

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

Duplicate

THE BANTU WORLD

SOUTH AFRICAN
REFERENCE
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28 JUN 1944

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9/- PER YEAR
5/- HALF-YEARLY
2/- QUARTERLY.
WRITE TO
P.O. BOX 6663
JOHANNESBURG

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER
Authorised to Publish Government Proclamations and Notices of the Native Affairs Department.

Vol. 11 No. 64 FOURTEEN PAGES SATURDAY, JUNE 24, 1944 Registered at the G.P.O. as a Newspaper PRICE TWO PENCE



Blind African women spinning wool in the grounds of Ezenzeleni, the hostel for Non-European blind, near Roodepoort. The Government recently agreed to contribute on a pound for pound basis up to a maximum of £2,000 towards the cost of extensions to the present building.

Gen. Montgomery's Forces Smashing Their Way Into Cherbourg

The battle of Normandy is progressing in favour of the invading armies. Allied troops, after isolating and trapping between 25,000 and 40,000 German troops in the Cherbourg peninsula, are smashing their way into the Naval port of Cherbourg. They are now three miles from the port itself, and it looks as if the German garrison will share the fate of that of Sevastopol.

The German positions at Cherbourg are being blasted from the land, the sea and the air. Heavy Allied naval guns are shelling the port, and four-engined planes are showering bombs on the fortress installations. The German garrison has received orders to fight to the last man.

GERMAN GARRISON TRAPPED

"Fresh United States infantry and tank units are now taking part in the assault on Cherbourg. New Allied landings are expected near the Cherbourg tip.

South of Cherbourg the Allied offensive throughout the peninsula has progressed along the entire front—an advance of as much as ten miles being made at some points. In the advance Valognes, Montebourg and a dozen villages and hamlets have been seized. The capture of Valognes is not confirmed officially.

On the mainland British troops have recaptured Tilly-sur-Suelles after several days of violent hand-to-hand fighting. These units are now advancing southwest of Hottot, two miles beyond Tilly-sur-Suelles.

Allied troops in these areas have withstood several strong enemy counter-attacks, carried out by infantry and tanks. This shows, says SAPA's war correspondent, that the Allied forces are well supported by artillery and reserves.

A major Allied attack is said to be in preparation in the Caen area, where British and Canadian troops are only two miles north of the city.

ALLIED FORCES IN ITALY 60 MILES FROM FLORENCE

Since the offensive started at Cassino on May 11, the Allied forces in Italy have advanced over 180 miles, and are now about 60 miles from Florence, where the Germans are expected to make a stand.

About 27,000 German prisoners have been rounded up since the start of the campaign, and the total is growing rapidly.

The Eighth Army has wiped out the isolated German rearguards in the streets of the ancient cathedral town of Perugia, says Sapa's message from Rome. A number of men entered Perugia and fought throughout the night against snipers, while others spread through the mountains to the north-east and captured the villages of Ripa and Civitella D'Arno.

The Eighth Army's spearhead has reached the Tessino River at a point about 10 miles inland, representing a two-day advance of about 20 miles from the last reported British positions.

Official reports say that the Germans have resumed their retreat northwards along the whole battle-line under savage attacks from planes and ground columns.

Rearguards are covering the withdrawal with machine-gun and mortar fire, but the main German forces refuse to be drawn into battle as they race towards the Pisa-Florence-Rimini line.

The Fifth Army has by-passed the German strong-point at Citta Della Pieve and has driven to the southern shore of Lake Trasimeno, 10 miles to the north.

At the same time United States forces on the coast broke through the defences about nine miles above Grosseto, and French troops to the east captured Radicofani and four neighbouring towns along a 10-mile front. The advance brought the French and Americans about 60 miles below Florence.

On the Island of Elba, French

Liaison With French Patriots

The Supreme Allied Commander had made arrangements to establish the necessary liaison between his staff and the resistance movements in France, said Sir James Grigg, Secretary for War, in reply to a question in the House of Commons.—Sapa-Reuters.

Sabotage Growing In France

British Headquarters are becoming more and more confident that the Germans will be unable to mount the expected major counter-attack, and that the Allies will be able to maintain the initiative throughout, writes Reuter's special correspondent.

This is due to the heavy damage done to the German communication system by the Allied Air Forces, the speed with which the Allies have built up their beach-head, and the activities of the underground movement.

In the south of France railway sabotage by patriots is widespread, and has resulted in a complete stoppage of all traffic on the railways from Paris to Toulouse and from Paris to Bordeaux from June 10 to June 13.

All traffic out of Orleans has been stopped, and in Brittany all the lines have been disrupted except for the single track railway from Rennes to Nantes.

In south-eastern France the main Paris-Mediterranean line, south of Dijon, through Lyons and Avignon, has been cut in many places.

Such resistance is expected to continue and increase.—SAPA.

Germans Told Prisoners Are Shot

To encourage his troops to fight on, Rommel is telling them that the Allies shoot all prisoners. The well-known war correspondent of the London Daily Mail, Noel Monks, says that the Germans on the central front in Normandy have a deep-rooted conviction that they are doomed men if they fall into the hands of either the British or the Americans.

Prisoners he has seen in the last few days have been quaking with fear when brought in, and their relief when handed mugs of tea, food and cigarettes has been embarrassing. One young panzer corporal seen at a forward command post stood trembling before the interviewing officer, and when a driver who was about to move off fired a few

Russians Capture City of Viborg

After a determined campaign lasting ten days the Russian Army has captured Viborg, the gateway to Finland across the Karelian Isthmus.

In an order of the Day Marshal Stalin says: "Forces of the Leningrad Front, under the command of Marshal Govorov, developing their offensive, overpowered the outer and inner defences of Viborg, and carried the fortress and town by assault."

The Finnish Army has been completely disorganised by Marshal Govorov's lightning advance, says the United Press correspondent in Moscow.

An indication of the extent of the Finnish rout and the speed of the Russian advance is the fact that powerful fortress towns like Koivisto and Suhma fell after only a few hours' fighting.

Reuter's special correspondent in Moscow says that Koivisto was captured intact as a result of a sortie by Russian Marines. The Finnish garrison was cut off. Red-tiled houses, a Lutheran church, a lumber mill and a brick factory were not damaged.

Shortly before they fled from Koivisto the Finns set fire to the port, but the Russians, arriving on their heels, extinguished the flames.

In many other places the Finns had no time to wreck industrial installations or drive away livestock. One staff train was found with its lights still burning.

rounds from a Tommy-gun into the air, just to make sure it was in trim, the prisoner shrieked in German: "Don't shoot me, don't shoot me." He said every man in his unit was told at least once a day by the officers that the British were shooting all prisoners.

"THANK YOU JACK — I can always do with a FLAG"

FLAG CIGARETTES

(Continued on previous column)

ISITHATHISELO SEZASEKHAYA

Niyidisa kanjani imihlaba yezi-
nkomo zenu?

Seloku saqalake ukuxoxa ngezo-
kukhukhuleka kwenhlabathi kule-
liphephandaba lethu besikhuluma
ngobubi lokukhukhuleka kwe-
nhlabathi—saxoxa futhi ngokufi-
ma okuvumana nokukhukhuleka
kwenhlabathi. Ngoba phela khona
kadeni ukukhukhuleka kwenhlaba-
thi kubi kabi.

Kuyinhlankhale ngoba neNdlwe-
mnyama kayimile nje ibukelane
nokwabiya kwenhlabathi yawo
ngumoya nayizimvula—ngoba zi-
ningi izinto ezingenziwa zokuba
mba inhlabathi nkeyivikela. Na-
muhla ke sicake sithi fahla ngezi-
ndlela eziqatha neziqavile zekuvi-
kela inhlabathi.

Indlela ekuyiyona imamandla ka-
khulu ekuvikeleni inhlabathi uku-
ba ingakhukhuleki yilo ihana loku-
daluka eladabuka kanye nayo in-
hlabathi—sishe phela utshani lobu
uma bamile bucivane kanye nezi-
hlahlake. Uma sesibukisisa kakhulu
—sifunda, siyawubona umsebenzi
wetshani nemithi ekuvikeleni
inhlabathi—mkhulu uyesabeka.

Okokuqala: Amahlamvu etshani
nemithi abayingubo ngaphezu
kwenhlabathi, ukuzo kuthi ngesi-
kathi lina; imvula iqale ishayo la-
pha emahlamvu etshani nemithi
iyava phansi enhlabathini isitha-
mbile. Ngalandleleke amathonsi
emvula kewayithambisi inhlabathi.

Okwesibili: Kuyaye kuthi uma
kade lina—kuthi ngesikhathi ama-
nzi esiqala ukugobozwa, iziqu nezi-
mpande zotshani nemithi ziwa-
khubaza amanzi ekubeni agijime
ngamandla. Kanjalo abamaningi
amanzi ashene phansi—abeyingco-
sane kakhulu enkalisayo.

Okwesithathu: Ukubakhona ko-
tshani nezihlala kwenza ukuba
amanzi ashese ukuzika. Ngoku-
njaleke abamaningi amanzi ashona
phansi lapha kwande khona izim-
pande—ngoba izimpande ziyaye
zivule imiselana emincane okuyi-
yona ivumela amanzi ukuba ange-
uc phansi kalula.

Okwesine: Iziqu namahlamvu
etshani, kanye nokunye afaniswa
nesiselo sotshani kanye nezinye
nje iziselo eziselayo. Kuyaye kuthi
ngesikhathi amanzi edlula lapha
eziqweni zotshani—iziqu lezi ziyi-
se inhlabathi zenzele ukuba inga-
khukhuleki.

Okwesihlanu: Izimpande zoku-
milile ziyayihlanganisa inhlabathi,
zenzele ukuba amanzi lana agele-
zayo angayikhukhuli.

Sifumanisake ukuthi zonke lezi-
zinto ezimile ziyayivikela inhlaba-
thi emanzini agelezayo—zala inga-
ni imvula isiyisikhukhula esikhu-
lu ziyivikele inhlabathi—amanzi
agobezwa kahle—kantike uma ku-
ngekho lutho olumile—inhlabathi
ilugwadule nje amanzi ayikhukhu-
la yenke inhlabathi.

Utshani lobu ababushayinkhuba
ngangoba abayazi umsebenzi
wabo, kubona nasezilwaneni. Ku-
khona igagu elithile leNgesi elathi
lapha libubongela utshani lathi:—
"Utshani bungumvikeli wenhla-
bathi. Izimpande zabo zibamba in-
hlabathi ziyihlanganise. Kabuddi
ngezimbali ezicelamehlo. Kabu-
tholi zithelo emhlabeni nasemoyeni,
kedwa uma unyaka owordwa ndule
ngaphandle kokuba buthele iqiniso
ngeelokuthi ungacwila wonke um-
hlaba."

Nemake utshani buyinto elu-
ngisayo nevikela inhlabathi ebubi-
ni obenziwa ngabantu, kumele
sikhumbule ukuthi buyinto ephili-
le angafanele ukuba ilokhu ipha-
thwa dlakadlaka njalo. Ngoba
phela amahlamvu etshani enza
umsebenzi cwenziwa ngamapha-
phu nontu kumntu naselwaneni. Zonke
izitshale nizibonanje ziphe-
fumula ngamahlamvu—nekudla lo-
khu ezikuncela ngezimpande ku-
bhekwa kugaywe ngamahlamvu—
basezikusbenzisake izitshale zitho-
le ukukhula. Uma ulokhu uqhu-
bekile lomsebenzi owenziwa zilwa-
ne ezidla amaqabunga ezitshale,
ekugcinani zophela zonke izitshale
ezitshalwayo nozizimilelayo.

Okuvamile uma utshani sebu-
qhakazile buthele, kuyaye kuthi
ukudla obekusasele emahlamvu
kwehle kuyegcinwa ezimpandeni.
Lapho kulendolozwe lokukudla
kuzo kusebenze uma sekudingeka
ngokuthwasa konyaka olandelayo.
Akufuneki ukuba izimpahla ziqo-
thule kakhulu. Kumelwe zidle
zishiye ukuze nangonyaka olandela-
yo futhi kuthokakale. Uma ku-
thwasihlobo—kufike indlela, u-
tshani bungafa kalula bungenaku-
dla oklondive.

(Zikhishwe e-"Langeni lase
Natal," kwisahluko se 206 se Nda-
ba zempi.)

Ibe ne"Club" njengoba kwa kutsho u-
mfo wase Swasiland uTshabalala, lapa
izoba nehungelo loku mema abantu nga-
sikati, ibafundise ezomdabu, amasiko
nazo zonke izinto eziqondene naba-
ntu abansunda. Mina ngo kubheká kwa-
mi, izizwe ezisundu sisotshene kakulu
ne zinto.

Le Society inxuse ngasi-kati abantu
aba gavile abanje ngo Ma. B. W.
Vilakazi M.A.; ol. P. kaIsaka Seme,
oMalinga B.A., bazo xoxa ezomdabu.
Ngokutsho njalo ngixoshana nabantu
abane nezelwe eqondile abayitola kube-
lungu, ngoba pela ulwazi olukulu silu-
tata kubona njengabantu abafunde uku-
qoqa izindaba.

Angiyimbheleke amaxega anolwazi
olungavile ngezomdabu, ukuba nabo bu-
vale bazosixoxela ngazo; zoba nolwazi
olukulu lokufundisa isizukulwana esi-
zayo.

Lapo ufike utole kona ukuthi umhlaba
wetu u-"African" akamlo ulwazi ngo-
dunase Newcastle, abantu bakuluma
kungako, utsho nokutsho, uti eNyanya-
isiSwazi nesi Zulu—igitike, mina, in-
qubela pambili yolwazi leyo amaNgosi
awasikulumisi "Anglo-Saxon," kodwa
asekuluma isi-"Great Britain," mayeke
akenzenjalo.

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Ezase Boksburg

(Ngu Titus Mabaso)
U Nurse E. Fulane, obekade e-
sebenza e Germiston Location Clin-
ic, use yi Staff Nurse e Boksburg-
Benoni Hospital. U Mnu. Robert
Fulane, umyeni ka Nurse Fulane,
obekade engu tisha emnyakeni e-
dhlulileyo, usesebenza kwa Ndaba
zaBantu.

U Mnu. W. Tsotetsi, u Mhumu-
shi kwa Ndaba zaBantu, Sterks-
pruit, udhlule lapa nomuzi wakwa-
ke aqonde e Benoni, lapa ashi-
ntshelwe kona, u Mnu. Ngcana,
obekade elapo wa shintshelwa, e
Sterkspruit.

U Mnu. Thomas Poole, Record
Taker kwa Ndaba za Bantu, Boks-
burg, ushintshelwe e Thekwini,
lapo esengu Mhushu kona.
Wavaleliswa ngomkhosi omkulu
yizi sebenzi zakwa Ndaba zaBantu.
Impilo enhle nempumelelo Mnu.
Poole, esikundleni osukuso manje.

U Mnu. Jama, obekade engu Ko-
polo kwa Ndaba zaBantu wapum-
muzwa (pensioned) use yi Care-
taker e Brakpan, yokubheka izise-
benzi nabantu abafuna umsebenzi.
U Mnu. A. Khumalo, obe ngu fo-
kisi, wapumuzwa use yi Caretaker
e Magistrate Court.

Umdlalo Omuhle

(Ngu M. Xaba)
Enzibi waseBormopol, kwakubhanga-
ze ukubungwane zabantu ngomhla ka-
May 28, 1944. Kwakwumdlalo ka
Lottie Masilela, intombi lapha.
Umdlalo wawuse Soutweni lakwaZulu,
u hawu uMnu. M. M. Xaba, owayulu-
msebenzi lona omkhulu ngesigandwa
asitunde kuGenesis 27, v. 1.
Hawu kwabampandi kabi impela, A-
banta bawajabulela, budlala ngesililo,
yabantu kabi imali ekhishwe etshiloni.

Ngama Hlubi

(Ngu J. J. Kubonie ka Ndlovu)
Mhleli wepepa, ngicela itutshana ma-
nxatshana lingahle libekona kesifundisa-
ne tina abakulamá isiZulu. Ngizimisele
ukuba namhlanje isibhamu sami sike
sikale kubo kwa "Mr. African." U Mnu
R. R. Dabomo uti kwelinye ibhuku
lazo, "ulwazi luyatutukisa." Kuyiqin-
soke loko, uma ulandela lenkulamo qo-
bo lwayo abapembhi bayo abanalo ulwa-
zi ngayo. Bati epepeni lomhlaka 4,
February, 1943, isibalo sabantu abansu-
ndu esika 1936 (Non-European Census)
sibanika ukuthi lawu 2,363,071 lapa enhla
ne Africa. (South Africa), kulesibalo
babonisa ukuthi isigamu saso abaloleni
(heathen). Emasontweni opumo bau
16.51 per cent., ku John Wesley
Methodist bau 12.06 per cent, u
Anglican church bau 6.18 per cent bau
185 abomoya, 117 abazicabangela nje,
akuqundwe zingondo zabo. 115 abati ayi-
ko lento ekutiwa uNkulunkhulu, ~ 1449
abalandela uMahomed. Manjeke Mhleli
ngiveza lokunje ngitanda ukukuqondisa
kubabali nabachazi bomdabu wabantu
abansunda.

Ngitandake, Mr. "African," ngikuni-
ke umdabu wakwa Ndawandwe nankuke
Xaba, 1777; Langa, 1795; Zwide, 1822.
Sompunga Mgojana Moya, yazike le-
ndhlu yasekunene, ikhohlwa nati:
Mlangeni, 1748; Mtonga, 1766; Nkalana,
1784; Sidhlandhlo, 1802; Mashabana,
1820; Manukuzwa, 1838; Gumede, 1856;
Mlanga, 1874; Manaba, 1892; Luvico,
1910; Ndabezimpfi opilayo. Ikohlake o-
lwaya kwaso Shingana, esingesho nku-
ti abakwaDwandwe, ngama-Shangane.
Singababiza ngohlolo lwabo lunye
ukuthi amaTungwa Qwabe. Ngipakamisa
ngokubanzi lendaba ipondise kwi-
"Sons of Zululand," ibe inkanye ye
Constitution yayo, ifundise abantu aba-
qokolisa ulwimi, bazazi ubhlobo lwabo.

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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

LITABA TSA NTOA

(Li tsoa qepheng la 14)

MA-RUSSIA A KENE KA NTOA FINLAND

Ka nakonyama e fetileng Finland, naha e ka leboha ho Europe e bapileng le Russia, e ile ea buisana le Russia ho bona ha e ke ke ea utloana le eona ho etsa khotso.

Finland e ne e ile ea kena ka lehla-koreng la Jeremane ha ntoa e sa tsoa qala ka nako eo e neng e-ka Jeremane e tla hloa, ka nako ela ha Britain e ne e thuo ka libomo le ka nako ela ha masole a Russia a baleha ho ea fihla likhorong tsa metse ea eona e meholo, moo a ileng a hanelle teng.

Phetoho ea qala. Russia ea ntlafala ea hlophisa makhota a eona a thuo-koeng. Makhota Majeremane a khangela morao tsietsi ea a tlela ka ho hlalhlama, Britin ea itoanela phuthuheleng ea lifofane ntoa ea lithala-mali ba le ho eona ea iqobelela, America ea kena ka ho Bathusani, Majeremane a lelekeloa kante ho Africa ho ea fihla Italy moo le joale a sa ntsaneng a lelekoa. Litaba li ne li eme ka sebopelo sena ha Finland e buisana le Russia tsa khotso.

Russia ea hlalisa mabaka a khotso-fatsang ao e ka lumellanang le Finland ho etsa khotso ka oona, empa Finland ea lika-lika e leka ho tsietsa Russia. Russia ea hlephisa, empa Finland ea getella ka ho hana kutloano.

Russia ea re ka ho lekanya: "U hanye ho ntlana le rona holim'a mabaka ao lefats'e lohle le nahanneng hore ke a khotsofatsang, joale ho tse tlang ho u hlalaha u ka tsoa ka moo u ka tsoang."

Ha feta sebaka Russia e sa etse letho, e file Finland nako ea ho imamela.

Lela Russia e ile ea 'na ea lemosa Finland, Finland e 'nile ea lula e le ka lehla-koreng la Jeremane. Mohlomong Finland e entsoe ke hore naha eo e ne e tletse masole a Jeremane, taba eo e ne e lulitse Russia ha bohloko.

E 'nile ea bea pelo Russia le hoja e emetsoe ha mpe joale.

Joale mamello ea Russia e felile 'me e qalile ho futuhela Finland.

Tse tsoang ho baladi ba makhota a Russia li supa hore makhota a Russia a se thuo kile liqhobosheane tsa Finland tsa ts'ireletso. Ntoeng ea matsatsi a mabali masole a Russia a se a tsoetse pele limale tse leshome le metso e melano 'me bophara ba naha eo a le ho eona ke limale tse mashome a mabali a metso e melano. Batho ba Finland be ne ba filhe sebaka sa ho tsoa ntoeng 'me ba hanye joale ba kotula mofutsoe oa phatla ea bona.

BATHUSANI BA SE BA E-NA LE BOITS'OAARELO BO TIILENG FORA

General Montgomery molaetsa ona ho masole a 21st Army Group.

"Kamor'a ntoa ea matsatsi a mane, makhota a Bathusani a se a fumane boemo bo tiileng karolong eo a e nkleng naheng ea Fora.

"Ja pele re ts'oanetse ho leboha Molimo o matla ohle bakeng sa kutleho eo re bileng le eona le bakeng sa kamoo a re fileng qalo e ntle hore re tle re phehe mosebetsi oa rona.

"La bobeli, re ts'oanetse ho leboha makhota a Likepe le u Lifofane bakeng sa thuso le ts'ebetso eo a re fileng eona, hobane ha e ne e se eona ha ho letho leo re ka beng re le entse.

"La boraro, ke rata ho leboha liof-fisiri kaofela le masole a lekhohlang la Bathusani bakeng sa mosebetsi oa o phethileng matsatsing a mane a fetileng. Masole a Manyesemane le ma-Canada le ma-Amerika ka ho loana ka bokhabane hammoho a bile le katleho e kholo 'me a se a ipelle boemong ho tiileng boo a ka tsoelang pele a tloha ho bona. Ho ofisiri e 'ngoe le e 'ngoe le lesole le leng mosebetsing ofe le ofe oo a leng ho oona, ke romela fitebho tsa ka le takaletso tse ntle matsatsing a tlang.

"Li kholo tse sa ntsaneng li tla phe-thoa, empa hammoho, lona le 'na re tla li phetha ho isa qetellong. Ke le laka-letsa lehlohonomo kaofela."

NTAO EA LEOTLENG THOKO HO LEBOPU LA FORA

Makhota a Bathusani a Likepe a ne a nte a eme mekhamong ea Dover a lebeleletse ho hlaha ba likepe tsa ntoa tsa Majeremane leotle, kapa tse sa ntsaneng li setse tsa oona. Graf Spee, sekepe sa ntoa sa Majeremane seo ho nong ho itsoe se tla etsa mehloho se ile sa qoelisoa Monte Video, South America, Count Bismark se ile sa lelekisoa sa ba sa qoelisoa North Atlantic, Scharnhorst se ile sa qoelisoa North Sea. Tirpitz sa otloa hoo se seng se sa khona ho tsoa ho tla loana kourng ea Norway. Tsena e ne e le likepe tse kholo ho feta tsohle sehlopheng sa likepe tsa Majeremane tsa ntoa.

Tse setsong ho likepe tsa Majeremane li ntle li leka ho etsa lethonyana ho

thibela makhota a Bathusani a ts'elang ho ea futuhela Europe, mane Fora.

Ntoeng ea leotle thoko ho leboho la Fora likepe tsa Manyesemane li ile tsa khaoletsa lekhota la likepe tsa Majeremane tsa ntoa tseo ho thoenge ke 'destroymers.' Se seng sa tsona se ile sa be-tsoa ka 'torpedo' 'me sa qhoma, sa bobeli sa lelekoa ho ea fihla leboho se be-tsoe se bile se e-cha, tse ling tse peli tsa phonyoha li se li ile tsa betsoa ka likanono.

PHETOLO EA LENGOLO LE AMOHETSOENG KE MOTSAMAI SI OA THUTO LE TSOANG HO COMPANY SERGEANT MAJOR G. D MAROBELA 1966 COMPANY A.A.P.C (BECHUANA) C.M.F.

9th May, 1944.

Taba ea pele kea le lumelisa metsoa-ke ea ka. Litumeliso li tsoa ho bara ba bona ba 1966 company, lekhota le le rometseng molaetsa ka Phupu selemong se fetileng. Molaetsa oo o rometsoe re sa le sehleke-hleke sa Malta, seo e leng sa Manyesemane. Batho ba sehle-ke-hleke seo ba bonahalitse bohale ho boholo phuthuheleng ea seta ka lifofane tse entseng ts'enyoe e kholo matlong le bathong. Takatso ea ka le ea balekane ba ka, e ne e le hore re 'ne re le ngole hore le lona le tle le re ngole. Mathata ao re fetileng ho oona selemong se fetileng sehleke-hleke sa Sicily, se ileng sa tso'aroa ka mofutsoe le mait le meokho, ha a ka a re fa sebaka sa ho le romela molaetsa o mong. Empa joale, leha mathata a sa le teng, Molimo o bokoe ha o re file sebaka sa no le ngolla hape.

Re Italy, naha ea thaba tse kholo, morara o monate le koro. Rea le lumelisa Marena, ho-ntate, bo-mme, basali le bana ba rona. Lela re shebane 'e litsietsi a re beng le ts'epo kaofela hlo-long. A re etsiseng Mongoli oa lipesa-leme ha a ne a re 'Morena oa makhota o na le rona; Molimo oa Jakoboe se sets'abelo sa rona."

Takatso ea ka ke ho leka ho le bole-lla ka bokhuts'oanyane tseko eo re e fumaneng ka ho tsamaea. Rona ba lelo-ko la mehla ena, bao re ipitsang ba ru-tehileng, re na le kelelo e phoso ka ho nahana hore "Thuto" e bolela ho khesa mosebetsi oa matsobo, joaleka ho lema, ho kotula, ho bofela liphole le tse jo-alo. "Ho tsamaea ke ho bona." Ha ke ne ke e na le matla nka be ke le mema lona bahlanana hore le tle koano ho tla bona hore mohlankana o tsokotsa selepe joang ho reima lifate. Kelelo ea hae e mosebetsing ho se boikhohomoso ho eona. Ke lakatsa joang ha ka 'mona pel'a pholo tsa hae tse putsoa. Ha lea ts'oanela ho makala ha ke re pholo tse putsoa; ha li eo liphole tse rolo Italy. 'Mala oa ts'oana 'me ke o moputsoa. Oho mme, ha ho no ho ka etsabala nka be ke re t'ioo u iponele ka-moo mosali oa Lekhoaa a tsokotsang mohoma oa hae ha a hlalaha masimong. Mona Italy mokhoa oa ho roalla patisi le ho roala hlohong o sa le teng 'me basali ba roala liroto hlohong tsa bona li tletse mabele, ka mokhoa oo ke neng ke bona mme a etsa. Ke tloaelo ho bona sehlopha sa banana ba Mataliana mo-ts'are ba ea lithabaneng ho ea roalla patisi.

"Ka 'nete ho tsamaea ke ho bona." Ka mehla ha re ba bona bathoaha litha-baneng, ba kolokile ka ngata tse tla-miloeng hantle tsa patisi lihlohong tsa bona, re hopela mehla e fetileng ha ba-roetsana ba ha Mangwato ba ne ba khutla le lingata tsa patisi ba e tsoa Se-rokerwane. Ke pheta hape ke re "Ho tsamaea ke ho bona." Basali ba hlaha-lima masimo a bona joaloka lona; bana ba cheka lifate ho lokisetse masimo; baroetsana ba tampa mabele majoeng a ho tampa a mofuta o sebelisoang ke Bakgatla le Bamaletle le chaba tse ling boroa naheng ea heso. Nako eo ke ngolang ka eona ke nako ea ho hlalaha mona.

Ke ntho e neng e ka u khahlisa ho ba mosali oa Lekhoaa le bana ba hae, ba khutla mantsiboea ba e tsoa mose-betsing, ba bang ba jere mehoma ma-hetleng, ba bang ba roetsa liroto tse tletseng libeso 'me u ka utloa u hlajoa ke liphong ho khesa mosebetsi o kang oo. Haufinyane tjena nkile ka tsoa ke le mong; ka bona ka ba ka ts'eba ke romiloa ka molaetsa oa ntoa, ka bona bana ba lema; ba ema, 'me ka bona basali ba ba tliseisa lijo le metsi; bana ba qala ho hlapa matsobo, 'me ba lula fats'e hore ba je hantle feela joale-ka ha le etsa moo hae. Ha-ho ka ha hlaloka hore ba ee hae ho ea ja t'alo-leng. Na hoo ha ho makatse, hlaloho-holo ha ho etsahala Italy, moo e leng botsoalo ba isoelepele ea mehla ee? Ke tiisa hore ho tsamaea ke ho bona.

Ke le apela kaofela hore le bale lango-lo lena, ka hlokomelo e kholo. Mona ha re sa khona ho ngolla ka nepo e phe-thehileng, 'me ke kopa hore le nts'oa-rele bakeng sa phoso tse tla hlaha ka baka la ho se tsebe le ho hloka phe-the-ho eo le nang le eona moo. Ee tla khe-

tha 'mooko mabeleng le fepe lifariki ka oona, 'me mabele a seng makae a se-tsong le tla fa bana ba lapileng: ba tla thuseha.

Molimo o be le lona. Le se be le pe-laelo bakeng sa hlolo—e tla tla kapele. O emisa lintoa le ho isa likhutlong tsa lefats'e. O roba seqha. O roba lerumo a le etse koto tse peli. O chesa makoloi a ntoa ka mollo. Seo ke rateng hore le se nahane ke sena. Tsebang hore hlolo re tla e fumana kamor'a mahlomola a ma-holo. (1) mofutso, (2) mali, (3) me-okho. Empa leha e ka ba ka theko efe kapa efe a re hooletseng Hloho! Hloho! Hloho!

HLOMPHO HO MASOLE A BAO E SENG MAKHOAA

Litho tsena tse bahloeng katlase mona, tse peli tsa Native Military Corps li boletsoe mangolong a 'muso ka baka la bohale le mosebetsi ea tsona e kha-bane Bochabela-bo-Mahareng:— C. 302640 L/Cpl. Charles Edward Barry, oa South West Africa; C.287087 Cpl. Wallace Fraser, oa East London; C. 168291 Pte. John Henry Williams, oa Benoni; C.15061 (V) Pte. Edward Dirkse, oa Kakamas; N. 15539 Cpl. Scotchman Lekobo, oa Douglas, Cape; N.975 Pte. Johannes Shirame, oa Siba-sa, N. Transvaal.

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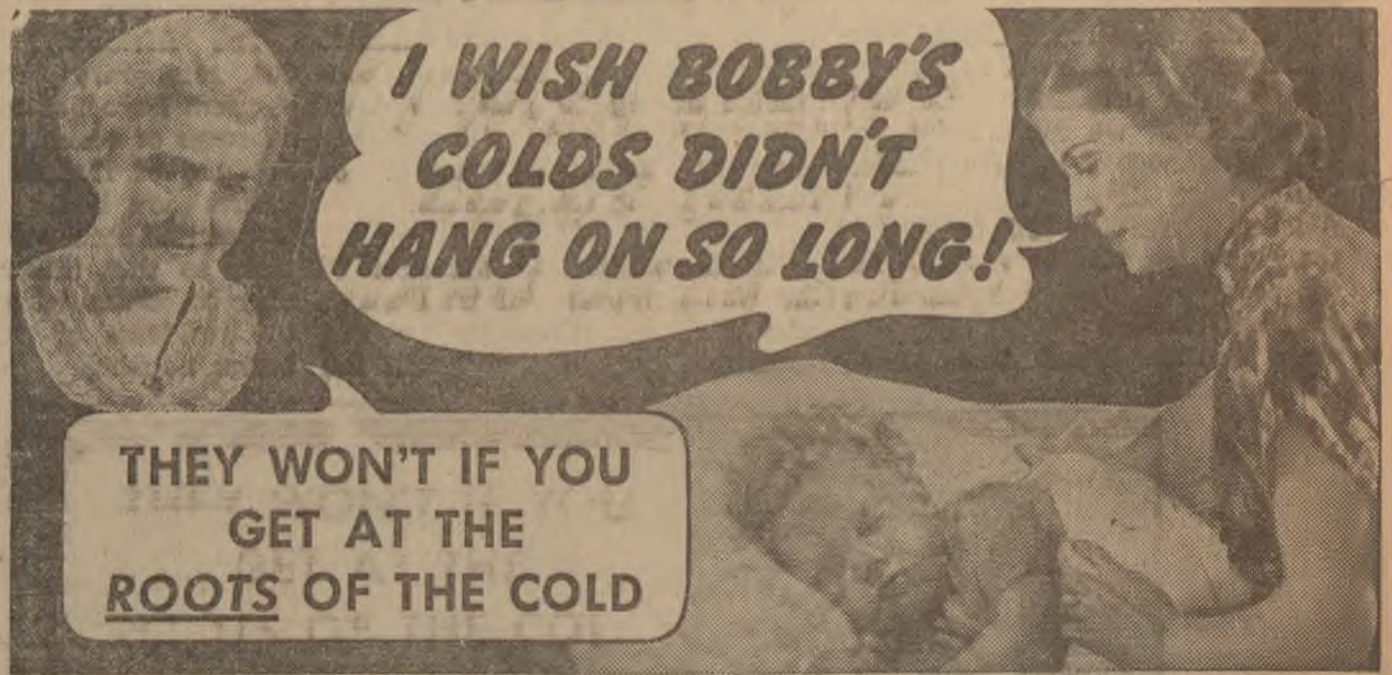
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BANTU WORLD

SATURDAY, JUNE 24, 1944

Kenya's Response To Democracy

The announcement made two weeks ago by Sir Henry Moore, Governor of Kenya, that he intended to nominate an African as a member of the Legislative Council, must have come as a great shock to some White South Africans who had hoped that Kenya, at least, would adopt the Union's Native policy. To the African, although he will regard the inclusion of one Black man in a Legislature composed of several White men as an unsatisfactory arrangement, the step taken by Kenya is one that sends a thrill of hope throughout the African world. For although the voice of this one African in the Legislative Council will be that of one crying in the wilderness, nevertheless, Kenya has rejected the policy of no political equality between White and Black. She has accepted the principle of giving Africans a share in the administration of their country's affairs. She has taken the democratic road from which she can never turn back. That, in our opinion, is the significance of her decision.

The step taken by Kenya is not a novelty in British Colonial policy. In British West Africa, Africans are being lead gently into the ways of civilisation; they are being educated and prepared for the practice of self-government. They are participating in the government of their countries as members of the Legislative Councils, and as administrators, judges and magistrates. In this way they are being helped "to make a steady advance in civilisation until they are ready to take their place in the commonality of the world's peoples."

One of the reasons why we welcome Sir Henry Moore's decision, is because, hitherto, Kenya was fast becoming South Africanised in her attitude towards Africans, and those of us who have been following events in that country were alarmed less eventually the Union's Native policy would be extended to East and Central Africa. But now it looks as if Kenya has adopted the policy recommended by the Hilton Young commission which stated that "what the immigrant communities (European and Asiatic) may justly claim is partnership, and not control, and that until the Native population was able to take part in a representative system, the Imperial Government must retain, as their trustee, a right to intervene in all the business of government."

But while we appreciate the nomination of an African as a member of the Legislative Council, nevertheless, we must point out that Africans will not be satisfied until they, like Europeans and Asiatics, have the right to elect their own representatives. Under the present constitution, according to Lord Hailey, "both European and Indian communities have

adult suffrage. In the case of Arabs, the franchise is limited to males able to write Arabic or Swahili in Arabic characters. The constitution provides for a communal electoral roll, and gives the European community the right to elect eleven members, the Indians five, and the Arabs only one. There is no reason why Africans should not be similarly represented in the Legislative Council. Kenya has already obviated the difficulties of colour by the inclusion of the Indians and Arabs in the Legislature.

Africans in East Africa have, during this war, proved that they were not the enemies of White civilisation. They have shed their precious blood in its defence and in assisting the United Nations to drive the Nazi and Fascist armies from the shores of Africa, they have helped to make this continent safe for a Christian and democratic way of life. To-day they are helping in cleansing Asia of the evils of race domination, and for their loyalty to the Empire and their noble services to the cause of human freedom they expect to share the fruits of victory with their European countrymen.

If Kenya could grant franchise rights to her loyal African inhabitants, she would be following the example of New Zealand which, by giving the Maoris representation in Parliament and in the Cabinet, has exploded the myth of race inferiority. "In no country," says Dr. Ramsay Muir, "has the problem of racial conflict and mixture been more completely solved." Kenya, we repeat, has taken the democratic road and it is to be hoped she will keep on until she becomes the New Zealand of the African continent.

Hot Soup And Coal At 'Shanty Town'

The 4,000 families of "Shanty Town" are being supplied with hot soup and have already received coal. Old sacks have been provided for covering the shacks and the residents are sleeping more comfortably than they did earlier in the week, when the rain penetrated their shelters and the intense cold made conditions most unpleasant.

The City Council came to the rescue of the residents and sent out about 40 African employees to interview them and list the more necessitous cases. The Non-European Affairs Committee sent 1,000 bags of coal for free distribution to needy cases, and meat and vegetables were provided to enable the residents to make soup.

The City Engineer's Department has offered to set up 20 to 30 corrugated iron huts for families, and the Public Health Department, which has been vaccinating Africans at "Shanty Town," is assisting with the more severe cases of bronchitis and influenza contracted during the past few days. Missions in Orlando will probably have to assist a number of families if the rain persists.

Three Big Boilers

Mr. G. Ballenden, Manager of the Non-European Affairs Department of the Council, visited "Shanty Town" to see that the

New Alexandra Health Centre Opened

It was common knowledge that Alexandra Township was considerably overcrowded, having more than four times its comfortable capacity, said the Administrator of the Transvaal, General J. J. Pienaar, when he opened the new Health Centre and University Clinic there last Saturday afternoon.

Overcrowding to such an extent must result in disease and vice. He knew that the Africans of the township were as anxious to develop into a healthy and law-abiding community, but overcrowding must cause a lowering of health and morals.

General Pienaar appealed to the inhabitants not to allow overcrowding in their homes, but to rid themselves of surplus residents and to adjust their manner of living so that health, happiness and cleanliness would be the order.

They had many obligations to the Health Centre, which relied on their assistance in practising in their homes such methods of cleanliness and hygiene as would relieve undue pressure on the centre and the clinic.

Mr. Justice Schreiner, who presided, said the new building was functioning as satisfactorily as they could hope. Voluntary Red Cross workers helped in the nursing services and university students rendered valuable aid.

Mr. H. R. Raikes, Principal of the University of the Witwatersrand, said that the Board of Management should be proud that more than a quarter of the nursing costs were borne by the patients themselves.

Penal Reform

A series of pamphlets, embodying the results of the work of the standing committee on penal reform, will shortly be published by the Institute of Race Relations.

This committee was formed by the Council of the Institute in July, 1939, to study the effect of our penal system on both European and Non-European offenders, and to examine the theory and practice of the administration of justice in South Africa and other countries.

A plan of action for the future has been drawn up by the committee, setting out the subjects which it considers should be investigated and reforms which it desires. Suggestions from members of the public, experienced in this type of work, will be welcomed by the Institute.

arrangements were working smoothly. Three big boilers are being used for soup, which will be provided as long as the bad weather lasts.

The Africans in the Council's 300 temporary "breeze block" shelters have not fared badly. A shortage of cement is delaying the erection of further shelters, but efforts are being made by the Council to secure permits for supplies so that this essential work may be continued and thus afford the residents of "Shanty Town" better housing.

Disturbance At Shanty Town

An African was killed in a riot at "Shanty Town" on Friday, June 16. About 1,500 Africans were concerned in the disturbance, which is alleged to have been caused when orders were issued by some Africans in "Shanty Town" that no one was to accept the free soup ration provided by the municipality.

In spite of the alleged orders, a large number of Africans lined up at the soup depots in the afternoon. While they were waiting, a large crowd of men and women tried to make them disperse.

They resisted. A riot, in which those who were waiting for soup managed to drive off the attackers, ensued. They then went in a body to the "office" of James Mpanza, leader of the self-appointed committee of "Shanty Town," but he was not there, and they proceeded to wreck the "office."

A large force of policemen, under the command of Major D. Bailie, District Commandant, was rushed to the scene, and order was eventually restored.

Mr. G. Ballenden, manager of the Johannesburg Non-European and Native Affairs Department, addressed the Africans after the rioting.

The police remained on duty in the township that night to prevent any further outbreak of trouble.

Orders were given for the arrest of Mpanza and his wife, as witnesses alleged that he was in "Shanty Town" when the riots began. They were arrested at Mpanza's house in Orlando Township proper.

Zulu King's Son Sentenced For Homicide

A son of the late Zulu King Solomon, aged 17 or 18, was sentenced to 12 months' imprisonment with hard labour and six strokes by Mr. Brokensha in the Native High Court at Dundee on a charge of culpable homicide.

He was alleged to have ordered an elderly African, April Masondo, to remove his hat when he entered his presence as he was of royal blood. Masondo refused to uncover saying his head would get too cold as it was raining. The youth then struck him with a stick on the head causing his death.

The prison sentence was suspended for two years subject to the youth committing no crime of a similar nature in that time. The Court ordered that he should be removed to the care of the Zulu Regent, Mshiyeni.

Leader In Court

James Mpanza, aged 43, founder of the movement which led to the establishment of "Shanty Town," near Orlando Township, appeared in the Johannesburg Magistrate's Court last Monday at a preparatory examination on an allegation of incitement to public violence.

His wife, Julia Mpanza, aged 40, and Zacharia Ngomozulu, aged 45, also of Orlando Township, both appeared at a preparatory examination on an allegation of public violence.

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LATE NEWS



The shaded part of the above map shows the extent of the Allied advance in France and the corridor which has been cut across the Cherbourg Peninsula, dividing the German forces in that area. Allied troops are now only three miles from the important port of Cherbourg.

It is our intention to publish articles on this page, as often as possible, which will tell the African people in the Union what is happening and what their neighbours are doing in adjoining territories.

Educational Problems

In a couple of articles in the "Times," says the London correspondent of the Star, Dr. Julian Huxley, who has just returned from West Africa, where he served on a commission inquiring into the question of higher education, sent out under Colonel Sir Walter Elliott, strongly urges the need for regional co-ordination in West Africa.

Traditional West African cultures, he says, range from neolithic level to some roughly equivalent to our early medieval culture, and on each level there is great local diversification.

Furthermore, the impact of the outer world has set in motion a process of very rapid change. So West Africa is being called on to pass through both its age of enlightenment and its industrial revolution simultaneously with its transition to the age of air transport and the social service State.

Discussing the means needed to meet such a situation, Dr. Huxley urges that the first step must be to develop an extended social consciousness, more aware of its past, operating in a broader common framework in its present, and with more definite objectives in the future.

COMMON HOPES

There must, he says, be shared ideas and common hopes. A sense of history must be developed through education, while shared self-confidence could come about only through achievement. Everything would help which would provide a common cultural framework, such as the spread of English as the future lingua franca.

Further help would come from mass education campaign, each linked with some social aim besides literacy such as health, tsetse clearance, better nutrition and improved farming.

Eventually, however, these Africans must feel that West Africa is their country, that it is being developed in their interests, and that they are contributing to its development. Common institutions are as necessary as common feeling.

Within single territories more unofficial representation on the legislative councils would help, but it is on the inter-territorial level—the level of British West Africa—that organisation could achieve most at the moment.

Members of the Elliott Commission were impressed by the competence of the best among the trained Africans, though there is also much incompetence, which is part of the backwardness that can be removed.

The Times, commenting on these proposals, considers a powerful level is required to overcome the inertia of tradition, but this may well be provided by the experience which the war is enabling so many thousands of Africans to acquire.

For the first time in their lives, they are learning what it means to be properly clothed, fed, housed and to have their natural aptitudes developed in the army trade schools.

With such material and with plans drawn up by committees whose membership unites knowledge with insight, the Times is of the opinion that the visions of to-day can be translated into the facts of to-morrow.

A second witness, Dr. C. N. Dhlamini, said that at present there were only eight native doctors for eight million natives in the Union. He thought that with a greater number of native doctors serving, as he did, with the municipalities, would educate urban natives in the ways of maintaining health and attempting to stop the spread of disease.

"We would serve more usefully than European doctors in this regard because we speak in a language they understand and they are not afraid of us," he said.

HIGH COMMISSIONER BIDS FAREWELL TO UNION

In a farewell message to the ranching country. In all three territories we have never had a larger acreage under arable crop production.

"In spite of war difficulties, we have during the last five years, continuously extended our campaign against soil erosion with outstanding success, and now whole catchment areas have been effectively terraced with bags and ploughing along the contours, and grass stripping is the universal practice. The problem of overstocking has been effectively tackled without the expense of fencing. Autumnal pasture is rested for periods laid down by agricultural officers, and no animals are allowed to graze on such protected areas until they are reopened. This has been made possible by the admirable co-operation of the African authorities, who enforce the regulations in the African courts. We have now finally eliminated the Boer goat—that most destructive animal.

"I found Basutoland a treeless country, with Africans using manure as fuelling, and so we have begun a large-scale tree planting campaign. Quite apart from what was done by the Government, the Africans themselves planted 6,250,000 poplar trees for nothing."

"These three are all now fully under way in the Bechuanaland Protectorate. In Basutoland, the Basutoland National Council, consisting of 100 African members, is becoming a live and active body.

"During my term of office, I have inaugurated a new plan for extending health services, curative and preventive. These services are those most needed by Africans throughout the continent. In fact, the improvement of African health is priority number one. For this we need not merely more hospitals and more rural satellite clinics, but, most of all, a subordinate African staff trained under our doctors. I feel we shall get nowhere until we enlist African staffs in this crusade for better physical health.

"I am proud of the war effort of the African territories. Apart from some thousands in the Union Native Military Corps, we have recruited and sent well over 30,000 under Imperial officers up north. The bulk of these are now in Italy, attached to the Fifth and Eighth Armies. I have had nothing but praise from the various high officers under whom they are serving for the courage, discipline and adaptability of these African troops.

WORK IN UNION

"At the same time, we have never had so many High Commission territory Africans out at useful work in the Union, particularly in new war industries at Iscor and Vereeniging, and in coal mines. In spite of this absence from the reserves of so large a proportion of their man-power, the all-important battle of food has met with a wonderful response, even in the Bechuanaland Protectorate, which has been hitherto

Representation On Town Councils

The training of natives to represent their people on the Town Councils of South Africa was a suggestion made to the Natal Provincial Post-War Work and Re-construction Commission which sat in Durban on Tuesday, June 13.

Stating that some form of representation must be given to the African, the Rev. M. G. Mpanza, Chairman of the Native Ministers Society, said that to begin with a "friendly" European and one African might be elected—the European to train and guide the Native.

"We are afraid that through ignorance we might make mistakes and would not want that to happen," he said. It was also essential he said, that the Government should appoint agricultural demonstrators to teach the natives the art of farming and the general improvement of their land.

"The salvation of the native" said the Rev. Mpanza, "lies in his cultivation of the soil for food production."

He maintained that one of the reasons for the drift into the towns was the Native Service Contract Bill which provided that a farmer could evict a native summarily.

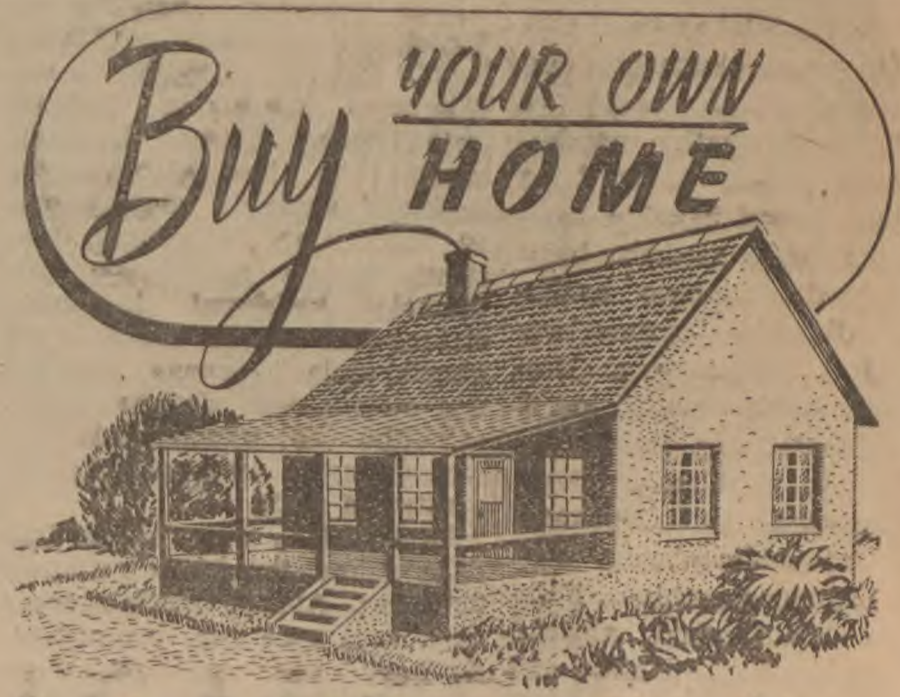
In answer to questions the witness agreed that as the Africans had become urbanised over a period of years and as they were largely dependent on Durban for their living, it would be wise if it were possible, to set up one large township—self-governed—in place of the various small locations at present in Durban.

(Continued in column 1)

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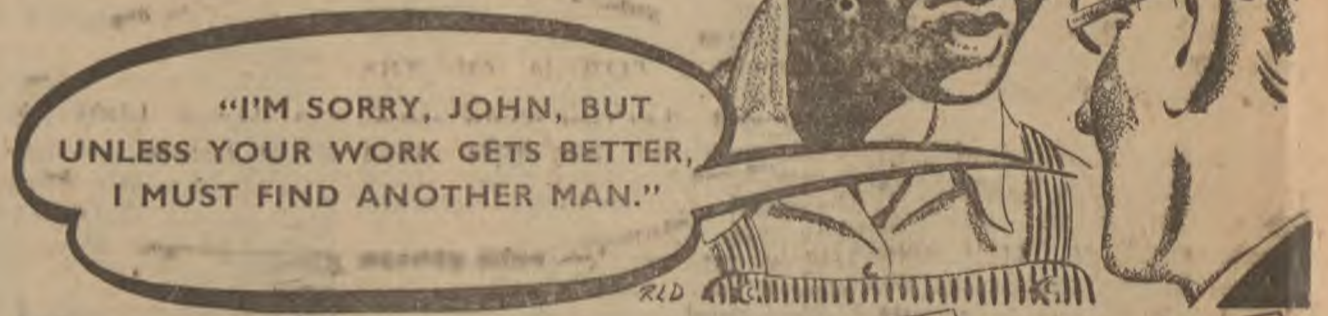
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BANTU WORLD

SATURDAY, JUNE 24, 1944

Agoqile AmaJamani

Kwisithili esiphakathi kweTilly neCaen amaJamani kwiveki eduleyo agoqe ngohlobo obelungali-ndelwanga ezama ukunqanda umthiba wabaNcedani ungabheki phambili. Umlo oqatha, usaqhu-tywa kwesi sithili, kodwa bona abaNcedani basemi kakuhle, kwaye bacofa iindawo zotshaba befuna ukufumanisa iindawo ezitha-mbileyo. Uhlasele olanzima lwamaJamani lubanyanzele abaNcedani ukuba babuye umva kwisixeko saseMontebourg, kodwa iinzame zotshaba ukubiasela ngama-ndla eCarentan zava phantsi. Ezantsi kwaseMontebourg abaNcedani bafumene umhlaba. Nabo ookhethse babaNcedani abalele, bakhe bandwendwela iindawo ezithile eBelgium, Holland nasempu-malanga eFransi apho bagxoge kakhulu kwizikhululo zookhethshe botshaba. Idabi laseNormandy liya linyusela ukoyikeka.

Kwihlelo laseRashiya imikhosi yamaRashiya elwa eFinland ide yaya kufikelela kumgca wokhuse-lo wamaFinnish obizwa ngokuba yiMannerheim, onqumla phakathi kwiKarelian Isthmus, kwaye se ikhe yabhodloza apho kwisithili saseViborg kufuphi kwisiphambu-ko sendlela, idolophu yaseKivinebb. Eli dabi liya liqina kuba macala kukhauleziswa izixhesho zemikhosi namazulu ezandla. Kukhe kwavakala umingimngi lo-kuba elinye iqela lamaFinnish elingahambi nayo konke na le mfazwe likhe lenza iinzame zoku-cela uMarshal Mannerheim, um-phathi wemikhosi yaseFinland u-kuba akhe amise omnye uRhulu-mente oya kwenza uxolo nama-Rashiya. EMoscow kuxelwe ukuba imikhosi yamaRashiya yakube ilu-gxothile uxathiso lotshaba, ityha-lele kumgca oyiKarelian yatshaba-tha iindawo ezibalulekileyo.

Ngasezantsi eRome i8th Army iyithimbele iBagnorea, ekwinxwe-me lasempumalanga kwichweba laseBolsena, ama60 eemayile en-tla kweRome entshonolanga kom-lambo oyiTiber. Eminye imikhosi ye8th Army ithimbe idolophu ya-seNarni ephezu komlambo oyiNera entla mpumalanga kwaseViterbo. Yonke imikhosi yabaNcedani ku-wo onke amahlelo apha eItaly imi kakuhle, kwaye ihambela pha-mbili.

Empumalanga abaNcedani babe nempumelelo enkulu, bagxotha amaJapan kwiindawo eziphezu kwesixeko saseNaga, entla kom-thiba waseKohima naseAssam, ba-thimba iAradura spur ezantsi kwaseKohima. Idabi leenyanga e-zimbini lokuzama ukulaula iinduli zaseKohima ngoku ngathi liphe-le baye abaNcedani baqhuba ka-kuhle apho kuba lo mlo ububalu-ke kakhulu kulo lonke ihlelo elilapho.

Ilifu KwaNdabazandile

Kungena ekuphuhlweni kwaphakada ngomhla wedi kuJune uJohn Ndabazandile ogule iintsuku ezisisi-ale. Uthone eGeneral Hospital eRhautini, wangatywa ngomhla wedi kuJune ngenkonzo ezake kunene ye-Bantu Methodist.

Bonke abasemaNgwaneni mabanele ngulo mbiko kunye nomzi wakwa-Sikosana kulomina. Lo mfo ngama-kubolaNkosk. Tilly Nzozi okhaya beliseHovu nobesele ngumsebenzi e-Rhautini ngoku obhlala eWestern Native Township. Baya bulwela kunene bonke abantu abazikhathaze ngokuza kunika imbeko kumsebenzi wethla lakhe.

umru de ibe ngowama31 ku-December, 1944, xa kothi kunyu-Iwe amanye okanye kubuyiselwe kwawona.

Umzi uqonde kakuhle okokuba la madoda ayizozibonda. Abaza kuba zizibonda baya kuzithoba kula manene bawazukise bacele elo wonga lokuba zizibonda. Akukuthwethiswa izithunywa ngasemva ukucela abanye ububonda. Abafuna ububonda bakuthumela izicelo ezibhaliweyo (applications) ngesiNgesi ngokwa-bo kule Bhodi.

IPasi EVustile

(NguKrobemnyango)

Sekulithuba indaba zalapha kulo mzana wezimanga neziyolo zingaphumi. Loo nto phofu yenziwa kukunqaba kwezithuba emaphepheni zothi ke ngoko izihlobo kwakunye nentshaba zixole ngale ndawo.

Ipasi elibizwa ngokuba yi-"Service Contract" ("Torho Pass") lingene kwisithili sase-Worcester ukusukela kuApril walo nyaka latsho kwakubi kanye. Abanjwa asiwa phambi koMantyi amadoda angasebenziyo othe yena watyikitya wa-gweba watsho ngezigwebo ezi-thathele kwishumi leentsuku etolongweni okanye iponti (£1) ukuzikhulula de kwaya kwinyan-ga etolongweni okanye iponti ezintathu (£3) ukuzikhulula ku-madoda ayi18 awayephambi ko-mantyi lo mhla.

Havi mhlobo wam yaqala imi-daka yakowethu yawa ngokuwa ityholana. Abanye besithi ngobani aaba beza nale nto, bambi besithi hayi zezi mfundimani zisithengisa kubeLungu. Ayaziwa konke ngumzi into yokuba kunyaka odlulileyo ngexesha kwakunciphe amanzi aphela ema-Sakeni naselalini entsha kwaphuma izithunywa emzini ziya kubika udaba olubhulungu lo-kuthi amanzi anqabile ibe ititshala esesikolweni sabaNtsu-ndu ivulela abantu basema-Sakeni ukuba bakhe amanzi esikolweni bayokusila utywala ngawo babe bengasebenzi kuphe-la bethengisa obu tywala neen-tiloko nozityentywe (inqwe-me). Loo nto ke ibangele okokuba amanzi angabiko ngokwaneleyo batsho besithi i-Bhunga ledolophu malilinge icebo lokuba aaba lova basema-Sakeni baphelise.

Kwezo zithunywa ke kwaku-ngekho nomnye umntu ofundi-levu, IBhunga ledolophu lisisabe-le eso sicelo kuwo lo nyaka vave kube kungekho ndlela yimbi yokuphelisa oolova ngaphandle kokuba basiwe etolon-gweni. Suke le nto amawethu ayiika ayifaka kwiingculelo zaba-abantu abafundileyo. Yoh! kum-nandi ukuba liqaba into eyothi ivenze into ithi yakunukiselwa viyo iyise kwabanye abantu. Nawa nomntana osileyo othi akhuobe umova phakathi kwaba-ntu aike atyhole abanye abantu.

UCHASO LWAMAPASI

Phakathi kwinyanga kaApril kulo nyaka kusasa ngeCawa othile kubeko intlanganisano enku-lu kunene yokuchasa amaPasi (Anti-Pass Meeting). izithethi ingamanene aseKapa awayeno-Mn. Welcome. Zathetha izithethi zasemzini zibuchaza ububi bama-pasi zagqibela ngelokuba umzi waseWorcester uxhathise nazo izithethi ezi kwidabi lokulwa amaPasi. Zinikele zathi izithe-thi ezi makwenziwo apha ekhaya ikomiti veli dabi lamaPasi.

Imnendulo yomzi ibe yeyokuba la ndawo ivavakala yaye ngeba khona ngoko ivenziwa ikomiti leyo koko ingxaki engaphambili zimfundimani, izothe lomzi o-Ntsundu. Watsho usithi umzi abantu abafundileyo ngamacqwi-tha abathakathi, ngoko kweli dabi lamaPasi abantu abafundile-vo kunye neKongosi evadubuli-ca abantu apha eVustile kudala besebhe basondela nokusondela. De kube nomhla nje asikade sibona ntshukumo vakwenza komiti yamaPasi ngabo ke bengafundane ngaphandle kwe-ntlanganisano ezingena ngobusuku lufunwa amawanga neendawo ezikhambili. Kou! Wavithatha into eNcedintloko wakudala vaska vavakala.

IBHODI ENTSHA

Ide yanyulwa iAdvisory Board kwilali entsha yalapha amalungu amane omzi, amabini eBhunga ledolophu akakanyulwa kwaza kwaphumelela la manene: Moses Oliphant, Moses Qubeka, Isaac Botsane noSamson Raliboke. La malungu ke aya kuba kweli (Khangela kumhlathi wokuqala)

Imibengo ENqamakwe

(Ngongasemoyeni)

Iqela be lilmizi ebeliye kunyhada-la wengoma, eGcuwa ngomGqibelo on-gaphaya. Singabulwa aaba: MaKhosz. Sihlali, Zambetha, Thuuzi, Kotta na-manye, baXumz. Matheza, Chaka, Zo-kwe, Sekeleni, Hongo, Sifuba njalo njalo. Ezi zihlobo zeNkosi zisincemela ukuyola komnyhadala lowo, zisithi ongayanga uphosiwe seso sisusa, kodwa gqwizi uje, amakhosi namakhosazana la asuke azonwabisa ngendlela enkulu ashiywa nazizinto zokugoduka. Kufu-maniseka okokuba uninzi luphande ngeenzipho ukugoduka. Lumkani uko-uwaba ngokugqithisileyo endaweni.

Kwa ngomGqibelo lowo izityudaka zakwaBlayi zenjenjeya ukusinga e-Mthatha ukuya kudlala ibhola neqela la-seSt. John's. Iqela eli lihambe naba-Numz. Gushman, Msengana noMgquba. Iqela eli libuya neendaba ezimnandi ne-zimbi zokuba kudlalwe kakuhle akwa-bikho eala loyisayo kuwo omabini ama-qela. Iqela lokuqala oonoqalinkunda kufumaniseka okokuba lazihlohle kabi-ni, neSt. John's nayo yahlola kabini, kwaba ke kuya phela kwelo qelo. Ama-dala ale mpela okokuba kungene noku-ba ibenye ibhola phakathi kwemithi. Sifumanisa okokuba uMthatha othatha abantu umke noZibula, kuba ke akabu-yanga neqela, ibe kufumaniseka okokuf-la uzizalele okokuba maza angafunwa kuba ungomcimbi kaYise. Hayi ke we-thu lo Mthatha ndini, ubagqibile aban-twana babantu beyele khona ziziyolo. Sisafuna okokuba uZibula omhle lo u-phina, Bonisani ngaye mzi waseMtha-tha.

ABANTU NEZINGABO

Iholide zobusika se zinyathela. Siva okaMsengana uSili yena ngehohide lo uza kukhe awele iLigwa, aye kwela-Rhauti, asazi nokuba uya kufuna rhauti kusini na. Ma silalele kambe sobe sive.

OkaMaqanda kuvakala okokuba uza kukhe aye kubethwa ngumoya waselwan-de ezantsi kwaCentane.

OkaHongo uza kugoduka aye kwa-Gompo. OkaMajiza uqubudile asazi. OkaSekeleni uya kuthi gxada ngasekhaya.

Njengokuba sikhe sanibikela kule mihlati okokuba okaNtola uJ. X. yena uya sishiya kwaBlayi ekupheleni kwale seshoni ngathi akahambi yedwa, ziya vakala emoyeni okokuba kukho nnye, babini abamandelayo. Asazi, sobe sikwazise.

UMn. noNkosk, Xhaka waseMbizana sikhe sabathi tsho apha eNqamakwe, beze ngombiko. Sebe buye baphindela kwelamaMpondo.

UMn. Maliza, D.V.T. ukhe wabona-kala phakathi komzi ehamba elhola, kwizikolo zesi sithili.

OkaSomthathi uyibambe iqhuma ike-tile ngomVulo ongaphaya esinga eKapa emsebenzini.

OkaSifuba ukhe amane ebonwa-bo-nwa ekhwele inkabi yakhe emhlophe u'Diliz' iindonga zemifula.

Iiva ebabazekayo kweli lasemaXho-seni isamana ukuceza phaya apha kwelamaMfengu. Siya mbulela uSom-bawo.

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(NguNtanomhle)

Iholide yomhla wama31 kuMay iya kulibaleka kade apha kuba bekudlala iqela lalapha leKomani Lawn Tennis Club neGaika Lawn Tennis Club yaseQonce. Kwezi ntlandlo zozithathu sinovuyo ukubalula into yokuba eli qela lalapha liyiKomani libe nempumelelo ebanzi kunene.

Kube yingxikela yomdlalokazi nezulu lingqina phakathi kwezitshiwu phantsi kweNtaba zooLukhanji. Ithe iqina imini aye amantinde iinto zooMakubalo, Gqaliwe Shupinyane eluphethele etsho kwaluthuli. Singabalula la manenkazi phakathi kwawo: Nkosk. Ntsokota nentombi yakhe enguNkosk. Mboni walapha. Loo nto ke ithe yabukeka kunene, unina edlala nentombi yakhe, begwaya kanye nasekudlaleni. Amagalelo wona kaNkosk. Ntsokota abengaphelisiweyo nanomkhitha. Kuyiwe emadinaleni likhokele ngel4 games iQonce, saye sonke sidakumbile. Kuthe kuya phindwa malanga saliphaula iqela laseKomani ukuba likhuph' inqaba lenza imida enobom licutha kwityala, kwaye kufane kwangumntu nje ebeleni, kuba kwakungekho mdlalo wumbi ngaloo mhla. Zikand' apho iinto zooKotelo nezooKobus, Mbusi, kuluthuli zingathi ziphethe iphepha ingelophini. Andithe thi imbola (igrass cutters) orhuka phantsi. Kuyokuyekwa iKomani ina83 games to 82, yaba iya bethwa iQonce ngel game. Amazwi ombulelo enziwe nguNkosk. Sis Tiny egameni leKomani, kwathetha uNkosk. Ntsokota egameni leQonce, ngamazwi akhethiweyo. Indwendwe ezi zizifumanele kwa "Luyoyolo" izixhaso kuququzela la manenkazi: G. Pono, E. K. P. Sithela, M. Ntloko, Nkosk. E. Mgole.

Kufikele kwaMn. Edmund Mtwazi uNkosk. S. Ntlahe osakuba ngumfundisi ntsapho kuNkong' eGlen Grey, ofundisa ngoku eSbatvatala (Zwaartwater). Ukhangeleke kakhulu empilweni. Nomama kabhuti Edie naye ufikile eyindlela yokuya kubeka ilitye kudade wabo uNkosk. Emma Madliwa olizubulo likamfi John Sigenu kuBengu (Glen Grey). Naye ubengabiki nto, uMaMpila lo. Kwa khona kugaleleke uChief Mhluzi waseTsojana eTsomo eyindlela yokuya eHewu kwadade boyise onguNkosk. Jeanett Juo. Alfred Sishuba.

ABANGASEKHOYO

Sinosizi ukuvakalisa ukuswelaka kwentombi yakwaMpandle ngomhla we3 kuJune. Ibibeleka, umntwana uya phila. Le ntombi ngumhlolokazi kaMfi. Mlu. Ncapai. Akuhlanga lungehlanga, Mawushu.

Kwa khona ibotshwa lusizi ngokushiywa ngumkhwekazi kaMn. Douglas Makwethu ozalwa kwaKolanisi apha, olishiye ngomhla wama30 kuMay, wafihlwa ngomhla wol kuJune. Ubesandukufika ukuvela eGoli apho ebekade ekhona ngentsbenzo. Usarah-Ann lo uMamKhuma ushiya unina intombi yaseStathwini, uMaCisana oyimfama. Ubhubha elilungu laseTshetshi, ngobuTempile elilungu leSibane kuLukhanji eKomani. Siya velana kakhulu nabalahlekelwe zizihlobo zabo.

UMlu. Z. Pamla waseCala noMlu. J. Mesatywa waseMonti balapha ngomhla we6 kuJune ngokuthunyelwa yiNkomfa ukuba bajikeleze ukulungiselela imiphfumlo ngexesha lasemva kwemfazwe.

UMn. F. P. Gxoyiya uke wexada eSkapu, ubuye esixelela ukuba ikhepu lisalele eNkonkobe, akayilibali ingqele.

Kwezi ntsuku lixhaphetshu kubamba Tembu nabaTembukazi ukulungiselela iNdlu eNkulu. Xana sibonavo ifuthe ngathi le Ndlu iNkhulu iva kuba nempumelelo. Sezicalile ifkomiti ukuhlalancana, ukuzama amalungiselelo, kodwa ingenele avivumi nantwana.

IZINTO NABANTU

Ubelapha uMhlekezi uMlu. H. Mama waseMgwali kaNgqika ukususela ngomhla we6 kuJune, wajika ngomhla we9 ekhangeleka eze ngemicimbi. Ubelundwendwe lwasel' TaJa.

UMlu. Ngqakayi wamaMoriva eGoshen naye usuka apha, ukhangeleka esempilweni.

Sike sabona nomVangeli P. D. Mooi waseBowden Qoqodala eze naye ngemicimbi ngomhla we6 kuJune.

UNkosk. J. Mantshi waseMgqukebe naye ubelapha ezibeleni, wenje njeya ngomhla we7 kuJune ukusinga ngaseLady Frere ngezempilo.

Simthe tshe apha umVangelikazi A. Mantini waseMgqukebe ebika ingqele, ekhangeleka phofu esempilweni.

Ngomhla wa24 kuMay umVangeli noNkosk. A. Gcumeni balapha balizwe ngenkwenkwe, baya phila unina nosana. Sibanqwenelela impilo nde ntle, kuba hele.

Kungosizi olukhulu ukuvakalisa ukubhubha konyana omncinci kabawo Mlu. C. Mbebe walapha ngomhla we5 kuJune, ubefunda apha kule Secondary School. Siya velana kakhulu nomzi wakwaDlomo. Anga nokude angoneliswa zezi ndaba. NguThixo Onikayo ikwanguYe othabathayo. AmaTempile eSibane kuLukhanji ayokumkhuza ngeCawa yomhla we4 phantsi koMza. E. Yekani.

Ubelapha ngomhla we7 uMlu. B. A. B. Gasa waseDikeni ngemicimbi engabikinto, ehamba nyana. Babelundwendwe lakwaDlomo uMn. A. M. Pono.

EzaseKapa KwaLanga

(NguMbhaleli wetshu)

Emveni kombiko kaWallie Venu umyeni wentombazana uJemima, unina uMother Jeyi (Mihha) ubuye emakhoseni kuMnakwabo impilo ingalunganga, walala. Ufike umhla weCawa selekukubi. Ngesicelo sakhe nezihlobo zakhe undululwe ngenqwelo ukusiwa esibhedlele apho kwenziwe onke amatitile wada wasiwa kwesasedolophini, nalapho kwacaca icala obheka ngakulo umkhuhlane. Ubuyiswe ngentsasa yeCawa elandelayo engasekho. Umngwabokazi ozukileyo uphethwe ngabazal. J. Mhlana noJ. Ndingane beBantu Baptist Church bencediswa nguMfu. C. N. Nontshinga-Citashu (ngesicelo) nanguSibonda M. S. Mvinjelwa waseWesile noMf. J. H. Ndzeku waseTiopiya (Poqo).

Umfikazi lo ushiya linkedama ezingooJemima (intombi enkulu eseyingumhlolokazi), Nompumelelo, Ntombizodwa, noNomalizo. Bashiyeka kuyisekazi uWilson Ntonie nenkosikazi yakhe. Awukalibaleki umngwaboko ngakokuba abantu bakwaLanga baphume ngokungenakubaliswa. Phakathi kwababeko sibalula: Makhosk. Mvinjelwa, W. Mvinjelwa, Kwatshe, Mongikazi J. Nongauza, Kobese, Nceka, B. Ntshinga, A. Gwedashe, Pama, Nabe, Mdleleni, Masimimi, Mhlana, Ndingane, Ngeceni, Ndzeku, Adonise, Mase, Mbizela, Mguqulwa, Citashe, Siqwana, Ngecukana, Citashe noMother Saule; Makhosk. Fuku, Made, Mngese, Ngubana, Klepisi, Ntshunthe, Molelekoa, Basson, Nkosi, Ngeongo, namanene esinga senakwabulula ngexa yesithuba.

ISIKHUMBUZO SAMAMFENGU

Esi sikhumbuzo kokwesibini singena kweli laseKapa. Siqale kwakusasa ngolwesiHlanu ngemfuduka eya yikhokelwe nguMn. G. Nongauza (Mf. Ayliff) kunxitywe zonke iintlobo zezixhobo zakudala neengqawa zesiXhosa. Yakuba ingene "imfuduka" kungene inkonzo ngokumiselwa nguMf. J. N. M. Sibhenya. Kwalile ngomGqibelo kwangenwa kwaseholwemi sekuyimidlalo neengoma. Izityo zibe zeziphambili, nezinto eziselwayo zayintlaninge. Lathi khona lakuvakala ixilongo Lamajoni edolophini ezokundila lo mbutho kwaziziyunguma ezingathethekiyo.

Ngokuhlwa komGqibelo lowo kungene engasayiwayo ikonsati, esihlalweni inguMn. W. Zuma noMn. G. G. Boqwana belalwa nguMn. C. J. Nabe. Ezinye indedeba zasemamFengwini zibe ngabaNumz. J. Papu, J. N. M. Sibhenya, Mtshiselwa, Ngaju, Lubhelwana, Kwebulana, Mabuto, Jengete, Katangana, H. Gcllishe, J. Mafu, Hotwana, S. Ntisa (G. O. M.). UMn. S. A. Rogers (Nolali) wayekho. Kwicala lamaXhosa sibalula abaNuz. A. J. Xabendini, Alf. Xhello, W. Somanana, A. N. Mguqulwa, J. Z. Fuku, G. Fesi, R. Kulla, C. N. Nontshinga-Citashu. Intetho zibe zezibalulekileyo nezifundisayo, yaye ingoma ephuma kwiTugela Choir neQela eliphethwe zii-tshala iphille.

EzakwaNojoli

(NguNikiwe)

UMn. Kala Dyani (umfo wase-maYirheni) oligosa elikhulu lebandla lamaMethodist apha eSomerset East ukhe wambamba nzima umkhuhlane, walala ngendlu ixesha elingaphezu kwenyanga. Hayi noko uSomandla ube wamphakamisa, sele cothozela ngasembenzini.

Sivuyisana noMn. noNkosk. Tom Makalima wodumo apha ngokulizwa ngentombi kutsha nje.

UGlen Nqwiliso Matebe olijoni kwikampu yaseKapa uselifini apha ngokuza kubona uyise usibonda Chris P. Matebe.

Kubhubhe apha ngomhla we8 June, uNkosk. Elizabeth M. Totty wodumo oluhle kwaKhelela. Ungewatywe nguMfundisi W. C. Teka (Methodist) kusuku olulandelayo.

Bebelapho ooRooi Batyi nabashumayeli bemvaba ngemvaba bekhokela idlaka ukuya etyalikeni nasemanchwabeni. Ugule ixesha elide kakhulu. Alahlekelwe amaMethodist.

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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.

Remember, it is wise to wait for Eveready Batteries. They're always fresh and last longer because they are made in South Africa.



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THE AFRICAN WOMAN

WOMEN'S PAGE

A Tribute To Late Mrs. Rheinallt Jones

Lets Talk It Over

By W. M. B. Nhlapo
Speaking to the women's section of the African National Congress at the Bantu Social Institute, Bloemfontein, recently, Mrs. Madie Hall Xuma, M.A., B.Sc., is reported to have said...

Mrs. Xuma has not been up here long, but because of a broad-minded outlook and a fearless nature, she uttered what many of us had in mind but feared to say. Now that she has set the ball rolling, we too burst out like a volcanic eruption, and thank Mrs. Xuma for it.

A Noble remark, noble sentiment, from one of the highly educated black women in this country. Every right thinking person will agree that it is deplorable for cultured Bantus to form themselves into exclusive cliques and be barb-wired from the mass.

Our lot as a whole is a sad one as well as a hard one. We envy others and strive to reach their state. Our educated people grumble over trivial setbacks due to the ignorance of the mass, and they do not always realise that being mere armchair grumblers and critics does not improve the position.

If the highly educated people live and thrive on individual or clique caprice, it is to the detriment of their less fortunate brethren. The tendency to love one's own clique best, and only to strive to uplift one's own soul to heaven and be less concerned whether others head for hell, is fatal to development of the race as a whole.

What Mrs. Xuma pointed out is not a matter for amusement nor amazement, but a problem in itself. The behaviour is like cancerous arrest to growth, a sacrifice for their children, I feel that in these difficult days it is a great temptation to take one's children away from school as soon as possible so that they can help the family by going out to work and earning money to feed and clothe their younger brothers and sisters.

The papers have been full of the government schemes for making the African erosion-conscious. These plans entail agricultural centres. Women in the past have always played an important part in the planting of crops and the general care of the fields; here then will be another opening for women who prefer a rural to an urban life.

Indeed, though opportunities for advancement are comparatively few, yet we must be patient in the hope that one day, if not for ourselves, then for our daughters, there will be a much greater choice of occupations. After all it took almost two thousand years for England and Europe to accept women on a basis of semi-equality with men, and to open to them professions and vocations which men had for centuries considered purely masculine preserves.

(From the Glen Grey District)

On the afternoon of Trinity Sunday, the Tsembei Branch of the National Council of African Women held a special meeting in memory of the late Mrs. Rheinallt Jones.

It was a peculiar co-incidence to have this meeting on that particular day since we know how this typical white Christian has served our most unfortunate black nation with such graceful speed...

When the sad news of the passing away of this honourable lady reached us, our hearts ached. Her letters which were heavily loaded with N.C.A.W. business were revised, and the appreciation for what she has done for our council filled the whole atmosphere with a very thick cloud of sadness.

The Tsembei Branch was indirectly represented at the 1938 conference of the N.C.A.W. where she said: 'I thank you African women for having invited me to participate for the second time in this meeting, and for having

fusal of the tissues to follow the law of their being, a stoppage in the development of the human soul.

To quote Edward FitzGerald, 'What bothered me in London was all the Clever People going wrong with such Clever Reasons for so doing, which I could not confute.

thrown your arms open to receive a white woman into your work. Nothing can ever make me feel more happy than knowing that I have given assistance in your national struggle.'

She has left no stone unturned for the betterment of the black man's lot because she understood how impossible it is to get things right without the simultaneous application of 'Black and White notes of the instrument.'

It is doubtless that in the next world she is sometimes in a joint-council with the late mother Charlotte Maxeke.

She has given us her life for nothing: May she rest in peace!!!

To father Rheinallt Jones we send the Ama-Xosa's everlasting binding words...Lala ngenxeba (lie on the wound) Akuhlanga lungehlanga!!! (what has happened has happened).



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Go Dikgoshi Pietersburg

(K. S. Molepo)

Sello sa ka ke se isha go lena bo papa. Ka selomo se fitileng, re hlabe-tjoe mokgoshi o reng banna kamoka ba tjoang marumong a ntoa ea 1914, ba ihlagishe go ba musho, gore ba tle ba fioe chaloete ea bona ea peshimi, (pension). 'Me re ile ra thabela go koo polelo e, byale ra phallela gona moo gothoeng e ka huetjoe gona. Feela selo se se re makatjang ke ge re shitoa ke go bona tsepisho eo; atheng ba ba 'ngoe bona ba bone masheleng ao, me ba ba 'ngoe re shitoa go bona selo; kagobane ge re filha, re butjishoa Nomoro tja rena, me ga ye natjo, di lahlegile.

Na ekaba ke gona ge re paletjoe ke go bona phenshene (pension) eo ea rona? Goba re bulushitje tsela go ba 'musho, ga re boe le selo?

Ke mo le koang ke re selo sa ka go dikgoshi tja rena, Pietersburg, ke re re thuseng go re bolelela le bahlanka ba muso.

Mohlomong lena ka bogolo bya lena, lentsoe la lena le ka koyalagala. Ke Lumela goba Magoshi a rena a Pietersburg a kopana ka kotare (quarter) e 'ngoe le e 'ngoe, ke mo ke bonang gore ba ka hlalagisa pelaelo ena ea rena go ba 'muso, gore ona musho o lebelele mabitso a bana ba bona mohla ba hlomola pene ea go itlana go ea marumong a ntoa ea 1914. Re kgopeleleng bo papa, ge ele rena ke shetje ke bona goba re pale-tjoe, goba dinomoro li timetje.

Bakgatla Ba Kgafela

(Ke P. Mokati—Disemelo)

Jaka re kile ra bolela mo koranteng tse di fetileng, gagolo mo koranteng ea 3-4-44, go buioa ka thata e kgolo ka kgotla la dikgoro, kajeno re begela gore dikgoro tseo di ileng tsa kgatlhoa ke pu eo, di kgatlhane.

Kgoro ea ntlha e eme ka sebopego se: Paulus Disemelo, Chairman (modula-setulo); Salmon Kgatleng; Ramatlotlo; Nicholas Mmelesi ke mothusi oa gagoe, ke kgoro eo Monneng; Thomas T. Makgale ke mongodi; John Makgale ke mothusi oa gagoe, ke kgoro ea Phuting. Sebui se segolo ke Ramodisa J. Phalagae; ke kgoro ea Tshukudu.

Ka go rialo, kgoro tse ke tsona tse di setseng di agetse lefoko la kgosi lesaka-ebong "Ipelegeng Bakgatla," mme tsa re: "bana ba kgabo a re tseeng mmila o le mongoe," go seng byalo go tla tsoga seka sa mogologolo oa kgale se se reng: "Kolobe oa morago mpya di ea mmona."

Bakgatla nna ka re: "Modimo o bopile lefatsho la Afrika, mme oa tlhola dikgosi tsa morafe o motsho mo go lona, oa bopela morafe o motsho mo godimo ga ditlhogo tsa ona, ra itse ge e le dikgosi tsa rona. Go rialo ge ka re, se se diri-loeng ke Modimo ga se na go di-rolloa ke thata epe mo lefatsheng.

Go ile ga sitoa dinatla tse kgolo, bo "Morena Satane" eo a nang a sa lekane le sepe ka matla le ka tlhompoho magareng a tsa legodi-mo tsothle, ka ntle go ona Modimo. Seo se ileng sa diroa ke Modimo, Satane a leka go se dirola nka se tlhagisa mona ka re: Bo-Rre-mogolo ba tlogetse molao ba re: "Foko la kgosi le ageloa lesaka," mme dikgoro tse di bole-tsoeng fa godimo di le agetse lesaka."

Ba ba ikobelang foko la kgosi tlang le joineng-"join." Tlhogo ea monna ke lesome, sheleng tse pedi le sekesepepentshe ka kgoedi le kgoedi; mosadi ke sheleng tse pedi, sheleng e le 'ngoe ka kgoedi le kgoedi. Mhe maina a maloko (members) a otlhe a tla isioa koa pankeng (bank); go supa ge madi a le a maloko a. Maina a 250 a tla isioa ko pankeng go supa ge madi e le a morafe o oa Bakgatla.

Go gatisitsoe dithikithi. Maloko a tla amogela dithikithi tseo ba tla bonoang le go tsebisoa ka tsona.

Tsa Bethani

(Ke G. Wm. Poho)

Bontsi ba Bakwena-ba-Mogopa ba itse naga e e rekilweng ke banna ba Kopano ya 200 ebong. Boshpoort No. 6 (Makabomo).

Morago ga loso la ntlate Isaac Poho yoo ebong ele chairman go ile ga fithe-lega gole diphatlha tse 4 tsa Bakomiti bao Modimo oba itsoetseng; byalo e-rile ka 31 May 1944 ga itshenkelwa komiti e ncha ebong: Marena (1) Juhushua Segale (chairman) (2) Solomon Mahama (Secretary) (3) Hendrick Lebethe (4) Hendrick Thapane le (5) David Malebye.

Mo puisanyong go ile ga lemotshe-ga gore bareki ba bantsi ba sule, byalo maina a bana ba ntlha a batlega, ga humanwa ale 55.

Ga fithelega bareki bale 21 mabitso a bona a ise a dirwe register kwa Mamelodia-Tshwane. Byalo ga utlwanwa a romelwa ko Commissioner wa Rustenburg ka bonako, gonne bona ba rekile mo bareking ba pele.

Ga fithelega naga e lefelletswe fago-tlhe, mme goselle bareki bao ba sant-seng ba kolota. Bao batla sekwa ke komiti, pele a July.

Byanong lona babadi ba Bantu World ke na le mnete ya gore leka iponna go-sephedise ga naga e ka goitse ditaba tse :-

Gago moreki yoo anang le tokello ya go isa moraka mo naging e. Gago ope yo a dumelletseng go rwalla dikgong etswe ele moreki. Gago ope yo a ka hirisetsang ditshimo tsa gagwe go bona bophelonyana, etswe bontsi ele batlho-lagadi bao leeseng namanyane eka bo-nwang magaeng abona.

Naga e, Boshpoort No. 6; e byaloka bolomo mo kgareng ya lekau; ga e phe-dise leeseng mang. Melao ya yona a e fetoloe.

Tsa Tshwane Ga Mamelodi

(Ke "Semanya-Manyane")

Khele banna go gola ke go bona! Bofunani le mashodi ba ga ketisi. Mapolesa a tsoere hafana ba tsa 'bile ka 'mail' oa mochana oa basadi ba New Clare. Re buoa tjena ba ntlona Ts'oana kgoedi tse tharo. Mabitleng mapolesa a tsoere Makgoba a mararo le ma-Afrika ba epolla makese a bafu ho boela ba rekisa. Na ekaba e teng melhlo e fetang ee?

PHEDISO EA DIPASA

Pelindaba, Marabastad le New Clare mapolesa a gaketse a ripitla lino tse kotsi "Bampa" Hopose, Gemere le tse ding. Re nyaka juala ba Sesotho eseng gefo! Banna ba baetapele ho basadi ba 'nete ba eme ka maoto ho loantsha lipasa. Re bona pitso' tse kgolo hara motse. Ke Mphutlane o gaketse kgosana O. R. Mushu ua Thagane.

Lekgotla la motse, ka thuso ea Morena Abel Perey Mahlatjje le Mr. J. K. Matli le kopile masepala ho ntsha chelete ea go ruta bahlankana le baroetsana ba fetileng J. C. le matric hooa itubela botichere le go romeloa seko-long se phagameg sa Fort Hare. Sechaba se thabela taba ena baholo efela ruri Khudu e-ja Moroho. Re tla bona bana ba mafolo-folo, ba ratang thuto. Likolong tsa motse re bona papadi tse thabisang. Morena Stephen Mashupye o kile a ea ka sehlopha sa hae Brakpan.

Mr. Henry Pae Tatane ke eena eleng Recreation and Sports Organiser ua Masepala. Ntho e 'ngue e teng mona Tshwane, 'me ke botlhoko bo apareleng maha ea Bakgatla, ke tlhalo le khaogano. Re utloa ka buti khupa-marama gore basadi ba gaketse ba nyaka thaka ea blue-nine, ba chenchana bosigo le motseare. Go teng baroetsana ba nyakang masole. Basadi le bona ba teng ba bang ba reng ba nyaka thaka e ncha ea masole kapa ba berekang menteng moo go etsoang chelete. Pas op my kind ts'aba basadi ba Tshwane. Go chenchana bana ke fashene.

Morafe le banna ba Lekgotla la Motse ba tsoa utloa ka masuabi gore morena Ra-Thapelo, Mr. J. S. Hardy, eo e bileng Mookamedi oa Malokeshene ka nako e telele o lesele mereko qete-llong ea kgoedi ea Phupjane (June). Sechaba se lla baholo etsoe morena Ra-Thapelo o na e metse juala ba Sesotho. Ke monna ea ratang 'nete, toka le tokollo ea Mo-Afrika. Sechaba sa Tshwane sea lahlehela ke Ts'ia ea makhontho. Re shebile hore bo C. B. Mbolekwa, E. Mafole, Sam D. Legodi le Mafumahadi 'Moho le J. K. Matli, A. Mahlatjje, Thos Moela Masianoke ba tla e tsetsa morena mokete oa phele-hetso le gore re dumelise morena e mocha ea nkang setulo, Professor S. Prinsloo, B.A. oa Pretoria University fapheng la tsa Batata.

Tsa Leseling-Vereeniging

(Ke A. Nhlapo)

Ke sa boela hape ke le tsebisa tsa Leseling school. Joale ka ha ke ile ka le tsebisa tsa khoho ea muoto a mara-ro, khoho eo entse e hola kajeno; ese ele khoho e kholo.

Tlong! le bone khoho ena ha le sa kholoe. Ke 'nete eona e teng mona.

Mosebetsi o ntse o tsoela pele mona Leseling. Kajeno bana ba ea itumela, ba fumana lijo 'musong, eleng maro-tho, lijeme le litholoana, li-oranges. Re ea ba lebohela ho Morena Molimo eena ea ratileng lefatsho hakalo.

Re leboha le ho fumana tichere e ncha e tsoang Zoek-makaar, eo eleng Mong R. Malatji, eo re bonang ale mafolo-folo mosebetsing oa sekolo.

Mona Leseling re bile le mokete oa sekolo ka li 4 tsa June. Mokete ona re hlola re o entse, hape kajeno o ile oa patisana le mekete e mengata haufi le sekolo empa leha ho le joalo, re make-tse lehlohonolo le aparetseing sekolo sena.

Batho ba tlhela mekete e hlajetsoeng likhomo moo ba tla ja feela, ba tla reka lijo tsa mona conserting, le ho shebella lipapali tsa bana le lipina.

Re ea thaba-batho ba heso, Ma-Afrika, ha le thabisoa le khahlisoa ke thuto, ntho ea tsoelo pele eo bana ba lona nakong tsena ba tla phelisoa ke eona.

Re tla ba le engoe papali mafelong a khooli. Re tla le ngolla hape re le bolella tse ncha.

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EVERYBODY'S FAVOURITE CIGARETTE

Along The Colour Line Our Monthly Sermon

(By Wayfarer)

There is always something new in Africa and along the colour line. White South Africa, no doubt, was astounded to read in the Press that Sir Henry Moore, Governor of Kenya, told the Legislature that he intended to nominate an African as a member of the Legislative Council.

This is a first step towards democracy in Kenya—a democracy for which thousands of Kenya Africans are fighting in the jungles of Asia.

A KIND ACT

An African teacher wrote as follows in one of the "Dailies": "Please allow me to say a word of thanks to the European gentleman who gave my young scholars 5s. to enable them to take the tram from the Zoo to the city on June 3. Some of the children had no more cash with them. So it meant we would have had to walk back to Park Station—as we had walked in the morning from the station to the zoo. May his kindness bring him blessings."

The African is always grateful and respectful to those Europeans who have outgrown colour and race prejudice.

DIFFERENTIAL TREATMENT

Many people have asked time and again whether in South Africa there was one law for the White man and another for the Black man. Well, the reader will be able to answer this question after reading the following: A European miner was fined £5 or 14 days hard labour, in the Germiston Magistrate's court on a charge of assaulting two Africans in the Witwatersrand mine on May 13.

In the same court an African was fined £5 or 30 days hard labour for assaulting a ticket-examiner on a train travelling between Johannesburg and Germiston on June 3. He was also fined £5 or 30 days for using profane, vile or indecent language.

PASS LAWS AGAIN

"The African race," writes E. H. S. Motlemekeane, "Which is inherently patient, law-abiding and respectful, would like to remind the European that he himself and his Native policy of frustration and oppression are largely to blame for African criminals..... Abolish these slave laws, discard the anti-African spirit in Native policy and administration; mass-educate our children and adults.....pay us living wages; capture the spirit of the times and follow with confidence the lead given by Europeans of unbiased wisdom; and South Africa shall in the measure of the volume of goodwill proceed most surely to happier days."

"Two ways of doing it," writing in the Rand Daily Mail, says: "While far from making excuses for the 'reign of terror' referred to in your leading article of June 13, may I ask whether we ourselves are not partly to blame for this lawlessness? If vagrant Natives are responsible for this state of affairs, there are two ways of trying to combat it. The first is by punitive measures—more police, more prisons, more magistrates, more criminals and more public expense.

The second by diverting the Natives from lawlessness. A scheme of vocational training for unemployed urban Natives should have the desired effect. If such a course were pursued, these Natives would, when trained, have their time occupied, and they would be provided with a means of earning a living, thus rendering them an asset to the State instead of an expense. Human beings who have work, food and a home, seldom have the time or inclination for lawlessness.

AFRICAN REVUE

It is not only kindness, troubles, and misunderstanding that one encounters along the colour line; there is also amusement, entertainment and appreciation. "L.S." writes:

"Zonk!" the African revue presented to a European audience which crowded the hall at the Bantu Men's Social Centre last night, is easily the best Bantu show that has been staged here. This mixture of singing, dancing and comedy which had its origin in the Non-European Army Entertainment Unit has polish as well as the high spirits expected of the Bantu.

There is no awkwardness and no mere imitation of Europeans. Whether these men are tap-dancing (tap-dancing that made the hall tremble), singing spirituals, or just fooling they do it with zest and abandon, as well as stage sense and timing.

The imitation of Al Jolson is better than Al Jolson; the tap soloist fills the stage on his own; the dockyard

Nyasaland And Rhodesias

(By Isaiah)

"Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9: 23-24.

The reason why we should not glory in wisdom, might or riches is because these are gifts which come to us from the Giver of every good and perfect gift. We are not born wise, strong or rich. These, like all other virtues, are attained as we grow.

It is good to desire wisdom, strength or riches; but it is not good to regard these things as the all in all in life.

All the good things of this life are gifts from God. We should always remember this. We should never take things for granted, nor should we glorify ourselves, however marked our progress and well being in life. All the glory should go to God.

He wants us to understand and to know Him; to understand His works of creation and to admire them; to follow up the laws on nature, the mineral, vegetable and animal kingdoms and to try to discover for ourselves the "mysterious way in which He moves" in them, all unnoticed, all unseen. He tells us it is better to glory in this than in the pride and self-aggrandizement, which, I am afraid, characterizes our lives to a very large extent. Once we do this, we shall discover that the works of God are so wonderful and so immense, that though we lived a thousand years we would never know them all.

The truly wise are they who know this, that there is no end to learning, and that what they know is really infinitesimal, compared to what they do not know. They are not proud, or conceited, or highminded; egoism in them is unknown; in the language of the scriptures, they are "dead unto self."

(Continued in column three)

dancing is a sort of Bantu apache. There is a bass with a remarkable voice, an Afrikaans scene that has to be seen to be believed and a comedian, Sylvester, with an air of his own.

Among the 26 numbers there are one or two weak ones but they get lost amid the concerted items in Zulu, Xosa, Afrikaans and English that are done with unflinching rhythm and vigour.

Africans in the Southern Province of Nyasaland, at a well attended meeting held in Blantyre, passed a resolution asking the Governor to cable the Secretary of State for the Colonies, deprecating the recent resolution by the Nyasaland Chamber of Commerce which urged the amalgamation of Nyasaland and the Rhodesias.

They said they feared colour bars and pass laws, and wished to remain under the Colonial Office.

It was also decided to form an African Congress of the various African District Associations on the lines of the Convention of Nyasaland Associations.

The general idea of the Congress is to secure unanimity among Africans to strengthen representations to the Government for an improvement in conditions, particularly wages and living conditions. The first conference is scheduled to take place in September.

SAPA.

(Continued from column two)

The truly strong know that one day they may, through some disease, forego their physical power, or, through an accident, be rendered helpless all their life.

And the truly rich know, like Job of old, that they may yet rank among beggars. For do the Shangaans not say: "Vukosi imbera, byi ta dzudzeka ku sala ku hlambanisa"? also the Basotho "Monono ke moholi ke mouoane."

Therefore, my fellow-Africans, let us conduct a very drastic self-examination, and see whether we are not proud or vain over our worldly accomplishments. If we find we are, let us set to work at once, and rid ourselves of this malady, which, I am sure, is at the root of our present day troubles and misunderstandings. And let us, one and all, do what our God wants us to do. He wants us to glory in understanding and in knowing Him; in searching the Scriptures for they testify of Him; and in taking His yoke upon us, and learning of Him. This means, of course, deciding once and for all that we shall follow Jesus and become members of His church here and now. And that will enable us to see the Lord exercising loving kindness, judgement, and righteousness in all the earth.—Amen.

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YILIPI IGUMBI EMIZINI WAKO LIHLALE
LIHLANZEKILE, LINEPUNGA ELIMONDINI
NEMPULO

**UKUGEZA UQOBO
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TLHAGISHO E TSWANG MO KAROLONG YA BABUSISI BABANTSHO BA KOPANO YA SOUTH AFRICA GO ITSISE SETSWANA KAGA NTWA

TLHAGISHO No. 224 (TSHIPI E KHUTLANG KA 17th JUNE, 1944)

KANEGO YA BOBEDI YA TSENELELO

Thubako ya Jeremane le Britoniamerika e thuntshitse mosi. Mabole mo tseleng tsa mmaba mo Fora Bokone a lolamiswa sentle me thulaganyo di tsamaya ka nako. Mephato ya Bathusanyi mo ditsheng tsa tseenelelo e tsamaya ka bophara jwa ntwa. Losi lotlhe lo hietswe me mephato e setse e tshwaraganya mabogo.

Bohera-mongwe: Go begwa gore maitsetsepelo a mephato ya Amerika a ntse a iphara ka iketlo. Majeremane a bega gore bophara jwa maitsetsepelo a mephato ya Amerika ke maile tse 36 mo gare ga Cherbourg le Le Havre. Mephato ya tseenelelo e tsamaela kwa pele me e nonofisa maemo a vona. Bathusanyi ba gapile Caen Bayeux mo lebopong ya Fora. General Montgomery yo o simegang mephato ya Britoniamerika ya tseenelelo o setse a le mo Fora. O bua ka go re: "Ntwa e tseletse sentle. Kontle ga poifo nngwe ya bonatla go ka tse Bathusanyi ba setse ba hentse ntwa ya ntwa." Ba ne ba tsewelela ka go tshegisa mephato ya bona yotlhe go tsena mo Fora (A tiro ya boganka!) Losi lo ne lwa tsewa me boitsetsepelo jo bo kwenneng bo dirilwe. Ka mafoko a podi-ya-tsela Hitlara ke ene yo o laolang mephato ya Jeremane ya kganela—tseenelelo. Ha go ntse jalo, a mafoko a monate ka Hitlara, ka ese maitsanape wa sepe mo ntsweng, o tla nyoboka gape jaaka a dirile mo Russia me mo bathung ba Jeremane o tla fotoga mokgwelwe go na le go tswa thusho.

12th: Mephato ya rona e kopanye mme e eme maoto a kgomo bolelele jo bo ka nang dimaele tse di 51 le go feta fangongwe go ka thaela ka dimaele tse di 10 fela. Ntwa e e boitshengang e tshwaraganye magareng a metse ya Bayeux le Caen mo tikologong ya Tilly-sur-Seuilles. Ntheng ya Leboea go utlwa fa mephato ya rona e goragoretsa motse wa Cherbourg mo losing ya Fora. Mephato ya rona e e kwenneng e udubatsa ditsha tsa difofane le meratho le ditlholobole le tse dingwe go tloga fa ntwa e tshwaraganyeng teng go ya mo tikologong ya Motse wa Paris wa Morena kwa Fora. Mephato ya rona e kwekwedisitse dira ka fa tsogong je le siameng.

13th: Mephato ya rona e koafaditse dira ya di gasa lepetleke kwa Normandy ya gape lefatsheng setshasa dimaele di le 60 mme boatlhamo jwa lone bo oketsanga gangwe le gape fa dira di keta ka morago. Ntheng ya botlhabatsatsi dira di ntshitswe ka nyobana e sa fothlwa mo sekgweng sa Cerisy. Ntwa e e phintshang e jana ka dilepe magareng a Mephato ya Mangesemane le dira fa gare ga metse ya Tilly-sur-Seuilles le Caen gaufi le losi lwa lebope la Fora.

Go utlwa gore Majeremane a a gapilweng ke mephato ya rona ba ka tshwara palo ya 2,000 fa e sale ka di 9 tsa kgwedi, mme go umakega fa palo e e boletsweng e le potlana thata tota batshwarwa ba ka tshwara 5,000.

Erile fa mephato ya rona e thibeleda mo lebopong la Fora. Mafora a rukhutlha, a thasela ditlhopana tsa Majeremane, a kgaolaka metata a ba a diga meratho. Re leboga Mafora ka go dira jalo ka a thusa mephato ya rona go fefosa thubako. Ditlhopana tse tsa Mafora ga di itsege mme lefa go ntse jalo di utlwana le baetapele ba tsona me di falatsa diporo, didiredi, dipolokelo le mathale a metato le tse dingwe. Gape Mephantonnyana e ya Mafora e emetse lobaka lwa go thusanya le bagolodi gore le bona ba tle ba lwantshe Majeremane ba sa iphitlhe mme ba lebaganabo nabo sentle jaaka banna.

Roma, motse tlhogo wa Italia o, ka nako e telele o ntseng o le mo mabogong a Jeremane o gapilwe ke mephato ya Bathusanyi mo tshimegong ya General Alexander. Hitler o bega gore o dule mo motsing wa kgale wa boitshapo gore o seke wa thubakwa ka difofane le dikanono. Re gagamalela mafoko a jalo a ga Hitlara. Go hitlha ka tsatsi je, mekgwa ya ga Hitlara le batho ba gagwe e ntse e le boshula. Ga ba na kutlwebotlhoko mo metsoheng le baneng. Ditsha tsa boitshapo di thubakoa mo Britoniamerika e fofane tsa Jeremane.

Nyaa, rre, Hitlara, lehatshe ga le kake la dumela mafoko a gago a e leng a go iphala ditlhog. Boamarure jwa mafoko ke go re mephato ya goga mo tshimegong ya Kesselring e ne ya sia go katoga nyeletso me ga e sale ba ntse ba taboga la ntsutswana kolakole. Ditshwarwa tse ka nngang 18,000 tsa Jeremane di setse di tshotswe ga e sale thubakano ya Roma.

Kana phenyo e e tsile jang? Fa gare ga mephato ya Bathusanyi le Roma go no go na le ditsha di le tharo tsa boitsharetso e bong Gustav Line, Hitlara Line le Switch Line. Ditsha tsa pele tse pedi di ne di kwenne tota me sa bohelo se ne se se thata jaaka sa nthla le sa bobedi. Ditsha ka go latelana di ne tsa nyeletswa. Mephato ya Bathusanyi e gorogile mo kgorong tsa Roma. Mephato ya Jeremane e ne ya leka go kganela me kgabagare ya sela kwa thabeng tsa bokone e pegilwe mangwele kea Bathusanyi. Pirigano ya Roma ga se phenyo e kgolo e kare tshwenyang fela mo go Jeremane ke sekgopi se tla kgobang marapo a bona. Ha mephato ya Bathusanyi e tsona mo Roma e ne ya amogelwa ka meepalwane le dicheshe. Letona lengwe le ne la tswa la tlamparela mashole a lapileng a Bathusanyi me mo mashomong go utlwala. A Bathusanyi ba tshela ka bosakhutleng. Ntwa ya pusho e Mosolini o neng a roga Bathusanyi mo go yona e tletse kwalo tsa "Bathusanyi ba tshela ka bosakhutleng." Tse ke tiro tsa mashole a Italia. Gona mo poteng tseo go kwadilwe "A Roosevelt, Churchill, le Stalin, ba tshela ka bosakhutleng." Mosolini ekare o ne a laelwa go bua sengwe me a rorisa mephato ya Jeremane ka phemelo ya kgato nngwe le nngwe ya mbu wa Italia. Hela, re tla re "mephato ya Italia e kae?"

Mosolini ka makgakga a gagwe o ne a leka go nonohisa batho ba Italia gore ba dire ka gotlhe go kganela tsamamo ya Bathusanyi me re utlwa ha Matariana a amogela Bathusanyi ka meepalwane. A ko o gopolele monna mo Roma ha o itse Roma, a eme mo sekhutleng sa mmila a bala mafoko a ga Mosolini a ntsa motsoko mo ganong me a mo kgwa mathe.

RUSSIA O ITATLHELA MO FINLAND

Ka nakonyana e hitleng Finland o kafa bokone ga Europa me a tshwaraganye le Russia, o kile a ya go ingaralatsa. Finland o ne a itshele ka madi a kgofa ka kgopolu ya gore Jeremane oa fenyha ha Britoniamerika a ne a udubaditse Russia a kgarameditse go tsena mo kgorong tsa motse mogolo wa gagwe. Phefo ya shokologa. Russia a nna kgaraga a tabogisa Jeremane a ba a ntsha loleme. Britoniamerika a lebaganabo le difofane tsa Jeremane le maruarua a gagwe me Amerika a thusa Bathusanyi, Jeremane a tswa ka ngoba o sa fothlwa mo Afrika me a salwa morago go tsena mo Italia. Finland ha a bona nko di aboga a senka kagisho. O ne a newa mafoko a kagisho me a simolola go thetha jaaka mosetsanyana yo makgakga. Russia a dira ka gotlhe

go dira mafoko a bonolo me kwa morago Finland a bo a gana mafoko a kagisho ntswa lehatshe lona le bona a siame. Ka tiro e, Russia a bo a mo raya a re: K'a o ganne mafoko a kagisho o di thaoletse di berekwe." Kafa morago ga go Russia a nna a didimala hela a naya Finland nako ya go ikgopola. Finland leha a eleditswe a nna a thusa Jeremane. Motlhaope Finland ga a kgathale ha hatshe ja gagwe le dubakwa ke mephato ya Jeremane e tla selekang ya Russia. Russia o ne a utlwela Finland botlhoko ka bothata jo a neng a le mo go jona. Jaanong Russia a sana sebaka. O rotoletse Finland matlho. Mafoko a mophato a bolela ha mephato ya Russia e theletse mo hatshing ja Finland. Ka malatsi a mabedi a ntwa mephato ya Russia e setse tseletse maile tse 15 me bophara jwa thelegelo ke maile tse 25. Batho ba Finland ba ne ba neilwe nako ya go itshwata mo ntsweng ba ese ba thubakwe me ba gana. Jaanong ba tla bolawa ke se ba se jeleng.

THAPELO E TLA DIRISIWANG KE BATHO MO AFRIKA BORWA

Moruti yo mogolo wa Capa ebong Bishop Dr. J. R. Darbyshire, o kwadile thapele e ka diriswang mo Afrika Borwa:

Modimo mothati yo matla otlhe yo o neng a itumelela go utlwa merapelo ya rona re le mo tlalelong, Amogela tebogo tsa rona tsa boingotlo. Me re eme nokeng ka tswelotso ya ntwa e ka kutlwele botlhoko tsa gore ntwa e re e simolotse e ya ditshamelole re e tswelotse go tsena mo phenyong kwa bohelong. Re rata poloko ya batho botlhe. Re rapela gore o re thuse ka tshimego ya moya wa kgalalelo gore re seke ra nna sengoma, pelompe le bolotsana.

Re thuse re tshwanele go bediwa banna le basadi ba tiro ba bogang baa shwa go kotula kagisho e re go rapelang gore o e atame tse go shupa kgalalelo ka ina ja Jesu Krosese. Amen.

TLHALOSHO YA LOKWALO LO LO AMOGETSWENG KE MORU-LAGANYA-THUTO LE TSWA GO MOSIMEGI SERGEANT-MAJOR G. D. MAROBELA WA SETLHOPHA SA-1966, A.A.P.C BETSWANA C.M.F

Ke simola ka ditumedisho ditlala tsa me. Tumedisho tse di tswa ko banneng ba lona ba mophateng wa 1966 o nong wa lo gako-logelwa ka molaetsa ka July 1943. Ka nako eo re ne re santse re le mo setlhakeng sa Britoniamerika. Malta. Batho ba setlhake se ba ne ba shupa boganka jo bogolo ha mma-ba a ne e ba thubaka ka difofane. Keletso ya me le bakaulengwe e ne e le go lo kwalela ka nako tsothle gore le nyena lo re kwalele. Thubako ya rona mo setlhakeng sa Sicily e re thokisitse sebakka ka e ne e le ntwa ya Modimo thusa, me ra thoko go loromelela molaetsa. Jaanong hela re sana le bothata jo bongwe hela go bo toka me Modimo a lebogive. Re ko Italia, lehatshe ja dithaba meretlwa le korong. Dumelang lotlhe dikgosi matona basadi le bana ba rona. Lehre na le bothata a re gopoleleng phenyo ya rona hela. A re etsiseng mopesaleme ha ha re "Modimo wa mashomo o na le rona Modimo wa Jakobo ke tshabelo ya rona." Maikaelelo a me ke go lo bolelela temogo tsa rona ka tsamamo. Rona ba re reng re rute-gile re na le kgopole tse fosagetseng tsa go nyatsa tiro tsa mabogo tse tshwanang le go lema, go golega dikgomo le go thlagola. "Go tsamama ke go bona." Ha nkabo ke na le thatake ne ka tla go gogela kwano go re o tle go bona gore Mosimane o tsokotsa selepe jang a dira tshimo. Kgopole ya gagwe e meditswe ke tiro ya gagwe me ga gopole sepe ka thuto tsa gagwe ga a bapile le pholo tsa gagwe. Kgakgamatso kgomo tsa mo Italia ga di na mebala e me ntsi ha e se tse thathala hela. Ijo mma we! ha nkabo ke na le thata nkabo ke go fufisetsa kwano gore o tle go bona mosadi a thlagola. Mokgwa wa go rwala ka thlago o ntse o dirwa mono. Maungo a ntse a rwala ka thlago. Hela jaaka ke ne ke bene mme a dira. Ke selo se tlwaetsweng sa go bona basetsana

na ba Italia ba ya dithabeng go rwalela. "Rure go tsamaya ke go bona." Ha re ba bona ba re gopotsa nako tsele ha basetsana ba rure ga se kgakgamatso ha tiro e Ngwato ba tswa kgonye ka dingata tsa dikgong mo thabeng tsa Serokolwane. A ke ikgate motlhalala "Go tsamaya ke go bona." Banna ba dira masimo basadi baa thlagola me basetsana ba setla mabele mo dikikeng hela jaaka basetsana ba Bakgatla ba ga Malete le merafe e mengwe ya Afrika kafa borwa. Jaaka ke kwala, ke nako ya go thlagola mono.

O ka itumela go bona basadi le basetsana ba tswa masimo maitsi-boya ba rwele dingata le dipetlwanana. O ka tlhabiwa ke ditlhog go nyatsa tiro e jalo. Sesha jaana ke ne ka tswa ke le esi, ke ne ka bona ka ba ka tshaga ke le mo tireng ya me ya ntwa. Ke ne ka bona banna ba lema me ka bona basadi ba ba tlisetsa dijo le metse.

Ba thapa me ba dula baa ja hela jaaka re dira koo. Ga ba ke ba bona." Ha re ba bona ba re gopotsa nako tsele ha basetsana ba rure ga se kgakgamatso ha tiro e Ngwato ba tswa kgonye ka dingata tsa dikgong mo thabeng tsa Serokolwane. A ke ikgate motlhalala "Go tsamaya ke go bona." Banna ba dira masimo basadi baa thlagola me basetsana ba setla mabele mo dikikeng hela jaaka basetsana ba Bakgatla ba ga Malete le merafe e mengwe ya Afrika kafa borwa. Jaaka ke kwala, ke nako ya go thlagola mono.

TSHENYO EA MOBU MO NAHENG TSA BANTSHO NTWA YA GAE

(Mokwadi ke H. R. Roberts, A.M.I.C.E.) (Bona setshwantsho tseheng ya 14)

No. 6. Tshenyego ya mbu e tsaya o siameng. Pele ga tirego ya selemo se se direga mbu o no o ntse o namaletse sentle mo mogogorong. Morwalela o bothoko wa pula o no wa tla wa matola naga, ya sala e le makgasa. Jaanong tulo ea kopelelwa gore dikgomo di seke tsa bona go tsemu mo tulong e makgasa. Go jalwa bojang le ditlhare. Metse a pula a direlwa tselana di le dintsi tsa go a foposa mo mogogorong me lobadi lo tlaa fola. Mbu o setse mo mogogorong o tlaa bolokega.

LEBA: Monna yo o bonwang mo setshwantshong o ala mathlaka moo ka go sireletsa bojang jo bonnye jo bo jetsweng.

KAGOLO YA BOBEDI: KALAFOTSA TSHENYEGO YA MBU

("kobo" kgotsa kapeso.) (Tswelotso)

13. Tsela ya go babalela bojang

(e) Ha naga e sa ikategang e dikeleditswe ka terata me ya alafiwa jaaka re setse re shupile me ya tlogelwa gore e fole, tlhare tsa mohuta mongwe di ka jalwa me tsa thusa go tshwaraganya mbu, tsa diegisa molapo wa metse go dira mangope. Tlhare tse dirang dikgotlho di be di thlagisa ditlathshana mo meding ya tsona ke tsona tse batlegang. Mo mahatshing a dipula meduwane e siame. Mohuta o ntshang thupa tse logang diroto ke ona o siameng. Moduwane o re o tlwaetseng le ona o siame ka medi ya teng ea rakalala me bojang bo mele sentle mo tikologong ya ona. Mo komeleng makakaba a setlhare se a jewa ke dikgomo. Setlhare sa popoliri le shona sena le kalafo e kgolo, ha se jetswe mo tulong e sa omelang thata. Go tsoa mo thitong ya shona go na le medi e le metsi. Ga go na tshenyego epe ha setlhare sa popoliri se kgaolwa ka medi ya shona e be e netse e thlagisa thathshana tse neha tsa go kganela tshenyego ya mbu ka go logagana ga medi ya shona. Mo mahatshing a omileng thata lehatshe e ka alafiwa ka go jala tlhare se go tweng Robinia. Se mela ka go ipopa dikgotlho-kgotlho me kota ya shona le yona e dira tiro e kgolo mo gae. Ke tiro e nngwe e ntle ya go apesa naga ka ditlhare ha e sa ikatega. Gongwe le gongwe mo tulong tse di kopetsweng ka magora le ditlhare, bojang boa mela bo apese mbu bo tshware metse ha pula e na ntswa dipotale eng le eng tsa kganelo tse re buileng ka tsona tse di tsayang metse a senyang. Tulo e makgasa e thabisang ditlhog e ke hetolwa ya nna tulo e ntle. Mokgwa wa go jala ditlhare ka mohuta wa tsona gore re thuse ka ditlhotlhetso leha e le go beta dilo o thusa go tshwaraganya bogologolo tsa thlago di seke tsa kgaolwa go dira maraka lefa e le molelo ka tsona ka tlhare tse jalwang di re naya sengwe le sengwe se ditiro tseo. Sabobedi ka dikgong tse ntsi boloko ba dikgomo bo tlaa salela mo thlageng mo bo twang gona. Ke yona tshenyego e batho ba e dirang ha ba tsaya boloko ka ba senya "tekanyetso ya popo."

Ka bopaki jo, goa duela gore batho ba nne le dikgong di le dintsi ka ditlhare di tla tshwaraganya mbu, boloko bo nontshe naga. Ditlhare di jalwe leha mbu o sa jege. Mo majeng ditlhare di mela sentle.

(f) **Thlaga e tshujwang** e setse e umakilwe jaaka tiro e nngwe ya go thusa tshenyego ya mbu, ka go tsoala lehatshe. Ga go na kganetso epe ka ha, naga e hisitswe, ha pula e na metse a tlaa taboga hela gona go hisa bojang o thusa go tswelatsa tshenyego ya mbu.

Me ha re sheba kafa thlaking e nngwe, dikgomo ga di ke di tshela sentle ha bojang jo lelhaka bo sa hisiwe. Ke mo tulong tsa pula tse kgolo mo bojang bo tlang bo gole bo nne "botlhe." Jaanong re ka re, mo naging tsa pula tse thlokegang bojang bo seke ba chungwa ka molelo. Re gako-logelwe gore naga e gaisa bojang leha e le dikgomo. Ha naga e senyegile ga go kitla go nna bojang leha e le dipholoholo. Ditshwanele ke tse ha re lebaganabo le go chuma bojang:

(1) Naga e seke ya tlhola e chumilwe ka malatsi otlhe.

(2) Naga e chumiwe ka nako e lebaganang. Kwa mahatshing mangwe batho ba setse ba chuma naga hela ka go kgalthege. Tulo yotlhe e jewa ka molelo. Tulo tse dingwe ga di batle molelo. O batlega hela mo go nang le bojang jo botolele. Ha go chumiwa tulo ya bojang jo bonnye ke gona ga ra thusa tshenyego ya mbu. Mo mahelong mo go batlegang gore bojang bo chumiwe, paakanyetso e tshwanetse ya dirwa ka thokomelo. Ditsharetso tulo tse sa chumiweng di dirwe ka molelo. Tulo tse jalo di dirwa mariga a tsena. Ka go dira jalo go tla hisiwa tulo tse tshwanetseng hela. Tota tota khulo e hiswa gangwe ka nyaga di le tharo me ka tsela e khulo e ka kgaogangwa karolo di le tharo me dikarolo tsa chungwa ka go thaththamana. Ka tsela e tulo nngwe le nngwe e tla tsaya dinyaga di ka nna tharo e ese e chumiwe ka molelo me kobo ya naga ga e kitla e apoga gongwe le gongwe. Nako ya go hisa ke ya dikgakologo hela ha pula tsa pele di sena go na. Jaanong lehatshe le tsolega hela ka nako khutshwane: bojang jo bo omileng bo tla sala bo tshageditse ha jo boshu bo mela. Ka tsela jo bo monate bo tla dula bo ntse bo le teng mo khulong. Go chuma thlaga lelhakaba go mashwe ka malatsi otlhe. Bojang jo bo monate bo nyeleditwa go gaisa jo bo botlha me kafa morago naga yotlhe e fetoge botlha. Batho ba gopolang gore naga ga e hisiwa ga go batlega kitso e lebaganang ba fositse. Go batlega kitso e tlhwakileng le paakanyetso tse kgolo ka naga e siameng e ka hetolwa e mashwe me le mmaba wa rona ya tshenyego ya mbu le ene re ka mo naya thata ya go re jela mbu. Basimega temo ba kgotla ya Merero ya Bantsho ba na le kitso e tletseng ya go thlagisa dikeletso mo mafokong a mohuta o.

(g) Mokgwa wa go dirisa metsi a tabogang, hela gore a diriswe ke diruiwa ke mokgwa o siameng wa go kganela tshenyego ya mbu. Mokgwa wa go dira matamo, didiba le ditseta tse gogelang metsi ko matamong a jalo o thusa go sireletsa naga le bojang jo bo dubakilelweng ke diruiwa. Tiro ya thlako tsa diruiwa e ka bonwa mo ditlapiwang gona. O ka fitlhaba tulo e dubakilewe me kwa morago go seke go mela bojang me mangope a thlaga. Tulo tse jalo di agelelwa ka terata ka thlakore tsoopedi gore dikgomo di tsamaye kafa gare. Re tla lotlotse temana e, ha re ntse re tswela-pele. Ha re dira ditsha tsa go tipa dikgomo di be dintsi gore dikgomo di seke tsa ralala mahelo a kgakala go ya kwa moseleng wa tipi. Ha mesele ya tipi e le mentisi naga le yona e tlaa thusoga mo katakong ya metlhape. Metsi a nosetsang leha e le a nowang le mesele ya tipi, ke tiro ya bomaitsanape ba karolo ya Merero ya kgetse tsa Bantsho ba tle go batla dikeletso mo go bona ka mafoko a antseng jalo.

(Bona setshwantsho tseheng ya 14)

Ke losi lwa lekoriba la France le bonwa kgakala ke ntwa ya England fa e kgabaganya madiba a mo gae e futugela lefatsheng la meshawa le malekeleke a naga ya Mafora. Boikalo jwa naga bo okangwe ke mebotso e e godileng lobaka lwa dimaele di se kae fela. Mephato ya rona e thibeletse ntheng ya bophirimatsatsi jwa kwela ya noka ya Seine mo tikologong ya Caen.

Who's Who In The News This Week

To Mr. and Mrs. S. M. Mphahlele of 72 Tucker Street, Sophiatown, a baby girl was born at Bridgeman on June 9. Mother and baby are well. After attending the Regional Conference of the African National Federation of Commerce held in Sophiatown last week, Mr. P. A. Carpede, of Ficksburg, spent a few days with friends in Sophiatown and returned home last Monday.

Mrs. E. Njora, of Millsite, who left last week Tuesday for Engcobo in the Cape Province, was seen off at Park Station by her husband and Miss Tile P. Sobantu.

In the morning hours of July 12, the Dutch Reformed Church at Alexandra Township will be a scene of joy and rejoicing, the occasion being the solemnisation of holy wedlock between Elizabeth Theo, only daughter of Mr. and Mrs. S. G. Masike of Melotstad, Boons, and Licnel Louis, only son of Mr. and Mrs. S. M. B. Ngewana of Alexandra Township. The bridal reception will be at 133, Seventh Avenue, Alexandra Township, on July 22.

Rev. J. Xaba, Methodist Pastor at Dundee, visited Cambrian Church, Natal, recently, on matters pertinent to his order. In an interview, Mr. Xaba is reported to have expressed high opinion of the Cape Africans' keen demand for educational progress and general improvement. He is said to be deeply concerned with social activities of African Youth, identifying himself with students' movements where he has also given constructive speeches and lectures.

Mrs. W. T. Mathabathe has returned to her residence at Roodepoort location after spending three weeks in the Western Transvaal. During her vacation, she called on relatives and friends at Tsetse Doornkop, in Ventersdorp district, and Magokgcane village. Accompanying her to the latter place were her husband and Mr. Edward S. Legodi.

Mr. and Mrs. Lefuma, of Cape Town, were "at home" to soldier guests—Cpl. Simon J. Monama and others—the other Sunday. The Lefumas, a hospitable family, the soldiers affectionately style them the "Soldiers' family," for there, the soldier-guests receive treatment of the first order. On this occasion the host and hostess treated their guests to much feasting and musical entertainment which were thoroughly enjoyed.

Nylstroom location was agog with merriment and song, joviality and jubilation, when, the other day, a marriage festival was celebrated, the contracting parties being Martha Mchhatywa and Pte. Frank Selubana. In an account of the festival, a correspondent states: "Two head of cattle and four goats were slaughtered for the feast. K Bece... flowed like the waters of the Nile!"

Mr. J. S. McNare, principal teacher Kunana Reserve School, reports the death of Mrs. Dorcas Nthuping, wife of Rev. J. B. Nthuping. Deceased was a member of his staff. Some five hundred people attended the funeral conducted by Rev. Nthoba, assisted by Revs. Raditladi and Phokompe.

After undergoing the hazards of war-time travelling, Rev. J. R. Coan, General Superintendent of the A.M.E. Church, is back at his headquarters at Wilberforce, Transvaal, from the U.S.A.

Constable I. A. Mahlabelwana, of the Gem Police Station has been transferred to Lagerveld, Middelburg district, Transvaal. His colleague, Mr. J. B. Simelala, of Barberton, states in a letter, that the Gem Police Camp, the Swedish Church and Gem Community and other societies will miss him for his usefulness and his popularity among them all.

Vendaland Soccer Match

(E. M. Mutshekwa)
On Empire Day, spectators gathered in hundreds to witness a soccer match played at Goldville sports ground, Sibasa, between Beuster and Goldville first teams.

Roaring cheers from the excited spectators added zest to players. The match, thrilling from beginning to end, went in favour of Beuster, the score being two nil.

Transvaal Bantu Tennis Union

(J. M. Mkhwentla)

Following are officials for the ensuing year:

Patrons: Messrs. G. O. Lovett, R. G. Baloyi, D. Watson, H. Jajbhay and D. M. Denadine. Hon. President: Dr. I. Monare, Messrs. J. B. Masole, Mophiring; Messdames R. G. Baloyi and H. B. Pillso. President: Mr. S. H. Sikakane; Vice-Presidents: Messrs S. J. Monamodi and Ngubevu. General Secretary, Mr. J. Mkhwentla. Assistant Gen. Secy, Mr. A. Dhladhla; General Treasurer, Mr. S. H. Mbambo; Board members, Messrs G. G. Xorile and J. Whyte.

Schweizer Reneke — Vryburg Soccer Match

(J. J. Mosime)

Eleven Mountain Boys, a Schweizer Reneke soccer eleven played against Home Defenders of Vryburg on June 11. Despite the latter's boast of cheap victory over Eleven Mountain Boys, Schweizer Reneke eleven came off with three goals to their credit, the other team nil!

Brilliant football was displayed by J. J. Mosime (Flying Air Force), Eleven Mountain Boys' centre-forward who, with U.T.T. his half, scored the three goals.

Natal Brevities

Mr. E. E. Ndlovu has taken up an appointment at the Bantu High School, Newcastle.

Messrs C. S. P. Mlotshwa and Simon S. N. Mkhwanazi, of Kopje Alleen School, are working harmoniously with Miss Beatrice C. Radebe, secretary of the Gardensville Youths' Association, in preparation for the second annual general meeting of the Association.

Rev. S. S. Kambule, of the Methodist African Institute, Durban, returned home the other week from Johannesburg after spending a fortnight at the Jan Hofmeyr School of Social Work.

Nurses Agnes Mscmi, of Durban, Mirriam Xala, of e-Tholeni, and Royale Ndimande, of Gardensville, who are probationers at the Non-European Hospital, Durban, are on annual leave.

Pretoria Jottings

Mrs. Grace Jafta has returned to Waterkloof from a visit to Coville, Herschel. She brought her two daughters, Thelma and Angelina Victoria.

Nurse Deberah Ramskin was at Atteridgeville to visit her husband Mr. Wallace Ramskin.

Congratulations to Mr. and Mrs. V. V. Mbobo on the birth of a daughter in Atteridgeville recently.

Miss Nellie Mphoko Mokoena has received sad news of the death of her aunt, Mrs. Lee, at Quithing, Basutoland.

Two meetings of the Anti-Pass Campaign were held in Atteridgeville and Bantule Locations. Messrs A. M. P. Mahlatjie, O. R. Mushi, J. S. M. Lekgetho, C. B. Mbelakwa and I. P. Moree are very active leaders.

Mrs. Julia Moffat (nee 'Note) has returned safely from Leribe, Basutoland, where she had gone on leave.

Transvaal Native Rugby Football Union

(G. B. Makalima)

Following are members of the Transvaal team for Cape Town Tournament:

V. V. T. Mbobo, B.A., B.Econ. (Captain); Sgt. E. B. Lumko, (Vice-Captain); G. Baku; L. Ceshemba; J. Cosa; Ben Liphuko, B.A.; G. Gomba; F. Hohana; J. Jijana; A. Z. Lamani; E. Lisa; L. Mafongosi; S. Mshiyi; E. E. Moletsane; D. C. Msikinya; James Msikinya; Leslie Akimba, B.Sc.; W. Ndzingi; R. Swanepoel; M. A. M. Vabaza.

Officials accompanying the team which leaves next Wednesday are Messrs S. B. Ndlazilwana (Manager); H. Hermanns, B.Sc. (Medical Consultant); C. T. Mpondo (Referee); T. B. Mdaniso, W. W. Xitasi and Moses Nyangiwe (Delegates). A. B. Mathobela, President and G. B. Makalima General Secretary and Auditor, S.A.B.R. Board.

Mr. R. W. Resha, Assistant General Secretary, P.O. Box 33, Crown Mines, will be in charge of the Union affairs during the absence of the General Secretary.

REWARD

£5. 5. 0d.

will be paid to any person or any charitable institution named, by the finder of a

Big Brown Picture Album which was lost from a Plymouth motor-car whilst in Randfontein. Album is of sentimental value, and bears the name of Tony Fok on inside cover.

Please telephone 33-3983 or write to Mr. Tony Fok, 11 Mint Road, Fordsburg, Johannesburg. 9072-1

Benoni Soccer Match

(H. H. Makgolo)

Central District Bantu Football Association met Benoni Bantu Football Association on Sunday, June 6 in a very keen soccer contest. Benoni were first to score and it seemed as if Benoni would win. The teams then re-assembled in the second half, during which neither side scored for sometime. It was not until the last five minutes that Pint Meleko, for the C.B.B.F.A., registered three spectacular goals. C.D.B.F.A. was represented by M. Matelula, (Pint Meleko); G. G. Moffat (Ten to ten); L. Taze (First stop Jeppe); D. Mogoje, (Diamond Tea); M. Mlangeni (Dilika Town Hall); W. Novell (Mshengu ushelela); P. Mokotedi (Leticie Power); Bansi; E. Marakalla (Return Soldier); "Zulu Kaya Lam" and Italian. The match was in favour of C.B.B.F.A. 3-1.



Londoloza Imali Yakho E-Posini

I-Banki yase Pos Ofisi yeyokuyi londoloza kakuhle imali yakho. Ayingebhiwa ingenakulaleka pantsi koccino luka Rulumente. Wakuyifaka kwi-Banki ye Pos Ofisi imali yakho iyakwanda ibe nama Tole anjengo Mhlambi wa Nkomo. Kanti-ke useokuyi rola e-Pos Ofisi le mali yakho nangalipina ixesha elikolekileyo kuwe... Hamba-ke ubonane namhlanje naba Patl kwi-Pos Ofisi ekufuphi nawe.

Usebenzise ulondolozo lwe-Banki akulungiselela lona u-Rulumente

Evaton Native Reserve: Fatse Le Rekisoang

Ho kopuoa bareki ba ngole, mangolo a tla amoheloa ho fihlela mantsoebeng a la 30 ho June, 1944, ke eo lebitso la hae le ngotseng ka tlase mahapi le lefa la J. L. Malinga, Lot No.513, Bates Road, bohelo ba lefatse lena ke 283 sq. roods, le 48 sq. feet. Tulo ena e lokisitsoe hantle: Ntlo e kholo ea ho lula, matloana a mabeli a ho lula, selakha (se se ntsa se sebetsa), difate tsa lijalo, ntlo ea ho hlabela, le metsi. Lehloholo le kang lena le tla hang feela la ho iphumanela lefatse la hau. Ba batlang ho reka ka tlase ho £200 ha ba na shebeloa sebaka, ebile le mochuchusi ba a ikemisetsa hang feela ho shebana le batho ba joalo—F. G. J. Wild, Executor, Dative, c/o Vorster, Carter and Steyn, Attorneys, P.O. Box 83, Vereeniging. x24

HER MISTRESS GIVES HER MORE THAN MONEY.

When Notemba returned from Town on Monday with the washing, her husband at once noticed that she was very excited. He asked for the reason. "What's up with you Notemba! You appear as though you have picked up money." Notemba replied joyfully.

"I found something which is of more value than money, I fortunately told my mistress that Notemba coughs so much so, that she hardly sleeps at night. "But you are stupid" said Makanda angrily bought some herbs from a herbalist some three days ago. Why did you tell your mistress that though we have no remedy for the child! "We haven't got it, Makanda. That is why I asked. Notemba's cold has now become worse every day, and your herbs are of no use. My mistress advised me to use the same remedy for colds which she gives to her children. It is called Chamberlain's Cough Remedy. It helped her children; it will help Notemba. We should also try it, Makanda." Makanda agreed. Notemba became well.

THE BANTU WORLD

SATURDAY, JUNE 24, 1944

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H. L. H. Barberton Leaf Tobacco. Strong and dark. Best for Native trade. Send for Price List: H. L. Hall and Sons Ltd., P.O. Mataffin, E. Tvl. x24

WANTED

Wanted immediately several competent typists for our Mail Order Department. State age, experience, qualifications language and salary. Reply immediately to the Director, I. Alexander (Pty) Ltd., Box 2319, Durban. x26

WANTED

A young energetic male teacher T.3 of sober habits, who takes a keen interest in organising school activities (sports and singing) suitable for an urban school, as from July 31st. 1944. A thorough knowledge of Afrikaans and Sesotho sa Moshoeshe, a strong recommendation. Applicants should state age, whether married or single, full particulars of education and certificates held, and previous experience and apply immediately to: Mr. A. F. Sharman, School Supt., P.O. Box 117, Vereeniging. x24

WANTED

Two teachers—with degrees or matriculation certificates—at the Ohlange High School, to start duty on 2nd August, 1944. Ability to teach (1) Physical Science and/or Biology, OR (2) English up to the Senior Certificate Standard a recommendation. Apply immediately to: The Principal, Ohlange Institute, P.O. Phoenix, Natal. T.C.

MORDKA MISSIONARY HOSPITAL, THABA 'NCHU

African Nurse wanted. Mid-Wifery essential. Double certificate preferred. Commencing salary double certificate £7. 10s. 6d. rising to £10. 0s. 6d. Mid-wifery only £6 rising to £8 per month, plus Board and uniforms. Apply with copies of testimonials, to "Matron" xl

WANTED

Applications are invited to fill two vacant Nurses posts under the Rustenburg Local Council. Salaries as laid down by the Public Health Department. The successful candidates will be employed in the Council's clinics. Further particulars are available from the Chairman, P.O. Box 194, Rustenburg. xl

IN MEMORIAM

MOGODE.—In loving memory of our dearly beloved son Bhagawan John Motlogelwa who passed away on 29th June, 1943. Ever remembered by father, mother, Eva, Nonnie and Elevellyn. 9070-24

REWARD

A reward will be given to first person giving information and whereabouts of Connie Toto Mhasa. Last seen in Coimbatore, C.P., when staying with Mr. and Mrs. D. May, Esikobeni, by arrangement with her husband. She is the daughter of Agnes Kula (nee Zuzo). Write: F. Mhasa, Black Diamond, P.O. Breyten. 9378-24

SULEMAN HOUSEN AND SON

Madumbies 17/6 isaka
Sweet Potatoes 12/6 isaka
Sugar No. 2-18/6 isaka
Mealie Meal 22/6 isaka
Suleman Housen and Son, Mail Order Dept., P. Bag DALTON, Natal. 282-45

Maano A Go Loantsa Ditaba Le Ditabana Bokebeka

Makgoba a Gaudeng, a kopile Majore... ou toropo gore a bitse pitso eo go eona go tla qoqoang tsa go felisa boshodu, bonokoane le dikebekoa mona Gaudeng. Ba batla gore Ba-Mafatla palamenteng ba eelloe taba ena, mme gogong go etsoe kapele. Ba bolela gore mokgoba oo boshodu bo iphileng matla ka teng, ka moo matlo a thuoang le ka moo dimotorkara di avamelang, tsena di la jesa disatheogeleng. Gape ba re ba qhokola feela kante go lebaka.

Ba gopola mantsoe a khotla la Eliot, le neng le bolele gore ka moo libekoa tsa Ma-Afrika li atileng ka teng, go batla go tiseega gore dikebekoa tsena di tsamaya ka dihlopha tse ithutileng mosebetsi ona.

Ba bolela gape gore mantsoe a komiti eo, le e e latelang, ga a ka a nkeloa hlako ke gorumente. "Komiti ena e hile ga e kgolee gore Lekgotla la Toka, le eelloe boemo ba bokebekoa ka tlalo," go bolela lengolo leo.

Tsa Sofasonke

Ka Freitag e fetileng go hile le mofereferere c tshahagang lekoi-sheneng la "Sofasonke," moo Mo-Afrika mongoe a bileng a lahlegoela ke bophelo ba gagoe.

Mokubukubu ona o entsoeng ke Ba-Afrika ba 1,500, gothoe o ile o bakoa ke taelo e ileng ea tsoa go Ba-Afrika langoe, e re: "go se be motho ope o tla amogela mpho ea supa e tsoang go Masepala."

Ga taelo ena e ntse e neioe, batho ba bangata ba ile ba kena moleng ka tloaelo ea go amogela soup, empa ba lang ba ile ba nna ba tla go ba phatlalatsa. Ba ba neng ba lakaditso go fumana soup ba kgoma go koba ba ba reng ba tlogele soup; ke ga ntoa e simologa.

Dihlophahlopha tsena tse loanang tsa ea ofising ea morena oa komiti e ipelleng go simega tsa motse oa Sofasonke chong-James Mpanza, ga ba fumana a seoe ba ba rothotha ofisi ena ka majoe.

Kapele-pele mopato oa mapodisi o ka thase ga tshimogo ea Meior D. Baillie oa filha lehlanehlaneng lena la ntoa ea bara le baradi ba Afrika, mofereferere ea ba o a khutla.

Mohl. G. Ballenden eo e leng mosimogae oa lekgotla la ditaba tsa ba eseng makgoba motsong oa Johannesburg, o ile a bua a khotlatsani "le" sechaba.

Maprodisa losigo hoc bohle e ne a le mosebetsing go thibela mofereferere o ka tsoelang pele.

Ka taelo go ile go tshoaroa Mpanza le mosadi oa gagoe ka baka la gore bopaki bo ile ba re ba ne ba ntse ba le teng mo Sofasonke ga mofereferere o simologa. Ba ile ba fihlela ntlong ea bona koa O-lanlo.

Mo kopanong ea lekgotla le kgethegileng la komiti ea ditaba tsa ba eseng makgoba motsong oa Johannesburg, modiri-setilo Mohl. James Gray o ile a re "ga a umaka tsa mofereferere ona oa Sofasonke a re: "Re lekile gohle go re ka go etsaog ka matla a rona go thusa batho bana ba ba hlomolang pelo ka mathata a bona. Go ne go lokisitsoe gore ka letsatsi le leng le leng go hie batho soup e bollo me gona go ne go tla nne go etsoe feela ga matsatsi a bitang gampo a ntse a tsoetse pele. Tokiso ena e entsoe ke gore matlona a entsoeng ga se a ka sireletsang batho ditshing le dipaleng tsa mariga. Kemo e ke e mpe gagoe."

Tlokego ea samente e euisi tse moaga oa "brece blocks" oa makonyana o Masepala a beng e o aga.

Mr. Gray a bolela gore mo lekgotleng la nako e ilang go tla lekoa go fumana dipheho tsohle tsa go aga gore go ageloe Ba-Afrika matlo a palo se ka na ka 2,500.

Mofumagadi Joyce Waring puong ea gagbe a bea Masepala mopato bakeng sa boemo bo bobo bo teng motsong oa Sofasonke. A re le Labour Party le eona e molato le ka ketsagalo ena gotane ga ea ka ba re nakong ea ena ea lokisa taba ea meago ea Ba-Afrika.

A tsoela pele a re ga e sale go tloga selemo sa 1903. Masepala le Mmuso ba ntse ba nna ba naea maipato a kafa ditaba tsa Ba-Afrika di sa lokisoeng tsa fetsoa ka teng.

France Hlobane, monna oa Mo-Afrika ea sebensang dits'iping Johannesburg, o ahlotsoe kgolei chankaneng kapa pondo tse hlano Germiston ka molato oa go loantsa H. P. J. Cohn, mohlalobi oa ditekete tere-neng. Gape a hloloa £5 kapa kgoedi chankaneng a sebetsa ka thata ka go rohaka Lekgoba leo.

Mr. Cohn o boletse gore eitse ha a batla tekete go Hlobane ha terene e tloha Jeppe, Hlobane a re o mo file eona. Go ne go se joalo, Hlobane o ne a palame mo Jeppe.

Hlobane a bana go lefa, 'me ga terene e filha George Goch a batla go theoha.

Ha Cohn amo thiba, Hlobane a re o tla molaea, a mo ts'ara ka 'metso. Ga ntoa ea bona e ntse e ts'arane joalo, motsamaisi oa terene a tla a thusa 'me Hlobane a ts'arane. Ga a se a ts'oeroe a batla go lefa terene.

Banna ba Ba-Afrika ba robong, ba ne ba le kgotla ga Mastarata Pretoria ka molato oa go bolaea molebedi oa teronko, Mr. F. R. G. Van Vuuren.

Mabitso a bona ke: David Kwokose, Caswele Mangosi, Hosias Mosiko, Small Dhlamini, John le Roux, Piet Sambana, John Chanke, Ebenhaeser Janda le Joseph Kumolo. Bopaki ga bo a nkuoa, 'me ditaba di tla bua gaufinyane.

Ditaba tsa Samson Makurake, monna oa Mo-Afrika, di ne di bua ke lekgotla le tsamayang la Bamafatla Faurismith. Samson gothoe o bolale Mr. Lombard le mosadi wa gagoe ba Droenfontein, terekeng sa Faurismith. Ngaka J. H. de Villiers o re o hlahobile ditopo tseo tse pedi, 'me sa Mrs Lombard se ne se na le leqeba phatleng, le molaeng, nkong le mo lehetleng.

Diphahlo tsa mofu ena di ne di le madi. Go na le pelaele ea gore selepe se fumanoeng ka tlung, ke sona se a otloleong ka sona. Lefu la gage le bakilo ke go thuhjoe lesapo la hloho.

Setopo sa Mr Lombard se fumanoe lesa-keng la polasi ea gagoe, 'me o bolailoe ke ga utloa bohloko mo hlohong.

Mr. S. Righter, eo a dulang gaufi le bona, o re o fumane majoe a mabedi a nang le madi, le leng lejo boima ba lona e le dipondo tse 25, le fumanoe pele setopo sa Mr. Lombard.

Albert Dhlamini, monna oa Mo-Afrika, o ahlotsoe £20 kapa kgoedi tse pedi chankaneng a sebetsa ka boima ka molato oa go tsamaisa "Fah Fed" ka beseng koa Germiston Lekgotleng la Mastrata.

Zebulon Zulu, motsamaisi oa bese, o bolela gore o ne a bechile "fah fee" go Dhlamini, ea re mantsiboea a botsa gore na go tsoileng, Dhlamini a re ke sekepe, Zulu o ne a sa tsebe nomoro ea sekepe. Monna ona Dhlamini o ile a qoswa ka gore o utswitse chelete ea Zulu, mme keha lephodisa le tla monkenya dits'ipi.

Mor'a Morena Kgotleng

Mora oa Morena Solomon oa ba Zulu, ea ka bang dilemo tse leshome le metso e supileng kapa e robedi, o ahlotsoe go ea chankaneng selemo, a sebetsa ka thata, le go shapuo dithusa tse ts'ele-tseng kooa Dandee, Natal, ka molato oa go bolaea monna oa Mo-Afrika, ea bitsoang April Masendo, ka gore Masendo ga a ka tlosa katiba ea gage mo hlohong ga a mo lumelisa. Masendo o na a re a ka se ke a rola katiba ea gore pula ea na, 'me ga Masendo a gana, ngoana e-noa oa Morena a mo'otla ka molamn hlohong, ea ba Masendo a shoa.

Kahlolo ena e ile ea emisoa ka gore ngoana eo oa Morena o ts'oanetse gore a its'are gantle, a se ke a etsa molato oa mofuta oo ka nako ea dilemo tse peli. Lekgotla la etsa taelo ea gore a nkuoa go golisoa ke Mshiyeni.

Tsa Gaudeng

Ba-Afrika ba mehlang ena bongata ba bona ba gaisoa le dibopiso tse senang moea le setshoano sa Modimo ka go rana le go baballana bophelo. Batho mona Gaudeng ba sho leso le eseng la hlago.

Gona gaufinyana tjena, gothoe Mo-Afrika ea bitsoang Mombalause o fumanoe a shoel fa thoko ga tselo koana Benoni. Go fumanoe gore o ile a tsoa madi ka legano le dinko gomme hlago e pshatlakilo.

Pelaele e re o bolailoe ke Ba-Afrika ka-ene.

Taba e nngoe ke ena, eo Ba-Afrika ba khale ba ileng ba re ke "moipolai ga Hleoe."

Go boleloa gore Mo-Afrika o na ba a itshoareletse ka koo ntle ga "bus" koa Florida me ea re ga bus e ntse e siane, a pshamoga a oela ka thase ga eona me ea mo gata a shoela lemong.

E fela leso ga le bite o ganang go-bane koloi efe le efe e etseditsoe gore e naneloe ka gare eseng gore motho a ingaparele ka ntle eka ke segokgo.

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W. J. LAGRANGE, Town Clerk, Notice No. 44.—14.6.1944 x24

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Ka lobaka loo, batho ba le bantsi ba hwetsa botshelo jo ba ikutlwang jone go simolla ka leoto go phula ka tshugo. Dira boammaareure gore e fumana tsona-tsona tsa "Carter's Little Liver Pills" khemesseng ya gago. Tefa ke 1s, 3d.

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LITABA TSA NTOA



HLALOSO E HLANISOANO KE LEKHOTLA LA MERERO EA BABATS' O LEBISOANO HO MA-AFIKA A MUSA OA KOPANO EA SOUTH AFRICA
HLALOSO No. 223 (EA VEKE E FELANG KA LA 10 PHUPJANE, 1944)

ea ntoa Europe joaloka ha a ile e etsa Russia. Ho sechaba sa Majeremane eena e ka boela ea e-ba moralo ho e-na le hore e be thuso.
Ka la 12: Litulo kaofela tseo makhotla a Bathusani a theohetseng ho tsona li se li kopantsoe 'me bolelele ba tulo eo a leng ho eona kaofela ke limaele tse mashome a mahlano a motso o mong le maele tse leshome ho ea hare. Ntoa e loana ka boha-



Mola oa leboho la leatle oa Fora joaleka ha o bonoa ke ntoa a e tsoa England a tsele English Channel. Ke leboho le lilomo mona le mane. Ho tloha lebohopong ho ea hare le meng. Mo masole a Bathusani a theohileng likepe teng ho bophirimela ho molomo oa noka ea Seine, haufi le motse oa Caen.

KAROLO EA KENELLO EA MAKHOTLA A NTOA

E se e loana joale ntoa e kholo mahareng a makhotla a Majeremane le Manyesemane a thusoang ke Ma-Amerika.
Tsamaiso ea eona leboea la Fora e tsoela pele hantle, 'me makhotla kaofela a mofutafuta a Bathusani a hula hammoho.
Moleng kaofela oo makhotla a o laoletsoeng ho tsoailoe tsoelo pele. Ho hlalosa hore sera se se se tsoisitsoe mabopong kaofela, 'me a mang a se a kopantsoe le a ka mahlakoreng a oona.
Ka la 9: Ho hlahisoa hore ma-Amerika a holisa litulo tseo a li nkileng mabopong ka ho kenella hare. Majeremane a bolela hore leboho la leatle mahareng a Cherbourg le Le Harve bolelele ba lona ke limaele tse 36. Makhotla a kenello a khanela pele 'me a

ntlafatsa libaka tseo a li nkileng. Bathusani ba se ba hapile metse e mebeli, Bayeux le Caen haufi le leboho la Fora.
General Montgomery, ea laolang makhotla a Mangesemane o se a le Fora, moo a tlang ho laola a le teng. O boleletse mongoleli oa koranta hore tsohle li tsamaea hantle.
Kantle ho ho its'episa tse kholo, hoo e leng bothoto, ho ka thoe Bathusani ba hlotse khato ea pele ea ntoa ea ho kena ha makhotla a bona naheng ea sera. Ba ts'elisitse masole a bona kaofela leatlang (hoo ka bo hona e leng katleho e makatsang), ba nkile mabopo 'me ba se ba ikepetse ka matla tere.
Hitler ke eena ea tsamaisang ntoa ea ho loants'a bafutuheli, kamoo li hlalosaeng ka teng taba tse fihlang London li e tsoa mahlip'e tsamaeaeng katlase.
Ha taba eo e le nepo, che ke

taba e monate ho Bathusani. Hitler joaloka ha e se lesole kapa mohlaleli ho laoleng lintoa a ka boela hape a lubakanya tsamaiso le haufi le Telly-sur-Seulles, mahareng a Bayeux le Caen. Ka nqa leboea lekhotla le leng le se le atametse Cherbourg lebopong la Fora. Makhotla a lifofane a nesetsang libomo a thukile lits'a tsa lifofane le marogo ho tloha moo ntoang e loanelang teng ho ea Paris.
Ka la 13: Bolelele ba naha e seng e le matsohong a Bathusani joale ke limaele tse mashome a tseletse. A nte a tsoela pele ho ea hare. Ka bochabela sera se lelekile morung oa Cerisy. E nte e loana ka matla mahareng a Telly-sur-Seulle le Caen, haufi le leboho la Fora.
Ho fihela ho la 9, ho lekanngoa hore bats'aruoa ba Majeremane ba seng ba le matsohong a

Bathusani ke 5,000.
Ho fihleng ha Bathusani lebopong la Fora, ma-Fora a loanelang tokollo ea naha ea oona a ile a thunya lihlotsoana tsa Majeremane, a khaola mela ea telephone a bea kulo tse qhomang marogong. Ma-Fora ana a thusang makhotla a Bathusani a se a eketschile ka palo, 'me thuso ea oona e kholo. A sebetsa hammoho 'me a ipopile lihlotsoana tse tsejoang feela ke baeta-pele ba oona 'me ba senya liporo tsa literene, le mesebetsing eo ho etsoang libetsa ho eona, che ba hile ba senyaka hohle feela. Ba beletse hore ho hlahle motso o o ba tlang ho loana phatlalatsa le Majeremane.

ROME E HAPILOE

Rome, motse oa borena oa Italy, oo ka nako e telele, o nong o le matsohong a Majeremane o hapilo ke makhotla a Bathusani a loaloang ke General Alexander.
Hitler o hlalositse hore o nts'itse makhotla a hae motsoeng ona oa boholo-holo o halalelang hore o pholohile ts'enyong ea ho thukoa ka lifofane le ka likanono. Re qala ho utloa Hitler le tsa ba habo e ne e le tsa ts'enyong e sehloho. Ha ba ea bonahatsa mohau ho bana ba tsofetseng le basali le bana. Meaho ea bohole-holo le liemahale tse hlonepheleng ho Manyesemane ha lia ka tsa phela ts'enyong ea lekhotla la Majeremane la lifofane.
Che, Mong. Adolf Hitler, lefats'e polelo ea hao ha le khoolo ke eona, ke maitatolo feela 'ho its'ireletsa. Nete eo re e tsebang ke hore molaoli oa hao General Kesselring o ile a tlameha ho balehisa makhotla a hae hore a a pholose timeleng 'me ho tloha nakong eo a nte a baleha. Ha ho tla hapjoa Rome, baholehuoa ba Majeremane ba ts'oereng ke 18,000.
Ho tlele joang hore ho fumanoe hlolo e? Mahareng a makhotla a Pathusani le Rome ho no ho le teng mela e meraro ea Majeremane ea ts'ireletso. Oa pele, mola oa Gustav, oa bobeli mola oa Adolf Hitler le oa boraro oa ho its'etleha o nong o le haufi le Rome. E mebeli ea pele e ne e ahetsoe li qhobosheane tse matla 'me Majeremane a ne a nahana hore ha ho letho le ka fetang ho eona. Oa ho its'etleha o no o se matla haholo. O mong le o mong ea mela ena o

ile-oa pitlakanngoa.
Eaba makhotla a Bathusani a fihla likhorong tsa Rome. Majeremane kamor'a ntoanyana e fokolang a balehela nqa ea leboea la bochabela, a leba lithabeng, a lelekisa ke Bathusani.
Ho oela ba Rome matsohong a rona ha se ntho eo ho ka thoeng e tla etsa phetoho e kholo ntoeng empa ho bile le molemo oa ho tlotlolla Majeremane boikhothomosing ba oona 'me le hona ho tla a tepelisa hahlo moeng oa ho loana.
Ho keneng ha Bathusani Rome masole a ile a amoheloa ka litlatse ke sechaba sa Mataliana a ileng a lahlela lipalesa holim'a oona. Morena oa motse o mong ka thoko ho Rome o ile a mathelela ho a amohela. A hoa a re "Rome e pholisitsoe," a rialo a kopa masole ka matsoho a hae. Mats'oele a neng a bokane moo a hoa a re "Phelang halelele Bathusani."
Ntlo e tumileng Palazzo Venezia ea Rome eo Mussolini a neng a tloetse ho ema mathuleng a eona ha a bua le sechaba a senya mebuso ea Bathusani joale e pharilo pampiri tse ngotseng "Phela halelele Roosevelt, Churchill, Stalin." Pampiri tseo li pharilo ke Mataliana a ratang fats'e la habo oona.
Makhatheng ana Mussolini o ikutloile a e-na le seo a ka se buang. O rorisahale ba masole a Majeremane a ileng a sireletsa sekoto se seng le se seng ka mobu oa Italy. Makhotla a Mussolini a ne a le hokae?
O bolelele ka mohlala oa moea oa Majeremane motho ea senang lihlong Mussolini, 'me o eletsa sechaba sa Mataliana seo a se lahlelitseng a se ekileng 'me o re se loants'e Bathusani ba tiling ho se latella ka serethe, athe Mataliana oona a hlabela balopoli ba oona ba fihlileng e leng Bathusani litlatse.
Ea kileng a fihla Rome a ka its'oants'isa a bona motho a eme a bala koranta eo Mussolini a ngotseng keletso ea hae ho eona.
NTOA EA ITALY
Makhotla a Majeremane Italy a sa ntsane a nkile ka sekajja. Lekhotla la South Africa le bitsoang South African Armoured Division ke lona le kapele ho makhotla a Bathusani 'me le se le hapile motse oa Paliano. Masole a lekhotla lena a se a tsamaile limaele tse mashome a robeli 'me le sa tsoela pele.
Masole a South Africa a se a le limaele tse mashome a mahlanu ka nqa leboea ho Rome.

KEKELETSO EA KORANTA NTOA EA MAHAENG

TS'ENYEHUO EA MOBU NA H NG TSA MA-AFIKA
Tseno li ngoloa ke Major H. F. Roberts, A.M.I.C.E.
Mekhoa ea ho loants'a ts'enyehu o mobu (e tsoela pele)
Mokhoa oa ho baballa sekhurumetso sa joang



(Ho ngola Major H. F. Roberts, A.M.I.C.E.)
No. 6. Liphoro ho ea le mobu kaofela o motle. Pele le e-ba teng lengope lena le sephare, mobu o motle o no o tsitsitse phuleng ena. Empa liphoro tsa sefeto tse sehloho li ile tsa fihla 'me tsa 'tabola likahare tsa naha e ntle. Tulo ena joale e ahelloa ka motero ho thibela liphoofole ho eona. Ho jaloa joang le lifate. Metsi a sefeto a lebisoa hosele ka lebota 'me leqeba lena le tla boela le folo.
Mobu o setseng phuleng o tla bolokeha.
ELANG HLOKO: Monna enoa ea se ts'oants'ong o ala makala a mentloa ho sire letsa joang bo sa leng boinyenyane le lifate tse jetsong.

KHOHOLEHO EA MOBU MEKHOA EA HO LOANTS'A KHOHOLEHO EA MOBU

13. Mekhoa oa ho baballa kobo ea joang kapa sekhurumetso (E tsoela pele) Ha tulo e feela e bohohileng mobu naheng e se e ahetsoe motero ea sebetsoa ke mekhoea e boleletsoeng kaholimo mona ho e fa sebaka sa ho boela boemong ba eona. Lifate tsa mofuta o itseng li ka jaloa ho thusa ho ts'arabanya mobu hamoho le ho thibela phallo ea metsi a etsang mangope. Lifate tse holang joaloka lihlahla tse isang mahlomela holimo a tloha metsong ke tsona tse batlehang bakeng sa morero ona.
Litulong tse metsi lifate tsa moluoa lifatanyana tse melang tse tlohang

ke tsona tse molemo, haholo-holo moluoaane ona o tloetsoeng o lang le oona o molemo ka hobane o etsa metso e teteaneng mobung. Nakong ea komello mahlatu a sefate sena a lokile haholo bakeng sa ho fepa liphoofole. Sefate se sesoae sa popoliri le sona se lokile haholo bakeng sa ho fetola maba e fathileng mangope ha tulo e se e omeletse haholo. Se mela mahlomela a teteaneng a tlohang metsong. Ka nako tse lokelang fate sena sea rengoa se thuso kahong ea matlo le mesebetsing e meng polasing kantle ho senya moru o e leng oona o thibela haholo-holo ea mobu, hobane ka mehla ho teng bongata ho boholo ba

metsong ea life le life tse kholo tse remilong.
Litulong tse omeletse haholo sefate se li fetang kaofela bakeng sa ho lokisa mobu o fathileng ke sefate sa mentloa se bitsoang Robinia pseudo-acacia. Le sona se etsa lihlahla tse tlohang metsong, 'me le sona sea rengoa ho etsoe mesebetsi e meng ka sona.
Ke e 'ngoe ea lintho tse molemo haholo ho etsa moru oa lifate kapa lihlahla ho lokisa tulo e senyehileng. Ho potoloha le moru ona joang bo kabara tulo e ahetsoe motero bo lumeloa hore ho hole hore bo koabele mobu o feela le ho ts'ara metsi a pula a oelang teng athe le mabopo a thibela metsi a fetang tekanyo a hlahang ka holimo. Tulo e neng e se e hlabisa lihlong naheng ea batho e ka fetolola tulo e ntle ka sebopeho sena.
Ho jaloa ha lifate tsa bloukomo le popoliri le tse ling ho etsa moru oa tsona hore ho fumanoe fate tsa ho haha le ho besa ho thusa ka mehla ntoeng ea thibela ea khoholeho ea mobu. Taba ea pele moru ha oa ts'oanela ho rengoa ho fumana ho oona tsa ho besa le ho haha hobane lifatanyana tse melang kapele pel'a kutu ke tsona tse lokelang mesebetsi oo.
Taba ea bobeli ha patsi ea ho besa e le ngata boloko ho tloheloa naheng moo bo khutlisetsang mobung seo o nong o se amohile. Ena ke ntho e 'ngoe eo re e tloheloaeng ke tlabo e sengoaeng ke batho ha ba nka boloko ho ea besa. Ka oona mabaka ana le molemo oa ho ba le lifate tse ngata naheng tsa batho, ho lokile ho etsa moru oa lifate mobung o motle leha hangata lifate li mela hantle le tulong e majoe e sa lokelang ho lengoa.
(f) HLAHA. Re se re boletse hore ho chesa joang ke le leng la mabaka a etsang khoholeho ea mobu, ka ho tlosoa ha sekhurumetso seo e leng joang. Ha ho pelaelo hore ha joang bo chesitsoe, metsi a pula a oelang moo ho cheleng a khona ho phalla ka matla bakeng sa ho kena mobung, hobane ha ho joang bo ka a ts'oarang. Mekhoa oa ho chesa hlaha ha ho le joalo ho o thusa khoholeho ea mobu.
Empa ka nqe 'ngoe, ke 'nete hore litulong tse ling, liphoofole ha li khore ba ka nako e 'ngoe joang bo seng bo omile ho sa chesoe. Ho joalo ka me-

bla moo ho atisang ho ba teng pula e ngata 'me joang bo hole bo be bolelele bo be bolila. Re ka le tsetsa hore litulong tse omileng moo joang bo leng monate, ha boea ts'oaneloa ho hang ho chesoa.
Re ts'oanetse ho hopola hore mobu o feta joang e bile le tsona liphoofole oa li feta. Hobane ha re lahleleho ke mobu, joang ha bo ka ke ba eba teng 'me le tsona liphoofole ha li ka ke tsa e-ba teng tulong eo.
Ntho e molemo ho etsoa, ha ho le joalo, mabapi le ho chesoa ha joang:-
(1) Ke hore bo chesoe hanyenyane ka hohle kamoo re ka khonang ka teng.
(2) Ho chesa joang ka nako e loka-lang ea ngoaha.
Litulong tse ngata moo batho ba atisang ho bona hlaha, u tla fumana batho ba chesa naha feela le makhulo ka selemo se seng le se seng ka tloalo. Ha ngata u tla fumana hobane ketso e joalo ha e hlokehe ka hore ke litulo tse itseng feela makhulong tse bang le joang bo bolelele bo tsofetseng bo batlang ho chesoa. Ha karolo eo kaofela ea lekhulo e nang le joang bo boyane bo setseng bo chesoa ka mokhoa ona, khoholeho ea mobu e fuoa sebaka 'me oa tsamaea mobu o nong o sa ts'oanela ho tsamaea.
Naheng tsa batho moo ho hlokeheng hore joang bo chesoe, taba eo e ts'oanetse ho reroa ka hlokomelo. Libaka tsa ho thibela hlaha ho ea hole li ts'oanetse ho chesoa ha maraha a qala mehila le eona ea thusa, ke hore hoo ho etsa hore ho chesoe libaka tse reriloeng feela.
Ka tloalo ho ts'oanetse ho chesoa hang feela lilemong tse tharo, ke hore lekhulo kaofela le ka khaolola likoto tse tharo hore li chesoe ka ho hlahlamans. Ka mokhoa ona e tla ba 'ngoe feela karolo eo ho ka bohohelang mobu ho eona, tse peli li tla sala li nte li e-na le sekhurumetso sa tsona sa joang.
Nako e lokileng haholo bakeng sa ho chesa joang ke pelenyana ho ho mela ha bo bocha, kamor'a pula ea pele ea selemo. Naha e tla hloboletsa sebaka se sekhutsoane haholo; joang bo omileng bo tlohelitsoe liphoofole ho fihlela re e-ba le 'nete ea hore bo bocha bo so ho atametse, 'me mofuta e monate ea joang ea bolokeha makhulong.

Ho chesa joang ba naha lehlaba le ntho e mpe haholo. Ho bolaea joang bo monate ho feta bo bolila 'me ka selemo se seng le se seng naha e tla 'ne e be le joang bo bolila.
Batho ba hopolang hore ha-ho tsebo e hlokeheng bakeng sa ho chesoa ha joang ba phoso. Ke ntho e batlang thuto le ho etsoa ka morero, ho seng joulo ho tla fetolola naha e ntle hore e be mpe 'me ho tla thusa sera sa rona se sehohle e leng khoholeho ea mobu.
Baruti ba Temo ba Lekhotla la Merero ea Babats'o ba na le thuto e tletseng ho ka elets'a batho tabeng ena.
(g) Ho etsa hore ho fumanoe metsi ka mekhoea e meng ke mekhoea o mong oa ho thibela khoholeho ea mobu. Ho etsoa ha matamo, ho bula lihlabana tse nyenyane litulong tse hole le metsi, li-khomo ho etsoa hore li se ke tsa tsamaea haholo ho ea koana le koana li hahakela jaong.
Khatakelo ea joang le ts'enyong ea eona e ka bonoa haufi le litanka tsa dipi, moo ho hlahang litsela tse sephara le mabali-bali a se nang joang a atisang ho etsoa ke likhomo ha li ile diping. Ts'enyehu o mobu le mangope li atisa ho hlaha pel'a lidipi ka baka la khatakelo ea joang ke liphoofole.
Litulong tse ling mehila e thata e tlameha hore e etsoe hore komo 'tse eang diping li tsamaea ka eona 'me ho phengoe ho senyeha ha mobu Mehila e joalo e etsetsoa tarata ka mahlakoreng a mabeli ho thibela tsona hore li se tsoe mabileng. Taba ena e hlalosa khaolong e hlahlamang.
Ka ho etsoa ha litanka tse ngata karolong e le 'ngoe, likhomo ha li be ngata tse eang tankeng e le 'ngoe 'me le tsona ha li tsamaea libaka tse telele. Ha litanka li ka ba ngata le mobu o ke ke oa senyeha haholo ka baka la ho ea ha liphoofole diping.
Matamo le tsohle tse hlahisang metsi li ahua ke lekala la Lekhotla la Merero ea Babats'o (Engineering Section) leo likeletso li ka fumanoang ho lona litabeng tsona.
(Li tsoella qepheng la 3)

Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

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

Location: Johannesburg

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