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Battle Of Italy Going On Relentlessly

NAZI DEFENCES CRUMBLING BEFORE ALLIED ONSLAUGHT

The Battle of Italy is going on relentlessly. The Allied forces, after smashing the Gustav line and capturing many villages and towns, have succeeded in breaking through the Adolf Hitler line in the south and are now advancing towards the Anzio beach-head.

General Alexander has launched another offensive from the Anzio beach-head. Meanwhile the Eighth Army has cracked through some of the main defences of the Hitler Line in the northern sector, in an attack designed to send the Germans reeling back towards Rome.

ANZIO TROOPS STRIKING INLAND

Allied troops in the Anzio beach-head struck out early on Tuesday with air support, but apart from an announcement that the offensive is directed inland, no details have yet been received.

Eighth Army troops, supported by tanks, cracked through some of the main defences of the Hitler Line in an attack designed to send the Germans reeling back towards Rome. This attack was launched against the sector of the German line midway between Pontecorvo and Aquino.

The operation was opened with a barrage of several hundred guns, and the Eighth Army's first objectives were reached during the morning. Prisoners were soon being brought in. The latest news from the front says the Eighth Army has advanced beyond the Aquino-Pontecorvo road.

Dispatches from the other fronts report that the Germans are being squeezed out of Piedimonte, where they are still clinging to some strong points

in this Hitler Line fortress.

FIERCE COUNTER-ATTACKS

Fierce German counter-attacks with tanks failed to dislodge the French from Mount Leucio and Mount Morrone, from where they can cover the region behind the Hitler Line in the Liri Valley.

General Alexander's American spear-head nearest to the Anzio beach-head are still up against stiff resistance from the 29th Panzer Grenadiers, but they are fighting their way up the slopes of Mount Della Fate, lying behind the Pontine marshes. This places them about 23 miles from the beach-head.

In this mountain area above the Fondi-Terracina road the Americans now hold, or are cleaning up, the series of dominating mountain peaks five miles above the road.

Pico, according to the German news agency, has been evacuated. It lies six miles west of Pontecorvo, and is a strong point in the line of defences behind the Hitler Line.

THE KING THANKS COLONIAL PEOPLES FOR LOYALTY

The following is the text of a message which the King has sent to the peoples of the Colonies on the occasion of Empire Day, May 24.

"To-day, in these eventful times, we celebrate the fifth Empire day of the war. We are in good heart, for we can justly say that, whatever dangers may still threaten the Commonwealth and the Empire, we have at this moment to our hand the men, weapons, resources and mastery of the situation which make the final issue certain.

Throughout this bitter and terrible conflict I have never doubted that the response of my Colonial peoples to all calls made upon them would be swift, whole-hearted and complete.

"It is a wonderful thing for me to reflect that the promises of loyalty and support which so many of you sent to me in the darkest days of our history have been redeemed many times over.

BRAVERY OF TROOPS

"My Colonial troops, side by side with their comrades from all parts of the Empire, have fought and are fighting with their traditional bravery. Success crowned their arms in Africa, as we know it will in other theatres of war.

"But fighting in battle is only one part of total war. The organisation of large and small communities and their resources on a war footing, the carrying out of urgent war measures and the planning and execution of programmes of war production have thrown a heavy burden upon Colonial governments and legislatures. They, I know, have been helped in their task by the outstanding and loyal co-operation of the people.

"I wish to pay especial tribute to the men and women of my Colonial service. Many of them in the Far East are now

in the hands of the enemy. They are always in our thoughts. Others have left civil duties for military service where their expert knowledge and experience have been of the greatest value.

EXACTING TASKS

"This, with the urgent and always increasing demands of war, has made still harder and more exacting the tasks of those who have had to stay at their posts. They have sustained their heavier burden, often under difficult conditions, deprived of the companionship of their wives and families, through long periods of anxiety for their safety and well-being. None has spared himself.

"To all I send this expression of my appreciation of their devoted work and of the hope that, with God's help, we shall come through peril and suffering to happier times."

All-out Nazi Attack On Yugoslavs

A communique from Marshal Tito's headquarters, broadcast by the Free Yugoslav radio, reported an all-out attempt by the Germans to throw the partisans back from their main communication lines in Slovenia.

"Violent fighting has been going on between Ljubljana and Novomesto for several weeks, and the railway running through this area has not been working since December last year," says the communique.

"In Herzegovina 5,000 enemy troops who attacked our 25th Division from several sides have been repulsed after four days of violent fighting."

In Croatia our units are taking the initiative.



Members of the National Anti-Pass Committee forming up outside the Gandhi Hall, Johannesburg, on Sunday, before marching to the Market Square where a mass protest meeting was held by several thousands of Africans.

GERMAN BOMBING CAN'T KEEP THE SWAZIS DOWN

The only Africans in the Anzio beach-head are members of a Swazi smoke company that landed on January 21 and also participated in the landing at Salerno last year.

Their duties include providing smoke screens ashore during air raids, unloading ships and general pioneer jobs.

They are probably the most cheerful and carefree members of Anzio forces and are renowned for their working capacity which is just about double the average. Many people were surprised at their indifference to bombs and shells. Now they have got used to them. One of the hardest jobs, is to get them to take cover.

"Just ask my officers," Major D. W. Pasea, their Officer Commanding, told S.A. Press Association's war correspondent.

The Germans have a nasty habit during air raids of helping things along by shelling the town and harbour of Anzio with both air bursts and heavy high explosives in order to keep defenders under cover. They do not keep the Swazis down.

A typical example was a shell landing at the feet of one of about 30 men waiting in the yard of Company Headquarters. Miraculously, the man was not hurt, but was thrown six feet in the air. He landed running. His companions, also unhurt, roared with laughter at the spectacle.

The health of the Swazis is good and out a strength of 300 there is rarely a sick roll of more than five.

The Swazis left home two and a half years ago. At one time they helped to build Syria defences, and after El Alamein worked at Mersea Matruh and Tobruk, clearing the railway. Later, at Tripoli, they were converted into a smoke company.

They often entertained the troops with tribal dances and songs, but since the dance leader was badly wounded in Italy, this side of their life has been less in evidence. They are very studious and from being almost illiterate most of

Germans Watching Corsica

The German-controlled Vichy radio said on Tuesday: "German reconnaissance has disclosed large concentrations of troops on Corsica. It is possible that these portend an attack on the Italian coast opposite the island."

Nazis Building New Defence Line For Austria

The "Journal de Geneve" publishes a message from Vienna which says that Hitler has ordered the last-minute construction of a new defence system for Austria.

The newspaper writes: "The highest German military authorities seem convinced that the Wehrmacht will be unable to maintain its present position in the Balkans for very long, and have thus decided to defend the frontiers of the old Reich on Austrian soil.

Large detachments of the Todt organisation are erecting along the Czechoslovakia and Hungarian frontiers strong-points and field fortifications which are based on the rivers Leitha, Thaya and Morava.

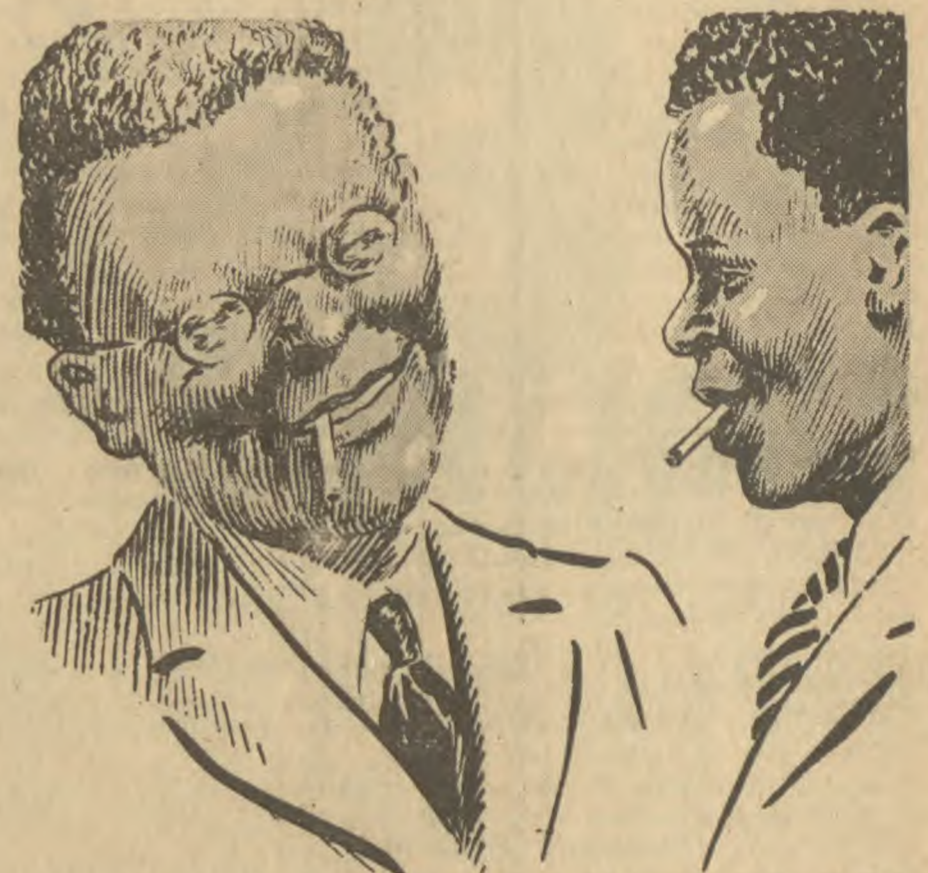
SOBHUZA'S MESSAGE

They are much cheered by messages from the paramount chief, Sobhuza, which are sent through official channels.

One of the proudest men is Company Sgt-Major Mfunda Sukati, who, mentioned in dispatches, was the first Swazi to be decorated in this war.

Major Pasea is from Swaziland, though his family is at present in Johannesburg. Second in Command is Capt. E. G. Pentland, formerly Recruiting Officer at Maseur, Basutoland.

—SAPA.



"YES JOE, I ALWAYS SMOKE FLAG
THEY SATISFY ME SO"



FLAG
CIGARETTES

The Bantu World

NGOMGQIBELO, MAY 27, 1944

Isitha SomAfrika

Iqili u Mnu. John L. Dube, omunye wabaholi, owaye engaholi isizwe sakwa Zulu kupela, owaye hola isizwe sabansundu siphela, u loye encwajanesi yakhe eyakishwa ngesikatshana esinga pambili, uti: "Isitha somuntu onsundu ngu yena."

Kodwa u Mnu. Dube, naba cabanga nje ngaye, abangabazi ukuthi ngaso sonke isikathi u Afrika ehlukeni, ezondene, elhakazana yedwana, elimazana, ebulalana ngenxa yomona, nendzondo, akuma kunqoba isihlungu abaku sona. Abelungu, nezizwe ezinye, nje ngama Salumane nama Boromane lapa kweli lizwe, abasi nakelele lutho, futi abasoze basi nake nga lutho uma singa zakhi, sibumbhane, siyeke ukuzondana, sibhlangane sibe nje ngo semende-sakhane, sisizane, okuhambiseni, siqubekise pambili ama buzi-nesi ethu; sibumbhane, sibe banye ukuphakamisa ezemfundo zengane zethu neze nhlalo yethu nje ke.

Okwamanje sibhekise imigondo kweze uhlobo yezwe, siwisa imithetho esiphete kabuhlungu enhlalweni yethu. Eqinisweni, lemithetho isi-phietho kabuhlungu ngaso sonke isikathi enhlalweni nase kusebenzeni kwetu: kodwa ukuswasa kwayo noku qapilaza akuko okosiza ukusi hlanganisa, e moyeni e buntwini nase ku hlakanipeni, koku zakha, simise ubuntu bethu. Loku kuli qiniso elingeqiyi emqondweni wethu, uma sifuna, ukuzisa isimo sobuntu esiphakamileyo ekulungisweni izinto zemfanelo, ezweni loku khanya ebantwini.

Ukuhlangana, ukuzibumbha noku zihlonipha, ngamatye o qobo okwaka umseko wenhlalo yetu ezayo. Ekuluphekeni ko cindezelo, masi bambhane nge zandhla, sibambe kanye sifohle ensunguzini, sibumbhane, emoyeni, emqondweni nase mpefumleni yethu. Loku kuyize uma singa ngoba ukuzondana sodwana, silahle umona, futi naba holi betu ba yeke ukulwa bodwa, befuna izikhundhla, base benze njena ukululeka nokwenza izinto zempilo yabantu. Ukuze u thole ukweluleka kweze mphilo, noba zezohlaba zemphilo, zemfundo, zama buzinisi neze uhlobo, kudingekile ukuba sibhlangane, sizwane sibe moyi munye—ma loku kungeko—konke esikwenzayo lize. Umholi onga hlangene nabanye, asi uholi weqiniso, yena kuphela ngumklutuzi wabangaboni, wempumpute.

Lowo ke aka tandi bantu baka, uzi sebenzela yena kuphela, efuna ukuzi hlumisa qa. Umholi weqiniso akadumazi abantu baka, usicaka sabantu, uyeka abeku qondile, enze intando yesizwe sakowabo. Umholi onjena uno mqondo omuhle, wokukhuzisa abantu baka ma beqa umthetho; una mandhla ukuba jezisa ekubaloleni abanye, ekukhuthuzeni abanye, afahleke ma beqa imithetho eli shumi, babe yingazi enhlalweni nje ngo Isaiah no Jeremiah akana kujabula uma abantu baka bezi phietho nje ngezilwana ngoba becindezile. Umholi weqiniso uyihlakani phele indaba yokwazi ukuthi izizwe ezinkulu namulida zipuma ebuncaneni, zadhlula ebugqilini, nase ku cindezeleni, namhla ziphakamile.

Ngako lokoke akathandi uma abantu baka bevumela izinhlophelo, noku hwayahwaya kwe nhlizyo, ku hlakaze izinto ezilungileyo aqonda zona. Wenza ukuthi ma esilwela amalungelo abo enkululeko, aba khuthaze uku funa isu loku lungileyo okuza duze nabo.

Ingozi enkulu yom Afrika ye yesizwe esinga funi kuhlanga na nesinye, nomholi onga funi ku hlangana nabanye, asebenze ngomoya omhle nabo.

Loku ngu wona mqondo omhle ofanele wonke umuntu ukwusebenzisa, bangqobe lolu tshaba eliyi simunganya gazi esilakaza ukuzwana kwetu, sithole impumelelo siqonde pambili.

ubeti upuma ebunzimeni njena, ungene manje kolwesabekayo ubishi. Hhayi tina sase simshela njena ukuthi yikati ke manje eyindoda ugobo. Samsola sati u-sheshile wakala engakaboni luto. Sati nyokwenzenjani mhla kwagula ukosikazi, lapa eyohlamba ekuseni engazange alinuke itiyi. Kuyabakushiswa ufika izindonga zendhla ziyabanda mo. Unele ungene, elele owe-umame lapaya engazange ndle kuloku kusile, nwe izitsha zixokozela zonke kanyekanye ziti: "Uyi u-Mame!" Uti uti utinta inkomishi ufuna ukupuzisa amanzi iponyuke ezandleni iye ipahlazake panshi ibe zicucu ubhekile. Kwestiyo isikati kuze kuse ubhekile, u-kufa kugunyile kovesimane! Lukushaye unvalo isisu sikhambaluli kube songati u-fake u Epinisosa!

Kodwa ke ukutata kummandi ngako loko, ngoba ubone ummela sekukhuthi, ubone ukuthi nyindoda ugobo!

Umhlangano Omkulu Uma-Pigogo KwaPitoli EThekwini

Ngombuthano wabaNsundu bodwana obuseThekwini mhla zi27th 28th 29th April, owabumenyefwe bonke nguMnu. A.W.G. Champion egcina isibopo sakhe njengoba enguMkhulumeli wesizwe e-Pretoria.

Umhlangano waluxoxa kakhulu udaba lolu ngesonto kwavela nemiqondo ejulile eyelulekayo. UMnu. C. J. Mpanza waseMgangundlovu weluleka umhlangano ukuba ucele umkhulumeli awubuzele kwabakhulu ukuthi umthetho lona ume kanjani manje? Amandla amakhosi kumaReserves aphuma yini kuwo, nini ukuba anikwe awomuhle na? Wathi ukusho lokho ngoba udaba lolu luhsha kakhulu, kusweleke luhlobo lwesizwe.

UMnu. E. Bengu wasola isimo sezinto eMbumbulu lapho bephatheke kalukhuni yilomthetho osusa amuntu endaweni abesehlezi kuyo, adilizelwe izindlu, ayiswele indawo. NoSihlalo uMnu. O. E. Msimang wachaza kakhulu nangezidumo ezasuka esigidini saseCamperdown zokugwazana kwabaNtu lapho. UMnu H. Selby Msimang wathi mhla uHulumeni ethembisa ukuthengela abantu imihlaba babecabanga ukuthi uzokwenezela kulena abanayo.

Kanti kulemhlaba uChief kanawo amandla neze, amandla akumaSuperintendent ayo. Kusobala ukuthi yisu-nje leli lokuba kutholakele umphathi wezisebenzi ezishicilelo. Wathi uma kungasukunywa kwakhiwe isikhwama sezizwe njengesicelo sikaChief Somshoko isizwe sizokufa. Kufanele sibemali ukuba sizimele nathi, siphile nezingane. Kuzobalukhuni kakhulu emuva kwalempi.

UMnu. Shange wathi kumaMission Reserves amaAdvisory Boards asiguqula isimo sezinto. Akhethwa minyaka yonke kodwa amandla amakhulu. Abantu kabasazi lapho bekhona.

NoMnu. A. W. Dlamini weluleka odabeni lwamaMission Reserves nama-Trust Lands nawoLokesheni. Wathi kungabayisu elihle kumiswe iKhomidi elizohlala loludaba. "Lifuhlisa" iqiniso mayelana nokubuswa nenhlalo kulawo mayelana libenzelane nomkhulumeli Champion, Amakhosi kasenawo neze amandla lapho.

UDABA LUKACONGRESS

Ezingxoweni kuludaba nazi ezawakala: UMnu. J. B. Khumbula weluleka ukuba abaholi bakaCongress waseNatal batshelwe kuqala okunqunywe yiKhomidi elamiswayo. Ekutsho lokho iKhomidi isanquma ukuba kuthunyelwe izwi kuMongameli weAfrican National Congress ikuba eze eNatal "azovusa" i-Congress. UMnu. A. N. Ntuffi wathi uCongress kade afa. Wathi lyeoKhomidi eyabimiswe ukuba imvuse yahluleka. Yikhojje lomhlangano engabe wabizwa nguCongress kodwa sawubizwa ngumkhulumeli. Abaphatha uCongress kabekho nakulomhlangano omkhulu kangaka onamakhosi nezikhulu nabafundisi. Lokho kukhomba obala ukuthi abaholi laba bakude lena nemiqondo nezifiso zabantu. UMnu. T. Mofokeng wasekela wathi uCongress kavuselelwe khona lapho emhlanganweni. Makuphele ukuba abaholi bathiyane bodwa. Makuvuse uCongress asebenzele isizwe. UMnu. S. M. Mshali waseNkandla wakuhluma ngokufa kukaCongress eNkandla. Wathi kasisekho isikhathi sokudlala. Makuhole abaholi abaziyeze ngemisibenzi yabo. Bayaziwache abasebenzayo. Lena esigidini sakubo uyikhomidi uyilungu leKhomidi futi omele abakubo. Ufikelwa usizi uma ekhuluma ngoCongress. U-Rev. P. Shange wathi uyilungu leKhomidi esigidini sakubo, futi uyinduna. Wathi bona bangambizeka emikhulu imihlangano uCongress ezindaweni zabo uma bayacelwa. Kodwa kabazi lutho-nje ngoCongress. Nasiseko lesa asekwephezu kwaso kabasazi. URev. J. Mthembu wathi bona bazi ukuthi uCongress wafa ezikhathini zawoMnu. Malinga. Kayiboni into nanamuhla ethi mabajoyine uCongress. Nakuwo lomhlangano kuthiwa mabajoyine-nje uphi omele uCongress kawona na?

Umhlangano wavalwa ngo5 entambama ngamazwi amakhulu kasihlalo, uMnu. O. E. Msimang. Ebonga inhlangu-bo eyingqayizivele, eqhuba izinsuku ezine ngesiludumezi esikhulu kodwa ngomoya wokuzwana nokuhloniphana. Wafisa ukuba ube yinto yeminyaka yonke. Wabizela uMnu. Champion izibusiso emsebenzini wakhe. Wathi uNkulunkulu usiza abazisizayo. Kwacelwa iculo lesizwe. Kwavulwa.

Ihayike, kubi njena ngoba indaba yetu kaPitoli nomkake sizoyishiya pakati ingasapelanga ngoba pela unele wafika ke ekaya uMakoti, sekugidwe kwadanswa kwapuzwa too much imbambani, baze ke abasemzini bapindela kubo, bashiya uPitoli nomkake akuba baqale umuzi wabo, bewususa panshi.

Po, kuyadlala yini ukususa umuzi panshi impi ilwa? Umfazi egenqenxa nje yedwa endlini akakwazi ukuba amoyizele qede kwelile ezilathini kuye ukudla. Kufuneka amabhodwe, rezinkuni, nem-bawula namahlale, nezitsha zokudlela. Lapo uPitoli sekumkanyela loku, useqala panshi ke abona manje ukuthi kanti (Ipelela ohleni lokuqala)

LOCAL HEALTH COMMISSION

VACANCIES FOR AFRICAN NURSES APPLICATIONS are invited from suitably qualified persons for appointment to the posts of Assistant Nurse at Edendale Public Health Area with salary on the scale £120x£10x£180, plus cost-of-living allowance and free uniform.

Applicants must have certificates in Midwifery and General Nursing. A sound knowledge of the Zulu language is essential. Successful applicants will be required to carry out District Nursing and to assist in the Commission's Health Clinic.

Applications giving full details of age, qualifications and experience accompanied by copies of two recent testimonials should reach the undersigned not later than 7th June, 1944. —A. R. NORMAN, Secretary, Local Health Commission, P.O. Box 416, Pietermaritzburg.

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Stop YELLOW from ruining your lovely white things! After every wash a last rinse in Reckitt's Blue will keep white things white as summer clouds.

Just a swish or two of Blue will do the trick, quickly and surely, for it's only Blue that can keep your white things from turning yellow.

RECKITT'S BLUE keeps YELLOW out of WHITE clothes

POLISA UBULHUNGU KUMNTANAKO



NGE PHILLIPS' MILK OF MAGNESIA

Ngokuqumba nesisu esibuhlungu kanye nokusongeka okwenza ukale amntanako, ayaduze. Ngako zenzele isu lezibkatozo. Isu elahlala onke amanye yiPhillips' Milk of Magnesia. Kuyo yonke indawo, onca bapolisa ubuhlungu ezinganeni zabo ngalemoti owetembekile. O Dokotela namaNesi baneoma wona. Usuke U-NGEKO ENGOZINI inxa usebenzisa iPhillips' makubantwana abancane imbala.



FUNDA NGOKUNYE ESIZA KUKO IPHILLIPS' MILK OF MAGNESIA 1. Yisabe nobisi lwenkomo ukuze igayeka kahle, ingavutwa. 2. Hlkihla izinsini zomntwana ngayo inxa eqama abatakati. 3. Yiti akuyiti fabla esilondeni kumntwana noma esikumbeni esipotukile, ukapolisa ubuhlungu.

UQAPELE EFANA NAWO INGESIWO ! Biza iPHILLIPS' Milk of Magnesia ebhodle leni eliluhlaza, ebeke ubeka leligama elisayinwe epepeni: "Chas. H. Phillips".

Inani 1/9 no 3/6 kuwo onke amakemisi nazo zonke izitolo.

PHILLIPS' MILK OF MAGNESIA

SCHOOL BOOKS!

ISITOLE SAKWA SHUTER AND SHOOTER sezincwadi nokukuloba eMaritzburg sipete njalo ezona ncwadi ezitandwa abantu. ZONKE izincwadi zesikole ezise-tsheziswa ezikoleni zabantu zigcwele. Sokutumela incwadi yamanani azo NGESIHLE

SHUTER & SHOOTER BOOKSELLERS AND STATIONERS MARITZBURG

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"Hello"



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. COLGATE DENTAL CREAM cleans away the small pieces of food that cling to our teeth. This prevents decay, and makes our teeth last longer. It polishes the teeth, making them shining white, and it keeps the whole mouth clean and healthy. Remember—when we talk, laugh or smile, people see our teeth first. Clean sparkling teeth tell a good story about us. Use COLGATE every night and morning.

COLGATE DENTAL CREAM

Now packed in RED-TOPPED tins as a WAR-TIME Measure



LITABA TSA NTOA

(Li tsoa qepheng la 14)

Lichaba tse Kopaneng joale li re ho linaha tse...

TUMELISO

Motlotlehi Morena o ile a etela lekala le leng la Likepe...

Mants'oeng a bujloeng ke Morena joale ho bonahala...

Ha tla moetlo o nehilisoeng ke baholo-holo oa 'ho likela...

Ka mokhoa o joalo lefats'eng lohle flaga ea Manyesemane...

NTOA KE KETSO E SEHLOHO

Ntoa e 'ngoe le e 'ngoe ke ketso e sehloho...

Nakong tsa khotso batho bao ke ba ratanang joaloka...

E 'ngoe ea liketso tse sehloho tsa ntoa ena ke hore...

Phuthuhong ea makhota a Bathusani a lifofane...

FEBERU E TLISOANG KE LINTA

Ntoa e na e galiloe ke Majeremane. Moo ha ho pelaelo...

Lintho tse, Majeremane kapa linta li ts'oanetse...

Ha re lakatse ho khosa hobane kheso ha se polelo...

Ka ona mokhoa oo Lichaba tse Thusanang...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

Linta ka ho roala feburu ena ho motho ho ea e kenya...

rata hore a tsoe le 'nete. Ho nkile sebaka se sechaba...

'Empa Sikit' ho rialo 'na qetellong, 'u no u blolae...

Ha ke nts'e ke bua joalo mona-moholo o na a nts'e...

A hloma kharafu fats'e a qamaka ho bona hore na o teng...

'Ke ne ke se na tikiti ea ho khutla,' ho rialo eena...

'E,' ho boela eena, 'mohlang oo ho no ho le teng...

Eare ha ke lula pel'a hae a ntumelisa ka hlonopho...

A re ho 'na o tson hole 'me o khatsetse baholo...

Ke hore he, ha flaga e theosetsoa...

Ke hore he, ha flaga e theosetsoa...

Ke hore he, ha flaga e theosetsoa...

Ke hore he, ha flaga e theosetsoa...

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BANTU WORLD

SATURDAY, MAY 27, 1944

The Call To Democracy

Recent happenings among African people on the Rand—the exodus of homeless people from Orlando to “Shanty town,” the demonstration of teachers, parents and children demanding more schools, better salaries and working conditions for teachers, and the last Sunday’s demonstration against the pass laws—have undoubtedly made many Europeans ask the question: “What is wrong with the Natives today?” In fact, there are those who have already expressed the opinion that “until we get back to pre-Boer war days we will never manage them,” and others are saying “Natives should never be taught more than the three R’s.” Whether or not, at this stage of our development, when we have doctors, lawyers, Ministers of religion, journalists, authors, musicians and poets, it is possible for South Africa to go back to the days when “Kaffirs” were controlled by means of the sjambok, is not a question with which we are concerned; but it is a problem which may worry men who, like Rip van Winkle, were by-passed by the development of a new South Africa which came into being after the Anglo-Boer war.

Be that as it may, the fact remains that the solution of our inter-racial problems cannot be found in the policies and practices of the past. South Africa’s Rip van Winkles can remain unchanged, thinking of the return of the “good old days,” but the hand of time is moving forward, carrying Africans with it on the caravan of human progress. There is no going back for those who believe that humanity is always pushing on to something better. That being so, South Africa will have to forget the past and face the realities of our inter-racial situation, and seek the solution of her problems along democratic lines. There is no other way except the Nazi way.

The recent demonstrations by Africans were never intended to force, but to mobilise, European opinion against the evil elements in our system of government which savour of Nazism. The African feel that the time has come when South Africa should be made safe for democracy and for all races irrespective of colour, to live in freedom from want, fear and oppression. In fighting against the pass laws, for better wages and working conditions, and for representation in the Councils of State, the object of the Africans is not only to secure freedom for themselves but also to free white South Africa from the chains of ideologies which are not very different from those that have plunged mankind into the conflagration of the present devastating war. Most Europeans are content with things as they are; they are unable to outgrow prejudice and tradition, and so they have to be awakened, and be shown the faults of the system, before there can be any change in the administration of Native affairs.

There is no desire on the part of the African to adopt a hostile attitude towards Europeans; what he wants (and what every human being wants) is to live his life in peace and happiness, to sell his labour to the highest bidder in the Labour Market and to make his distinctive contribution to the spiritual and intellectual development of the human race. Is there anything radically wrong in these demands? No sane person can answer this question in the affirmative.

To those who ask the question: “What is wrong with the Natives to-day?”—the answer is, there is absolutely nothing wrong with them except that they are human beings, and, like all other human beings, they are on the move, and cannot be held back. The rising tide of their love for freedom cannot be stemmed even by the application of retrogressive laws.

But as Dr. Xuma has pointed

out, Africans “have no intention of using violence.” They “feel that their cause is just,” and they “do not want to do anything that will alienate the sympathy of the many white people who are supporting them at this stage.” In the war that is now raging all over the world, Africans have proved that they were loyal to the Government of South Africa and that they were ready even to shed their blood in defence of democracy, although they were receiving few benefits from it.

Repeal of Pass Laws Demanded

Chanting national songs and carrying banners demanding the repeal of the Pass Laws, stating that they were “Nazi Laws,” a procession of thousands of Africans marched through the streets of Johannesburg last Sunday afternoon after attending a mass protest meeting organised by the National Anti-Pass Committee at the Market Square.

High police officials and a large number of uniformed and plainclothes policemen stood by at the meeting, but there were no disturbances.

The speakers, among them Dr. A. B. Xuma, president-general of the African National Congress, and Dr. Y. M. Dadoo, chairman of the Anti-Pass Committee, repeatedly warned the gathering that the object of the anti-pass campaign was to secure the abolition of the Pass Laws constitutionally. They emphasised that Natives participating in the campaign should discipline themselves. Dr. Xuma said that African boys had died up North for freedom and those who were still fighting the forces of Nazism could not be expected to come back and live under the Pass Laws.

In his opening address on Saturday to the two-day National Anti-Pass Conference in the Gandhi Hall, Dr. Xuma declared that the mistakes of 1919 would not be repeated. “We lost our cause then, and we alienated a good deal of public opinion,” he said, “because we regarded every white man as being in favour of the Pass Laws.”

“In the present campaign,” he added, “we have no intention of using violence. If trouble does come, we want it to come from somewhere else. We feel that our cause is just, and we do not want to do anything that will lose us the sympathy of the many white people who are supporting us at this stage.”

PASS LAWS AND WAR AIMS

The conference, which was attended by about 500 delegates from European and non-European church, cultural, sporting, political and trade union organisations in all parts of the country, adopted a resolution declaring that the Pass Laws were in conflict with the high and progressive war aims for which South Africa was fighting.

The resolution added that these laws held the African people in conditions of abject poverty and subjection; that they retarded the economic and industrial development of South Africa; that they hampered the growth of the organisation of African workers and thus weakened the entire Labour movement; that they were the cause of sharp racial friction between the peoples of South Africa; that they upheld the cheap labour system, which resulted in malnutrition, starvation and disease; and that they filled the gaols with innocent people and thus created widespread crime.

The conference demanded the repeal of the Pass Laws, and clauses in other legislation which contained the principle of the Pass Laws, such as the Native Urban Areas Act (amended), the Native Administration Act of 1927, the Master and Servants Act as applying to northern provinces, and the Native Service Contract Act.

PROPOSED MEASURE

As a first step in the campaign, the conference proposed measures to obtain 1,000,000 signatures by August 31 this year, for a monster anti-pass petition, and, on the day of the presentation of the petition to the Government, to hold a national demonstration day. The conference also proposed the formation of local anti-pass committees in towns, villages, compounds, locations and factories throughout the Union.

An additional resolution expressing “intense satisfaction” at the release of Mahatma Gandhi, and demanding the release of all other Indian Congress leaders still in gaol, was adopted.

At the mass meeting at the Market Square, Dr. Xuma declared that the next step for the African people would be their “struggle against political segregation and disfranchisement.”

REMOVAL OF CERTAIN AFRICANS FROM PIETERSBURG AREA

Senator H. M. Basner, speaking in the Senate on his motion protesting against the removal of certain Africans from the Pietersburg area, said agricultural officers on Native Trust farms were often quite irresponsible. Some could not read or write. They established their right to have the labour of the Natives on the trust farms by taking the attitude: “These farms now belong to the Government, and I am the boss.” If there was any sort of difficulty they threatened the Natives with “deportation.”

Natives could apply for land through these agricultural officers, but official figures showed that, apparently, very few had applied. What had happened was that the Minister’s promise to give the Natives land had been killed by the agricultural officers, who had chased away Natives who applied for land. The Minister should appoint a commission to find out the true position from the Natives themselves. The commission, too, could investigate well-founded statements that agricultural officers took away good arable land from the Natives and gave them hilly, barren land to plough.

Last year, when Natives on trust farms, because their land grants were too small, began ploughing land which was not officially theirs, police were sent from Pretoria, but when the commissioner in Pretoria learned the true state of affairs he refused to continue. The Pietersburg commandant then swore in soldiers as special constables, and things happened on the trust farms about which he would sooner not talk.

Two men, Molepo and Richard Sebota, were dealt with under the Emergency Regulations. Molepo’s office was searched and all his papers taken. Sebota was locked up and kept in the charge office for 14 days without a trial, without any charges being laid and without anyone interviewing him or telling him why he was locked up. After 14 days he was released and sent to a lunatic asylum. He had known Sebota for years; he was perfectly normal, and, so far as could be checked, there was no insanity in his family. He was employed as a Native agricultural assistant when he was locked up.

MINISTER’S REPLY

The Minister of Native Affairs (Major van der Byl) said he could refute much of what Senator Basner had said, but, as this matter might well form the subject of an application to the Supreme Court, he did not think it desirable to go into details of the evidence on which the removal orders were granted by the Governor-General. For the information of the House, however, he would make a short statement.

Since the passing of the Native Trust and Land Act in 1936 the Government had bought 1,093,578 morgen of land costing £2,549,790 for Native occupation in the Transvaal. In the Pietersburg district alone more than 227,000 morgen had been bought at a cost of more than £500,000. The Minister of Native Affairs, at the time, Mr. Grobler, gave an undertaking to Parliament at the time that the land would be beneficially settled and not allowed to deteriorate into the same condition as the existing reserves. In accordance with this undertaking, the Native Affairs Department had carried out a scientific survey and had set aside areas for cultivation, residence and grazing for the benefit of the Natives and their stock. It had spent large sums of money on fencing, water supplies and other services. The allocation of the land to settlers had proceeded smoothly for a time.

“On certain of the farms we bought, however, an agitation was set afoot that the land now be-

longed to the Natives and that they need not abide by any demarcation or allotment by the department. The Natives on these properties therefore destroyed hundreds of the beacons erected by the department’s officers, ploughed over lands which had not been allotted to them, and resisted by armed force the arrest of some of the offenders. My department has, in vain, made repeated endeavours through experienced senior officials to bring the Natives to a reasonable point of view, and we have had to resort to criminal proceedings against a considerable number of offenders.

CONTROL OF LAND

“Senators will appreciate that to allow the present state of affairs to continue will mean the abandonment of all attempt to control the land acquired by the Trust, or to give effect to the promise made to Parliament when the money was set aside. The Government have evidence that the Natives referred to in these orders of removal have been guilty of instigating disaffection, and, after careful consideration of the circumstances, it was decided to move these people from the disaffected areas in terms of the Native Administration Act of 1927.”

“As to the statement in the motion that these persons have not been convicted of any crime relating to the safety of the State or the maintenance of the public peace, I should mention that one of the objects aimed at by the section is to prevent breaches of the law, and a conviction is not required. That a conviction is not contemplated is clear from the fact that a whole tribe may be moved. It could surely not be argued that every member of a tribe so removed must be convicted of a crime before the removal can be ordered. It was with regret and only after careful consideration and in the interests of good order that I decided to submit a recommendation to the Officer Administering the Government.”

Senator Basner’s motion was rejected without a vote.

African Flashes

Africans who have served in the Union Defence Force will need no reminder of the enjoyable entertainment given them by the African Flashes concert party. Most of the members of this group of talented Africans have now been invalided out of the army, and the company has been reformed, and will give its first performance at the Bantu Men’s Social Centre, on Monday, June 12.

Lieutenant Brookes, their trainer and producer who has also been invalided out of the army, was approached by ex-members of this entertainment unit and asked to continue the concert party. Mr. Brookes agreed, and for the past two months the new company has been working hard at rehearsals.

A programme of some 26 items is being prepared which include songs, dancing and extremely well acted sketches. In a series of spirituals, Daniel Lekwape, shows that he possesses a rich bass voice that can be likened to that of the great negro singer, Paul Robeson. Other artistes are equally talented, among whom, Sylvester and Richards are outstanding for their well executed and spirited dancing. Timothy Twane (Shorty) and Rubas Moleliki prove, in some of the sketches, that they are no mean character actors. The show should provide, not only first rate entertainment, both humorous and musical, but should delight and thrill its civilian audiences as much as it did the army.



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LATE NEWS

TYPHUS THE KILLER

In a broadcast statement on the anti-typhus campaign now being carried out in the Transkei, an official of the Bureau of Information pointed out that every citizen, whether living in the territories or outside, should be aware of their duty in the fight against typhus as defined in the Government's Typhus Regulations, and should know how to recognise the early symptoms of the disease.

In the first place, it is required by law that every death, irrespective of the cause, shall be reported not later than 24 hours afterwards to the Registrar of Births and Deaths, the Magistrate of the district or a Justice of the Peace.

Every case of suspected typhus and every case with the following symptoms must also be reported immediately: an illness usually of sudden onset accompanied by fever, and with pains in the head, neck, back and limbs, chilliness and sometimes actually shivering, dull expression of the face, red and congested eyes, tongue at first dry but later becoming covered with whitish fur which might turn brownish, rapid and extreme weakness which in severe cases leads to delirium and even stupor. The following symptoms may also be present: skin rash on body and limbs with a cough and stiffness of the neck. Under certain conditions the disease is rapidly spread and must be reported with particulars of the patient and his symptoms.

The following persons are held liable by law to make these reports. In rural areas, the owner or occupier of a farm or premises is held responsible. Where the illness occurs in a location or a place not on a farm, then the head of the household or kraal, or the headman of the location, must notify the presence of typhus. If a school teacher discovers that one of the children in the class has typhus or is in contact with the disease it is that teacher's duty, by law, to report the matter.

Section three of the regulation says "It shall be the duty of every owner or occupier, or manager, or person in charge of a farm, estate, mine, factory or other premises and of every headman of a location, or head of every household, or kraal and of every school teacher, to keep himself at all times informed as to the occurrence of every case of illness with typhus symptoms."

Section two adds these words: "In any prosecution under the said regulation it shall be no defence for the accused to plead that he had not been informed or that he was unaware of such an occurrence." That certainly leaves no loophole and throws the onus on the individual citizen when the Government is looking to for assistance in its scheme to eradicate typhus from the Union. When this has been achieved and only then will the present all-out struggle against typhus end.

Under the heading "Notification of suspicious illness by Employers" the regulation says that every employer of Coloured persons, Asiatics or Africans shall ascertain each morning whether any one of his employees is absent from work, and, if so, whether this absence is due to illness and the nature of the illness. If the illness presents the typhus symptoms the employer shall immediately report the facts and shall detain and take charge of the patient, pending instructions from the local authority.

According to the regulations, the responsibility of citizens goes even further for regulation 9 states that every person having charge of a case or suspected case of typhus which is not under treatment in hospital must keep the patient and his effects free from vermin and may not allow any person, except a necessary attendant, to enter the room of the patient or come in contact with him during illness or 14 days afterwards.

In addition, the local authority or the magistrate of a district may order the examination of any person suspected of having typhus, or compel certain houses to be quarantined, or vacated. He also

has the power, after obtaining the approval of the Minister of Public Health to prohibit the holding of any meetings or assemblies of any nature whatever and may also restrict the movements of persons of any particular class or description.

Louse-borne typhus is the pestilence which is now being fought on the second front in the Transkei territories. We are not concerned in this outbreak with Nurine typhus or tick-bite fever. The Public Health authorities state emphatically that if there were no lice there would be no typhus. The typhus regulations demand that every person must keep his body, dwelling and effects, as well as the belongings of his child under the age of six years clean and free from vermin. Any person failing to do so—or found dirty, or verminous shall be guilty of an offence and liable to prosecution. Under the Public Health Act the magistrate's jurisdiction extends to a fine of £50 for contraventions of the typhus regulations. Fortunately so far in dealing with this outbreak not a single prosecution has taken place and it is the earnest desire of the Government that none shall.

The co-operation of everyone is sought in this national medical fight of liberation—liberation from the clutches of a disease which can, if allowed to spread unchecked, take a toll of human life as great as that of all the present battlefields from Europe across the seas to the Far East. We want, nay we demand, a healthy and happy South Africa, and to assist in the fulfilment of this, each citizen, especially those in the vicinity of the present outbreak should make knowledge their main offensive against typhus, the killer.

Mr. Walter M. B. Nhlapo Turns To Song Writing

(By R.R.R.D.)

"Even light takes time to travel and it is not surprising, therefore, that one is not always aware of musical people any more than one knows of the presence of the heavenly bodies. Nevertheless they exist and it is only a matter of time before their brilliance makes itself known," said an editor of a musical journal.

Such is Mr. W. M. B. Nhlapo who is well-known on the journalistic field as a fearless, unprejudiced reporter, commentator and critic. He turns now to song writing. At the moment he has two dance numbers for which he has written the words, published in England and America respectively. His co-workers are recognised composers of dance music.

Towards the end of 1941 in collaboration with Julian Wright of London and composer of the hit "All By Yourself. In The Moonlight" and other numbers he published with the Odeon Music Co., "Let's Wander Together, Sweetheart." With the temporary liquidation of this company the copies printed were withdrawn from circulation as the copyright was brought over by the Paramount Music Publishers who still intend issuing the number.

At this date he flooded America with his music which was accepted but could not be published because the composer wanted to be treated on the same basis with established world-famous composers. His works are still with publishers awaiting his orders.

His compositions, some of which moved from publisher to publisher caught the notice of Mr. Harry Cohen who is associated with some of the largest music houses in America, major studios and independent Motion Picture Producers of Hollywood and composers of the international number "Canadian Capers;" writer of all the music in "Sweethearts on Parade" a Columbia Picture and all songs for the Comedy, "The Morning After" and producer of the vaudeville called "Croonaders" which runs in circuits like Fox, Loew and Broadway for a long period, invited Nhlapo to co-operate with him but he turned down the offer which would have made him world renown overnight, because of his uncompromising one-sided policy of demanding equality with established names.

Sometime back he submitted a book to a Fleet Street publisher, London and the book was accepted but Nhlapo turned down the offer by the publisher. It was transferred to another publisher who accepted it too; but the terms to the "new writer" were not acceptable

and the manuscript is still in London with the publisher awaiting his orders.

Perhaps he realises that his youthful wanderings and uncompromising attitude does not pay and with Derek Andersen he has published in America a number entitled "My Heart Is Somewhere With Someone." Complimentary copies to professional artists have arrived and the author has been told that the song will soon have a coast to coast broadcast and a recorded disc of song is to follow soon.

We hope Mr. Nhlapo will not again forsake or be indifferent to the boards but will let dance numbers flow.

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BANTU WORLD

SATURDAY, MAY 27, 1944

Bavukile E-Italy

Kwiveki eduleyo imikhosi yabaNcedani eItaly ivuke phantsi yatsbo ngomthiba omkhulu ngolana hlobo belungalingendelele. Emva kokugqibela uthango lokhuselo lwamaJamani, iGustav, amaMerika namaFrentshi eFifth Army atyhalela phambili. IFifth Army ngoku ide yaya kufikelela kolona thango lokugqibela luqiniswe ngeyona ndlela phambi kwamathafa aseRome, kwaye ngasentla iEighth Army ngayo ityhalele phambili ukuze ibe nokuhlasela kwindlela enkulu ephuma eCassino. Akuba etyume amakhusele amaJamani kumca oyiGustav ukususelela kumlambo oyiliri ukuya kulwandle lwaseTyrrhenian, amaFrentshi namaMerika eFifth Army aqokolelana kwiindawo ezizingqobo phambi kolunye uthango oluqinisiweyo lamaJamani, umca oyiHitler. Apha le mikhosi ikwiintaba eziphezu, zivelele ukhuselo lwamaJamani. Kwintili ekufuphi kuchweba laseGaeta amaMerika athimbe idolophu yaseCastelloranto. Nangona amaJamani exhathisa nzima amaMerika atyhalele ekufunzele kwindlela ebaleka ecaleni kolwandle isiya kwidolophu yaseFormia eseluxweimeni.

Kwihlelo laseRashiya imikhosi yamaRashiya isa chebana amaduma, ibopha amanxeba, ilungiselela omnye umthiba omkhulu eza kuvuqala kwa kamsinya. Lo guma le mikhosi isathe cwaka namaJamani asathule ekubonakala ukuba wona alindele ukuba ibe ngamaRashiya abethe kuqala kuba wona amaJamani azimisele ukuhlanganisa njalo. Ookhetsho bamaJamani baka bazama ukugxoga iindawo zamaRashiya kwihlelo laseEstonia. Oku kwalatha ukuba kunokwezeka ukuba amaRashiya alungiselele uhlasele olutsha aza kulula eTallinn naseNarva.

Ngenxa yezulu elibi ookhetsho babaNcedani baka bayaleka ukuya kugxoga kwiindawo eziphantsi kwamaJamani eEurope. Aaba khetshe bayaleleka iintsuku ezine zilandelelana. Ookhetsho bamaCanadian batshabalalisa abasixhenxe bamaJamani bona balahlekelwa ngomnye xa babehlasela entla eJamani. Kwa khona phezu kwaseDenmark abanye ookhetsho babaNcedani bademeshe abasixhenxe bamaJamani, bona balahlekelwa ngababini.

Intlanganiso yeeNkulumbuso zamazwana aphantsi kombuso wamaNgesi ifikelele kumanqanaba okugqibela kwiveki eduleyo. Ezi Nkulumbuso zazise ukuba zona namazwe eziwaphetheyo zizimisele ukuyiqhuba imfazwe ide ifikelele esiphelelweni sokuba utshaba loyiswe kulawle uxolo lodwa. Azilibelanga kananjalo ukubhekisa imibulelo emikhosini encame ubomi ngenxa yokufuna inkululeko nokutshabalalisa ubundlavina. Ngokunjalo zithumele imiyalezo ekhuthazayo kubantu abanceda kakhulu ukuzama uloyiso nokuphelisa intlupheko.

Kwihlelo laseKohima kuvakale ukuba okoko kwathinjwa induli yaseKohima imikhosi yamaNgesi isa lungisa iindawo ezithabathe kutsha. Intliola zona azilindanga zisoloko ziqhubela phambili njalo, kodwa uhlasele obelindelwe lamaJapan alukabikho. AmaJapan aqinisa amakhusele awo kwizithili zaseKohima naseImpfal. Phofu oku kuqhelekile kuba xa ebona ukuba akukho qhinga lakubheka phambili enza oko, athengise nje ngegazi lawo kungekho mnyuselo.

AmaGubevu EOrlando

(NguAlbert W. Sifo)
Ngomhla wama23 kuApril ibingumhlangano wamaGubevu eOrlando ngesidlo ebeseziwe yinzwakazi yakwaNokhala, intombi kaMaqubela u-Enetta waseMjika, kuTsololo. Le ndibano ibiseNo. 5416 kwaWillie Ngwabeni ingqungqumsha yomfo wakwaJiyana, umfo onobubele noko angahleki futhi.
Ibe ngumbono omhle ukujonga umzi kaNokhala uhlangene usitya izinto zawo, unqula izinyanya. Aaba bangezantsi ngabebekho kulo ntlanganiso yabeSutu: BaNumz. W. Ngwabeni, J. Mhlauli, A. J. Mbane, M. E. Qhaha, W. Mgole, nanzi iintombi zakwaMaduma ebezikhho: Miss E. Maqubela, Mrs. Francis Njombela, Mrs. Esther Gamanda, Mrs. Nellie Motlabane, Miss Janet Mabhedla, nonyana wakhe. Amanye amanene abezekuzimasa umzi wakwaGubevu ngala: Messrs George Gamande, Bennett Cokile, George Phambo.
Ndiya mbonga uThixo ovmileyo lidibano igazi lakwaMsutu, kwaMadana, kwaNokhala kwaJiyana, ibandla likaGubevu, izijekula zal' ukulandelwa, oondunduzela omalobola ngezigidala abanye belobola ngezinempondo, izalukuza ngomva ekhaya. Ngamana uSolufefe Abenawo ntombi kabawo wena obange kwakho lo mhlangano. Izinyanya zakwaJiyana zingakulandela, kutsho obekho xa belonwatywe apho ngabegazi.

INKosi Ivukile

(NguM. Iusu)
"Intliziyo yethu ibingavuthi na ngaphakathi kwethu xa ebethetha nathi endleleni?" (St. Luke: 24 v 32).

Mhleli, ndivumele abembalwa phantsi kwala mazwi angentla. Injongo kukwenza amabal'engwe ngomhla we9 kuApril umhla ofanele ukuthetha lukhulu ebomini babalandeli bakaKristu.

Lo ngumhla wesikhumbuzo sokuvuka kweNkosi yethu, imyana ka Thixo ethwala isuse izono zehlabathi. Xa abantwana bakaThixo babephelelwe ngamathemba, xa abalandeli bakaKristu babenxitywe ezimnyama, xa inyenbezi zazisamana ukubonakala zinqumla imibombo, belilela iNkosi yabo abayibonayo ilidini phezu kwentaba zeKalvari, bathi bakusonga ngamazwi eyawathethayo iNkosi bekhumbula nokuba yawunikela umphefumlo phambi kwabo, bakukhumbula ngeziganeko zomhla weGood Friday aphela kwathi pam tu amatheмба. Kodwa kwathi ngosuku lwesithathu, kufane kwayiloo mpithimpithi, abantwana bakaYesu betha saa ngokwegusha ezingenamalusi babuya ooMariya begidima benkqangaza besithi "iNkosi ivukile." Kwathi naxa ilizwi lalikhomba eJerusalem apho bobonana khona neNkosi, kodwa bona basuka batsalela engcwabeni kuqala.

Kwa kukubi, abeNkosi behamba ngababini betha shinqa bethethela phantsi ngento embi eyehlileyo bengekhalufumani udaba lovuko. Naako amanye amadeda esinga eMawusi ehamba ethetha ngesihlelu esihlileyo kwindoda olungisa nebandla agqithisileyo kwano-bunkungele bezinto ezinkulu. Into eya-be isesinye isimanga ludaba oluze naba-fazi lusithi, "iNkosi ivukile."

Kuthe kuyiloo nto, kuseso sizungu yazibonakalisa iNkosi kula madoda, yawonwabisa yawenzela zonke izinto nje ngomzali. Noko kunjalo awazange andule amnakane de kwaba ngumzuzu wokuba ashenxe phakathi kwawo, aqala agabuka amehlo awo ayiqonda ukuba ibinguYesu. Avakala esitho ukuthi, "Intliziyo yethu ibingavuthi na ngaphakathi kwethu xa ebethetha nathi endleleni, naxa ebesityhilela izibhalo?"

Ngaba amaKristu ananto ayamkelelo na phakathi kwezi mini sikuzo xa zonke iimvaba bezisenza iimvuselelo, zikhumbuzo ngokufa nokuvuka kukaKristu emngqamezweni? Angaba ukhona na ubani ophume elambatha kwindyebo engaka yelizwi likaThixo? Ma sizihlaziye mzi kaPhalo, "iNkosi ivukile." Yaziqhula intsontela zokufa; yawajaca amandla engewaba, yalujika ulwamvila lokuka lwaluyolo. Onke amaqqobhoka ahleli emlindweni esazi ukuba ngaphaya kokufa luyolo, "Luphi na uloyiso lakho ngewaba; luphi na lona ulwamvila lakho kufa."

Umbulelo

Egameni losapho lomfikazi, inkosikazi kamfi Isaiiah Mayeza, unyana wakhe omkhulu uM. G. D. Mayeza nonyana wakhe wesibini uD. P. P. Mayeza, noMrs E. M. M. Piliso noMrs. M. M. T. Cingo, bandicele ukuba ndivakalise umbulelo wabo ophuma ezintliziyo zabo ngoitukhungwa nekuncedwa kwabo zizihlobo zabo ezithe zashiya iingxaki zanikela ngokumangalisileyo ukubanceda kwingxaki abebekwe kuyo nguSomandla. Andingebi nasithaba sokubahlala kweli phephandaba nje ngoko kunyanzelekile ukuba ndingathathi sithuba side epepheeni.

Ndincoma umsebenzi obemhle ngokonganyelwa ngumfundisi wasekhaya, uRev. A. Nkomo, ephahliwe ngooRev. E.E. Mahabane, Mpitso, Mafusini, Mavi, Mvabaza, Bottoman, Mseleku noK. M. Nkabinde, ofike xa kugqitywayo, nabaNumzana Denalane, Masole, Mosaka, obuye watsiba komnye umngcwabo. Andinakuwulibala umzi waseCrown Mines ophume wonke, ulubonakalisile uvelwano. Abantwana bakho asebbhalawe ngentla bedibene nabayeni beentombi zakhe, umbhali lo noR. R. N. Cingo, B.A., L.L.B. bamngcwabe ngetyesi ya (Khangela kumhlathi wesi 3)

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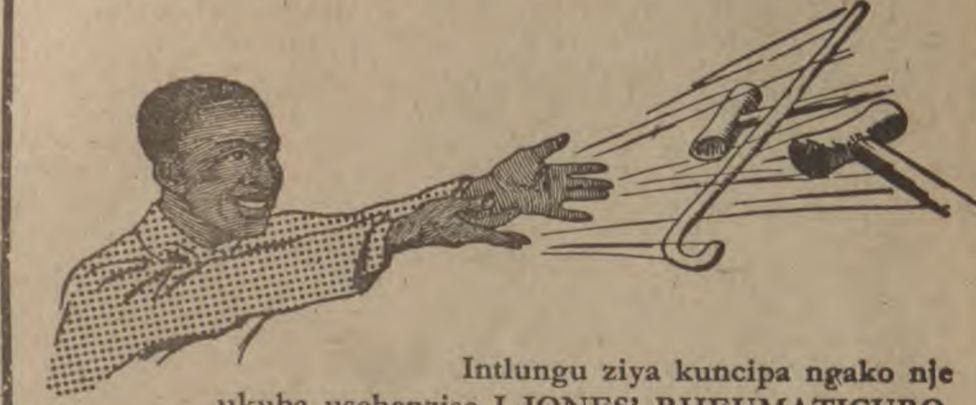
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PHAKATHI EKAPA

(NguAndazi noAsindim)

NgolwesiHlanu Olulungileyo, si-be siseClaremont, Cape. Sifike ku-phithizela khona abantu bebani-nzi enkonzweni leyo ibizukile ka-khulu satsho sacinga emakhaya singamahililihi nje. Le nkonzo ebibhexesha lichule leetitshala uMn. Mhlomi wakwaLanga, wa-tsho bayengezela linyembezi abantu mfo ndini, ngentshumayelo e-bishushu kunene. Uwise amaqhe-keza lo mfo, intshumayelo leyo i-savakala ezindlebeni zethu naku-sasa nje, kaloku iqhalo lakowethu bantu lithi, "ukuzala amadoda kukuzolula uxhongo."

EyoVuko inkonzo ibe yebaluleke kunene, abantu babe yimityino ukusinga kuloo nkonzo besukela akuya kuphilisa imiphefumlo ya-bo egulayo phaya kwaLanga apho ibikhona enkulu. Ngoku iintonga zibe ziphethwe nguMdentongona ubawo Savage, osicingise ezantsi ngentshumayelo yakhe lo mfo wakwaThixo, saziphatha ngeen-kophe linyembezi. Ebekho onke amagosa aseTshetshi kule nkonzo, kwasala isithuba sokungabikho mpilweni kwegosa eliqhelekileyo nelikhutheleyo uMn. Makabane. Eli gosa lizibalula ngokuthanda, nokulungiselela abantu beNkosi, kwa nokukhuthala kwalo. Sim-nqwenefela kwentle bethuna im-pilo lo mfo wakowethu. Ulele ph-ya esibhedlele, selenethuba ekhona yile mpilo-mbi yakhe. Sazixhome-la kuye iintliziyo zethu kulo nko-nzo yophiliso lwemiphefumlo.

ABANTU NEZABO

NgeCawa leyo yoVuko uNkosz, E. Fani ube lundwendwe koonina-lume abanumz, J. Dilima, M. Dili-ma, bakwaLanga, akabulibali ubu-bele abufumene khona nembeko enzelwe yona.

Simboné egaleleka uNkosz, E. N. Planga ukuvela ekhayeni lakhe eRhini, naye bethuna uMamTsha-we lo akaxeli zimbi zasekhaya, bububele bodwa. Le nkosazana ike yenza owekati ukusinga eCawa kwesikaRuneli, apho ibiyokubona-na nabazalwana nezihlobo. Usi-ncomela ukuhambela phambili kweshishini likaMn. T. Runeli kwelo laseCawa.

Abazalwana boMn. Rangana waseClaremont babaze ashushu a-mehlo bekhangele enkuleni uku-galeleka kwakhe, ukuvela ekhayeni lakhe apho ebenze uxhada ngeholidi yakhe yonyaka.

Akasalali buhlayo uMn. H. Masiza ukulungiselela ukuhamba-la ekhayeni kwelo lidume kunene ngezibele eKoinani, Hamba kaku-hle mhlekazi, ungalibali zinkobe zalapho ezibeleni kaloku uze wazi ukuba sitya uSnoek thina apha.

Simthulela iminqwazi uMn. T. Mngolombane waseWynberg, nge-gama elitsha aliphithe nguNkosz, Esther Fani, lele moto yakhe, edu-mleyo kakhulu, yaziwa nasebusu-ku apha eClaremont. Ukususela ngoku iya kwaziwa ngeli gama layo, "Diliz' intaba zaseBolani," ungfika le moto isisinqininqini esithubeni, iligqibile eli lasempu-malanga.

Thambile into kaMpazi ukusinga ekhayeni layo emva kweminyaka eli14 ikwel laseKapa ingazange yagoduka. Abahlolo bayo le nku-nzi bayiphe umphako oya kuhlala uhleli ezingqondweni zayo, kuba bayixakathise nagama e267 abe neentsana ngaphezulu, bevuyisana nayo ngale nginga intle yokuel-nga ngekheya, besithi, "Ndlela-ntle nto kaMpazi ungasilibali na-lapho uyayo, sakube sikulindlele kwakwezi veki, ungalhali kaloku uyazi wena into esihleli ngayo apha."

Uyibambe itshisa uSajini E. D. Siyaya, waseRhautini, ukubuyela kwaseKampini nje ngoko ebeze apha ngokumenywa nguRhulume-nte ukuba azokubona lo mdlalo waziwa ngamakhumsha ukuba yi-Liberty Calvacade. Ube phakathi kwezi zihlobo zakhe nabathe ba-mkhapha ukumsa esitishini, Nkosz. B. N. Mapu; Nkosz. R. E. Tsotsobe, Cpl Viti, Mn. noNkosz. T. N. Belewa. Ungadinwa nango-mso Siyaya usishiye nesiyaya se-sithukuthezi.

IMPAZAMO

Sikhe sabika kule mhlathi uku-gula koMn. Koniwe, elona gama lakhe nguKoniwe, ingeguye u-Koniwe, Sicela uxolo ke mawethu

ngale mpazamo. Siya bulela ukwa-zisa ukuba unobunchono, uya ngcambaza phakathi kwentsapho yakhe, uya bulela kakhulu lo mphakathi weNkosi ngemithanda-zo yenu, kuba iviwe liXhago. Ni-ngadinwa nangomso mawethu.

Au! Mhleli, iyana ngoku imvula, siya bulela kakhulu, ziya buya ka-loku inzwakazi ebezike zenza i-mitsi ngamakhaya azo. Siza ko-nwaba ngoku thina maXhwangu-sha, nobusika obu asizokububona kuba akhona kaloku amakhitshi.

Agalelekile amaXhwangusha a-beyekudlala umboxo kweleNdlou, kwezi holide zePasika, ayizuze khona loo mini inkulu yoVuko. La maxhwangusha eMorning Stars, akafunanga kubuya nehla-zo lokutyiwa, athabatha amacebo eli hihilihi uAsindim, lokuba angabu-yi engatyanga angabaniki nelo-kuphalaza amanzi. Ngokwenene abuye nodumo olukhulu edywa-shulise iSpring Rose yaseBhai ya-bizana ngamakhwelo.

Isimanga EKlerksdorp

(NguRev/Ntoyil)

Sibona isimanga somkhuhlane omkhulu apha eMatlosana, iintsa-na zabantu ziya hamba kweli lizwe uku-ya emangcwabeni.

Ngomhla we8 April besinomngcwabo kwiPresbyterian Church of Africa u-phethwa nguRev. G. Ntoyil. Wahamba kweyesibini intsimbini malanga ukuya kwelo khaya lophumlo ukhokelwe ngabadala bakhe kunye nomfundisi ngo-kwakhe. Kwaliile xa sifika endleleni yo-lobiwe kwabonakala ukuba masime ithu-tyana kudlule uloliwe. Sema ke salinde-la yadlula leyo. Kwaye kumi amakareji amabini ngasekunene kwendlela kwa-vulwa amasango sahamba.

Kwaliile xa umfundisi enyathela isi-poro kunye nenqwelo yesidumbu sebi-phakathi afika amakareji afika ayitha-tha ahamba nayo. Hayi ke kwacima izibane kusemini phezu kwengwelo kuyo kukhwele isithandathu sabafazi kwatsho esikhulu isikhalo. Enye inkosi-kazi yakwa phambili kwengwelo yatsho yayinkatsha, kodwa inkosi ya-thetha apho. Isebibhedlele ngoku ndi-thetha nje iyaphila. Ayiphukanga nda-wo, kodwa isalele khona. IBhulu elali-khona libele kukuleka.

Ndibalela abaqhubi benqwelo ngabo abasincedayo, basindile abanye yophuka yona inqwelo leyo. Sasithatha isidumbu ngezandla ukuya emangcwabeni. Ndithi kumi zihlobo siveleli. Lo mutwana ungu-Angelinali, akhange agule ntsuku zingap-hi, yaba zintsoke ezintathu wasishi-ya. Hayi ithamsanqele inkosi. Ndiyaleza ukuba nisithandazele zihlobo uAlina Letshosi osesibhedlele aphile. Yintombi leyo kaRev. Letshosi waseEthiopian, oseBothaville, Orange Free State kodwa yona ilapha eKlerksdorp Hospital. Ya-nga inkosi ingauyaye.

EzaseKlerksdorp

(Ngowakhona)

Umfundisi Sithebe wamaTiyopiya osuBetheba uke wabonakala phakathi komzi. Ebelundwendwe lukaMfundisi Maduna, ezo kutshatsha uMn. I. Khororo ongumhlolo kunye noNkosz. Maria Siko okwa ngumhlolokazi. Ngelishwa lowo msebenzi akawenzanga ngenxa yokuba abatsathi baya kwa-Ndaba zaBantu babuya sebetshatshwe akabi nakwenza nto. Kodwa umsesana wawungafakwanga, kwacaca ukuba ma kalinde usuku lomGqibelo ebelifon-wa ngabatshati. Wabe uya wushiya lowo msebenzi wawusingathisa kaMfu. Maduna, naye kwacaca ukuba uya eplanini waselelela uMfu. Makuthu waseDonki ukungwalisa lowo msebenzi, nokufaka isinyaniso, umsesane.

Kubekho inlanganiso yokulwa kwa-mapasi, kwaphauluka into yokuba ma lukhethwe ilo labantu ikomiti yoku-philotha lowo msebenzi, kwaxutywa namanina.

Sivelana noMn. noNkosz. Samson ngokushiya ngunyana wabo wamazibulo obe liloni. Sithi laloni ngenxeba mzi wakwaSamson; akuhlanga lunge-linga unyana wenu akafike ulele.

Ugula nzima uMn. Meltafa Pike. Kukhona into athi iya mtya esiswini. Selenethuba egula. Simyaleza emitha-ndazweni nangona bengayekanga abantu beNkosi ukumvelela ngemitha-ndazo, nomfundisi wakhe uMahlamvu unama ukuya kumkroba.

Wakha into enkulu yezivuthiweyo uMn. Bazile. uJames Brown, ekude kwakho kuyo nendlu yokuhlambela. Hamba Tutu, babonise ukuba ixesha eli lelempuentso, asililo lezindlu zenko-njane.

(Khangela kumhlathi we 3)

Ayikagqitywa ekaMfundisi Kwebulane, yakhiwa ngamVangeli wakhe into ka-Tshakaxa noMfundisi Mula. Hambani madoda siyeza nathi zidodo.

UNKosk. Ntanjana ubhinge omfu-tshane umbingo ukulungiselela umhla well June ekuya kubekwa ilitye kumfi umyeni wakhe owabhubha ngo-October nyakenye. Ude wenza neko-nasati ebe nempumelelo eyenzele e-Church of Christ, ikakhulu uxunywe ngabantu bebandla lakhe. Naabo ubunye maKrestu, omnye xa enomse-benzi mpheni izandla.

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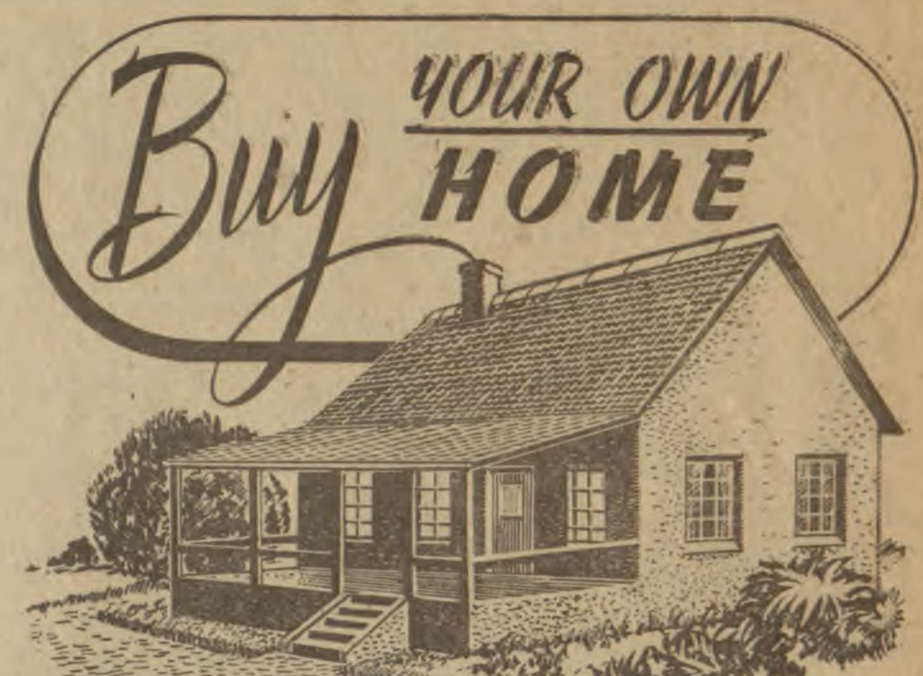
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He also knows the Factory is still making batteries for you and is sending them to your storekeeper. Therefore, if you could not buy yours today, go back to your store in a few days' time and try again.

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LETTER TO AFRICAN WOMANHOOD

Last week I told you about an inspiring visit to the Johannesburg Non-European Hospital. One of the most heartening aspects of the morning, according to the article, was the neat appearance and capable manner of the energetic young women who are nursing there. Their healthy vitality says much for the training they are receiving. It is obvious that the need for cleanliness, not only of their persons, but also of their surroundings, is one of the most important lessons they are learning in their struggle against disease. The African woman can likewise do much in the fight against germs and vermin by maintaining a high standard of cleanliness in her home.

The extra energy required to keep a home and family clean is well worthwhile when we reflect that prevention is far less costly than cure. Germs and

vermin thrive in dirt, and on our persons can cause skin diseases, septic wounds, typhus, and even plague. What can we do to avoid such serious possibilities? We must begin by learning how to deal with conditions which encourage them.

In the first place we must keep our children and ourselves as clean as we can by means of frequent baths, and by scrubbing ourselves thoroughly with soap. Our teeth, which are necessary for a sound digestion, can be prevented from decaying by being cleaned after meals, while our nails, which can infect any little cut or sore, should be kept free from dirt. A weekly hair-wash is particularly important for young children who can so easily become infected with lice by their less cared-for play-fellows. Clothes should be washable, not only because they last longer, but because they can be kept free from vermin such as bugs and lice. Just now when typhus has become a very real danger to us all it is more essential than ever to keep a vigilant eye on body, hair, and clothes, for the little insect which can destroy a people in its thousands.

A hardworking mother may find attending to these all-important details irksome when she has to work all day, cook the family meals, and wash and iron clothes into the bargain. Young people, however, can acquire such habits provided that they are inculcated with firmness and regularity, and the cultivation of right habits is both a natural task and a duty of wise parents.

Germs thrive in dirt and darkness, and nowhere can vermin and disease-carrying insects multiply more rapidly than in a dirty home. Whether we live in three rooms, or in one, it is equally important to observe certain rules of hygiene, or healthy living. Open doors or windows let in the sunshine and fresh air which help to disperse the germs of the common cold or tuberculosis, while clean lavatories and rubbish bins will lessen the number of flies in the house. Flies bring us typhoid and dysentery, and breed in neglected yards and refuse heaps. Clean habits in the family, and the watchful supervision of the women folk will help to keep a home free from germs, and make it a healthy and pleasant place in which to live.

Scrubbing floors and cleaning windows may improve the appearance of a house, but it is the attention paid to the bedding, the food, and the

(Continued in column three)

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WOMEN'S PAGE

The Late Edith Rheinallt Jones, M.Sc.

AN APPRECIATION BY THE REV. Z. R. MAHABANE, KROONSTAD

The Angel of Death has removed from the scene of this earthly life a woman of outstanding qualities of heart and mind in the person of the late Edith Jones. By her departure from this transient life to eternity a gap has been created in the ranks of the few Champions of the cause of humanity in general and of the Non-European races of Southern Africa in particular, that will be extremely difficult to fill.

Mrs Jones had placed unreservedly on the sacrificial Altar of unselfish service her great learning, her rare talents, her facile pen and her unexampled energy. She leaves behind a wide circle of friends and admirers among the African and other Non-European peoples in this unfortunate land of 'colour bars, colour prejudices and colour discriminations,' who will ever cherish and bless her memory. Like the Saviour of mankind hers has been a vicarious death in the true sense of the word. She lived and laboured for, and died in, the great cause.

If she could have been permitted to speak on the eve of her demise she could have rightly claimed without fear of contradiction what Deborah of sacred history claimed for herself. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.

South African life is undoubtedly the poorer by the removal of such fearless stalwarts. Only a few months ago the country mourned the loss of that gallant fighter in the cause of the under-privileged groups of the land in the person of the late Professor R. A. Hoernle. We have sufficient faith, however, in the Judge of all the earth, that He will raise up other leaders who will still strive side by side with the doughty Margaret Ballinger and the tireless Donald Molteno.

The name of Edith Jones will go down to history as that of a woman who had sacrificed all comfort and money in the cause of the voiceless and voteless millions of this country. Of her it may well be said, 'She was a friend of all, White and Black, and an enemy of none.' Like the great Apostle to the Gentiles, Mrs. Jones 'had fought a good fight, and finished her course, and kept the path,' and has gone forth to receive the 'crown of glory.' Yes, of her it can well be written,

No pain, no palm,
No gall, no glory,
No thorns, no throne,
No Cross, no Crown.

(Continued from column five)

Happily, early this year, the Deaf and Dumb Association decided to build a Deaf Youths Training Centre where African youths between the ages of 17 and 25 could be taught reading and writing, lip-reading, finger-spelling, gardening and other branches of manual education. Accordingly, the Association bought a farm at Roodepoort on which the centre was to be erected.

Reverend A. W. Blaxall, Chairman of the Deaf and Dumb Association, initiated the Roodepoort scheme and worked hard to see it materialise. He is also Superintendent of Ezenzeleni Blind Institute at Roodepoort.

July 1, 1944 has been fixed as the opening date of the training centre. Interested Africans and Coloureds will be invited to the official opening.

Africans are asked to report deaf and Dumb cases, children or adults they know in their respective areas to: Alfred M. Boshomane, Box 3343, Johannesburg.

(Continued from column two)
kitchen bin, which will keep the home really clean. Mattresses should be aired regularly, the bin emptied every night, and food kept carefully covered as a protection against flies.

It has always been our duty and our pride to be efficient housewives, and now that the home is becoming more than a shelter in which to eat and sleep, the woman's responsibility is greater.

It is for her to see that the simple rules of cleanliness, which are so great a safeguard against disease, are carried out with unflinching regularity by all her family.



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Tribute To Late Mrs. Jones

(By A. S. Vil-Nkomo)

'To quote Mayor La Guardia, Greatness in Man is a Quality that does not know the boundries of race or creed. Where it descends, its blessings reach all.'

The death of Mrs. Rheinallt Jones is an irreparable loss to the Union of South Africa. The African People, The Coloured People, The Indian People, The European People must mourn her death. Mrs Jones was a great figure. It was stated in The Star that, her 'life was devoted to welfare of the Natives,' 'a unique authority on Problems of Native Land Tenure,' 'a friend of every tribal Chief'. I think she must have pledged the greater part of life for Africa. Hence, She served my People with distinction.

Like the late Professor Hoernle she insisted, and acted as a Mother to Africa, and her problems. I know Mrs. Rheinallt Jones and I worked with her in Joint Councils, and Race Relations Councils. In Public Health matters she acted without prejudices, as a great advisor to African Nurses, and was their Guiding Star. She helped in Club work, such as the Helping hand club, she was amongst the first to help in the formation of legal aid Bureau. She helped in placing some of the now released areas set aside for Africans in the fore front. On educational problems, Mrs. Jones was as active and versatile as ever.

God knows what is best, perhaps He has a better future in store for us. Her achievements must best be left to greater minds than mine. This Yorkshire Tribe is a great people. History will one day count her amongst the great friends of Africa. To us she was much greater and a priceless example of a champion, yes she climbed high, and lifted us with her; and was so rich in service as any other Liberal mind on Non-European affairs in this Country. She never forgot them.

With and respect Lala Ngoxolo, Usebenzile.

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Training Centre For The Deaf And Dumb

(By Alfred M. Boshomane, African Assistant Welfare Officer)

The work of the African section of the Deaf and Dumb Association has made remarkable progress within the last few years. This growth has brought with it problems which need immediate solution and one of these has been the finding of ways to train uneducated African deaf lads. They are found all over the Transvaal, in rural and urban areas and lead most unattractive lives.

(Continued in column three)

BOPHELO KE SEPHIRI SA BOTLE



Leha mosali a le motle sefahle-hong, a ke ke a khahlisa lefihlo la motho ha kula joalo. Empa basali bohle ba khahlisa lefihlo ha ba phetse hantle.

Dr. Williams' Pink Pills li atisa mali a macha a hloekileng, 'me e-re ka hobane li etsa joalo, li fana u nonts'a, u khahlise bao ba u bonang. Li reke hona kajeno, u lisebelise joalo kamor'a tijo.

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Our Monthly Sermon

(By Isaiah)

"The waters were risen, waters to swim in, a river that could not be passed over." Ezekiel 47 : 5.

In the 47th chapter of Ezekiel we read of the prophet being taken by a guide and led to the door of a house, where he saw a great river, sending forth great waters. After measuring a thousand cubits, he entered the river with the guide, and lo, the waters were up to the ankles; another thousand, and the waters were up to the knees; and another thousand, and the waters were up to the loins. The guide measured again, and they found that "the waters were risen, waters to swim in, a river that could not be passed over."

This picture is a symbol of the Word of God. "Water" or "Waters" signify "Truths." Thus when Jesus says we will not thirst after drinking of the water that He gives, He is referring to His Divine Truths which are contained in the Bible, and which, therefore, are the Bible itself. In the same way "Wells of Salvation" denote the truths of the Word of God.

The Word of God is like a great river. No man can swim through it except he be led by the Lord Himself. "It is a river that cannot be passed over." It can only be entered by stages or by steps. One may read a simple verse and understand it differently from another person.

When a youth takes up the Bible to read, nothing other than the history dawns to his mind at first. He reads, say, the first chapter of Genesis. The earth was created in six days! Why, at school he is taught that the earth took thousands of years to make! So there is at once a contradiction: his friends tell him that it is the Bible, which is wrong, that in places he will find many strange things, as that the serpent and also Balaam's ass spake, and the sun and moon stood still. This goes on and our young man loses faith in the Bible, and soon regards it as an old fashioned book, suitable for the very young and the old.

This is most unfortunate, for the Bible is altogether different from any book on earth. It does not claim to be an historical, geological, or even astronomical text book. No! It is different from all these. It is a book of the soul. It contains a deeper, and still deeper, and still deeper sense, which none can pass over. It may only be entered partially, and never will or can be totally understood. When we understand the literal sense only, then, in the words of Ezekiel, the guide has measured and the waters are up to the ankles: when we go deeper, and get to the spiritual sense, the waters are up to the knees; and when we get still deeper, to the highest sense, then the waters are up to the loins. When we try to probe further, we find ourselves swimming in impassable waters.

We can only go a little way into this river, and of course, it is very easy when the waters reach the ankles to move about at will. It is in the same way very easy to show our superior knowledge about this or that in the Bible, point out contradictions, anomalies, or absurdities, when yet we are only at the literal sense of the Word of God; forgetting that there is a great deal more than we ever can imagine, all stored up within the Word of God, as precious stones hid within the mine. On the surface all may enter, and even atheists may use to their advantage, certain verses, which seem to justify their way of thinking. But the real thing lies within.

It is my earnest hope, that guided by the Lord, you and I will enter this great river of truths and find therein much that will help us in our battles here and now, and give us nobler and higher thoughts in this mundane sphere of ever changing vicissitudes. But, as I say, we cannot know all that there is in the Bible; our forefathers have all spent days reading this Book of books; and each time they found something more to learn, something new, that they did not know before. We, too, will read and read this Book, our children and children's

The Congress Youth League

Its attitude to other Bantu Youth Organisations

(By A. M. Lembede)

The present century has been well called the century of youth. All over the world youth is in revolt against barren conservatism, stagnation and retrogression in society. Eminent leaders of mankind are beginning to realise more and more that a leader who has the youth behind him has the future in his hands.

"Man is a political animal", said Aristotle. Yes, the political position of the Africans today is disfigured by disorder, "chaos and pandemonium." Petty feuds and personal vendettas, divisions, dissensions, rifts, sects and schisms are the order of the day. Such a state of affairs is intolerable. Divisions weaken the nation and render it impotent and helpless.

There are some little and contemptible men who pride themselves on being leaders and who delight in these divisions and do all they can to fan the embers of these dissensions.

Youth is out to smash all political and other divisions. Those quasi-leaders who encourage divisions will be purged. Such leaders will be ostracised because they are traitors and quislings; they are betraying the national cause so they must be destroyed. Youth is now determined to create system out of disorder, cosmos out of chaos and order out of the pandemonium.

We have now reached a critical stage in our national and political development—a stage which can be epitomised by the cry "Unite or Perish!" We can only be saved by following and acting according to an ancient adage: ex imitate vires. (Out of unity comes strength).

It was the realisation of some of the problems of this critical stage which led the African National Congress to adopt a resolution that a Congress Youth League be founded in order to strengthen and re-inforce the A. N. C. in its national struggle. There are several other African Youth organisations in the country e.g. Mr. Mnguni's Youth League in Johannesburg.

The Congress Youth League is not necessarily hostile to these youth organisations but earnestly seeks harmonious co-operation with them. The question which the Congress Youth League puts to these organisations is: "Are you working for the national cause?" If the answer is "yes" then the Congress Youth League exhorts, in the famous words of Mr. Churchill, "Let us go forward together."

Blackbirds, Follies Jubilation Back Home

(By Valter M. B. Nhlapo)

After 3 weeks absence from the city, the Merry Blackbirds Swing Orchestra De Licht Black Follies and Jubilation and partner are back home from the Liberty Calvacade, Cape Town. The Blackbirds and Follies are no strangers to the Calvacade, having previously appeared in Johannesburg and Port Elizabeth.

We learn from very reliable sources, that the general tone of the performances of the band and troupes at the American pavilion, Dead Horse Gulch, were wonderful, and created an atmosphere that was distinctly heartening.

The band proved very popular, whilst its unusual versatility allowed of the performance of certain numbers, which are featured during the course of the cabaret show.

The Follies were appreciated for the way in which they played morden rhythmic music. They had a nice balance of tone and a good idea of modern syncopated rhythmic music. Jarvis and his partner, tap-dancers of the Nicholas Brothers habitues, cavorted in snappy, peppy stunts which are hard to describe, to the marvel of the patrons. The audience was warm, responsive, and kindly, and enjoyed the programme. Negroes of the U.S.A. Merchant Navy attended the concerts. "To play for them" said Mr. Razart when I interviewed him, "was thrilling. They appreciated the music, understood it and whirled madly, bringing out what Harlem, Chicago, East Side have created and given to the world in the form of rag-cutting."

children after us will also do the same thing but never will the function of the Bible be exhausted. It will remain for ever and ever, and continue to enlighten, inspire, admonish, and console the children of men. For it is a great and mighty river: a river that cannot be passed over.

Amer.

News From Home

A letter received from an African soldier, serving outside the Union, shows how much the men in the army welcome, and how eagerly they read the copies of African newspapers that reach them.

In his letter, he says, "The four copies of the Bantu World were found insufficient to cover the needs of our boys in the unit. Immediately they arrive our boys scamper and chew them to pieces before others can see them. I am forced to run up and down the camp collecting the remnants to put them together again for the next fellow to read."

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Isibndi sekho kufuneka ngemini sikhalele ipayinti ezimbini emathunjini. Ukuba ke lenyongo ayigaleleki kakuhle, ukutya akuna kusileka esiswini. Kusko nje kubole emathunjini. Uske uzifumane uqhunjelwe sisu. Ugathandi nakutya. Yonke immo yomzimba kwa nokuhamba kwegazi kungalungi, nento yonke oyityayo inandipheke krakra, nellwe eli libonakale tyeli emehlweni.

Ukufane nje uthi ubambisa ama thumbu ngeento ezirudisayo akuncedi kangako. Eyona nto incedayo kuku-sebensiza i Carter's Little Liver Pills ezinceda ukuba ezi payinti zimbini zenyonzo zipume kakuhle. Azinangozi, ziginyeka kakuhle, ikanti zisebenza ngandle emangalisayo. Khangela eligama, Carter's Little Liver Pills, kwinto ezibotshwa ngayo ebomvu. Uzalo ezingenjalo. Ixabiso yi 1/3.

Uyazi Ukuti Onina Bezingane

Zabelungu Bazinikani Izingane

Z a b o

Inxa ziquma abatakati ?



Inxa ingane yomlungu ikala iklabatasa ngenxa yokufuma abatakati noma kugeweke umoya esiswini, unina usheshe loku akupolise ngokuba ayinike impushana yezi- ngane kaAshton noParsons. Masinya nje ebese ingane isilele kamnandi, ngokutula.

Nawe yenza kanjena ngowako umntwana umenze azimuke ename endaweni yokuba onde abenolaka.

Kupela usimze impushana lena uyibeke olimini lomntwana, usebenzise ingxenye yempushana inxa esengapansi kwezinyanga eziyisitupa. Impushana lena kaAshton noParsons kayinangozi nakanci, itengiswa yiwo onke amakemisi nezitolo ngenani elipausi, Ungalokoti ulilale ngapandle kwayo uma ulilale le emapandeni.

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HLALOSO No. 219 (EA VEKE E FELANG KA LA 13 Mots'eanong, 1944.)

(Bona setshwantsho tsebeng ya 14)

MORONGWA WA KGOSI
Lekolwane je le lebegang sentle je, je e keteng ke leshole le dira ko Rhoesia bokone jaaka morongwa mo tikologong. Monna, banna ba ba tsepameng ba ba tserweng mo merafing mo tikologong ba tsamaya ba butse matlho le ditsebe me ha ba boela gae ba feta ba belege Kommissinara tsothle—a modumo wa polao eng le eng.

Mafoko a a leretseng Kommissinara ke ona a ratang go a itse. Ga gona tiro e ba sa e direng. Ba senka dikgomo tse lathegileng, ba disa ditshwarwa mo tronkong, tshwara magodi ba bo ba tswe ka tlhobolo tsa mmusho go hula tau tse jelang batho jalo jalo. Tota tota ga re itse se barongwa ba sa se direng. Ka ngwaga mongwe motshele wa motse wa Fort Jameson o ne a tsewa me a hula batho ba le bantsi ka tlhobolo ya gagwe. Askaria ba bo ba rongwa go bonana le ene. Ha ba ne ba mo tshwara a ba hula. Ke ha barongwa ba ya kwa go ene ba eletswa gore ba seke ba atamela. Ba se ba ya hela ba feta ba mmolelela ha a batlega kwa kgotleng ya Mmusho me a bo a tsamaya hela.

Ke jo bongwe jwa bopaki jwa boganka jo bo pakiwang ke kwalo di le dintsi ha mongwe wa bona o ne a bega ha a ne a tshwenngwa ke ditau. Ka go tshwarwa ke lenyora o ne a itathela mo tlhageng e telele me a hitlha mogobe gona a nwa fa gare ditau di shupa a tshwara marumo. Kommissinara a bo a re: "Jaanong wa bo o dirang?" O ne a hetola ka go re o ne a bua le ditau a di bolelela ha a sena sepe di mo itshwarele o ne a sa itse ha di le fao. A di raya a re di mo lebe o apere seaparo sa kgosi George me o romilwe ke kgosi ka lokwalo di mo tlologe a fete. Ka mangwele a tetemang a tloga mo go tsona a ikela. Boganka jo bo jalo re bo rolaletsa hutse.

NTWA MO RUSSIA

Mephato e megolo e tlhase-tswetse Sevastopol mo Crimea e tswetsetse. Jaanong e ntshe e ipakanyetsa go thubaka Rumania ebong lehatshe je le tshwaraganyeng le Jeremane mo ntsweng le mororo batho ba gona ka bantsi ba dumalana le Russia. Kanono tsa Jeremane gangwe le gape di hulela mo ditsheng tsa Russia gore di tle di itse mo mochichi wa Russia o leng gona. Russia ga ke a araba a ese a ipakanyetsa. Ka bothale jwa bona jwa ntwa ba tshwarisa Jeremane le gape ka tsela e, maloba ba ne ba gaila digaigai di 35 tsa Jeremane ka tlhobolo-segaigai sa kila digaigai ka metsotso e le 8. Kwa bohelong jwa ntwa ya Crimea basimegi ba Jeremane ba ne ba bonwa ba eme mo lobopong la lewatile ba emetse sekepe gore ba sie. Ga baa ka ba bona tsela me digaigai tsa Russia di ne tsa ba dikeletsa tsa ba tshwara. Ke bone batho ba Ngake Goebbels Rra-Maka wa Jeremane a reng ga ba ka ba ineela.

Thubako e kgolo e dirilweng mo ditsele tsa diterena mo Russia e dubakantse tsela tsa Jeremane ka di 14 May. Go no go hedisiwa mekoma ya mashole ya dibetsa le kokwana ya bona. Melolo e le mensi e ne ya bonala gammogo le go thunya go gogolo.

PIRIGANO YA SEVASTOPOL

Setsha se segolo sa Sevastopol se se neng se le mo kgapong ya Jeremane, se pirigane me jaanong se mo mabogang a Russia.

Erile ha Jeremane a tlhasela motse ka 1941—42 mephato ya Russia e ne e ya ema me erile Jeremane a o gapa a bo a lathegetswe ke mashole a shuleng lea koafetseng a Jeremane le Rumania a le 300,000 me kgwedding di le 8. Sevastopol o piriganye kafa morago ga ntwa e ngwe e kgolo ya thubakano ya dikanono. Dikete-kete tsa dikanono di ne tsa leriwane beke pele ga thubako ya bohelo me erile di udubatsa tsa matola boitshireletso jwa Jeremane jo bo kwenneng. Erile ha Jeremane a nonohisa boitshireletso jwa pele jwa motse o, a gopola ha go se ope yo o ka bo phunyeletsang. Erile dikanono di sena go didimalla mephato ya dichaka tsa Russia ya bo e leleka Majeremane le mebila ya Sevastopol me ya tshwarana ka ntwa e bothokho ya dichaka. Erile kwa bohelong ha motse o rebolwa ga bo go letse ditolo di le dikete-kete tsa Jeremane. Ka pirigane e ya motse o nong o femetswe tota o, go tlhaga tlhalosho di le dintsi. E ngwe ya tsona ke gore ha Jeremane a femetswe tulo jang le jang,

ea phunyelediwa e gapiwe. Mephato e ementsi ya Russia e tlaa rebolwa mo Crimea go ya ntsweng kwa gongwe. Jaanong go na le karolo ya kgobego ya marapo ka malotle a magolo a ga Hitlera gammogo le morafe wa Jeremane ka bophara. Marapo le sebete sa Jeremane di tla wela kwa tlase. Ha e le mo ditshakong tsothle tse wetseng Jeremane mo ntsweng ya Russia thubako ya Sevastopol e di heta tsothle. Ga tse pheno e kalo ke ketapele ya tlhaselo e tla tlang kafa bopihirima e tswa mo Britania. Go na le dikai di le dintsi tsa chupo ya tsenelelo e gauti me go tshwanetse ga baakanyetswa tlhaselo e ka tlhokomelo e kgolo. Mephato e tlaa rwala go kgabaganya ka tsela di le dintsi me le tulo ya tsenelelo ka mephato eo e setse e kailwe me Hitlera o tshwarisitse lengope. Pirigano ya Sevastopol ke setshane se segolo mo go Molaodi Adolf Hitlera ebile o ne a sa se leba. O tshwanetse a leleka basimegi bangwe me a bee bangwe. Ke temalo ya gagwe kafa morago ga malotle a magolo, me ka tsela e re bona malotle a Hitlera a ntshe a tota ka go latekana. Pirigano ya Sevastopol re bona e le phetogo e kgolo ya pheno mo tseleng ya Bathusanyi pheno ya bohelo ya maanete.

MAFOKO A MORAGO

Mephato ya Bathusanyi e thubile karolo tse pedi mo borarong tsa boiphemelo jwa Gustav Line. Motse mogolo wa Ansonia le palo ya metsana e wetse mo mabogang a Bathusanyi (Leha setshwantsho sa ntwa mo tlakaleng ja ntwa ya Italia.)

Dingaka tsa Italia tse thusang Bathusanyi di thubile megogoro le 27 ya diterena tse tswang ka Brenner Pass go tsema mo Jeremane.

General Smuts o ne a ipua ka nako e telele le mosimegi Eisenhower yo o tla etang mephato ya tsenelelo ya Europa pele.

Difane tsa bathusanyi di udubaditse kokwana tsa Jeremane mo fora ka di 15 May.

TEMOSHO MO MAHATSHING A MANNYE

Amerika, Britania, Russia ba tlhabile mahatshe a mannye bothale a neng a itshwaraganya le Jeremane mo ntsweng: Hungary, Rumania, Bulgaria le Finland ntsa a bona ha Jeremane a tla nyelela, me ona a tswetsetse ka go thusa Jeremane. Ga tse a tsewe mo ntsweng ka bonako. A tshwanetse a bolela ha a tla ema le Hitlera go ya bokhutlong: Kgotsa nyaa. Mahatshe a, a mo naleng tsa Jeremane. Karolo nngwe ya keletso e re: "Lona naletšana tsa Jeremane, Hungary, Rumania, Bulgaria le Finland ere ntshe lo bona melapo e tletse lo no lo tsokotse dikobo mo go yona. Sinogang hao." Finland o ne a batla mafoko a kagisho mo go Russia me a tloga a lela me Russia a leka go mo thusa le lehatshe jothle ke bona ha mafoko a siame, Finland a bo a tloga a raga mafoko a kagisho. Merafe ya Bathusanyi jaanong e re mo mahatshing ao. Thibogang e sere kgotsa lwa lelela kgama le mogogoro.

TUMEDISHO

Kgosi kgolo e ne e jete mephato ya karolo ya dikepe e bidiwang Kepe tsa Gae e tiro ya yona e leng go disa losi jwa Britania. Ka mafoko a kgosi go bonala ha mophato o mogolo o o setse o tla tsena mo ntsweng e kgolo. Kgosi o ne ya tlhathoba di le 14 ya ba ya bona methale e le mensi ya tse dingwe. Kgosi ya rona e ne e le motsamaya le dikepe o tletsng ka gona o itse ka dikepe ke mongwe wa tsona. Go no ga latela moletlo wa lotso ha tsatsi le phirima, ha sekgele sa Britania se gogelwa tlase me mosimegi mongwe le mongwe a emeng matsatsarapa ka tumedisho me ba dikepe ba sisibale hela ntshwa kafa phala e lela.

Kafa morago ga moletlo o ka sekai sa go re letsatsi mo mahatshing a Mmaditsebe ga le ke le phirima. Ke go re ha le phirima ha, le tlhaba kwa gongwe mo nageng ya Britania me le dumediswa ka diphala gona.

DINTSHONTSHO TSA NTWA

Ntwa nngwe le nngwe ke dintshontsho: ke mo banna ba sa itsane ba sa tshwarana ka dipelo ba gailanang. Mo nakong tsa boiketlo bangwe ba bona banna ba baa tlhagana mothaope ba nwe mmogo. Matlhomola a magolo a ntwa e kea mahatshe a bitletsweng ke Jeremane ntsa ona a sena kgang le Bathusanyi me bathusanyi ba patelesego go tsema mo go ona go ntsha mephato ya Jeremane gona. Ka tsela e, ha lo bala ha R.A.F. e tlhasetse motse mo Fora, Holland,

Belgium, Denmark, Norway kgotsa gongwe, ga se go re batho bao ba na le kgang le rona.

Ka thubako tsa rona mo mahatsing a batho ba bolawa le dilo tsa bona dia nyelediwa. Ga se maikaelelo me ke pateletso ya maemo jaaka a ntshe a go bolaya Majeremane a le mantsi, go golola mahatshe a bitletsweng mo thorumishong ya Jeremane.

BOLWETSE JWA DINTA LE NTA YA JEREMANE

Ntwa e e simolotse ke Jeremane. Ga go na kganetso epe kaga yona. Ba ntshe hela jaaka ntshe lereditseng batho bothoko segolo setona mo karolong tse tshwanang le tsa Transkei tse jelang batho ba le bantsi. Ha batho ba rata go tsela sentle, dinta tse kgotsa Majeremane di tshwanetse tsa nyelediwa gotlhelele.

Ga re rate go roga batho ka thogano e se kgang, me hela re re kobo ya boiketlo e re tlhokisa boiketlo ka tsela e hedisiwe tsothle. Majeremane ke dinta jalo dinta, tsa yona di hedisiwe tsothle. Majeremane ke dinta mo kobong ya batho ba Europa.

"Hela jaaka merafe ya Bathusanyi e gaketse go hedisa ntshe ya Europa ebong Jeremane le bona ba gakale ba bolae ntshe di ba jang.

Maemo le keletso tsa dingaka di setse di tlhagisitse. Rea tshapa gore keletso tseo ba tla di tlhokomela. Bothoko jwa dinta jo bo jang batho bo gomela batho jaaka Majeremane a dira mo merafing.

SIKITI

IV. MOSADI MO MAFOKUNG

(Tlhagisho ka tlelelo ya mokwadi "Corporal Wanzi")

(Tswetsetso mo go a maloba)

Lo gakologelwa motshele Sikiti a ikana gore a ka seke a tlhola a pagama terena. Ka mafoko a Sikiti a loeto lwa gagwe goa bonala gore lobaka lwa go ikana ga gagwe keng, me ke itse sentle gore ga a ka a bolela mafoko otlhe. Erile ha ke mmona ka bo ke nna ke mo potologa gore ke mo gogele mo mafokung. Go no ga tsaya nako e telele Sikiti a ntshe a tla potso tsa me. Sikiti o ne a simolola mafoko jaaka rea itse me a ba a bolela ha terena e ne e gana go ema ha a rata go tswela kwa ntle. Batsamai-nae ba mo roga ga ba ne ba re o ba senyeditse diaparo—lo gakologela polelo.

Kwa bohelong ka bo ke re 'Jaanong Sikiti o no o bolawa ke lekoto me tsela ya go tswa kwa teropong go tla mo gae e telele me o no o tshotele tekete e go busang. Nkabo ke ne ka itshokela terena go shomorela leeto lwa me.' Monnamogolo o ne a tswelela ka go epe le go tlhagola ha ke ntshe ke bua le ene. O ne a ntshe a tlhaba ha hatshe a shadikanya matlho le naga ekete o rata go thomamisa ha go sena mongwe fa gauti yo o tla mo utlwang. "Ke ne ke sena tekete" go bua Sikiti "e ne e le mosadi." Ke ne ka mmotsa gore o rayang ka mafoko a letshuti a. Sikiti a lebelela gape ka tlhokomelo gore ga go na ope yo tla utlwang mafoko kafa thoko. 'Ee' o a tswelela, "go no go na le mosadi mo tereneng eo. Erile ke sena go dula gauti le ene a bo a setse a ntumedisa ka maitseo a magolo. Dumela ngwan'ama, me ra dumedisa. E ne e kete ke motho wa batho mo tereneng. "O ne a re o tswa kgakala me one a lapile, loeto lwa gagwe lo no lo diaphatsa me jaana o ne a itumela a re o tlaa bolokeseha ha a na le na O ne a bolela dilo di le dintsi tse jalo me a ba a ntopa gore ke nne mmededi wa gagwe mo loetong me ka dumela. Ke ha a bapa le nna thata hela ha terena e dira modumo wa yona me a ntshebetsa ha go le magodu mo tereneng. Ha a bua jalo ka bo ke tse nnye mabogo a me kwa teng ga kgetsana tse me gore ke utlwe ha madi le tekete di le gona. Mosadi yo ha a bona ke dira jalo a bo a bapa le nna thata hela. O ne a nkopa gore ke mo nee madi le tekete ya me ka gonne magodu ga a ketla a gopola go mo utswetsa. Ke ne ka leba banna bothle mo tereneng me ka bona ba tshwana bogodu.

Ka bonontlholo ka bo ke mo naya madi le tekete ya me ka tumalano ya gore re tla kopana bolebe me a nee madi a me."

Jaaka ke setse ke boletse ke ne ka bolola thata mo tereneng me ka lebala gotlhe ka magodu. Ka nako yothle mosadi yo o ne a itsheya yo nkutlwelang bothoko me a sa ntshege jaaka batho ba bagwe. Erile re sena go fitlha kwa teropong me ke le botoka thata, ka bo ke ya kwa re neng re tshwanetse ra kopana gona. Mosadi a seke a bonala, leha e le madi kgotsa tekete. Kgosi, ke sona se se nterileng ka dinao—se bolelele kgosana. Ke rile, "ga ke itse terena, ha ke e tshope, me basadi, basadi, jonnawe! Ga nketa ke ba itse."

KABELO TSA MADI A NTWA

Bahumagadi badirela ntwa ba Herschel ba rometse ka Magistrata le Kommissinara, Sterkspruit, palo ya £4.0 me mo go yona £3.0 e le ya S.A.Red Cross me £1.0 ya mophato wa lewatle. Ka Kommissinara, Melmoth,

TSHENYO YA MBU MO NAGENG TSA BANTSHO NTWA YA GAE



No. 2 E ke batlelo ya 'Mbuo jegilenn.' Ka ngwaga le ngwaga pula e ntshe e rwala mbu o kafa godimo go tsamaya go sala o kafa tlase hela. Patlelo e, e ne e le tshimo ya korong, gompieno e nyeletse.

No. 2. Hona ke ho senyeha ha mbu ka ho hoholeha e seng ka ho fiteha mangope. Ka selemo le selemo metsi a nka phate e ts'esane ea mbu ho fihlela ho ba ho sala phate e katlase feela. Muna e ne e le masimo a koro, joale a senyehile.

SEBOPEGO SA BOTHATA JO

(1) TSHENYO YA MBU KE'NG?

Ha re bua ka tshenyego ya mbu re kaya ha tshimo kgotsa khulo e latlhelgelwa ke mbu ka ntata morwalela wa pula leha e le ditsutsue tsa phefo. Re tla simolola ka morwalela wa metsi pele.

(2) THUSHO YA DITLHARE LE BOJANG-GO THIBELA TSHENYEGO YA MBU.

Mo mahelong a dikgwa kgotsa tlhaga mahelong ditlhaga e tetea-neng, pula e ka na jaaka e rata me ga e ketla e dira sepe ka bantsi jwa metsi bo a nwela me go rwalwa mbu o le monnye hela. Lehatshe le shomorelwa jalo ke tlhago, lehatshe je re jang ka lona.

(3) METSE A ITSHEKILENG LEA SERETSE.

Rothle re itse go re mo tshimologong ya noka mo karolong tse tletseng bojang, metsi a gona a itshekile, me ha melapo e tswa go ralala mahatshe a tlhobotsweng kobo ya tlhago metsi a gona a seretse. Seretse se se shupa ha mbu o nyelediwa ke metsi. Metsi a rwele mbu.

(4) MBU WA GODIMO MBU WA TLASE.

Mbu o na le karolo di le pedi, gantsi-ntsi menwana mene go tloga kafa godimo ke mbu-wa-godimo me karolo e kafa tlase ga goo, mbu-wa-tlase o sa tlang dijo tsa dimela me gantsi-ntsi o le thata go gaisa o kafa godimo. Ke mbu-wa-godimo o hepang dimela. Ha mbu o kafa godimo o nyeletse, go tsaya dinyaga di le dintsi le madi a mantsi go baakanyetsa mbu o kafa tlase go hepa dimela.

(5) METHALE YA NYELETSE YA MBU KA NTATA MERWALELA.

Mothale wa ntla wa nyeletso nyeletso ya mbu ke wa "mangope" me a hitlhelwa mo nageng tsa mahatshe. Setshwantsho sa No. 2 se shupa tshenyego ya kgopolo.

(6) KENG HA THIBELO YA TSHENYEGO YA MBU E BATLEGA JAANONG.

Batho ba ba sa gopoling

go tla £1 ya John Weaver Kuzwayo. Ka boitumelo re bega £4 ya batho ba Sibasa, Transvaal bokone J. Mogokoiyane le letona Takadu ba ntshitse 4s. 6d. le £15.0. ka go tlhomagana. Madi a tla ka Kommissinara, Mafeking.

Ka Kommissinara, Bushbuckridge, go tla £1.18.8. ya kabelo ya batho ba Glynn's Recreation Club Lydenburg.

Palo ya £5.3.4. e tla ka Kommissinara, Senekal, me ya begwa mo lokwalong No.219 ka di 13 May, 1944 ke kabelo ya batho ba Paul Roux (Mokwaledi-Ephraim Setivane) ba ntshetsa ditshwarwa tsa ntwa.

Magistrata, Reitz, o rometse madi a 3s. ya kabelo Charlie Nhlapo wa Reitz Location.

Mo go Diamond Mokwena, Modirela Kgotla go tla £1.2.6 e bopegileng ka madi a mannye go tloga ka 1s. go ya ko 1d. ka kologano ya maina e le telele e tlaa shomarela ka melatswana e dira melapo e megolo me kana ke tlou chukudu mosimane.

sentle ha re: "Tshenyego ya mbu kea gale." Legale ba ntshe ba bua. Mbu o no o ntso o hologa mo ditshabeng me mo malatsing ano dikgomo di le dintsi bojang le bona ho shugele. Go no go na le bojang bogologolo jo bo tshwaraganyang mbu me go tsewa o se kee hela. Le mbu o no o ntso o oketsega ha mape kafa tlase a shugega me ka tsela e, mbu o no o ntso e sa fokotsaga. Jo ke bopaki jwa "tekanetso ya popo." Ha mbu o ntso o tsewa ke metse, mape le ona a ne a ntshe a tlatsa photha tseo. Batho ba temo tsa bona ha dubakantse lekanetso ya popo. Jaanong leruo la rona le lentso jaana.

(7) A-TABOGANG. Ke leina ja metse a eleelelang kafa morago ga pula. Ha pula e le ya medupe, metse a batla a nwela otlhe hela. Me jaaka re tle re bone mono Afrika borwa, go tile go tile pula ya letsubutsubu me e gogole dilo di le dintsi ka metse a yona. Ke gona mo re tshwanetseng ra femela mbu gore o seke wa rwalwa ke pula. Lobelo lwa metse a jalo lo tshwanetse lwa simogwa gore metse a diegiswe a tle a tlologe mbu.

(8) TIRO YA BALIMI E THUSANG GO NYELETSA MBU. Tse ke ditsela tsa thusang go senya lehatshe le go oketsa nyeletso ya mbu:

(a) PHEDISHO YA BOJANG KA TETEAGANO YA DIKGOMO. E ketiro e mashwe. Ke yona ditlhole dia nyelela me mbu ga o na mothusi ha pula dina. Mbu o a shugega. Medi ya bojang ka e na thata ka e phatlaletse go re e ka tshwaraganya mbu. Mo tulong dingwe bojang jo bo monate ba nyelela go tlhaga jo bo boshula.

(b) TIRO YA GO HISA BOJANG KA BOHAHALELE KA NAKO E MASHWE YA NGWAGA. Bojang jo e leng kobe ya lehatshe bo fokodiwa ma tiro ya bona ha pula di tla e fokoditswe.

(c) NYELETSE YA BOJANG HA GO LEMELWA PHEFO YA DILO KGOTSA TSELA. Ka tsela e lahatshe lea koafatswa ha le dubakwa ha tsela e. Tsela tse di tlaa tlhaloswa. Kgantele mo kwalong lo.

(d) TEMO YA MASIMO GO FOLOGA THABA. Go rialo mngomo o direla metse tsele e monate. Tshenyego e kgolo ya go nna jaana ke ya bonatla. Temo e bape le mokong wa thaba eseng o tlhatloga thaba.

(e) TSELANA TSA DIKGOMO DI HOLOGA THABA. Santlha bojang bo nyelela. Jaanong mbu o dubega tsela e epage. Pula di tle me lengope le sinologe. Ha tsela e sa dirwe ka tshwanele metse a tlang ka yona a dira tshenyego e kgolo. Tshenyego e jalo e rietse mo Afrika borwa mo tsela tse tlogetsweng di hetogileng mangope.

(f) TSHENYO YA DIKGWA GO BAPA LE NOKA LEHA E LE NYELETSE YA BOJANG GO BAPA LE LENGOPE KA MOGOMA. Mekgwa e mebedi e e phakisa gothusa tshenyego ya mbu me e tlhokomelwe. Dikgwa le majung di lebelele jaaka ditsala. Di thusa go babalela lehatshe.

(g) DIPODI. Dipodi tse ntsi di na le kotsi khulong ka dija le tlhatshana go fitlha mo thitong ya tsona me di di bolae. Mo karolong dingwe tsa lehatshe go na le dikaka tse go tswa ke tsa dipodi. Tse dirilweng ke tsona.

Who's Who In The News This Week

Mrs. J. A. Banda, of Reitz, is in the city on a short visit to friends. Last Sunday she was seen at Eastern Native Township, George Goch.

Mr. Paxby S. Mokhudi of Ezenzeleni Blind School, Roodepoort, is spending a month's holiday with his people at Louis Trichardt, Transvaal.

Mr. J. P. Mutsila, President of the Vendaland Progressive Association, was in the city during last week on business. He called at the "Bantu World" offices, and was accompanied by Mr. Isaac Ramaliba. The Johannesburg postal address of the Vendaland Progressive Association is Box 8952.

Revd. W. T. Mentor, Bloemfontein's sportsman parson, is spending a month's holiday at Port Elizabeth. During his stay there, Mr. Mentor keeps himself busy visiting hospitals, sports grounds where he attends soccer and other games, and also devotes time to religious activities.

Mr. E. Kgabale, chef at Grosvenor Hotel, Kingwilliamstown, takes up a new appointment at Goodwood Hotel, Grahamstown, as from the beginning of next month.

The Red Cross Society are in possession of a letter from a Prisoner of War, Private Gabriel Ndimande, addressed to Miss Aida Zonde of Kelkorp, but returned to them by the Post Office marked "incorrectly addressed." Will anyone who knows the whereabouts of Aida Zonde kindly ask her to communicate with the Secretary, Red Cross Association, P.O. Box 3726, Johannesburg.

Mr. L. M. Seepe, and Miss M. Melville, both of Western Native Township, Johannesburg, were married at the Native Commissioner's office, Fordsburg, on May 16, 1944.

Rev. J. R. Albert Ankhoma, of George Goch, was the guest of Mr. George Mabusa last Saturday. During last week, Pastor Solomon Dhlamini, of Gege, Swaziland, visited Rev. Ankhoma on matters pertinent to ecclesiastics.

Mrs. M. Mokoko has returned to Basutoland after spending two months with her sons, Ernest and Bernard, at City Deep, Johannesburg.

Rev. K. M. Nkabinde spent the other week-end in Pretoria as guest of Messrs M. Bud-Mbelle and Mokgoko. During the week, Mr Nkabinde accompanied by Messrs A. P. Mopedi and M. Morale, left by car for Middelburg, Transvaal, on business.

Mr. John Mazambuka, of Iscor Stationary Department, has left for Louis Trichardt, on holiday. At Pretoria station he was seen off by Messrs K. L. Mpandane, D. Letsoabe and T. T. Moleko.

Misses Anna E. Malebo, Lettie S. Makwe, Minnie C. Phora and Mr. Cuthbert Geo. Langa, of Benoni were guests of Mr. G. C. Moetlo, of Ladyselborne, Pretoria, the other week.

Reporting an incident in which fate makes a practical but cruel example of the application of the proverbial saying "From the frying pan into the fire,"—an apt headline also used to suit the occasion—a contemporary, the "Bantu Mirror," states that "Three Africans were travelling on the Messina—Bulawayo main road when they were chased by two lions. One of them climbed into a tree to escape from the lions; but unfortunately for him, there was a snake in the tree which bit him!"

KROONSTAD UNITED BANTU SCHOOL

Applications are invited from female teachers for a post in the above school. Qualifications: N.T.3 certificate, or higher; able to teach through the medium of Sesotho; knowledge of English and Afrikaans; and a knowledge of needlework will be a recommendation. Applications to be in by June 6th. Appointment to begin duty on July 26th. Recent testimonials essential. Rev Paul Hume, S. S. M. Manager, Kroonstad. x3

Transvaal African Football Association

Matches for Saturday, May 27, 1944
 S. E. Rand v. East Rand, 4.00 p.m., B.S.C.1; Union Steel v. Alexandra, 11.30 a.m., B.S.C.1; E.Tvaal v. West Rand, 1.00 p.m., B.S.C.1; Johannesburg v. Vereeniging, 11.30 a.m., B.S.C.2; S.E. Rand v. Union Steel, 1.00 p.m., B.S.C.2; East Rand v. Alexandra, 2.30 p.m., B.S.C.1; E. Tvaal v. Johannesburg, 4.00 p.m., B.S.C.2; West Rand v. Vereeniging, 2.30 p.m., B.S.C.2.

(Districts must try to get leave for their men to keep up with revised fixtures.)

Matches for Sunday, May 28, 1944
 S.E. Rand v. Alexandra, 2.30 p.m., B.S.C.1; East Rand v. Johannesburg, 4.00 p.m., B.S.C.1; Union Steel v. West Rand, 11.30 a.m., B.S.C.2; E. Tvaal v. Vereeniging, 1.00 p.m., B.S.C.2; S. E. Rand v. E. Tvaal, 10.00 a.m., B.S.C.2; East Rand v. West Rand, 10.00 a.m., B.S.C.1; Union Steel v. Johannesburg, 8.30 a.m., B.S.C.2; Alexandra v. Vereeniging, 8.30 a.m., B.S.C.1; S.E. Rand v. West Rand, 1.00 p.m., B.S.C.1; East Rand v. E. Tvaal, 4.00 p.m., B.S.C.2; Union Steel v. Vereeniging, 2.30 p.m., B.S.C.2; Alexandra v. Johannesburg, 11.30 a.m., B.S.C.1.

(Districts are advised to instruct their men to bring rugs and blankets for sleeping, as arrangements for accommodation and catering have been done for Saturday night—26 players from each district will be catered for.)

Matches for Sunday, June 4, 1944
 S. E. Rand v. Johannesburg, 4.00 p.m., B.S.C.1; East Rand v. Vereeniging, 2.30 p.m., B.S.C.1; Union Steel v. E. Tvaal, 11.30 a.m., B.S.C.1; Alexandra v. West Rand, 11.30 a.m., B.S.C.2; S. E. Rand v. Vereeniging, 1.00 p.m., B.S.C.2; East Rand v. Union Steel, 2.30 p.m., B.S.C.2; Alexandra v. E. Tvaal, 4.00 p.m., B.S.C.2; West Rand v. Johannesburg, 1.00 p.m., B.S.C.1.

(Districts are advised to use the cheapest means of transport in order to lessen expenditure. Tickets for sale 1s. 6d. for 3 days are obtainable from Secretaries.)

B.T.I Vs K.T.I

(By J. A. Moloisi)
 On May 13, Kilnerton Training Institution beat Bochabela Training Institution in basket ball by 14 games. In the afternoon a stiff and spectacular football match was played between the B.T.I. and K.T.I. The match ended in a draw; the score being 1-1.

K.T.I. eleven comprised J. Gwebu, S. Mapapanyane, P. Mabela, W. Siloto, C. Phokompe, J. Sibalo, F. Zondo, Moe Nkosi, V. Nngoma (Capt.), and J. Boyang. B.T.I. eleven were: P. Mngomezulu, M. Koko, A. Motloung, J. Morema, D. Radebe, J. Moloisi, C. Molokomme, W. Baqwa, P. Modiba, E. Legodi (Capt.) and P. Mdakane.

Mr. D. Rabotho refereed. The matches were played at Bothsabelo.

Dunnottar Sports

(S. Solomon)
 The formidable five of Goldfields Hospital Tennis Club, Misses A. Mbangeni, M. Mdaki; Messrs. Vic. Kolotsane (Capt.), James Ngcobo and Moema, turned out in battle array on Sunday, May 14, boarded the 9.34 a.m. train for Heidelberg, and arrived in time to find captain Sauls and his Royal Standard waiting for them, according to plan.

Fireworks started. A fast and furious game of tennis ended in favour of the visitors who won by a wide margin.

Goldfields tender thanks to Standards for an excellent game, first-rate sportsmanship, and the delectable refreshments provided both during and after the barrage. Goldfields observers included B. S. Lethiba and J. Z. Kolantso.

In our latest victory, which is only one of a growing number, we are proud to acknowledge the contribution from our Superintendent, Mr. O. Kichenbrand, to whose active interest and judicious supervision we owe our growing strength on the "Racquets Front."

ENGAGEMENT

The engagement is announced of Theo. Geo. Ngwabe of the Alexandra Health Centre to Staff Nurse Angelina Nozizwe Mdladhlala of the Edendale Health Centre. 9016-27

ISAZISO

Ndiyazisa umfazi wam ogama lingu-ELIZABETH, owaye yintombi ka April Phuzi eRouxville, O.F.S. endatshata naye ngonyaka ka1930, May 23, wemka kum ngomhla okanye ngaphambi komhla wa31 kaMay, 1944 ndiyatshata nomnye. JACOB MGILANE Aliwal North. x27.

MEYERTON HEALTH COMMITTEE VACANCY—NATIVE LOCATION

FEMALE NURSE
 A vacancy for a certificated midwife exists in the Meyerton Native Location. Commencing salary £6.10.0 per month plus cost of living allowance. Scale will depend on successful applicants qualifications. Applications in own handwriting should be submitted to the undersigned before the 10th June, 1944. Particulars as to age, marital state, qualifications and experience should be given.—J. B. SAUNDERSON, Secretary, P.O.Box 9, Meyerton. x3

THE BANTU WORLD

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WANTED

Senior Nurse required with several years nursing experience, minimum education Standard 6. Food, uniform, and £2 monthly; fare refunded. Preparation given for B.P. nursing examinations. Apply before 31st May to Sefhare Hospital, Via Mahalapye, B.P. 8979-27.

WANTED

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WANTED

A Native District Nurse, preferably or with both midwifery and general certificates. Salary according to Cape Nurses Ordinance. Applicants to state age, experience and qualifications and earliest date duties can be commenced to; Secretary, Hospital Board, Box 163, Aliwal North. x27.

WANTED

Teacher—Graduate or Matriculant. Able to teach Afrikaans and Sechwana. Preference given to teacher who can commence duty on 1st August. Apply: Secretary, High School, P.O. Orlando, Johannesburg. 8998-3

WANTED

T.4 Teachers of good character for August 1st. Apply to: Rev. E. Boyce, P.O. Box 4, MBABANE, Swaziland. x10

WANTED

Nurse for two children. Must be clean and honest. No cooking or general household duties. Comfortable room provided with electric light, hot and cold water, comfortable furnishings. Call for interview at 3 Ursula Mansions, Klein Street, Opposite General Hospital, Johannesburg, any morning between 8.30 and 10 a.m. x27

WANTED

A Catholic Transvaal qualified (T3) teacher, preferably married, wanted at the Nelspruit United Christian Native School, to start duties on July 31st, 1944, or earlier. Apply to Rev. Father in charge, P.O. Box 9, White River, Eastern Transvaal. N.P.H. and knowledge of Afrikaans recommendations. x3

THE ELIZABETH DONALDSON AWARD

Applications are invited from doubly qualified Bantu Nurses registered with the S.A. Medical Council for the above bursary which is offered by Bantu Welfare Trust to a suitably qualified Bantu Nurse for a course leading to the Diploma in Nursing of the University of the Witwatersrand. All applications must be sent to the General Secretary, B.T.N.A. Nurse A. J. Siye, Municipal Isolation Hospital, Uitenhage, C.P. and must reach same on or before July 1st 1944. Only Nurses who have been members of the B.T.N.A. for at least two years need apply. 9013-27.

IN MEMORIAM

MOTLHAPING, In loving memory of Rev. J. A. Motlhaping who passed away peacefully on 16th May, 1943, beloved father of Maud, Muriel, Doreen, Abbie, and Matime. Deeply mourned. x27

IN MEMORIAM

In loving memory of our dear father Cornelius Makilla Moppe, who died 12th May at Schoenberg, Pretoria. Buried 14th May, 1944. Funeral attended by 114 people. While resting in peace, shall ever be remembered by sons and daughters. Wm. D. Semenga, son-in-law. 8997-27

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Tsa Mafatse ka Mafatse

Ka ho tlla ka poleiti ea sopo hohong no monna e mong ea uyang Tuohope Avenue, Berea, Enoch Mhlongo o lefisitsoe ka kapa khowi mo chankaneng a sebetsa ka thata, le khowi a sebetsa ka boima chankaneng ha a sa itsoare hantle selemo sena kaofela.

Mr. S. Benjamin, monna oa lekgooa o bolela hore Enoch o ne a mo fa lijo, 'me a dieha ho mo tlisetso sopo, ke ha a tsamaea a ea ho mo tlalela ho mong'a hotele. Benjamin a khahlana le Enoch mo monyako, 'me ke moo Enoch a mo otlileng ka poleiti.

Monna oa mo-India, Robert James, oa Von Weilligh Street, Gaudeng, o ahlotsoe mo khotleng la magistrata ka molato oa go bolella monna oa mo-Afrika mahlonolo ka go bala litsela tsa matsoho.

Monna oa lepolesa, Petrus Maningi o bolela gore o kopile James hore a mo bolelle hore na ke'ng ha a lahlole ke mosali, James a re o batla halefakrone (2/6). Petrus o boletse gore ha tsebe hore ke molato ho dira jalo.

Mo Plein le Wanderers Streets Johannesburg, masholu a kene 'me a nka liphahlo tsa basali tse ngata. Ba kene ka ho thuba galase.

Monna oa lekgooa, Gert Jordaan, o ahlotsoe koa Durban, Natal, dilemo tse supileng ka molato oa ho bolaea monna oa mo-India, Soobiah Reddy, ka ho mo hlaba ka thipa. Jordaan ha qale ho bolaea, ka 1941, o ahlotsoe selemo mo chankaneng.

Banna ba Ba-Afrika ba tsele-tseng ba nkilo ke noka ea Kei, Koloni, dimaale di le 60 go tloha motseng oa East London. Seketsoana sa bona gothoe se phethogile mo gare ga noka. Ditopo tsa banna bana gothoe di ile tsa fumanoa.

Ditabana

Mongoe Ramotse oa Gaudeng ea bitsoang Colonel J. Donaldson, D.S.O., o faoe ka mpho e kgolo ea chelete a e ntshetsa mekotla ea makgotla a ntoa. £2,000 o e ntsheditse lekgotla la Imperial Light Horse; £2,000 o e ntsheditse mekotla oa mekhato ea Botha De La Rey le President Steyn; £1,000 o e ntsheditse mekotleng oa mphato oa Ba-Afrika morago ga ntoa.

Chelete ena e tla thusa ba mekhato e boletsoeng ba ha tla beng ba gahetsa ntoaeng le go thusa masela a bona.

Lekgooa la mosadi le bitsoang Querie Frame la Jappestown Produce Co. le ahlotsoe £30 ka molato oa go rekisa seketele la 2/11d boemong ba makgetlo a mabedi.

Mosadi o mong oa sekisitsoeng le ena, O. B. Frame, a abolloa £15. Morris Kitzner oa Morris Cycle Works, o ahlotsoe £15 ka molato oa go rekisa thare ea baesekele la 8/11d boemong la 7/11d.

A. Menezzzi o lefisitsoe £15 ka molato oa go sebedisa dipahlo tsa kago tse a sa tsholang peremli ea tsoana.

Setopo sa mosadi oa Mo-Afrika ea bitsoang Jessie sa fumanoe se rapaletse kantle. Gothoe o bolaloa ke seramo sa matsatsi a fetileng.

Go ntloagala gore mo Edward Street, Westdene, Benoni, magodu a thabile ntlo nngoe gomme ba nka diaparo tsa chelete e kapa ka £39.

John Mdilletshe, Mo-Afrika oa dilemo tse 35 o ahlotsoe dinzang tse lesome le metso e nemedi chankaneng ka molato oa go hetella mosadi oa lekgooa. Tshelo ena ea ga John e ne e tsamaisoa ke ba ntsafala kgetleng la phagameng la Ba-Afrika koa Natala.

Setopo sa Mo-Afrika rurgoe se fumanoe tase ga mokoti oa boteng ba megato e masome a robong gaufi le Roodepoort.

O Rometsoe Chankaneng

'Nese e nngoe ea Far East Rand Hospitla e ile ea tsoasa mo gare ga hesigo mo matlong a bona, a tsoasa ke go bona motha o tsebe thoko ga hede ea gago, a sa tsebe gore a ke monna kapa ke mosadi. Labiso la 'nese e ke Miss Elizabeth Anna Schoombie O ne a bolela mo khotla ga manki koa Springs, Mothi ea a neng a mo tsoa ke Phillip Sifolosi, e mong oa bahekiki mo hospitla.

Sifolosi o bone molato ka go thuba ntlo, a ikemiseditse go loana, le go thuba fentere.

Miss Schoombie o boletse mo khotla gore e rila ge a tsoa ke monna oo, o ne a tsebe 'me monna oo a mo bolella gore ge a ka rusa o tla mo bolaea. Sifolosi a mo gatella mo mabedeng. Nakong ena Miss Schoombie a atla ba basetsana ba boese ba ha mo monyako, 'me Sifolosi a atamela mojako. O ne a sitoa go bua ka gona Sifolosi o ne a mo khahlisa, 'me a sa gopole sepe mo nakong ea go fihlela go bona mosetsana, e mong wa Lelegoa, MacHardy. Go-Nese ha bangoe ga tla fihlela ba mo tlang ba tseletse Miss Schoombie a lla.

Sifolosi ha ba mo hotsa gore na o batlang a bolela gore o lallegit, 'me 'nese tsa mo ts'gara. Ba bolela gare o ne a nkha joala.

Parlamente Le Mafatse A Ba-Afrika

Ka mohlongong Parlamente e kgethile koranti go hlahlobisa pegelo ea komiti kaga taba tsa ba Bats'o eleng kgopolo ea go fadusa Ba-Afrika ba Lekeishene la Makoba seterekeng sa Mount Currie go ba isa tulong e sele.

Karohaneng ea pele mosebetsing oa Parlamente, tumalano ea gore batho bana ba ts'oanetse go tlosoa e fentse ka voutu ea banna ba 21 go ba bane. Baemedi ba Ba-Afrika Bahl. Malcomess, Brookes le Basner ba thusoa ka Mohl. Smith voutung ena.

Mohlomphehi Brookes a hlagisa gore eka Senate e ka se nke ditaba tse dumallanoeng ke bongata Parliamenteng, le gore taba ena e tshantse go hse-tsoa Musong go e tadimisa. Lega go le isalo Parlamente e pasitse gore Ba-Afrika bana ba tlametse go tlosoa. Morena Basner ea ba o hlagisa taba a re 'Lekgotla lena le soba gampe gola mmuso o sehedisitse thata ea ona ka molao oa puso ea ba Bats'o oa 1927 go tloha batho bangoe diterekeng tsa Pietersburg, Zoutpansburg, Letaba le Potgietersrust lefatsheng la Transvaal. Le gona ke taba e sobisang ge Muso o ka ahlola batho ba sekang ba sekiser ke lekgotla la molao, me ketso ena e fokodisa kgotsa ebile e raba molao oa batho ba South Africa ba loarang ntoa ena ka ona.'

A tsoela-pele a re batho ba bangoe ba phelang dipolasing tsa Trust mo Pietersburg ba laetsoe gore ba thibe bofeloeng ba kgoedi. Tamana ea molao oa ba Bats'o eo taelo ena e entseng ka ena, ke tatolo ea ditshonelo tsa Muso oa tekologo.

Kavolo ena ea molao e ile ea loantshoa ka maatla otle ke General Smuts ga a na a le moetapele oa lekgotla le gantsang Muso.

A boela a hlahisa gore ke bosehlolo gore mothe ea joaleka Molepo oa 'file mo tse mashome mahlanu, ea bileng mosome ka dilemo tse ngata, le modula-setilo oa mokgahlo oa matichere a 7,000 lefatsheng la Transvaal; mothe oa lena le tsarang £800 le eo mosadi oa gagoe e leng ena feela a nnoi ea tsebjang ke muso mosebetsing oa boeki sepeloleng sa leo oseng n-tlogoa seterekeng sa Pietersburg, bophelo ba gagoe bo tsoanetse go igoreletsoa ka notisi ea lebaka le lekhotsoane.

Parlamente Le Ba-Afrika Ba Ditoropong

Phegisoano e nise e tsoetse pele r'arlementeng mabapi le go lokisoa ga melao ea ba Bats'o.

Mr. Mouteno, e mong oa baemedi ba Ba-Afrika, o re molao ona o ikahletse go fedisa mathata a bophelo ba Ba-Afrika ka kakare-reiso mehleng e tlang. Me le ga baemedi ba Ba-Afrika ba lekie ka matla go naea Parlamente mabaka le maikutlo a bona, ba ile ba fetolea ka mabaka a sa utloaleng le a senang nnete.

Ba-Afrika ba beetsoe melao e ba thibelang go ea batla mesebetsi e botokanyana metseng ea ditoporopong, me gagolo thata mehleng ena ea ntoa molao ona o tshitsoe.

Mr. Miles-Cadman oa (Lab. P. Durban North), a bolela gore se se ka etsang gore go fediso go kena ditoporopong ka bongata ga batho batsho ke gore go fumanoe mesebetsi dipolasing. Ona ke mesebetsi oa Tona ea tsa tsamaiso ea kgoebo.

Mrs. Ballinger a re ga molao ona o ne o ka ntshetsoa pele Ba-Afrika ba ne ba ka se ke ba itahlala mesebetsing e senang chelete.

Mr. Payn oa (U.P. Tembuland) a re Tona ea merero ea tsa ba Bats'o le lekgotla la gagoe ba tseba taba tsohle gomme mo dile-mong tse pedi Ba-Afrika ba tla tlamaga go hlaganya gore lekgotla lena le sebeletsa ntshetsopole ea bona.

Tona ea merero ea tsa ba Bats'o. Major van der Byl phetolong ea gagoe a re: Polelo efe e reng nna le lekgotla la ka kapa mmuso re leka go kobela Ba-Afrika mapolasing go eo ts'oaroa gampe ke bapalasi le go ba bolaisa mesebetsi e senang chelete ke maaka feela.

Go na le batho ba gopolang gore lefatsheng lena la Kopano ke lefatsheng le tshotseng Ba-Afrika ba lona gampe go feta mafatshe a mangoe. Ga go le byalo, ke ka baka lang ga diketekete tsa batho bana ba tla go lena la Kopano kantle ga tumello kgoedi e nngoe e e nngoe?

De var Zvl. mookamefi oa Hospitla o bolela gore orile ga a thathaba Miss Schoombie a fumanoe gore o utloile botlhoko mo matlong, me o rarungile.

Sifolosi o ganne ho bolela mo khotla, 'me ha mo ahlola ikhahli tso hlano a sebetsa ka boima molatong ea pele, molatong oa bobedi a ahlola khowi tse tsele-tseng le ditshupa tse tsele-tseng. Go thuba festere o ahlotsoe £2 kapa 11 ea matsatsi.

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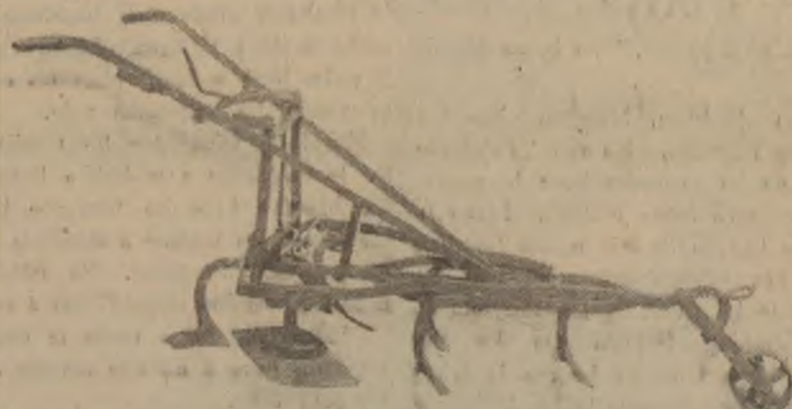
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HLALOSO No. 220 (EA VEKE E FELANG KA LA 20 Mote'aanong, 1944)



LEQOSA LA MORENA

Monna enoa e motle ea kang lesotele sebetisa Rhodesia e Leboea ke 'Leqosa la Setreke.'

Banna ba kang enoa ba ts'oere mose betsi o moholo oa ho thusa hore Setreke seo basebetsang ho sona se busoe ke khotso.

Banna bana ba matla ba kenang mosebetsing ona ba nkuoa har'a lichaba tsa habo bona, ba tsamaea mmeto a malelele mosebetsing oa bona, ba butse mahlo le litsebe 'me ha ba khutlela likantorong tsa bona, ba behela Komishinara seo ba se boneng le seo ba se utloileng—tsa polao, tsa boloi tsa mafu a oeleng mentseng, ts'enyoho e entsoeng ke litlou le tse joalo.

Litaba tse tisoang ho Komishinara e hile ke tsona tseo a batlang ho li tseba.

Ha ba ea beheloa moeli mosebetsing eo ba e phethang. Ba ts'oara lisenyi, ba lisa baholehuoa chankaneng, ba batla likhomo tse lahlehileng, ba rongoa ka lithunya tsa 'Musu ho ea tsoma litau tse jang batho. Ke metsotso e batho le ea babusi ba batho. Ho batla ho se letho leo 'leqosa le sa le etseng kapa le ke keng la le etsa.

Lilemong tse fetileng Ra-motse e mong oa Setreke sa Fort Jameson o kile a hlanya a tsamaea a thunya batho ka sethunya. Ha rongoa ma-Askari ho ea mo ts'oara. O na se a ipatle lerallaneng moo a ileng a pateloa ke ma-Askari, empa e mong le e mong oa ma-Askari ha a hlaha monna-moholo enoa o na a 'metsa ka kulo.

Ho bile ha ea beheloa Komishinara 'me mots'eaare oa mantsoebo mohlaleng oa Leqosa la Setreke Tereka a rongoa ho ea ts'oara Ramotse eo hore a mo tlise 'Musong.

A tsoatsoile ka re a ea mo hanela Tereka ma-Askari a tsamaea feela ho a feta a entsa lesaka la nkupe a nyolohela lerallaneng a filha a re ho Ra-motse 'Morena oa u batla kantorong, tloo' 'me Ra-motse a ea.

Bona ke bopaki bo bong ba bots'epeli bo hloakang ts'abo, boo re nang le litaba tse ngata mona tsa mofuta oo.

E mong oa Maqosa ana a Setreke ea neng a romiloe ka molaetsa oa phakisio o ile a hlalosa hore o batlele a ts'oara bothata ha a kopana le sehlopha sa litau. Letsatsi le ne le chesa haholo mohlaleng oo 'me la ts'oara ke lenyora, la kena moforong o moholo moo metsi a neng a le teng athe le tla oela holim'a litau tse supileng. Le ne le se na libetsa.

"Ma na etsa joang?" ho botsa Komishinara.

"Ka bua le litau, Morena, 'me tsa ntlohela ka tsamasa. Ka re: 'Ts'oarelol litau, ke ne ke sa tsebe hore le mona, 'me ha kea rera letho le lebe. Litau le bangata le baholo 'me le matla 'me lea bona ha kea ts'oara sethunya, ruri ha ke kholele le ka futuhela leqosanyana ka batho. Talimang liparo tsa ka tsa 'Musu lea bona hore ke Leqosa la King George. Ke lena lengolo la ka, le fupere taba tse kholo 'me morena oa ka o itse ke le fihlile moo le eang, ke tla kena ts'etsing e kholo ha nka sitoa, ka mokhoa oo le ts'oanetse ho ntlohela ka itsamaela ka khotso."

Ka nako ena eohle mangole a leqosa a ne a ntsa a thulana ke thothomelo 'me la honyela butle la ikela. Litau li ile tsa lumela ka lihloho 'me lengolo la fihlisoa moo le eang.

Ooe, bahale ba joalo re ba rolela likatiba ka hlonephe.

NTOA MOLENG OA RUSSIA

Makhotla a maholo a ma-Russia a ileng a hapa Sevastopol hlohloeng ea Crimea a ea sisinyeha. A itokisetse ho khannela Rumania naha e ikopantseng le Jeremane empa eo baahi ba eona ba utloanang le ma-Russia, ke hore bongata ba bona.

Likanono tsa Majeremane ka nako le nako li thunya likants'i tsa ma-Russia

ho etsesa hore le tsa ma-Russia li thunye 'me ka mokhoa oa a tle a tsebe moo tsa ma-Russia li leng teng. Ma-Russia ha a thunye o e-so ho fihle metsotso oo e leng oona. Morero oa oona ke ho emisa Majeremane hampe. Hahufinyane tjena ka ho sebelisa bohale bona, lekhotla le leng la ma-Russia le likanono tse 12 tse thuangang litanka le ile la ripitla litanka tse 35 tsa Majeremane metsotsoeng o robeli.

Qetellong ea ntoea ea Crimea litanka tsa ma-Russia li ile tsa atamela lebope la leotale 'me tsa bona lihlopha tse kholo tsa lioffisiri tsa Majeremane li eme teng hore ho fihle likepe li li nke ho li pholosa. Litanka tsa teela lioffisiri hare 'me lioffisiri ka ho feloa ke ts'epo tsa phahamisa matsoho a tsona ho supa ho inehela.

Bana ke ba bang ho bao Dr. Goebbels mohas oa litaba sechabeng sa Majeremane a ileng a re ka mohlalaha le mong ba ke ba beha libetsa fats'e.

Bosiung ba la 14 Mots'aanong liporo tsa Majeremane tsa literene li ile tsa futuheloa ka matla ke lifofane Russia. Morero oa tsona e le ho thusa literene tse bokelletsoeng nqa e le 'ngoe tsa masole le phallo ea ntoea. Ho bonoe melle e mengata ha utloahala melumo e meholo ea ho qhoma.

HO HAPJOA HA SEVASTOPOL

Qhobosheane e kholo ea Majeremane ea Sevastopol hlohloeng ea Crimea e oele me joale e matsotsoeng a ma-Russia.

Ho thibelloeng ha motse ona ke Majeremane ka 1941-42 Ma-Russia a ile a hanella teng ka nako ea khoeli tse robeli 'me pele o hapjoa Majeremane le ma-Rumania a ile a lahlehela ke masole a 300,000 a shoeleng hammoho le likobese.

O hapiloe kamora ho thuakoa ka matla a maholo ka likanono. Likete-kete tsa likanono' tseo li ile tsa atametsoa livekeng tse kapele ho phutlelo 'me eitse ha makhotla a neoa ponts'o ea hore a o betse tsa luma hang-hang 'me tsa ripitla liqhobosheane tse matla tsa Majeremane.

Majeremane a ne a matlafalitse liqhobosheane tseo hoo a neng a hopotsa hore li ke ke tsa nkuoa.

Eitse hoba li thole likanono bahlabani ba ma-Russia ba eang ka maoto ba leleka Majeremane ho ea holimo le tlase 'me qetellong a a fihlisa mebleng ea motse moo e ileng ea hlabana haufi. Qetellong ha motse o se o nkiloe kaofela ho fumano e ikete-kete tsa Majeremane a shoeleng.

Ho oeng ha qhobosheane ena e matla re ts'oaea litaba tse ngata. E 'ngoe ke hore leha a ka li matlafatsa joang le joang liqhobosheane tsa oona Majeremane, qetellong lia hapjoa. Likete-kete tsa masole a ma-Russia joale li tla lokolloa hore li e'lo laana nqe 'ngoe.

Taba e 'ngoe ke ea kamo tsietsi ena e khole e amang Hitler ka teng le sona sechaba sa Majeremane ka bophara. O tla fokola moea oa Majeremane oa ho laana. Ho tsohle litsietsi tse hlalohang Majeremane ntoeng ea Russia, ea Sevastopol ke e khole ho tsona ka ho fetisa.

Batho ba bang ba nahana hore hlolo ena e khole ke e etellang ho kena ha makhotla a Bathusani ka ntoea Jeremane le linaheng tseo e li hapileng, a tla raaha a tloha Britain. Liponts'o kaofela li paka hore e haufi phutoho eo leha e ts'oanetse ho lokisetsoa pele.

Masole a ts'oanetse ho ts'elisoa leotale le mashome a mabeli a limele. Ho tla batleha hore ho fumano litulo tse lokelang hore masole a theohle ho tsona ha a e-tsoa likepeng. Re nahana hore li se li khethiloe empa Hitler a sa li tsebe oa hakanya, ha a tsebe le moo ho ka lokelang hore a bokelle masole a hae ka bongata teng.

Ho oa ha Sevastopol ke kotlo e khole ho Hitler, ke eo a neng a sa e lebella. Ha ho pelaelo hore o tla qhala balaoli ba bang ba hae a khethe ba bang litulong tsa bona. Ke tloaelo ea hae ha a hlotsae.

Re kholela hore ho oa ha Sevastopol ho tla se fetola haholo seemo sa ntoea, katleho e tla fetohela ka ho Bathusani e ba behe 'mileng oa qetello o isang hlolung.

NTOA EA BOPHIRIMELA

Ha ho pelaelo hore liqhobosheane tsa Majeremane tsa ts'ireletso moleng oa bophrimela li matla haholo le hore ha li se li futuheloa ntoea e tla loana e tla ba e ts'abehang haholo.

Makhotla a Bathusani a lifofane a ntsa apheletse ho thuaka litulo tsa Majeremane moo ho sebelletsoang lifofane le libetsa teng 'me taba eo e etsa hore lifofane tse teoang tsa Majeremane

(Li tsoa serapeng sa 5) hore ts'oanela ho etsoa. Lifate, lihlahlana le majoang a haufi le mangope ke metsotso. Tseni kaofela li thusa ho ts'oara mobu.

(s) Lipoli

Ho rua lipoli tse ngata ho senya makhulo haholo hobane lipoli li ja limele ho ea filha tlase metsong li li bolaele ruri. Likarolong tse ling tsa lifats'e ho na le libaka tse omeletseng tse feela tse bitsoang 'linahathote tsa Lipoli' tse hlalisoang ke lona lebaka lena.

ne palo ea tsona e 'ne e fokotseha ka baka la ts'enyoho e etsoang ke makhotla a lifofane tsa Bathusani.

Ho feta mona, motsamaisi e mong oa sefotane oa lekhotla la Manyesemane li lifofane o hlalosa hore mane kamora mola oa Majeremane oa ts'ireletso ke nahathote. Hoo ho paka hore leha mola oa Majeremane o bonahala eka o matla, ha feela o ka thuakoa oa phungoa, ntoea ea thibela ha e sa tla ba e matla kamora oona. O joaloka meaho e shebehang e le metle kapele athe kamora ea fokola.

O mong oa merero e mehola e liphutleho tsa Bathusani ka lifofane Europe e ke bophrimela ke pherekanyo le ts'enyoho ea liporo tsa literene le mesebetsi eohle ea tsona e hlokoang ke sera bakeng sa ho tsamaisa masole le phallo ea ntoea e hlokoang ntoeng ea ho thibela makhotla a tlang ho leka ho kena ka ntoea. Ho bonahala hore makhotla a Bathusani a lifofane a bile le katleho morerong oa oona le hore mesebetsi e mehola e neng e lokisitsoe ke sera ea ts'ireletso e fe-rekantsoe ea seungoa.

TSA MORAO

Makhotla a Bathusani a se a thule karole ea bobeli borarong moleng oa Gusta. Motse o moholo oa Ansonia le metsana e meng e se e oele tse matsotsoeng a Bathusani. (Talimang khaolo, 'Ntoa ea Italy')

Makhotlana a Mataliana, ke hore a thusang Baheso a thule foro tse 27 tseo li phuntsoeng lithabeng tseo literene li tsoang katlas'a tsona tseleng e tsoang Italy e fetang lekalong la Brenner ho ea Jeremane.

General Smuts o bile le puisano e telele le General Eisenhower molaodi ea phahameng oa makhotla a Bathusani a loketseng ho kenella Jeremane ka ntoea.

Makhotla a Bathusani a lifofane a thuakile ka libomo liqubu-qbubu tsa phallo ea ntoea e bokeletsoeng Fora e ka leboea ka la 15 Mots'aanong.

Lifofane tsa America li boetse hape tsa thuaka ka libomo lihleke-hleke tsa Kurile ka nqa leboea la bophrimela ho Japan. Ho tukile melle e mengata. Lihleke-hleke tse ling hape tse matsotsoeng 'Ma-Japan li ile tsa futuheloa.

LEKHOTLA LA NTOEA: 6th SOUTH AFRICAN ARMoured DIVISION

Lekhota lena, le matla ka ho fetisisa la masole a loanang fats'e a rometsoeng ntoeng ho tloha South Africa, le se le fihlile Italy. Lekhotla lena le ts'etse leotale la Mediterranean kanti ho tsietsi e hlalileng sereng makholleng a sona a likepe kapa a lifofane.

Hoja makhotla a Majeremane a leotale le a lifofane a ne a le mafolo-folo lekhotla lena le ka be le ile la futuheloa empa le ts'etse leotale la Mediterranean kanti ho tsietsi.

Ka ntle ho mofere-fere masole a ile a ea ho palama terene a ea lebopong la leotale a se a lumelitsitse lepala-pala leo a qetileng likhoeli tse ngata a ruta ho lona. Ka mokhoa o joalo hape ke hore ka ntle ho tsietsi a ile a theoha, likepeng koug eo ho emang likepe ho eona Italy. E-so ho be nako e telele re tla li utloa tsa lekhotla lena—6th South African Armoured Division.

TEMOSO HO LINAHANYANA TSE NYENYANE.

Lichaba tse Kopaneng, ke hore Britain, Russia le United States li rometsa temoso hammoho ho linaha tse nyenyane tse ikopantseng le Jeremane: e leng Hungary, Rumania, Bulgaria le Finland ea hore li tsoe ntoeng kapele-pele kamoo li ka khonang ka teng. Li ts'oanetse ho rera hona joale hore na li rata ho hlolela ruri hammoho le Jeremane kapa che, e sa le nako.

Linaha tsena li tsietsing ea ho nyenyefatsoa le ho hanelloa katlas'a seretha sa Majeremane.

Khaolo e 'ngoe ea temoso ena e re: "Lichaba tseo e leng melatelle ea li-Axis, Hungary, Rumania, Bulgaria le Finland, kanti ho tsebe ea tsona hore Ma-Nazi a tla hlaloe, le takatso ea tsona ea ho tsoa ntoeng, ka tsamaiso ea puso ea tsona ea joale li ntse li thusa Majeremane mererong ea oona ea ntoea."

Finland e kopile Russia hore e behe mabaka ao e ka lumellanang le eona ho etsa khotso ka oona, Russia ea efa mabaka ao lefats'e lohle le ileng la nahana hore ke a utloabalang. Finland ea lika-lika, Russia ea boela ea a nolofatsa, 'me Finland ea qetella ka ho a hana.

(Li tsoella qepheng la 3)

KEKELETSO EA KORANTA NTOA EA MAHAENG

KHOHOLEHO EA MOBU NAHENG TSA MA-AFRIKA KHAOLO 1. SEBOPEHO SA TABA ENA

(Bona sets'oants'o qepheng la 11)

KEKELETSO EA KORANTA EA RONA: NTOA EO RE E LOANANG MAHAENG

Khaolo 1. Sebopeho sa Tabana (1) Ts'enyeho ea mobu ke eng?

Ha re bua ka ts'enyeho ea mobu re bolela ho falatsoa ha oona masimong a lenngong kapa makhulong ke metsi a sekholoha kapa meea. Re tla 'bua pele ka se hlalisoang ke metsi a sekholoha.

(2) Thuso e hlalisoang ke lifate le joang bakeng sa ho sireletsa mobu.

Naheng eo mobu o koahetsoeng ke moru o teteang kapa joang bo teteang, lipula tse khole li ka na 'me bongata ba metsi ao bo monyetsoa ke mobu 'me a salang a ea ela, e seng ka matla 'me a hohole mobu o seng mongata. Ho koaheloa hona ha mobu ke limele ke tsela ea Tlhaho ea ho sireletsa le ho baballa leroo le e leng la bohlokoa ka ho fetisa—mobu—o re neang lijo tsa rona.

(3) Metsi a elileng le metsi a seretse.

Re se re bone kaofela hore moo linokana li nang le mohloli oa tsona likarolong tse nang le joang bo bongata, metsi a hloekile 'me a eile; empa moo linokana li fejjang ke metsi a mathang sebataolong, metsi a lits'ila 'me a seretse. Metsi ana a seretse ke ponts'o ea 'nete ea hore mobu oa senyeha. Metsi a hohola mobu.

(4) Mobu o kaholimo le Mobu o katlase

Mobu o na le phate e ts'esane ea ka holimo—botoe ba eona ha bo fete 4' 'me e bitsoa mobu o ka holimo le e katlase e bitsoang phate ea katlase e sa belijng haholo eo hangata e leng thata ho feta ea ka holimo. Ke mobu o ka holimo o fepang limele haholo. Ha mobu ona o kaholimo o molemo o ka falatseha ho kuka ilemo tse ngata-ngata le mosebetsi o boima o senyang chelete e ngata ho etsa hore mobu o ka tlase o setseng o lokela ho melisa lijo.

(5) Mefuta e mabeli ea Ts'enyeho ea mobu e etsoang ke metsi.

Mofuta o bonahalang ha bonolo ke o tsejoang ka hore ke ho fete ha mangope ho hlalang litulong tse katlas'a methoe tsa masimo le makhulo 'me moo, metsi a cheka mangope-ngoape. Ka nako e 'ngoe ha mangope ana e-eba a sephara a tsebileng masimo ao a ba a tloheloe. Hape-hape mangope a etsa hore masimo a a likeleletseng a omelle ka hoo a che pele ka nako ea komello. Sets'oants'o (No. 1) se felehletseng litaba tse veke e fetileng se bontsa ts'enyeho ea mobu ka ho feteha mangope.

Mofuta oa bobeli oa ts'enyeho ea mobu o bitsoa ho hoholeha ha phate e ka holimo. O bitsoa joalo ka hobane phate ea mobu e ka holimo e hoholea ke pula e 'ngoe le e 'ngoe e khole empa ho sa fetehe mangope. Mofuta ona oa ts'enyeho ea mobu o atile hohle-hohle 'me o kotsi ho phetileong habeli hobane o joaloka lesholu la bosiu—le utsoang mobu o ka holimo ka mokhoa oo ho seng bonolo ho lemoha qalehong.

Hangata ke feela ha lijalo li sa khone ho hola le ha mobu o fumanehileng o qala ho iponahatsa, moo molemi a eeng a eteloe hore phoso e khole e teng. Ee le hore o se a liehile—ts'enyehoe e se e hlalile. Sets'oants'o sa bobeli se bontsa ts'enyeho ea mobu ka ho hoholeha ha mobu ke lipula tse khole-empa ho sa fetehe mangope.

(6) Labaka leo ka lona re reng thibelo ea ts'enyeho ea mobu ke ntho e khole.

Batho ba bang, ba sa nahaneng ka hlokomelo ba re "Ho falatseha hona ha mobu ke ntho eo e sa leng e e-ba teng khale." Ka tsela e 'ngoe ba nepile. Ka nako tsolhe ho hoholeha ha mobu ka ho ea butle e sa le e le ntho e leng teng, o theoha lithabaneng empa liphoofole tsa naha ha li ne li sa le teng joang bo no bo sa hatakelohe hakana ka ha bo hatakelohe ke makhomo, mapoli le manku kajeno. Joang bo no bo sala kamehla bo lekaneng ho ts'oara le ho thibela mobu, ho neng ho etsa hore o se be moka-e o nkuoang ke metsi ka selemo se seng le se seng. Mobu o mong o no o ntsa o hlaha matlapeng katlase 'me mobu o sale o ntsa o ts'oana joaloka meliheng. Se he ke mohlala oa masala a etsoang ke Tlhaho. Mobu o itseng o no o nkuoa ke metsi ka selemo se seng le se seng 'me o kalo hape o hlalisoa ke matlapa, ho thiba sekheo sa o hoholehileng.

Ka mokhoa oo batho ba lemang ka teng, masala ana a tlhaho ba se ba a se-ntse. Hona joale re rna phallo e ngata hoo joang bo eang bo ntsa bo e-ba base-sane 'me ha bo sa khona ho thibela mobu, 'me re lema haholo, seratsoana mona seratsoana mane hoo metsi a re amohang mobu ha bonolo.

Mohlomong le tla botsa hore na, na re ts'oanetse ho thibela ho lema hore re tle re baballe mobu? Ha re etsa joalo na re tla phela joang?" Karabo ke "Che, mobu re ts'oanetse ho o sebelisa, empa e be ka bohale." Ke eo ho ntoea ea rona ea thibelo ea ts'enyeho ea mobu. Ho fumana mokhoa oa ho lema oo re ka khonang ho baballa mobu ka oona, hore metsi a se ke a re amoha leruo la rona.

Lekhota la Merero ea Babats'o le se le phethile mosebetsi o moholo bakeng sa ho thibela ts'enyeho ea mobu linaheng tsa ma-Afrika, 'me re lemohile hore lintho li ngata tse ka etsoang ho baballa mobu. Mo-Afrika e mong le e mong o ts'anetse ho leka ho li utloisisa le ho thusa ho phetha mosebetsi o moholo oa ho sireletsa naha ea habo ts'enyehong. 'Musu o ka etsa tse khole, empa ha ma-Afrika a sa lumele ho thusa, mobu o beang haholo ka selemo se seng le se seng o tla utsoa ke ho hoholeha ho hfilela ho sala o sa beheng o ka holimo le mafika feela. Linaha tse ahiloheng ke ma-Afrika ka mokhoa oo li tla fetoha linahathote, 'me likarolong tse ling re se re qalle ho li bona nahathote tse joalo. Ha re se ke ra senya nako, mobu o ts'oanetse ho bolokoa.

(7) Liphororo

Liphororo ke metsi e elang methoeng ka nako ea pula le kamora ea eona.

Ha pula li e-na ka melupe, bongata ba metsi bo monyela mabung 'me a phallang ha a makae. Empa ha ho e-na lipula tse khole joaloka ha ho atisa ho ba joalo mona South Africa, metsi a mangata haholo a phallang 'me mobu o sa sireletsoa, o mongata hoholeha le mekoti e fetehe.

Ke o mong oa merero e mehola ea paballo ea mobu ho thibela liphororo, ho etsa hore metsi ha a ela a thohela mobu kamora bakeng sa ho ea ka oona.

(8) Mekhoa ea ho lema e totisang ts'enyeho ea mobu.

Monna katlase le beheloa mohlala oa lintho tse eketsang liphororo le tse totisang ho senyeha ha mobu:—

(a) Ho fokotseha ha joang ka ho fulisa ho feta tekanyo.

Taba ena e eketsa ts'enyoho ka ho fetisisa. Pele qoba tsa joang li thohile tse ka beng li thibela matla a pula a oelang holim'a mobu. Hoo ho busolosa mobu. Taba ea bobeli metso ea joang e-eba e seng mekae haholo e qelikane hoo e ka sitoang ho ts'oara mobu hore o khomarelane o se ke oa hoholeha. Hape litulong tse ngata joang ho botle boa nyamela 'me ho sale mofuta e mebe tulung tsa bona.

(b) Ho chesoa ha joang ka ho se ele hloko leka nako eo e seng eona ea ngoaha.

Hona ho fokolisa sekhumetso seo e leng joang ho etse hore mobu o hoholehe ha pula e filha.

(c) Ho tlosa ha joang ka ho lema kapa ho etsa mebila.

Naha ka mokhoa ona e-ba kotsing ea ho senyeha 'me ts'oanelo eo ho leka ho boloka mobu. Mekhoa eo ho ka lekoang ka eona e tlahlalosoa khabareng ho eona pampiri ena.

(d) Ho lema masimo ho nyolosa le ho theosa thabana.

Hona ho bolela hore foro e 'ngoe le e 'ngoe e lemiloeng e ba mokhomo oa liphororo. Ts'enyoho e khole e bonoang masimong e hlalisoa ke mokhoa ona o tloaelehileng empa e se o bohale. Masimo a ts'oanetse ho lengoa ka ho fapanngoa le motheo, e seng ho theosa le ho nyolosa motheo oa thabana.

(e) Litselanyana tse etsoang ke liphoofole tse ruiloeng ha li nyoloha kapa li theoha lithabaneng.

Taba ea pele liphoofole li tlosa joang tselaneng. Kamora hoo ha tsela e ntsa e fetehe ho hlaha foro. Liphororo li phalla ka liforo tseo 'me kapele-pele ho hlaha lengope le tsebileng.

Ha mebila e sa etsoe litulong tse lokelang e lokiselitsoe liforonyana tsa ho tsamaisa metsi hore a se ke a senya, ho hlaha ts'enyeho e khole ea mobu.

Taba ena e bono libakeng tse ngata mona South Africa haholo-holo moo mebila e mengata e seng e sa sebelisoa moo e seng e fetohile mangope a tsebileng.

(f) Ho rera lifate le lihlahlana haufi le lebope la noka kapa ho tlosa limele haufi le lebope la lengope ka ho lema.

Ho etsa ka mokhoa ona ho hlalisa ts'enyeho e phakisang ea mobu 'me ha

(Li tsoella serapeng sa 3)

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