayisi 1s. 6d. amaphawundi amahlana.

Izinkomo ezikhuluphele yilezo eziphakelwayo nazo futhi sekupheli ukudla kwazo—utshani nefolishi. Omunye wabalmi ovuna izithelo yonke iminyaka uthi umsebenzi wakhe mukhulu kakhulu kodwa nonyaka kuphele amanzi ngisho emadaminini ambiya nguyise okunamuhla aseneminyaka engama 80 ekhona kodwa ashile nonyaka. Epitsini lakhe lamanzu kufuneka aphuzise abantu abansundi, anisele izihlahla abuye aphuzise izimpahla.

Nezivela eSwazini akukho mehluko kwezingenhu, kanti nase-Natali yisoma sifo. Akwaziwa sokufa siphele kazi kwenze njani kuleminyaka yothuthuva.

Ukufinyezwa Kwemithombo Kwenze Kahle

Mhleli,

Ngcicela isikhadlana kengiti fahla nami engikubonayo kulesi godi sangapha ngakithi Black Diamond Colliery. Kwakhiwe kule nkompuni yamalahle yakithi bo! Nelokishi seligcwel' abantu akusekho 'ndlu engenamantu. Soku-sweleka zona izindlu nje. Nokufinyezwa kwomithombo, thina 'banye sithe kwenze kahle ngoba umsindo, ukudaka, nokulwa asisa-kuboni. Sesi yazi jabulela nje ngamasonto. Sithi singaphuma emasontweni sivakasha kahle kuma-Dinari (Dinner parties)—siziphuzele omahamela (ginger beer).

Asathe cwaka amadoda ase lokishini ngodaba lokwenzela abantwana babo ikhonsathi yokuthola imali yokwenza Isihlahla sikaKhisimusi njengemiheni—ngoba phele lapha kithi kuyo yonke iminyaka kwenzewa imidalo ethile nesihlahla sikaKhisimusi esikhulu sabantwana. Ngokwami ngibona ukuthi isikhathi sesifikile sokuthi kuqalwe kulungiswe.

Wewu! ngike ngathi shelele ngebunye ubusuku ngayo bona i-Dance yeztombi nezinsizwa zakithi. Ngithe ngifika nje emnyango yabe seyishilo insizwa esemnyango ithi, "sikisi pense a do" (ukubiza imali yomnyango lokho). Ngayikhisha ngempela ngangena.

Ngabona imihlolo impela. Aman-tombazana ungathi azukhuluma izimpiko aphaphe uma kuqala kudalal iOrgan. Pho! nalokhu okungumasikandi kuyayishaya impela. Konke lokhu ngihleli phezu kwe gogogo kuze nezitulo. Ngalalela nemihlolo abanye bekhuluma isingisisi khona lapho omunye owayese-caleni kwami ngamuzwa ethi entombazaneni: "Hey! Sesi sitshumi, wele yu kham flom?" Ithule nje lentombazana. Aphinde futhi athi: "Ayi sipiki with you mta-kwethu. Wayi nothi ansa," nokunye okuningi esengikulibele.

Kantike impela siyazi hlaiza bakithi ngokulinga ukukhuluma isilungu singasazi. Ukuzimosa nje ngemphoxo phambi kwabantu abasaziyo. Ngiphume lapho ngingazimislanga ngexxa yothuli nokunyathelwa ngabantu. Pho, ungeku uwuvule pomlomo uma umuntu ozidle amabele ekuphiziciza izinzwane ngamaMine Boots, izi-thulo zakhona zukusebenza emgodini.

Impendulo

Piet Nhlabati: Akuvunywa mayelana nomthetho wamaphephenda ukuba siveze igama lomu-ni olobi ngaphansi kwegama lokuxoxa (pen name). Kuyiqiniso kodwa ukuthi uma uthumela i-ndaba yakho ukuba iveswe, thumela omabili amagama nelakho eligondile kunye nekheli: kodwa lokhu kungaondene nokuthi ku-vezwe.

Olkwase Ntaliyane

Kwesizivumbulule, sizwa ukuthi kwelaseNtaliyane, amaNtaliyane fawafuni nokuzwa ngesifa-zane sawo ukuba sihambe nama-Sotscha abasizani, amasotsha 'kithi.

Uma bewathola lamantombaza-na, bayawabamba bawasuse izesi-nyele—sekukhona isigaba esiqapele lokhu. Amabili abawathola chamba namasotsha bawavimbez-e-la aze ahambaze phakathi komuzi aye anyamalala esixukwini.

Insika Yabakhuthuzi

Mhleli,

Akengithi fahla kwelakho lodo-mu.

Kukhona isimanga engisibonayo eGoli esitimeli esiya eRandfon-tein sisuka khona eGoli noma mhlauumba sibuyela. Izindlu zaba-ntu zimbili kuphele ezenqola yesi-thathu, besekuthi lena enye indlu eka sekeni.

Kepha abantu baningi abang-a-gazo lezi zindlu zona zincane ka-khulu sekulunganwa nenani labantu elikhwelayo nabanye abaze basale nje bemi. Kulezitilake bahala beminyene. Bese kuti ne-sigangi sithe isithuba sokukhuthu'z abany' abantu. Mina ngikubona kungento enhle lokhu. Angi-phathi kulesisitimela sika fayif-nesika sikisi ntambama. Kukhona abantu abangasebenzi kodwa wobabona sebegonde 'siteshini behla bonyuka befuna zona njalo izima-li zabantu.

Gcicela impendulo kini nina bafundi baleli phephandaba naki-ni baholi bohlanga.

J. F. M. Makhunga,
Johannesburg.

ElakwaZulu Nongqongqoshe

Ezifinyelele lapha kweledlule zisibikele ukuba uSenator A. M. Conroy. (Ophethe Ezomhlaba); kunye noMajor Piet van der Byl, (Ungqongqoshe wezaBantu); ba-suks ePitoli ngesonto leliya beba-nge kwaZulu ngomsebenzi wokuhlola izindawo zoMbuso neza-zelo zaBantu iziqinti lezo.

Baphelekezelwa ngoNobhala babo, Mnu. W. Mears, wakwaNdaba zaBantu, Mnu. J. C. Steytler, u-Nobhala wezomhlaba; noMnu. L. A. Mackenzie, Ophethe Zokuni-sela.

Masibhekise Kubakhulumeli

Mhleli, Ngivumele kengiphendule abanumzane ababili, abakhuluma ngezinyembezi zika Queen.

Okokugala, uMnu. G. Fakude u-nala ngokudla okwebiwayo, uze ubudlele ezindlini zokuphumela, ngoba kwestatwa uHulumeni.

Okwesibili boutholakala kuzo i-zizwe; ngentengo ephindwe kabi-ki. Sebayavuna nje nala kungahlanyelwanga. NoMnu. R. R. Majola ukhala ngalokho, ngemithetho ka Masipala neka Hulume-ni.

Madoda masibhekise kubo abantuwa ezikoleni kuhle babe nesine-ke njalo baqinise umsebenzi we-zandla nokunjalo—uke abantwana bathole ukusebenza amathale-ne abo. Umsebenzi onje siyawu-thakasela.

T. Mazimini

Nabafana bebhola babbokile la-phu abehlulwa neze. Kwenzeke imihlola nje behlulwa galini (Carolina) kuleliya sonto elaphela. Nyamezelani njalo bafana nipa lahl' itemba. Asazi nje ukuthi kuyozalwa nkomo bani njengoku-ba bazimisele ukuya khona e-Slaaihoe.

Kubantu base Alberton

Mhleli ngiphe isikhala kwelakho lodumo jikele kengibonge umizi wakiti ngabakwenzileyo.

Ngiyabonga kini base Alberton Location. Ninga dinwa nangomuso ukungelelela ukufihla amatham-bo omlamukazi wami ongishiyileyo ngomhlaka 29 August, 1945.

Ngazisa nina zihlobo zethu akase-kho uJabulile Gertrude Zondo. Ngokuzalwa ngowase Driefontein School, Ladysmith District. Uyintombi kamaKhelekhlane. Lo mifikazi ufele kwamkhwenya wabo—kwa Mfu. T. B. S. Mncube, Alberton Location.

Abantu ababekhona emngewabeni wakhe babebaningi kakhu.

Umngewababo wawuphethwe ngu Mfu. S. Magalifa we bandla lama African Methodist Church, esizana no Mfu. S. Sifuli. Abanye abahlanu abafundisi engingena kuwa beka amagama abo.

Ngiyabonga bantu base Alberton. Umuntu nge muntu ngabanye abantu. Umdanda wenu nezandalu zenu enzinenzileyo.

T. B. S. Mncube.

Ezase Barberton

HLANGANANI

UMnu. P. M. Mhlanga wase Bar-berton, uloba uthi:

Mhleli ngivumele baba kengikhombise abantu bakithi ngokuzakha nokuzihlanganisa nokuqhabela phambili.

Akenihlangane bantu bakithi Asakheni inlangano yeAfrican Co-operative Trading Society, Bar-berton. Sesiwugalile lomsebenzi wenqubela phambili. Indoda izoyina ngemali esukela ku Mpundo (£1), bese kuya phambili kuze kugcine ku £5 noma ku £10.

Lokhoke ukuthanda komuntu u-kuba aze agcine ku £10. Uma sesenze njalo siyovula noma yiwuphina umsebenzi. Akukho mutu ozosuka ePutukezi noma phirphina azolungisa indlu yakho lapha, ngwena ofanele ukuyilungisa ngokwaho.

Ngomhlaka 9-9-45, sobe sinomhlana-no Edwaleni nge 7.30 ntambama. Ekuseni yizanini nizokuzwa inqubo yakhona. Ningewa lento en-givama ukukhuluma ngayo uma ngimemezelu umhlangano. Yasin' ukuthi sesikhathi senhlangano.

U-Ntu Nobuciko

Ngesikhathi esengu mfanyana weminyaka eyisibozo, uArthur Buthelezi, wase Langwane wayethi uma ethola isikhathi ahi shele-le noma eshiya umsebenzi wase khaya, ayosebenzana nodongwe. Abumbe izilwane zenhlobo ngen-hlobo. Isikhathi side wayesichitha lapha.

Waqhukabe kanjena uMnu. Arthur Buthelezi, namhlangane osene-minyaka engama 34, namhlangane le-sisienzo sakhe sesiqhubeke saze samabalula wakhombisa ubuciko bakh-e ekucakeni, okumahlangane kwelase Thekwini uyaduma ngamsebenzi wokuloba imibala ese-benzi ngopende, kafuphi singathi uliciko lokucaka ngokwesilungisa.

Langa limbe, wabeszisbenzela obondenzi lwendlu kwase kuqhamu ka omunye weNtatheli ze "Natal Daily News," eyamangala ukubona onsundu enza umsebenzi ochume kubelungu (artist) futhi njalo akawufundelanga kodwa nangoke usezibalulile.

Okusho ukuthi abafundisi baba-ntwana ezikoleni kuhle babe nesine-ke njalo baqinise umsebenzi we-zandla nokunjalo—uke abantwana bathole ukusebenza amathale-ne abo. Umsebenzi onje siyawu-thakasela.

Ingozi Ngomtanakhe

Ezivela eMgungundlovu zithi, ngokushaya umtanakhe kabuhlu-ningwana ngesitswebu, emuwa kwe-zinsuku ezintathu, ingane yafa. Ngalesienzo, uBhekuyise Mkhize uwetshiwe kweyamajaji inkantolo iminyaka emihlana umsebenzi onzima namalantshisi ayisibozo. Ubudala bomtwana 15 iminyaka.

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Amaquwe akucuqia ayepia impilo ye ukuleko, yapandile. Beqimile, bepille. Namhlanje noma uhlala edoloheni elikulu, ungaqina ube namandhla uma u'lazi isu.

Impilo namandhla knsegazini elihle. Ama Dr. Williams Pink Pills ayapla aqinise umzimba ngegazi elihle eligobho-zayo. Uma uwaginya nyakugimisa ube nomhlangalha. Walinge ube umahlu.

Wabize esitolo naseKemisi ama Dr. Williams Pink Pills

DR. WILLIAMS' PINK PILLS

Aka amandhla nempilo

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Ndifumene into engaph-zulu kwemali ixabiso, nge thamsanga ndixe-le u Mlungukazi wam ukuba u Ntombana ukohela kango kokuba angalali ebusuku. 'Kodwa wena usidhe-nge' watsho u Makanda e q u m b i l e , ndithenge ichiza kwezintsku zinta thu zidulileyo eXhwele ni Ngani ukuba uthe-thi ku Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana! Asinalo, Makanda kungoko ndim-buzileyo Ingqeleku Ntombana iya isendele mihlale, yaye lemichiza yakho ayinamsebenzi U Mlungukazi wam undinike elicebo lokokuba ndise-benziye iyeza kanye, naye alinika owakhe umntwana Kutiwa igama lalo yi Chamberlain's Cough Remedy Cough, Colds & Croup, SORE THROAT, TUBERCULOSIS, THERAPY and LIVER. Manufactured by Chamberlain's Ltd., Alton, Hampshire, England.

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THE BANTU WORLD

NGOMQIBELO, SEPT. 22, 1945

Ezimbi Ngolutsha

Ngapha nangapha kusipolo ku-vela ingxelo ezingathandekyo ngolutsha. Abadala kunamhla nje baxhalele ukuba bakumka kweli hlabathi ulutsha lakushiyeka luse-na nto ni na nje ngokuba luqalisa besekho nje ukutshisana.

Akusezidolphini kuphela apho kuhlawa ngezinto ezimbi ezenzi-wa lulutsha. Nasemaphandleni kuvakala kwezinye iindawo ukuba abantu basinda ngeceba zikam-Dali ekonzakalisweni ngabantwa-na abangevayo.

Abazali abaninzi baxakene nabantwana babo, kuba bathi bona bezama ukubalungiselele bebabohibela ixesha elizayo babe bona abantwana bengayinanze nganto loonto. Baba kunkika ilifa elingasoko-ze lahluthwa bani, imfundu, basuke bona bangayikhathale, kuba beleqa ubukhazi-khazi, ngabula bona, bobomi bangaphandle kwasikolo. Baba nganikwa imihla nobutebi basuke bona bayokubugalela kulwandle lwenkitha engenambu-yekezo.

Bathi ke besakubona ukuba abazali babaluleka ngendela bona abangayithandyo bakhethetukuhlu kude kubo, apho bangayi kuhkhathazwa mntu. Abasemaphandleni babaleka baye ezidolphini, abasezidolphini babaleke kwezinye ezikude nabazali. Kuba behululekile kwimpato yabajali, ngokucinga kwabo, baziphatha ngokuthanda benze nezinto abangazane bazifundiswe kwamawabo.

Abavela emaphandleni bona basuke badlulise ukuziphatha kakubi bakufika ezidolphini ngokungathi baumene no ni na nje. Bakubona intlalo ekhangaleka ntle yasedolphini basuke bagabadele no-kugitha abazalelw kuyo.

Ngaxa limbi omnye usuke ahlu-peke kuba le ntalo ixathula kakhulu epokothweni yomtu. Kwakufika eli xesha ke wumbi uziyekela kwisimo esingesiso, avakale esithi kakade ebengezanga kulungisa dolophu, etsho eyimosha.

Nto isuke ibange usizi olukhulu kukubona namantombazana afan-lekileyo akhe aya esikolweni ebila esoma edidiyela imiphanda yotyawa-la, kuba ezama impilo. Ukuba ebemamele walulamela ilizwi labazali ngexesha ababemthumela esko-iveni, naye ke lo ngekuba ngutishalakazi ojingisa usiba emva kwendlebe, ndaweni yokugwexa i-phini ezamisa izidu, ngethetha efundise abantwana ndaweni yokukhozela atshiswe zizikhuni zom-lilo.

Nakubafana imeko imbi. Bambi bathi ndaweni yokuba bahlale ezitafileni bebhala izintu ezibaluleki-leyo babe beleqa ngamapolisa bet-siba tingcingo, ukusuka apho bachi-thie ixesha engebelinebenzise e-zintwensi ezilungileyo, bevallele etolongweni. Kunokuba bazame ukunceda isizwe esiheli sibulaleka bona basidobalela phantsi ngaphe-zulu, bahlutha amahlwempu loo ntwa-aphila ngayo, kuba befuna ukulizala ezabo izisu.

Zizinto ke kanye ezifara nezi e-zibanga ukuba abadala basixhalele isizukulwana esizayo. Intloniphonembeko zizinto zakudala kwabango, ukulele ukuqeqesha abantwana ngokufenelekileyo. Ngaxa limbi abazali bancokola phambi kwabantwana i-zinto ezingafanelele ndlebe zabo.

Ngeliney ixesha ulutsha nalo lwenziwa kukungazi kuba abanye abazali ababafundisabantwana izinto ekufuneka bezazile. Khona ukuze ulutsha lululekwe ngendela ngekubakho imbulutho zalo lufundiwa istmo esihle nokuhlala kahle kwixesa elizayo. Ngelufundiwa isizwe esihle nokuhlala kahle kwixesa elizayo. Ngelufundiwa isizwe esihle nokuhlala kahle kwixesa elizayo. Ngelufundiwa isizwe esihle nokuhlala kahle kwixesa elizayo. Siyaxincomia intombi kaSami ema-Cirheni.

UKROZO EBHAI

(YiNamb'enemilozi)

Iimini ebikade ixelwa, umhla wa31 August, ide yafika. Ama-Afrika ahlanganisene emlotheni, ikakhlulu ingamanenekazi esizwe abonise ukukhalipha okunga-qhele-kanga. Kundulukwe malatiga nge-ntsibmi yesine imvula isina. NgabuNumz. I. Mfuku noJ. Kondile abenzen amazwi enkuthazo nezibongo phambi kokuba luhambe ukrozo.

Kuhanjwe ngendlela ephuma e-Masangwana, eBerry's Corner. Olu krozo iufike se lulindwe yint'ani-nge yabeBala abevevela eSchauder Township. Phambili kungenelele abasebenzi abaphume ezitoren ngokunjalo nabahlali baseSouth End, Iwaya kufika esiphelweni salo eDonkin Reserve abalandeli beku-ma 3,000.

Kolu krozo o'ukhokelwe ngabu-Numz. M. M. Desai, M. Khothane noA. O. Malakane, amadoda nafa-fazi bebethwele iibhanile eziliqela elikhulu.

Iziggibo ezenziweyo ngobo bu-suku ibe zezechasa ukhulaulwa kwezindlu ngeveki nezicela ukuba iungelo lokuvota ma libuyiselwe. Intetho yenzive nguMn. Moses Khothane, ekuthe emva kwakhe intlanganiso yenya ezi zigqibo zilandelayo:-

1. Okokuba iBhunga leDolphu ma liguqule indlela ekuhulauwa ngayo, izindlu ezelulauwluni Iwayo zibhatalwe ngenyanga endaweni yeveki, nokuba ma libuyiselwe kubahla: baseDowerville, Schauder Township, Holland Park, Stuart neHoy Townships, Mc-Leanville, Upper Valley Road ne-Forest Hill Township ilungelo lokuvota elihluthwa kubo ngoku-ngekho bulungiseni.

2. Okokuba iBhunga leDolphu ma ishekise kumPhathi wePhondo limele ukuba aguqule isiq-ndu sesi6 kumThetho wama23 wondiaka we1931, enze umthetho omtha oya kukhusela uqinisekise ilungelo lokuvota kubo bonke abemi.

3. Okokuba aya chaswa amalinge eBhunga leDolphu okugu-qua indlela yokuhlala nokuhlu-iwa kwerhafu yezindu eNew Brighton naseMcNamee Village negeveki endaweni yenyanga. Intlanganiso ibona kule ntu ilinge lokunusa rhabfu yezindlu nokuhlu-tha abaNtsundu ilungelo lokuvota kwimicimbi ephathelole kwi-Bhunga leDolphu.

4. Okokuba iBhunga ma lingabe liyichukumise iKorsten, indlela el-phazamise ngayo abemi base-Korsten kwimizi yabo ayahlukuna kulaulo ngegunya lomtu omnye lasitalty.

5. Okokokuba (a) amaAfrika ma kavunyelwe athene imihla-ahale eKorsten ngokufanayo neziny: intlanga zaseKorsten ezi-vyelweyo, (b) iBhunga ma litha-bathe amanyathelo kamsinya oku-ayiza limeko eKorsten ngokwadiisa amanzi nokwenza indlwana zangasee ezi-fanelekileyo, indlela, umboane, namabala emidlalo.

Abantu eBolotwa

(Ngowakhona)

Siphaya esitishini sibone uMn. R. Beyi esinga eZibeleni ku-Komani. Akaxelangano bethu-Sivakalisa ngosizi umphanga wokusweleka kukaMn. K. Mdema waseMpoutole obhubhle eRodana ngoAugust. Akuhlanga lungelangla bakhonzi, siziindwendwe kheli hlabath.

Sikhe safika kwaMn. noNkos. B. M. Mbana. Ububele esibufume apho abunganganto. Siya yincomia intombi kaSami ema-Cirheni.

Mayilale iMbongi yeSizwe

(NguEd. N. N. Msuthwana, C.F.)

Daba lunina olu luvakalayo, Daba lunina olu lufkiley? Yanga lunkente-nkente lamampunge, Ngakumbi kwezethu iindlebe, Kuba sayishiya kwelomZantsi Mbongi, Isity' amazimba itshila.

Ntambanani yend' emnyama, Ntak' emabala ngokomnyama, Yintak' eqhel' ukutshilela iKumkani namaphakathi ezizwe, Izinhana izigqwinda nezidwesha, Izihika-hika, intsizi nentsaduba zo-mzi.

Lusiba lakokwethu lughel' ukutyi-tymba, Lujulwa yindlezan' enenimba, Ikrenywa ziinto-yinto zoinz' o'Ntsundu.

Luxhomen' olosiba Zatshoba luzile! Kodwa ningaluyeki lude lulal' umle, Nomnebwa wexhego ningawuyek' ud' ugole.

Zintaba-ndini zikaHoho, Nezilo ezilapho neerhorho, Ntaba-ndini kaNdoda, Ngakumbi wena kaNojoli!

Ndinga zibala ndithini na, Zinzi kangaka nje intaba zeletu?

Milambo, mifula yelomDibani, Mawa omhlaba nayo yonk' imve-liso;

Yambanthani nonke ingubo emnya-ma, Nizile, nikhadame, nizole;

Kuba lowo obeqhel' ukunibonga, Namhla ulubeke phants' usiba.

ZiNkosi zomzi wakowethu,

ZiBonda neenkopkeli zeletu,

Nabo bonk' abomz' o'Ntsundu;

Makhe sikaph' iMbongi yeSizwe;

Nokokuba koko mzuwana,

Ize ilale iphumle ngoxolo.

Kudala abaninzi bebzana, Befunisia mpela bencinana,

Malunga nokuthi cwaka kwe-Mbongi,

Ngsthuba lokuphela kwalo mbop-damo;

Kant' int' enkulu izama-zamana Nobizo olukhulu lokugqibela.

Athi! Kambe le nqwele yokufa! Hayi, eli hashe lakulo Elija!! Khozi ndini lenzlu zamaZulu; Wena uxhwil' abafanelwe kuphu-mla.

Ewe, Zima kuggityw' eNyangweni,

Kwaphethwa kwelokuba siqutyu-lwe.

Bësesi krotyiwe kuloMosisi,

Kuba besiya kutsho kalusizi;

Sicamagushisa, sichosisa, sihelezisa,

Ngenjongo yokuba khe sikubole-kwe.

Ewe, besiya kutyiyiz' abebomvu,

Singqungqe de kuhuthuk' amado-lo.

Asina limbi mzi wamaZima,

Asinalimbi Afrik' emnyama,

Yikhululen' ihamb' iMbongi!

Iyo kwamkel' oway' umxaka,

Lala ngoxolo xhanti labaThembu,

Ngoxolo, ngoxolo, ngoxolo, She-

shegu kaBhomoyi.

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Mayibuye I-Afrika

MHeli,

Kukho intetho ethi izinto ezibus-hlungu azipheli, kodwa ke ngelini-ye ixesa nawuphi na umntu u-ziva onwabile, athande nokubazisa abahlobo bakhe ngolu hlobo:— Hoyini! miDaku ewe lakwaNtu, Hoyini! maduna angashiywa zicithi, Ndithi hoyini! bantwana bonz' o-

Ntsundu
Ngelithi mayibuy' iAfrika.

Sesike saziyaleza ke kwa kuni, Sisithi nomana nisinqanda-nqanda, Niphosa amagada izigweba kwa ngezikhuni, Seza kuba ngumthwalo wenu madoda.

Ewe! ngowenu lo mthwalo sab-e-lani,

Nokuba akuphakanyiswa ukuthetha Mamelani midibane ngeentloko, Nindumzele niyiphethi imbasa.

Yiyo kakade imbaso yoxolo nolo-yisip,

Yiyo kakade imbaso engazisi mpi-kiswano.

Siboniseni ke indlela niphephethi amakhampi, Mayibuy' iAfrika.

Noba imana iza nganixanye Yohila' ihlal' ifik' iphelele.

Yibambeni ke ngomzingisi onge-nashwa,

Xa kuzakulunga kakade kuyonaka,

Zisikeleni nani enqatheni nisaku-bizela,

Zimiseleni ukuyirhudu ngomo-nde nenyameko.

Basishiy' oobawo besaz' iyoza-

nywa-zanya

Ngamagorha aselekhona naseza ku-bakho.

EzaseTaungs

(Ngowakhona)

Apha kweli laseButshwana siva into yokuba uCanon L. L. J. Kraai uya tshintshwa ubhekisa kwela-Barlong. Ngoko ke umzi was-e-Taungs usebuhlungwini, saye si-qonda ukuba owaseBarlong use-bumandini kuba siva ngathi se-kulithuba elide bencilla kuBishop.

Sikhe-sathi gxada kwelaseNkabang, Leshobo Stad ngomhla wo-kuqala kuSeptember. Kolu hambo sadibana noMn. V. Z. Kraai noMn. D. Manzana.

Sifikile yangena ikonsathi leyo sasiye kuyo. Waqhauka unobathana, konakala ukuhlala. Kwababekho singabalula aaba:— Mn. S. B. Tola, Nkos. R. V. Mqayi, Nkos. R. N. Mapempeni, maKhosz. R. Z. Mpahlwa, F. N. Mlotywa, baNumz. R. I. Mashologu, G. S. Gaobepe, V. S. Valashya, E. Kotyeni, S. Ngotshe, I. Mohyatsi, H. Peter noS. R. Gaobepe. Le konsathi yenze £13-17s.

Lomsebenzi mhle kangaka we-nziwe nguNkos, R. V. Mqayi be-kho nabaya babemana begxeka besithi le ndawo ifanele indoda. Aban-inziba yilibala into yokuba u-Nkos. Mqayi waflka evela kwe-laseMaribogo esi sikolo siphantsi kunokuba sinjalo ngoku.

Amandla nemfundu sikwa yinikwa. Sekwathethwa kwatyandyathwa. Namhla abukh' ubuciko bokuyi-tshayela

Inkqubel' enenjongo zale mpume-lelo

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EZASEKLERKS DORP

(Ngwakhona)

UMfu. H. Mahlamvu utshintshiwe wasiwi eErmlu. Indawo yakhe ithathyathwe nguMfu. E.E. Mahabane osuka eRandfontein oyiNkulu yeTempile kwintshonlanga. Sintshemba ke ngoko ukuba iya kuvuka imengenya na-lapha kuba iNkulu izapha.

UMongikazi Mapikeia ukhe wa-funa ukuyiphanda indawo yed ya-manchwaba emana ukukhutshwa ngazo zonke iinyanga, ide ikhu-tshwe nangamaxhewukazi. Ufume ukuyilandela ntu, koko kusabekwe incha kulo ndawo, kodwa sigxeleshile kuba nathi nomthi-na siya funa ukuyilandela loo ndawo xa kukho umphandi. Wa-niga angathi uya qinisa udade lo kuba kuya kudé kuvokotheko no-ko ngathi akutsitsi ntu ngokwa-noku.

EZETYALIKE

Umhla we2 kuSeptember uya kulisaleka kudala ezingqondweni kuba ngavo umzi waseSt. Andrew C'urch ubuhanjewi yiBishop e-vela eRhauntini. Le tyalike apha iphantsi kuMfu. Mothobi. Ngalo-mbla kwandulele ngeBazaar emini, yaba yikonsati ngokuhlu. Iyonke loo ntu umnceno ofuma-nekiyelo ube ngama£37. Siya ibulela loo ntu siyincoma.

Kanajalo kwamkelwe ebulli-rgwini ama83, kwabaptizeshwa abane kwangena emthendelekew-ni ama257. Sithi qhuba mfo ka-Mothobi, iya neonywa leyo nkquo-bo. UMongameli H.J. Matambo wamaTopiya naye ubekho.

Kwa ngawo lo mhla we2 ku-September ibiyimini enkulu kumaTopiya apha kwamkelwa aba-lithoba ebulfungwini, kwabapti-zhwa ab36, ababini bazinikela. UMfu. Matambo ubuze kulowo ebezinikela ukuba ngubani na othe ma keze etyalikeni. Yena uphendule ngokuba ngumphefunlo wakhe.

UMongameli uhambise wathi ukuba ebevela kwenyi ityalike ngeneminye imibuzo. Umyale ke ngelokuba aze ayigcine imithetho-yetal'ke, angayifutheli inkonzo, kananjaloo angaxeli abanye a'bathe bakuyilahla ityalik' baji-ka bahamba bethetha kakubi ngayo.

ILIFU ELIMNYAMA

Kujinga ilifu elimnyama kwa-Menze kuba kusweleke inkosizaki yakbona esekukudala yagulayo. I-bingena kwityalike yaseChurch of Christ. Inehwatyte nguMfu. Obse noMveng. Pomele bendedi-swa rguMfu. Maduna. Abantu ba-bebenzi befikile kwil87. Lalani rgenxeba baseMaTshaweni, xizo l'sani kuba yindela yethu sonke-leyo. Siya kudibana kwelizayo.

UNkoz. Z.K. Oliphart ukho phakathi komzi, uzokusela umoya rgez mpilo.

Bakh? begxada eStanderton oNkosc. B. noF. Ntobeni ukuya kubeka illitye, kuMfu. M. Mbata,

IZINTO NGEZINTO KUKOMANI

(NguNtanomhle)

Sikhe sabona apha phakathi komzi lo utishalakazi Nkosk. A.B. Madikiza oseHewu eHukuwa esinga ngasexhaya kuTsolo okwenzanya genxa yemilo engentle Simaqwenelala ubungcono uMa-skosana io, abuye ephilile. Ulu-ndwendwe kwaNkosk. Nurse C.B. Socikwa.

Sivakalisa uvelwano olukhulu nomzi wakwa Nurse Socikwa no-Nkosk. Madikiza ngokushiywa kwabo ekhayu kuTsolo ngumzali-kazi wabo uNkosk. E.N. Memka ngenya kaAugust. Ukuwa akughe'ekile noko savela kufiwa kade. Sithi akuhlanga lungehlanga, lulani ngenxeba bantwana bethu, uThixo niMdumise kuba zonke izinto zezaKhe.

Sivelana kakhulu nomzi wakwa-Tywakadi ngokushiywa yintwaza yabo-ecikane ebeke sayi-bika kwa kuyo le misihlathi kwezi-duleyo liveki.

Ngokunjalo sivakalisa uvelwano nomzi wakwa Gantsho ngokushiywa kwethu nguMn. Henry Gantsho obshlala ezingxanden. Umfi lo ubesakusebenza ixesa elide kwaThomas Baillie apha eKomani. Ulishiyle eli phakade kwiveki yokugqibela kaAugust.

Kwimpala-veki yomhla wokula-qala kuSeptember kwaMn. Mxalisa nakwaMn. Nkopo kusweleko abafazj abanakwenza ntu.

Zilahlekelwe Zonke

MHleli,

Sivumele nathi senze isilllo, ega-men lekomiti yeenkosi esiyiphe-theyo apha kweli laceKapa, ngelifu elimiyyama eligubungele umzi wa-seZimenti.

Silila kunye nawo ngokumka kwale mBongi yeSizwe, uMn. S.E. K. Mgħayi. Zonke zipheha iziwe zilahlekelwe. Sothuke sabi sothuka, kuba lo mfo ubelthembu eli-khulu kuthi nale komiti yeñkosi kuba bissitħi sakumba lela. noku-ba sibuba ntu ni na ngokuphatħe-lele kwitħiż-żenkos, asiphendu-le. Kaloko ubesakuba nguSħħalō wa-entħla-żiegħi żenkos, kwelase-maXhosieni.

Ukuza kumazi kwethu kungaku-ya wayeze nenhosi yamaNdambu, uNkosi Sillmela. Sabħaħelana ukususla okko ke, kwada kwaza kuba sisimmo sakhe sokuba sibekho ukutshata konya-wenkos. Nathi ke apha phantsi kwentaba yokaħala satħumela abetħu bokuya kusimela kwela theko laliseTħabo Ko.nkhulu.

Awu! Azi sobu ye sizive ngabani na iziato zasebħuksini sifelwe tgħid mfo nje. Ewe! kabuħluu-ke khona.

Chief P.W. Mama (Sħħal), W. Somara (Umncedisi) Langa, C.P.

abantwana. Nabo sibabopha ngalo bhanti yokholo, wanga uThixo Angabuya ngeceba zakhe.

Izihlobo ezikude nezikuphi ma zonelswe yiyo yonke le mi-biko.

ABANTU NEZABO

Akanampilo intle noko uNkosk. Mildred Bekwa utishalakazi wa-seRhabe, senethutyanu engaziva mnandi. Ngolwesi Thāthu ngo-mħġi wama29 kuAugust ude waya kulala esibħedle. Noko ngoku izinto azimta Ngqig. Simqngwenelela uhlaziye olumsinya sib simboli phakathi kwethu.

UMn. J. Yeko ongumkhandi weħiħlangu phaya kwaMn. J. Siziba ukhe wenza Owenkawu ngasexhaya kule veki ingaphaya. Selebe wabuwa, usa qhuba emse-bażiaw wakhe.

Sighaula ukuba uMn. H.C. Migeo olapha emħkosini naye uya qhuba ukukhanda iziħlangu phayā ngħseħħi Higher Mission eNew Bright. Naye bethu simqgwene-lela impumel.

Sighaula ukuba kunyulo lwam-luġu eKansile yalapha nonyaka nje, okokqalha emva kwexexha e'ide kuhumilele nomntu obbi-niqi'eyo. Yista enemfundiso leyo ngakumbi kuthi bantu baNtsundu kuba uninzi lwethu luengha ukuba abafazj abanakwenza ntu.

EzaseKendrew (NguP. Sodladla)

Sinovuyo fukvalisa ukuba usahħeli uMn. H. Vuso. Isibonda sa-skħay apha. Lo mfo uncamisile ngokubavusse abantu iziyya zabo eżidala.

Nento kaKożlaan, uPist. isacothozi naxxa ibikhe yabambeka kukufa ixexha elide.

Umħla we14 July awusoze ulib-lek apha. Kwakukho imbuġa emħandi kakkħul. Yaqilapha into kaKleinbooi negubu layo isuha e-Rħaħu. Lo mfo utħo abantu bema ngenyawo. Into ebe sisimħa kukubona īnfombi zibetha igubu, waye umfo kaKleinbooi yena eza-miż-żgħix uqol yegħolide. Ndinga-vu akhe andiħazele ukuba wa-yiħħatħha phi na ukże nam idiokuzifunela. Phambili mfo ka-Kleinbooi. Kulungile ukuba iħi indoda mhla yemka kweli phakad-ħi ishiye ibali eya kuthi ikħunju-le ngalo.

Iħlili into kaKameni yasema Ngwewini, ikatikezi yaseTħsetħi.

Isalele nento kaMatiyase nengewu kaTħikila.

Kulixhaphetħu apha kulungi-ħelwa imbuġa yamanina. Wanga uSomandla Angawuxħasa lo msebenzi upħumilele.

Ukuze użazi tindaba funda i-“Bantu World” 2/6 ngeenya-żgħix. Thime'a umrħumo wa-ix-xu: The Circulation Manager, P.O. Box 6663, Johannesburg.

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Put one tea-spoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup stir well.

Put one tea-spoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup stir well.

Home Corner For African Women

FROM SIGHING TO SINGING

In 1872 when the great Christian preacher Moody visited England, he found that his services were very badly attended. But Moody was not disheartened; he found out that the music-halls were crowded. So Moody returned to America, and came back with the gifted singer Sankey. In 1873 Moody and Sankey were used by God to bring many precious souls to salvation. God used His servants in different ways—Moody spoke to souls through his earnest pleading of God's Word. Sankey through his singing helped to sing the Gospel story into the hearts of men and women, and Fanny Crosby, a blind woman, was used by God to write sacred songs and hymns, and these sacred songs were used at these revival meetings, with wonderful results.

When Fanny Crosby was a baby of six months of age, she lost her sight. In those days not much was known of how to educate the blind. Until Fanny was almost fifteen years old, she had no ordinary education, but her grandmother and mother were great Christian souls, and they taught Fanny to love and know the holy Bible, and through music, sound and touch to love this beautiful world God has made. At an early age Fanny knew large portions of the Holy Bible by heart, and this sowed the good seed in her own heart, and later was of incalculable value in her work of saving souls for Jesus.

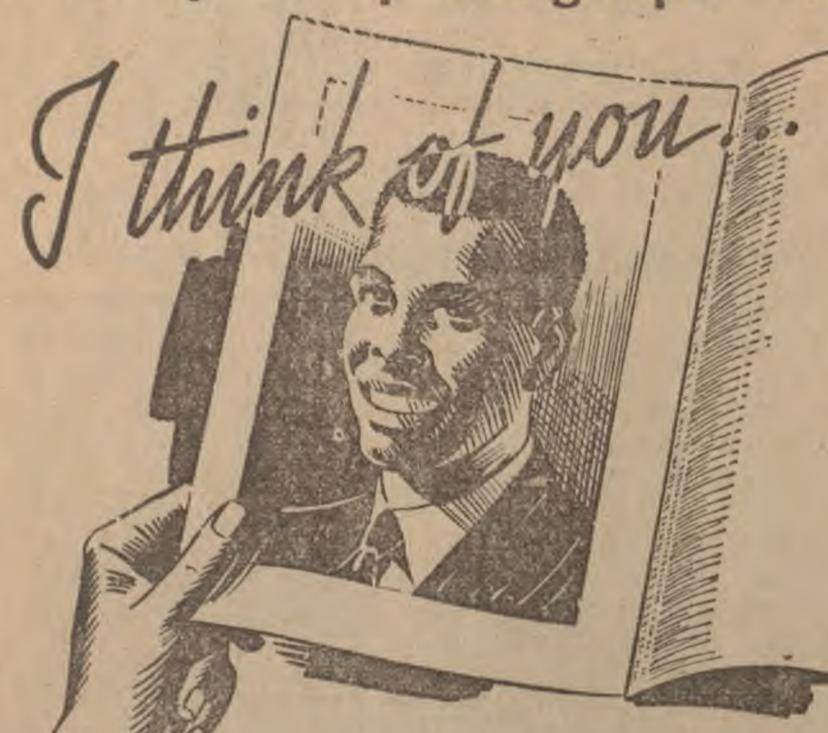
Fanny later became a teacher in the blind school where she had been trained. It took years for the good seed to grow in her own heart, but after her conversion she remained faithful to her Master until her life's end, and she reached a good old age.

The Holy Bible is full of fruitful revivals, the revival of the time of Wesley and its glorious fruits are with us today.

That is what the world needs most urgently today is a Revival of the work of the Holy Spirit in the souls of us all everywhere today.

"O Lord send a revival! And let it begin in me." African people, Jesus is calling you, entrusting His Cause to you - amongst the nations of the world you have singular gifts of song and laughter. Help to make this sighing world a world of joyful singing to the Lord of Hosts.

When your photograph says



What do your TEETH say?

Teeth that are clean and sparkling-white tell everybody who sees them that we are careful of our appearance, smart enough to clean our teeth regularly with COLGATE DENTAL CREAM.

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A.B.C. OF HEALTH

Continued from last week

P is for Pounds. On the scales watch your weight. To see if you are gaining at just the right rate.

Q is a Question you don't expect - Is your posture when sitting and walking erect?

R is for Rising soon after the sun. Pray don't lie abed till the day's well begun.

S is for Sleep of ten hours, unbroken; And always, of course, with windows wide open.

T is for Teeth. Keep them shiny and white By brushing them thoroughly, morning and night.

U is for Underwear, spotlessly clean; So change it as often as if it were seen.

Watch Your Health

Far too little milk is drunk by people in this country and its value cannot be overestimated especially for children. Every child should drink at least one mug of milk each day. Mothers with young babies should drink a great deal of fresh milk.

Oranges are plentiful now and are full of goodness. Children, and adults too should eat them freely and baby can be given a teaspoonful of orange juice every morning.

Tomatoes are good for all and should be eaten freely. They are rich in valuable things needed to build healthy and strong bodies. Let the children eat them raw with just a little salt sprinkled on them.

That Troublesome Cough

Many children are suffering from a troublesome cough that becomes worse when they lie down in bed. To relieve it mix equal quantities of honey and lemon juice and give them a teaspoonful when coughing starts.

PASTRY

Here are some simple rules to follow when making jam pastry for pies or tarts etc.

1. Have everything very cool.

2. Rub the fat into the flour with finger tips.

3. Mix to a stiff paste with cold water, using a knife.

4. Touch with hands as little as possible.

5. Bake in a hot oven.

Remembering these few rules try making the following pastry.

Short Crust Pastry

8oz flour, 1/2 teaspoon Baking powder, 3 or 4 ozs. dripping or lard, salt, cold water.

Add salt and baking powder to flour and rub in fat. (See Rule 2). Mix to a stiff paste with cold water. (Rule 3). Roll out on a well floured board and it is ready for use. This type of pastry may be used for jam tarts, fruit tarts and pies of different kinds.

Breakfast Roll

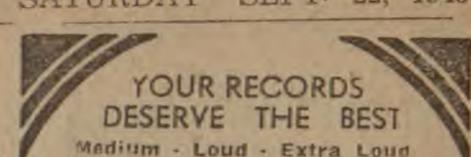
1lb. lean gravy beef, 1lb. bacon, 1 cup breadcrumbs, 1 egg, pepper, salt, and a little nutmeg or mixed spice.

Mince beef and bacon together. Add egg and breadcrumbs, salt, pepper and spice (very little).

Form into a roll, tie in a pudding cloth and boil for about 2 hours. This meat roll may be eaten hot or cold, and is very useful for sandwiches.



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baby's
photograph?

Photo: The Newman Art Publishing Co.

So many Mothers send in photographs of their babies, to show us how well they are growing on Incumbe, that we are now going to publish photographs of some of the babies for other Mothers to see.

If your baby was fed on Incumbe, and you have a good photo of him, send it to the address below.

The makers of Incumbe will choose the photographs which will print well, and they will be published in the newspapers.

Incumbe is specially prepared for African babies. Incumbe nourishes his body, makes him strong, and helps to protect him from sickness.

NOTE: Post your baby's photograph to: Dept. 541, Hind Bros. & Co. Ltd., Umbilo, Natal.

FREE The makers of INCUMBE will send you a Free Book, with pictures, which will tell you how to use INCUMBE. Write to Dept. 541, Hind Bros. & Co. Ltd., Umbilo, Natal. In your letter say whether you would like your book in Zulu, Shona or Sesuto language

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SOOTHE YOUR BABY

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It is wind, stomach pains and constipation which make your baby cry and become restless. It is best, therefore, to regulate these troubles, and the best regulator you can use is Phillips' Milk of Magnesia. Mothers everywhere soothe their babies with this reliable remedy, and doctors and nurses recommend it. You are always SAFE in giving Phillips', even to the youngest baby.



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MILK OF MAGNESIA
1. Add it to cows' milk to make it more digestible
2. Rub your baby's gums with it when teething.
3. Pat some on baby's sore and chafed skin to cool

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

Price 1/9 and 3/6 from all chemists and stores

PHILLIPS' MILK OF MAGNESIA

Angry Reader Replies to "J"

Mr Sipho Mankumzana, Orlando, writes: At a meeting held recently in Orlando, "J," of Johannesburg was present. Although the learned "mampara J," made fruitless and frantic endeavours to secure recognition and to attract to himself the attention of the audience, he was simply ignored. Enraged by this rebuff and snub, his "mampara majesty" set about to find some target for his venomous pen. First he launched an ignorant and stupid attack on Africans, and then unleashed an abortive offensive against a recognised and very promising young African leader who made a speech which was well received by the audience that evening.

While the audience cheered the speaker, "J" of Johannesburg, smarting under an ignominious defeat and licking his wounds, made preparations to open a cowardly tirade in the press under a nom-de-plume. If "J" had the courage of his convictions, he would not have hidden behind a mask to conceal his identity. If he meant to be constructive and straightforward, he would have come out of his "hide-out" and call a spade a spade. He would not have made vague and silly generalisations such as he has in his article on "Where the African fails."

The whole of his article reveals prejudice; one wonders when men like "J" will learn to take disappointments like true men? His article has done him no credit, and it has disappointed all his friends and admirers.

Simplicity And Jargon

Mr. J. B. Thwala, Charl Cilliers, writes: It is time some of our writers realised that the use of long words and other high-sounding expressions serve no purpose to a people the majority of whom are still illiterate. Every time one reads a letter or article in the paper, there occur some very annoying terms and expressions which simply destroy the taste for reading such articles. Some writers choose good subjects or topics, but instead of telling us in simple style what they have to say, they run away with language which they and their friends alone can understand.

European papers are written in a simple and understandable style. To submit matter for publication in the press does not mean that a contributor should use the opportunity to show the world his knowledge or mastery of high-flown language. It is a thousand times better to write in simple style than to write in a way which even the King himself would not understand. We have among our readers thousands of adults and children who are keen to read but are unable to follow the style of those writers who lose themselves in a maze of long words and twisted expressions. Letters written in such a style, and intended for the public good lose their value and fail to serve any good purpose as nobody cares to read them. Not only is it selfishness to write in a style understood only by the contributor alone, but it is an exhibition of egotism and foolishness to indulge in this practice.

Those who are in love with this sort of thing will do well to remember the words of a great English poet: "Where ignorance is bliss, 'tis folly to be wise."

Set Thief to Catch Thief

M.S.M., Germiston, writes: It is not enough merely to write on tsotsis and nwassisas without doing something practical to put a stop to their activities. I suggest that all who believe tsotsis can be converted to right living, should set about immediately on a mission to retrieve them from their path of damnation. Get hold of a few tsotsis, teach them decency and the right way of living, then send them out to fish out their friends whom they must convert. It is only if you set a thief to catch a thief that you can hope to achieve anything in this direction.

READERS' FORUM

Pretoria Bus Service

Mr H. A. Mofolo, Pretoria, writes: In his reply to my article, and also that of Mr Rantso, Mr L. B. Moleele accuses us of being vague. Any sensible person is bound to ask what Mr Moleele understands by vagueness, unless by this he means his own article which is one long muddle of vagueness and irrelevancy.

He hides behind a transparent screen, and seeks an escape from our concrete criticisms of the bus service, and states that a full reply will waste the readers' time. But the truth is that he is aware there is no argument he can advance in his favour.

Mr Moleele says he states facts and truth only, but he makes no attempt to bring forth these facts and truth. What are they? He further says a scheme for a quicker service has been introduced by the elimination of certain wayside-stops. He is obviously blind to the fact that this has caused inconvenience and hardship to those patrons who used these stops as convenient stations to and from their places of employment.

What, anyway, would a faster bus service avail any bus-user when buses still run at absurdly long intervals? (By the way, "fast travelling" is according to our friend the forty-five minute trips, which to his mind is a wonderful achievement as compared to the former thirty-minute trips).

Of what earthly use is an army of station-cashiers and road inspectors, when the time-table is not adhered to? Mr Moleele still does not seem to realise that it is his own distortion of the true position which creates ill-feeling in the community, and not our criticism of his twisted facts.

I wish to refer Moleele to the ugly incidents which occurred at Atteridgeville and Lady-Selborne since his last article. Apparently to him these incidents gave him plenty of fun.

Marriage and Education

Mr J. J. Mohlamme, Groenebloem, writes: Before the advent of the whiteman with his form of life, his civilisation and his education known to us to-day, the African in his primitive stage had some conception of education. Boys and girls were given instruction in those aspects of life which equipped them adequately for the role they were going to play in married life. To-day, however, when Africans are given an even better chance to give their children better education, a different and queer situation has arisen. Under the excuse that a boy had come to a stage when he wanted to work and get money for marriage purposes, or that a girl had to leave school to look for work in town in order to buy herself a few things before her marriage, many young children are taken out of school by their parents. This happens when these children have hardly made any appreciable strides in the primary stages of their education.

It would appear as though some parents, either keen to have daughters-in-law, or, on the other hand, hungry for "lobolo," are prepared to sacrifice the education of their children on the altar of marriage. Small wonder then, that there are so many cases of disrupted homes, divorce suits and general chaos on the marriage market. Young boys and girls, even before they have had chance to learn all what a modern society has and must know before settling down to marriage, are simply goaded by their parents into a state of marriage only to meet untold trouble ahead.

Education is the key to many things, indeed, even in the matter of marriage to-day education has some great part to play. I am by no means against marriage itself, but I hate and detest the way things are gone about in some circles on the matter of education and marriage. What we must bear in mind is this: "first things first," that is, let the education of youth come first, then marriage. It is only when African parents give their children education first, and marriage after, that we shall have a population able to understand modern ways of life.

Respect For Leaders

Mr R. M. Nkopo, Newclare, writes: When a leader is chosen for any of our organisations, it is the duty of all who have put him in that place to give him the respect he deserves. Personal grudges and petty quarrels should not be allowed to drive a wedge between the leader and his followers.

At a reception organised by the African National Congress a little while ago, when an African who had achieved distinction in the field of learning was being honoured by the African community on the Reef, the President-General of Congress was not given the honour and respect due to him on such occasion. It was previously arranged that when he enters the hall, everybody should stand at attention and sing the African national anthem. This was not done. Africans must learn that it is not so much the case of honouring a leader as such, but a demonstration of respect for the organisation which we call our own. Again, we must do away with stupid little differences, especially tribalism, which is the cause of many a wrong in our organisations. It makes no difference whether a Shangaan, Zulu, Xhosa or Mosotho is elected national leader of the Africans; we have no right to refuse serving under someone who does not belong to our tribe. He must be loyal to our organisation, and such loyalty we must show by giving our leader the respect due to him.

Oftimes we accuse our leaders of having failed to steer our movements successfully; yet the fault is ours because we do not come forward with the support and backing they need.

Need For Uniform Lobolo System

Mr I. M. Aphaane, St. Matthews, writes: I have on several occasions heard people say the lobolo custom be done away with. Present day conditions will force us to abandon many of our age-old customs. There is, to-day, the drought which has resulted in loss of cattle. Where are we now going to get cattle for lobolo purposes? Besides, even if we shall have to pay lobolo in hard cash, there will be need for a uniform system of paying lobolo. It would be stupid indeed for one man to pay, say, fifty pounds in lobolo, while others again pay varying amounts for lobolo. We live in changed times, and with them our customs must change.

Two Bulls in one Kraal

Mr S. M. Letsoalo, Letaba, writes: Visitors are usually surprised when they call on young married couples these days. The men might be cheerful and entertaining but not so their young wives, who always wear solemn looks on their faces as though they are disgusted by the presence of their guests. The fun of it all comes when the husband asks wife for some tea for the stranger. The reply comes, "there's no sugar," and this in spite of the fact that there is ample sugar in the house. The trouble is that some young women hate to be ordered about by their husbands. The question one is tempted to ask is, "who is boss in the house?" There is a Bantu saying which runs: "two bulls cannot live in the same kraal."

Communal Discussion Groups

Mr J. Melato, Springs, writes: Something should be done to help the Africans know and understand laws governing them. There is a legion of laws and regulations in force which affect Africans; yet on the other hand Africans do not know these laws, they never know when they have gone against them until they find themselves in court. I suggest that pamphlets explaining these laws be distributed among teachers, ministers and advisory boards who would in turn be asked to explain the laws to the masses. This would go a long way to save us having huge prisons with their big gaoi populations.

Slum Conditions Create Tsotsis

Mr. Soka Mathole, Florida, writes: While I agree with the many writers who say tsotsis must not be blamed for their activities, I disagree, however, with those who seek to put the onus of tsotsism on the parents. Bad slum conditions, low wages and inadequate educational facilities have contributed largely to the birth of the tsotsi cult. It is quite true that certain parents readily receive money from their tsotsi children without enquiring from them how they got the money; but a hungry stomach knows no crime. It is the duty of the government to provide schools for these children, otherwise they are not going to pick up their education in the streets. These children have had no chance in life, they are neglected by the State, there is no room for them in our over-crowded schools, their parents are away all day at work; thus these children, having no one to look after them, run wild and acquire tsotsi habits, indeed, criminal tendencies. How, then, can parents be blamed?

Africans And The Value of Reading

Mr. Phillip Sechele, Orlando, writes: The incidents of shallow-mindedness among Africans is appalling. The trouble is that few Africans do any reading at all; for the majority, reading is something unknown. The penalty for this is the Africans' backwardness with all that such a state entails. Half the trouble is, I think, the way the subject of reading is tackled in our schools. Children receive no encouragement to read books other than their school text-books. This holds equally true with students preparing for the teachers' certificate. What we need to-day is a library-minded population; Africans should spare a good deal of their time for reading. One great writer says "reading maketh a man," and the truth of this is evident and is made manifest in our every day life. Ours will be a bleak future if we are making no effort to read and acquire the mine of information and knowledge contained in books.

African Domestic Servants

Mr. W. B. Mokasibe, Cleveland, writes: It is a rare occurrence to find African ladies in domestic employ while away their time in reading. A large number of them seek recreation in the streets where they shout about and talk in obscene language on things which do them no good. If you visit some of these people, and you have a newspaper in your pocket, they look upon you as an "undesirable," all because you are too "clever" to be robbed of your money by them. They would rather have uneducated and stupid men (in fact semi-lunatics) whom they can readily fleece. They like all young men of the "dressy" type, as they believe these "peacocks" have plenty of money. Lord help us!

Laws and Regulations Affecting Africans

Mr H. Letaba, Springs, writes: Something should be done to help the Africans know and understand laws governing them. There is a legion of laws and regulations in force which affect Africans; yet on the other hand Africans do not know these laws, they never know when they have gone against them until they find themselves in court. I suggest that pamphlets explaining these laws be distributed among teachers, ministers and advisory boards who would in turn be asked to explain the laws to the masses. This would go a long way to save us having huge prisons with their big gaoi populations.

Disagrees With David Manyawu

Mr. Douglas Khumalo, Kroonstad, writes: I do not agree with what David Manyawu and his supporters have to say about the nicknames "Makirimane" and "Makwerewere." Mr. Manyawu and his supporters must have heard students use these names with references to their Rhodesian fellow students, but has that created ill-feeling among those students? I do not believe the educated "Makirimane" would be cross with anyone who called them by such nicknames because such names are used with no intent to create ill-feeling. Again, you cannot draw a parallel between the names "Makirimane" and "Kaffir." We rightly object to the latter because those who call us that are not of the same colour as ourselves; also because in calling us by that name, they do so merely out of malice.

Africans And Pharmaceutical Training

"Nil Desperandum," Germiston, writes: Recently, an African aspirant for training in pharmacy was refused permission to pursue the course of study, and this in spite of the fact that he had all requirements for such a course. The trouble is the colour bar which denies the African the right to secure "plum" jobs. This looks rather strange when we bear in mind the fact that certain European universities have flung open their gates to Africans who wish to become doctors or dentists. Again, we hear much of the superstition existing among Africans, and still much more about the Africans' low state of health. One way to combat these evils would be for all concerned to wipe away all barriers placed on the Africans' road to progress. There should be nothing to stop the African from becoming a chemist or an optician. If he must be a doctor or dentist to work among his people, why must he not receive training in pharmacy? The fear of competition does not hold because the African will work among his people, especially at such big centres as, for instance, Alexandra Township, Bloemfontein, Orlando and so forth. Our leaders and other sympathetic friends would do well to note this and take the matter up with the government.

"Pene-le-Enke" Taken to Task

Mr. G. Masole, Doordepoort, writes: "Pene-Le-Enke," who writes on one subject all the time, impresses me to be like a man poor in spirit. We heard all about George Goch as far back as 1939, and still he insists on writing about George Goch. His favourite topic makes tiresome reading.

THE EDITOR ACKNOWLEDGES

The Editor regrets that space does not permit of publication in full of letters he has received from the following readers:

N. Mashigo, who deplores the practice of filling municipal posts with people recruited from outside while several young men resident in these locations tramp the streets in search of work.

C. Malatji, on the value of ex-service men's leagues, advising his colleagues to avail themselves of the help offered by these leagues.

W. B. Mokasibe, who suggests a change in the Africans' concept of the church and religion, adding also that African ministers and preachers should be men with some education.

M. J. Molamu, who complains of amenities in Mafeking.

R. E. Kgote, who traces the relationship between parents and the community in the matter of the education of children.

Sgt. J. Cigah, advocating one paramount chief over all Africans, thereby destroying tribalism.

S. W. Nthute, who supports unification of Bantu languages, and also points out that by this process, unity and concord among Africans will be achieved.

Alexandra Township Wedding

(E. D. Z. Sidzumo)

A beautiful wedding took place recently at Alexandra, when Matilda Dudushe Gamede, eldest daughter of Mr. and Mrs. P. Sidzumo and Edward Daniel Setoaba, younger son of the late Mr. and Mrs. J. J. Setoaba of Heidelberg, joined hands in marriage.

The bride wore a beautiful white satin silk gown trimmed with a fine veil on the chest and sleeves. Her crown matched her gown and she wore a lengthy veil. She had a well trimmed bouquet, a mixture of mauve and white flowers. The bridegroom was garbed in London style and looked very handsome indeed.

Miss E. Louw, the maid-of-honour with five other bridesmaids namely E. Mdindi, E. Tyauke, E. T. Sidzumo, E. Mtetwa and M. Bodibe, wore pink satin silk dresses with pink and silver crowns. The bestman Mr. D. S. Konyela was all in black with two other groomsmen Messrs M. Tetwayo and J. Modja. The two page boys, Thozie Sidzumo and Kholie Ngqumshe, who drew everybody's attention, looked smart in their black suits and military caps.

The Alberton Meth. scouts troop under Mr. P. Legae formed the guard of honour.

The event closed with a fine reception which was the first of its kind in Alexandra and was well attended.

Among the many people present Mr. and Mrs. H. Mbere, Mr. L. Gama, Revs. J. J. Mgadi, A. Tshabalala; Mrs. L. More, Messrs. J. J. Sealanyane, S. Gamele, J. B. Gamede, Stoffle, T. Sidzumo, Misses J. Maaga, C. Temba and E. Makhunga.

DOUBLE-DEATH AT SOPHIATOWN

An unfortunate accident involving the death of two children, Isaiah Thuku Senaoane, aged 12, and Elias Shimmie Rampa, aged 15, occurred recently at Sophiatown. They were on their way home from a nearby shop when a lorry knocked them down. Isaiah died instantly but Elias died a few minutes after.



BATTLE HONOUR

Hercules Cycles were specially chosen for use by our fighting men on the battle-front, and we greatly value this honour which, the excellence of our cycles has won. Increasing supplies are now becoming available as labour and materials are released, so there will be less difficulty in obtaining your Hercules. If you manage to get one, take care of it; its performance will well repay you.



Death of Mrs Sinah Nkomo

(A. S. VII-Nkomo)

The death of Mrs. Sinah Nkomo, wife of Rev A. Nkomo of the Witwatersrand Methodist African Mission, occurred at the Johannesburg Non-European hospital on September 5, after a fortnight's illness. She partnered her husband Rev Nkomo, for a period of forty two years, the major part of which she laboured with him in the mission field. She will be remembered by thousands with whom she came in contact in the mission field at Ventersdorp, Waterberg, Makapanstad, Zebediel, Pietersburg and district, Klippsdrup, Mafeking and Benoni.

The funeral service, which was largely attended, took place from the Fordburg Methodist church on September 9, and led to Creous cemetery where her remains were interred. Rev A. Mafusini conducted the committal before a huge congregation consisting of several ministers and lay members, most of whom wore uniforms of the various religious sects.

She is survived by her husband, five sons, John, a school teacher, William, a medical student at the "Wits," Peter, a social worker in Pretoria, Wesley, who is a health assistant at Vereeniging, Gideon, a student; two daughters, Mrs. C. Mokone and Glory who is attending school at Kilmerton, Pretoria.

Camel Upsets Beer Party

During the peace celebrations organised by the Native Commissioner of Lion's River district in Natal, a tame camel tethered in a nearby field broke loose and scattered the horses of the several Africans who were feasting. The Africans had to leave their beer and their beef and scrambled off to retrieve their badly frightened animals.

Tsomo News

Mr. I. M. Ntuli, of Tsomo, who was advised some time ago by the Department of Posts and Telegraphs that he was due to retire on superannuation relinquished his post at the end of August. On the day of his retirement the European section of the community arranged to give him presents. The African community put their day for September. Many people were present at a well attended function sponsored by Messrs Ngudile Tumba and L. D. Mangisa.

Mr. Ntuli has rendered services for 41 years without a mark against his name. He has gained honour for the African people.

RAMONOTWANE'S PROMISE

A remarkable statement regarding Ramonotwane, the very old man who died a fortnight ago in Bechuanaland, is reliably vouched for.

In 1944 Ramonotwane sent for the chief's representative, Mesewe, and said: "Tell the chief that when the first contingent of Bamangwato Pioneers who left the country for the war returns, then I will depart."

On August 25, 1945, this contingent arrived in Serowe for disembarkation. The old man departed on Sunday, August 26.

—The "Pilgrim" in Stoep-Talk.

PROTECTION!



From SUNBURN or WINDBURN

It is easy to use and inexpensive. Use Lemon Handiblok before and after being out in hot or cold winds. It preserves the natural softness of the skin by penetrating the rough outer skin and invigorating the tender under skin.

LEMON HANDIBLOK

From all Chemists and Stores 9d

BRIEF HISTORY OF ST. CYPRIAN'S MISSION AND SCHOOL

Last Sunday, Saint Cyprian's mission celebrated its fifty-seventh anniversary. It was through this mission that the large school known as Saint Cyprian's, Sophiatown, came into being. Writing in the magazine of the mission, a contributor outlines the history of the church and school thus:

St. Cyprian's mission owes its Makau (now principal of St. Alban's Benoni) took charge of the school.

A NEW CHURCH

As the city grew so did the congregation of St. Cyprian's, and a bigger church was a necessity. Thus in 1916 a great effort in self-help was launched. For the success of this credit is due to the Rev. Frank Nkhonkhobe who was the moving spirit behind the building committee. From the records we find him urging on the members of the congregation to pursue the good of life as it would not come unsought; to use heads, hands and hearts to push on our people up. With the exception of a donation for the chancel from the church council of St. Mary's parish, the greater part of the building cost was contributed by members of the congregation. During this time services were held in St. Alban's mission hall Ferreirastown until July 22, 1917 when the church was dedicated by Bishop Michael Furse, and the mission was detached from St. Mary's parish.

FATHER PARKER

In June 1923 Father Shaw retired after faithfully serving the mission for 35 years. He was succeeded by the Right Reverend Wilfrid Parker (Bishop of Pretoria) who had been rector of St. George's Parktown. Father Parker threw himself wholeheartedly into the work of the mission and soon endeared himself to Anglicans and non-Anglicans in this city, testimony of which was expressed on the occasion of his marriage to Miss Charlotte Albu in 1934. He was able to acquire a commodious building in Village-Road where St. Cyprian's school was housed. In his mission work Father Parker combed all the city sore spots, hostels, mine compounds and African townships; made the church a religion of deeds expressed in daily life, and inspired its members to participate in all community matters. He was not one who asked an unfortunate "what is your religion?" He helped all who suffered. Father Parker extended the work of St. Cyprian's to cover Sophiatown, and with his church council was instrumental in acquiring the present property where St. Cyprian's school, St. Mary Magdalene (now The Church of Christ the King), Princess Alice Nursing Home for Convalescents and Ekutuleni are established. He resigned in 1931 and to this day is known throughout South Africa as Father Parker of St. Cyprian's.

lene (now The Church of Christ the King), Princess Alice Nursing Home for Convalescents and Ekutuleni are established. He resigned in 1931 and to this day is known throughout South Africa as Father Parker of St. Cyprian's.

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

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MORRISON'S MAIL ORDER HOUSE

the Largest Mail Order House in South Africa. We issue a Price List every second month, which you can have free on request.

HARDWARE

STEEL MUGS, heavy tinned, large size, each 1/6. STEEL DINNER PLATES, heavy tinned, each 1/5. KNIVES, 5", Pol. Blade, 2/7 each. KAFFIR POTS, with legs, SIZE 1, 1 gall—each 5/-; SIZE 1½—1 gall—each 5 1/1; SIZE 2, 2 ½ gall—each 11/9; SIZE 6, 3 ½ gall—each 14/6. SIZE 18—12 gall, each 45/8. STEW POTS without legs, 10" wide, each 7/4; 12" wide, each 10/10; 14" wide, each 14/-.

CANVAS WATER BAGS, made of WHITE WATERPROOF CANVAS each 3/9. COIR MATTRESSES made of Finest Ticking, 2' 6" each 31/9; 3ft. 35/11. 3' 6", each 41/3; 4' 6", each 50/3. PILLOWS, Kapoc, each 6/2. HATCHETS, finest quality, each 6/1. FLY SPRAYERS, single action, each 2/6. PYAGRA, 4 oz. bottle, 2/6; 8 oz. bottle, 4/6. NAILS, from 1" to 6", 7d per lb; 5d lbs or more 6d per lb. SADDLES, No. 200. Semi-Military Saddles, £5/2/11. WATERING CANS, 1½ gall, each 10/; Galvanised Green painted, 2 gall, each 14/9.

BEDS

"Escom Sturdy" Dark Oak polish, fitted with wooden spring and best quality Coir Mattresses. Guaranteed to give years of good service. Price including Packing, 3ft. size, £7/15/-; 4' 6" size, £10/10/- DIVANS, steel, 2' 6", 37/9; 3ft. 40/9; without Mattresses. COIR MATTRESSES, 2' 6", 31/9; 3ft. 35/11.

PLOWS, ETC.

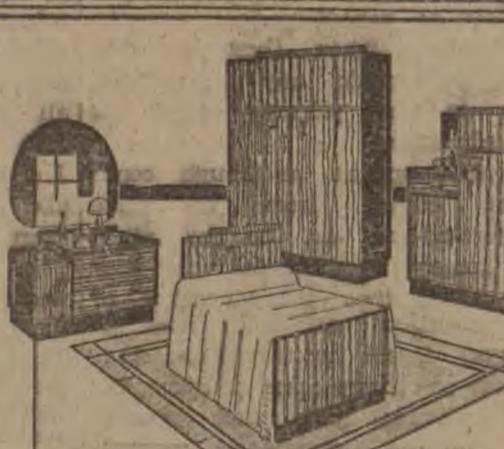
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Death of Rev. P. A. Rodseth

The Rev. Peder Aage Rodseth, one of the early missionaries in Natal, has died at his home in Eshowe, Zululand, at the age of 76. No survey of life in Zululand could be considered complete without some mention of the part played by the missionaries, and prominent among them were the Norwegians.

Peder Aage Rodseth was born at Halesund, Norway, in 1869. He arrived in Natal in 1882 with the Norwegian immigrants to Marburg, Port Shepstone, but returned to Norway four years later to attend the mission college in Stavanger. He was ordained at the age of 23 in July of 1892 and returned to Durban in January, 1893. At the end of that year he was sent to the Empangeni mission station to study Zulu. In 1894 he established a mission station at Patane, in the Lower Umfolosi district. In 1898 he went to the Eshowe Mission Station and worked there until 1920, except for a stay of two years in

Italian Colonies

Wednesday.—"I am opposed to the return to Italy of her African colonies," said Mahmoud Fahmy el Nokrashy Pasha, the Egyptian Prime Minister, in an interview in Cairo.

He said that Egypt's views on Italy's colonies in Africa were included in a Note which her Government had sent to the present meeting of the Foreign Ministers Council in London. The Note affirmed Egypt's desire to be consulted before any adjustments were made.

"I am sure the British Government will live up to its 1942 statement promising that Egypt would be consulted in any territorial adjustments in neighbouring countries," he added.

Egypt had been a victim of Italian aggression from Libya and Eritrea, and any return of her colonies to Italy would endanger the security of the Nile valley. It would also be contrary to international political morality.

The Egyptian Government considered it necessary for the Libyan people to be consulted first and to be given a chance to determine their own future. The Arabs in Libya had resisted Italian domination and had established a right to self-determination.

"If the Libyans decide on an independent State, Egypt would welcome it, especially as Libya would then become a member of the Arab League," said Nokrashy Pasha. "Should the Libyans decide to unite with Egypt with an independent local administration we would give them the benefit of Egypt's experience and resources."



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Along The Colour Line

(By Wayfarer)
"ONE FATHERLAND"

While men of little minds are strenuously protesting against the spirit of liberalism in South Africa, there are men of vision who realise that the future of peaceful development of this country depends upon the harmonious co-operation of white and black.

Commenting on General Smuts' speech recently delivered at Maritzburg, "Natalse Afrikaner," an Afrikaans newspaper published

in Maritzburg, inter alia says: "Judging by the healthy development in the relationship between the two white races, particularly in Natal but also in the other provinces, we were now on the road towards the longed-for stage when every South African, notwithstanding his origin, language or colour, would give South Africa his undivided love and would know only one Fatherland."

LEFT FOR ENGLAND

Despite the abject poverty in which they live, the Non-Europeans are determined to drink deeper and deeper at the fountain of knowledge. They have decided to blaze the trail and to follow it up until they reach full manhood.

Recently four African and six Indian students left Cape Town on the S.S. Canada for England.

THE BRITISH WAY

Speaking recently at the Witwatersrand University, the British High Commissioner for South Africa, stated that—"Events in the Union of South Africa in the long story of the relationship between European and Non-Europeans have repercussions, and you in the Union cannot remain unaffected by what happens elsewhere."

Yes, we cannot remain un-

affected by the developments that are taking place in other parts of Africa. The British and French authorities are committed to policies which aim at developing Africans in their colonies.

Recently the Northern Rhodesia Government appointed two African teachers to go to London for further training at the School of Oriental and African Studies.

In West Africa, it is suggested that three centres for higher education, one each in Nigeria, the Gold Coast and Sierra Leone, should be established to provide a course in arts and science.

SKUD WAKKER U LEWERTAL SONDER KALOMEL

En u Sal Soggens Uit die Bed Spring
en Voel of u 'n Os Kan Omvergoot

U souer behoort daaglike twee pin-
vloeteure sal in u ingewande a stort. A-
terdie ga toe genoegsaam vis me, vertel
u kos nie dat net nie dat die ingewande
U baie wou so ges. U word veralweg
U baie gesel rank verentig en u voel suur
tum-syndroem en klaar met die wêreld.

u Blote werking van die ingewande maas
nie die oorsaak nie. Dit kos die baie enkele
werkende Carter's Little Liver Pills om daar
twee glinters vrylik te laai vries en u soek 'n
vi in die water te baot vol. Dit is onskadelik
tag, tog verbaasd om die gas vrylik te ha
geloof. Vir 'n Carter's Little Liver Pill
Soek dan uit die huuse Carter's op die roo
pakte sien. By die apieker verkry u s

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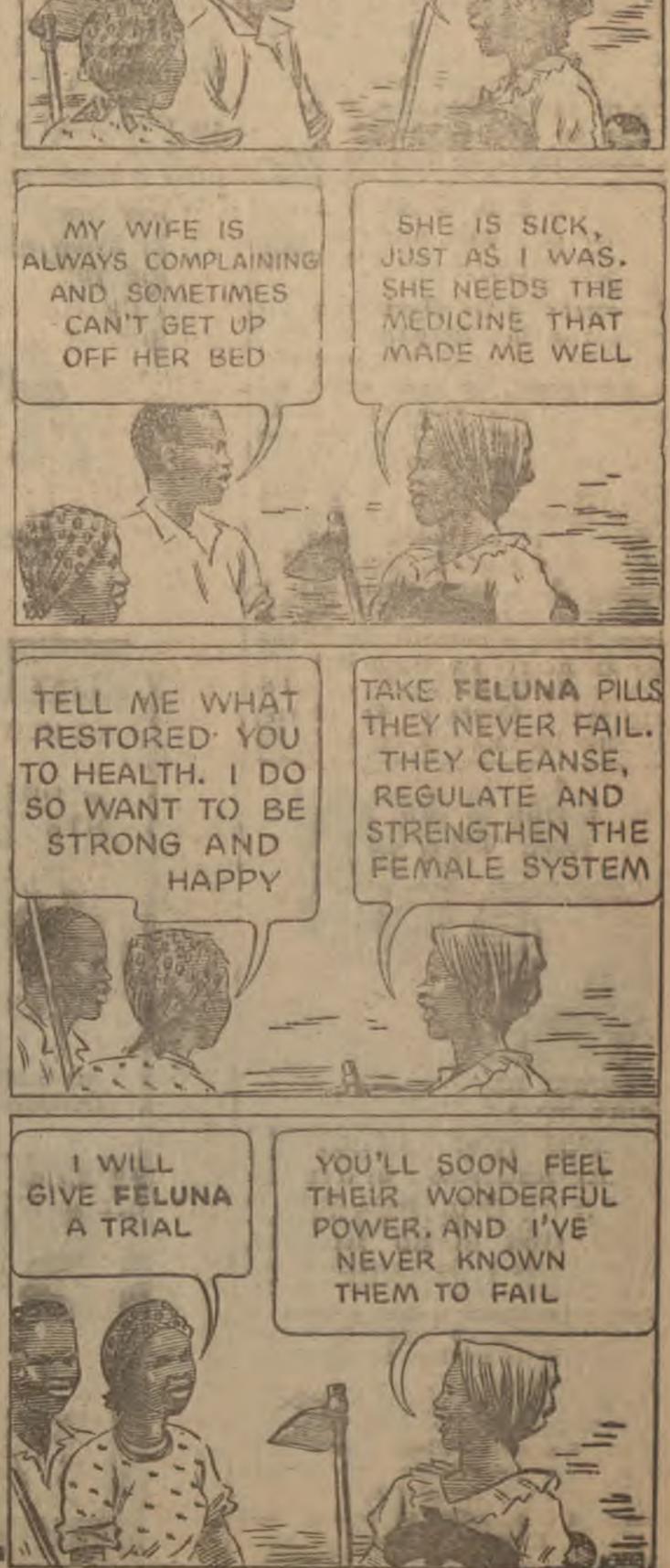
These results are the objective of Feluna Pills. Women and girls are to-day proving their wonderful power to cleanse, regulate and nourish, pre-

paring them for their work and responsibilities.

From the first doses of this famous female medicine amazing results are apparent. Brightness comes to the eye, laughter to the lips, energy to the body, happiness to the home. Feluna is doing its work, giving health and strength in exchange for pain and sickness, banishing headaches and tired limbs, driving the poisons of stagnant waste matter out of the system, making the restored woman happy in her newly found Feluna health. And if Motherhood should come to her, she will be ready and thoroughly prepared for the great occasion, fortified by Feluna.

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

FELUNA PILLS FOR FEMALES ONLY

Tja Potgietersrust

(Ke Tau)

Letjatji la di 2.9.45 e be e le le legolo kudu mo motseng ono. lege go be go na le tje di sa thabisheng.

Go be go letetjoe baraloki ba mashole ba tjoa koa "Welgedacht" go ta go raloka kgoele ea maoto mono. Kamoo go sa tsbegeng, mashole ana a ile a pallao ke go tla, mme goa tla ba Pietersburg, ba bitoang "Lightning Sparks."

Ao! Ra tla ra bona botse, lege ba MOKERONG ba be ba sa loka gabotse. Feela ba ile ba leka, ba hlabana, lege ba ile ba bethoa ka tsela eo ba bego ba sa e lebelela.

Mafele'o a thaloko a a ile a ba ka tsela ena:

Sehlopha sa bobedi (2nd Eleven), Lightning Sparks, 0 Potgietersrust 0.

Sehlopha sa pele (1st Eleven), Lightning Sparks, 3, Potgietersrust 2.

Ka lona tjatji leo la di 2 tja Sept. go be go na le lehu ka koa ga Moneri. Makapanspoort, go hlokagetje Mokheku ka ga Sethogoa, mme ka gobane a be a hlokagetje ka Labohlano nthapama, a bolokoa ka lona tjatji leo la Sontaga, athe ka Mokibelo mantjeboa, go tla hlokega o mongoe Mokheku ka ga Ledwaba ka mo motseng oa Mokerong. Ena o ile a bolokoa ka Mantaga mathapama.

Gape, ka ona Mokibelo oo. Moruti os Apostolic Faith Mission, e lego Morena Hosia S. Kekana, o ile a bethoa ka go Ranku-tja-ka-dikae. Ba mo gobatja, lege a sa ishoa ntlong ea baletji. Feela o bonetie a koele bohloko kudu.

Gape, ka lona tjatji leo la Mokibelo, meila ea Morena Segooa e ile ea makatja, ea oela ka moleting o monyane, lehlatse ke gore ea oela ka maoto and segó ka hlogo. Ao, batho ba motse ba tla ba thusha ba encha pele e koa bohloko.

Ke ao ge matete ao re a boneng mono motseng ono ka Mokibelo ka di 1.9.45.

Tsa Anglo le Alpha

(Hennenman)

Mona ha rona motseng oa Anglo Alpha motse oa rona o nts o le bofising haholo sekolo sa rona ka ngoana ea ileng a falla ka hara ba bang e leng Seele Khoabane. Eo phupu ea hae e ileng ea tsamaisoa ke "Moleli Solomon Makate" oa kereke ea D.R.C., a tlaatsana le tichere J. R. Lebona; hlooho ea sekolo sa mona hae mosebetsi oa phelehetso ea mofu o no le moholo haholo. Bana ba sekolo ba bina sefela sa 161 Sione. Hloa ba le address e tsoang ho bana ba sekolo hammoho le matichere e boleng tahlelo sekoloing le motseng oa ntate Khoabane, e neng e baloa ke Koti Sekha.

E mong mofu ke ma-rona Malimakato Makhabane ea hlokahtseng ka li 28/8/45. Ke e mong oa batho ba khale motseng ona oa Anglo Alpha. E ne ele setho sa kereke ea R.C.

E ntseng a le phomolong ke Mongali Juda Mophethe ea matsatsi a 14 ebole o khaloletse mane hae Excelsior. Re tsoa jeso a le nyalo haufinyane khoeling and shoe-nyeng ea August ke Elias Ngake le Ida Dyoyi moralis o O. Dyoyi nduna ea mona hae; ao ra leja lenyalo le monate. Bafuoeng bana haufinyane re ka bolela bana ba latelang: Mabalane P. Sigudu, Mo-shanyana J. Letaba, ngoanana le A. Thamae ngoanana. Re ba la-kaletsa khalo e monate. Ea kileng a re khalo ho tla bona batsoali re ka bolela Moses Koaho ea sebtsang mane Gauteng. Ea ntseng a le sieo ka baka la-ho kula ke



BOPAKI BA

'NETE NO. 1.

John o ne a hiola a tsaba ho kopana le thaka tsa hae. O ile a bona hore lipapaling tsohle o ne a ee a fumane a nte a sutoletsa morao. O ile a tsoneyeha haholo. Hang a bona khatiso ka LION BLOOD MIXTURE, eaba o lakatsa ho leka moriana ona o makatsang. Hobo a o sebelise khoeli, a iphumana a tile, a nona a ba a ba le hona ho bapala le mathaka. Kajeno ke motho ea nyakalle-tseng bophelong.

U ka joalo le uena ha u sebelisa LION BLOOD TONIC NO. 12. Theko 3/6 ka botolito. Poso 4/6. Tiliso kapa khutliselo ea chelete ha o sa sebetsi.

Romela 4/6 ka selipi sa posong kapa litempe kajeno.

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Beauhill Hobhouse

(Ea neng a tatiimile)

Ka la 1.9.1945 libini tsa Hobhouse li ile tsa feta mona, 'me ba re khefu le ho fokotsa mero-lana ea bona.

Taba kholo le meqoqo e ne e le ho bua ka Sekameng. Motho a hlahe koana a re na ke Mohokare eo, Thaba eo na ke Kolo? Ha rialo a supa libaka tsa Lesotho.

Itse hoba baeti ba fihle har'a metse, oa qaleha mokhoa! 'metse ea phethesela ha ba nakong ena baeti ba ile ba hlabo e bohloko pina me mosotho nakong ena litseho li le monate, sefahleho sa hae se benya khotso.

Hoba re amohelo ka hlompho ke J.M. Makhele eena molulafika oa sekolo seo Sekameng mosebetsi oa tsamaisoa ke J. Chobokoane; ea eba lipina tse ba bats'ehang ka ha e ne e le tsoma tsa Hobhouse, feela.

Kamoo e neng e le lipina tse monate ebile mohollo ho bona libini tsa Kopanong li bina mood le tsoma e le motsare ha tali e nyantsa. U ke ke oa kholoa ha ke re Chairman e sale e bitsa lipina tse 'ne fapheng le leng le leng.

Libini (choirs) junior ka lebiso Lipelaneng e ne e tsamaisoa ke eena molulafika oa Hobhouse L.L. Lehloha ha ba ne ba bina Linanabolela che; le n'a ka itsamaela le bona senior (Khoroskop) taalong moue J.J. Lebakeng, ka ha motho eo mino o fioe le joale ea majoale o ntse a siile setumo.

Ho bile bo hamang ka ha mang me re ka bolela feela Miss E. Seema le B. Hlapane mesueo chachi Sekameng, Miss E. Serutla Motlatsi P.E. School Sekameng le Miss Serame Motlatsi Hobhouse.

Ka phirimana eona ea tsatsi leo tsoma libini tsoe li ne li patsate Beauhill ka matla a maholo hoo, li hlokitsetseng libini tsoe tsata Ralintja sebaka sa ho hlahisa hloho.

tichere A. Tlacoane o fumane he "sick leave" ea khoele tse tharo. Joale o ile ho la Thaba Nchu moo e leng hae ho eena. Re mohau he ho utlo hore o sepelteleong sa Moroka che le ha ho le joalo re ts'epa hore o tla thusheha.

Bakeng sa hae mona sekolong re bona Mongali S. G. Matsipa eo re ts'epang hore o tla ts'ehe-tsha ho fihle Mongali A. Thlacoane a khutha.

City Blacks F.C. e tsamaisoing ke President J. Mophethe selemong sena e halfie hampe, e bitsitsee Whites A.F.A. ka makhetlo a mararo. Ea boela ea betsa Venterburg ka makhetlo a mabelli. Joale e re e batla Makeleka (Winburg) hore e tlo e kutloetla (Winburg) hore ho joang. Hitla o raha ntno e ngoe 'centareng'

Phagamiso ka Mphofutsu

(Kobo-di-Magetleng)

Go teng batho bao ba gopolang gore ga motho a etsetsa makgoa lerata, ke gone a ka bong bophelo bo lokileng. Go teng bo "Nkgetheng" ba ga morena "Semanyanyane" bao ba joetsang batho gore ba tla tisa batho nageng eo e nang le masho le ke diphiri tse matlalang a dinku; e diphiri tse maelalang a dinku; ba olaea sechaba ka ditshepiso. Le ba ganeng ke ba-porofeti ba bohata.

Morena "Phafa" o le joetsitsore le iphamiseng gobane ga go ope ea ka le etsetsang molemo o joalo; gobane lefa la ba bohiale ke dithotho. Ke dumellana le mantsoe a gage; Kgomo go tsosoa e itsosang.

Ke bua tjena gobane go na le bao ba tsamaeang diphuthego, gobane ba batla go pholosioa bokgobeng le bohankeng, 'me ba sa etse letho go supa gore ba batla tokologo. Ba matha lepa-paa go eo tsena go di: "Complaints Party" tse boletseng ke morena "Phafa," tse di o ba joetsang ka lefatshie la Kanana, moo ba tla robang feela moo ba sa jalang teng. Ba ika-keditse. Ba mathisa bakoko feela. Ba tla matha feela go fihlela ba ba ntsha maleme, ba kgathetse.

Ga re batla bophelo bo lokileng re ts'oanetse go ithuta dintho tsoe di tsoanetseng go etsoa. Re iqalele dintho tsoe dichaba di i-leng tsa bona tsoelo-pele ka tsona. Re tla tsebega joale ka batho ba ba ratang go itsosa. Moo go re batla mphofutsu oa phatla tsa rona.

Lega tokollogo re ka e bona, e ke ke ea re etsa gore re dule fata'se, re phuthe matsogo, re re ntho eo re neng re e batla re e fumane. Re ike ke ra ja monate ga re santsce re phela, re tla ja monate tsatsating la lefu la rona. Gobane lentsoe le re; Sebetsa go sa le na-ko, gobane bosiu bo a tla, moo go sa kakeng ga sebetsa motho ape-

Le lona, Ma-Afrika, sebelisang likelelo tsa lona, le boboko ba lona, le tsebe gore ga go boike-tlo lefats'eng lena. Batho kaofela ba etseeditsoe go sebetsa gae-sale ka kahlolo ea ga ntat-a-rona-mogolo Adam. Ga ke re re ts'oanetse go ba bahlankla ba dichaba tse ding, le nkutloiseng, 'me re ts'oanetse go sebetsa ka mphofutsu. Balemi ba tla lema; bo-rababenke ba sebetsa mabenkele a bona hantle, a ba nee ditholana; bana sekolong ba tla ithuta ka matla go nyolosa le go phagamisa sechaba sa rona. Mang le mang o tla leka ka bojotlhe go tlisa lefa le tla bang le ditholana fats'eng la bontata-rona, go fihlela mohlang oo go tla thoeng "ke dimatla ba sebeditse gare ga mathata, 'me ba fentse, ke di-konkoetla banna ba nnete."



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HO ITLHATSOA



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TSHO BA KOPANO EA SOUTH AFRICA GO ITSISE BETSWANA
KAGA NTWA

Bona setshwantsho tsebeng ya 16

KAKANA YA KAGISHO

Fa gare ga Ma-India a Amerika Bokone go no go na le yo mongwe ga twe Hiawatha motsomi yo mogo, seganka mo ntwang. Polelo kaga botshelo jwa gagwe e ne ya tsewedisa le morafe ke Nawa-daha "sebin" se segolo, sereti sa morafe wa Hiawatha. Polelo eo e wetse nalenq tsa Moreti wa makgowa me sereto sa gagwe se kwadilwe se monate. Morafe mongwe le mongwe mo Afrika o na le kgotsa o no o na le moreti yo e neng e re ka nako ya meletlo a utlwase loapi ka merero ya se-morafe le dikgosi le batho. Direto tse jalo di ne di opelwa kwa thl-weng ya lentswe gore batho bo-thle ba di utlwae.

Go utlwisa botlhoko ka direto tsa mohuta o jalo di sa bolokwa. Di ne dika re kanololela boteng jwa botshelo le megkwa ya ba-ntsho e sa itsegeng ka bophara. Mo Amerika bokone Ma-India ba dira kakana tsa bona ka leje le lehibidu je le boleta ka ba na le go e betla ha jaaka ba rata. Le mo Afrika Borwa leje je le jalo le ka bonwa. Ke le le putswa me makgowa a le bitsa leje ja sesepa. Le dira dikakana. Kafa karolong ja hatshe ja Union kafa borwa go dirwa dikakane ka setlhare sa Nyamazi. Kakane ya teng e ka dirwa e ntle ya ba ya tlhagisa mebalala-bala e mesethla le e me-putswa. Batho bangwe ga ba kga-thale go tsuba me hela ba batho ba duletsakana seo ke sekai sa kagisho fa gare ga bona. Jang re boela morago mo pineng ya Hiawatha me moreti Nawada-ba o ne a e tlhagisa jaana:

Gitche Mahito wa seganka
Yena mung wa botshelo
O ne a bitsa merafe.
Ke letsopa je lehibidu

A bopa kakana.

Mo lebopong ja noka

A tsaya letlhaka a tlhomela mo kakaneng

Gitche Manito wa seganka
O goga kakana ya kagisho
E le ya sekai mo merafing
Merafe yothle ya bona sekai
Ya bona mosi o kupile kgakala
Ba tlhabani bothle ba atamela
Ba rotolanetse matlho a mahib-du a ditlhase.

Mo pedung tsa bona go uba le-thlo ja kgale.

Mmipi wa merafe a ba leba ka kutlwelobothlako ka lerato iwa rra.

Komang tsa lona di nkutlwisa pelo botlhoko

Ka ntata ntwa le thololo ya madi Ka tshokatshokano le thubaka no tsa lona

Ka thata tsa lona mo kopanong

Ka kotsi ya lona ya bo sa utlw-a-ne

A e nne modiga.

Thubang letsoku ja moeopo o

Ba bopa kakana ya Kagisho."

Moya o mogolo mmipi

Wa nyenya ha o lebe dikowa tsa ona

Me ka tidimalo batlhabani bo-thle

Ba epa letsoku

Ba bopa kakana ya Kagisho."

E ke kotsolo ya sehela sa kaka-na ya kagisho.

Motthaope e ka sedimosetsa badi ba rona. Setshwantsho se ka-fa tlhogong se re shupetsa kakana ya kagisho le kutlwano go tsu-biwa kakana ya kagisho.

TOKYO O GAPILWE KE AMERIKA.

Mephato ya Amerika e gapile Tokyo motse tlhogo wa Japan. Mephato ya pele e ne ya tsena ka kara tse pedi me ya feta ya tsaya maemo a yona fa pele ga ntu ya maemo Hirohita kafa morago ga ura tse tharo General Mac-

Bona setshwantsho tsebeng ya 16

DITHWARWA DI BETSAKWA KA

Arthur o ne a tsena mo setseng sa morongwa wa Amerika mo Japan. General MacArthur o ne a ya kwa sekgeleg mo tulong ya morongwa wa Amerika. Diphalo di ne tsa tshameka. General Eichelberger mosimegi 8th Army ebong mophato wa Amerika yo dulang gona ga e sale o ne a dumeda MacArthur yo o neng a re sekgele sa Amerika se pegwe. Moruti a tshwarwa tirelo e khutshwane me konelelo tsa hela ka bonako. Ka e ne e se tirelo e marathatlha e ne e na le seriti. Go no go dirisiwa sekgele se se neng se dirisiwa mo White House mtseng Japan a neng a thubaka fofane tsa Amerika mo Pearl Harbour. Ke sona e neng a foka mo Roma mo Berlin le sekepe sa Missouri mo Japan o neng a ineeda kontle ga potso. General MacArthur o ne a laela gore sekgele se tshoediwa ka mafoko a: A sekgele sa rona se phutholotswe mo tsatsing ja Tokyo a sephapha-se ka kgalalelo e tletseng e e leng ya sekai tshepo mo go ba neng ba gateletswe jaaka sekai sa phenyo ya ba tshwereng nnene. Go bolelwa ha ma-Japan a tsena ka pelo tse ntsho no tirong ya go lokisa motse ka ntata thubako ya difofane. Ma-Japan mo Malaya o ne a le makgakga me jaanong a ntse a ikglobaltsa. Ke kgale Ma-Japan a rutwa gore batho ba bothaba ga ba kake ba fengwa ka batho ba tswang kwa modimong ba ka seke ba fengwa. Jaanong ba shwabile hela. Mo karolong di le dintsba ineela ka mashwabi. Kgosi ya bona e kaille ha phenyo e se ya sepe e le ya nako-nya hela. Karolo e kgolo ya morafe ga e dumele e fentswe. Merafe ya bathusanyi e leka go shupa ha phengwa e heletse le go bontsha morafe gore o tle o dire ka tshwanelo. Re hapitsitse mokgwa wa Japan le wa nakedi e reng e tsentswe mo sekhetlhwa-neng e itire selo se seshuleng. Amerika o tla mo gata a be a bone ga a sa tlhole a na le diphatsa. Kgapo ya Tokyo e tshwanetse go ya kgakala le phenyo ya Japan.

BOTUBI JO BONGWE GAPE JWA JAPAN BO TLHAGELA MO PEPEHENENENG.

Kgolego ya ditshwarwa di le 4,500 mo Singapore di golotswe mo setsheng. Mo gare ga digololwa tse go na le batho ba Britonia, Amerika, Canada, New Zealand, India, Holland le South Africa gammogo le ba merafe e mengwe. Digololwa di heti 1,000 ke basadi me ba 300 ke bana. Ba bolela matlhoma ka botubi jwa tlhorisho ya Ma-Japan. Tlhorisho tse di setse di tsentswe mo dikwalong. Kotsolo dingwe tsa tsena ke tse: "Go tloga ka 8 a.m. go tsena 10 p.m. ditshwarwa di ne di dula ka marago di kobile mangwele me di sa letlelwae go itshegeletsa ka mabogo ha hatshe ha di kokome-lwa. Di sa dumelwe go itskhikh-nya. Hela ha mongwe a ne a leka go tshikhinya o ne a jewa ka mretlhi."

Basadi ba bararo ba ne ba tlha-thelwa le banna ba merafe yothle me ba sa ba neye phaposi ya se-phiri sa bona.

Matlo a go dulang mapodisi a Japan a ne a duma ka metlha ka kgobotlelo ya mapodisi. Ka nako le nako go bonwa batho ba kgobotleditswe ba tswa ba bangwe ba idibetsa me ba bangwe ba setse baas shwa."

Mo mathomoleng a banna le basadi ba ne ba dula ba ntse ba letsetse go sekisiwa bosigo le mottshegare. Ha ba sa arabe jaaka ba batla go latele mokurukuru.

Dithwarwa di betsakwa ka me-

galaya diterata le thobane tsa di-

tshipi le megal e mahuto-huto e kolobeditsweng. Ba udubatswa

ka ditshipi tsa dikopelo tsa diitla-

mo le marago a ditlhobolo nako

ngwe ha ba udubatswa jalo ba

akgega mo sephakalegong ya

mabota ba bofilwe mabogo." Ka

nako nngwe ba ne ba bofele'la

mabogo kafa morago me ba khu-

bamiswe mo mmiltweng me e me-

ngwe e ba tsena mo dirobing. Mo

gongwe ba ne ba golegelelwa mo

tafoleng ba betswe ba be ba idiba-

le."

Mashole e mantsi a Japan a ne a ja nama ya batho ba Amerika, ba Australia lea Ma-Japan a man-

gwe a shuleng.

Go ka bolelwa go le go tonna ka setlhogo sa Japan me pegi tse di na le bopaki me hela go bonwa ha kotsolo tse tlhagisetsweng di lekanye.

Motho a ka se tlhoka go dumela-na le tao ya mosimegi wa Amerika ha mephato ya Amerika e tsena mo Japan a re: "Ba direleng ka tshiamo me le gagamatse dithapo." Pusho e gagametseng ke yona e ka kgonang Japan.

BRITONIA GA A KE A LWA LE BANA

Britonia o thusa babobodi le

babolawa ke tlala fa gare ga ba-

na ba Berlin mo karolong ya ga-

kwe. Mafoko o bothiko a simolog-

le ka tlhaselo ya Jeremane mo

Poland me ntwa ya lehatshe ya

simologa hela hao. Britania o ne a

ikanne gore o tla thusa Poland

mo ka nako eo o ne a eme ma-

shwe ebole a gomelwa ke Jere-

mane ka tsenelo mo gae. Ka yona

nako eo Britonia o ne a eme a le-

esi. Ka tsenelo ya Jeremane mo

Poland go no go bonala polao tse

boshula tsa Jeremane a bolaya

bana fa gare ga botubi joo. Ma-

jeremane a dule ka ngoba o sa

fotlhwa mo Poland, o busetswa

gao ba bolawang ke tlala go-

mpieno. Ga go gakgamatseng gore

ere diilo di le mashwe jaana ba-

tha ba Poland ba re: "Shwelang

koo. Majeremane ga a na kute-

tlwelobothloko epe."

Go na le botubi jwa setlhogo go na le setlhogeng ya Majeremane jo bo tlhagisetseng jwa alafiwa, Afrika Borwa o setse a kile a di bona mo ditsong tsa gagwe. Mo ntwang Germane-Herero (1903-04) ko South West Africa bana le basadi ba Herero ba ne ba leleke-lwa kwa sekakeng kwa ba neng ba bolawa ke lenyora le tlala. Fa e le ditshwarwa tse di neng tsata tsewa di ne tsa bogisiwa to-ta.

Mo ntwang ya German-Bushman (1905) Majeremane a ne a hiela qasewa otlhe a banna me basadi le bana ba newa batho ba neng ba batla makgoba. Fa e le mo nako tsa phuthologo bagol- legwa ba batho bantsho ba ne ba direlwa boshula thata ba rom-

Iwa kwa sekakeng kwa ba neng ba bolawa ke lenyora le tlala.

Fa e le ditshwarwa tse di neng tsata tsewa di ne tsa bogisiwa to-ta.

Mo ntwang ya German-Bushman

(1905) Majeremane a ne a hiela

qasewa otlhe a banna me basadi

le bana ba newa batho ba neng ba

batla makgoba. Fa e le mo nako

tsa phuthologo bagollegwa ba

ba neng ba bolawa ke lenyora le

tlala. Fa e le ditshwarwa tse di

neng tsata tsewa di ne tsa bogisiwa to-ta.

Mo ntwang ya German-Bushman

(1905) Majeremane a ne a hiela

qasewa otlhe a banna me basadi

le bana ba newa batho ba neng ba

batla makgoba. Fa e le mo nako

tsa phuthologo bagollegwa ba

ba neng ba bolawa ke lenyora le

tlala. Fa e le ditshwarwa tse di

neng tsata tsewa di ne tsa bogisiwa to-ta.

Mo ntwang ya German-Bushman

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batla makgoba. Fa e le mo nako

tsa phuthologo bagollegwa ba

ba neng ba bolawa ke lenyora le

tlala. Fa e le ditshwarwa tse di

neng tsata tsewa di ne tsa bogisiwa to-ta.

Mo ntwang ya German-Bushman

(1905) Majeremane a ne a hiela

qasewa otlhe a banna me basadi

le bana ba newa batho ba neng ba

batla makgoba. Fa e le mo nako

tsa phuthologo bagollegwa ba

ba neng ba bolawa ke lenyora le

tlala. Fa e le ditshwarwa tse di

neng tsata tsewa di ne tsa bogisiwa to-ta.

Champion Tennis Player



Miss K. S. Nhlapo

Miss K. S. Nhlapo is regarded in tennis circles as "tennis queen." Her exploits on the field are the envy of many; she is the leading woman tennis ace in the Province.

She first made a name for herself in this sport when competitions for the women's tennis trophy presented by Mrs. R. G. Baloyi were inaugurate in 1939.

Save for one year when she did not compete, and another when she failed to secure the cup due to indisposition,

Miss Nhlapo is champion holder of the women's singles trophy. By the look of things, it will be sometime before her fame in tennis circles is eclipsed.

Tennis at Crown Mines

What at first appeared a stiff match which many thought would be a "stalemate," turned out a thorough route for Western Native Township tennis players who received a sound wallop at the hands of their Crown Mines opponents last Sunday. The crowd of spectators who were keen to see one or the other of the two sides take the lead, followed with keen interest the movements of the ball from one end of the court to another, from one player to another, until eventually the Crown Mines team showed a steady lead. The Western Native Township team grew despondent with the march of time, and were thus easy victims of their opponents who won the match with a lead of 56 games. Crown Mines was represented by P. Fredericks, E. Joubert, H. Bayers, S. Boughard (captain), and S. R. B. Sangala. Western Native Township players were E. Pews, B. Bloom, S. Makhele, R. Meko, J. Julins and Mabusela. Among spectators were Miss B. Mangisa, Mrs. S. Madalane; Messrs K. Siningwa, N. E. Saul, K. M. Maka and G. M. Mabece.

P.P. Rust Soccer

(By K.C.)

Macchiavellian tactics saved the Northern Blue Birds football club of Pretoria from a humiliation by the Potgietersrust soccer eleven recently when the two teams met on the field of play at Potgietersrust.

"Not everyone who carries soccer equipment must straightway a soccerite be said," is about all Potgietersrust players wish to say to their opponents. Score was 4-1 in favour of Potgietersrust.

Nigel Sports Brevities

(C. T. Liphoko)

Following are results of soccer and basket ball matches played here recently:

Nigel F.C. "A" vs. St. Peter's school F.C. "A", score: 3-3; Nigel F.C. "B" vs. St. Peter's school F.C. "B", score: 5-1 in favour of St. Peter's. Nigel school basket ball "A" team vs. St. Peter's "A" basket ball team, score: 19-7 in favour of St. Peter's. Nigel "B" basket ball team vs. St. Peter's "B" basket ball team, score: 12-12.

Callies "A" vs. Steady Players "A", score: 7-4 in favour of Callies; Callies "B" vs. Steady Players "B", score: 3-1 in favour of Steady Players; Callies "C" vs. Steady Players "C", score: 2-0 in favour of the former.

With Sportsmen and Sport

(S. Malaza)

Rose Buds Lead: The tennis tournaments just completed at the Bantu Sports Club resulted in Rose Buds tennis club win in brilliant style in the finals.

To celebrate this great victory, Rose Buds held a party at the Bantu Sports Club house, and many members of the clubs which contested were present. In the crowd were Mr. and Mrs. Twala. The cup the Rose Buds won was donated by Mrs. D. Twala, who is herself a keen sports fan.

Golf: Messrs R. Tshabalala and J. Gumbi, both of Saint Andrew's Golf Club, who were runners-up in the four-ball K.O. which started at the Orlando course and wound-off at the Langlaagte European golf course were beaten 10 and 8 over 36 holes. Swartz played remarkably, while his partner, Mashigo, was a valuable co-advisor during the contest. Save for errant play now and again, Gumbi saved himself and partner from thorough defeat.

Cricket: The laurels for this game always seem to rest with Rand Leases cricket club. Like some huge Goliath they stand astride this game daring all-comers to bring them to their knees. A "little" David might be found to bring this giant to its doom; I suggest a match between Rand Leases and some of our school teams—there'll be lots of fun then!

Solly Kotthai: A well-known figure in boxing circles, Solly Kotthai died recently.

Tvl.—O.F.S Soccer Match

The result of the Transvaal-Orange Free State soccer match for the Moroka-Baloyi cup played at Bloemfontein was 3-2 in favour of the Transvaal. Other big matches to be played for the same cup will be at the Johannesburg Bantu Sports Club. The first will take place between the Free State and Griqualand West teams on Sunday, September 30; on Monday October 1, Transvaal will play Natal on the same ground.

Boxing Tourney at B.M.S.C

The Transvaal Non-European Amateur Boxing Association will stage bouts for the semi-finals this year on October 13 at Bantu Men's Social Centre. The Transvaal championships will be held during November (date to be announced later) in preparation for the South African championships to be held in Durban sometime in December. Only affiliated clubs will be allowed to participate in these bouts. Full particulars may be had on applications to the secretary-organiser, Mr. A. S. Vil-Nkomo, Box 8505, Johannesburg.

Answers to General Knowledge Quiz

The following are the answers to the questions set in the general knowledge quiz that appeared in the issue dated September 15.

1. At Kuruman in the Cape Province; it was established by Dr. Robert Moffat.

2. The town of Salisbury is the nearby or short distance.

3. Ndongeni.

4. Mr. Winston Churchill was made prisoner of war when an armoured train met with disaster near Frere a small village on the main Natal railway line a few miles to the North of Estcourt.

5. A Dutch East India man (Merchant ship) of the type used by the Dutch East Indies Company.

6. In the book of Jonah (authorised and English version) the word 'Whale' is not used. In Chapter I verse 17 these words occur, "Now the Lord had prepared a great fish to swallow Jonah."

7. Mr. Robert Plant wrote this book. The three tenses referred to the Past, the Present and the Future of the Zulus.

8. The following words are suitable equivalents:— Track—village — harness — gully — dried meat.

9. The town of Mafeking was the origin of the word 'Maffick' i.e. to celebrate riotously.

10. They are all found in the Bechuanaland Protectorate. Springbok and gemsbok abound in the dry parts of the Kalahari and elephant, giraffe and buffalo are numerous in Ngamiland.

Allow yourself five marks for each correct answer (one mark of each correct equivalent supplied in respect of question eight) and then total your marks. A total of forty marks or more is excellent and a total of more than thirty marks but less than forty denotes a good general knowledge.

Reitz Choir Competition

(Abel Dlamini)

An orderly competition concert was staged at Reitz during the month, the choirs competing being Melodious Doves and Melodious Breakers. The winning choir, Melodious Doves under Mr. Gibeon Mtshali, was presented a live sheep as a prize. Mr. E. Nhlapo, interpreter at Reitz, was the judge.

Professional Boxing Association

Rumour goes the rounds that a Non-European professional boxing association, known as the Transvaal Non-European Sports Association, has been formed. Among members of the board of management are, if it is alleged, repudiated Africans, prominent Coloureds and influential Indians, all of whom have been associated with Non-European boxing in this Province more than sixteen years. It will be remembered that Natal, Orange Free State and the Cape are the only Provinces which have thus far promoted professional boxing among Non-Europeans. The Transvaal having been debarred from this privilege as far as Non-Europeans are concerned.

Rugby at Aliwal North

(E. M. and A. K.)

The Barkley Road high-Malcomes secondary school rugby match played at Aliwal North recently drew an unusual crowd to the field of play. Both teams being equally strong and fit to the mark, the match was of a very high standard, stiff and worth watching.

Shortly before half-time, Mokwena, for Malcomes, succeeded to break through Barkley Road high forwards defence and scored an unconverted try. After half-time, Malcomes three-quarters made determined efforts to break through their opponents' lines with the intention to follow up the advantage their side secured prior to the interval, but their efforts proved in vain. The high school fifteen, avowed to avenge the blow given them earlier when Malcomes scored against them, braced themselves for greater effort in the second half of play. In a series of brilliant strategic moves which captivated spectators who made resounding cheers, the high school forwards made several dashing moves towards their opponents' lines, threatening to score any moment.

Eventually Walter Thakho, for Malcomes, gave a punt; the Barkley Road forwards tried to work in harmony, especially at the scrum, but the High school forwards replied with increased vigour. For a long time the game represented a see-saw, until the other side scored and the match ended in a draw, score being 3-3.

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MONDAY, 1st OCTOBER, 1945

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At the Appropriation meeting held on Friday, 14th Sept., 1945, Appropriations were made in favour of the undermentioned members:

Pretoria: Share No. B.2000. Appropriation No. B.02069.

Bonani: Share No. 3429. Appropriation No. 02789.

Payneville, Springs: Share No. 6486. Appropriation No. 06870.

Alexandra Township: Share No. 1858. Appropriation No. 02041.
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Who's Who In The News This Week**Medal Winner Found**

Last week we published a list of N.M.C. members who had won awards for bravery and whose present addresses the military authorities urgently required. A reader, Mr. C. T. B. Sentso has kindly sent us the address of Private George Kalamu.

The following members of the N.M.C. have still to be traced:

N. 10718 Private Hermanus Chaka formerly of Bloemfontein.

N. 10737 Private J. Mokgotlo formerly of Pilansberg.

N. 18281 Private Jantjie Mtlapo formerly of Pietersburg.

We should like to ask the help of our readers in this matter as the Investiture Ceremony is to take place on October 5 at the Wanderers Ground, Johannesburg.

* * *

Nurse Tutu Gaika, of Lansdowne, Cape, who has been in the City on a visit as guest of Mrs. Malindi, returned last Sunday night to her home. At Johannesburg station she was seen off by Mrs. Malindi, Miss E. Malindi and Mr. A. S. Vil-Nkomo.

* * *

Nurse Sebeta, widow of the late Dr. Sebeta, of Basutoland, who has been in the City to interview nurses and midwives in connection with the nursing Act passed recently, left last week for Maritzburg and Harrismith. At Johannesburg station she was seen off by Mesdames G. Kuzwayo, Guie; Messrs J. R. Rathebe and A. S. Vil-Nkomo.

* * *

Mr. and Mrs. H. Kwinana, of the City, were recently at Daggafontein, Springs, on a visit. They were guests of Mr. and Mrs. G. Mgogo.

* * *

Mr. E. Makoti, of Daggafontein, Springs, has left for Herschel on leave also Mr. E. M. Mothapo, of the same locality, who has gone to Pietersburg.

WANTED
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IN THE COURT OF THE NATIVE COMMISSIONER AT VRYHEID, Held at Vryheid. Case No. 75/1945. Between: ALBERTINA MTSHALI, da, by Kishwa Mtshali, Plaintiff; and BYLON ZULU, whose whereabouts are unknown, Defendant.

To: Bylon Zulu.

YOU ARE HEREBY REQUIRED TO APPEAR before this Court at Vryheid on the 15th day of October, 1945 at the hour of 10 o'clock in the forenoon, together with your witnesses, if any, to answer the claim of the Plaintiff as follows:

Plaintiff and Defendant entered into a Customary Union at Vryheid on the 9th day of May, 1940 which union still subsists.

There are no children issue of the said union. During the year 1940 and at Vryheid Defendant wrongfully, unlawfully, and wilfully deserted Plaintiff and his wife, notwithstanding the Plaintiff's efforts to retain him.

WHEREFORE Plaintiff prays for an order dissolving the Customary Union between Plaintiff and Defendant plus costs of suit.

DATED at Vryheid this 10th day of September, 1945.

J. F. KEMP.
Clerk of the Court.
CONRADIE & WRIGHT,
Plaintiff's Attorneys,
Landrost Street,
P.O. Box 55,
VRYHEID

In the "who's who" column of *South African Bantu* I erroneously stated that Mr. Fenry Marolen, of Pretoria, attended a social function held in honour of nurses who had completed their course of training at Pretoria. The actual position was that Mr. Marolen had been to the Eastern Transvaal on a fortnight's holiday and had just returned to Pretoria. We take this opportunity to offer our sincere apology to Mr. Marolen for whatever inconvenience occasioned by this error.

Applications are invited from suitably qualified candidates for the above post. The duties attached to the post will be generally to assist the Professor of Bantu Languages in the teaching and research work of the department; and an ability to assist in the teaching of Xhosa will be a special recommendation. Candidates should be prepared to commence duties not later than 1st March, 1946, and preferably from 1st February, 1946. The salary scale is £450—25—500—50—£675; and cost of living allowance at the rates of £3. 5. 0 per month will be paid until further notice in addition to salary. The appointment will, in the first instance be on probation for a period of three years, after which it may be confirmed. Applications should reach the undersigned on or before 31st October, 1945.

A. V. H. CARTER,
Registrar.
P.O. Box 594,
Cape Town.

30th August, 1945.

To Mr. and Mrs. R. Mageal, of Daggafontein, a bonny lass was born on September 3. Both mother and daughter are well.

Mrs. Martha Motueneng of Pinville, Johannesburg, left the City on Sunday night for Thaba Nchu on a visit to her parents. She will return to the City after a fortnight.

* * *

During the course of his journey to Pretoria on a mission to interview the Secretary for Native Affairs on matters affecting his tribe, Chief Galeshee II, of Roekwani, Cape Province, accompanied by Mr. G. M. Kgosi who is organising secretary of the African general workers' union, Kimberley, called at the "Bantu World" offices last week.

* * *

Congratulations to Mrs. J. Kumalo, of Saint Mary's school, Orlando, who has been awarded the Diploma of Merit by the Transvaal Education Department for meritorious services as a teacher. Mrs. Kumalo is the second daughter of Mr. and Mrs. J. Koffie of Pietermaritzburg, Natal.

* * *

Mrs. Eva Mmekwa, of Kammlaftfontein, Pretoria district, is on a visit to her daughter and son-in-law at Middelburg, Transvaal.

* * *

Mr. F. J. Dlamini, of the Department of Native Affairs, Krugersdorp, intends spending his annual leave in Durban.

* * *

Mr. J. Matso, who recently completed his course of instruction in cabinet-making at Wilberforce Institution, Evaton, was given a rousing reception by the African community at his home town, Dealesville, recently. Among those present were Mr. and Mrs. P. S. Matsoso, Messrs G. Seloane, Sera and Tsotsots.

* * *

Miss M. Motshwa, of Mountain View, Johannesburg, left last week on a short visit to her home at Ladysmith. At Johannesburg station she was seen off by several friends and relatives, included among whom were Messrs. M. Matla, L. M. Bopape, H. M. Bopape, and her father, A. R. Motshwa.

* * *

Cpl. O. Legoebe, of the Department of Native Affairs, Rustenburg, touched at Pretoria last week on his way to Nylstroom on annual leave. He is accompanied by his family.

* * *

After a visit to the Rand where he attended an important meeting, Mr. M. M. K. Molepo, former president-general of the Transvaal African Teachers' Association, has returned to Pietersburg.

* * *

In the "who's who" column of *South African Bantu* I erroneously stated that Mr. Fenry Marolen, of Pretoria, attended a social function held in honour of nurses who had completed their course of training at Pretoria. The actual position was that Mr. Marolen had been to the Eastern Transvaal on a fortnight's holiday and had just returned to Pretoria. We take this opportunity to offer our sincere apology to Mr. Marolen for whatever inconvenience occasioned by this error.

* * *

Applications are invited from suitably qualified candidates for the above post. The duties attached to the post will be generally to assist the Professor of Bantu Languages in the teaching and research work of the department; and an ability to assist in the teaching of Xhosa will be a special recommendation. Candidates should be prepared to commence duties not later than 1st March, 1946, and preferably from 1st February, 1946. The salary scale is £450—25—500—50—£675; and cost of living allowance at the rates of £3. 5. 0 per month will be paid until further notice in addition to salary. The appointment will, in the first instance be on probation for a period of three years, after which it may be confirmed. Applications should reach the undersigned on or before 31st October, 1945.

A. V. H. CARTER,
Registrar.
P.O. Box 594,
Cape Town.

30th August, 1945.

Lebel included in
Kobekuquhudelele

FINAL
TOURNAMENT
IN NATAL
on October 1, 1945,
AT PIETERMARITZBURG

TO ALL HEALDTOWN PAST STUDENTS

The Healdtown Institution is publishing a Magazine twice a year, to be called "THE EAGLE." The first issue will probably be about the middle of Sept. 1945. Would all who would like a copy, communicate with: The Business Manager, "THE EAGLE," Healdtown. Price 1/1d. Post free. The Editor will welcome news of past students, to include in the Magazine.

X 22.S

APPLICATIONS FOR LEARNERS

Applications are invited for 10 learners for a 5 years' course in the Building Trade at the Industrial Departmental of the Bantu High School—Bloemfontein.

School Qualifications St. V, preferably higher; exceptional cases of St. IV will be entertained.

Apply for official application forms to the Principal Instructor Industrial Department Bantu High School—Bloemfontein. Wherever possible apply in person.

Successful completion of the 5 years' course includes a St. VII qualification.

Apply immediately!

X 22.S

TOO GOOD TO BE MISSED

NOGQAUZE THE GIRL WHO

KILLED TO SAVE "NATIONAL SUICIDE OF THE AMAXHOSA."

On the 27th September at 8:30 p.m.

in the Ritz Hall, 5, Polly Street.

ADMISSION: With stamped ticket

2/6d, without 3/6d. Europeans 5/-.

Bookings at 81, Gold Street, Sophia-

town.

Apply immediately!

X 22.S

9968 X 22.S

NIGEL

Mr. and Mrs. H. Nyatiye, together with Mr. and Mrs. B. Potse, Mr. and Mrs. P. K. Marathane, Mr. and Mrs. E. Moshoana, were among the many who attended a social function held recently here and promoted by Mr. and Mrs. M. Mokhos.

* * *

Recent arrivals and departures include Mrs. A. Masauntje for Bloemfontein, Mrs. M. J. Thiipe for Dunnottar hospital; Mrs. A. S. Leholi, Messrs

LITABA TSA NTOA

NOMORO
287

HLALOSO E HLALISOANG KE LEKHOTLA LA MERERO EA BA
BATS'O E LEBISOANG HO MA-AFRIKA A 'MUSO OA KOPANO
EA SOUTH AFRICA



KAKANA EA KHOTSO

Har'a ma-India a North America ho ne ho le teng e rong ea bitsoang Hiawatha, se-tsumi le mohlabani ea bohale ntoneng. Litaba tsa bophelo ba hae li hlahiseltsoe lefats'e ke Nawadaha 'kheleke' le mongoli oa lithoko oa sechaba sa habo Hiawatha. Tsa nkua 'me tsa ngoloa ke mongoli oa lithoko oa Lnysemene. Li monate haholo ha li baloa.

Sechaba se seng le se seng sa ma-Afrika se na la kheleke e tsenang roka marena le lithoko tsa sechaba eo mosebetsi oa eona meketeng e leng ho fetisetsa melokong ka molomo meteo ea boholo-holo ea marena le sechaba. E ne e bina lithoko kapa e li bohale e eme qhoeng ea leralla hore bohle ba utlo.

Ke masoabi ho lemoha hore leha e le 'ngoe ea lithoko tsena e bolakiloe. Li ka be li re neha tsebo ea kamo ma-Afrika a neng a phela ka teng le semelo sa oona, lintho tseko kajeno li tsejoang ka bofokoli.

North America ma-India a ne a tsenakana tsa oona ka lejoe le bonolo le lekhabelu le neng le ka etsa peipi ho ea ka bopholo leka mofuta oo motho a o laka-tsang. Lejoe la mofuta ono le teng 'me le ka fumanoa libakeng tse ling tsa Southern Africa. 'Mala oa lona o moputsoa bo botala, 'me le tseko ke Makhoa ka baka la 'mala oa lona 'me a le bitsa lejoe la sesepa. Likakana li etsa Khotso.

Mopi oa lichaba
O li talima ka khauhelo,
Ka lerato le mohau oa bo-motsoali.
Ke masoabi ka liphapang tsa
Ke khathetse ke lintoa tsa
Ke khathetse ke ts'ollo ea
Ke khathetse ke tsekisan le
khang tsa lona
Hoja la lemoha hore matla ke
kopano
Hoja la lemoha kotsi ea ho se
utlo;
Ahisanang ka khotso hle ho
tloha joale.
Qhetsolang lejoe le lekhabelu
morafong ona,
Le bapeng le etse Likakana
tsa Khotso.
Mopea oa ea Matla 'ohle 'Mopi
Oa bososela ha o bona bana ba
tekang
'Me ka khutso bahlabani
kaufela
Ba qetsola lejoe le lekhabelu
morafeng.
Ba le batalatsa ba le etsa
Kakana ea Khotso."

Ena ke hlalo e khuts'ufalisoeng ea Pina ea Kakana ea Khotso. E tla ble e fe babali khopolo e 'ngoe.

Sets'oants'o se ka holimo mona se bonts'a khotso le tumellano: Ho tsujoa Kakana ea Khotso.

MA-AMERIKA A NKILE TOKYO

'ME A SE A LUTSE TENG

Masole a ma-Amerika a kene, Tokyo motseng oa borena ba Japan 'me a se a lute teng. Masole a pele a kene motseng a palame mebotokareng e mebeli 'me

a filha a ema kapele ho ntlo ea borena ea Morena Hirohito.

Peipi ea mofuta ona e ka etsa ntho e ntle haholo ka baka la mela ea sefatse sena e mesootho le mesehela.

Batho ba bang ha ba lumellane le ho tsuva; empa ha batho ba lutse hammoho fats'e ba tsuva hoo ke ponts'o ea hore setsoalle se teng mahareng a bona.

Joale re boela pineng ea Hiawatha 'me senatla se neng se tseba lithoko Nawadaha se ne se li hlaha joana:

"Gitche Manitou senatla
Eena Mong a Bophelo,
A mema pits'o ea lichaba.

A cheka lejoe le lekhabelu morafong

A le qhetsola ka letsolo
Me a le bopa hlohoana ea kakana.

A nka lehlakan lebopong la noka

A le etsa setene sa peipi,

Gitche Manitou. Senatla

A tsuba kakana eo Peipi ea Khotso

E le ponts'o ho lichaba.

Lichaba kaufela tsa bona ponts'o.

Mosi o nyolohela holimo o le hole.

Bahale kaufela ba kopane pi-tsone

Ba hutsoe ke ponts'o ea Kakana ea Khotso.

By tanelane mahlo joaloka liphoefolo.

Ka lipeleng ho tletse hloeoan ea mengoaha.

ma a ikokobetsa.

Ka lilemo tse ngata tse fetileng ma-Japan a ne a rutiloe hore "batho ba Bochaba-tsatsi" ba ke ke ba hlolo le ka moloha o le mong-ho sechaba seo mofoko oa sona o tsaoang ho Molimo oa Letsatsi, ho hloloa e ne e le ntho e ke keng ea usahala. Joale a fumana ho le thata ka ho fetisisa ho sheebana le neta joaika ba e le joalo.

Ha gata boi-ehe.o le ho amohuo-o libetsa ho amohetsoe ka ho se khathalle. Morena o ekants'e hore ho hloloa hona ke ha nakonyana feela. Bongata bo boholo ba batho ba hana ho lumela hore bo hlotsoe.

Lichaba tse Kopaneng li ikem-silitsi ho bo ts'a hore ho hloloa ho phethahetse ie ho etsa hore sechaba sa ma-Japan se bonts'itse taba ea le ho sebetsa ka mokhoa oa eona.

Re se re ile ra ts'oants'a se-bopeho sa ma-Japan le sa nakeli eo e reng ha e qotelitsoe sekhu-tlong e ikets'e e shoeleng.

Lichaba tse Kopaneng li tla phe-hela hore moea oa ma-Japan oa bohlabani le likets'e tse fehlang ntao li feliseo ho hang. Ho kena ba Bathusani Tokvo le ho lula teng ho tla etsa hore qetellong : 'Lololo ruri.'

BRITAIN HA E LOANE LE BANA

Britain e ile ho ea thusa bana ba

kulang le ba boloang ke tiala karolong ea Berlin e tisong ea eona, ea ba

ea feta ea ba hokomela.

Boemo bona ba hahisosa ke taba e telele e bohloko. Germany e ile ea futuhela Poland qalehon ea eona ena, hoo hantle-ntle ke kamoo ntao ea feta lohle e qaleheng teng.

British e ne e ikanne ho thusa Poland ha e ka futuhela, empa boemo

ba Britain e ne e le bo kotsing ka nako ea ka ha le eona e ne e soketsoe

ke ho kenelloa ke Germany ka mak-

hotta ntao 'me ka nako eo e eme e inots'i.

Ma-Germane a futuhela Poland 'me moo a eta lithoho ts'

ts'abhang, basali ba bangata le ba

na ba le har'a bao ba ileng ba hlo-

kofatsa.

Majeremane a nts'itsoe Poland 'me a leketeso naheng ea oona mo tala e kholo e leng teng. Ha ho makatse makatheng a joalo ka ma-Poles a

re 'iphepiseng le iphepe ka bohle ka-

moo le ka khonang ka teng'. Ma-

Germane a ka a bants'a mohau.

Bolaha bo teng tlahong ea ma-

Germane boo ho ts'oanetseng hore bo

thapsioe. South Africa e se e ile ea

feta ho bona joale, ka ha re pakeloa

bukeng.

Ntoeng ea Baroa ka 1905, ma-

Germane a thunya bats'oarua kaufela

ba ileng ba hajpos. Basali le bana

ba neha mang le mang ea lakatsang

ba ts'a-bang.

Mehleng eo e sing ea ntao ba-

bohluo, ba ma-Afrika ba ne ba ts'o-

ara ka longa ka ho fetisisa. Ba

romeloa mosebetsing e mong a tla-

ts'e ho e mong ka ketane moliheng.

Ho shapua ke mapolesa, ha e

mong ea nahandoeng bohshou kapa

ofe le ofe o mong e ne e le

ketso e tloaletseng e tsosang motho

a sa ka a isoah khotla hore a bonoe

molato ke moahloli. Ho ea qosoah

khiao 'nako e 'nako e'

Tafoleng ena ho teng sets'oants'o

sa mokokotlo oa mosali ea ileng a o-

tlo a ka ma-Germane. Letlalo kaufela

le tabots'e mokokotong ke phaf'a me-

nama le mesifa lia bonahala. Sets'o-

nts'a sena hle, se ne se nkuoe ke le-

Germane. Mofuta ona ho bonahala

hore o ne o thabela likets'e tse tja-

na se ts'a sehlo.

Taba tsena li ngoloa ka mokhoa oa

papirose-sehloho sa ma-Germane le

bohleho ka ma-Germane.

Ho thoitlo ts'a bo-nta'ba

ba ts'e fetisesta baneng ba bona.

Bana ba ma-Germane ba malhomoleng

leka ka baka la itilo ts'a bo-nta'ba

boma. Adolf Hitler sechaba sa hae e

le -lahleste tlaleng. Ma-Germane

joale a otolotse matsoho ho kopa

ba bao e kileng ea e-ba lira ts'a oona

me ho teng behoang matsohong ao ho

re bana ba se ke timela.

Li felile ka mokhoa oo litoro ts'a

Hitler ts'a ho busa lefats'e

Bana ba befaupwa ke bao a ba khethileng

ba lira ts'a hae.

MARUMANE A LITABA

Monna eo ho thoeng ke Abraham

Vidkun Quisling, ea ekileng naha ea

habo ho ma-Germane 'me a iphe-

Tona e Kholo ea Norway o ahole-

ts'e lefu ke lekhota la baahlo ba

supileng.

Quisling o fumaneo a le molato ho

ts'e ts'e a neng a qositsoe ka tso-

na, tse ts'e ling ts'a tsone e bileng ho

leka ka keko ho thusa sera, ho leka

ho hulela naha katla'sa puso ea bali-

chaba, le ho leka, ho eta liphetolo

kemisong ea molao 'Muso' ka me-

khoa coe seng ea mola.

Elise ha General Stagaki a bolella

masole a bala Singapure hore oa in-

hela ho phethahatsa litelo ts'a -Mo-

mo-pumulo.

VEKE

15th Sept., 1945

NTOA EA MAHAENG

Mekhoa ea ho loants'a komello
Ka E. W. Sampson (Cantab.) Dip
Agric. Econ., N.D.D.

(5) Ho khetha lijalo tse sa hlo-

eng ke komello ka ele. Tahlehe-

lo e kholo e ba teng linaheng tsa

Ma-Afrika ka baka la ho jala poone

ka nako e fetisisa poone ka

tharao hanyenyane. Litapole, cow-

peas, linaoa le buckwheat kaofela

tsena ke lijalo tse phakisang tse

ka jaloang ha nako e se e fetic ea

LITABA TSA NTOA

NOMORO
287

HLALOSO E HLALISOANG KE LEKHOTLA LA MERERO EA BA
BATS'O E LEBISOANG HO MA-AFRIKA A 'MUSO OA KOPANO
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Sechaba se seng le se seng sa ma-Afrika se na la kheleke e tsenang roka marena le lithoko tsa sechaba eo mosebetsi oa eona meketeng e leng ho fetisetsa melokong ka molomo meteo ea boholo-holo ea marena le sechaba. E ne e bina lithoko kapa e li bohale e eme qhoeng ea leralla hore bohle ba utlo.

Ke masoabi ho lemoha hore leha e le 'ngoe ea lithoko tsena e bolakiloe. Li ka be li re neha tsebo ea kamo ma-Afrika a neng a phela ka teng le semelo sa oona, lintho tse kajeno li tsejoang ka bofokoli.

North America ma-India a ne a tsenakana tsa oona ka lejoe le bonolo le lekhabelu le neng le ka etsa peipi ho ea ka bopholo leka mofuta oo motho a o laka-tsang. Lejoe la mofuta ono le teng 'me le ka fumanoa libakeng tse ling tsa Southern Africa. 'Mala oa lona o moputsoa bo botala, 'me le tsejoe ke Makhoa ka baka la 'mala oa lona 'me a le bitsa lejoe la sesepa. Likakana li etsa Khotso.

Mopi oa lichaba
O li talima ka khauhelo,
Ka lerato le mohau oa bo-motsoali.
Ke masoabi ka liphapang tsa
Ke khathetse ke lintoa tsa
Ke khathetse ke ts'ollo ea
Ke khathetse ke tsekisan le
khang tsa lona
Hoja la lemoha hore matla ke
kopano
Hoja la lemoha kotsi ea ho se
utlo;
Ahisanang ka khotso hle ho
tloha joale.
Qhetsolang lejoe le lekhabelu
morafong ona,
Le bapeng le etse Likakana
tsa Khotso.
Mopea oa ea Matla 'ohle 'Mopi
Oa bososela ha o bona bana ba
tekang
'Me ka khutso bahlabani
kaufela
Ba qetsola lejoe le lekhabelu
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Ba le batalatsa ba le etsa
Kakana ea Khotso."

Ena ke hlalo e khuts'ufalisoeng ea Pina ea Kakana ea Khotso. E tla ble e fe babali khopolo e 'ngoe.

Sets'oants'o se ka holimo mona se bonts'a khotso le tumellano: Ho tsujoa Kakana ea Khotso.

MA-AMERIKA A NKILE TOKYO

'ME A SE A LUTSE TENG

Masole a ma-Amerika a kene, Tokyo motseng oa borena ba Japan 'me a se a lute teng. Masole a pele a kene motseng a palame mebotokareng e mebeli 'me a filha a ema kapele ho ntlo ea borena ea Morena Hirohito. Kamora lihara tse tharo le haloforo ha filha General MacArthur le batlatso ba hae ntloeng eo ho lulang maqosa a Amerika a filha ka mebotokareng e mebeli e neng e a mesehela.

Batho ba bang ha ba lumellane le ho tsuva; empa ha batho ba lutse hammoho fats'e ba tsuva hoo ke ponts'o ea hore setsoalle se teng mahareng a bona.

Joale re boela pineng ea Hiawatha 'me senatla se neng se tseba lithoko Nawadaha se ne se li hlaha joana:

"Gitche Manitou senatla
Eena Mong a Bophelo.

A mema pitso ea lichaba.

A cheka lejoe le lekhabelu morafong

A le qhetsola ka letsolo

'Me a le bopa hlohoana ea kakana.

A nka lehlakan lebopong la noka

A le etsa setene sa peipi.

Gitche Manitou. Senatla

A tsuba kakana eo Peipi ea Khotso

E le ponts'o ho lichaba.

Lichaba kaufela tsa bona ponts'o.

Mosi o nyolohela holimo o le hole.

Bahale kaufela ba kopane pi-tsone

Ba hutsoe ke ponts'o ea Kakana ea Khotso.

By tanelane mahlo joaloka liphoefolo.

Ka lipeleng ho tletse hloeoan ea mengoaha.

ma a ikokobetsa.

Ka lilemo tse ngata tse fetileng ma-Japan a ne a rutiloe hore "batho ba Bochaba-tsatsi" ba ke ke ba hlolo le ka moloha o le mong-ho sechaba seo mofoko oa sona o tsaoang ho Molimo oa Letsatsi, ho hloloa e ne e le ntho e ke keng ea usahala. Joale a fumana ho le thata ka ho fetisisa ho sheebana le neta joaika ba e le joalo.

Ha gata boi ehe.o le ho amohuo a libetsa ho amohetsoe ka ho se khathalle. Morena o ekants'e hore ho hloloa hona ke ha nakonyana feela. Bongata bo boholo ba batho ba hana ho lumela hore bo hlotsoe.

Lichaba tse Kopaneng li ikem-silitsi ho bo ts'a hore ho hloloa ho phethahetse ie ho etsa hore sechaba sa ma-Japan se bonts'itse taba ea le ho sebetsa ka mokhoa oa eona.

Re se re ile ra ts'oants'a se-bopeho sa ma-Japan le sa nakeli eo e reng ha e qotelitsoe sekhu-tlong e ikets'e e shoeleng.

Lichaba tse Kopaneng li tla phe-hela hore moea oa ma-Japan oa bohlabani le likets'e tse fehlang ntao li feliseo ho hang. Ho kena ba Bathusani Tokvo le ho lula teng ho tla etsa hore qetellong : 'Lololo ruri.'

BRITAIN HA E LOANE LE BANA

Britain e ile ho ea thusa bana ba

kulang le ba boloang ke tiala karolong ea Berlin e tisong ea eona, ea ba

ea feta ea ba hokomela.

Boemo bona ba hahisao ke taba e telele e bohloko. Germany e ile ea futuhela Poland qalehon ea eona ena, hoo hantle-ntle ke kamoa ntao ea fata'e lohle e qaleheng teng.

British e ne e ikanne ho thusa Poland ha e ka futuhela, empa boemo

ba Britain e ne e le bo kotsing ka nako ea ka ha le eona e ne e soketsoe

ke ho kenelloa ke Germany ka makhotla ntao 'me ka nako eo e eme e inots'i.

Ma-Germane a futuhela Poland 'me moo a eta lilo hoto ts'abehang, basali ba bangata le na

na ba le har'a bao ba ileng ba hlo-kofatsao.

Majeremane a nts'itsoe Poland 'me a leketeso naheng ea oona mo tala e kholo e leng teng. Ha ho makatse makatheng a joalo ka ma-Poles a

re 'iphepsieng le iphepe ka bohle kamo le ka khonang ka teng'. Ma-

Germane a ka a bants'a mohau.

Bolaha bo teng tlahong ea ma-Germane boo ho ts'oanetseng hore bo thapsioe. South Africa e se e ile ea feta ba hona joale, ka ha re pakeloa bokuleng.

Ntoeng ea Baroa ka 1905, ma-Germane a thunya bats'oarua kaufela ba ileng ba hajpos. Basali le bana ba neba mang le mang ea lakatsang ho ba eta makhoa.

Mehleng eo e sing ea ntao ba-heluoa, ba ma-Afrika ba ne ba ts'oarua ka ho longa ka ho thusa. Ba leng libakeng tse metsi, le bona ba ts'oanetseng ho batlisisa hore na ke life lijalo tse atlehang litulong tse mangobo. Temo ha se ntho e qali-leng maobane 'me batho ba bangata ba bohle ka bophelo bohle ba bona ba lekile ho fuhana mofuta e mecha ea lijalo e ka lokelang mofuthu kapa mohatsela oa tulio ts'eitseng. Tsebo ena joale e neba

batbath ntle le tefo ha molemi a i-khathatsha ho tla e kopa.

(6) Ts'ebeliso ea lijalo tse butso-ang kapele (Catch Crops):

Ha lijalo tse e leng tsone tse babaletsoeng haholo tse jaloang ka nako e tloaletseng li hante ka lebaka lefe le lefe, molemi oa Mo-Afrika o feloa ke ts'epo e be ha a sa jala hape

selemong seo ka hobane ho se ha

fetile nako ea hore a jale mofuta e

rena, eaba lioffisiri tse 300 tsa ma-

Japan lia ipolaea

Tsa etsa moketenyan a ho noa

joala 'me kamor'a oona tsa iphatla-

ka ka lighoman tse sebetsang ka ma-

tsaho. Lekhota kaufela la masole la

latela lioffisiri ka ho ipolaea ka mo-

khoa oo.

Mafafatsane a pula a rothetse li-

bakeng tse kholo ts'a fata'e la Kopa-

no, empa komello, ha e e'so thuehe

ho isa kae.

"African Stars" seholopha sa ma-

Cape Coloured sa libini, seo litho tsa

sona e leng masole a Non-European

Army Services se khutile leetong la

sona la, ho ea Italy le Bocchabola-bo-

Mahareng. Leha morero oa sona o

moholo e ne le ho binela masole a

ba e seng Makhoa, seholopha se-

na se ile sa binela le oona masole a

Makhoa.

LINEO TSA MA-AFRIKA MOKO-

TLENG OA NTOA

Morena Rasengane oa Tabaan's

Location seterekeng sa Sibasa o ro-

metse £5 ka Komishinara oa teng.

Basebetsi ba Messina T.D. Develop-

ment Co., Ltd., ba nts'itsoe £3.1.11.

ka Komishinara oa Louis Trichardt.

Ka Motaisi oa Komishinara ea

Mahlabathini, ho title 19/- e kopa-

ntsoeng ke banedi bana-

Mr. M. Mncube 2s. 6d.

Mr. Zephaniah Butelezi 10s. 0d.

Mr. J. Mhlongo 6s. 6d.

19s. 0d.

Komishinara oa Umtinto o romets-

2/6, neo e tsaoang ho Mr. Levi Ma-

pumulo.

VEKE

15th Sept., 1945

NTOA EA MAHAENG

Mekhoa ea ho loants'a komello

Ka E. W. Sampson (Cantab.) Dip

Agric. Econ., N.D.D.

(5) Ho khetha lijalo tse sa hlo-

loeng ke komello ka ele. Tahlehe-

lo e kholo e ba teng linaheng tsa

Ma-Afrika ka baka la ho jala poone

feel. Poone ke lijo tse ratoang

haholo ka ho fetisa 'me e mong le

e mong le bo lato leo o lakatsa hore

ts'imo ea hae kaofela e a jale poone

leha tulio eo e le moo poone e

bolaang ke komello lilemong tse

peli ho tse tharo. Batho ba etsang

joalo ke ba loants'a thlar. Ha

tulo e le kotsi poonteng ka baka la

ho hana ha pula ho na, motho a

ke ke a chencha boemo ba mofuta

oo-motho a ka mpa a chencha li-

jalo. Naheng ea mewtoloa, poone

e atisa ba bolaoa ke komello 'me ka

hoo motho o ts'oanetseng ho sebelisa

kelelo a jale haholo lijalo tse ka

emellang komello, poone a se ke

a e jala haholo.

Lintho tse peli tse hanyetsang

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