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9 JUN 1944



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

THE BANTU WORLD

SUBSCRIPTION RATES 9/- PER YEAR 5/- HALF-YEARLY 2/6 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. 62

FOURTEEN PAGES

SATURDAY, JUNE 10, 1944 Registered at the G.P.O. as a Newspaper

PRICE TWO PENCE

INVASION!

ALLIED ARMIES LAND ON NORTHERN COAST OF FRANCE

On Tuesday, the first official announcement of the invasion of Western Europe stated: "Under the Command of General Eisenhower, Allied naval forces, supported by strong air forces, began landing Allied armies this morning on the northern coast of France." The communique was issued by the Supreme Headquarters of the Allied Expeditionary Force, and was marked "Communique No. 1."

Under the supreme command of General Eisenhower, with General Sir Bernard Montgomery in direct command, British, United States and Canadian forces landed on the northern coast of France on Wednesday morning, on the beaches west of the mouth of the Seine. Reuter learned at Supreme Headquarters that at first there were few signs of German air activity. Airborne troops landed safely and the planes returned to their bases without hindrance. The Germans reported fierce fighting in the area of Caen.

Speaking in the House of Commons Mr. Churchill said that the first of a series of landings on the coast of France had taken place.

An immense armada—upwards of 4,000 ships, with several thousand smaller craft—had crossed the Channel.

The British and American Allies were sustained by about 11,000 first-line aircraft.

Airborne landings in mass had been successfully carried out behind the enemy's lines. Landings on the beaches were proceeding at various points.

"So far," he said, "the commanders engaged report that everything is proceeding according to plan—and what a plan. This vast operation is undoubtedly the most complicated and difficult that has ever been attempted."

"The battle will grow constantly in scale and intensity for many weeks to come."

Although the successful issue of the main invasion is not questioned, that the Allies are faced with a military undertaking of a size never before seen in the world's history is an accepted fact everywhere. On the other hand, Allied air power, in the last few months, has dealt massive blows at what the Germans have called their European inner fortress, as a preparation for the attacking land forces. In the West, the Germans have to cover 1,800 miles of coast to an average depth of 30 miles—about 54,000 square miles of territory and on other fronts equally large areas.

It has been asserted, that the Nazis have planned to counter initial invasion landings by concentrating forces at the most highly threatened points, and holding a mobile reserve in a second zone. It remains to be seen whether this plan will succeed in delaying the Allied advance. In Germany itself lies another and most important factor—the size of the German main reserve.

Now that Russia's great effort in Europe which, it must be remembered, has been enormously aided by British and American

supplies, is about to be given a further impetus by this latest move, perhaps, the people who have so continually urged in the past, that more direct action in Europe should have been taken earlier, will realise the paramount need there was for exact planning and the colossal task that confronted the British and American leaders on their appointment last year.



The man, in whose hands has rested the final responsibility for this greatest of all campaigns, is the Supreme Commander of the Allied Expeditionary Force, General Dwight Eisenhower. His great ability as a soldier is shown in the fact that in 20 months during this war he has risen from lieutenant-colonel to general in command of the biggest British-American invasion ever imagined. Dwight David, the third of seven sons, was born in Tyler, Texas, U.S.A., 53 years ago. His brothers were "Red Ike" and "Little Ike." He became "Ugly Ike" to everyone but his mother, who calls him Dwight. "I'm here to do a job—and do it quickly," he said when he arrived in England last year. "I have an indaba with Hitler."



His deputy, Air Chief Marshal Sir Arthur Tedder, is a 53 year old Scot who is credited with being probably the greatest air leader of the war. Two incidents in the immediate past have led him to his present high position. One happened in November, 1940, when an aeroplane carrying Air Marshal O. T. Boyd to Cairo, to take up a post as deputy Air Officer Commanding, force-landed in Sicily and Boyd was captured. "Send for Tedder," said the War Cabinet in England. The other incident occurred last year when, for the first time, he met General Eisenhower. The General was so struck with his profound knowledge and genius for planning that Tedder never took up the War Office job to which he had been posted.

The Naval Commander-in-Chief, Admiral Sir Bertram Home Ramsay, is, perhaps, a little less known, although, he should be remembered for his part in the miraculous evacuation of Britain's army at Dunkirk on the fall of France. He was directing what was known as the "Operation Dynamo." Since then, his nickname has been "Dynamo." He is a man of 60, and until he retired in 1938, he had been in the Royal Navy since he was 15. He was one of the master organisers of the landings in North Africa and the invasion of Sicily.



The fourth member of this important directing team needs no introduction. General Sir Bernard Montgomery, now in direct command of the Allied invasion forces, is known everywhere for the way in which he chased Rommel from the gates of Cairo, up Africa, and into Italy.

ALLIES ENTER ROME

The fall of Rome to the Allies was announced by the Associated Press late on Sunday night. The city was captured within a few hours of the German defences in the Alban Hills being completely smashed by a terrific and ceaseless Allied assault. German resistance in the city was described as sporadic.

Outlining the position as the defence of Rome was nearing its end, Reuter's special correspondent said: "Fifth army men who fought through the outskirts against bitter rearguard actions, sending tanks and infantry and armoured patrols ahead to smash stubborn efforts to delay the city's fall, entered the city limits of Rome this afternoon. Yard by yard, they drove into populated areas, exterminating or driving back the Germans."

When the city finally fell, said Reuter, the battle-scarred Fifth Army tanks moved into the suburbs of Rome through lines of cheering Italian civilians who threw flowers at the Allied soldiers. Oblivious to snipers and artillery fire, the people crowded round the tanks and jeeps, cheering and clapping. The Mayor of one village rushed out to welcome the soldiers. "Rome is liberated," he shouted.

Since the fall of the city, it is reported that the Germans are falling back in disorder north of Rome and east of the River Tiber. Allied armour and infantry have crossed the river easily in the Rome area and have fanned out over a wide area five miles west of the city. Other infantry and mechanised forces are across the Tiber, midway between Rome and Ostia, at the river mouth.

The Eighth Army's front is now 70 miles long, and units have link-

ed up with the Fifth Army in the Rome sector. General Sir Oliver Leese's men, advancing on the centre of the Peninsula, are meeting stubborn resistance in the mountain sector, where the Germans are still fighting 20 miles east of Rome. Guarino, 11 miles north of Frosinone, has been occupied and tanks have spread forward to Serrone, halfway between Guarino and Palestrina. The Adriatic sector is generally quiet.

THE KING'S APPEAL

The King, broadcasting to the people of Britain and the Empire on Tuesday night, called his people to prayer and dedication. "We shall not ask that God shall do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our Nation and Empire as an instrument for fulfilling His high purpose."

INVASION FLASH

The Germans reported on Tuesday night that the Allies had seized an aerodrome between Calais and Boulogne, and that a landing force threatened the Calais-Dunkirk area. The detailed German broadcast, however, suggested that the main attack was developing between the mouth of the Orne River, in the Caen area, and the east side of the Peninsula below Cherbourg, where the Allies were also reported to be 16 kilometres inland.—SAPA-Reuter.

"GLAD TO SEE YOU JIM — — Enjoy a FLAG with me"

FLAG CIGARETTES

ISITHATHISELO SEZASEKHAYA

(1) Kuyini Ukukhukhuleka Kwenhlabathi Na?

Uma-ke sikhuluma ngokukhukhuleka kwenhlabathi... siseke sisho uma inhlabathi isuka lapha kulinywe khona kumbe emadlelweni-ikhukhulwa ngamanzi emvula kumbe ikhukhulwa ngumponya...

(2) Usizo Lwezihlahla Notshani Ekuvikeleni Inhlabathi

Umhlabathi lapha kumile khona kakhulu izihlahla kanye notshani kuyaye kuthi noma imvula inetha kakhulu izike eningi kakhulu ishone phansi-kuthi nenhlabathi eyimukisayo ingabingakanani...

(3) Amanzi Acwengile Namanzi Adungekile

Sonke phela ke sesike sakubona lokho, lapha phela amanzi asemithombo yawo ezindaweni ezintshani obanele-amanzi ke alapho acwengeke kakhulu futhi acwebile...

(4) Inhlabathi Engaphezulu Nengaphansi

Inhlabathi le yakhiwe ngenhlabathi enogqinsana oluncane-nje olungaphezulu-ugqinsi lwayo lolu kalungaphezulu kwama-inch amane (4 inches)-yiyoke lenhlabathi esithi yinhlabathi engaphezulu-besekuthike inhlabathi engaphansi kwaleyo kuthiwe yinhlabathi engaphansi...

(5) Zimbili Izinhlobo Ezigqavile Zenhlabathi Ekhukhulwa Ngamanzi

Inhlobo yokukhukhuleka kwenhlabathi ebonakala kakhulu yilena yokuba inhlabathi isuke idlile kwenzeke izindonga (gully erosion)-lena-ke ivama ukuba sezindaweni ezhlayo nalapha kudla izinkomo...

ayi lendlela eyenzeka namuhlangoba phela kudaleni zabe zikhona izilwane zasendle, kodwa zingabuqedi kanjena utshani ngenoba sekwenzeka ekufuyeni kwethu imihlambi emikhulu yezinkomo...

Abantu ke sekuthe ngokulima kwabo enhlabathini baziguqula lezizindlela inhlabathi eyayiqhuba ngazo. Futhi manje sesifuye izimpahla eseqile eziphila ngotshani-ngangoba utshani osebukhona kabusakwazi ukuvikela inhlabathi ekhukhulekayo...

Angabuzi ke ongaqondi athi 'Kanti, kufanele sikuyike yini ukulima ukuze inhlabathi yethu ibuyilunge futhi na? Athi futhi uma senze lokho singaphila kanjani na ngaphandle kokulima na? Impendulo-ke nansi khona lapho, ithi-gha kasilime, kodwa silime ngamasu amakhulu anobuciko behlakanipho...

UMbuso wakwaNdabazabantu se-wenza lukhulu lapha emnyango -wenzama amasizimamo yokuvikela inhlabathi ingakhukhuleki ezabelweni zabo, ukulamba-ke sekukhumbile ukuthi ziningi izinto ezingenziwe ukuze inhlabathi ingakhukhuleki. Kumele ke kube yilowo nalowo umuntu azame ukulambisa nalaba abasikhombisa amasu okonga inhlabathi ukuze ingakhukhuleki...

(7) Isikhukhula

Lamanzi esithi ayisikhukhula siseke amanzi agobezela ehlela amaqele nezinfaba uma lina kumbe selingamukile...

Uma izimvula zingasona isiphapho, zinetha kahle, kuvama ukuba lezomvula ishone phansi enhlabathini ibencane esala ngaphezulu. Kodwa ke uma kufike izivishiwishi zemvula, njengoba zenza nje kuleli lakhithi lase-South Afrika, ibancane kakhulu imvula ehona phansi-eningi iba zikhukhula-lapho ke ikhukhuleke neningi inhlabathi le...

(8) Indlela Yokulima Evuna Ukukhukhuleka Kwenhlabathi

Lezindlela zokulima yizona ezivuna kakhulu izikhukhula nokukhukhuleka kwenhlabathi...

(a) Ukubuyisa Kwotshani Yimfuyo Eyebile

Ukufuya kakhulu lokho kubi kakhulu. Okokuqala, inhlabathi kayibisavikelwa lutho emvuleni eyehlayo ngoba utshani busuke sobucuthukile. Lekhu-ke kwenza inhlabathi ivukuzeke. Okwesibili izimpande zotshani zisuke sezincane kanjalo sezakazake kakhulu, zingasonawo amandla okuhlanganiisa inhlabathi ukuba ingakhukhulwa kelula amanzi. Kwezinye izindawo utshani obuhle buvama ukuphela futhi nya bese kusala inhlabathi embi votshani...

(b) Ukungabushisi Ngendlela Utshani-Bushiswe Ngesikhathi Esingafanele Sonyaka

Lekhu ke kwenza ukuba utshani bubulela-bungabinawo amandla okusimama-kwenzel inhlabathi ibelula futhi ivukuzeke kakhulu ezikhukhulweni...

(c) Ukucocota Utshani Nokubususa Uma Kulinywa Noma Kuvulwa Imigwaqo

Lekhu ke kwenza ukuba ukukhukhuleka kwenhlabathi kuthole inxoba okungena ngalo-ngako...

kuyimfanelo ukuba kusukunywe ngazo zombili kufiwe nakho ukukhukhuleka kwenhlabathi. Sobu-ye simitshela ke ukuthi zinyathelo zini ezifunekayo zokuvikela inhlabathi ekhukhulekayo.

(d) Indlela Yokulima Umuntu Enyuse Iqele Kumbe Alehlise

Lendlela-ke yimbi ngoba uma kulinywa kanjalo kusho ukuthi yilowo nalowo mugqa umuntu awavule ngegeja uba ngumsele wamanzi ehlayo. Umonakalo ovama ukubonakala lapha kukhukhuleka khona inhlabathi uvela ngalendlela nje, embi, yokungabinamqondo. Kumele kuthi uma ulima uvundle fregele, ungalenyusi kumbe ulahlise...

(e) Ukubuduka Kwezindlela Zibudulwa Zilwane Ezifuyiwe

Okokuqala utshani buyaqothuka endleleni lapha kuhamba khona impahla. Kuthi ke ngoba utshani kabusekho-indlela lena edalekayo ichone phansi. Amanzi ke kule ndlela abesethola umsele kwothi emva kwesikhathi eside kubeludonga...

Uma futhi imigwaqo lena ingakhawanga ezindaweni ezifanele yenzelwa imisele ekahle yekudonsa amanzi ukuze kungabikho ngozi, umuntu wayengabona isibedukane sokukhukhuleka kwenhlabathi. Lekhu-ke umuntu ukubukiswa kahle lapha kwelase South Afrika kulemigwaqo emidala engasahambi zingqala nazimeto ngoba umfanisa izindonga-ndonga nje...

(f) Ukugawulwa Kwezihlahla (Ngobesebeni Lomfula kumbe Ukukwisa iKonke Okumile Eceleni Kodonga Ngokukulima Eceli Ukukhipho Ngezimpande)

Zombili lezizindlela zokususa izitshali zimbi kabi ngoba zikuvuna kakhulu ukukhukhuleka kwenhlabathi. Kumelewe izihlahla notshani obumile cudzane kwezindonga kubuliswe ekwezihlobo zethu zokudabuka. Ngani-ke ngoba yizona phela ezivikela inhlabathi ekubeni ingakhukhuleki.

(g) Izimbuzi

Ukufuya izimbuzi eziningi emadlelweni kuyingcozi enkulu ngoba izimbuzi lezi utshani zibudla ziye ribukhiphe nezimpande zabo. Uma zenze njalo-ke ziyabubulala. Kwezinye izingxenye zomhlaba lubamba uhanbe ufice amahlane, izindawo ezibanzi kabi ezamosakala okuthiwa ngamahlanezimbuzi (Goat Deserts)-nawo-ke enziwa yizo izimbuzi lezi ezashaya zakhotsha.

(Zikhishwe e-'Hlangeni lase Natal,' isahluko se 204, se Ndaba Zempi.)

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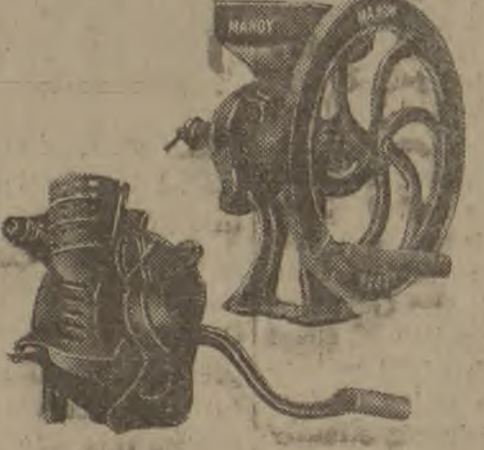
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Litaba Tsa Ntoa

(Li tsoa qepheng la 14)

SEEMO SA ROME LE KAHARE HO EONA

Tse hlahang Sweden li hlalosa hore Majeremane a tla sireletsa Rome motse oa borena ba Italy, le hore Balaoli ba Phahameng ba Majeremane ba nahana hore naha eo General Kesselring a suthe-tseng ho eona e loketse hore ho etsoe lits'ireletso ho eona. Ena ke kakaretso ea hlaloso e hlalositsoeng ke mohlahlefi oa Majeremane litabeng tsa ntoa. Ha ho ea ts'oaetseng ho lahlelisoa ke eona. E hlalositsoe joaleka hoja Majeremane a ikemiselitse ho sireletsa Rome ho makhotla a Bathusani a atameleng ho eona. Ha ho joalo le hanyenyane. Ntho e teng feela ke hore-Kesselring palehong ea hae o tla etsa mola oa ts'ireletso kae le kae moo a nahanang hore naha e loketse hore a sireletse makhotla a hae ho eona. Ha mola oo o ka e potoloha Rome e tla ka ke ntho e ntle empa e se hore ke 'nete. Morero oa hae oa pele ke ho sireletsa makhotla a hae a balehang 'me ha mola oa hae oa ts'ireletso o ka feta har'a Rome kapa oa potoloha, ts'ireletso ea Rome ho eona ha se letho. Seo a se batlang feela ke mola oa ho sireletsa makhotla a hae 'me ha Rome e ka fetoloha qhobosheane o tla leka ho e etsa eona.

E bile ka lebaka la ho nkuoa ha ntle ea baruti ea Cassino ke Majeremane e ileng ea thujoa ea otsoa lesupi, ke lona hape lebaka le entseng hore ho shoe masole a mangata a Bathusani a ileng a thungoa ka likanono tsa machini tse neng li hlalositsoe lifenstereing le menyakong ea eona.

Ha Majeremane a ka ipata kamor'a marako a Rome motse oo o tla futuhela, lehoja e ne e le takatso e kholo ea makhotla a Bathusani hore a se ke a senya metse ea bohlo-holo le liemahale. E bile taolo e se e ts'oile ho balaoli ba Bathusani bakeng sa taba ena 'me taolo eo e rometsoe makhotleng kaofela.

Ke Mussolini ea huletseng Matlana tsitsising eohle e leng teng Italy kajeno.

Motseng oa Rome likete-kete tsa batho li bolaea ke tla la ka baka la ho senyeha ha liporo tsa literene tse neng li ka tlisetisa batho lijo. Liporo tsena li sentsoe ka baka la ho sebelisoa ha tsona ho tsamaisa tsa ntoa tse eang masoleng.

Tsietse ena kaofela e hlalositsoe ke Hitler eona a ipatile sets'abelong sa hae mane Bercheste-garten 'me molato o nts'e o la-tela Mussolini kae le kae moo a eang teng. Ho ke ke ha etsahala hore Mussolini a khutlele naheng ea a e ekileng le moo likete-kete tsa batho ba bolaoang ke tla li mo hlapoang.

MAKUMANE A TSA NTOA

Koranteng ea Majeremane ho lolola hore balaoli ba babeli ba Matlana Admiral Campioni le Admiral Macher a ba thuntsoe kamor'a ho ahlola ba bona ke lekhota la Majeremane ka baka la ho bea ha bona marumo fats'e.

Berlin motse oa borena oa Jeremane, le Vienna motse oa borena oa Australia le metse e nang liqhahang tse hapiloeng se sera e futuhetsoe ka boima ho bohlo-ko ke Bathusani ka lifofane. Berlin e ile ea futuhela makhotla a matla. Motse oo o fumanoa o sa ntsane o e-cla kamor'a phuthulo eona.

Lifofane tsa Ma-Amerika le tsona li futuhetse naha e hapiloeng ke sera ka boima ho bohloko. Lifofane tse neng li futuhile e ne e le tse 1,500. Lifofane tse ling li sentse li-engine tse 36 'me hape tsa thuka masole a Majeremane ka li-bomo ha a ne a leka ho baleha, a e tsoa tereheng ea masole.

Koranta ea Hitler e hlalosa hore sehlopha sa likepe tse 80 tsa Bathusani se kene leatlong la Mediterranean 'me ka mokhoa oo General Alexander o tla fumana mekhahlelo phuthuheleng ea hae ea Italy. Hlaloso ena e hlalositsoa ho paka lebaka la paleho ea makhotla a Majeremane.

Dr. Goebbels bolela hore Jeremane e tla fumana mokhoa oa ho ahlola batsamaisi ba lifofane tsa Bathusani ha ba ka oela mats'ohang a Majeremane. O bea batsamaisi ba lifofane molato oa ho thunya ka boomo batho bao e seng masole 'me taba eo o re ke polao e sehloho.

Goebbels a ka bua seo a se ratang, empa ha se 'nete hore batho bao e seng masole ba thungoa ka boomo. Ba shoang ha Bathusani ba futuhela metse ba shoa ka kotsi eo Bathusani ba sitoang ho e phema.

Nakong ea phuthulo ea Britain ka lifofane ke Majeremane ha a ne a thua-

KWAKHELWA KWABANTU EMHLABENI OTHENGWE NGU HULUMENDE KANGWANE

(Ziqhuthswa kweledule)

9. Umeluleki ngelulimo wa Lusibalukhulu, u Mr. R. W. Thornton, C.B.E., wazi kakhulu yonke imisebenzi lemayerana nokwakhe-la bantu e Nyonyane nakulamanye amazwe emhlabeni; nguye lobe-kwe kuthi kube nguyena mphathi lomkulu walo leli Hhovisi lelisha lokwakhela bantu kulamazwe la-thengitwe. Uthi ke kufuneka kwe-nziwe nje kuwo onke lamazwe:-

"Bonke laba labakhile kufuneka banikwe umhlaba wekulima nga-munye umuntu athole 6 kuye ku 15 "acres" bukhulu bendawo noma buncane bayo buyobonakala nase kubonwe luhlobo lomhlaba lakhe kuwo umuntu, nesimo sokuthola-kala kwemvula. Kufuneka kwa-zeke bungako bomhlaba lomiselwe kulima emabele okudliwa, naloko kudla le umakwenzeka kungase-tshenziswa ekwondhleni kwezi-nkomo, izinglutube izinkukhu, na-lokunyane. Likhaya lamunye nga-munye umuntu kufuneka libe yi "1/2 acre," libeseduze nemhlaba we-kulima, kulapho kuzo kwakhiwa khona izindlu zelixhaya, ingadi ye-ti bido, izihlala zezithelo, bese kuthi enzansi komuzi lapha egum-bini kube indawo lapho kubuthi-selwa khona umcuba. Lidlelo lo-muzi kufuneka lelinane libe nga-ma "45 acres" libe seduze nemuzi nemasimu uma simo sendawo si-vuma, kodwa enziwe ukuthi zihla-nganiswe izinkomo kulamadlelo. Leyomihlambi lehlanganako ema-dlelweni nalamadlelo ayo azohla-nganiselwa, kodwa bese adatshu-lwa kathathu khona zibothi nazi-dla kuteli libe lelinye lilalitse um-lale noma lishisiwe. Umuntu amunye uzabo vumeleka leyo mfuyo lekubonakala kuthi nase ihlanganiselwe kanye neyabakhe-lwane bakhe, zingabi nguminyama-minya izimpahla kulelo dlelo. Imizi leyo lebalwe yemiselwa lo-ko ibenelhlashana layo lapho izo-thola khona izinkuni nemapala nezintungo zokwakha. Lamahlathi uma indawo ivuma ayoba luhlathi linye, noma siganga sisibi kube ngamahlashana lehlukahlukene. Imizi lethile ibe nomthombo (noma impompi) lefanele lapho ikha khona amanzi kube khona nezi-ko-lwa, namadamu nezindlu zema-deli. Lamadeli ayovele aqhutshwe ngaluhlobo leleve kuqhutshwa ngalo lapha ka Ngwane. Kuca-phelwe kuthi luhlobo lekuhlanye-lwa ngalo nendlela yekusebenzisa umhlaba ayiyukuwenza ukuthi u-phuphe. Ngisho ukuthi kufuneka kumtshintshwe izilimo lezihlanye-lwa kulomhlaba kungahlanyelwa hlobo lunye iminyaka ize ilande-fane. Umhlaba uqashelwe unge-muki ngokudilika izindonga, kubo hlanyelwa lotshani lobufana nelu-quantwa, sigeni (napier fodder) noma lezinye izinhlobo zotshani lobufanele; buhlanyelwe benziwe emahle ngezikhawu kuze buse-tshenziswe ekwondleni imfuyo kanti ke buwubambile nalomhlaba ungemuki namanzi."

10. Lengusona sizathu sokwe-nza konke loku lesengikubale ngaphezulu kuthi sinakekele kuthi umhlaba uvikelekile kuze kuthi inzalelwana yethu thole indawo namakhaya lemile aphile layaku-benelisa nabo labasikandelako. Ibe nempilo lenhle futhi kubantu.

11. Kuloludaba lolubalilekile kakhulu lokuthi bantu bakhiphe yini imali uma bakhile emhlabeni u Mr. Thornton uthi:-

Kukona sikhatini lapho ngake ngaba neligugu lokuthi bantu la-bakhile ezindaweni lezinje banga khishiswa lutho, kodwa nami se-ngabema ngakholwa ukuthi kuyi-limaza mpela indawo ukuthi ban-tu bangakhiphi lutho nabakhile ezindaweni lezinje ngale, nje nga-ye nje u Sir Frank Stockdale, lo-khuluma ngalo lolu daba embi-kweni wakhe mayelana nokuphe-nya kwakhe e West Indies. Kulu-khuni kakhulu nje kubantu laba-sengaka fundi ngalokwenele ukuba baqonde ukuthi umhlaba awu-

ka likereke le lipellele le likolo la matla a batho le likete-kete tsa batho li bolaoa; banna basafi le bana. Manye-mane ha a ka a bolela hore ke polao e sehloho ea ka boomo. Britain e ile re-tseo ke litsietsi tsa ntoa tse ke keng tsa phengoa.

Jeremane ke eona e qalileng ntoa ena 'me ha ea ts'oa nala ho belaela ba-keng sa litsietsi tseo ntoa e li tlang ho eona.

siwo wabo ukuthi bawone ngesi-khashana, baphike kuthi lokubasi-zakalla kwaleso sikhshana. Kodwa kufuneka bawugcine empe-leri kangithi wakhiwe ulungiselwe sizukulwane lesizako.

Kepha indlela yokubakhiphisa labo labakhile nguyona imelela isi-mise umhlaba ulondeke na umuntu ngamunye awusebenzisa um-hlaba ngendlela lefanele azenelise futhi abekele nalabo labeza emva kwakhe. Kodwa uma ehluleka ukwenza njalo usenokuthi asuse kubekwe umuntu lolalelako atha-nda nokuqhubekela phambili. Mina ngeluleka ukuthi lapha ka Ngwane kube khona imithetho lababopheleleka kuyo uma baku-lendawo, kodwa phela umuntu a-ngakhiphi lutho mayelana nemali, ngisho noma ngu is. Kwamanje kodwa kuhle sibone izithelo zawo lomsebenzi mayelana nezimali ne-nzuzo letholakala khona. Kudinge-kile ukuthi sibabonise bantu ku-thi lendawo likhaya labo, likhaya lelihle lapho umuntu azohlala akhikibe, lapho umuntu azohlala enelisiwe. Bantu bona kufuneka bangayekeli emasiko abo esi Ngwane, longuwona bawaqheli, kodwa phela bayigcine imithetho yeku nakekela lelive ngoba uma kunge njalo kuhle bakishwe. Man-je ke sesi ngena emsebenzini le-kubonakala ukuthi uma sibekisisa kakhulu nemisebenzi yalezi cinti zaka Hulumende kanye nezimali lezicithwe ekuthengeni lawo la-thengitwe kanye ne mali lengango £50,000 lese iphawulwe ukuthi ye-zakhiwo nekuqaba lomsebenzi, kuyabonakala ukuthi yonke lema-li uma seyihlanganiswa iyedlula ku £250,000. Ngalesizathu kanye nalezinye lezikhona akufuneki mpela ukuthi kube khona siphosi-swana nasinye. Imali lengaka i-nkulu kakhulu, kepha ke nasesibe-kisisa lokukhulu sekuthi siphume-lise lomsebenzi lesesizimisele nga-wo. Uma uphumelela kuya kwe-nzeka ke ukuthi ngokuhamba kwe-sikhathi siwehlabise lomsebenzi uze wenele ngisho nezicintini zaka Ngwane (Native Reserves) kulo lonke le Swatini. Lesinyathelo lesingena kuso namhla ngusona sesivele sizokuma ngaso siqhube ngokunjalo nakuminyaka lezayo e Basutoland, ne Bechuanaland noma kungase kuze kuthathe imi-nyaka lengama 25 lezayo noma kwengga."

12. Kangisale ngithi lomqondo wa Mr. Thornton nezindlela lathi singaqhuba ngazo kulomsebenzi we kwakhela bantu konke sekudluliselwe kwavunyelwa ngu Sanda Sikhulu e Ngilandi (Secretary of State). Sevele sekuyaa-liswa ngokuphangisa lokukhulu ukuthi umsebenzi ususwe.



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The Bantu World

SATURDAY, JUNE 10, 1944

Africa's Irreparable Loss

The news, announcing the death of M. Felix Eboué, the Governor-General of French Equatorial Africa, stated that he "was one of the most remarkable personalities in Africa and without doubt the most outstanding black man of our time."

To those who do not know what has taken, and is still taking, place in French Equatorial Africa, this statement perhaps has no meaning. To them this man of African blood, who rose from the ancestry of slaves to the position of Governor-Generalship, is but an accident in the political history of the African race. But M. Eboué did not attain to this position accidentally; he was trained for it, first at the French Colonial University in France and secondly, in the wilds of French Equatorial Africa, "then still a most unpeopled and unruly part of Africa."

When France collapsed in 1940, M. Eboué was Governor of the Province of Chad and instead of commanding his people to obey the orders of Marshal Petain, he rallied them to the side of Britain. He was the first governor to break with Marshal Petain. This bold step started a movement of resistance to Vichy in the whole of French Equatorial Africa and the Cameroons, and it can be said without fear of contradiction that M. Eboué's action saved Africa from being overrun by Hitler's hordes, and that it enabled the followers of General de Gaulle to rally the whole of the French Empire for the liberation of France. It was, no doubt, in recognition of this fact that General de Gaulle, "after deposing the Vichyite Governor-General at Brazzaville, appointed M. Eboué Governor-General of the whole of French Equatorial Africa, a territory more than twice the size of the Union."

Under him, it is said, this backward colony prospered, greatly increasing its production and giving the Allies valuable bases during the North African campaign. To-day, as the result of the loyalty of this man to France, thousands of Africans are fighting side by side with French men in Italy and thousands are ready to participate in the liberation of France.

It is not only for his loyalty to, and his faith in, France that M. Eboué's name will go down in history, but also for his love for Africa and her sons and daughters. He sincerely believed that Africans were capable of making a distinctive contribution to the civilisation of mankind. Before his death, he drew up an African charter which was approved and acclaimed by a conference of governors of French Africa at Brazzaville early this year.

Writing about this charter in "Common Sense," Leo Silberman says: "The present French administration is convinced that the old policy of protectionism and large scale concessions has failed, and that all must be done to foster local industries and encourage the Native to produce his own needs rather than for a fickle world market. Outside investors are still welcome, but they are to accept the partnership of the State in their directing councils, must provide for social services and abstain from recruiting workers away from their families. The real vehicle of progress is to be the Native co-operative society. This economic reorientation has as its concomitant a political innovation expressed in the creation of an African citizenship, a pride in Africa and African life. This is contained in Eboué's insistence on traditional Chiefs, the value of handicrafts and manual education and the new status of 'progressive notables' given to educated Africans, which entitles the holder to a higher salary, better housing and the right to sit on the management boards of his urban township or his co-operative society."

It is indeed a calamity to Africa and the cause of freedom

that the departure of this great man from this planet should have taken place before the end of this war, and before his policy in French Africa was put into full operation. It is to be hoped, however, that the new France, which will rise from her political grave, will carry on the good work started by M. Eboué, through whose death not only Africa but also France has sustained an irreparable loss.

NATIVE AFFAIRS

In reporting the debates in the Senate, lack of news space often precludes the inclusion of speeches by African representatives that would be of interest to all. As it is felt that this unavoidable restriction may hide the fact that our representatives are placing before the Government, to the best of their ability, the problems that confront the African, and that the Minister of Native Affairs, Major van der Byl, is giving them a fair hearing, we are reprinting below from a speech by Senator the Hon. C. I. Malcomess during a debate in the Senate on the policy pursued by the Department of Native Affairs.

In considering the white paper tabled by Major van der Byl, Minister of Native Affairs, Senator Malcomess asked for an explanation of the statement with regard to the movements of redundant Natives to the Reserves. Because, he said, if the Minister was going to remove undesirable elements from the towns to the Reserves, he would very much object. He wanted to know what the Minister meant by "redundant." He wanted the Minister to realise that what was driving the Native from the Reserves into the towns was hunger, want of land and the poll tax. He reminded the Minister of a question that was raised in the Senate the previous year, when the Native representatives asked that the same privileges should be extended to the Natives as were extended to the Europeans. That the food of the Native, including that of the other poorer sections of the community should be subsidised by the Government.

Senator Malcomess went on to say, that the African people in his area felt that the Minister had their welfare at heart, and that they looked to him to better their living conditions. They often asked him, Senator Malcomess, questions about the Minister. They wanted to know whether the Minister realised that the African question had resolved itself into two, rural and urban. Whether he agreed with the Urban Areas Act No. 21 of 1923. The Natives, said the Senator, claimed it was unjust and denied them all human rights and liberty. He wanted the Minister to consider the revision of the Urban Areas Act, because it did not answer the conditions of today.

ECONOMIC NECESSITY

Continuing, Senator Malcomess pointed out how the proportion of urbanised Natives had grown during the last few years. That they were becoming a permanent population of the locations and were losing their interest in the Reserves. In order to get the best possible wages in industry they had to become permanent industrial workers, which in itself was necessary for the progress of industry. Provision had to be made for a permanent home for them in the locations.

Speaking on the need for a healthy African population, Senator Malcomess said that security and a living wage were essential. The Urban Areas Act did not meet these requirements. He felt that the whole progress and prosperity of South Africa depended on Native labour, Native development, and Native progress, and something would have to be done about it.

NO PATH OF UNDERSTANDING

Referring to public statements made by General Smuts, on finding a path of understanding between white and black in South Africa, Senator Malcomess stated that the present laws prevented it. He then went on to refer to the recommendation of limitation of stock that had been put into effect some years before which he had supported at the time, and the bad effects that the wrong administration of that recommendation had had on the African people. It was necessary, that there should be consultation with the Natives on the question of limitation of stock.

CONGESTION IN RESERVE AT ALICE

Senator Malcomess then spoke about the Minister's visit to Port Elizabeth, Healdtown, Lovedale and Fort Hare. He felt that the Minister must have

ASSEMBLY ON NATIVE PAY ON MINES

(SAPA's Parliamentary Service) some future date industries which were operating at a loss approached the Government for a subsidy because they were unable to pay wages, would the Government refuse or would they embark on a general policy of subsidising wages?

Mr. BELL (U.P. Houghton) said the "Gold Realisation Charge was nothing but highway robbery. The so-called subsidy to the mines to meet the increased cost of wages did not in any way alleviate the difficulty of those mines which had been making a loss before April 1. He hoped the Minister would make available the Gold Realisation Charge to all mines and give them the full price for their produce, so that those mines which were in difficulty could use it to meet working costs. The contribution was only a temporary measure. The time had come to formulate a sound policy towards the mines.

Mr. DE WET NEL (H.P., Wonderboom) said the £1,800,000 was being paid first of all to the Chambers of Commerce and secondly to the Chamber of Mines. The Native would spend this extra money, and it would go into the coffers of the Chambers of Commerce and into those of the mines where they had their own stores.

LIVING WAGES

Mr. MOLTENO (N.R. Cape West-eru) said the Government should have paid a subsidy sufficient to enable the mines to carry out all the recommendations of the Mine Native Wages Commission relating to increases. That would have required £2,600,000. It could have been met by paying over the whole proceeds of the Gold Realisation Fund, £2,200,000, plus the whole amount collected from the mines in pass fees, £400,000. Native mine workers did not benefit in any way from the revenue derived from these fees.

The MINISTER of FINANCE (Mr. Hofmeyr) said Mr. Molteno was suggesting that more than £1,850,000 should have been given for Native wage increases but the commission's figures, which showed considerably more than that amount in the Gold Realisation Charge Fund, was based on the figure for two years ago. Since then there had been a fall in dividends, largely due to a fall in gold production, and that fall had been immediately reflected in the fund. The estimate of the fund for the current year was just about £1,800,000. The Government were expecting, therefore, to make the whole of this money available for Native miners' wages.

Pass fees to-day were a provincial source of revenue and, had nothing to do with the Government. It was quite true that pass fees were a part of the mines' working costs—they were paid by the mines—and he agreed with Mr. Molteno that it was correct to link them up with the proposal to pay money from gold realisation charges to the mines. The fact must not be overlooked, however, that to adopt Mr. Molteno's suggestion would simply mean taking revenue away from the Transvaal Provincial Council.

"SCANDALOUS THING"

Mr. WARREN (H.P. Swellendam) said the money the Government proposed to pay to the mines belonged to the Government, to the country, and not to the mines, and it made no difference whether it came from gold realisation charges or, say, Excise revenue. The Minister was doing a scandalous thing in paying Government money to wealthy companies.

Mr. SAUER (H.P., Humansdorp) said that in making the contribution, the Government were laying down the principle of subsidising wages. Many of the mines which would receive the subsidies were paying propositions. If at

been very impressed by the work there, but he wanted to know whether the Minister had seen the hopelessly overcrowded conditions in the Reserve at Alice when he visited Fort Hare and Lovedale. On these visits the Minister should get the representatives, in the areas to be visited, to arrange for him to meet the Native leaders. He should not visit them surrounded by magistrates and police officials which caused a feeling of restraint among the Africans.

The Senator suggested that the Native Affairs Commission could do much to help the Minister in this direction. He was also sorry to see that another political appointment had been made to that body, as there had been great disappointment among the Native people. The co-operation of the Natives could only be retained if they had the fullest confidence in an important body such as the Native Affairs Commission, which they had not got today. He felt that there was a lot of good work that the Native Affairs Commission could do, and suggested that they should meet the Native leaders and local authorities, and discuss the important questions that were being raised today. Senator Malcomess said, whenever he had had a complaint

and had submitted it to the Secretary for Native Affairs, in not one instance had he had to ask again. The complaint was investigated and he was helped whenever help could be given.

Speaking about the medical services in the Transkei, the Senator accused the Provincial authorities of doing little or nothing to help mission hospitals in the fine work that they were doing. He felt that these people and individuals who were doing so much for the Native, both European and Native, should be encouraged.

The Government, said the Senator, did not realise or did not want to realise the true position of the Native people. He said he had always realised in his work that the Native Affairs Department was sympathetic, but that however sympathetic, it had to carry out the laws of the country. He knew, he said, that the Minister was sincere but that under the present laws there could be no progress. The Senator, suggested that a responsible body of men and women should be appointed to investigate the whole of the Native question and in particular, the Native laws of South Africa.

In conclusion, he said, "Mr. President, all that we, the representatives of the Native people, ask for is justice."



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LATE NEWS

WHAT AFRICANS WANT NOW

(By Selby Ngcobo, M.A.)

The article which we publish below written by Mr. Selby Ngcobo, M.A., of Adams College, and culled from "Common Sense," will, no doubt, interest readers of "The Bantu World," more especially as it deals with questions that are now agitating the minds of Africans:

Mr. Ngcobo writes:

Very recently the Natal Provincial Council announced a subsidy to African Teacher Training Colleges of £7.10.0 per student. Africans were glad of this news for they realise that if more trained teachers are available, and that if those teachers are adequately paid, more children would receive the necessary schooling. They also want their children to have good school buildings.

Africans have a passionate belief in education. They feel it raises their status, helps them solve their problems; makes them partakers of the new civilisation. They want to be more intelligent and more efficient workers; they want to contribute to South Africa's civilisation. Hence they want the state to give them a legal guarantee of education so that the "education of all the children of all the people" can be a reality.

The war has interfered with the purchases of land for Africans, but they are wondering why, in the face of so much land hunger, they should wait till after the war before land buying is resumed. They also want the restrictions against groups and individuals buying or leasing land in rural and urban areas to be removed.

They also have come to realise that mere acre additions to their existing lands do not necessarily raise their economic status, unless other essentials of rural living are provided. Firstly, there should be available good roads, healthy water systems and public health facilities.

Secondly, individual tenure for enterprising African persons is necessary for better agriculture. Short of collective farming, farming on communal lands is bound to remain unprogressive. Thirdly, there is need for extending to Africans credit facilities for all agricultural purposes and for improving the machinery whereby such credit can be obtained.

The Land Bank gives assistance only for dipping and fencing to Africans living outside Native areas, while the South African Native Trust covers similar purposes within the Native reserves.

Africans working the land on a peasant basis should eschew notions of self-sufficiency and work to supply urban markets to obtain cash; younger brothers and sons who cannot get land, a fact that has been reaffirmed by the Farm Labour Commission, look to urban employment for a livelihood. Thus it will be realised how much Africans value opportunities for movement to secure good employment.

But the Urban Areas Act and Pass Laws, like the English Law of Settlement, are serious hindrances to African workers, and that explains the agitation for the abolition of passes. Passes are evaded by the criminal African and do not prevent crime; passes make criminals of otherwise law-respecting Africans; they injure relations between Africans and the police; they are a charge on the wages of the African and peg down his wages; they deny him the benefits of the Industrial Conciliation Act.

Everyone will agree that action by Trade Unions for the improvement of the workers and conditions is a constitutional method of obtaining redress, and yet Africans who want this method are rebuffed by white labour and the Government. Africans feel that their inclusion in the Industrial Conciliation Act is now overdue. They ask White Labour to follow the example of the American C.I.O. and the Negro, i.e. unite all labour into Industrial Unions.

There is also the African's fight for a living wage, a wage that enables him to support a family in health and decency. As long as wages are below the bread-line the case for raising them is strong.

Rations are becoming unpopular and so also are schemes for subsidising his food. The African feels that given good wages he could maintain his family.

Next to wages comes housing, and here the African wants to register a protest against sub-economic housing. He dislikes the bad locality and siting of many municipal villages, their lack of village atmosphere, their monotonous appearance and their lack of adequate room space. Above all the African dislikes being a perpetual tenant and he wants the benefit of Economic Housing Schemes. If the Law is, as is likely, in the way, let it be changed. The African desires all urban civic amenities.

At many railway stations clean and healthy waiting rooms are wanting; seats on the platforms at railway stations, catering for numbers of

African passengers, are lacking. In the railway coaches and railway pullman cars African passengers are very often packed full and denied the comforts of convenient travelling. This is not because of the war; the war has merely thrown into high relief a position which existed even in peacetime. In municipal transport services, Africans, even when moving to employment areas, are squeezed out very often by European and coloured passengers. At the Post Office and in the Law Courts Africans just have to resign themselves to waiting hours before they are served. Some of these delays could be avoided if Africans served Africans.

In a country such as South Africa, ridden with race prejudice, the position of the voteless African becomes difficult of improvement. Prejudice has a bigger field in which to work its evil because it is unchecked by the necessity to solicit the votes of the African. The African has learnt the principles and techniques of European government and knows that without the vote no group in society can bargain for the things it wants. Hence the Africans cry for the franchise and direct representation as the Indians do.

If one may hazard advice on political tactics for Africans, it would be to strive to achieve municipal representation within the next three years, Provincial Council representation three to five years thereafter, and direct Parliamentary representation within five years after obtaining Provincial representation. The present system of representation for Africans is both inadequate and illogical.

Africans would be glad to get the support of the liberal Press and men of goodwill in achieving their reasonable wants and wishes.

Dr. Cluver On Welfare of Africans

It was doubtful whether there was a considerable increase in deaths from typhus in the Transkei this year, Dr. E. H. Cluver, Director of the Institute for Medical Research, said at a meeting of the Roedean Parent Teachers' Association last week. Typhus had killed several hundred Africans a year for 30 years or more; it was active in the African territories all the time.

There had probably been no increase in the incidence of typhus in the Transkei, but recruiting had attracted attention to the state of affairs. The Institute for Research had made a vaccine to prevent typhus, and was sending thousands of doses a week to the Transkei to render Africans immune from infection, which was carried by lice. It was a grave admission of failure to do this when soap and water could keep people free from lice. Ill-nourished people usually died if infected by typhus.

HIGH DEATH RATE

There was no such thing as African health (which was the subject of Dr. Cluver's address) if by "health" was meant ability to work, freedom from illness, reasonable expectation of life and low infantile mortality. Many Africans were rejected as mine or industrial labourers because they were not fit. Few lived to an old age, and only half the African babies born lived more than a year. In highly civilised societies an infantile mortality rate of 5 per cent. was unusually high, and in an ideal society where there were adequate health facilities it should not be more than 1 per cent.

Africans were unhealthy because of malnutrition, insanitation and misery. Starchy foods were fuel for the human body, but milk, vegetables, fruit and meat were required to build up bone and muscle and maintain health. Starchy foods were the cheapest, and the Africans bought these and had little else. Africans were getting more susceptible to tuberculosis because they were not getting enough protective foods.

ECONOMIC REMEDY

Bad housing, insufficient soap and water and the inadequate removal of waste all produced illhealth. Germs could live and spread easily under such conditions and malnutrition made the body susceptible to disease. Misery, and the compound system which kept Africans away from their families, and

friends, made the spread of venereal disease almost inevitable. About 99 per cent. of the Natives treated for venereal diseases at Rietfontein Hospital were rendered noninfectious, but their health was permanently impaired, their working period was reduced and they died young. There were no comprehensive vital statistics—which was the foundation of a health service—but preventable diseases were certainly taking a heavy toll of life.

The remedy for this state of affairs was an economic one. The health of Africans was to-day far beyond the help of doctors. Better food, better sanitation and better housing were the remedies. It was more profitable to spend money on these things than to build expensive hospitals. All major diseases could be prevented, and their prevention would do away with the need for more hospitals and would provide a strong and vigorous labour supply for South Africa.

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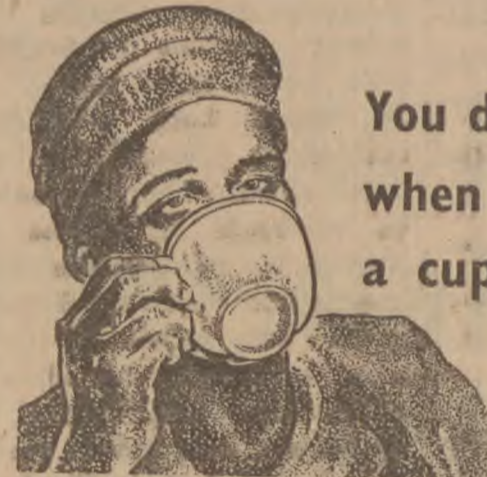
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GRANDMA: You can't hope for that medicine to relieve the cold quickly. Before any of it reaches the air-passages, it has to go from the stomach into the blood and travel all through the body.



MOTHER: But can you fight colds right in the nose, throat, and chest?
GRANDMA: Of course you can! Let me get my jar of VapoRub and show you!



GRANDMA: You simply rub VapoRub on throat, chest, and back like this. Look! The child likes it!
MOTHER: That seems easy. But how does it help the air-passages?



GRANDMA: It works in two ways. First it gives off medicated vapours that are inhaled with every breath right to the spot where help is needed. At the same time, it works on the skin like a poultice.

Bring relief direct to the air-passages with this safe, external remedy

YOU can hear your child's breathing grow easier as VapoRub's healing vapours soothe and clear his nose, throat and chest. You can see him relax, warm and comfortable, as VapoRub works like a warming poultice, breaking up congestion. Coughing is eased, too, as these poultice and vapour actions clear away tormenting phlegm.

And, because he has not had to swallow anything, there is no risk of a stomach-upset pulling down his strength just when he needs it most. Breathing easily, he sleeps in comfort while VapoRub goes on working for hours. By morning, usually, the worst of the cold is over!



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THE BANTU WORLD

NGOMGQIBELO, JUNE 10, 1944

Bafunzele eRome

Emva kwempumelelo enkulu kwiveki edluleleyo kuwo onke amahlele eItaly imikhosi yabaNcedani igqokeze ifunzela eRome. Amadabi aliwa apho aya enyuselana ubuqatha nje ngoko iFifth Army ihlasela ngamandla kumaJamani atshelele kwizikhuselelo zawo ezisuka eValmontone zigqithe eVelletri naseLanuvio ziye elwandle. Itanki zabaNcedani nemikhosi yenyawo ivule umtyhi kwizikhuselelo zotshaba. Kwezinye iindawo zisoloko zixhola zizama ukufumanisa apho kuthambe khona ukuze zigqobhcele ngasemva kwenduli yaseAlbania zibheke eRome. Imikhosi eqinileyo yamaNgesi namaMerika imi kwiiindawo ezikhethiweyo apho inokuhlaselela ngamandla kwizikhuselelo zotshaba. AmaJamani ake abika umlo oqatha ezitrateni zenqaba yaseVelletri. Kuvakala ukuba imikhosi yamaMerika ityhalele ngaphaya kwedolophu yaseVelletri, kwaye kwezinye iindawo ide yayidlula le dolophu. Kwihlelo le-Eighth Army imikhosi yamaNgesi ifikelele kumaphandle edolophu yaseFrosinone, isiphambuko esisitshixo kwindlela enkulu ebheka eRome eyiHighway Six. Utshaba luthe rhoqo ukurhoxa phambi kchlaselo olukhulu lwemikhosi yamaNgesi asecondele kakhulu kule ndlela. AmaJamani axele ukuba imikhosi yawo ithabathe iindawo entla kwale dolophu.

Ockhetshe babaNcedani abaluphi nethutyana elincinane utshaba, balugxoga kuwo onke amacala eEurope. Ockhetshe babaNcedani abavele ngaseItaly bagxoge kakhulu kwisixeko sasePloesti eRomania, bachana iindawo ezibalulekileyo. Ngokunjalo ngasentshonalanga ockhetshe bagxoge iibclrho kumlambo eyiSeine phakathi kweRouen neParis, amaziko cololiwe eHamm, Osnabruck, Schwerte naseSoest eJamani, nesikhululo sookhetshe eLuxeuil eFransi. Ockhetshe bamaNgesi bake bandwendwela iindawo zemikhosi elunxwemeni laseFransi. Abanye bagxoga eLeverkusen bashiya nezigeayiselo kwiindawo zotshaba.

Emva kokuthi cwaka ixeshana isilwa amadatyana imikhosi yamaRashiya ithimbe induli ebalulekileyo ezantsi mpumalanga kwaseVitebsk, iziko elukhulu lamaJamani embindini womthiba wawo. AmaJamani nawo ake ahlasele entla kwaseJassy, kwaye kwakamsinya kuza kuqondakala kanye ubukhulu bamandla awo nenjongo yawo. Kuphauleka ukuba azimisele ukubambela apho nangayiphi na indlela, kuba le yinqaba yawo kwihlelo laseRomania. Se kubonakele ukuba amaJamani agokelele imikhosi emikhulu apha, kwaye la madatyana angaba sikhokelo somthimba omkhulu ozakuvulwa apho. Ngokunjalo neBulgaria ingaba lithafa lamadabi msinya, kuba imikhosi yamaRashiya eseBalkan ilindeleke ukuba iphakame. AmaJamani abeke amadoda okukhusela eBlack Sea ukususela eBurgas ukuya eVarna.

Ingxaki Yomtshato

Mhleli,

Ukuba bendinelungelo lokuqhayisa bendizakuke ndiqhayise ngale ndawo endiyikhunjuzwa leli nene laseWelverdfend uMn. J. S. Mlondzi kwelakho lomhla we13 ku-May 1944. Undikhumbuze ngenetho yam ekwiphepha le19 ku-February. Bendiza kuthi ukuze aqonde umhlobo wam ukuthi loo ntetho yomelele ayinakugququlwa, kukho entla kwayo umfanekiso wendoda entle eyomelileyo ukubonakala kwayo. Loo ndoda ayindazi, nam andiyazi noMhleli akandazi; kodwa ukongamela kwayo intetho yam nokuyihombela kwayo ezo nto zombini kungathethwa nto ngoluvo lwayo ziya thetha zona, igqibele ngokuba lisekela lezinyanya zakowethu emaVundleni.

Kuloko ke uqhayiso olunje asilulo olwabantu abalukileyo. Ma siyilibale ke ngoko le ndawo. Ndi za kuyiqala ezinyaweni ke intetho yombaleli wethu ukuyiphendula, kuba kulapho inencasa khona kum, okuya nje ingekangqinwa ngumzi. Le ntetho yakhe yokuthi kukho ubuchule obubangwa kukuba umntu esitya ibhotolo, kukho nobunye ubuchule obubangwa kukuba umntu esitya inkobe. Mna ke ndiseza kuba ndiqhuba de ndahlulelwe ngumzi kaNtu abona bantu sifanele ukuphulaphula kubo nesifanele ukubhekisa kubo. Namhla nje ndisazimisele ukuphulaphula kuzo zonke intlobo zabantu nakude kube nakubo abatya amaxoxo, kuba ngokwenje njalo hleze ndiwusindise umphefumlo wam: njengokuba enye indoda yazisindisa ngokuphulaphula ilizwi lithethwa yidonki, umDali Wada Watyihila amehlo ayo yawubona umsindo ulengalenga phezu kwayo, yasindiswa ke ngesidalwa esiyitya incha.

Iindawo yokuqala mna ndingolambileyo, ndilambile ukuzazi izinto zakowethu eli elingumzi kaNtu. Ngokwesibini ndiba ndisesikweni lakwaNtu ngokuthi ndiphande kubamangali ezona ndawo bakhala ngazo ukuze ndikwazi ukuthi xa sendanelisiwe ngabo ndandule ukukhangela ngakwabo bamangalelwayo. Ndiya yibulela ke le ndawo sendiyivile ukuthi eyona ndawo yokuqala eyonakalisa lo mtshato kuthiwa ungewele leli lizwi lithetha lokuthi "Nakwahlulwa kukufa."

Ma ke siliphose ngasemva ke mawethu. Ndicela isizwe sakowethu sindincede ngamanye ke kuba le nto iwukhathazile umzi. Ndiwafuna aphelele sizokwazi ukuwasa emhileni ewonke kuba intsimbicaca yakufakwa eziko ukuthi ngenene iyintsimbi. Malunga nale ndawo ixhaswa ngumhlobo wam yokukhululwa kwabaNtsundu ukuba batshate ngesiko labo, mna, andikabinako ukuyixhasa kuba akaboni nkululeko kuyo. Ewe, kambe mandivume ndithi ikho inkululeko ngenxa yokuma kakubi kwelizwe. Ukuba bekunge njalo bendiza kuthi ndiyakuxhasa mhla kwathiwa umntu otshatayo umtshato ongewele wakwaNtu makatshate wona ngokupheleleyo kungabikho ukusiwana kwinkundla zibamHlophe. Namhla sekukho ingxabano phakathi komtshato lowo.

Ivesi athi umbaleli lo bona bambelele kuyo ndiya mvumela kuba asiyonto elungileyo ukumsusa ethembeni lakhe, into elungileyo kukumomeleza. Nditsho ke ndithi aabo bayibambileyo loo vesi zengathi bayazitshonisa iziphozabo kuba ukuba abenzanga njalo hleze kuvele ntoyimbi kunaleyo bayijongileyo.

Ezinye ke iindawo endingazikhankanyanga kweli phepha ndiphendula lona ndiziphendule ngokwaneleyo entethweni yam ekwiphepha lomhla we19 kuFebruary. (Khangela kumhlathi wesithathu)

Umhlobo wam angasuke aphinde alifunde kuba ndivile ukuba use-nalo, uya kude ayiqonde into ethethiweyo.

Mandigqibele ngokwenza le mibuzo:—

1 Ezi ngewu beziyala abatshati apha kwaNtu sezagxothwa na ngabefundisi ukuthi ma zingabi sayala?

2. Into yokutshata ibinqunyaniswa xa kumalungaphi kanye? Undive umzi malunga nalo wokugqibela umbuzo kuba kungathi kukho kuwo le ndawo kanye ebangele ukuba kubekho isindululo apha emaphepheni esithi: "Inkii-nga Yomtshato." Yilonto ke ndithanda ukuthi umbaleli wethu avele kakhulu ngayo.

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1-SIGARETI YASE TRANSVAAL ENKULU EKWIPAKETE EMHLOPE

23, Eberston Terrace Hyde Park, LEEDS (6) England. 4th June, 1936.

Messrs. Chamberlain (Pty) Ltd., 232, Sir Lowry Road, Cape Town, South Africa.

Dear Sirs,
One night during a recent journey up the River Zambesi, Northern Rhodesia, I received an urgent message from a Native runner beseeching me to go with all haste to his Native master who was dying. Accompanying the runner for two days, I eventually discovered the Native lying



on a mat in a roughly constructed hut. Noting the short spasmodic breathing, the wrecking cough, and constant expectoration, I saw that he would certainly die, since the nearest hospital was at least five days journey up the river. I searched my small medical equipment, and discovered a bottle of Sloan's Liniment. I ordered the boys to apply Sloan's to the dying man's chest and back, and to keep him covered with blankets. The next morning when I departed I never expected to see the man again, believing recovery impossible, but to my amazement he visited my Mission Station three weeks afterwards, still looking ill, but miraculously cured and brought back from the jaws of death.



This man is one of many in Central Africa who have benefited by the use of your genuine healing liniment.
Yours faithfully,
HERBERT PERCY SHERRING.
Lately, Missionary, Sefula Mission Station, Paris Evangelical Missionary Society, Northern Rhodesia.



EzaseKlerksdorp

(Ngowakhona)

Kujinga ilifu elimnyama kwa-Dlangamandla emaTolweni. Kusweleke ixhewukazi ngomhla we16 May phofu umntu lo ebesele khulile. Wakhe wagula wabuya noko waphakama uma wethu uMaNdamane owaziwa ukuba nguNkosk. Mvelo ozala oolisaac noNkosk. Mookonyana noNkosk. Matwa. Libube selibone isizukulwana sesibini. Ungcwatywe ngenkonzo yaseRhabe kucelwe umfundisi Mahlamvu waseWesile ngokungaphumeleli koMfundisi Skosana wase-Rhautini.

Kuphunywe emzini wakhe ukuya ecaweni ekhokelwe ligosa lasekhaya lamaWesile uMn. Mduba wahlangatyezwa nguMfundisi Mahlamvu kungumntu phezu komntu amanyano zazo zonke imvaba kukhokele amatempile ukuya emangowabeni. Inani labantu bebeku 400.

Uya bulelwa umzi waseMahlosa-va. Sithi elokuphetha akhulanga lungchliyo nina bakwaDlangamandla nani basemaBeleni. Uma lo ikhaya lakhe lokuzalwa kuseDikeni. Laani ngenxeba lusapho sodibana kwelizayo.

UTSHINTSHO LWABEN.A.D. Atshintshiwe amadoda abesebenze kwaNdabazabantu (N.A.D.). Kuzalwe ngento yasemaKwemnteni uMn. Matrose bamsa eQonce. Indawo yakhe ithathwe nguMn. G. Matunda olahle iyunifom kuba yena ubekweli cala lezinxibo zakwaRhulububende, uza kunxiba eka cala kuba mhlambi nomvuzo uza kuthi nyi.

UMn. Morris Masiko bamsa kwelawekile eDundee, Natal. Naye ngokunjalo asikeva ke ukuba indawo yakhe iza kuthathwa ngubani na kodwa singasemoyeni.

UTyopo yena usiwa kwelaseKapa kodwa kundawo ekufuphi nalo. Indawo yakhe ithathwa nguMn. Gonyo osuka kwa kwelo. Hambani ngoxolo mawethu.

ABANTU NEZINGABO UMn. Ngoqo ukho phakathi komzi ngokuhlaziya impilo nokuce-tyiswa ngoogqirha ukuba akhe eze kweli kuba ngumntu wesifuba. Simyaleza kuSomandla ngemithadazo nasezimanyanweni zonke.

UMn. Meltafa Pika usathathe amoya omtsha wabhekisa ngase-Free State kowabo. Ungumsebenzi kwafolwe, umzi wakhe usawugcinise uMn. Jacob Dwayi okweli thuba de ahlaziyeke empilweni. Ungangahlaziyeka Mkondo zidane antshaba.

Seyibuye yavuswa indlu yama-Tiyopiya yokuthandazela njengoko yayiwiswe zimvula, kuba kaloku yeyodaka.

EzaseTaungs

(Ngowakhona)

Apha kwelabaTswane amaBhulu aya phithizela avela kwiindawo ogeendawo kwelaseTraosvaal naseFree State, afuna abayuni, kuya bonakala ukuba indyobo yokutya inkulu kulo mazwe. Loo nto itsho umsebenzi wangaphezulu kwabantu.

Ugqirha akanathuba uya enta abantu ukubakhusele kwisifo esibi esibizwa ngokuba yingqakaba. Esi sifo sibi kakhulu sibagqibile ukubamoshisa abantu, sithi khona sika kufika empilweni apha siyishiye idlaka-dlaka seyide yafana nesandwana.

Sike sabona noNdondlo Matshisa uMn. Gquma kaMhonyana esthi amadoda aya phithizela alungiselela ukulima angqolowa zawo, athutha imigquba.

Kathe ngomhla we16 kwekaCanzibe ititshala zazihlangene eUnited Mission School emaTolweni ke ngoko. Hai bethu ziza neoma ukuba mmandi komhlangano wazo, ntonje zazingaphelile. Noko ke loo nto yambana kuba noNkosk. Mqayi ingonyelakazi yaseL. M.S. Nkabang yayi ngekho, zaye ezinye zaziye ngethemba lokuba ziza kwaziswa ngeestishala ezintsha ezifundisa noNkosk. Mqayi lowo. Uphumile ke umhlangano lowo, kwa landela ikonsati. Hai nayo iya neonywa ukuyola, kunonywa utitshala owayengumcini sikhala uMn. Monyatsi noMn. D. D. W. Kraai owayevumisa, wayenza into umntwaneHlubi eliHlubi naye ngokwakhe. Hai nabantwana bakhe baya neonywa kuba benze umculo ongena kwenziwa nangabantwana abangaphezulu kwabo.

Wayengekho owayexhalelwe nto nje kwavela zibhombhiya zimbi, nazo zoyiswa butywala zalala zingayigqiba ngenento ebeziyenza. Zithe apho ziwake khona zanga zingathi 'mhlaba dabuka ndingene'. Le nto ma yihlale ezingqondweni zepi entsha, obu tywala bulala abuyontanga yabo. La maxhego nithi ngamaqaba awazi nto yazini ukuba asiyotitshala ezala iqaba liqaba elizala ititshala. Ezi cawe, nezi zikolo, nizebonayo zakhiwa agala masqaba, aha mehlo nithi awazi nto bukhe obutywala. Bafana yilumkeleni sate yokubalela esiporweni setrain

Umbuliso Wesibonda KwaNojoli

(NguSolibanzi)

Umhla wama 28 kuCanzibe awusokuze ulibaleke kwaNojoli (Somerset East). Ngawo kwakubuliswa isibonda sethu uBraber Ngozi oza kuba ngumcedisi ngoku eMonti kucala lempilo. Kwakuzele kungelkho nendawo yokuchopha.

Umlhali phambili uHeadman C. P. Matebe ube buhlungu kukwahlukana nomhlobo wakhe uHeadman B. Ngozi, abazana kunye kwaseRhautini ngerugby. Uvuyiswe kuphela kuba esiya kundawo enkulu nenenkqubela kuzinto zentlalo neya kuba luncedo kuye njengomntu oyiphaphameleyo imfundo.

Isithethi sokuqala ibe nguMn. J. Pieters ohambise wenjenje: "Mhlali Phambili, manene nani manenekazi, lo mhla ngumhla omkhulu ofanele amakhehle. Ndiyayibulela le ndimbane ebonisa ukuba benimthanda usibonda wenu uMn. B. Ngozi. Iyacaca imisebenzi yakhe namhla, ukuba ibiyimisebenzi emihle. Ndinosisi ukuba emke kuba ebengumhlobo wam omkhulu. Silahleke lwe thina badlali neEastern Province kwangokunjalo ilahlekelwe. Kundawo oya kuyo uze ubonise into obuyiyo apha. Uze asiphakamise isizwe sakowenu."

"Besilumana ngemcimbi yebola. Ndaya nawe eBhai kuntlanganiso yeEastern Province Native Rugby Football Union. Uze ungayilibali iSomerset East. Sakucinga ngeCentral Board enayiseka noMn. C. P. Matebe mhla nafika. Uyisebenze ke iCentral Committee. Uze uhambe nala mazwi ke ukhoko, nethemba, nothando zezona nto zinkulu. Ndiyabulisa wena nosibondakazi."

Isithethi sesibini ibe nguMn. J. Mdyesha oncome imisebenzi emihle yesibonda esi wawala ngeminqweno emihle. Sibe kwa kwelo khondo nesithethi esilandelayo uMn. Mfundi ititshala yalapha. Phakathi kwethethi ezilandelayo ibe ngabaNumzana J. Mali, D. Peta, D. Maja, kwalandela impendulo yombulelo ephume kugqala kuNkosk. B. Ngozi (isibondakazi).

IMPENDULO YOMNINI THEKO

Kwesi sithuba kuthe ngadalala abantu kaloku baqala ukuzilungisa bathi nabebesozela bethwanga. Exhagiwe njalo ngamaphakathi akhe usukumile umnini-theko wenjenje: "Mzi kaRharhabe ndi yayibulela le ndibano ingam ngokuhlwa nje. Nilapha ukuza kundibulisa. Namhla ndiza kuthetha amazwi okugqibela phantsi kwale ntaba kaNojoli. Kusenokwenzeka ukuthi kanti nindibona okokugqibela apha kwaNojoli. Ize nibaze indlebe ngako oko. Sezithethile ke izithethi amazwi amandi nakhuthazayo ingakumbi kumntu ongangam osajonge phambili.

"Ndigqibe apha ithuba elingangonyaka onenyanga ezimbini. Okwenene ndiyenzile eyam indima ngexesha elifutshane ndinani. Ndenze izinto eziligqela nezibonwayo ngamehlo. Ndafika apha incwadi nziposa lee edolophini, namhla nziposa apha elokishini. Ndafika ningenalo iso Lomzi ngoku likhona. Lilo eli lenze ukuba iofisi kaNolokishi iwelele elokishini. Lilo elenze ukuba nibenendawo yentlanganiso eyiBeer Hall. Lilo elenze ukuba nibe nezindlu zokuhlambela. Lilo elibange ikansile ukuba ibakhele izindlu zese abantu bale lokishi indala. Namhla nivumelekile ukukubuthenga utywala eBeer Hall nize-selele ezindlwini zenu. Ndafika zingavunyelwa intlanganiso zaphandle, namhla zivumelekile. Onwabile namanxila eBeer Hall kwangokunjalo nabantu. Abantwana ababekhala bakundibona namhla banditshala ngemilenze. Bendiziphunga ikofu zenu ngomzimba ongenadydu. Loo nto ke yonke ibonisa indlela ebenindithanda ngayo.

"Ndizamise nokubaqeqesha abantwana emidlalweni Bendizwisana nabadlali ebaleni ndide ndiphumele nakwezinye indawo nabo. Bendigummeli wabo kuntlanganiso ezinkulu zomboso, kwada kwafikelela kwixesha lokuba ndibe ngumthenjwa weEastern Province Rugby Football Union.

"Ixesha lam lokulawula apha libe lixesha elinzima kuba bendisebenza nabantu abanomona abangayifuniyo inkqubela phambili yomntu oNtsundu. Emanidleni omDali kuko konke oko kubekho impumelelo.

"Namhla ndiyanihiya ingo ngakuthathanda kwam, kufike ubizo oluthi mandiywe kwaGompo nalapho ndisaya kunceda isizwe sakokwethu kwicala lempilo elikwalelinye lamasebe abalulekileyo.

"Ndiibenethuba elimandi kinye nani endingasokuze ndililale ebomini bam. Ndinka ndinamava okuphatha isizwe esiNtsundu. Ndafika apha ndingazi mntu nandamkela ngobubele. Namhla ndimka ndinezihlobo ezininzi. Ndiphawula ukuba ndisisibonda sokuqala ukubuliswa apha kwaNojoli, naleyo iyakubalibali lenu.

"Bakheni ubuzwe benu khona ze nithethe into evanayo. Izikhazelo zenu zithumeleli ebhodini. Inqatyhali zakuba zingamkelwa nithi rhoqo de ziphumelele. Naantso ke indlela eziphumelele ngayo izinto zabeLungu. Nibevixhasa ibhodi yenu khona ze ibenamandla. Ningandibhaleli mna ze nizebile ngokwenu, nindikhumbule kuphela ngemithadazo. Ndiyabulisa ngomoya wam wonke mzi wakwaNojoli."

Kwesi sithuba kwaziswe imafi eyenziweyo eyi£11. 13. 6., kwasukuniwa kwa-culwa uNkosi Sikelela iAfrica.

zakhe ziselula, kodwa ke uThixo Akaxakwa nto, kulaula yena Uya yazi into Ayenzayo, kwaye sithemba ukuba ezo ntsana Uya kuzijonga.

Ulusizi umzi waseCawa ngokumkelwa nguMn. E. G. Mayisela osebenza e-N.A.D. ngokutshintshwa ebhekisa e-Louis Trichardt. Lo nto ebelungile kakhulu engazange abe nekwenza nto nmtwini oko wakfayo. Ebeseletolika kakuhle ngeyona ndlela. Indawo yakhe ithatyathwe nguPhilmion Ndlovu wase-Louis Trichardt. Ulapha umvi wezikolo uqhamba umsebenzi wakhe.

EzaseCawa

(NguQalazive)

Sisekho nathi apha kweli lasekupheleni. Ngomhla we24 April umbutho waseMonti oyiSouth African Negroes abunekonsati kwihlobo yedolophu. Kwakuzele apho ngumntu oNtsundu nomhlophe yatsho kwamoyi le mpi badana abeLungu kuba besithi akukho nto siyaziyo. Kuya funeka sizenzele izinto ngezinto sibabonise abeLungu ukuba siya kwazi ukuzenzela izinto ngokwethu. Ibe yaphinda le mpi yenza kwa esezolo.

Kulusizi ukuvakalisa ngoMn. R. Z. Runeli ongasekhoyo. Uhambe ngomhla wama27 April waqutywa umsebenzi ngomhla wama29. Umsebenzi lowo ubuphethwe nguKatikezi M. Kosi womzi waseTiyopiya. Lo mfana ebese-sibonda eMonti. Uqale wagula elapho laza lenyuka ixhogo lakhe elinguJ. Runeli laya kumphuthuma limzisa ekhaya.

Kwakhona kulusizi ukuvakalisa u-Nkosk. N. T. Saki ongasekhoyo. Usishiye ngomhla we2 kuMay. Lo nkosikazi ibiyenye yabafazi beebhatyi kwihlobo laseWisile. Ushiye iintsana (Khangela kumhlathi wesibini)

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FOOD TASTES BETTER WITH BROOKE'S WORCESTER SAUCE

JOHN WAS THIN AND TIRED BECAUSE HE DID NOT EAT HIS FOOD



ONE DAY HIS WIFE BROUGHT HOME A BOTTLE OF BROOKE'S WORCESTER SAUCE



NOW HE IS STRONG AND HAPPY BECAUSE BROOKE'S WORCESTER SAUCE MAKES HIS FOOD TASTE BETTER



When your photograph says



What do your TEETH say?

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

COLGATE DENTAL CREAM cleans away the small pieces of food that cling to our teeth. This prevents decay, and makes our teeth last longer. It polishes the teeth, making them shining white, and it keeps the whole mouth clean and healthy.

Remember—when we talk, laugh or smile, people see our teeth first. Clean sparkling teeth tell a good story about us. Use COLGATE every night and morning.

COLGATE DENTAL CREAM

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



Your education is your fortune

A fortune you can never lose! When I found this out I took up a Union College Home Study Course and studied one hour every day. When I passed my exam. I got a better job.

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Address

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UNION COLLEGE

LETTER TO AFRICAN WOMANHOOD

Much, humorous and otherwise, has been written on how to keep a husband, enough in fact to turn the head of the most modest of men. I am not going to waste your time by discussing how to spoil and pamper a man until he becomes a worthless egotist. Let us instead try to find out the reasons why so many marriages end in frustration and loneliness, despite the fact that very often in such cases both the man and the woman are decent, hard-working, and full of good intentions.

Most of us want the warm security of a home, children, and a contented husband sitting over the fire. Many women, however, having acquired the husband fondly imagine that they can

sit back complacently and make little, if any, further effort. Few of us realise before we marry that continual energy, infinite patience, and much wisdom are necessary to make a home a refuge where its inmates, young and old may always be sure of finding happiness, understanding, and security. Like most undertakings, marriage requires the application of a little intelligence and commonsense, and the will to succeed.

All too often these days we hear or read of some home being broken up by divorce or desertion. But rarely do we stop to think of divorce as a personal matter—such a calamity might happen to others but never to ourselves. How wrong we are, and how blind very often to the thoughts and feelings of those nearest to us! A woman who values the unity of her family and the affection of her husband would do well to look into herself from time to time, and face up to her faults and weaknesses. We all have less pleasant characteristics and unfortunate mannerisms which, alas, are always more noticeable to those close to us than to ourselves. We should be honest in our self-examination and make a determined effort to cultivate those qualities so essential to the successful wife and mother. This character-building will require perseverance

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15s. Usual price elsewhere 50s. only.

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WOMEN'S PAGE

and self-denial, but the aim surely justifies the effort.

We are fond of saying that men are children, but we forget that like the child they expect the same things of a home—comfort, relaxation, appetizing food, and a cheerful atmosphere. Coming back from work they want to relax in peace and quiet. Nothing is more calculated to put a husband off from an evening at home than an irritable wife who has half-a-dozen "little jobs" for him to do, and who is obviously in a critical mood. You will observe that I call it "critical", a man would call it "nagging." But as Juliet said, "What's in a name?" Tired out with the day's work, and the cooking, we are rather sorry for ourselves, and want to make someone else as unhappy as we feel. In such a state of mind the usual masculine untidiness about the room, indeed, the very sight of a husband sitting comfortably while we still have to wash up, is enough to rouse the little devil which lurks in most women. But, my friends, we are sure to get the worst of it in the end! We have the babies to mind but a husband can always walk out to his friends and the dice-box round the corner, to a less exacting woman, or to drown his sorrows in drink. All of which mean less money for the family and a disturbing feeling that we might easily lose him altogether.

In other words we must use our wits in this battle against external attractions. Actually the majority of men prefer their own fireside and: "The homely house that harbours quiet rest." And if we learn to control our tempers, and cultivate a cheerful disposition, we will not only look younger and happier, but our husbands and our children will no longer avoid the home, but enjoy, and be grateful for, the certainty of its cheerful tranquility.

We cannot all afford pretty and frivolous clothes, our homes may be very humble, but we have far more effective and reliable weapons in our armoury—ardour in our affection, a happy nature, and a readiness to listen intelligently, will go a long way to make a wife more desirable than the chance acquaintance of the street, and a home more attractive than the Skokiaan den.

I am sure that by now you feel that I am putting all the burden upon you, and that I am expecting all the sacrifices to be made by the woman. That is so; but today when many of us have to live and work in towns we should realise that there are more counter-attractions and temptations for men than for women, and that, therefore, it is up to us to make a considered and forceful effort to keep our homes and our marriages secure against all events and all comers. It is the personality and the integrity of the woman which keep the fragile craft of marriage safe from the rocks and shoals that surround it. If the love and loyalty of our husbands, and the well-being of our children, mean anything to us—then surely, no effort, and no sacrifice, are too great.

—Editress.

African Woman Magistrate

The Race Relations News pamphlet reports that Miss Stella Thomas of Nigeria, Africa's first woman magistrate, resigned from the Colonial Service not long before her recent marriage.

Miss Thomas acted as magistrate, coroner, and registrar at the EButte Metta Court in the municipal area of Lagos, the capital of Nigeria. She was a commissioner of the Supreme Court, her jurisdiction extended over approximately 70,000 persons, European and African. Her powers and functions were more extensive than those of a

(Continued in column 4)

Hope Home For Crippled Children

In a report submitted at the tenth annual general meeting of the Hope Training Home for Crippled Children, held last Wednesday, it is stated that application has been made to the City Council for a grant of fifteen acres of land in Orlando Township for the erection of an After Care Home and at a later date, an orthopaedic unit for the cure of deformed children.

It is the intention, says the report, to establish, also on the site, an occupational therapy centre, playing fields, training workshops and sheltered industries, so that the Non-European section of the community may have, in course of time, a complete service of orthopaedic treatment and industrial training.

The Case Sub-committee has dealt with 217 cases during the eight months it has been in existence during the year, and an average of 35 to 40 cases receive treatment each week. The City

(Continued in column 5)

Council has most generously given the Association an ambulance to be used primarily for its Non-European work; and transport is also being provided by the Public Health Department of the Council and the Alexandra Township Health Committee in connection with the weekly clinic. Meetings have been held at Native centres and lectures delivered in which the importance of early detection and treatment has been stressed. The lesson of the lectures appears to have been well absorbed as is evidenced by the growing number of cases brought for attention. The Committee has in view the appointment of a trained Non-European nurse for after care work in the Native townships, and a programme of activities designed to extend its services to an increasing number of Non-Europeans.

ASTHMA GONE!



Nightmare torture ended instantly thanks to POTTER'S, which has earned the heartfelt gratitude of thousands.



Works wonders in Bronchitis, Catarrh, Whooping Cough, etc. Best remedy for Bronchitis of children. Also Cigarettes and Smoking Mixture. Remember the name: — "POTTER'S." Also Potter's Catarrh Pastilles. Supplies are naturally limited. All Chemists.

Is your baby OFTEN SICK?

This baby's mother does not know about NUTRINE. Little JIM is often sick, because his food does not contain enough nourishment. He is often crying and screaming, which is a great trouble to his mother. Someone should tell her that NUTRINE would make her baby strong and fat and healthy, like JOHN.

Isn't JOHN a happy, healthy baby? He has never been sick, because his mother feeds him regularly on NUTRINE. Babies must have food containing extra nourishment, so that they can grow big and strong. NUTRINE is specially prepared for young babies. That is why JOHN is always well and smiling.



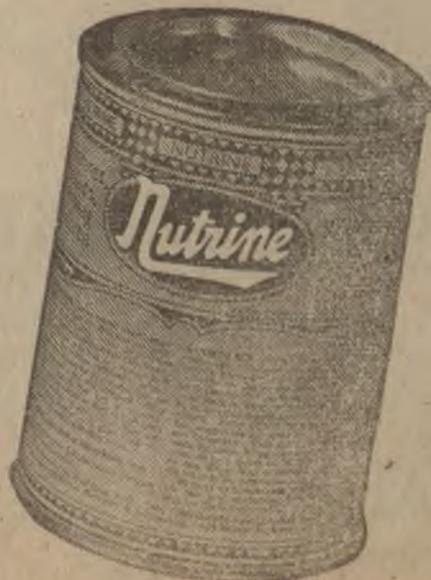
If your baby is often sick, it means that he is not eating the proper food. Babies are growing all the time, so they must have nourishing food. NUTRINE is specially prepared to make babies strong, fat and healthy.

WHAT DOCTORS SAY: Doctors and nurses advise mothers to feed their babies on NUTRINE. Babies like it, and it is no trouble to prepare.

FREE BOOK FOR YOU. If you are worried about your baby, write for a free diet chart, which will tell you the best times to give him his NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Address the letter Hind Bros. & Co., Ltd., Dept. 54N Umbilo, Natal.

NUTRINE BABY FOOD

If you cannot breast feed your baby, give him NUTRINE, next best to mother's milk



The Finest SKIN REMEDY

For Cuts, Bruises & Sores Use

Zam-Buk HERBAL OINTMENT

Price 1/6 or 2/6 a box, at all chemists & druggists

magistrate in South Africa, for she tried all criminal and quasi-criminal cases in addition to hearing all civil disputes in her area.

Before her appointment as magistrate in 1942, Miss Thomas also enjoyed the distinction of being the first West African woman to be called to the Bar in London. On her return to Nigeria at the end of 1935 she began practising with marked success as barrister and solicitor in the Supreme Court of Nigeria and Sierra Leone.

A woman of extraordinary ability and great personal charm, Miss Thomas discharged her magisterial duties with a degree of justice and fairness that won the admiration of all who watched her work.

BUY
EVEREADY
BULBS
TORCHES—BATTERIES

Beware the signs of



CONSTIPATION

1. BILIOUS HEADACHES
2. COATED TONGUE
3. IRREGULAR MOTIONS

Neglected constipation is bad enough, and may be positively dangerous. It can give rise to many ills in later life, including Piles, Colitis, and Gall Bladder trouble.

But don't give strong purgatives. The bowels are lined with a delicate membrane and must be treated accordingly.

Intestone is a gentle, natural laxative, combining fruit and herbs with blood-purifying alteratives. It clears away waste matter from the body, removes bad breath and headache and purifies the blood. Children and adults like its pleasant flavour.

"I prescribe Intestone for all my patients who are constipated, or who show the effects of constipation in other parts of their bodies," writes Dr. Bester (Report No. 886).

Intestone is sold by all chemists.

5718-3

Lucy is always going to dances



... SHE IS POPULAR, AND SHE KEEPS HER SKIN SOFT AND LOVELY WITH Palmolive Soap!

Some girls are very lucky. Even if they are not pretty, everybody likes them. Often the reason is that they have soft, clear skins, which they protect with Palmolive Soap, just as beautiful women all over the world do.

We should all use Palmolive

Soap, regularly, because it keeps the skin soft and clear, and the perfume oils of fresh flowers are added to give the skin a delicious scent.

Yet Palmolive Soap, such a wonderful skin beautifier, costs very little and a tablet lasts a long time.

PRICE PER TABLET 6d.

To help the war effort PALMOLIVE SOAP will NOT be wrapped in future



Palmolive soap

Afrika E Tla Fetoga Tsa Hartebeestfontein

(Ke J. Khepsetsoe)

Morena ke lopa gore, a o ka seka wa ntsenyetsa mantswenyana a mo pampiring ya gago! Fa ke akanya pono ye ke e bonyeng maloba, ka kgwedi ye e fetileng ya motsheganong, e tlhola malatsi ale masome mabedi le motso ole mongwe. Ke gopola puo ya moitseanape, ye e reng mphereferere waga fera di lale, ga di alala diya fereetsega, di letse le poo sakong. Fa ke akanya, ke fitlhela e kete Afrika e tlaa ema ka mokgwa o sele.

Fa ke akanya jaaka ke bonye baetapele ba Afrika janka fa bane ba eme, ke gopola gore gase lefela, mme ke boanunururi, mme ke hile ke dumela gore go tloga fano, ba tlaa ema ka yone tsela ye ke ba bonyeng ba eme ka yone. Ke bonye baetapele ba ba Afrika ba iketleeditse, mme puo ya bone e sa fapaane gale kae, e latelana fela jaaka fa e tshwanetse, mme ga nkaela gore, go tloga fano go tlaa ema fela jalo.

KOPANO KE THATA

Ba-Afrika! Fa go kile gaka gare motlha ope mo ditsong tsa morafe mongwe, ga tlhokega kopano; ke o ne motlha ono mo go rona ba Afrika, Kopano ke yone thata ya morafe lefa e kabo ele ofe kafa tlase ga letsatsi; ba-Afrika gatwe kgolo e matlho e ya itebalebela, a re itebalebeleng, re bagolo, fa gono go na le sengwe se re se tlhokang, gompiano re se bonye, mme a re se diriseng!

Re bonye gone maloba, go tlhoka kutlwano ga baetapele ba rona go latlhelwa kgakala, mme go sala kutlwano fela, Kokoano le tshupo tse di neng tsa dirafala maloba ka matsatsi a a latelanang, a kgwedi ya motsheganong, mo ponong ya me, e ne ele kgato ya ntsha, mme ke solofela gore go tloga fano go ya pele, ba-Afrika ba tlaa gata ka kgato ele ngwe fela go fitlhela tsatsi ja pheno leba le dirafala.

TSATSIS JA KGOSI LEYA TLHABA

Moopadi wa tsa modimo are, tsatsi ja kgosi leya tlhaba, mahube ke a lone, banna tsogang mo thobalong, naledi e dule kong. Ba Afrika ga gona motho ope, lefa ele moetapele ope yo o bothale kafa tlase ga letsatsi, fa a sa latelwe ke sechaba, le go gakololwa ke sone. Fa re tlaa itse gore baetapele ke ba rona, le gore re bone phoso tsa lone, ke gore re balatele. Mme fa re balatele, re tlaa ba nonotsha, mme re ba kitlanya, mme ba tlaa tsamaya sentle, ka ba tlaabo ba goga selo se se bokete, se seng malemaleme mme se se kitlaneng. Mme se tlaa lopa thata ya bone gore le bone ba kitlanye. Are kopaneng ba Afrika re tsene mo makhotleng a rona, bogolo jang lona ja rona ja ba Afrika; ebong African National Congress. Eleng lone maaron, kgotsa maa makgotla a rona ba Afrika.

Tja Haenertsburg

(Ke S. M. Makgolane)

Ka la li 28 May ebe ele tlatjji, le legolo go leno la Great North, mabyatladi amemane go tla lira kgopotjo, ea Pentakont ea re ka gore eo a leng legolimong o lira ea gagoe thato goa hlaga leha la Mankoenng Sehlapelo moroa oa Bethuel le M Sehlapelo ba ba lulang Allandale pohaseng ea Mr. P. Wilward, ba kereke ea Morena Lekganyane.

Joa sepetjoa ke Bros Sam Mamabolo le Piet Nkading, Phupung thero ea ba ea Messrs J. Letsoalo le E. Motjelele le Bros D. Letsoalo le S. M. Makgolane. Ea re ka ge le tlatjji ele la marega modiro ea ba o nyane gono li ra li tshidisho le li kgotatso ea ba goa Tsoaleloa batho lirapeng babe ba feta 180 re koe lana bohloko le ba ga Sehlapelo le sechaba ka moka sa morena Letsoalo re re eo a matla o hle a ka a ba romele matshidisho a moea.

Tsa Bethlehem

TSIBISO EA LEFU

Monghali oa koranta ea Bantu Batho World. Kea o kopa hore o nkenyete mantsoe a se makae koranteng ea hao Lefu ke la emong le emong. Molimo o ke o rorisoe horialo Lipesalama tsa Davida, metsoalle eohle e ke etsebe hore Charli Nsoana la Sesotho le hitso ke Ndabolane le leng le tsejoang haholo ke Litsebe. Mohlanikana enoa o hlokahetse ka kholi ea May ena le matsatsi a roba mono o le mong a patao mohla enang le matsatsi a le shome. Ene e le Sekalami se tsejoang sa li pere tsa reisisi a tsejoa ke ba basoeu le ba bats'o, mme o ithoballete ka khotso. Mohlanikana enoa ibile setho sa kereke ea Church of England. Khotatsong moruti a re lona ba mali a hae le ho phutheho eohle itsoarelleng ka Jesu le rona rea ea mo a ileng teng. Kea le le boha nna ke leng ngoanabo bohle ba ileng ba neha matsoho. DAVID NTSOANA

(Ke A. R. H. Matome)

Ganke ke tsebise setshaba sa ba Matome Maswabi a a ileng a mna teng mono ga rona. Erile ka la di 7 May ra tlogelwa ke mmaa rona Sara Matome yo a neng a nyetswe ke Andries Matome. Mofu ene ele mcrwedla Au Surtar Malekwa. O tlogetse barwedi ba bararo le morwa a le mongwe.

Mofu o thomilwe ke ditlhabi ka la di 2 "Motsheganong." O bolokilwe ke moreri A. Khomo le mcreri J. Segolela a bua ka mantwe a kgotatso Evangedi go Johane dikgang tsa Morena Jesu ga a tsena Jerusalem a re "Go mong o yona a lebotsa le re Morena o a ethloka." Motse o teng golimo e ne e le pina yo ebinnoeng.

Mofu le Bareri ba ene ele ba kereke ya D.R.C. Segolela Nylstroom, A. Khomo Hartebeestfontein. A Modimo otsise matshediso go baa Matome le dikhutshana tse ditlogetsweng. Mofu ene ele mosadi wa bobedi go Au Andries wapele le ena oile a falla. Ka ngwaga 1923. Sala ontse o tshageditse Rangwane. Modimo o teng.

Lekgotla La Bakgatla

(Ke P. Mokati-Disemelo)

Tumeliso ka ga Modimo, ka thabo le lerato go Modimo oa ga Molefe le Phetoe; ke le tsebisa gore ke gorogile koa lefatsheng la Bechuanaland. Ke gorogile sentle, ka amogeloa ka tlotlo e kgolo ke bana ba ga rre mogolo. Lantlha ke gorogile mo Lehurutshane, ka amogeloa ke khosi Emang, le kgosana Mosige le kgosana Senna, mme ka nna matsatsi a mararo. Ka ea Mogoditshane ka nna matsatsi a mabedi, ka amogelwa ke kgosana Basiang Motshudi le kgosana Kgari-Gabonthone.

Go tloga moo ka gopola Molepolole, ka amogeloa ke kgosana R. G. Kgosidintshi le W. G. Kgosidintshi, mme ka itumela thata go bona Bakwena. Mme se segolo ka itumelala go bona mekgoa le melao ea Sekwena e e thailoeng godimo ga mekgoa le masigo a Sekwena; ka nna matsatsi a le marataro.

Re kgaogane ka 1838 mo Phalapye le Mahalapye le Ramokgoebane. Bana ba ga Maotse—a—Motshudi ba kgaogana.

Mafoko A Migdol

Batshameki ba Schweizer Reneke ba tlile mono. Migdol ka 14 Motsheganong (May) go tshameka bolo, moetapele wa bone ele Ito Makgetla. Ga tshamekwa motshegare wa maitsibowa, mophato wa gagwe o tshameka bolo le Ditawana.

A boledisa a sa tswa go boledisa gore mophato wa gagwe o tla betsa 6-0 pele go nako ya go kgwa mowa. Ma Schweizer Reneke morago go sena go latlhelwa peni ba ithopela dipale. Ditawana ba simolola motshameko go tloga magareng a lebala la tshamekelo.

Ga tshamekwa jaana ya re pele go gogkwa mowa, Ditawana tsa ntsha 2-0, gore moetapele wa mophato Ito a leke go lwana ka diatla, ka a bona macto a gagwe le a mophato wa gagwe, a thlolwa ke go ntsha digolal.

Morago go gogkwa mowa Ditawana tsa ntsha goal, MaSchweizer Reneke a e ganela, mme Ditawana he tra e lesa ka tidimalo; mme morago ga moo Ditawana tsa latlhela tse pedi go ts'ala Ito molo-mo, jaaka ba ganetse e ngwe. Ka ba le basethanyana, Ditawana tsa raya mekwallo wa bone Anderson, a lese goal e tsene gore Ma-Schweizer Reneke a bone mcgatlanyana. Jalo Ma Schweizer Reneke a tsamaya.



Etsa hore Poso Ofisi e hlokomele chelete ea hao.

Panka ea polokelo ea Poso Ofisi ke tulo eo u ka bolokang chelete ea hao ea bolokeha. E ka se-utswa kapa ea timela hobane e disitsoe ke Mmuso. Ha u boloka chelete ea hao ka Pankeng ea Poso Ofisi e tsuala jualeka dikhomo, athe leha hole jualo ha u e batla u e fumana habonolo. E ea Post Ofising eleng haufi le uena kajeno, me u

Sebedisa panku ea polokelo eo Mmuso a ho etoeilitseng eona.

WANTED: H. L. H. Barberton Leaf Tobacco. Strong and dark. Best for Native T. Teachers of good character for trade. Send for Price List: H. L. H. Leaf August 1st. Apply to: Rev. E. Boyce, and Sons Ltd., P.O. Matalin, E. Tyl. P.O. Box 4, MBABANE, Swaziland. x10

Evaton Native Reserve: Fatse Le Rekisoang

Ho kopua bareki ba ngole, mangolo a tla amohela ho fihlela nantsibong a la 30 ho June, 1944, ke eo lebitso la hae le ngotsoeng ka tlase mabapi le lefa la J. L. Malinga, Lot No. 518, Bates Road, baholo ba lefatse lena ke 283 sq. rods, le 48 sq. feet. Tulo ena e lokisitsoe bantle: Ntlo e kholo ea ho lula, matloana a mabali a ho lula, solakha (se se ntse se sebetsa), difate tsa t'jalo, ntlo ea ho hlabela, le metsi, Leshloholo le kang lena le tla hang feela la ho iphumanela lefatse la hau. Ba batlang ho reka ka tlase ho £200 ha ba shelela selaka, ebile le motshudi ha a ikemisetsa hang feela ho shebana le batho ba joalo—F. G. J. Wild, Executor Native, c/o Vorster, Carter and Steyn, Attorneys, P.O. Box 84, Vereeniging. x24

Ua Tseba Seo Makhooa A Se Fang Bana Ha Ba Khoroha

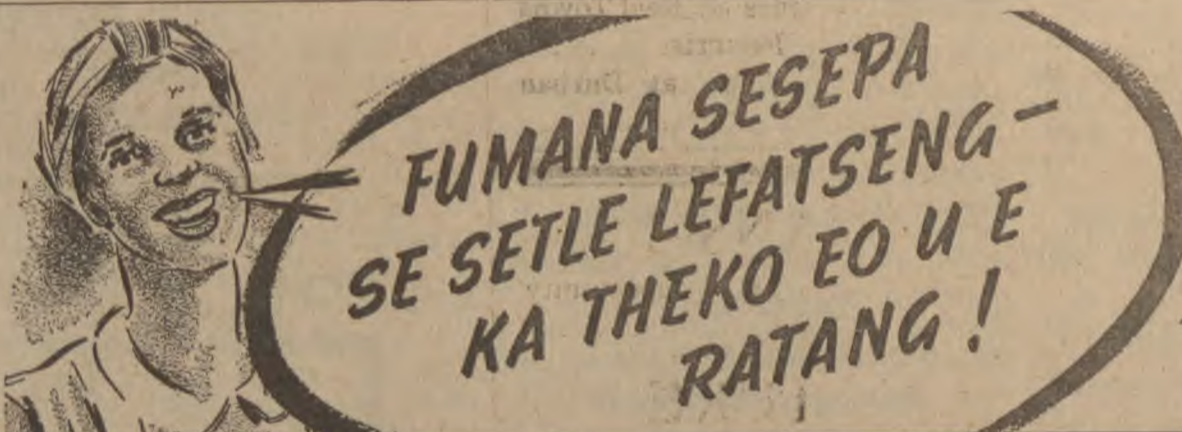


Ha ngoana Lekgooa a lla ha a pofa lelemeng la ngoana u sebekhoroha a na le mahlaba ka mpeng, disa haloto ea phofa ha ngoana a le ka tlasa khoodi tse tseletseeng. &Parson's ea Bana. Ka nakonyana Phofa ea Ashton & Parson's e feela ngoana ea roabala. molemo, e rekisoa ke bakemisi le Eetsa joalo le uena ho ua hau ho ramabenkele ka theko e tlase. ngoana u mothuse hore a none a Ha u dula dipolasing hole, u se lese nyakalle a se ke a ota. U beba ho e hloka.

Ha E Na Kotsi

ASHTON & PARSONS' INFANTS' POWDERS

Beng. ke: Phosferine (Ashton & Parsons) Ltd., Watford, England.



SUNLIGHT SOAP advertisement with three panels: MAKOEBA A SUNLIGHT, LEKOEBA—LA SUNLIGHT, LEKOEBA—LA SUNLIGHT. Each panel has an illustration and a caption: 'A HLATSOA HA BOBEBE A PHOLOSA DIPHAHO!', 'TIHE BA BE BA SE KE BA KULA', 'LETLALO LA HAU LE FEDISE DIHLOBA'.

SUNLIGHT advertisement showing three boxes of soap: KUKU ENLE EA BOHOLO 3d, E KHOLANYANE BOHOLO 6d, BOHOLO BO BOCHA BOHOLO 1/- ENGOE.

SUNLIGHT E FETA SESEPA SA HAE KA MATLA LE TSEBETSO

Kajeno u ka reka Sunlight ka kuku tse tharo tse fapaneng. Kaofeela ke botumo ba lefatse ba Sunlight ea moputso ea £1000. Kaofeela ke theko-ka-bottle tsa nnete, empa e di phalang ke boholo ho Botona ba 1/- matla a oona a sa hloleeng!

SUNLIGHT SOAP advertisement showing various soap boxes: MONSTER EKONOMISE, BIG WASH, SUNLIGHT SEEP, LEVER BROTHERS.

SUNLIGHT advertisement with two panels: LEKOEBA—LA SUNLIGHT (LE TLA NKHISA HUKU TSOHLE TSA HAE LA HAU) and LEKOEBA—LA SUNLIGHT (LE LOKILE HO SHEIFENG—LE THATAFATSA LE MAHARE A HAU!).

SE FETANG TSOHLE SOUTH AFRIKA! A LEVER PRODUCT

Along The Colour Line

(By Wayferer)

The debate on the Pass Laws along the colour line is going on relentlessly. No doubt the Anti-Pass campaign has set the minds of many people thinking. Some are in favour of the abolition of pass laws, others are totally against it.

A writer who calls himself 'Pro-Pass' says: "I should like to suggest to Dr. Xuma and his followers that, before agitating for the repeal of the pass laws, they should try to instil into their people a sense of gratitude to those of us who treat them well. We, the employers, particularly of domestic servants, must place a lot of trust in them. This unfortunately, and more so recently, is often abused. Without the passes to protect us the abuse would be worse."

SOCIETY OF CRIMINALS

To this argument Michael Harmel replies: "Pro-Pass" is evidently under a misapprehension as to the effect of the pass laws upon crime. Far from checking crime, the pass system is, in fact, the greatest factor in increasing crime in South Africa. In three years, more than 300,000 young men have been arrested and sentenced to imprisonment or fines for pass law offences. And it has been admitted by the Minister of Native Affairs—himself a warm advocate of the pass laws—that most of these convictions were young men who never before had been arrested or put in gaol. They are cast into the society of criminals....can anyone imagine a system more conducive to turning the minds of these youngsters, embittered by what they consider a totally unjustified punishment, towards a life of crime?"

An African, taking part in the debate asks pertinent questions: "Which Provinces have the largest crime ratio, the Cape and Natal with few or no pass laws at all, or the Orange Free State and the Transvaal with their passes?"

In supporting the idea that Africans should not be educated beyond the three R's, "Realist" says: "It is to be hoped that the excellent letter signed by 'Justice' referring to the Native pass laws will be considered by the Government if the question of pass law repeal is debated. The movement is quite openly sponsored by the Communist Party and is merely the thin end of the wedge of the creed they are trying to develop here to abolish the colour bar."

In opposition to "Justice's" assertion that the educated African is the true criminal, M. Fasulakis writes: "Would it not be better to encourage the willing Native to a better education so that he may become a good citizen and an asset to the country? Some like Dr. Xuma Mr. Vilakazi have shown us that what I have stated is true."

Singing Competition Annual School

At the Salvation Army School's annual singing competition, held at the Incheape Hall, last Saturday, the Orlando School choir won the silver cup presented by Mr. Drummond Bell and Mr. Rupert Stout.

The main pieces were, "The Sea Hath Its Pearls" and "Abahedeni." Individual items were given between the rendering of these pieces by the competing choirs. Bandmaster Lacy and Captain King played a cornet duet and Sister Marie Lotter contributed a violin solo. "The War March of the Priests" was played by Capt. Rich, on the concertina.

Mr. Bell, who announced the winning choir, said that the task of adjudicating had been very difficult, as all the choirs had done exceptionally well, the lowest having secured 80 per cent.

The Wit Deep School, competing for the first time, came second; Western Township, third, and Eastern Township and Fred Clark's choirs tied for the fourth place.

Heroes—Day At Lovedale

On the 29th April, 1944, Lovedale became the venue of a big national gathering. The Sotho—Tswana speaking people of Lovedale and Fort Hare assembled on the old tennis courts at Lovedale to celebrate their past heroic chiefs in particular. The assembly, which was styled MOSHOESHOE KHAMA CELEBRATION, started with the singing of the wellknown Sotho Anthem—Losotho, followed by a short prayer conducted by Mr. Mokoboko. The performers, who were students of Lovedale and Fort Hare, appeared in their African style of dress—the ladies with pseudo-facial tattoo prints. The items ranged from primitive music to modern music by Bantu composers; the former characterised by its accompanying rhythmic dancing. The young boys in their dancing, demonstrated the beauty and charm of primitive music, with their graceful foot and hand-work. The young mothers of Africa danced to the music in their natural femininity, setting the audience intermittently adrift in the pool of hilarity.

Mr. A. A. Mathare, B.A., President of the Association, in his presidential address, thanked the authorities of Lovedale through whose kind permission the association held its annual celebrations. He thanked, in particular, the Rev. Dr. R. H. W. Shepherd, M.A., Dr. Lit., Principal of Lovedale, together with Mrs. Shepherd for the goodwill, benevolence and generosity they have always shown on these occasions; Mr. G. McGillivray, the Boarding Master of the B.B.D. for having generously catered for the celebration; Mrs. G. McGillivray for her contribution in catering for the delicacies of the day.

Commenting on the celebration itself, he briefly stated the aims and objects of the celebration, pointing out inter alia, the importance of preserving what we have inherited from the past, and the need of improving on it so as to render its bearing more appreciable and to enhance its dignity. He then alluded to the Dominion Conference in which Field-Marshal J. C. Smuts, representing the Union Government, had ventilated the view that time was now ripe for the incorporation of the Protectorates into the Union.

Mr. Mathare further pointed out the need of African leadership in both the Union and the Protectorates. In his opinion the people of the Protectorates were not active enough in this connection. He felt the need of a new era which would inspire the people of the Protectorates and see them ushering leaders into the Union. We must become opportunists and make full use of the available means afforded by the press in order to organise our people. The African must become aware of the multifarious duties confronting him and discharge them in the interests of his people. The need of African workmen and leaders is not only felt by Africans themselves but even by alien people who are interested in our welfare. This one European young man once expressed the wish that he would rather he was an African for it is among the African folks where there is still need and scope for much service; there is so much to fight for. Let us realise that unity is power. After exemplifying himself, the speaker ended with a quotation from Shakespeare:—

"The fault, dear Brutus, is not in our stars, But in ourselves, that We are underlings."

At the close of the celebration, Mr. G. M. Pitje, Vice-President of the Association, thanked all the visitors for their patronage.

Among the important personalities, to mention a few, were:— Dr. and Mrs. R. H. W. Shepherd, Mr. and Mrs. G. McGillivray, Mr. G. I. Mzamane, B.A., Sister Zondane of Victoria Hospital, some of the nurses of Victoria Hospital and others.

all Sotho tongues: similarly, one grammar for Sotho and one for Nguni. In the examinations, such as J.C. and Matriculation, all students taking the Nguni examinations should be required to read set books in the three main Nguni tongues, and Sotho students set books in the three main Sotho tongues.

Mr. Nhlapo also stresses the importance of the free interchange of words between the languages, and asks that this borrowing be encouraged in the schools. In places like the eastern Free State, where Zulu and Southern Sotho meet, there is a continual interchange of words between the languages. This must also be the case in the towns, where members of the different tribes meet and mingle freely.

Most important of all for the establishment of the two basic tongues is that books should be written in Nguni and Sotho. It is to be hoped that Mr. Nhlapo will himself give a lead here, and also that other educated Africans will give us their views on the problem of the Bantu babel.

Babel of Bantu Languages

Bantu Babel is the apt title of an excellent pamphlet written by Mr. Jacob Nhlapo, the Principal of the Willerforce Institute, writes L.A. in Race Relations News.

The pamphlet, which is written in Dr. Edward Raux's vocabulary of "easy English", discusses the present unhappy state of the Bantu languages. There are 200 different tongues in all, and because of their great number they are poor, weak things, retarding African progress. Mr. Nhlapo discusses the desirability of unifying them to form two strong tongues. The Nguni languages, chief of which are Zulu, Xhosa, and Ndebele, could be merged into one strong Nguni language, and likewise the Sotho tongues, chiefly Southern Sotho, Ts'wana, and Pedi, could be united into one Sotho language. Mr. Nhlapo's ideal is later to merge these two basic tongues into one single Bantu language.

The immediate practical advantages of such a unification are obvious. The political significance of a federation of tongues would be the breaking down of inter-tribal barriers, which would do much to unite the Bantu tribes into one nation.

Mr. Nhlapo describes English as the Esperanto of the Bantu while the Bantu babel is being cleared up. It is the common language, which all educated Africans understand and use. But, to-day, only about a third of African children go to school, which means that two-thirds never have an opportunity of learning English except by picking it up in haphazard fashion in the course of their work.

The author makes some sound practical suggestions to show how unification of the languages can be achieved. He suggests uniform spelling of all Nguni tongues, and likewise of

(Continued in column 2)

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MAFOKO A NTLWA



TLHAGISHO E TSWANG MO KAROLONG YA BABUSISI BABANTSHO BA KOPANO YA SOUTH AFRICA GO ITSISE BETSWANA KAGA NTWA

TLHAGISHO No. 222 (TSHIPHI E KHUTLANG KA 3rd JUNE, 1944)
(Bona setshwantsho tsebong ya 14)

Fa re bona bana ba entelwa bolwetse jwa dintu ke ngaka ya Legkooa.

BOLWETSE JWA DINTA MO KAROLONG YA TRANSKEI

Teko tsa mmusho le batho ba ona mo ntsweng ya bolwetse jwa dintu mo Transkei e tswelitse pele ka katlego mo karolong tsothle. Eriile ha bolwetse bo santse bo gakatse go no go begwa babobodi ba le 30 ka beke le beke me mo malatsing ano go bonwa ba le bararo hela mo bekeng tseno me ke sekai se segolo sa phokolo ya bolwetse jwa dintu mo marigeng. Kokeletso ya dingaka le bathusi ba rometsweng mo karolong tseo ga ba ketla ba thapola kobo segole. Tiro mo karolong ya mahelo a femetsweng e tswelitse me go na le thusano fa gare ga batho le dingaka. Mahura a Naphtaline a sedibelo sa dintu a dirisiwa ka botlalo. Setshwantsho se shupa basimanyana ba bane ba mashampa ba tshasitsweng ka mahura ao. Ga ba gopola diphatsa tsa dintu me ba itumelela ha mebele ya bona e le bolete e le monate.

Mafoko a senang botilo koa, a go re ha tsala e na le bolwetse jo ke mmaba wa balekane ba gagwe ka o tla ba feteletsu ka jona. Ke tshwanano ya go re mongwe le mongwe a bone a ikalafetse bolwetse jo. Ke tshupo ya botlho gore batho ba tla le aramela le santse le tlhabile ba thuse mmusho mo bolwetse jwa dintu.

NTWA YA ITALIA

Jaaka go boletse mo tlhagishong ya maloba, boitshireletso jwa Jeremane mo Italia ebong Gustav Line—bo thubilwe ba phatlaladiwa me ba tlogelwa kwa morago. Jaaka tsela ya bobedi ya boitshireletso ke Hitler Line mo Hitlera a buileng go re mephato e tshagetse gona go tsamaya go wa motho wa bohelo. Le mo boiphemelo ba phatlaladitswe me Majeremane a dule ka ngoba o sa fothwa. Ba ka leka go ipopa gape me ka ikepele golo-gongwe me hela jaaka maitshireletso a pele jo boshu ebile bo sa kwena jaaka a pele bo tla ema jaang.

Mo magaring mephato ya rona mo Karolong ya Anzio e tswelitse go ya Bokone me e gomela thakore tsa Jeremane kafa morago. Difofane tsa mephato ya Afrika Borwa di tswelitse ka thubako ya tsela tsa Jeremane kafa morago ga mephato ya Jeremane. Ditsela le tsa diterena di dubakane. Jaanong tse di shupa tiegisho ya tsamao tsa ditsa ntweng tsa Jeremane. Mophato wa borataro wa koloi tsa Afrika Borwa tsa ntwana o tsenye mo thubakanong ya ntwana ncha. Mophato wa Bohera-mebedi o thubile boitshireletso jwa Hitler-Line me o thelegela kwa go jona ka thata e kgolo. Mephato e megolo e tletsetletse me e farafara mahelo ka marumo e leleka ya Jeremane go kgabaganya noka ya Melfa. Mahelo a tlhogo-thata a santse a tletse le naga me a hielwa ka tlhobolo ya bathusanyi. Mophato wa Botlhano o tsogile mo karolong ya Anzio, me se se shupa ha kgomelo ya mephato ya Jeremane kafa morago e ntwana e tota. Majeremane a hetang 10,000 a tshwerwe mo malatsing a le 14 a thubako e ncha e me gare o bonye palo e tlaa tota mo malatsing a latelang.

Ko Piedmonte mephato ya Jeremane e se e tlaa tsena mo seraing leha e ntwana e kgaratlhanya. Tsamao ya ntwana mo Italia mo malatsing ano e gakgamaditse batho me mafoko a magolo a letetswe. Go ikgoga ga mephato ya Jeremane mo poweng ya Liri go tswelala ka lebelo le legole me mahelo a le mantsi le metse a gapilwe. Mmaba o setse morago me ditlho tsa gagwe di thubakiwa ka difofane. Basimegi ba bathusanyi ba tshotse lokwalo lwa basimegi ba Jeremane mo ba pakang dilo tse di dumelesegeng. Lo re: Mephato ya rona ga e ineele, hela e lapile. E letse malatsi a le marago e sa je.

DITIRAGALO MO JEREMANE

Tiragalo tsa mo Jeremane di bonala sentle ka kwalu tse tshepegang tsa mafoko a Swiss. Tiro ya mapodisi a sephiri e gagamaditswe mo kgwedeng tse hitileng gore se-

ngwe le sengwe se kgobang marabo se simegwé mo bathung. Mapodisi ka megomelo ba gakalela batho gore ba ikobeletse mmusho. Batho ba le bantsi ba setse ba edimola ba eletsu go ikhutsa. Madihelo a digalase a roteletwa ke go dira galase tse bakanyang diKOMELABAGWE tse thubegang ka malatso otlhe me mariga a heditse batho.

Ka ditiragalo tse batho ba setse ba nyema moko. Ka mafoko a tshepegang go utlwalu ha kgobego ya marapo e setse e anama le lehatshe jeotlha ya Jeremane. Mapodisi a sephiri a lwantsha moyo o ka setlhogo le megomelo. Hela ha ba bona sengwe se jalo ba fologela mo bathung jaka tladi. Ka mafoko a re bona gore batho ba Jeremane ba setse ba bona ha ba shagopilwe me ba setse ba iolela.

NTWA E TSENA BOSHULENG JWA YONA MO EUROPA

Ka mafoko a phefo mo London General Smuts o ne a re: Ntwana e tsena boshuleng jwa yona mo Europa. Thubako e ncha mo Italia e simolotse me re santse re le mo kगतong tsa phetogo tse ncha ka thubako ya botlhaba borwa le bophirima mo rakong ja Hitlera ja Europa." "Phenyu e ka tla hela ka ntwana e sa kgaotseng me ga go bonale gore go ka nna mongwe wa rona yo o ka tlhephisang dikgole mo malatsing a boshula a. A re itebaleng me re gopole diganka tsa rona kwa ntweng me le rona re tsee maemo a rona re ritire ditlhabelo tsa kgolole le phenyo e leng methoe yosi ya kagisho ya malatsi a tlang." "A o dira dikepe marumo diho leha e le eng o ntso o tsenya letswele ja gago mo thubakong ya Hitlera le balala ba gagwe mo Europa."

"Ke yona tsela yosi ya go tshagetsa lefa la kgolole le tloto ya botho le motswe wa botshelo jwa rona-lehatshe le phimolwe boshula jwa poifo ya boshula jo mmaba a bo belesang batshidi."

"Tse ke nako tse kgole me re tshagofetse go di bona ha lehatshe je leshe le bopega me rona rotlhe re ikutlwa ha re tsentse mabogo mo popegong ja jeona."

"Tsatsi je ja 24 May, le bolela mafoko a magolo. Basimegi-tlhogo ba mahatshe a mmatitsebe ba dirile kgolagano e kwenneng ya mearafe e ba e emetseng."

MAEMO A, LEA ROMA

Ka mafoko a tswang mo Sweden go utlwalu ha Jeremane a tla femela Roma motse mogolo wa Italia me basimegi ba Jeremane ba gopola ha lehatshe je Mosimegi wa Jeremane ebong General Kesselring a ikgogetseng kwa go lona e le le botoka mo boiphemelong. E ke kokwanyo ya mafoko a dirwang ke sebui sengwe sa Jeremane. Go seke ga nna mongwe yo o ka tsiediwang ke mafoko a jalo. Ga tse batho ba tle ba dumele gore Jeremane o rata go femela motse wa Italia, le bogologolo. Kesselring o tla tsamaya a dira boiphemelo gongwe le gongwe fa a gopolang go na le tshupo ya boiphemelo, go sireletsa mephato ya gagwe. Ha go ka nna tulo e siameng mo tokologong ya Roma go tla lebeaga ekete ke boamarure. Tiro ya gagwe tota ke go femela tshenyo ya mephato ya gagwe ha tsela ya boiphemelo e ka sika ka Roma, me Roma e ne ga a ba tshwenye ka gope. Ene o batla boiphemelo hela me ha a ka hetola Roma boitshireletso o tla dira jalo. E ne e le ka lebaka la go re setsha sa baprisita sa Cassino se hetotse boiphemelo ha mephato e le mentsi ya rona e ne ya nyeletswa ka tlhobolo segaigai me kwa bohelong setsha sa nyelediwa. Ha mephato ya Jeremane e ka ipata kafa morago ga dipota tsa Roma motse o tlaa tlhaselwa leha e ne e le ketsetso ya mephato ya Bathusanyi gore o seke wa thubakwa ka ntwana matlo le difikantswe tsa gona tsa bogologolo. Mafoko a go nna jalo kea kgopolo tsa basimegi ba mephato ya Bathusanyi. Tiro tsothle ke tsa Mosolini yo o digetseng batho ba Italia mo matlho-

moleng a. Mo Roma gompieno dikete tsa Batho, di mo selomong sa tlala ka go sena tsela tsa go jere diho sentle mo Roma. Tsela di thubakilwe ka ntwana kganelo tsa mephato ya ntwana. Molato wa matlhomola a, o mo kgorong ya Hitlera mo Berchtesgarden me o duma mo tsebeng tsa Mosolini gongwe le gongwe mo o gone. Ga go tshupepe gore Mosolini o tlaa boela kwa lehatshing je a le digetseng ja dikete tse di lebilweng ke tlala mo matlhong di ntse di re "wa go shwa a kotane."

MAFOKO KA BORIPANA

Koranta tsa Jeremane di shupa ha basimegi ba Italia Admiral Campioni le Admiral Maschera ba bolaetswe go ineela me ba athlotswe ke kgotla ya Jeremane.

Berlin motse tlhogo wa Jeremane, Vienna motse tlhogo wa Austria gammogo le metse e le mentsi e mo kgapong ya Jeremane e thubakilwe ka difofane tsa Bathusanyi. Thubako ya Berlin yona e ne ya dirwa ke fofane tse kgolo tota. Motse o hitlhetse o ntse o tuka ka tlhaselo tse fa pele ga eo.

Tlhaselo dingwa gape di rometswe kwa karolong dingwe tsa mmaba ke fofane tsa Amerika ka bentsi. Go no go ile fofane di ka nna 15,000 gone. Fofane di thubile, tlhogo tsa diterena di ka nna 30 tsa ba tsa tlhasela mephato ya Jeremane le terena tsa mephato. Kwalo tsa Hitlera di begela batho gore go tsene dikepe dile 30 tsa Bathusanyi mo watleng ja Mediterranean me ka mafoko a, go bonala gore Jeremane o setse a dira seipato sa go sia ga mephato ya Jeremane mo Italia.

Dr. Goebbels molala wa sebui sa Jeremane o bolela ha Jeremane a na le ditsele le mekgwa ya go direlanla le mephato ya fofane tsa Bathusanyi ba welang mo mabogong a Jeremane ka polao ya batho ba go tweng ga ba lwe. Dr. Goebbels a ka bolela se a se ratang me mephato ya difofane tsa Bathusanyi ga e ese e nke e hulake batho ba sa lweng ka keletso ya polao. Ka nako ya thubako tsa Jeremane mo Britonia ha dikeke; dikolo le dikokelo di nyelediwa, batho ba sa lweng ba ne ba bolawa ka bontsi, me batho ba Britonia ga ba nka ba ntsha mosi ka sekurumelo. Go ka nna ga ba jalo gore Jeremane o ne a ikaele tse ga gaila me Britonia ene o sale a lebelela polao e jalo jaka ya mo ntweng. Jeremane ka ene yo o simolotse ntwana e, me a seke a bokolela ha e mo ja.

MAFOKO A MORAGO

Mephato ya Bathusanyi e kgaotse tsela ya Majeremane ya go isa borwa ga motse wa Roma. Tshoba ja go sia le tswetswe. Kanono tsa Amerika di budula tsela eo e go tweng Mmilla o Mogolo wa Borataro. Ba setse ba udubatsa motse o mo tseleng eo wa Valmontone. Motse wa Ceprano le wa Belmonte e gapilwe.

Tlhaselo ngwe gape ya makatlana-mane e bohetse mo Jeremane le mahelo a gapilweng ke Jeremane. Fofane di le dintsi di ne tsa neea sehako sa dipitike. E ne e le ka di 28th May.

Majeremane a leka go aga lora-ka kafa botlhaba gore ba diegise tsamao ya mephato ya Russia.



Mohumagadi yo o hlabisa ka maleto bakeng sa bololeli ba Dinta. O hlabisa ke Mo. Afrika yo leng motlhoi wa ngaka.

Kanono tsa Russia ga di kgaotse me tiro ya malatsi e nyelediwa ka metsotso hela.

Mephato ya Amerika e tsenye mo setlhakeng sa Biak me go pakwa ha tselelelo eo e kaya phetsetso ya ntwana ya Japan mo New Guinea.

KATISHE WA KHALAGADI

1. POLELO YA BOTSEHO JWA MASARWA

(Tlhagisho ka tatlelo ya mokwadi "Corporal Wanzi")

Mo mofrafrafi wa Khabikau, Nna Kayishe, ke yo mogolo. Jaaka botohe bo setse bo iphiile thata ke leba kwa morago-rago. Jaanong ha lo bona monna-mogolo a tshoertse a korogotlanye mmpa e setse e le matsutsaba magetla a setse e phuthilwe ke botohe. Kwa morago go le lekolwane ka hetso a korogotlanye mmpa a setse e le matsutshuba magetla a setse a phuthilwe ke botohe. Kwa morago go no go lekolwane ka ketsetso le pelo ya go goga morafe, ebong maemo a hitlhelwang ke matlhale mo tsomong, boganka mo diphatsheng le botlhale mo kgotleng. Jaanong jaaka ke tshoertse nka bua ka kgologesego. Ha polelo ya me e ka kgopa bangwe ga ke kgatlhale; ke mang yo o ka nku-tlwisang botlhoko. Ke sekgopi mo bathung ba gaetsho ke ba kgoreletsa mo tsamaong ya bona e bona-ko; ha ba ya go batla patlelo tsa tsoemo ke tla tlogelwa kwa morago. A e pitsa e thubegileng, lekgasa bora e robekgleng. Tse e tla nna ba lekane ba me ba batho ba rona ba tswelala pele. Jaanong bokhutlo bo tla fitlha motlhaope bo tliswa ke tlala kgotsa botlhoko jwa lenyora leha e le nala tsa sebata. Fela re seke ra itshwenya ka dilo tse ntseng jalo. Ka lotso lwa rona ga re ke re gopolela tsa ka mosho. Gompieno ke na le diho le tshireletso. Re palelwa ke go leba kwa pele me motho a ka bona tse kwa morago me ka gona a tshela gape. Jaaka mosimane ke ne ka dira jaaka basimane ba bangwe. Re ne re tsoma pholoholo tse nnye re tshwara dinonyane. Ke ne ka utlwa Kushi morai. Ke ne ke tle ke mo dise ha dira dirai. Pele o ne a tle a kgaole kala tsa setlhare sa cuus me a chatle makakaba ka letlala me kafa morago ga go a ntsho ditlhalo. Tse a di otlhe mo seruping. Jaaka a ntse a otlha tlhale e nne e tswa. Kushi o ne a le botlhale mo tsomong hela jaaka a ne a le mo go direng dirai me o ne a seke a tlhoka nama mo gae. Gape e ne e le metsomi yo mogolo me boitumelo jwa gagwe bo no bo se mo polang jaakamo tshwarong ya dilo. O ne a tlhola le batho ba bangwe. O

ne a tlhola a tsamaya a le esi a sa bue thata. Kala ya gagwe go tloga bonnyaneng e ne e shule, me go tloga mo Kushi o ne a hetogile ka ditsela-tsela. O ne a seke a tsena mo pineng ya ngwedi ha o golekile. O ne a tle a latlthege me go no go seka go itsewe kwa ileng le go re o khutla leng. Ha a bodiwa kaga tsamao tsa gagwe ha a khutla o araba ka bokhutshwane mo go tla. Se se neng se nkgolega mo go Kushi e ne e le maroka a tsojo ja gagwe; ke sholohela go re tsatsi lengwe ke tla bo ke na le thata ya gagwe; ebile ke setse ke lekile go mo etsisa. Ke tle ke didimale ha balekane ba me ba bua. Ke tle ke tselele mo sekgweng z ke le esi. Ha basimane ba tsena mo pineng ke emele kafa thoko. Ke ne ke tle ke electse go tsamaya le Kushi mo ketong tsa gagwe me ka tsatsi lengwe ha a tswa ka loeto lwa tsomo ya gagwe a tsaya le mehago ka bo ke mo sala morago. Re ne re ese re e kgakala ha a ntemoga. A nteleka, a ntshwara a mpetsa tota go tsamaya madi a ela. Se diregile gapedi me lwa boraro a nkgologela mo setlharing. Ha a ntsha thipa ya gagwe ka bo ke bona gore jaanong loho le gaufi me a bo a e tsenya mo selateng a nteba mo matlhong me a mpotsa a re "Ngwana kgantsadiaka o mpatlang?" "Keng o tlhola o ntshetse morago ntwana ke rata go tsamaya ke le esi?" Ka bo ke re: Malome ke rata go ithuta tiro ya gago. Ke rata go nna dikgoka le botlhale jaaka wena. Nka nna motso mo moetapele wa batho ba gaetsho." A bo a re: "Jaang? A u rata go rutwa ke nna?" Ka bo ke hetola ka go re "Kitsa ya gago e kana ka thata ya gago. Mo bathung ba rona ga go na yo o tshwanang le wena. Modiga Malome."

KABELO TSA MADI A NTLWA

Kgosi Mhlabunzima le mearafe ba ntshitse £10 ka Magistrata, Ixopo, Natal.

Mr. J. M. Ncongwane, Mokwadi wa Komiti ya gae, P.O. Bultfontein, O.F.S. o patisa ka go re Baagi ba Bultfontein ba mo neile thata ya go hitisa madi go tswa mo polokelong ya Barclays Bank go ya mo kgotleng ya merero ya Bantsho, ke palo ya £8. 4. 3. ya madi a moletlo wa dipina le topo tsa mo motsweng go thusa ditshwara tsa rona tsa ntwana.

K. M. Alpheus le bangwe ba ne ba ntsha madi ko kerekeng ya Zion, Municipal Quarry, P.O. Bon Accord, e le 10/- me madi ao a romelwa ka Kommissinara, Pretoria.

TSHENYO EA MOBU MO NAHENG TSA BANTSHO NTWA YA GAE

Mokwadi ke Major Roberts, A.M.I.C.E.

(Tsweleditse.)

(Bona setshwantsho tsebong)

KAROLO EA BOBEDI

MAANO A KGANELA-TSHENYEGO YA MBU, KGOTSA MAANO A POLOKO YA MBU.

11. RE TSHWANETSE GO LWA LE TSHENYEGO YA MBU.

Mo kwalong lo re setse re shupile boshula jo bo thusang godu je le re senyetsang mbu, ebong temo tse mashwe le maruo a bontsi jo bo sa simegweng. Ha go ntse jalo bantsho ba seke ba phutha mabogo ba re, "Re tla dirang ka legodu je." (pula le phefo). Maano kea mantsi a ka dirwang a go babalela mbu le go o boloka. Jaanong re tla leka go le anegela tsela di le dintsi tse kgolo tsa go boloka mbu.

12. BOJANG-KOBO YA POPO. Boitshireletso jo bo gaisang maitshireletso a mbu ke jwa popo kanosi. Bojang kgotsa tlhare tse teteaganyeng ke tsona kobo ya popo. Ga re tlhokomela bojang le tlhare re bona tiro e gakgamatsang ea tsona.

SANTLHA. Matlhare le tsebe tsa bojang di dira kobo ya mbu me ha pula e na e wela mo godimo ga kobo e, me metsi a nwele sentle. Ka tselu e, marothodi a pula ga a ka a dubaka mbu thata.

SABOBEDI. Ha metsi a simolola go ela bojang le matlhare a diegisa me a ele ka go iketla. Ka tsela e metsi a na le nako ya go nwele a tlhoke go dira tshenyo e kgolo.

SABORARO. Metsi a thuswa ke moshoba a mannye a dirwang ke medi ya bojang go nwele.

SABONE. Medi le matlhare a dira jaaka motlhotho. Ha metsi a tla a taboga a rwele mbu, matlhare le medi a tlhotlha mbu me o sale metsi a hete.

SABOTLHANO. Medi ya majang e

tshwaraganya mbu me o seke o kgo-pholwe ke metsi hela. Pheletso ya kganelo tse tsothle ke go re tlhaga e teteaganyeng e tla kganela metse go taboga, ntwana ha naga e sa ikatega metsi a tlaa heta a rwaletse mbu o seretse. Bojang re bo tlwaetse jaana gore re seke ra longwa ke nta ha re bo leba. Moroti mongwe wa Lejatlhapi o kile a re ta bojang ka mafoko a: "Bojang ke moitshwaredi wa popo metswe ya jona e mafatlhatlha e bopaganya mbu. Ga bo ko bo ipatlela kgaleletso ka dicheche le monkgo-monate. Ga bo maungo fashhe kgotsa godimo me ga bo ka tlhokahlala ka ngwaga o le mongwe mmu-tla o pagama seolo batho ba hele."

Leha bojang le le kao se popo e phimolang tlolo tsa batho ka bona, re tshwanetse ra gopola ha e le setshidi me ho sa rate ha bo direlwa mashwe. Matlhare a bojang a dira tiro e dirwang ke makgwafo le mateng mo dipholoholong. Semela se hema ka matlhare me diho tse tsenang ka medi di tlhahunwa mo matlhareng me di tsene mo tselaneng tse heping semela shothle. Ha matlhare a hediwa ke dipholoholo, semela se tshwanetse go shwa. Ka tlwalo ha bojang bo sena go thunya bo nna le peo, diho tse di neng di hepa semela di boela kwa meding me di bolokwe gona go tsamaya dikgakologo ga di hepa bojang jo boshu. Ka tsela e, dikgommo di seke tsa gatelelwa go hediwa bojang. Go nne le jo bo lekanyeng go tsoa jo boshu. Ha go ka tla komelelo bojang bo shwa ka bonako ha bo sena diho tse bo ipoloketseng tsona.

Who's Who In The News This Week

Mr. and Mrs. S. M. Mphahlele, of Sophiatown, were "at home" to several friends the other day. On this occasion, Dr. and Mrs. Monara, of Atteridgeville, Pretoria, had come over to Sophiatown in connection with the christening of their baby, Rev. Z. Matsie, of Crown Mines, officiated at the baptismal ceremony. Among well-wishers present were Mr. Stanley Mabus; Chief P. Mphahlele, of Pietersburg; Mr. and Mrs. Mrupe, of Alexandra Township; Mr. H. B. Nyathi, supervisor of schools, from Benoni; Mr. R. V. Selope-Thema, M.R.C., Editor of the "Bantu World"; Mr. Monamorathi; Mr. P. Maketa; Mr. and Mrs. Mapheto; Mr. and Mrs. Lelano; Mrs. Mamabolo; Mr. and Mrs. Phashe; Messrs J. Matlabe; John Matlabe; Isnar More; Alfred Mapheto; Joseph Phashe; Matime Mphahlele; A. Sitebe; H. H. Mhere and Metho Mphahlele.

Mrs. J. Wesinyane, of Klerksdorp, spent the other week-end with Rev. and Mrs. E. A. Maphiko, of Bathaville, O.F.S.

Mr. Wilson Mshinyana, of the Native Commissioner's Office, Johannesburg, was the guest of Mr. and Mrs. Peter Williams, of Ladyselborne, Pretoria, recently.

Accompanied by Francina, her daughter, Mrs. E. B. Mwebe, of Van Ryn Estates, Benoni, is at Kaniastone, Queenstown district, on a visit to her sick mother. At Van Ryn Station, they were seen off by her husband, Mr. B. Mwebe; Miss G. T. Manishana; Mesdames M. Khobokwana and Mrs. Gqirana.

Messrs. A. Matumba and P. S. Mokhudi, both of Pretoria, are spending a brief holiday at the Victoria Waterfalls. On their forward journey, they touched at Senthumule Mission Station, Louis Trichardt. Resuming their journey via Messina, they were given a hearty send off at Louis Trichardt Station by Mr. T. A. Mbadaliga, Misses S. Matumba and V. Mokhudi, Chief Senthumule and family.

Mr. Peter K. Mamamela, former student of Khuiso Secondary School, Pietersburg, left last week Thursday for the Cape in educational affairs. At Pretoria Station, he was seen off by Messrs. W. Nzima and G. R. C. Moelto, of Ladyselborne, Pretoria.

Proceeding to Ermelo where her husband and son work, Mrs. J. Nkomo, of Marayane, touched at Kilmerton Training Institute, Pretoria, to see her eldest daughter who attends Kilmerton high school. At the end of her three months' stay in Ermelo, Mrs. Nkomo will visit her mother, Mrs. A. P. Mashiane, of Wallmansdal, Pretoria.

After spending six weeks in Sophiatown as guests of Mrs. S. J. Nkomo, Mr. and Mrs. B. S. Mqwa returned to Volksrust last Sunday, and were given a hearty send off at Park Station by Messrs. Louis Mazwai, Moses Kobi, Jackie and Aubrey Mqwa.

A birthday party in honour of Miss Zorah C. T. Kamalo, was held at her home at Orlando West last Sunday afternoon. Many well-wishers were present. Speeches were made by Mr. T. Kotsi and L. Mitya.

Rev. J. S. Gumede, of Verdriet Mission, Dannhauser, was in the city during last week. He called at the "Bantu World" offices on business last Friday and was pleased to meet Mr. R. V. Selope-Thema.

Mrs. Miriam Tshapano, of Sophiatown, died on Tuesday, May 23, 1944 and her remains were interred at Crossin cemetery on Sunday, May 28. Some five hundred mourners attended, chief of whom were deceased's brothers, Messrs. Joel Tshabadi, David Tshabadi, Solomon Tshabadi and Tommy Tshabadi.

Ladyselborne Sports

(By Siphe)

Empire day was a day of thrills at Ladyselborne Township when the first Soccer Cup Matches for the Season were kicked off. The matches played were as follows: Young Saints vs. Dumorians, score: Saints 3, Dumorians 2; Motherwells vs. African Bus Service, Motherwells 2, A.B.S. 1; Pirates vs. Dixiana Callies, Pirates 1, D. Callies 4.

The above teams, except the Dixiana Callies, played last season. The Saints, a fine combination of youngsters, know how to make use of every chance they get to score a goal. So far, when they win, they do so with a big margin. The Dumorians and Motherwells have shown great form in the few friendly matches they have played. Motherwells' win over the A.B.S. was not a surprise. The A.B.S. has not yet combined well, having suffered through loss of several good players this year. The Dixiana Callies, a new team, like a new broom, has swept clean in all the friendlies played. It is wondered whether they will be able to sweep the Rangers who have been away all Sundays and have not had the honour of meeting them. The Rangers are a tough set. The Blue Swallows have not shown much this year in their friendlies, but may spring many a surprise.

Non-European Boxers In Action

The Transvaal Non-European Amateur Boxing Association is running a boxing tournament on June 24 at the Bantu Men's Social Centre, Eloff Street Extension, Johannesburg. This is the first tournament this year.

The tournament is open to all affiliated clubs throughout the Transvaal. Unaffiliated clubs may also send in competitors.

In connection with the boxing tourney, Mr. Thabede, Secretary, states in a circular:

Dear Sir,

It will be remembered that for some time now no boxing tournaments have been held mainly due to:

- (a) Members of the Committee having enlisted on active service, a matter which made it quite impossible for any form of meeting to be held.
(b) Similarly many other club members also did likewise thus causing difficulty in finding competitors.
(c) The impossibility of finding judges and referees as well as the difficulty of finding trophies have all contributed to this factor.

However, now that the International situation in so far as South Africa is concerned, has somewhat eased, the Committee of the Association has, within the last two months met to draw up plans to allow for several boxing tournaments during the current year and probably finishing off with a South African Championship to be preceded by a Transvaal Championship. Under these arrangements the first tournament will be held on Saturday the 24th June, 1944 at the Bantu Men's Social Centre, and as usual, entry forms will be sent to all the clubs and these should be returned not later than Saturday the 17th June, 1944 which will be the closing date.

Clubs are therefore asked to make full preparation for this tournament so as to enable us to make it a success.

Western L.T. Club

(By Dan I. Bloem)

Westerns played a return match against Africans at Kroonstad on June 3 and 4. The following Tula Ndivile represented Westerns. Messrs. D. Bloem (captain), J. Mengale, M. Nyembesi, A. Moses, Ladies: Mesdames Polly and Martha.

Tula Ndivile won by 74 games for the two days match.

Mr. Masumo, veteran of the home team, was held at bay by the Tulas.

Sports Day At Delmas

(By P. Mamabolo)

Delmas Amalgamated School sports day was held on May 17, 1944.

The programme started with drill displays, after which Mr. C. A. Phatudi, supervisor of schools, addressed parents, teachers and children, expressing in opening remarks, appreciation of the co-operative spirit existing between parents and teachers indicated by their presence, which would greatly encourage children.

Miss Brown, of the Wavering Guide movement, also spoke. Picked choirs rendered music.

D.A. Lawn Tennis Association

(By A. Dhladhla)

The loss up to Sunday the 21st May are as follows:

Table with columns: 1st DIVISION, P, W, L, D, Pts. Rows include Rese Deep, Crown Mines, W.N.L.A., Robinson Deep, City Royals, C.M.R., Bakers Lawn, Winter Roses, African Shooters, 2nd DIVISION, African Shooters, Glen Deep, W.N.L.A., Fear Not, Winter Roses, Crown Mines "C", C.M.R., Crown Mines "R", Bakers Lawn, Robinson Deep.

Pretoria And District Tennis Association

(By T. Mboho)

Once again Pretoria has awakened from a long sleep and has revived the Tennis Association, under the auspices of the able sports organisers, Messrs. H. E. Tatane and A. R. More, with co-opted services of some of Pretoria's enthusiastic tennis players.

It is hoped that in a few months' time, when the "ball is set rolling," this Association will affiliate to the Transvaal Bantu Tennis Association.

In Spring, vegetation which had hitherto shrunk and almost dried up and trodden seemingly dead, comes to life again with green colour, responding to the call of dame nature. Pretoria, on the contrary, has decided to bud in mid-winter.

All clubs in this area are cordially invited to the Association, and should not leave their ladies behind.

Transvaal Bantu Football Association

Vereeniging vs. Johannesburg, Brakpan Referee; Brakpan vs. Pretoria, Benoni Referee; Benoni vs. Germiston, Springs Referee; Krugersdorp vs. Springs, Vereeniging Referee.

N.B. Matches to be played on the ground of the first mentioned District. B. O. Sibeko, Secretary.

Bantu Golfers To Play For War Funds

Bantu golfers will appear in a golf exhibition in aid of war funds on June 11, (to-morrow, Sunday), at the Langlaagte Estate Golf Club.

This marks the third occasion that Bantu golfers have appeared in aid of war funds. The exhibition is being staged by the St. Andrews Golf Club, of Orlando. Jack Brews will officiate as referee.

TOWN COUNCIL OF SPRINGS

VACANCY-SECOND GRADE

NON-EUROPEAN HEALTH

NON-EUROPEAN HEALTH VISITOR

Applications are invited for the position of Second Grade Non-European Health Visitor in the Public Health and Non-European Affairs Department on the salary grade £90-£120 x 3 years, commencing on the minimum of the grade, plus cost of living and cycle allowances, free quarters and uniforms.

Applicants should hold the General Nursing and Midwifery Certificates, should be bilingual in English and Afrikaans and should be able to converse fluently in Sesuto and Zulu.

Applications, accompanied by full particulars as to age, experience and period of residence in Springs (if any) will be received by the undersigned up to 12 NOON on SATURDAY, the 17th JUNE, 1944.

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

Personal canvassing is strictly prohibited and proof thereof will disqualify a candidate.

C. L. COLES, Town Clerk.

Town Hall, SPRINGS. 2nd June, 1944. (No. 63). X10

UKUBUYISELA AMALUNGelo

OMSHADO

ENKANTOLO YABANTU

YEZAILUKANISO

(Izifund' zase Natal nase Transvaal.)

Icala No. 79/17/1943.

Pambi kuka E. N. Braatvedt, Esq. uMongameli.

Pakati kuka JOSIYA MUKONDWANA UMmangali no JOSIFINA MUKONDWANA (uMa-Sibonyoni) UMmangalidwa.

MAKUKUNJULWE

Ukuthi ummangal'w' ongenhla wabizwa ukuba azopendula ummangali ongenhla ecaceni lapa kufunwa ukubuyiselwa amalungelo oshado uma kungenjalo kunqweve izibopo zomshado: MAKUKUNJULWE FUT!

Ukuthi ngolwesine May 25, 1944 wakha kulenkantolo ummangali nommeli wake ummangal'w' pezu kokuba ebi-zive wayalwa, kazeza:

Ngakoke seyiluzwile ubufakazi bommeli wommangali, INkantolo yabulela ummangali ukuba abuyelwe amalungelo ake oshado iti fut! kemukele ummangali ngo noma ngamabi kuka July 14, 1944, uma eugakwenzi loko abeke izizatu, uma zikoma kuleNkantolo ngomhla ka August 14, 1944 ililezi ePitoli ezizabangela ukuba izibopo zomshado wabo nommangali zingesuswe ngani. Kulotshwe ePitoli ngomhla May 25, 1944.

Ngomyalezo weNkantolo, J. L. PRETORIUS, uSomqhubi.

x10

Suits And Overcoats

Unclaimed Suits, Dress Suits, Sports Suits. in all sizes and colours. Ready-Tailored for Immediate Wear. From 128/-

Overcoats Latest styles From 123/9

Suits 52/11. Alterations Free.

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Lamber's Tailors

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BIZA

NUGGET

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Iziniko inkonzo ende izihlongu

NGE SIBHE

Imithi efike manje yezinhlobo nhlolo ephuma eNyakatho, Emashona, nase-Zimbabwe. Incazelo nge sibhe kwi: ZANZIBAR AND BANTU HERBS AGENCY, P.O. Box 1786, Durban, Natal. 9042-10.

MUNICIPALITY OF BLOEMFONTEIN

VACANCY-NATIVE NURSE

Applications are invited for the position of Native Nurse for the Native Locations, Bloemfontein, on a salary scale £108-12-132 per annum formplus a cost of living allowance, a uniform allowance of £12 per annum, a cycle allowance of £6 per annum and free unfurnished quarters.

The successful applicant will be required to serve a probationary period of twelve months and to reside in the nurses' quarters provided.

Candidates, who must be single, and who must hold both General Nursing and Midwifery certificates registered by the South African Medical Council, must apply in writing to the undersigned not later than the 22nd June, 1944, stating age, qualifications, experience and enclosing a medical certificate of good health and copies of two recent testimonials. (Notice No. 26-6/6/44.)

P. R. JOUBERT, Acting Town Clerk. x10



ORDER FOR RESTITUTION OF CONJUGAL RIGHTS

IN THE NATIVE DIVORCE COURT

(Natal and Transvaal Provinces)

Case No. 79/17/1943.

(Before E. N. Braatvedt, Esq. President) Between JOSIYA MUKONDWANA Plaintiff, and JOSIFINA MUKONDWANA (Born Sibonyoni) Defendant.

BE IT REMEMBERED that the above-named Defendant was summoned to answer the abovenamed Plaintiff in an action for restitution of conjugal rights, failing which for dissolution of the marriage subsisting between them.

AND BE IT FURTHER

REMEMBERED that on Thursday the 25th day of May, 1944, before the said Court came the said Plaintiff, and his Attorney and the said Defendant, although duly summoned and forewarned, comes not but makes default;

And thereupon, having heard the evidence adduced and Attorney for the Plaintiff.

The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the 14th day of July, 1944 failing which to show cause, if any, to this Court on the 14th day of August, 1944 sitting at Pretoria why the bonds of marriage now subsisting between the Defendant and the Plaintiff shall not be dissolved.

Dated at Pretoria this 25th day of May, 1944. By order of the Court.

J. L. PRETORIUS, Registrar. x10

CUPPERERS

ALDENS HEALING AND ANTI-SEPTIC OINTMENT has cured thousands sufferers with Inflammation, Rashes, Pimples, Sores, Eczema, Boils, Ulcers, Cuts, Burns, etc. Price 2/6. By Post 2/9. From BORDER CHEMICAL CORPORATION, P.O. Box 295, East London.



THE BANTU WORLD

SATURDAY, JUNE 19, 1944

The Management of the "Bantu World" cannot accept any responsibility for business arrangements entered into, as a result of advertisers offering money-making opportunities. In their own interests, readers are advised to make sure that when they enter into dealings to make money in their spare time, that they are satisfied with the genuineness of the people with whom they have dealings.

WANTED

Applications are invited for the post of male certificated assistant teacher in the Brakpan Amalgamated Mission School, senior department. To assume duty 31st July. Full particulars and copy of testimonials must accompany application. Apply: Rev. J. Dexter Taylor, 17 Priscilla Street, Belgravia, Johannesburg. x10

TEACHERS WANTED

Applications are invited for the following teaching posts in the Dutch Reformed Native School, Orlando. To begin work 3rd quarter 1944.

(1) Male, to teach Sechuana and Nature Study up to Std 6.

(2) Male, Zulu up to Std. 6 and Afrikaans and Nature Study for the lower classes.

(3) Female, not married, responsible for needle work and other activities of the girls in and outside the school.

(4) Female, responsible for lower classes and able to teach Southern Sotho in other classes.

Applications stating church denomination, and other details to reach Rev. A. A. Odendaal, P.O. Box 21, Langlaagte not later than 26th June 1944. x10

WANTED

Assistant teachers—male and female—must be qualified. Preference will be given to teachers who can commence duties on 17th July 1944. Apply: Secretary, Marishane School, P.O. Zoetvelder, Tel. 9044-17.

WANTED

Two qualified female teachers wanted for the Ramogopa Tribal School. Duties to commence 17th July, 1944. Applications to be forwarded to: Inspector of Native Education, Box 51, Pietersburg. x10

LEARN DRESS-MAKING

Do you want to acquire a knowledge in dress-making? Do you want a lifetime job, a job which will ensure a steady all-year round income? Then join Mrs. I. Mshazi's School of Dress-making 760 Matsemela St., W. N. Township, Johannesburg. 9045-10.

NOTICE

I shall pay £10 to any one who shall inform me full address of Mr. Jeremiah Irenge, who left home about 1924. He joined Livingstonia College, Nyasaland, taking Printing Course. He may be in Salisbury.—JAMES IRENGE, c/o Bwini, Mwanza, Tanganyika. 9043-10

ESTATE MOSES MPUTING

Tombstones invited for the purchase of stand 3152, situate in Eleventh Avenue, Alexandra Township (Tenders, stating price offered payable cash against transfer, should be addressed either to the Native Commissioner, Johannesburg, quoting this reference E 3/44 or Box 4571, Johannesburg. x10

TO TEACHERS AND ALL INTERESTED IN MUSIC

The undersigned has composed the following beautiful songs which he sells at 1/7 each, post free, to enable all and sundry to obtain their copies. The number of copies for each song are limited and you should apply at your earliest convenience. The songs are: 1. Makharabe, 2. Mediterranean (in Sesotho), 3. Lotswana, 4. Lerole la 1033, 5. Sefelo, 6. Thuto, 7. Die Winter (in Afrikaans), 8. Eternity (in English).—(Rev.) M. L. Maile, Box 18, Bothaville, Orange Free State. 9048-10

UMPHANGA

SAM—Ndazisa zonke izihlobo ezikude ngokushiywa ngo hawo wehni uJim Zwizile Sam ngegozi yokuwa emcantsweni kalolithe. Akagulunga nasha lide washiya ngomhla we24th kuMay wangatywa ngomhla we27th kuMay ungenkonzo ezukileyo yaseTshetshi: ngumfundi Kusa. Ke swonke umzi wase-Mampondweni naseMaqwateni kulo nifa nakanelise ngulombiko.—Owen othandekayo, George Sam, 59 Cottage, Lower Adamson, Dist. Burgersdorp. 9051-10.

TSA BATLATSI BA 'MUSISI MASERU

Musisi o ile a bitsa Phutheho mona Maseru ea Batlati ba 'Musisi, Lihlooho tsa Makala a mosebetsi, Maqosa a Morena e Moholo le Maqosa a Chamber of Commerce (bahoebi) ho buisana ka mesebetsi e tla etsoa kamora ntoa, 'me joale ke khomeletsa kopi ea puo ea Mohlomphehi ha a ne a bula Phutheho hore le be le hona ho bona lithahiso tsa Muso malebana le litaba tse khohle tse hlohang ho sebetsoa. Tsena le tse ling li ile tsa buuo hantle ka hohle 'me ha etsoa lithahiso tse ngata tse khohle tse hlohang hore ka nako e tlang li tla hlalisa litholoana:-

Bahlomphehi,
Sebaka sena ka tloaelo ea mehla ke sa Batlati ba 'Musisi feela le ba bang bao eleng Lihloho tsa Makala a Muso. Kajeno ke amohela maqosa a Morena e Moholo, maqosa a Lekhotla la Boramavenkele, Moeletsi oa Temo ho Leqosa le Phahameng, Motsamaisi oa Mesebetsi ea Bongaka ea Linaha tse tharo tsa Tsireletso le hlofisi tse ling. Ke thabile haholo ka kaofela ha lona le bile le hona ho amohela memo ea ka 'me le le teng.

Sebaka sena se memiloe ka morero oa hore Muso o fumane molemo oa keletso ea lona sebakeng sa ho bopa merero ea ho holisa le ho nts'etsa pele Lesotho nakong e tlang.

Pele puisano e qaleha ke lakatsa hore nke ke nke lintlha ka kakaretso tsa merero e hopotseng eo hona joale e seng e bopile 'me ke behe ka pele ho lona maikutlo a itseng ao ka oona ke hopolang hore lipuisano tsa rona li behoe ho oona le ho tatisoa ke oona.

Merero ea rona ea kholiso hantle—ntle e ka sebetsoa ka tlas'le hloho tse tharo: taba tsa puso, mokhoa oa bophelo ba batho le paballo ea chelete. Sebaka sena se memiloe ho imamella haholoholo litaba tse amanang le mokhoa oa bophelo ba batho le kholiso ea paballo ea chelete ea Naha, ena. Kholiso ea litaba tsa puso le hoja le eona e nts'e le ea bohlokoa, empa e ka thoko ho tseo seboka se lokelang ho li bua. Le ha ho le joale e reka ha kholiso ea lehlakore le leng la lintlha tsena e nts'e e amana 'me e bopa kholiso ho a mang mahla-kore ke hopotse ho akaretisa ka bokhutsoanyane likholiso tsa litaba tsa puso tseo joale tjena li seng li nts'e li bopela.

LITABA TSA PUSO

Naha ena ke ea Ma-Africa, eseng naha ea Makhooa 'mt e buiso ka tlas'le mokhoa o song o tsejoa ka hore ke "indirect rule." Bukaneng e tsoa phatlalatsa haufinyane Lord Harlech o boletse hore "nete ea motheo ea 'indirect rule' ke ea hore baemeli ba Mofapahloho oa England le Parliament ea Westminster ba lokela ho sebelisa Borena ba tlhaho ba batho ba batso e le eona ntho eo ka eona Lichaba tsa Ma-Africa li ka ithutang ho itloaetsa (1) liphetho tsa mokhoa oa bophelo ba batho le paballo ea chelete tse hlalisoang ke ho thulana ha mekhooa ea bophelo ea khale ea boholo—hohle le mekhooa ea puso ea Sekhooa, ea molao, ea lichelete le thuto; (2) Mehopolo ea Senyemane e theloeng holim'a boitsoaro ba Sekreste le mehopolo ea litaba tsa puso ea bolokolohi ba motheo e mong le e mong, 'toka le litokelo le litakatso tsa ba busoang."

Mona Lesotho re lokela hore re phethise "nete ena ea motheo." Lekhotla la Lesotho sebakeng sa lona sa ho getela le ile la etsa lithahiso tse ngata ho se mohanyetsi ho tsona tseo eleng tsa bohlokoa haholo mabapi le litaba tsa puso. Lithahiso tseo li bolela hore ho hlaloe Makhohlana a Litereke a tlang ho nea sechaba sebaka sa ho hlalisa likatso tsa sona ho maqosa a sona a Lekhotleng la Sechaba le ho 'Muso 'me ba be le lentsoe tsamaisong ea litaba tsa bona. Lithahiso tseo li bile li bolela le khetho ea setho se le seng se eang Lekhotleng la Lesotho se tla khethoa ke Lekhotlana la Setereke le leng le le leng le hore maqosa a be teng Lekhotleng a mekhatlo e itseng e meholo e kang 'Mokhatlo oa Temo, Lekhotla la Tsoelopele, Litichere tsa Likolo, Basotho ba tsoileng bosoleng le ba bang. Ho khethilo le Komiti e emeng ea ho nka sebaka sa Lekhotla, eleng eo Morena e Moholo le Musisi ba ka buang le eona ha Lekhotla le eso kopane. Lekhotla hape le ile la kopa hore ho boleloe phatlalatsa ke 'Muso oa Motlotlehi le ke Morena e Moholo hore e tla ba tsebetsoe ea bona ho rerisana le Lekhotla kapa Komiti e emeng ea lona pele ho ka etsoa molao kapa ho ka ntsuoa litaleo le litaleo tse amanang haufi le puso ea naha ena le bophelo le

boiketlo ba sechaba sa Basotho. Hape—hape Lekhotla le ile la etsa tokiso ea hore ho bokelloe melao e meholo ea mokhoa oa Sesotho le ea litaleo le litaleo tse khohle tse entsoeng ke Morena e Moholo le hore e lokiso 'me e hlaloe kamoo mabaka a ka hlohang ka teng, eleng bohato ho nang le boemo bo tlang ho thusa mabapi le tsoelopele e laoloang le kholiso ea molao oa Sesotho oa tlhaho.

Lithahiso tseo li bopile bohato bo boholo mabapi le ho beha Puso ea Basotho motheong o tlang ho ba oa sechaba le ho lokela mehla le maikutlo a kajeno hantle empa e tla nne e lumellane le mekhooa ea tlhaho ea puso ea Basotho.

Komiti eo ho eona bongata e bileng Basotho e ile ea khethoa ka likhooeli tse leshome le metso e tseletseng tse fetileng ho sebetsoa mokhoa oa ho hloma Polokelo ea Basotho ea Lichelete tsa Sechaba 'me lithahiso tsa Komiti haufinyane li tla beoa ka pele ho sechaba ho ea imamella tsona. Ho hlaloe ha Polokelo ea Lichelete tsa Basotho ke ntho e bapileng ka tlhaho le ho hlalisoa ha paballo ea lichelete 'me e ea hloka hahala haeba Puso ea Basotho e lokela ho fumana thuto le tsebo ea lichelete tsa sechaba eo, ka ho ea ka mantsoe a Lord Harlech, eleng "ea bohlokoa puo-song ea sebaka seo le haele ea puso ea moreneng."

Lithahiso tsa Komiti ena ea Polokelo ea Lichelete tsa Sechaba ha lia qobelloa ho hlaloe ha Polokelo ea Lichelete feela empa li bile li akarelitse le hlahlo ea Makhohlana a Basotho le phokotso ea palo ea oona ha e ne e feta 1,300 li e theletse hore ebe ka tlase ho 130, sebakeng sa ho felisa mokhoa oa khale oo ka oona Marena a lefshoang ka likahlolo tseo ba li etsang makhohleng a bona le ka ho inkela malahleha kaofela a s'a tsejoeng le sebakeng sa ho lefa meputo e nepahetseng ho bohle (hammoho le Morena e Moholo le Marena) ba tsoereng mesebetsi ea puso ea makhohlana le ea lichelete tsa sechaba eleng e joale Puso ea Basotho e inkelang eona kapa eleng haufi e nka. Lithahiso tse entsoeng ke Lekhotla la Lesotho le ke Komiti ea Polokelo ea Lichelete tsa Sechaba e ka ka hoja e le thuto e tsoanelang ba qalang—ha li bile ha lia qapua kapa ha lia totobala—empa libonts'a takatso ea 'nete ea tsoelopele ea litaba tsa puso 'me haeba li ka lateloa, li tla bontsa tsoelopele e khohle kholisong ea litaba tsa puso ea naha ena. Boholo boo lithahiso tsona li ka nkoang ke Basotho ka bona 'me tsa etsoa hore li sebe-tse hantle e tla ba bohato bo botle ba matla a sechaba sa Basotho a ho tsoela pele 'me e tla ba sesupo sa boholo boo kholiso ea merero ea mokhoa oa bophelo ba batho le oa paballo ea lichelete tseo re kopaneng mona ho buisana ka tsona kajeno li ka phe-thoang ka katleho ka oona. Hobane qetellong teng katleho ea merero ena e hlile e holim'a Basotho ka bo-bona.

Ha ho merero, eseng e entsoe e qaqileng sebakeng sa "Paballo ea mokhoa oa bophelo ba batho" ka ho tsoantsa re ka re o kang morero oa Beveridge oa England kapa merero e hlalisoeng tla-lehong ea Komiti ea Paballo ea Mokhoa oa Bophelo ba Batho le ea Lekhotlana la Merero ea Poloko ea Lichelete le ea Mokhoa oa Bophelo ba Batho tsa Kopanong. Nako e batla e eso butsoe sebakeng sa tseo mona Lesotho 'me Merero e etselitsoeng ho thulana le se batloang ke mekhatlo e hlalileng haholo le batho ba mesebetsi e meholo e tsoetseng pele ha se bile ha se eona e loketseng ho thulana le se ka batloang ke naha eo eleng ea temo joaleka ena.

Morero o moholo oa kholiso ea mesebetsi ea bongaka le ea bophelo ea Naha ena e se e lokisitsoe 'me kakaretso ea bohato bo hopotseng e se e ile ea potolohisoa le ho lona kaofela 'me Seboka se tla imamella cona. Haeba morero ona o ka phetho, mesebetsi ea bophelo le ea boholo bo lekaneng e tla etsoa hore e finyelle ho boholo ba sechaba.

Naheng e kang ena kholiso ea thuto ke ntho e khohle haholo. 'Muso o hlokometsa taba ena haholo hoo ho bileng ho reriloeng ho khetha Komishene e ka thoko ho hlalobisisa boemo bohle ba thuto 'nareng ena le ho elets'a mabapi le tsebetso nakong e tlang. Ke bolela 'nete hore ke thusehile ha tabahali ena e khohle ea bophelo 'me e thata e sa tlohella bohla ba rona bo senang motlatso hore re e rarolle. Mabaka a ntoa a sitisitse hore ho bokelloe Komishene e boima 'me e nang le

matla a neng a ka rateha kapele-pele kamoo re neng re lakatsa ka teng empa tsohle tse ka etsoang li nts'e li etsoa ho e potlakisa. Ha ele ha joale ha ho thuse letho hore rona ebe re leka ho raka lihlahlobo le maikutlo a Komishene eo 'me ka lebaka leo rona Seboka sena re thusehile ho lokoloha mosebetsing oo e ka beng e ba ke oa rona o moholo, o nang le boikarabelo 'me o thata. Le hoja boimamello ba taba ena bo sa nts'e bo emiselitsoe morao, ke lakatsa ho tiisa hape-hape hore kholiso ea thuto e shejoa e le ntho e khohle ea bophelo sebakeng sa phomelo le tsoelopele ea Basotho 'me e tlamaha ho bopa karolo e 'ngoe ea merero efe kapa efe ea kholiso ea mesebetsi ea mokhoa oa bophelo naheng ena. Litekanyo tsa rona tsa mokhoa oa bophelo ba batho li lokela ho lebisana nqeng ea ho etsa paballo e kholisang ea thuto le thapiso hammoho le mesebetsi o lekaneng oa bophelo sebakeng sa batho ba bangata kamoo ho ka bang ka teng.

Ha re na libaka tse teteang tsa lidoropo kapa metse e litsila eo re ka sebelisanang le eona empa e meng ea metse e meholo, haholo-holo e kang e meng e Likampong tsa 'Muso, e hlile e batla tokiso e khohle sebakeng sa leahlo la eona le matloana le motlatsa oa matlo a ka hahuoang. Merero e qaqilang ea ho ntlafatsa e tlatsoanela hore e lokiso. Haele hona joale 'Muso o nka bohato ba ho ngola lenaneo la lilemo tse hlano tsa kaho ho etsa matlo a lokileng sebakeng sa mesebetsi ba oona.

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LITABA TSA NTOA



HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BABATSI' O LEBISOANG HO MA-AFIKA A MUSO OA KOPANO EA SOUTH AFRICA

HLALOSO No. 222 (EA VEKE E FELANG KA LA 3 PHUPJANE, 1944)



Mona re bona bana ba tofnoa ho ngaka e Lekhoaa.

LEFU LA LINTA TRANSKEI

Mosebetsi oa lingaka tsa 'Muso le batlatsi ba tsona o bile le katleho ho loants'eng ha oona lefu la seoa la linta naheng ea Transkei.

Bohaleng ba lefu lena ho no hlo hlah batho ba mashome a mararo ka veke e 'ngoe le e 'ngoe, 'me pehong e tsoa hlah haufinyane ho thoe ho hlah haufinyane ho thoe ho hlah ba ba raro feela joale ka veke ba hlabelelang hoo e leng ponts'o e ntle haholo ea 'nete ea hore lefu la linta le tota haholo nakong ena ea selemo ha ho e-ea ho ntshe ho bata.

Lingaka tse rometsoeng ho eketsa paha tse leng teng le batlatsi ba hlokoang tsa bophelo ba ke ke ba hlephile pheello ea bona 'me ba lisitisa ka majoremaneng ho bona ba bacha ba hlabehang. Bapole le bona ba thusa ke matla ho loants'a lefu lena 'me kutloano joale e se e le teng mahareng a lingaka tse rometsoeng teng le batho ba li ileng ho ba thusa. Likete-kete tsa batho li se li ile tsa itlhabisa hore li phatsoe ho etsisa ho thibela lefu lena. Mafura a bitang 'naphthine oil' ao e leng setlolo sa 'mele ho bolaea linta tse ts'oantseng lefu la sebelisoa haholo. Re na le sets'oants'o mo' sa bashanyana ba bane ba hlokoang ba mebele ea bona e tloants'eng ka mafura ana. Ha ba e ele hloko kotsi ea lefu la linta empa ba rata setlolo sena hobane se etsa mebele ea bona hore e be metle e phatsime.

E 'ngoe taba eo re sa ts'oanelang ho e feta feela re sa e ele hloko 'me ke hore e mong le e mong ea kenang ke lefu lena o se a beile ea ahileng pel'a hae kotsing ea ho ts'oaeloa eo lefu le ka isoang ho eena ke linta. Ke tlameho ea e mong le e mong ho ea ahisaneng le eena hore a iqobeleitse lefu lena. Re ts'epa hore e tla amoheloa ka thabo thuso e tlosoang ke ba 'Mso ho loants'a lefu lena la linta.

NTOA EA ITALY

Joaleka ha re boletse koranteng e fetileng, mola oa Majeremane oa ts'ireletso Italy—Gustav line—o thuloe sera sa qhaloa 'me o tlohetsoe kamorao ke Bathusani.

Joale mola o latelang oa ts'ireletso, Adolf Hitler line, oo Hitler a neng a laetse hore o ts'oaroe ho isa qetellong, o thuloe 'me Majeremane a baleha a ferekane ho tloha ho oona. Mohlomong a tla leka ho hlophisa makhotla a oona 'me a hlome mola o mong oa ts'ireletso, empa o joalo o tla etsoa ka potlako 'me ha ho bonahale hore o ka ba matla joaloka e mebeli e seng e thuloe.

Ha e le ha joale, makhotla a Bathusani karolong ea Anzio a loana ho leba nqa leboea 'me a soketse lehlakore le ka letsohong le letona le le kamorao la Majeremane.

Lifofane tsa Lekhotla la South Africa li sentse haholo liporong tsa terene tsa Majeremane kamor'a makhotla a oona. Mebila e mehoro e sentsoe litulong tse ngata, liporo tsa literene le tsona literene li sentsoe. Tsohle tsona li bolela hore Majeremane a senyetsa haholo bakeng sa ho tsamaea ha makholo a roalang phahlo le mafaho le lijo tsa masole 'me a ferekanyetsa le hona ho tloso ha mekhalo ntoeng.

Lekhotla la South Africa la bots'e-lela le se le kene ntoeng ea Italy.

Masole a lekhotla la Boroheli a se a fetse Majeremane phuleng ea Liri 'me

a phunya mola oa Adolf Hitler oa li-qhobosheane. Makhotla a Bathusani a se a thatsitse naha eohle kamor'a oona ka masole le likanono a ts'elisetsa Majeremane ka mose oane ho noka ea Melfa.

Lihlots'oanyana tse ntseng li fumanoa tsa masole a Majeremane mahareng a mola oa Hitler le noka ea Melfa li ntshe li filoa ke masole a eang ka maoto a Bathusani.

Lekhotla la Bohlano le se le kopane le makhotla a neng a thibeletsoe Anzio 'me joale a soketse lehlakore la letsoho le letona la makhotla a Majeremane.

Ntoeng ea matsatsi a 14 ho ts'oeroe Majeremane a fetang 10,000 'me ho ka etseha hore palo ena e eketshe. Masole a Majeremane a teetsoe hare Piedmonte 'me a loana ka bohale ho makatsang leha a se a soketsoe kamorao.

Tsoelo pele ea makhotla a Bathusani e phakisa ka mokhoa o makatsang 'me re tla utloa tse kholo matsatsing a seng makae a tlang. A ntshe a suthela morao Majeremane phuleng ea Liri 'me Bathusani ba se ba nkile metse e metgata. Sera sena lelekoa ho thujoa le makholo a sona. Bathusani ba fumane lengolo ho molaoli oa Majeremane le reng: "Mahlomola a paleho ena a fetisisa kutloisiso. Ha re inehle empa masole a khatsetse e se e le matsatsi a sa fumane lijo.

SEEMO SA LITABA JEREMANE

Sets'oants'o sa kamoo litaba li emeng ka teng Jeremane se hlahisoa lengolong le tsoang mohloling o ts'epahalang le hatsitsoeng koranteng ea Switzerland.

Likhoeling tse seng kae tse fetileng puso e bohale ea mapolesa a sephiri a Majeremane a matlafalitsoe hore e loants'e moea oa tepello o keneng batho ka baka la ho hloloa ha makhotla a Majeremane.

Mapolesa ka ts'okelo a leka ho ts'osa batho le ho ba ts'abisa hore ba ts'epa 'muso ba se ke ba lumella moea oa tepello ho ba kena. Ho ntshe ho eketsaha palo ea ba lakatsang ho felisa mahlomola ao ba leng ho oona ka theko efe le efe, ba hlololetsoe phomolo.

Mosebetsi oa ho etsa ligalase o sitoa ho etsa tse lekaneng hore ho lokisoa lifenstere tse thuloeng. Likete-kete tsa batho ba phetse 'me ba sebetse likamoreng tse hatselang mariha 'ohle.

Ka baka la tsohle tsona matla a sechaba a mamello a qala ho fokola. Ho utloahala mehloehing e ts'epahalang hore moea oa ts'erehano le oa ho fela pelo o so o kene har'a sechaba kaofela sa Majeremane, 'me le oona oa ho lemoha hore a tla hloloa oa hola. Ho felisa moea ona bathong mapolesa a sephiri a ts'oere batho ka sehloho se seholo. E mong le e mong ea bonts'ang moea oa nyahamo o etsoa hamphe haholo.

Ka kakaretso ho ka thoe litaba li eme ka mokhoa ona: sechaba sa Majeremane sea tseba hore se se hitsoe empa ha ho ea lumelloang hore taba eo a e bolele.

NTOA EA EUROPE E ATAMELA MOSENEKE

Puong e phatlalalitsoeng ka mohala oa mona London General Smuts o itse: "Ntoa joale naheng ea Europe e atametse moseneke. Phuthulo e qaliloeng secha Italy e tsoela pele 'me ho haufi hore re bone tse kholo tseo ho tsona liphuthulo li tlang ho etsoa fiammoho ho tloha bochabela, boroa le bophirime, mela ho thua Qhobosheane ea Hitler

ea Europe."

"Hlole e tla fumanoa feela ka ntoa e boima ea tiisetso, 'me ha a eo har'a rona ea ka hlephisang kamoo a ts'oereng ka matsatsing ana a bothata. A re lahleleng khopolo tsa boinahanelo, re hopole bahlabani ba rona ba bohale ba ntoeng 'me re phethe kabelo ea rona hammoho le bona re itelle ho shoela tokoloho le hlolo, tseo e leng tsona feela motheo o tiileng oo re ka ahang holim'a oona."

"Ha u sebetsa moo ho etsoang libetsa teng, moo ho lengoang teng, moo ho ahoang likepe teng kapa leha u le mosebetsing ofe le ofe, eketsa a hao matla ho oona kotlong ena ea qetello ea Hitler le batlatsi ba hae Europe."

Ena ke eona feela tsela eo re ka bang le litokelo tsa rona joaloka bana ba lokolohileng, ra ba le hlophisoa ea rona joaloka batho le ho phela kamoo re ratang ka teng—ra hloekisa lefats'e ra felisa puso e thata eo sera se lelang ho busa lichaba ka oona."

Ena ke nako ea bohlokoa, mqtsoo ke oa rona oa ho phela ha lefats'e le lecha le bopeha, 'me re ts'oanetse bohle ho ikutloa hore re phetha ea rona kabelo popehong e ncha ea lefats'e."

"Selemong sena tsatsi la 25 Mots'e-anong (Empire Day) le na le seo le se pakang. Matona a ts'oereng lichaba tse busoang England a tsoa paka kopano e tiileng ea lichaba tseo re leng maqosa a tsona."

TSA MORAO

Bathusani ba se ba thibile tsela eo Majeremane a neng a ka baleha ka eona ka nqa boroa ho Rome. Tsela eo e leng eona e neng e lokela hore Majeremane a tsoa ka eona a thibeletsoeng ka nqa boroa ho Rome e koe-tsoe. Likanono tsa ma-Amerika li thuaka 'mila ona o bitsoang Highway Six. Ba se le haufi le motse o moholo oa Valmontone o leng 'mileng ona.

Ho hapiloe metse e mebeli oa Ceprano le Belmonte.

Jeremane e boetse ea futuheloa ke bongata bo boholo ba lifofane tse ileng tsa fetela le naheng tse hapiloeng. Likete-kete tsa lifofane li ile tsa nesa-tsa libombo ka bongata bo boholo. E ne e le ka la 28 Mots'e-anong.

Majeremane a aha qhobosheane tsa ts'ireletso moleng o ka bochabela, morero oa oona ke ho thibela ma-Russia a ntseng a e-ja setsi teng. Empa li ntshe li thuakoq ke likanono tsa ma-Russia ka ho sa khaotseng 'me mosebetsi oa matsatsi a mangata o atisa ho thujoa ka metsotso e seng mekae.

Makhotla a ma-Amerika a se a theohetse sehleke-hleke sa Biak, e leng seloa sa ma-Japan se kathoko ho New Guinea. Ho thoe taba ena e paka qetello ea ntoa ea New Guinea.

KAYISHE OA KHALAHALI

11. Tsa Bophelo ba Morao. (Li hatsitsoe ka tumella ea mongoli oa "Corporal Wanzi")

(Li tsoa koranteng e fetileng)

Ha etsahala hore kamorao ho moo Kushi a ntlule, a fetisetsa ho 'na, moshanyana, tsohle tseo a li tsebeng ka ha metsamao ea linonyana le liphoofofo tsa meotlo ea batho ba heso. tsa lits'omo le tsa baholo-holo. A mponts'a le selibana se neng se sa tsejoe ke motho ha e se eena feela.

Ka letsatsi le leng Kushi a nyamela. Babeso ba re o tla khutla mohla a ratang. Ha ho ea neng a tseba mekhoa le litsela tsa hae joaleka 'na, 'me ka letsatsi la bohlang ha ho fumanoa hore ha a e-so khutle ka ts'oha. Ka meso ka la bots'e-lela ka tloha ho ea mo batla. Ka fumana mohlala oa hae o leba nqa ea bochabela. Ka o sala morao, oa nkisa bochabela joalo ho ea naheng ea ba ha Nauma bao e leng lira tsa rona. Ka o latela matsatsi a mararo. Ka letsatsi lohle ka be ke le naheng ea ba ha Nauma. Ha le likela la mohla oo ka mo fumana a robetse katlas'a sefate. Ha ke atamela ka lemoha hore o kula haholo. Ha ke filha ho eena a phahamisa letsoho sa bofokoli bo boholo, a lumelisa 'na ngoana oa khaitsetsi ea hae.

"Ke eng rangoane?" ho bota 'na ke khumama pel'a hae.

"Sheba leqeba ke lena sefubeng sa ka, bona ke oane motsu o le entseng," ho riato eena. "Atamela ho 'na ngoana oa khaitsetsi, hore ke hae la qetello le e mong oa heso, eo e leng mali a ka."

"Uena mora oa ka, tseba hore ke ne ke le motho ea tsamaelang a 'nots'i. Ho bile joale ho tloha ho shoeng ha molekane oa ka a bolaoa ke bona batho bana ba ntlahileng. 'Na le mrolekane oa ka re ne re e-re solle ho leba bochabela ka kholo ea hore tsebo e fumanoa bochabela; na re tsebe hore na ka baka la'ng; e na le ntho eo re e ruti-long ke tlhaho. Re etsetse batho ba bangata ba lulang ka nqa ena. Lefu hangata le ne le haufi le rona naheng eo, empa re ne re atisa ho pholoha, lena ka nako e 'ngoe ho ne ho sa bonahale hore re ka pholoha."

"Re ithutle tse ngata tseo batho ba heso ba sa li tsebeng. Ke ka baka leo re neng re ba feta le mats'o. long, le liqha le metsu ea rona e feta ea bona."

"Nako ha e ec, joaleka ha ho sa hlokehe, mora oa ka, ho u bolella mokhoa oo re neng re utloa litaba ka oona. Tsohle tseo ke ithutleng tsona ke li fetiselitse ho uena nakong eohle eo u nong u le pel'a ka ka eona."

"Ke Gomoi oa sechaba sena sa ha Nauma ea bolaileng molekane oa ka; ke eena hape ea rometseng lefu ho 'na. O ile a iketsa motsoalle oa rona, 'me ka keko a bolaea ea neng a le haufi le 'na ho feta ngoaneso."

Motsu oa hae eitse ha o ntlhaha ka mo bona a hlabelela hore a bone hore o fela o nepile. Ke ne ke mo batla ka lilemo tse na kaofela hore ke tle ke mo bolae, hore mali a malekane oaka a khutse ho ntelela hore ke etse phetsetso. Sello sa molekane oa ka ha a ne a e-shoea e sa le se nkena ka litse-beng ho tloha nakong eo. J. lekile 'me ka sitoa 'me la hosasa letsatsi ha ke sa tla le bona. Ke kamoo ho laetsoeng hore ho be ka teng. Ea bolaileng molekane oa ka o ne a se a le haufi le 'na ho nka me betsang ka motsu oa ka, 'me na ea neng a mo batla ha nka ka tseba ho fihlela lefu le nkaparele."

Mona Kushi a qala ho hemeloa le

phetumolela haufi. A sonopana a le bohlokong. 'Me le hoja a ne a le bohlokong bo kalo ka mo phehelela hore a ntlhalosetse ea mo hlabileng leqeba lena le mo bolaeang, le hore a apellele mo nka mo fumanang teng. A etsa joalo, 'me kamor'a moo 'mele oa hae oa e ba bohlokong bo boholo, a robala a re tu athe e se e le phetho.

Ka lula nako e telele ke ntshe ke mo talimile; 'me kamor'a moo ka cheka lebitla ka kepa ea ka lehlatheng, ka epela Kushi teng. Hlohong ea lebitla ka hloma molamu o nechocho o entsoeng liforoko 'me ka fanyeha teng seqha sa hae le khohopo ea metsu ea hae. Ka nka molara molong oo ke neng ka o entshe, 'me ka ho phetha moelike ka fafatsa 'mele oa ka ka oona oa ba oa e-ba mosoeu. Ka bina pina eo ho heso ba tsoetseng ho e bina phupung ea eo e neng e le setsomi se matla se tumlelang.

(Li sa tla)
(Li tsoela qepheng la 3)

KEKELETSO EA KORANTA NTOA EA MAHAENG

TS'ENYEHO EA MOBU NAHENG TSA MA-AFIKA

Tsena li ngoloe ke Major H. F. Roberts, A.M.I.C.E.
(Li tsoela pele)



No. 4. LE SEBELISA JOANG MAKHULO A LONA?

Talimisisang joang sets'oants'ong sena. Ka lehlakoreng le leng la motero joang ho se bo jelo kaofela. Ha ho filha sefelo metsi a phalla ka matla 'me a phunya mobu.

Ka lehlakoreng le leng la motero, moo ho beiloeng khomo tse seng kae hore li fule teng, joang ho sa ntsane bo teteane. Bo tla thibela montsi bo a ts'oare joaloka tomo molomong oa pere. Bongata ba metsi bo tla kena mobung 'me a phallang a tla tsaamaea feela a se na mobu.

No. 4. KHULO YA GAGO O E SIMEGA JANG?

Leha bojang jo sentle mo tshwantshong se. Ka ntlha nngwe ya legera bojang bo jelwe jothle. Ha pula ya ditsuatsoe e tla e tla kgophola mbu hela. Ka ntlha nngwe ya legera mo go ruiweng kgomo tse lekanyeng bojang bo ntshe bo le bonti hela. Bo tla tshetsoa metse hela jaaka boboya. Metse otlhe a tla nvela mo mbung me a siang a tla bo a sena mbu o kgophotsweng.

KAROLO II

MEKHOA EA HO LOANTS'A KHOHOLEHO EA MOBU KAPA MEKHOA EA PABALLO EA OONA

11. RE TS'OANETSE HO THIBELA TS'ENYEHO EA MOBU.

Koranteng ena ho fihlela joale, bobo ba ts'enyeho ea mobu bo hlalositsoe le mekhoa e phoso ea ho lema e thusang lesholu lena (hobane ke seo e leng sona ntho e re amohang mabu.)

Ma-Afrika ha a ea ts'oanela ho ema feela a lebella mobu oa oona o utsoa ke lipula le moea—li ngata lintho tse ka etsoang ho thibela le ho baballa mobu. Joale re tla hlalosa mekhoa eo mobu o ka baballoang ka eona.

12. JOANG-TS'IRELETSE EA TLHAHO.

Ts'ireletso e li fetang tsohle ea mobu hore o se ke oa hoholeha ke thebe eo re e filoeng ke tlhaho. Sekhurumetso se teteaneng sa joang kapa lifate. Ha re hlalobisisa ketso ea joang le lifate re elloea mokhoa o makatsang oo li bolokang mobu ts'enyehong ka oona.

OA PELE. Mahlaku a joang le lifate a etsa sekhurumetso holim'a mobu, hore ha pula e rothela fats'e e qale ka ho otlha mahlaku 'me ebe e oela ha bonolo holim'a mobu. Ka tsela ena marotholi a pula ha a qhebolelle bokaholimo ba mobu haholo.

OA BOBELI. Ha metsi a qala ho matha mobung, joang le mahlaku lia a thibela li etse hore a tsamaea butle. Ka mokhoa oo metsi a khona ho kena fats'e ebe a seng makae a elang ho ea senya.

OA BORARO. Ho kena ha metsi mobung ho thusoa haholo ke mapetso ao metso ea litlama e a etsang. Ho kena metsi a mangata fats'e moo ho leng teng metso ea litlama.

OA BONE. Likutu le mahlakp a joang li sebetsa joaloka sefe—joaloka mothotlo oa joala. Ha metsi a elang a feta har'a joang mobu oa thothleha o sale.

OA BOHLANO. Metso ea litlama e ts'oarahanya mobu, hore metsi a phallang a se ke a o hohola.

Phello ea ts'ireletso ena ke hore limela tse teteaneng li etsa hore metsi

kaofela kante ho a lifefo tse kholo a tsamaea butle e le a hloekileng; athe, moo ho sa melang letho, metsi a phalla ka matla e le a seretse a hohlang mobu kaofela o motle.

Joang ke ntho e tloaelehileng hoo batho ba bangata ba sa elloeng molemo oa bona, e seng ho liphoofofo feela empa le ho batho. Mongoli ea tumileng oa Lenyesemane o kile a tumisa joang ka maits'o ana:

"Joang ke tesello ea tlhaho. Metso ea bona e thata e ts'oara mobu hore o lule tulong ea oona. Ha bo na khabiso ea lipalesa le botle le monkho o monate. Ha bo behe litholoana mobung kapa ka holimo, empa ha ho ka fela ngoaha o le mong feela bo sa mela, tlaa e ka qeta batho lefats'eng."

Leha joang e le ntho eo tlhaho e lokisang kapa e lesellang batho liphoso tsa bona ka eona, re ts'oanetse ho hopho hore ke ntho e phelang, e ke ke ea ts'oara hamphe ka ho sa feleng. Mahlaku a joang a etsa mosebetsi o ts'oanang le oa mats'oafu le mpa ea phoofofo. Setlama se phefumoloha ka mahla-ku, 'me lijo tse kenang ka metso li thuisoa mahlaking hore li melise secha. Ha mahlaku a ntshe a senngoa ka ho sa feleng ke phulo ea liphoofofo, setlama qetellong sea timela.

Joang ha bo se bo behile peo, lijo tse setseng mahlaking li huleloa ke setlama metsong. Li bolokoa moo ho fihlela li ba li batleha hape bakeng sa kholiso e ncha, ha selemo se thoasa. Ka baka lena hape, ha ho batlehe hore li-phoofofo li fule haholo ho ea filha metsong. Ho ts'oanetse ho tloheloa joang bo lekaneng hore bo tle bo hole hape. Ha komello e ka hlahisa ho thoaseng ha selemo, joang bo tla shoa ha bonolo ha bo se na lijo tseo ho li ts'epileng.

Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

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

Location: **Johannesburg**

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