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JOHANNESBURG

Eighth Army Breaks Through Nazi Winter Line

GRIM FIGHTING WITHIN DEFENCES

Striking early on Sunday morning, the Eighth Army launched a fresh offensive against the eastern end of the German winter line in Italy close to the Adriatic coast.

In a savage 36-hour battle that followed British, Indian and New Zealand troops broke through and established a second bridgehead over the Sangro River at Archi, 14 miles inland from the Adriatic. The latest reports state that they are now streaming across the river along the entire length of the coastal bridgehead which has been extended more than 12 miles inland.

ARTILLERY AND AIR BOMBARDMENT

The attack was made under cover of a tremendous artillery and air bombardment such as shattered the German defences at El Alamein and again at El Agheila and the Mareth line. Steel and concrete gun and mortar pits crumbled, and such of their crews as survived were in no condition to stem the first wave.

The first German counter-stroke was made immediately with tanks, including flame-throwers, but they suffered such punishment that the stroke had no appreciable effect and the Eighth Army established itself firmly on the dominating ridges which were its first big objective.

The Germans are resisting bitterly, but the advance continues.

Eighth Army spearheads, it is reported, are now fighting a grim battle with the main winter line defences for the possession of the dominating Santa Maria ridge. Behind this craggy five-mile natural defensive barrier at the eastern end of the Allied bridgehead runs the Germans' sole supply road feeding their whole Adriatic flank.

ALLIED MEETING IN MIDDLE EAST

Mr. Churchill, President Roosevelt and Marshal Chiang Kai-shek are reported to have completed a long conference in Cairo and to be on their way to Persia to meet M. Stalin.

It is also reported that a communiqué, agreed upon after the conference in Cairo, will be published later.

The three statesmen are said to have met on one occasion in a tent in the shadow of the Pyramids. During the conference Cairo was virtually cut off from communication with the rest of the world.

President Roosevelt and Marshal Chiang Kai-shek, who was accompanied by Madame Chiang, are reported to have travelled to Cairo by air. Mr. Churchill is said to have gone by sea.

Mr. Laurence Steinhardt, United States Ambassador to Turkey, returned

The severing of this artery would cripple their power to resist the Eighth Army's "colossal crack." It would leave them no alternative but to retreat northwards. The Germans know this and have fortified the precipitous wooded slopes of the ridge from Fossacesia to Romagnoli.

BITTER OPPPOSITION

Opposition from strongly-entrenched machine-gun nests and strong-points is bitter, but the Eighth Army men are relentlessly pushing the rugged hillsides, which vary from 750 to 1,000 feet in height.

Already the town of Mozzagrogna, nestling on the slopes of the ridge three miles above the Sangro, has been occupied. At other stronghold-points along the 12-mile front penetrations of up to four miles have been made, putting the British, Indian, Canadian and New Zealand forces well on the way to the crest of the barrier.

On the Fifth Army's front American troops have advanced one mile, in the face of terrific German artillery fire, to capture Castelnuovo, north of Venafro.

RED ARMY'S DETERMINED ADVANCE IN WHITE RUSSIA

A vast and complicated strategic plan aimed at smashing the Germans' White Russia line at its southern end, and thus seriously weakening their position on the whole of the northern front, is unfolding itself as Soviet forces sweep westward at several points on a 150-miles front between Mogilev and Yel'sk.

Further Soviet progress towards the great supply centre of Zhlobin, at the southern end of the line, and towards Bobruisk, the biggest German air base on this front, 30 miles in the rear of Zhlobin, are reported in the latest messages from the front.

The Russians are entrenched on both flanks of all three great rivers, but have not yet formed a solid, continuous front line. Particularly savage fighting is proceeding in the area south

of Zhlobin, between the Dnieper and the Beresina.

South of Kiev the Russians are hurling more reserves across the Dnieper in the Cherkasy sector, and are steadily widening their bridgehead on the right bank by pressing northward and striking towards the rear of the enemy's concentrations in the Fastov sector.

General Malinovsky has scored further gains south-west of Kremenchug and has come within striking distance of Krivoi Rog and Nikopol, the manganese town inside the Dnieper bend.

NAZIS' PLIGHT

A message to the "Red Star" reports that there is a growing threat of encirclement to numerous enemy units in the Dnieper bend. Faced with a desperate situation, the dispatch adds, the Germans are rushing up reinforcements from the west.

In the 20-day battle of the Kiev bulge, into which the Germans have thrust an army of more than 120,000 men, the enemy is suffering heavily in an armoured war of attrition. The limit of German tank forces available for this battle must soon be in sight.

Berlin Bombed

The air offensive directed from Britain and carried out by the bomber Command and the United States Army 8th Air Force during the month of November reached its climax last week when Berlin was given her severest battering yet. The tonnage of bombs dropped on the German capital reached a record mark for all the German cities which have been visited by the Royal Air Force since the war began.

The city has been shattered and battered and Berliners are living from hand to mouth. Reports told a terrible story of disrupted transport, water and light services, the difficulties of feeding and housing the thousands of bombed-out Berliners, the immense task of the labour gangs in clearing the streets of the debris of the hundreds of Government offices and other buildings that crashed down in ruins.

This was followed up at the week-end and this week by daylight raids by British and American bombers. The Americans made their greatest attack on Bremen, and British Lancasters and Halifaxes smashed at Berlin again and at Stuttgart.

Throughout the month of November the daylight attacks by American Fortresses and night raids by British Lancasters were regularly sustained. The attacks grew progressively heavier as new records were established, culminating a week ago in the heaviest pounding that Berlin has ever had from British bombers in four terrific night raids, and in the employment of the largest American force that ever crossed the Channel to bomb the port of Bremen.

Fierce Fighting in China

Fierce fighting is reported in Changteh, the strategically important highway town on the western shore of Lake Tungting.

Japanese forces broke into Changteh early in the week in an all-out attack, supported by an air and artillery bombardment and gas. The Japanese broke through the north-eastern gate of the town and the two armies were locked in hand-to-hand combat both sides suffering heavy casualties.

Front-line reports reaching Chungking said that Chinese forces were making progress in a concerted attack on centres around Changteh.

A Chinese army newspaper said that the Chinese operations in the Human-Hupei sector, particularly the gallant defence of Changteh, showed that Japan had under-estimated Chinese morale and determination.



One of the Allied bombers, which are giving Hitler ever increasing doses of his own medicine, on its mission of destruction in Germany.

DISCHARGED SOLDIERS

Vocational Training

Efforts to arrive at a settled policy for the vocational and technical training of former volunteers were made at a conference at Pretoria on Monday. Thousands of men will be affected by the decisions of the conference, which was convened by the Civil Re-employment Board. It was opened by the Minister of Welfare and Demobilisation, Mr. H. Lawrence.

Mr. Lawrence said that the future of these men was one of the Government's greatest problems. The object was to arrive at a practical scheme acceptable to both labour and employers. The men affected should not be prejudiced by their war services.

The Government, said Mr. Lawrence, approved in principle a memorandum drafted by the Civil Re-employment Board on "post-discharge training facilities for members of the Union Forces." The memorandum, which stated that it was the Government's responsibility to provide this vocational training, was circulated at the conference.

TRAINEE'S ALLOWANCES

The Union Treasury has approved of the following annual rates of subsistence allowance being paid in the case of disabled ex-volunteers who are not in receipt of military pensions and who undergo vocational training:

Trainees: Europeans, £150; Coloured persons, £75; Natives, £50.

Wives' allowance: Europeans, £30; Coloured persons, £12; Natives, £9.

Child allowance: Europeans, £30; Coloured persons, £12; Natives, £9.

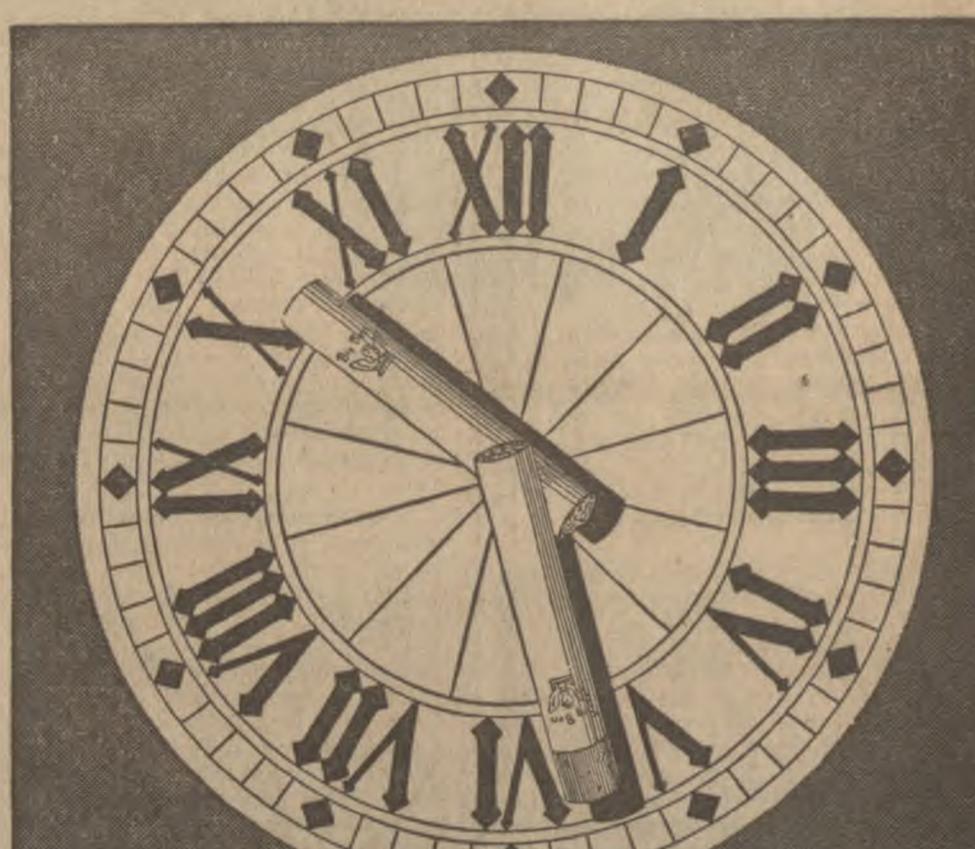
The maximum allowance payable is: Europeans, £240; Coloured persons, £107; Natives, £71.

Allowances may be paid to dependents of unmarried trainees. The actual amounts paid depend on the ascertained needs of the trainee and have regard to the earnings he may receive while being trained.

Fighting in Albania

Fighting is going on all over central and southern Albania, and the position of the Germans is reported to be deteriorating.

The Germans lost a great deal of material recently when they were driven back during operations against the Albanians west of Tirana. More than 2,000 casualties were inflicted on them. Those of the Partisans were negligible.



Any time's the
time for a

BIG BEN
TURKISH CIGARETTE

Japanese Cornered in New Guinea

Feeding of Bantu School Children

Australian troops are closing on Ofonga, a Japanese stronghold northeast of Saitelle, New Guinea, said a communiqué from General MacArthur's headquarters. The Australians are supported by tanks and bombers in their new drive.

Liberators have attacked two Japanese destroyers and a freighter off the north coast of New Britain, north of Rabaul, damaging one destroyer, said the communiqué.

Allied torpedo and dive-bombers have dropped 68 tons of bombs on three Japanese aerodromes on Bougainville Island. Allied fighter patrols have attacked the Japanese seaplane base at Kieta, on the east coast of Bougainville, starting fires in the town.

The Japanese are pressing on with the preparation of new defences in depth from Timor as far eastwards as Dutch New Guinea, stated reports from an advanced operational base.

BENGAL RAIDED

"Enemy bombers, with fighter escort, attacked one of our airfields in Eastern Bengal," said an Indian joint war communiqué. "Very slight damage was caused. Our fighters shot down two enemy aircraft and damaged four others without loss to themselves."

Although no agreement has yet been reached between the Government and the Provincial Administrations as to a basis of co-operation in the feeding of Bantu school children, negotiations between the Department of Social Welfare and the four Provincial Education Departments are in progress.

Some headway is being made, and there is reason to believe that the feeding of Bantu school children will be started early next year, at any rate in Natal and the Transvaal.

Natal has agreed to feed all its school children, irrespective of race, as soon as the necessary machinery has been created, and the scheme will probably be introduced in the first term next year.

The Native Affairs Department has drafted plans for Bantu school feeding. The supply of meals will be entrusted in each case to a responsible local committee consisting of the principal teacher and persons such as the representatives of the parents and any mission body willing to co-operate. The purchase of supplies will be in the hands of these committees.

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SATURDAY, DECEMBER 4, 1948

IBANDLA LASEPITOLI NO KONGRESI

Kakusensuku zatshwala kuhlangane iBanda lasePitoli laBakulumeli, kanti futi noKongresi uzobe enomihlangano omkulu eBloemfontein ngaye uDecember lona, Bekungaba yinto enthe ukuba etubeni leli elizayo, lapo isizwe sizimisele ukuba skipe owoso amugondo moyelana nempi, kuzanywe ukuba ukucabanga kweningo okukongresi kuhlanganwa nokucabanga kweBanda lasePitoli.

Uma umuntu ebuka ukusebenza kuka Kongresi kanye neBanda lasePitoli, nifike afumane umehlako obahulekileyo. U Kongresi isimo somhlala usegala ukusipapamela. Nempi lensa uKongresi, nakuwa eyivukela muva, usebomile ukuti onsumu imtinta izi imtinta nasozwaneni. Ngalesizatu, abaholi bakaKongresi bemi zigezinyawo belungisa amasu nezindela zokulu isizwe sibhangane eBloemfontein ukuze iyapela impi nabansundu sebelihlanganisizwe; sebazi ukuti bafunani. Okwetembeka ukuti singati futi fisisikati ebese bazi nokuti indela izibizo zabu abazozilwa ngayo yiyipi. Ngakulohlangoti uKongresi ukembiya ukucabanga okulumatelene nokucabanga kompli, ongapende.

I Bandla lasePitoli linamatela ekulweni nemiteko enzima epete abansundu, liliwela ukuba isulwe emabukwini omteko weNyonyana. No Kongresi ekusukeni kwake wayewa kanjena, kodwa ulwazi olwendayo ngokwedluwa kweminyaka selubenze abaholi bakaKongresi labomo ukuti ukulu nomteto nokuti kawuciwyne emabukwini kakusizi luto ngoba umteto lowo usimze ungukufenza kwe nhloso yabelungu abanungi una sekufika enhlalisanweni yabe nonsundu. Isu manje abaholi bakaKongresi aselwua ngalo ngelokugunaqula izinhilizyo zabelungu okuyiboma benamandla ukovuta be nze imiteko; lokukubagunula kubo kuhloso ukubenza abelungu bacabangwe ne ndlela skanyisiwe lapo sekufika ezindela beni ezitinta onsumdu.

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Izigebengu Nokujeziswa Kwazo

Mhleli,

Ngipendula umbuzzu ka Mr. D. M. P. Ndlovu ngekambi lezigebengu. Emnye imiqondo yabantu ite uma sihola imali ebonakalayo kungapele ukugebenga; minu ngiti ngeke zipela izigebengu noma singahola £10 ngenyanya. Ezinye izigebengu azisebenzi: zibhele wena osebenzayo; zifuna ziyyitolo kuwe leyomali ngobungelengu.

Ngitu amadoda ayona ukungavezi imiqondo yawo ngezigebengu mina ngiti masigwetshwe noma e Jele nemiyiba etle ngenyanya imivimba ingasali na kanjani.

Malinga ne siNgisi nesiBlumu, angisho njalo ukuti kuhunge isiBlumu kuperi siNgisi. Umbuzzu wam wati bafundi hepepa laBantu ake ngingicwele usizo lwe siNgisi, epenepi laBantu ukuti luyini ngoho mina ngiboma abazi isiNgisi si bengasondeli epenepi luto, latenga wona awabelungu apuma kabilo nge langa.

Kukoma umqondlo ote ikambi abaqekezi ukuba kuvalerwa abantwana abahambiebekulwa nsiBlumu existardini: ngati lapo ca, isiBlumu asele luto; ngempela kufanale isiNgisi nesiBlumu* zifundwe ngabantwana ezikolwenu ngoba yizona ezipusa leli.

Yimi,
T. K. Jele.

Springs.

amazwe aseEuropa uTrotsky ngensa ye zintshumayelo zake zokulwa nemfundiso kaStalin. Kwati ukuba ivangeti lika Trotsky lokusakaza abuKomunisti kawo onke umhlaba nokurita iziceli ngendluza ifumane shabandeli, labahlandeli base beqambu inhlango yalo abayibiza ngokuti yi Fourth International— inhlango yamaKomunisti ati iziceli kazicewe ngendluza kuwa wonke umhlaba, kumiswe imibuso spetiwe yizasibenti. Lohlangano ke yivona okuya ye kutiye yiFourth International.

YINI I FOURTH INTERNATIONAL?

(Ngu J. K. N.)

Kwandise, emapepeni ukuba nge Fourth International, kodwa ngoba leli-gama kalicazwa kakulu, abaningi livamo ukubapica. Ligamia elinendaba ende, eku-geze kwenzeka ukuba licazwe ngokupele lapa, ngako kuzosimze kututwe iziboko ezipavile kuleyondaba ukunyisela abafundi be "Bantu World" ukuti kusuke kukulunywa ngani inxa kusuke kukulunywa nge Fourth International.

Ngonyaka ka 1864, uKarl Marx, uyise wamaKomunisti wamemu umhlangapo wezisbenzi zonke zomhlaba, injongo yalo-mhlangano kungukuba izisibeni zihlangane zonke zilwe kanyekanye nezicebi; ziti zinganqoba zimiso oHulumeni kuwa wonke umhlaba abapetwe yizisebezi; inhliso yalo-oHulumeni kubo kungukuka "wonke umuntu okulingene neziswelo zake; nokutu kuye loko okulungene naloko anamandla okukunika."

Loku kwazetusu kabi iziceli zomhlaba ngoko impumela yako kwakungukucita imibuso eyase impi epuzwi lobucebi. U Marx wayefundisa ukuti kukona impi eingapeliyo pakati kweziceli nabampofama, ngako esti abampofana kabahlangane bacite iziceli, batate yonke imisebenzi yazo kubo ngeyabantu honke, endaweni yokuwa amaprofit aye kubantu abambawisa.

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Kute noma esefile, umhlabo wake u Engels waloku eziquila njalo izintshumayelo zika Karl Marx. Kwati njo 1883 yavuselelwa i International, manje isingenewi cisha yivo onke ama Socialist Party omhlabi, lona ke sekuyi Second International eyayingasavinti njengi First International. Nakuyona kwakukona izingxabano pakati kwalabo ababesi isimo sumbiso weziceli sinokugunluwa ngendlela yekusimisa kahle kungadilizwe luto ngenkanji, kanye nolabo ababeloku benamatele ekuteni iziceli kazicewe ngendluza.

Ngo 1912 le Second International yakipa izwi sekuti yona kayisayifuni impi. Kepa njo 1914 kwati amasocialist Socialist Party ayengamalungu ayo amataleko Hulumeni bawo angena empiyi, nukuba inhlango yavo yaysite kayizwani nempu.

Laho ababefuna ukuba iziceli zicitwe ngendluza kabaze bahambisana nesenzo samaSocialist Party aye kwi Second International, E Russia, laba ababefuna ukucita umbuso weziceli ngendluza babebolwa nju Lenin, eGermany behlwa nju Liebknecht nabanye (ababefuna eGermany, babebiziba ngokuti bayi Spartacus League) nabo ngahlangano harama ukuwuketula uHulumeni wase Germany ngo November 1918. E Germany, u Liebknecht kanye nomhlubo wake u Rossa Livemburg bafa, uHulumeni wayicima iSpartacus League kanye nocommunist Party eyase ilumatenayay.

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Springs.

UZIBUSE NABANSUNDU

(Ngu J. S. F. Gregory)

Mhleli ohlonipekileyo,

Awungiphe haba Mhleli isikala kengicazele alaFundu baku ukuti UZIBUSE yini (Local Council) ngok-Mteto kaHulumeni. UZibuse, umKandiu waBantu abapete izindala zaBantu ngizinto zonke, loku kusho ukuti: Izindala zaBantu, ezindalevi zaBantu, zipetwa aBantu, bezipetwa aBantu, ukasiza aBantu, ngokwaBantu, ngezisiza zaBantu, ukusqibela pambili zaBantu.

Isisekelelo saleibandalu (UZibuse) waBantu oXapa (IBunga siki Glen Grey Act, 28 ka 1894, bese limkizelwa amandla isimenezelo sikaHulumeni, Govt. Notice 50 sika 1929 esabukeza ngo 1932, kuti futi ku Section 11 wometo kaNdabazabantu (Native Affairs Act) kulekwe isisekelelo wawa (General Council). Izhlobo zalemihlangano zimbili, owamadolobha kanye nowzemanipendi.

UZibuse noma IBunga kwaqala, eKapa, kodwa sekukoma eTransvaal naseNatali manje. Empeleni eKapa oZibuse bawu 8; eTransvaal bawu 9; kuti eNatali ambeny. Ingungutela inye kupela eKapa, (Ciskeian General Council) ehlanganisa oZibuse base-Middeldrift, Tamara, Peddie, Victoria East, Keiskamahoek, Herschel neEast London. Amalungu kaZiluse (Nominated and elected) apata iminyaki embili, kusukela kuOctober eyakeni. Imihlangano ingenja njalo ngelihlanganwezi zonke ambenyayo kulemihyaka embili eksteti. Ngomuso siyenza ambenyayo kaZiluse, ukuti kulekwa abanjanji abantu kanye tempatu kaZiluse njengula ngacara ngomteto woKeto Iwabakulumeli ngonyaka odlule kulekwa.

Warriors of the past lived free lives in the open country. They were strong, healthy men. To-day, even if you live in a big city, you can be just as strong and healthy if you know the right way.

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like your Warrior Forefathers



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SAGILA SOMTAKATI

Amadodana akwazulu Futi

Kinenyanga epelele omanye umlobeli woMhleli uke waloba kabanzi ngaMadodana akwazulu wati lapo esegcina wase egiba elogeti bleza kubu mlaambwe nami ngingamsiza ngisho lapo engakona Madodana idwaZulu. Uma sekukulunya wa iqimiso nami leuhlangano ngiyimale negezinyawo ngoba ukuba nguSagila-somtakati loku nami kungenza nkuba ngibale izindaba ezifundwa ngalantu bakwaZulu, noma yilabo abafunda isizulu.

Kepa ke kaknula ukuba lapa emapepeni ebese kuba yimina oqeketa zonke izindaba zalenhlango apo ngobu inabaholi bayo. Loko ukuba ziqeketwe yimina zonke izindaba into okusuke kuyenze kusuku abaholi bayo kubene esongati kabanzi luto. Ebese kuti mhla nayo yabezita, ngoba yonke into enhle ihlala ihlala ibenezita, ebese zona ziti abaholi bayo kabensi luto.

Mina, Baba Mhleli bengitanda nje ukuba esinyo isikulu sayo lenhlangano izwe kesilitshele ngomsebenzi wayo ngoba baningi kabi abafana nomlobeli wako Mhleli uGaqqavu kaSijaka abafuna ukwazi ngalenhlango kodwa abangaziyo ukuti konje hangayitolapi. Uma kupuma izwi esikulwini esingorunye wezipati zomsebenzi, loko nabantu bangakwamela ngenjabulo kubu yinto enhle nasempiweni yomsebenzi.

Amantombazane Abhema uSikilidi

Amasingi amadoda, engike ngioxo na wo ngezindaba zokuma komhlaba nokuma kwesizwe lesi sakiti ayaye ati la po efika odabenji lokuba namuhla usubona amantombazane akiti abhema uSikilidi, uwaface esekihlila esinamatambo isillo esho ukuti izwe impela liyafa.

Kangazi noma izwe izobulawa ngukubhema uSikilidi ngempela yini; kodwa ke nami kufuna lopo ngibona ukuti lifa kona. Namuhla amantombazane aseqala ukuba angaze atanda ukuba abenezingane. Asetanda ukuba atole ingane ibenyi uma esesemzini. Loko ke yikona mina engikubona kungukufa kwesizwe ngempela. Nabafana laba abafundiswe kaku ngibabona beugayifuni noma ba-yibone imizi emikulu. Umfana uti ene-

The Death of Mr. Jacob Thebyane

(By O. C. Mokoena).

A representative gathering attended the funeral at Doorinkop Crematorium, of Mr. Jacob Thebyane, a well known churchman. The service was conducted by the Rev. Mr. Malaka, Messrs: A. Monkangoe, Thebyane, Ribba; Stewards, Phakane, Bashele, Koko, A. E. Kopanos, Masimbugo. During his illness the deceased called on the Rev. Mr. Malaka and said to him: "Come pray for me to God. My body is tired." There was a gathering of 515 people. His son, the Rev. D. Thebyane, sang a song with his younger son who is a student at Botshabelo Institution. During his illness, the deceased was nursed by his daughters and son-in-law. He left 42 grandchildren, the Chief Masenyan and Teacher Kgasi were also present. When his wife died, he carried on his duty to God.

He was an old man and loved the church. Our hearts were broken when we saw him breathe his last.

Cape Town Battlers' Club Concert

(From a correspondent)

A grand concert was held by the famous Jitterbug Kings, on October 15, 1943 in the above club. The actors and singers were thrilling. They rendered the lovely songs and their tapping was excellent—especially Paxie Vamoni and Robert Seleke. They are skilful and very active in their performances. They only need more public support to encourage them. They are very humorous; they will make you laugh until you split your sides. Paxie has a very mild way of performing his part. Whereas Robert acts more like a clown, which is very thrilling to the audience. Mind you, Paxie is a very good actor.

The Zulu Royals also took part in the show; they rendered a few items which were very enthusiastically received. It was really an enjoyable evening.

The Late Peter Segale

When some of us review the past and think of the late Peter Segale and his political work for the race, our souls become grieved. He was my political opponent and a great friend of mine at the same time, because in those days of ours we used not to hate like the wizards.

There are many cheerful and good men of the African race who have departed from this world and to-day we are alone in the wilderness of Bantu politics! The present policy is aloofness and selfishness. Let us not mind the self-seeking leadership! Mr. Editor, good days are gone!

W. B. Mkasibe,

Cleveland.

Herschel Sterkspruit Notes

(By R. V. Sgatya)

The Annual meeting of the Herschel African Teachers' Association was convened at Sterkspruit in the Bhunga Hall on October 16. The attendance was good in spite of the hardship caused by shortage of means of conveyance. Numerous important discussions took place. This society had the pleasure of being visited by Mr H. Phoko the local councillor, the Rev. Mr Geduka, the newly appointed councillor and also Mr Bekwe, the Bhunga Works Supervisor. The chairman welcomed them on behalf of the H.A.T. Association. It was a

(Continued in column two)

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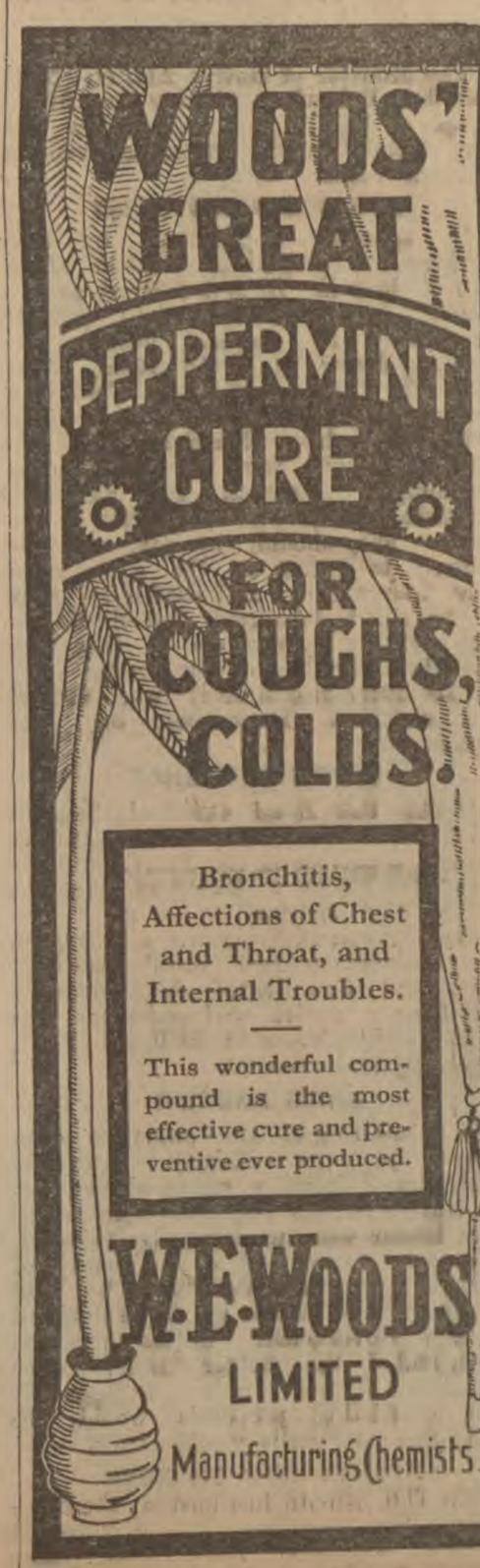
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BANTU WORLD

SATURDAY, DECEMBER 4, 1948

Warning to Location Superintendents

"Forcible invasion of the rights of privacy and undisturbed possession to which Jackson is entitled is contumelious. Persons in authority over location residents must be made to realise the dangers of high-handed disregard of the ordinary rights of such residents."

This striking statement was made by Mr. Justice Murray in the Supreme Court at Pretoria when giving judgment in the case of Bettie Jackson versus H. G. Lynn, superintendent of the Witbank location. Readers of The Bantu World will remember that Bettie Jackson had sued the superintendent for damages she suffered when the superintendent forcibly searched her room on August, 20, 1942.

There can be no doubt that when Mr. Lynn forcibly searched Bettie Jackson's room, he was under the impression that he was legally entitled to do so, since Jackson was a black woman. He thought he was doing the right thing because in South Africa the black man's home is not "his castle," which cannot be entered by Police and Municipal authorities without written warrant. The traditional policy of this country is to make black men and women realise that they are not citizens whose rights could be respected by those in authority.

Most of the superintendents of urban locations are men who still believe in the policy of "keeping the Native in his proper place" in order to uphold the prestige of the white race. They regard themselves as the custodians of European superiority, and not as men who should promote and foster the spirit of co-operation between white and black. Indeed some of them look upon the locations as their properties and they regard, therefore, the residents as tenants who have no rights and who can be ill-treated with impunity.

But it will be unfair to say these men are by nature hostile to the African people. Their hostility has been engendered by the general policy of the country with regard to the treatment of the African people. So long as there is one law for Europeans and another for Africans, we cannot expect justice and fairplay in this country. Nor can we expect those whose duty it is to administer harsh laws to do this without harshness and violence. How can men who administer repressive regulations and whose duty is to control the movements of the residents of urban locations be expected to be fair and just?

The policy of repression which is pursued by White South Africa is largely responsible for the harsh manner in which Africans are treated by municipal, railway and Native Affairs officials as well as by the police. It is a policy which has a demoralising effect upon those whose duty is to enforce it. Like Hitler's Gestapo methods it can only be enforced ruthlessly.

It is, therefore, not surprising that most of the location superintendents have developed the Hitler way of dealing with people who are not of their race. They cannot help it; it is the system of Native administration which demands that they should be harsh and unreasonable.

We are indeed indebted to Mr. Justice Murray for warning location superintendents against violating the rights of location residents, and while on behalf of the African community we express our appreciation of this warning nevertheless we feel it our duty to point out that unless the system of Native administration is changed, location superintendents will continue to deal unjustly with location residents. Theirs is not an enviable task. They are required, as we have already pointed out, to administer repressive

regulations under the Urban Areas Act, which cannot be enforced without cruelty and ruthlessness. It is not, we repeat, the superintendents who are at fault, but the system of Native administration with its repressive and discriminating laws. Its revision is an absolute necessity since it is incompatible with the principle of democracy for which Africans have shed and are shedding their precious blood in the titanic struggle now raging in the world against the forces of Nazism.

Sub-editing and headlines on political matter by R. V. Selope-Thema, 14 Perth Road, Westdene, Johannesburg.

Resolutions of Bantu Methodist Church

This second annual Synod of the Transvaal and Swaziland District of the Bantu Methodist Church of South Africa, now in session at Sophiatown, Johannesburg, on the 26th November, 1943, is unanimously of the opinion that the present world situation, especially in regard to the relations between man and man, makes it obvious that the Church should deliver a message to the world, which seems to have drifted a long way from the Christian principles which it is the duty of the Church to uphold and to propagate amongst those to whom it has not yet dawned that a lasting peace can never be assured to the world until it proclaims Christ as the King and Saviour of all kings and their subjects and until man regards man as his brother, irrespective of race or colour.

The present war, which is raging the world through, is evidence of the undeniable fact that the present governmental institutions of the world, although some of them openly declare themselves to be based on Christian principles, have not yet transcended from the theoretical to the practical application of the Christian ideal of life, in all its aspects, for their respective communities. This seems to be particularly so in South Africa, a country which is expected to subscribe to the principles of the Atlantic Charter, but in which the majority of the inhabitants are not free from want, fear and oppression.

The Synod, however, notes with appreciation the steady improvement in public opinion towards attempts to improve the lot of the down-trodden and in particular the efforts of some Churches in arousing the attention of the rulers of the country to make the necessary adjustments in the social and political legislation of the country so that all races may enjoy to the full the fruits of liberty.

This Synod, therefore, wishes to draw the attention of the authorities to the following matters, with a view to effecting immediate redress:-

EDUCATION: The time has now arrived when compulsory education for children of all races should be enforced, that its finances should be on a per capita basis and that its control should be centralised.

HEALTH SERVICES: In order to ensure a stable and healthy nation, all the existing improvements that have been brought about in health services should be fully extended to all races and more hospital accommodation for the less fortunate races.

MALNUTRITION: In order to combat this serious setback to the health of the community, there should be no distinction whatsoever in the feeding of children by the State.

The attention of the authorities is drawn to the fact that in public transport services, very little attention is paid to courtesy on the part of public servants to the Non-European public. As this always causes unpleasantness, it is deemed necessary that more responsible positions be given to Non-Europeans to cater for their own people.

The Government is most respectfully urged to follow the latest trend of public opinion which is in favour of the immediate recognition of African Trade Unions and the amendment of the Industrial Conciliation Act, to include all workers.

The principles of right and justice call for the extension of equal rights in all walks of life for all sections of the community.

Pass Laws Condemned

The attitude of ratepayers in Hatfield, Pretoria, who suggested in a recent deputation to the Minister of Justice that more repressive methods be used to stamp out African crime in Pretoria, was strongly criticised by Mr. E. Gordin, chairman of the Pretoria Joint Council of Europeans and Africans at the annual meeting of the Joint Council in the Wesley Hall, Pretoria.

Among the measures suggested by Hatfield ratepayers to the Minister, said Mr. Gordin, had been the strict enforcement of the pass laws, changing the curfew from 11 p.m. to 10 p.m., and granting the police access to all African quarters in order to facilitate the control of African vagrants.

"In other words, the solution to the problem of African crime, as these ratepayers see it, is to put the clock of civilisation back in South Africa and enforce the burdensome and repressive provisions of the Urban Areas Act with still greater severity and rigour," said Mr. Gordin.

NO CRIME WAVE

"Only last year a commission on the crime wave on the Witwatersrand and Pretoria brought in its report. Nowhere did the comprehensive report suggest that the pass-laws be enforced, or curfew be put forward, or that the police be given wider powers.

"On the contrary, it was found that there was no crime wave, and all the evidence led by various organisations and persons pointed to poverty, lack of family life, bad housing, lack of civilised amenities, unsuitable marital unions, lack of education, and repressive social legislation as some of the prime causes of crime among the Africans."

The social needs of the Bantu had grown far faster than their ability to pay for them, Mr. Gordin added. In a recent survey by the Joint Council, it had been found that the average income per African family was £5 10s. 5d. a month, of which 40 per cent. was paid away for transport and rent. This was shown in a survey of 200 families at random.

"That there was not more crime among this impoverished section of the population was remarkable. A population of 20,000 in Lady Selborne township, and 14,500 in the various peri-urban areas of Pretoria had no police stations.

"ECONOMIC LOSS

In 1937, there were 479,823 convictions of Africans in the Union. Of these, 71,000 were for taxes, 67,500 for breaches of pass-law, and more than 49,500 for breaches of municipal regulations.

"This not only causes heavy economic loss to the Bantu, and to industry in the country through loss of wages and labour, but is also a powerful factor in lowering the prestige of the law and the courts," said Mr. Gordin.

"A sound decent public opinion among the Bantu in urban areas has become impossible, because they resent the law and those who represent it. We must reduce the occasions for offence, rather than create possibilities for more and more Africans to spend some of their time in the gaols."

Along the Colour Line

(Arranged by Wayfarer)

The Minister of Native Affairs, Major van der Byl, after visiting the African people of Natal and Zululand, has gone Up North on an inspection visit to African troops.

THE SEGREGATIONIST

In opposing applications by three Africans for permits to conduct shops, two of them in Wolhuter Street and in Railway Street, Braamfontein, and by an Indian to conduct business as a general dealer in Perth Road, Westdene, Mr. Brill, a member of the Johannesburg City Council, said this would be infiltration by Non-Europeans into districts that were recently overwhelmingly European. He advocated complete segregation of Natives in reserves. They should, he said, only be allowed to come to the cities when they were willing and needed to work as unskilled labourers, and should be sent back to the reserves if they were unemployed for five or six weeks.

After lively discussion it was decided to comment favourably on the applications.

DEATH SENTENCE

At the East Rand Criminal Sessions the death sentence was passed on Andries Mokeni, a private in the Native Military Corps, for raping a European schoolgirl in the Nigel district.

Abel Hermanus Erasmus, a European, was sentenced to two years' imprisonment and five lashes for indecently assaulting a native girl under the age of 12 in his house at Hallgate Plots, Nigel, on September 10.

FARM LABOUR

At a meeting of the executive committee of the Eastern Transvaal Agricultural Union, a proposal made by the Native Affairs Department on native farm labour was unanimously rejected.

It was urged that a conference of farmers' representatives should be held to draw up a scheme to be submitted to the Government. Unless this was done, and if the matter was left to the individual farmers' unions, it was felt that conflicting proposals would be made and no benefit would result.

RIGHTS FOR CHINESE

The U.S. Senate has passed the Magnuson Bill, repealing the 61-years-old Chinese Exclusion Acts. This places Chinese immigrants on the quota basis

(Continued in column four)

Provincial Elections

Editor, "Bantu World," Sir,—

Capt. Moult's letter in your last issue will come as a surprise to your readers. Having been elected unopposed for the Western Division (African Representative) in the Cape Provincial Council one would hardly have thought it was his business to intervene in the Eastern Division. Capt. Moult's "facts," moreover, certainly require some comment.

One might challenge, for example, his statement that the All-African Convention really does "represent the real opinion of the people." It endorsed Mr. Burman without consulting its affiliated organisations. "Umthunywa" states editorially that there is dissatisfaction "at the manner in which the Committee of the All-African Convention has overlooked the views of certain affiliated Voters organisations, or dictated to the bodies without prior consultation to gain as representative an opinion as possible especially of those particularly concerned in these elections, the Cape Eastern Voters."

We should like to know which branch of Congress has endorsed Burman, and where and when it did so.

Capt. Moult's letter breathes a spirit of complacency. He and Mr. Burman, he claims, have succeeded in promoting a healthy spirit of appreciation of the needs of the African people in the Provincial Council; and have had "invaluable support from all Parties." Provincial Councils, of course, deal with matters of health and education. The true value of Burman and Moult's support from their friends of the United and Nationalist Parties can be judged from the appalling neglect of African education and health which is prevalent in the Cape Province.

Councillor Muller (who has the support of the Transkei African Voters' Association, the East London Federation of African Trade Unions and other important bodies) believes that the only way to get the burning needs of the African attended to is by the support and wholehearted organisation of the African people themselves—not by trying to convince the pro-Fascist Nationalists in the Provincial Council. Therefore when he is elected he will (unlike Mr. Burman) constantly visit and keep in touch with the African voters in the Cape Eastern Division.

The grounds of Capt. Moult's appeal to Mr. Muller to retire from the election are also very unclear. He says that his standing for election will "tend to split the African voters in the Eastern Division." Surely the African voters are entitled to the democratic right to choose which of the two candidates they think most suitable. The Communist Party policy is not "a foreign ideology" but a straight forward statement of the needs of the African people for fuller democracy and higher living. Councillor Muller stands by that policy. By electing him the African voters will be taking a great step "to enforce their just claims to a fair share in the wealth of South Africa."

Michael Harmel, Acting Secretary, Communist Party

Good Samaritan

David Nka-C Mdingi writing in the Star says:—Allow me to express my heartfelt thanks to the owner of a T.B. car, who, during a storm last Wednesday night, gave us a lift from the outskirts of Primrose to Germiston Station. I have been in the Army for three years now, and I have been almost everywhere in the Union, but such an act of kindness from a white man to black soldiers I have personally never come across. When this gentleman opened the door of his car and beckoned us in the dark, we went towards him and I shouted "Black soldiers, Sir." His answer was: "Step right in. It makes no difference to me." I must admit that I even suspected foul play, but to our greatest awe and astonishment this good Samaritan landed us just at the station. This gives new hope indeed.

and makes them eligible for United States citizenship. The Bill had been passed by the House of Representatives and now only awaits the President's signature.

A NATIVE MOTORIST

Only a soldier writing in The Star says I would like to express my sincere thanks and appreciation to the native who gave three other soldiers and myself a lift on the Pretoria Road to Johannesburg after we had waited for two hours, during which time we were passed by numerous European motorists in empty cars, some chauffeur-driven with a solitary occupant snuggled in the rear seat behind a newspaper.

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LATE NEWS

Pitso Ea Sechaba

(J. S. K.)

KHALO EA II

Ha Pitso e ne e kopane ka khetlele felting, sebui sa go qetela ebile e mong oa Bathepu. Monna enoa e ne a emela go botso dibui tse neng di begga ma-Zulu ka botleng gore di ke di mofelosetse gore na ekaba mabaka ao ke afe. Sebui sena se ne se sa utloisi gore ma-Zulu a ka busa batho joang. Ets'e goba a qete go bua, ga ema Thabo Mofokeng a blagisa mantsoe a gagwe ibaneng.

Thabo Mofokeng: "Morena, khomo tsee le manamane a tsone! Ke lakatsa go lebisa go mnuna enoa a reng go bofelo mabaka mabaka le sechaba sa ga Zulu gore, gaeba a ma ntse a mameste ga banna ba bua, o t's'onaetse gore e be o utlojle see dibui di se boletseng ka chaba sa ga Zulu. Go boela morao gape e tla ka ke go phenyokolla le go feta morao joaloa dikhloho. Koapa mouna enoa ga ke mo nyatse goba ejaca ka ke mapg ea utloang jetho ga mang le mang a rata gore go mamelece eena feala? Le mia ga e le mmete ga kea utloang hantle ba baka la moferefere ea dibui tsene.

Benghadi, taha tse luang ka Chaka kaofeda ke mmete. Rea tseba tsa ga ts'orao marumo ga gagwe, empa na o ne a feta Moshoeshoe ka bogolo? Nua marena aka le lona banna ba lekhotta kea e gana taba ea gore sechaba sa maja-pere se fetwa le sa ga Zulu. Nua ga ke ntse ke shehisisa taba ena ea bogolo, ke fumana gore Morena Chaka o morao gampe mareneng a dichabaa. Eena ntho ea tsejoang ka eona ke go ghala madi. Nua ke fumana Morena Moshoeshoe e ne e le taa ea mmete, eibela ga ke bue sena gobane moholomong ke le mo-Sotho. Ke na le mabaka mme ke tla a blagisa mona mahlong a sechaba se konno."

"Pele ke tla ke ke le bapisetse ga nyane ka Chaka le Moshoeshoe. Chaka e ne e le mofarasi. O ne a ts'ona le Phakoe oona e ferekanyang chaba sa Ranonyana. Chaka o ile a fumana sechaba se iuletsa kha khotso, se phela kantle go moferefere, empa ejise ga a filha, a se qheebekanya a kenya thiqa, a selakha ha dubega ga Zulu. O bolale a ba a qetela a bolale le maqheku."

"Kajeno tsietsi tsoble tse re leng go tsone re di fumana ka baka la mesebti ei ga Chaka e mebe. Ga joale ga go selekane magareng a rona le Ma-buru ka baka la seholo sa marena a ga Zulu. Lea tseba ka moo mareneng ana a ileng a ets'a Piet Retief gampe ka teng. Dingaan ka bonkoane bo makatsang, o bolale mburu."

"Sebe sena sa Dingaan kajeno ke sona se etsang gore go thooe ke rona ba bolaileng mburu. Ditoekelo tse ngata ga re di fumana ekajeno gobane ma-khoa ga a re ts'ope, a ntse a gopola polao e neng e tsote ke Dingaan. Ka oona mabaka nna ke fumana gore ga re ka ke ru lokehoa gore re buso ke mofrena on chaba sa ga Chaka. Re ka reng go buso ke Morena ena sa ts'e-pagalang? Le gopole gore motho e moseou ga a lebala kapele seholo seo a ji leng a se etsotsa ke motho. Lega re ka ra buso a le Zulu, e tla be sa le go gopola bokhono. Bo Masterata ba tla ts'aba go re chakela maluhaeng, ba hopole mantsoe a le 'Balalani abahakathi,' 'Bolaaeng baloyi.'

"Morena Moshoeshoe eena ka nua engoe e ne e le motho oa sebele. Letha gopola gore o ile a bokella sechaba same se ileng sa balega itoa ts'e Chaka, a se ets'a sechaba sa nnate. Lea tseba gore ba bang ba chaba tsene ba ile ba filha Koloni moo ba ileng ba ipitsa Msafeng, banna bana ke bona ba etsang mofutona o a go Xhosa. Ba bang ba ile ba balehela ga Sochakane mose go Mozambique. Bauma bana ke ba neng ba phasaphasitse ba balehela bogale ba ga Zulu."

"Chaba se ileng sa ts'e-lela Lesotho, se ile sa kopana le Moshoeshoe. Monna sa kopana le monna o mmete ea sa kang a se leleka, empa a se bokella ka mosia a gagwe a se ets'a chaba sa la-Sutho. Gopolang mantsoe a pina e reng 'Moshoeshoe Morena o a khotso.' Pina ena e itolisa Moshoeshoe ke mosebetsi sa gagwe. Ga re tsamaaga le naga ena Natala ga re utlopi pina e reng 'Chaka Morena o a khotso.' Lega eba e teng pina ka Chaka, eka mya ea re 'Chaka morena oa Madji.'

"Moshoeshoe ga a eo Morena eo re ka mo lekanyang le eena. Nakong un gagwe, ke nako eo ka eona mareneng a neng a le khopo. Empa Moshoeshoe eena ga a ka a rata go latela bokhoppo boo, a rata go aga ka nako eo ba bang ba senyeng. Mme ke gona gobane le kajeno fats'e la Lesotho ga le tla'sa melao e joalo ka sa mafats'e a mang."

"O ne a phela mehleng ea bo Motselekatse bama ba pelo di khopo, empa eena ga a ka a ba joalo ka bona. Ha Motselekatse eena a ntse a futuhiela sechaba ka lerumo, a bolasen a sa tsone bokala. Moshoeshoe eena o ne a sag. A ke le boung chaba sa ba-Chuana ka moco se ileng sa blorisoa ka teng ke morena enoa. Seholo sena sa Motselekatse se sa ntse se bonagala le kajeno sechabeng sa Matebele. Morafe ona o rata dinto le moferefere, ebile o mona o rata go bona tsoeolepele sa chaba tse ding."

"Le tla gopola gore Motselekatse ka nako e nge o kilo a futuhiela sechaba sa ga Moshoeshoe a mpa a bokela ke go fumana se title se siyedetseng ganila. Gio ne go lebala le matla le tsang gore Motselekatse a etse ntho e joalo ka eino. Empa ejise ga a re o leka itoa, a fumana gore o gatile mababe a ihooabaletsa. Moshoeshoe a lokolla ba gagwe ba terapa Motselekatse. Ets'e ga ba terapiole, Moshoeshoe a ba nego dihloho are 'Nkang le eo ja mahanyane ting le tsijsioe ke tla ka mona.' Mona Pitso e ea ema e tla boela e dula gape.

Tsa Ladybrand

(Ke S. P. Maboea)

Matsatsing ana a tsoang ho feta ho kutsa Mrs. Selina Makurube, a ba a hlahla Ngakeng, le Mrs. Meriam Makurnbe le eena a ba a tsoaroa ke mahlo, che ke bona e ka Morena Molimo o tla thusa.

Joale morena Felimone u fibletsoe ke moeti ea tsoang koana Quthing, e leng Rangeane ea tlieng mats'elisong a Morali on hae, ea ileng a hlokahala ha ngoanaho e leng eema Felimone, me ke lefua la masisa phele habane eo ngoanaho o seile lessca le qetang ho hlahla, feela kai thusu ea mogenza ea rona lessca leo le nts'e le hola hantle hahlo.

Ka le li 5 hona khooling e felting ho bille le mokete oa lipina tsa bama ba sekolo sa Roma, ba tsa-ma-isoang ke tichere. Mohami, me mokete oa hae e bille o little-tle, hoo le rona re ileng ra ts'oha hahlo ke bongata ba batho ba neng ba le bona moo lipineng ka thabo e kholo re ne re ja ho bona Hall ea Manyseng e tletseng batho.

Hape ka le hlahlamang e leng li 6 Moqabelo, tichere Malekele le eema a ets'a mokete, ka tsa-ma-isoang ke tichere. Mohami, me mokete oa hae e bille o little-tle, hoo le rona re ileng ra ts'oha hahlo ke bongata ba batho ba neng ba le bona moo lipineng ka thabo e kholo re ne re ja ho bona Hall ea Manyseng e tletseng batho.

Ché mona Manyatseng re bona pula e ngata hoo matlo a mangatanya-na a se a oole, hoo e kango morena ona a ka re fa letsatsi le pula ka ho lekana.

Selemo Sea Fela

(Ke R. L. Komane)

Go kgakala koa re tsoang go gauke koa re reang. Selemo sa 1943, sea fela, ts'a koa re tsoang re di bone, re di nthiole, re di jele, re ba itsi le ba supi ba tsone.

1943, q karé e tla fela ka pula, lefatshe Iotlhie go bolelo pula-pula, ibile mo gono e ge e sentse, ditsela, matlu, ibile e bolla diphogolo,

Erele ka Oktober, ge kgoedie rogoa ka utlo batho ba bokela gore, ge kgoedie e sekametsi (North) go santsse gotha na pula thata. Ka bona ja gothle gore, ditshupo tsoe Modlimo o nonga o disupetsa. Batho ba bogologolo-tala, le byanong ono, disantsie di ragala.

Kafa Mokgeng, on Bo-Kreste rena le meletlo ele mene (4) mo ngnageng; Bot-sala, Leso phithlo, Tsogo, le Tlhnatogo, tsa Morena, ke eona Maletlo e megolo ea Bo-Kreste, mo 'nguangeng. Byanong, ke botsa, go lona babadi ba 'Bantu World,' gore motho ena ona le Meletlo ele megae? Ke e efe?

African National Congress

PITSO E KHOLO BLOEMFONTEIN

Ka Sontaha sa li 21 hona khooling ena ho bille le pitso e kholo ea Congress mona motseng o Mangaung. Pitso e ne e lutele labehang la 'Maraka,' me setulo se luts'oe ka Mr. J. D. Seekui, Modul-Setulo oa lekala la Manguang. Batho ba ne ba phuthulile ka bongata le hoja bo-ntat'a rona ba li bokomane ba ne ba se baka.

Molsg q o tsobisa ka litukiso tsa Conference en Congress ea tla qala ka li 12 ts'e December ho ea ho li 16. Ho bille ho hlahisa hore ba tla ba le mokete oa lipina le pontso ea bophelo ba sechaba sa ma-Negro America (The progress of a race), 'me mokete oo o tla ets'a ke Likheleka tsa Gauteng li eteletsos pele ke eena Mofumahadi Xuma, mohatsa ngaka Xuma, eed e leng eena President-General ea Congress.

Ho bille libni tse poli ts'e ts'cereng ma-rapo, Bengali Seeukui le S. P. Mokotedi, mongoli on Congress mona Free State. Setuli za letsetsi e me the motsoseletsi oa Free State, Mr. S. Mac. Lepolela, ea buileng hahlo ka (1) Mapantiti a hulisong makoloi, (2) Visiting Permits tsa Lekeshehe le (3) Kamoo ba 'muso ba se-helisang molao oa bona oa khethollo (application of the Government's Colour Bar Policy).

Seholo sa qeta ka hore taba ea mapantiti e isoe ho Komishinare oa tsa ba Batso, ea mangolo am a baeti a hlorang ang isoe ho ba Masopala. Hae le ea khethollo ea 'mala, le e 'ngoe e hlahiseng ts'oeng ke njaf'a rona C. R. Moikangoa ea hore ho kupoe 'muso ho khethlo mosh' e motso e tla lula lekhutleng la Native Affairs Commission e le sethi, tsa fetsotsa sebokeng sa Congress ka khoeli e tleng.

Ha pitso e qhalana batho ba koloka ea Bantu Social Institute moo mafumahali a Congress a neng a sekisa le tee le tse monate, 'me teng ha qhalana ka khotso. A o hole mosebetsi oa Congress Molimo hlohonolofata Afrika.

Tsa Ha Ramokoatsi

Mongoli ea Bantu e ba mosa ho hlahisa tsena tsa Ramokoatsi tse monate Le tse mpe ho rona baahi ba motse.

Re thabets'e pula ea likhomlo le batho Lipane litule ka hohle ho lema. Tabo e bohloko letsolo le qeta batho hape joalo ka lemo se fetiling ba heso ekaba re entseng ho Molimo, Mora Mapela o tsoere ka thata le mera Seitlhelo ruri sekolong le haempsa taba empe ele eena ea hore matichere ana a rona a tla re seea ho ea libakeng tse ncha moo Parish eba romellang teng.

Re ultus eona nqonyela Mr. Mapa hore a iso Matelile ha Thamae moo ebileng ho ba mosuoe teng Mr. Seitlhelo u es a Maholi kajeno le eena oltha nqonyela teng. Le hare thabile rure bohloko thata ke barutj bana ba rona ba obonahetseng hore ba blotse motse bona ea rona o hlohang nete ntho tsobole li tsamaea hantle hoo le Kerekeng re bokeleng lits'e.

Me mona ho roa ho tla Mr. P. Makosholo oa ha Maholi, me bare eso

tsebe hore na olatla flatsoa ke mang! E oa qalang mosebetsi hara rona ke Miss Nyepetsi oa Kheliteng ea thusang Mr. Makosholo nakong cena. Ea kileng a tlo lela Johannesburg ke Mr. A. Maema oa Mafeteng nqonyela ea kolo sa Chache, Ea leng Mokhotlong tlo Mr. A. Maema oa Mafeteng tlo Bishop T. W. Stainton ho ea tiiseletsa hara Loti la Lesotho.

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Frank le Joseph ba tsoa motseng o le mong. Frank o na le mosebetsi o motse, oa bolisa bo bohlo polasing e kholo, o na le moptuso o moholo le ntlo e hai-loeng hantle ea ba-ntlo ba hae. Morena oa hae o rata hore a lule le eena ho isa neng.

Joseph, ka nqa engoe, o sa ntsane a sebeletsa chelete e fokolang ka hoba mosebetsi oa nako tse itseng, a thatika le mosebetsi eohle.

Joseph ke hoba o khathala feela 'me ha a khathetse o ea hloko-fala. Ke ka hoo a ke keng a sebetsa ha lelele. Methapo ea hae e batla ho lokisoa.

Frank o latele mehlala ea Ba-Afrika ba pele 'me o noa Phosferine neng feela ha a ikutlo a khathetse a tepeletsse. Phosferine e ets'a Frank a be betare kapele 'me e be sa le a le mafolofolo a lakatsa ho sebetsa.

Uena u ts'oana le ofe? Joseph kapa Frank? Haeba u ts'oana le Joseph, simolla ho noa Phosferine. E tla u etsetsa imolemo.

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NGOMQIBELO, DECEMBER 4, 1948

Udushe Banzi

KwelaseRashiya kuxelwe inguqu enkuu nezimiseleyo yamaJamani kwe-duleyo ikeki malunga ngaseZhitomir ekwintshonala yaseKiev. Kuthiwe utshaba luhlasele ngenyambala yom-khosu wenyawo nooneenqwo. Ama-Rashiya eyise kuhluu olphambili imikhosi yawo emikhulu ebingsemwa yangumilikhixi ofike sele hlele imayile ezima 20 amaRashiya. Isenguloo mboalamo ngaphaya kweKiev. Ama-Rashiya athimba ngempumelelo. Kwa-manye amahlelo amaRashiya kuthiwa asaqhubela phambili ngo.ukodwa kwe-lingasentia eWhite Russia.

KwelaseItaly umkhosi wesiBhoso wanuNgesi uq'ubele phambili umgama ongaphezu kweemayile exintluu kutsha nje. Kambe iimeko zezulu zizihambisa nzima ezemfawze kwelo zwe kuba ngamadyididi yimvula nengqele. Kwicala lesth Army kuxelwa ulhakaniphoo lweentloa nekududumiselana ngenekanunu. AmaJamani kweli cala kuthiwa ongeza imikhosi yawo. NubaNcedani kuthiwa hayongeze kanobom imikhosi yabo kwelo lasetItaly.

Inxelo eziphume eBalkans xizle unzithiso onqongqo womkhosi weetandawze zaseYugoslavia. Zitha lonke uphondo lwaseMontenegro nseaseBoka Kotorska luphantsi kwaloo makhosi nthokewa nqNjengele Mihailovich wodumo IwaseYugoslavia.

Liqaneko ezibhe zazikhulu kunene kwiveki eduleyo rezekuhlekezwa ngeniela eyequthe sonke exingaphambili exekomikhulu laesJamani Berlin yinymafisa yeskeletshe bamsNgesi abakuukhulu afiqeja. Ibalaselwe amaqela nganqela le dolophu, bafike ookhetse pheku iwayo kusavutha imilile yephe-ko. Umonakalo kuthiwa ubo ngongo-thethikyo kwafa amawaka-waka dantu amanye aphelewa zilindawo zokingubeka lntloko ngenza yaloog amagalelo. Berlin ngoku ikudidi lokuba yeona dolophu ithotyle ibhombo ngaphedu kwezinye kule mafazwe. Akukabiphi, kuba umphathiswa wezase moyeni wamaNgesi utha kweduleyo amaNgesi apheku kokwaha abona bakhulu nabazibaleki ookhetse bokuthwalo ibhombo. AmaJamani aza kuyazi into abeqale ngayo.

Imfawze empunvalanga ibalasele kwi-zigithi zaseGilbert kumzantsi Pacific ezikhova kungenewa yimkhosi yama-Merika. Kuxelwa inqubela phambili keapha kwicala. IamaMerika kwezaseTara-wa nezaseApamana. EsaseMakin si-thathwe sonke emva kveentsu exanta-thu singenelwe. UngenoIwezo zigithi kuthiwa lunchedisa ngumkhosi omkhulu waselwandle nowasemoyeni.

Amagalelo ookhetse babaNcedani em-zantsi Pacific kuthiwa athe rhoqo ukubarathu phozu kwamaziko nezikansizi totshabu kuzo zonke iziqithi ezants'apho. Bala zibekwa khoma ngakwiinqanawa za-majapan exishonisa phantse mihla le. EBougainville kuthiwa amajapan oy-nyice ngodonga.

EBurma intshukumo ebalaselayo yeo-kuvala iindlela ezingena kwelo zwe lo gama ookhetse babaNcedani bedlakaza ezotshabu emva kwalo phaya. Ngama-waka-waka abasebenzi ndlela apho. Um-khosu omkhulu wamaIndia sowungxa-nigile kuhluu olphambili, ubo owama-China ngasentla-mpumalanga ulingenela elo laseBurma ngengjongo zokudibana-sa ulhilo nabaNcedani.

Ingxaki Yomtshato

Mhleli,

Kwiveki ezimbawis exiqithileyo sike safundu kuphepa Iakho tincwadi eximlhini nezintathu ezabe zibhalwe ngamanene athile anoMn. Mgweny' obomvu, becacia kanobom ngobubi bomtshato waseCaweni.

La manene abucacisile ububi nengxai yawo lo mtshato ngobueko obukhulu nangobuehule obufanelekileyo; into leyo ke etsho sayibona ingxaki nobubi bomtshato.

Isimanga ke, mzi wakowethu, onke la manene awngxha awugxeke lo mtshato asuke aphelelo apho. Ingala ikhe inkomo yobulwe yobulwe iyekwe ingahlahlwangwa ngabahlinzi bayo? Ngaba la manene njengokuba ewubone kungaka nje nkuba mbi kwavo syona ntu ma kwenswe yona ngawo alindlele nkuba ma ihlahluw ngomnye umntu na? Sisaphais phule ngolthi hanibhisa, hanibhisa. Sewisong amadla xa inkomo ihlahluwngasemhobuswoni.

B. M. Cebindevu.

Izivatho ZabaNtsundu

Mhleli, Ndiumele nam khe ndenze amahal engwe ugalo mbhalo ungentla. Sithi xa sitetha singamaAfrika, sisuke sifane namaxoki, kuba isivatho eyona nto negeyinku ubunguina baloo ntlo silahliw ngumzi oNtsundu. Asinakuthembeka makweziyu intlanga eximuyama, kuba zithi zakunjonga esti sivatho sethu sabumini zithi "Hai ho! aba ngabefungu abamnyama.

Komnye unyaka ndakhe ndaya kwitkonko yesikhumbu sikaNtsundu aphi ndabona into entle, bonke abantu ababelapho bephuthume izivatho zakwatu; abafazi ramadoda, umfundisi umohlule ngekhola qha. Abafazi nama-tombazana beqabe imbhola batsho baabalwe okwene.

Phi na! ithe yakuchithakala leo nkono lo madoda nabafazi kune neetombi zazilahla phaya ezo zivatho, sezitsi zazincane kwezasemLangwini, aye amantombazana sexwebise ubuso ngeperiyi zasemLangwini.

Nditho ndakubenza kwenye intombi ukuba kutheni na ngoku bendisabuka nje ngokuya ibinxiba ezakowayo izivatho, yathi ukuphendula "Hai, hutu bendihibala nje ifashini, mna audinayexha tolube ndinxibe izinto ezinuka imhloha, yilatesi ngoku", sesilauwa yile no iphandi'apha."

Au' azi le nto iphandi'apha iaula uba bantu yintw'ebuntoni na, le ithi ma silale amavikho ethu. Le nto siyenzayo, mzi kaKushe, ifana nento yokuba amadoda amabini angadibana nge ngobuhlanga adale. Jololvana bithile okuze isuke enye ithi kwenye "Mfo ndini khulula la marhonggolo akho, ina nazi impahla exixizo." Anxibe ke opnye engabuzanga, sziniale phaya czakhe angajongi malapho atilahla khoma. Kathi ke mhlala yaqhauk' imbheloko smmu wasekuden'i amhilu yonke loo mpahla amishiya enje ngoko wazawa, sthi uyapala ukubheka-heka efuna la marhonggolo abe se ngasenakwafuna kuba kaloku akazango aktangale anpho awalaha khoma, abe selesithi "Vole, mhlala ndingene."

"Mayibuy' iAfrika." J. P. M. Neaca Cradock, C.P.

Intetho Ezigwebela Abafi

Mhleli,

Ndinyamezele ndichukumise indawo eyazeka ngokubanzi nangona icekethethile eingeentheo ezigwebela abafi,

Yinto eseyande kakuhlu kula maxeshesa esikubo, ukuba phambi kokuba kayoknifhla, kwenzinte uxwebi iwezithethi ezithile exiza kwenza amazwi. Ezi zithethi ke ziya zitsi ngokuphangalele yo maunga nemisebenzi emibile yonki ukuba havi ebengumkohkheli, ebelikhilwa, okanye yena ebesithi ngoku ahanye baqhekeka intloko besumayela ivangeli waye yena es i siize sakwethu esikholo kelela empuncukwemi ngedanisi, ngamanda esitokfele, nangemidalo yebhola (ngomhla wesabatha) njalo njalo ke, i-thathathwe iyure kushunyayezwa abarleyo, ngemisebenzi emibile yonki, izalamane zombi zilindiswe iyure, zilila isidumbu sijamile ebhokisini, zido zigqibe zonke.

Ixesha lokulla lildwa, ixesha lokutha lildwa (Umshumayeli 3: 4-7). Esi zinto zibandakanywe, kude kuthiwa sithetha nje umfi useznlwini, kuba imisebenzi yakhe ibimile; kanti esi nethe ziya ngwebela, abe umfi esiya kungwehi omkhulu, ngokutso, bathathe indawo engeyivo eyabo. Bekunani na ukuba kungathulwa, sizole, sizile, sisuke simpheleke ngemithandazo? Siya lungisa na ukubandakanya intio esithi isibhalo yilelo inxesha layo? Bubu-Kristu na ukungwebela abo bayo kungwehi omkhulu na? Asisiphikisi na ukibhalo ngokwenjenalo.

Bazalwane, uThixo akakohlisiswa; kodwa ukuba likhona elo zalu elngengwa ngokwetyelwe ngabantu, uThixo axelwelwe ngemisebenzi emibile yonki ukaze nindibulisele kulo. Ndisithele ngomqweno wokukhanyiselwa okungenjalo salukane nezintu exingamakolisiyo u-Qamatha.

S. Philip Mduli, Sophiatown, Johannesburg.

Igama LeKongresi

Mhleli,

Ikongresi kudala yasekwayo, ukuba andiphazami intlanganiso yokugala yale Kongresi yahlangana eBloemfontein ngol1912, yabakho ke yabiswa igama elithi Kongresi. Nangmhlala lisabizwa eli.

Ndithi ke Mhleli, izinto okanye iziesi zabantu ma zibizwe ngamagama esintu. Ndithi ke mna matikwe eii gama lithi Kongresi kuba ledabeLungu, ma kuseyteniwe elithi INTLANGANISO YESIZWE SABANTU. Ndicela ukuba kule otlanganiso iseBloemfontein ma lishukunyiswe igama-lezi intlangano zabantu ayekwe amagama abe Lungu.

Kwa khoma Mhleli, into endaphala kuya yeyokuba infisi enkulu yesizwe ma yakhci yaziwo kiwo omane amagam-bhi omhlaba okekuba indl-nkulu yabantu isendaweni ethile. Loo into ndithsho-ya ukuba anfidi zima mna iKomkhulu apho likhoya, ukuba likhona ndingav-ya ndifilelwelwe ndifizi.

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Ingxaki Yomtshato

Mhleli,

Kwiveki ezimbawis exiqithileyo sike safundu kuphepa Iakho tincwadi eximlhini nezintathu ezabe zibhalwe ngamanene athile anoMn. Mgweny' obomvu, becacia kanobom ngobubi bomtshato waseCaweni.

La manene abucacisile ububi nengxai yawo lo mtshato ngobueko obukhulu nangobuehule obufanelekileyo; into leyo ke etsho sayibona ingxaki nobubi bomtshato.

Isimanga ke, mzi wakowethu, onke la manene awngxha awugxeke lo mtshato asuke aphelelo apho. Ingala ikhe inkomo yobulwe yobulwe iyekwe ingahlahlwangwa ngabahlinzi bayo? Ngaba la manene njengokuba ewubone kungaka nje nkuba mbi kwavo syona ntu ma kwenswe yona ngawo alindlele nkuba ma ihlahluw ngomnye umntu na? Sisaphais phule ngolthi hanibhisa, hanibhisa. Sewisong amadla xa inkomo ihlahluwngasemhobuswoni.

B. M. Cebindevu.

Langa, Cape Town,

Kimberley.

Izinto Ngezinto Ezibeleni KuKomani

(NguNtanomhle)

Umzi wasemaBongweni kwaMdingi u-shiywe ngumzukulwana wabo ogama linguiAlswitha Nozipho Mdingi. Le ntonmbazana ibhubhele eLady Frere kw-Glen Grey Hospital apha ibigulela khona. Ilihiye eli lizwe le ntombazana ngomhla wama 26 kuOctober, yafihila ekhayeni layo eHewu ngomhla wama 27. Le ntombazana igulele eRhafu kuqala apha ibifundisa khona, waza uyise oli-polisa kwaseRhafu, uMn. Malcom Ma-boyi Mdingi wayitshimbela kumninawa wakhe ofundisa apha Ezibeleni, uMn. N. Mdingi. Ithe ke yakube ifikile apha wayisa koogqirha, baza ke bona bathi inesifuba, yaza yathunyelwa eLady Frere esibhlele apha ibhubhele khona. Umfikazi lo ke usweleke xa se kumphumelele indlela yokuba atshintshelwe eDikeni. Izalwane nezihlobo ma zanele yile, ngxelo.

Njengoko sakhe sabika ukungaphili kukabawo, uMalotana eShavatala, ulishiye eli phakade apha kuNovember, zothi ke izihlobo nezalamane zaneliswe ngulo myakaliso. Siya velana nomzi wakwaMalotana nabo bonke esibavakali-sa kule mihiathi, nabakude ma baneliswe yile mibiko.

Ulapha ngempilo uNkos. N. Funani obebambhele umyeni wakhe eDe Aar esikolweni. Uyintombi kaMn. R. T. Mona, naye uhlathyte kukungaphili, wa-ya kuphuthunywa eDe Aar aphi. Noko izinto azifani.

Kulo nyaka uzayo (1944) se sijonge iqela labavumi baseKapa ii "Midnight Follies." Sakhe salijonga eli qela xa lalijikeleza amazwana aphesheya kwe-Nciba ebusika, sadana kakhulu lakunga-phumeleli ukufika ngoku ke silijonge ngamnyama amehlo, ngakumbhi asikhumbhuli sifumana bantu baseKapa apha. Loo nto ke iya kwenza ukuba ulanga-zelelo lube ngakumbhi.

IBANDLA LASEBANTU

Basuka apha oonyawontle abafundisi bebandla laseBantu abebeze kwiPresbytery yomNeno-Nciba ebibidene apha Ezibeleni ukususela ngomhla we 12 November kude kuge ngowe 14 ngeCawa. Zifike ezi ndwendwe ngaloo mvulakazi yangolwesiHlanu. Zonke iintlanganiso ziqhutelwe kwindlu yaseCawa yaseBantu phantsi kukaMu. J. Njoloza, uMongameli. Izixhaso zifunyanwelwe kumzi wabazili benene abangamatempile beThemba laseKomani. Umzi wakwaXamela, uMn. J. Siziba, ubi yinkundla yoonyawontle tuba kulapha zonke izixhaso zilungise-lwe khona.

Imicimbi yentlanganiso ibe yebalule, kileyo ngokude ichaphazele neendawo eisivuyisayo thina apha. Ekyokuqala ibe laphando lwelungelo lwenxaso yomVan-geli wethu eyathenjiswa kudala. Eyesi-binu kukuwandiwa komsebenzi kule cir-cuit yethu ngesizuthu sokumwana inkunda liKomkhulu eQamata ukuba sizihahlel indlela naseLady Frere. Eyesitha-thu kukuva ukuba ngeenceba zikaSom-bawo kulo nyaka uzayo sabelwe umfundisi nathi apha ityendye eliphuma kwa-Nokholeji, uMu. Njoloza, oya kualisa aphi ngoJanuary, 1944, ukuze ngomhla we 11 kuMarch ibe lumiselo Iwakhe e-Bandleni nentlanganiso yesfundisi. Si-fanele ke ngoko ukububela ubukho bale ntlanganiso apha.

Iintshumayelo ibe zezipakamileyo ngeCawa, emini kushumayele uMu. J. Jolobe eBantu, uthambho dala kade be-mqongqotha. Bathe abanye abefundisi bachakwachaka kwezinye iimvaba nje ngesiqhelo.

Isidlo seNkosi malanga songanyelwe ngeMu. J. Njoloza bencediswa nge-Mu. Kokozela phezu kwamazwi okicido. Kuphehlelele intombi kaMdala W. H. Nqase.

Ngokuhlwa kushumayele uMdala Ha-nabe wakuGqumashe eDikeni ngamazwi awugoshelise wonke lo msebenzi.

Iindwendwe ezi zichithakele inkoliso ngokuhlwa ngeCawa esingabulula aaba beFundisi:-J. Njoloza, J. Jolobe (snr.), J. Hliso (uNobhala wePresbytry), J. Hongo, Kokozela, B. A. B. Gasa, Maga-hela; naaba badala:-Majola, Mpongshe, Mangeu, S. Zimba, Nyamakazi, Nangu, C. D. Zulu, noW. H. Nqase.

EZEMIDALO NABANTU

Kunyulo lonyaka lweTennis singabalul-into yokuba uNkos. Tiny Mgole wo-nyulwe okwesibini abe ngeMongameli (President), isekela lakhe ngeMn. L. Sihlali, Recording Secy. D. Bambani, General Secy E. K. P. Sithela, unondye-bo Nkos. J. Mtia okwesibini, Lady Captain Sis. Soft Mpengu, organising Secretary W. H. Koti, umphengulul-newadi (Auditor) Mn. I. M. Kobus.

Ukuvalwa kwezikolo ngomhla wa 10 kuDecember iSt. Matthews iza kudala apha iBasket Ball phantsi koNkos. E. K. P. Sithela umvutheli mlozi.

Sikhe setshe uCannon A. E. Jingiso waseMthwaku (St. Matthews) apha Ezibeleni ngomhla we 16 November elu-ndwendwe lakwaMn. Ntumbuka evela kwiKomfa yabo yeProvincial ebibidene

IKomishini NgeTiyisisi

Kunconywa ukuba kubekho inguque-lo enkulu emithethwini ekhoya yingxelo yabanini beKomishoni yetiqisi-si yabasebene emigodini. Kuphakanyi-swa ukuba imilwelwe yetiyisisi inikwe youke inivuzo yayo; ukuba ngamnye umntu abuyekezeve ngokuhleka ngumvuzo wakhe; ukuba kuphe-liswe ukuthwa gaxa ngemali ngexeshu elinye; nokuba oku kuhangelwa nokuhluwa-hluwa kweziffo zemiphunga nge-nyango yokuhangela imbhuyekelo ma kuheliswe.

BENSONVALE MISSIONARY INSTITUTION (HERSCHEL DISTRICT CAPE PROVINCE)

The above Institution has vacancies for Boys and Girls who wish to enter Std. VI and Junior Certificate Course in 1944. Owing to large increase in the roll and the rush we had at the beginning of this year, applications should be sent in as early as possible.

Students in Stds. VI and J.C. also receive a sound training in Agriculture, Fieldhusbandry, Dairying and Poultry under an expert with a Fort Hare Higher Diploma. This prepares students for the type of teacher that is in demand today.

Boarders. Fees Secondary Department £15. 10. 0. per annum. Standard VI—£12 per annum. Apply to:

Rev. P. S. Mbete,
Governor of the Institution,
P.O. BENSONVALE, C.P.
Via Sterkspruit.

HLAZIYA INYONGO ESIBINDINI—

Ngaphandle kwe Calomel—Wovuka ngoku tsiba emandal-walweni wakho uzie unamanda emzimbeni.

Isibndi sakho kufuneka ngemini sigahalele ipayinti ezimbini emathun-jini. Ukuba ke lenyongo ayigalekele kakhule, ukuya aksuna kusileka esis-wini. Kuske nje kubole emathunjini. Uske uzfumane uqunjelwe sisusu. Ugathandi nakutya. Yonke immo yomzimba kwa nokuhamba kwegazi kungalungi, nento yonke oyityayo inandipheke krakra, nelizwe eli libonakale tyeli emehlwani.

Ukufane nje uthi uhambisa amataumbu ngeento ezirudisayo alkunci-kangako. Eyona nte incedayo kuku-sebensiza i Carter's Little Liver Pills ezinceda ukuba ezi payinti zimbini zingyongo zipume kakhule. Azinangozi, ziginyeka kakhule, ikanti zisbenza ngendle emangaisayo. Khangela eliga-ma, Carter's Little Liver Pills, kwinto eibotshwa ngayo ebomvu Uzale ezingenjalo. Ixabiso yi 1/3.

EzaseCawa

(NguThos. K. Runeli)

Nakuba sihleli apha ilanga lisbande-ze, ngoku lihole umoya ovuthuzayo. Ngokuba kuya hlakulwa asazi ukuba uNkunkulu akaluboni na olu sizi si-kulo lokunqaba kwezinto zempilo.

Kwezenkonzo iWesile kaDonki ya-quma ngevuselelo. EyeBandla abathi ngeSigxabhayi ayiva nto zitshoy.

IWesile abathi yekadyani kulo nyaka itsho ngesine sabavangelie kule sekethi, ngumfundisi owestihlanu. Fana ukuba umoni oya kusinda uya kuzazi ngokwa-khe kuba ngathi iya vutha. Ama-Wesile emi ngenyawo ukulungisela iSindi yamakhosikazi eza kuba lapha. Sinethembra leentsikeleso ezosa nemithandazo yezo ndwendwe zamazwe ngamazwe.

Isidlo sikaStd. V noStd. VI siqhuma ngamandala phantsi kwetitshala yaso uD. K. Mabindisa.

Siya vuyisana nabaNumz. T. B. Mba noR. M. Mabindisa abathe bona kulo nyaka bazithathela iqiqiniso namagunya okuba babe ngabathengi nabathengi abanelasini, batyeka kumdintsi wokuthi ilungelo likho lokuthenga no-kuthengisa umntu aliyeke, photo efuna ukuthuba ibhizinisi, azibek yena esichenge sokubanjwa ngenkani.

Into enzima aphi bubudulu beMalike, umthengisi othenga kuyo akananzu, kulu ukuba awe ange ufedile kanti hayi, amaxabiso ezinto aphiakamile.

Ingxushu-ngxushu EMaritzburg

Kuvakala ukuba eMaritzburg kubekho ingxushu-ngxushu phambhi kweholo ye-dolphu ngomGqibelo, xa amajoni achi-tha-chithu umqolo wenamba wonyaka owanwenza ngabebala.

Entlanganisweni engenele kwigumbhi leMayor, uColonel A. G. Mckenzie um-phathi wamajoni wangxengxzelisa kwi-Mayor, uNkos. W. A. D. Russell, esti-thi asikuko nokuba ubuhlungu yinto e-hiliyelo, kwanokuba amajoni afike kade ukuba kunganda.

IMayor ichazilo ukuba amajoni ma kai-yiqonde into yokuba iMaritzburg ilau-wa ngomthetho, kwaye yona into yokuba kuthiwa iKansile ayinalungelo lokuyumela umdaniso wabebala eholtwi yedolphu, ayingomcimbhi wamajoni lo-wo. Kunyulwe iKomishoni yokuhloka yenze/ingxelo ngale nyewe.



Abantu bafuna ukusebenza okukhaiezayo—ukhuselo

—uncedo: 'ASPRO' ibaleke kulo lonke ilizwe kanye ngala mabakala mathathu. lintlobi ezinizi zezifo engasetyenzisa kuzo ziyanze ukuba ingqina-kale. Alitshoni linganandaba zixela lippumelelo neemfezeko zayo—izifo ezitsa zoysiwe neemfumba zezigulana ezitsa zikhululwe. Ngakumbi nangakumbi abantu basibalela ukusixeleta ubumangaliso be 'ASPRO' kwinkathazo neentlupheko zonke.

**HLALA UNE
'ASPRO'
ILUNGILE**

I 'ASPRO' IGXOTHA INTLOKO—IIN-TLUNGU ZEMITHAMBO—INGQELE ESENTLO-KO—UKUXAKANISEKA MSINYA KOMZIMBA—IMIQALA EBULUNGU—UMFULAWENJA WA-MATHAMBO—AMAZINYO—UKUPHUTHELWA, ISINQE.

I 'ASPRO' iyeza lomzi Umbulelo ngomxhelo leengqaqambo namahlaba ovela Etanganyika

95, Mowbray Avenue, Benoni, Tvl. Primary School Tosamaganga,

Zinkosi, Andiyazi indlela endingqambo, ngayo ngamqambo namahlaba e 'ASPRO' endinibusi. Imdoko yuliyenza lomzi wethu iminyakwane eminizwa kwaye siyifumana ikuphela kweyeye elo-visa. Ingqaqambo neentlungu zonke. Ukuske koyen' umdala kuye Koyen' umcincane kulo kule kumzimba wethu akukho into inoyukiledisa. Ndiibluthwe ixeha elida sisifo semithambo, 'ASPRO' kuhela kweyza eindininki inkululeko. Kulu-vy kum, ukucibisa yona kubo bonke abashuphekayo.

Ndim, Owakho onyanekeyo, F. DE BEER (Mrs.), J. B. LINUS KISUSANGE.

I 'ASPRO' YOKURHARHAZA

Amacyetana e'ASPRO' kumzimpehe amakbulu amanzi enza iyeza jokurhara zulu-kuhle kumqala obuhlungu, kwitlo-nokukunqana ngekumbi bisabakho obo. Sekudule liveki ezi 3 ngoko ndillingsa 'ASPRO' endinibusi. Imdoko kakhulu ngayo. Amacyetana enu amicende ngemene umkam obekade ebulawa vintlo okweminyaka emibini edullifayo. Ndinibufelo nge-nene kwaye ndlungenakunzayi—cebi 'ASPRO' kwizihlobo zonke.

Ndim, Owakho onyanekeyo, F. DE BEER (Mrs.), J. B. LINUS KISUSANGE.

460/503

CELA KUNOVENKILE WAKUNI I 'ASPRO' NAMHLA NJE AMAXABISO ANOKUFIKE- 9D 1'9 3/6 LELWA NGABO BONKE



"YOU WILL FEEL ALL RIGHT AFTER A NICE CUP OF REFRESHING TEA."



"YOU WERE QUITE RIGHT, MARY. MY TIRED FEELING HAS GONE AWAY NOW!"



"YOUR HUSBAND IS SINGING VERY WELL TO-NIGHT." "YES, ISN'T HE? WHAT A DIFFERENCE A CUP OF TEA CAN MAKE TO A MAN."



The happy TEA DRINKER family always drinks TEA

They say: *TEA is good for us!*

Tea is easy to make and costs very little. When we are tired, a cup of Tea soon makes us fresh and strong again. Everyone likes Tea, it tastes so good. Both children and older people should have Tea with every meal and when they are tired and thirsty too.

IT IS VERY EASY TO MAKE TEA

Buy your Tea in ½ lb. packets or larger. You get better value that way. Use a teaspoonful of Tea for every cup you want to make. Always make your Tea with boiling water and allow it to stand for five minutes before pouring it out.

LETTER TO AFRICAN WOMANHOOD

CHRISTENING OUR CHILDREN

A most interesting development is taking place in the Christening of our children. Parents are turning more and more to national names and are steadily discarding the "Christian" names like Maurice, Joseph or Eugene; Phyllis, Gwen or Rose and instead are turning more and more to Fana, Muntu, Ntonto; Nomusa, Tembo; Mpho, Mocheli, Matseliso, Sekhamets.

Our ancestors were so impressed with the Christian names of the early missionaries that they took their names

and gave them to their own children—in the hope, perhaps, that the younger generation would live as the missionaries had lived.

There was nothing strange in this switch-over. The same thing had happened in Europe when the Romans spread Christianity over Europe. The backward Europeans gave up their names and even actually gave up their languages, in the sense that they regarded them as inferior to Latin. Men of learning wrote and even conversed in Latin.

For centuries this went on until the spark of nationalism was kindled in Europe and the various European peoples began to feel that after all Latin was a foreign language which could not express their native thoughts. Martin Luther translated the Bible into his native German and other scholars did the same in other countries. This "revolt" laid the foundations of the great languages of the twentieth century.

Thus, if African parents are now turning more and more to their own rich languages for names which express their tenderest thoughts about their offspring, that is a most healthy development. Already, African languages are coming to their own. Efforts are already being made by scholars to expand African languages in an endeavour to enable them to express scientific, modern or subtle shades of meaning.

In schools, children with African names feel a certain pride in them, for they feel that they have not borrowed these.

A clergyman once was heard to say that this movement towards giving our children African names is a good preparation for the life beyond—so that when the great leaders of Mankind appear before the Creator, side by side with Saint Anselm or St. Augustine, we must have St. Ntsikane, St. Mgijima etc.

Although most people are inclined to have very little hope in the future of the African, there is every reason why we should be sure that we are on the way to a greater future. Naturally, we cannot march one day to that end. We have to toil, labour, suffer and die to reach that goal. We shall meet difficulties on the way and we shall always quarrel, not because we are quarrelsome, but because we are so determined to reach our goal that we want to explore every channel that may advance our cause. Quarrels are an unconscious effort to discover a way to our goal; African names are one way.—Editress.

PLEASE RETURN YOUR EMPTY TINS



Is your baby OFTEN CRYING?

DICK is often crying and screaming, which is a great trouble to his mother and father. He cries because his food does not nourish him properly. If little DICK was fed regularly on NUTRINE, he would soon be a happy, smiling baby, like DAN.



This happy, smiling baby is no trouble to his mother. She knows that growing babies must have food containing extra nourishment. DAN is fed on NUTRINE every day, NUTRINE is specially prepared to make young babies strong and healthy.

If your baby is often crying and troublesome, it is because 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, NUTRINE BABIES hardly ever cry.

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 to 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



WOMEN'S PAGE

Take Care of Your Health

WET CLOTHES ARE DANGEROUS

In these short articles attention is always drawn to the importance of preventing disease, rather than curing it. Medical knowledge has discovered that where disease has been prevented from having a hold on one's health and body, the individual or the community has been saved a lot of unnecessary expense. Even in the case of curable diseases, they are cured after much time has been wasted and in most cases after much money has been spent, to say nothing of the suffering in all cases.

It is, therefore, most important that we should spread among our people the information that will enable them not to do things that may expose them to disease. We must, as far as is possible, enable them to do those things that are most likely to give them good health. The old saying: Prevention is better than cure will be true perhaps to the end of the world.

Here is one way of inviting disease—wearing wet clothes or damp clothes. If you have got wet, see that you remove these as soon as you reach home. Never allow wet clothes to dry on your body because as the water dries, it requires a certain amount of heat from the body to turn it into vapour and thus to dry. The body is at a temperature higher than the weather when it is raining. Since the body at that time is the hotter medium, it gives off heat to enable the water to evaporate from your clothes and as it evaporates, the amount of heat in the body is reduced and this brings about a chill and after a chill you get a common cold. This, roughly, is the physics of a common cold.

It is not only rain-soaked clothes that are dangerous. Sometimes clothes are ironed before they are completely dry. When they are damped, this is overdone with the result that when they are ironed, they are wet. The ironing is never allowed to dry them completely and people in a hurry hasten to put on clothes so partially dried. This may warm up the skin for a few moments, but immediately thereafter, the skin is cooled when the temperature of the frock is equal to that of the atmosphere. As the frock may still be moist, and as the body may be the hottest medium, it gives off heat to evaporate the remainder of the moisture in the frock and in doing this, it becomes chilled and a common cold is invited that way.

A common cold is never taken seriously by most people. But, it is the gateway through which very many diseases enter, particularly diseases that affect the lungs and other organs connected with breathing. And it is a very difficult thing to cure very many of these diseases. For this reason, it is the duty of every mother to be very careful of wet clothes—if only to reduce the high number of Africans both young and old who die daily in this country.

(Continued from column four) spirit and attitude. God grant us in honour to prefer one another.

"Love vaunteth not itself, is not puffed up." Humility is not only a sense of our own unworthiness of God's love, but also preferring to be little and unknown to people, but great in love. May we humbly accept the correction and good advice of others.

"Both respects the personalities, and feelings of all, because she loves all. She is always courteous."

"Seeketh not her own." Love like Jesus, is not aggressive about its own rights. Sinless Jesus died for us sinners.

"Is not easily provoked." A Christian is God-controlled. Good temper is an absolute essential in a Christian's character. Sweet-temperedness is one of the greatest forces for good in the world.

"Thinketh no evil." Love believes the best of all, and tries to see and bring out the best in all people.

"Rejoiceth not in iniquity, but rejoiceth in the truth." Love avoids even the appearance of evil. Love is truthful in thought, action, and word, no matter how great the cost is.

This picture of what God intends us to be like, seems quite impossible for us. We cannot reach such heights alone, but with Jesus' help we can. The Grace of the Holy Trinity can make us Christlike.

Prayer Holy Trinity into your Merciful keeping do we commit the whole world and ourselves. Amen.

Yours in Jesus' service,

Howea Paver.



The Greatest Thing in The World—Divine Love

"GOD IS LOVE"

(John's First Epistle, Chapters 1-6)
"For God so loved the world, that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." (St. John Chapter 3, verse 16).

Dear Bantu Sisters,

God loves us all so much that His eyes are always looking at us in deepest love.

God created each one of us because He loves us, and wants us to share His purity, goodness and happiness and His Kingdom.

Although Jesus' crucifixion happened long ago, Jesus looked from the cross at you all, and at me, with compassionate love, even although our sins cause Him deepest pain.

Let us, every day think of the wonder of God's boundless love for us, shown to us in the birth, sufferings, death and resurrection of His Son Jesus, Perfect God, and Perfect Man.

My earnest prayer is that you will join me in reading prayerfully, Corinthians I Chapter 13, once daily for the next three months. Let us do this in addition to our daily Bible reading, making it a small Christmastide offering to the Holy Babe of Bethlehem.

Corinthians I Chapter 13. A picture of a Christlike Character

"Love suffereth long." Love is patient with the sins and faults of others, always returning only good for evil. We sinners should remember God's forgiving goodness towards us.

"And is Kind." Love is kindness, Christlikeness. May we lose no chance of making life more blest, and happy for others.

"Love enviieth not." Love is generous not only with gifts and help but in

(Continued in column three)

Some Ways With Pork

Take 4lb spare ribs of pork, salt and pepper to taste, 1 fresh cooking apple, 1 small cabbage, 1 tablespoon chopped onion, ½ pint bone stock, 1 tablespoon margarine, butter or lard.

Bone the spare ribs, rim and remove outer leaves from cabbage soak in water to cover for 1 hour, then quarter. Place in a saucepan. Cover with boiling, salted water. Bring to boil. Boil for 4 hours. Drain in a dish and squeeze out any moisture. Melt the margarine in a casserole. Wipe and add pork. Bake in a hot oven until brown below, then turn and brown on second side. Remove meat. Add cabbage, salt and pepper to taste and onion. Peel, core and slice apple. Stir into cabbage.

Arrange meat on top, then pour in stock. Cover closely. Lower temperature and cook slowly for one hour.

TO FRY PORK CHOPS WITHOUT FAT

Trim chops or cut very thin slices for cutlets. Season well with salt and pepper to taste. Cook in a hot pan without any fat. The chops will give off enough fat to cook them and the cutlets will pan-brown. Chops will take from 20 to 30 minutes depending on thickness, as they should be fried very slowly after browning. Cutlets need from 5 to 10 minutes. Serve with apple sauce. Allow 1 per person.

HINTS TO KEEP FOOD FRESH

Pick over parsley and watercress, then wash carefully. Dry lightly on a cloth. Store in a tightly covered container in the coldest place you have.

Store cheese tightly wrapped in a cloth wrung out of vinegar in the larder.

E PHEKOLA

LE LEKHOPHO



HOUSEBOYS

Increase your pay—study by mail for your cook-houseboy Certificate. Write for prices and free information to "Lessons in Letters," Box 4926, Johannesburg.

BUY EVEREADY TORCHES :: BATTERIES BULBS



Palmolive Soap GUARDS

HER LOVELY SKIN THAT ATTRACTS SO MANY FRIENDS!

Yes, Palmolive Soap has made hosts of friends for many girls. No beauty is so attractive to others as a soft skin, clear and glowing with health. Palmolive Soap is used by lovely women all over the world to keep their skins soft and clear, their complexions lovely.

The rich, sweet scented lather of Palmolive Soap CLEANS the pores completely, and leaves the skin delightfully smooth and soft. The scent of Palmolive Soap comes from the perfumes of fresh flowers.

Palmolive Soap is a wonderful protection for charm, yet it costs very little. A tablet lasts a long time, too.

PRICE PER TABLET 5d.

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



Palmolive soap

Tsoaro Ea Ma-Africa

Ka kopo ea Lekhotla le kopaneng, Lekhotla la Selekané sa Dichaba, (Race Relations), le ile la romela melaetsa ea banna ba itseng ho Toma en Toka, Tabu ebolelo ka raporo to ea Lekhotla le Kopaneng la Ma-Africa le Makhoza.

Molaetsa oua ka banna ba ona, o beile ka pele ho Toma hore bo Masterata ba sheba ka phokolo, sebe sa toants'ea Ma-Africa. Banna bana ba ile ba phahamisa hore taba tsa moyfuta oua di ts'anelia ho buuoa ke ba mafatla, le hore molao e eketsce e le hore ho lokisetsoe ditjelo tsa motho ea kobese hileng.

Ho se loke ha ho ahlola ma-Africa chelete e lekanang le ea makhoza ka ho roba melao ea tseleng le emeng e jealo, ho ile ha tiisoa. Toma e ile ea battleha hore e bon'g matla a ho chencha melao ka koto.

Mangolo a ngolloang Lekhotla la ba Bats'o a buile ka maemo a basebetsi ba ma-Africa le khirong ea Mimuso le ma-Africa le Molao na Tefo. Ha ngata Ma-Africa a ne a sa celloe dits'ancio tsa onto ka tlus' molao ona, mme kopo e ile ea etsaona hore dioffisiri di beteng dioffesing tsa dipasa, bo lhaloseta majoini le bolile ka moo maemo a ho sebetsa a leng ka teng mabapi le molao ona.

Tsa Kaffirstad

(Ka Hahotame Limelalo)

Ho ile haba le kopano e kholo ea likolo mane Warden, e leng likolong tse tsamaisoang ke Eerw. V. du Plessis, le sona sena sa rona se ne se le teng.

Ba theoha ka la-bone 18 Pulungoana, 'mohlo le mesuoe ea bona e leng hloho ea sekolo, P. J. E. Tomane le mabana (mistress) R. J. Tomane.

Ba sa le stationing, ba bina sehou pina ea bana, ra sala re ahla-me ntsi e kena e etsoa. Ra re away teacher Tomane le moo u eang "Voti."

Lipina tsa kopana ka 8 Mantsiboea hona Warden kolo tse ileng tsa qala ea ba sona sa motseng sa Warden se tsamaisoak Mr. Tshongwe. Eaba sa Kaffirstad se tsamaisoak Mosue P. J. E. Tomane.

Babina bana ba Kaffirstad e ka masole ka li Uniform tsa bona tsa khaki.

Ba bina koli ea malla paka mahlomola. A o betsa measure mor'a Tomane a sia se tumo "Voti" "Viela Kaffirstad." Hota Kaffirstad.

He! a bints'a bana ba 12 le 8 years. "O tsoa kae eo moshemane oa ha Tomane?" Ruri ha ho tume limelala nts'onyane. Ha eba ke Kaffirstad e nang le senatla sa Mosue pineng. Kea kholoa le eena Ntata rona Sello o tla itumela ha a utlu hoba Sekolo sa Kaffirstad se matla ha kana. Lipapali tsa picnic tsa etsoa labohlano la 19. Ea eba papali e monate. Re mohau ho tsebisa hore Clerk ea rona Mr. Thomas Mtshali oa Warden, o boetsi o khutle Voti levenkeleng la rona le lecha la Kaffirstad le ilo buloa ke eena monna moholo. G. E. Praekelt.

Feela le ea ba tsamaisoang ea manager oa levenkeleng la Kaffirstad e leng. "Stegman" le clerk ea ngoananyana bao e leng ba se-betsi ba khale mona.

Re mohau hoba re tla lahleholo ke sepapali sa rona sa football e neng e se e qaliloe ke Mosue Tomane e leng eona clerk Mr. Thomas Mtshali.

Ke tseo tsa rona. Khotso! Khotso! Pula! Mazulu.

Lefu La Lepolesa**MA-AFRICA KEMISONG**

Lekhotla la C. I. D. la Gaudeng le ts'eere ma-Africa a mararo mabapi le polao ea lefu en Corporal M. J. Botha, lepolesa la ntao, ka bosiu bo bong ba Sateretaba mane Market le Maddison Streets, Jeppie, Gaudeng.

Ho utlobala hore Corporate Botha ha a ntse a busa le ma-Africa a mararo, ho ile ha blaha khang. Ho boielon hore e mong ea banna bana o ile a he se a otla Corporate mme ba bang le bona ba se ba kenu.

Corporate Botha o ile a isoa General Hospital, Gaudeng, moe eitseng ba a blha feela a be a e shoa.

Mofu enoa o ne a nyotsa a bile a e na le bana ba bane. Lebae la hae le Commissioner Street, Jeppie.

Bareki Ba Winterveld

(Ke J. Melupe)

Plutego e bile teng ga Piel's Cold Storage, Cor. Bree and West Sts. Johannesburg, go bua ka gisela e eang Winterveld, District Pretoria. Plutego en feletsa ka gora re tswanetse go kop Goronente gore a re thusa ka seo se ka re tseang go tloga mo Pretoria go ea teng kwa Winterveld, gonne tse di re tseang janong diaq thloega.

Kopano ea bobedi ea go feletsa taba ea etlabia ka di December 12, 1943, 10 a.m., gona teng mona gape. Ba neng ba le teng kopaneng ena ke: J. Melupe, P. Thabe, P. Blamini, A. Merafe, D. Merate, C. Myelase, J. Merafe, G. Sigoddi, P. Moeketsi, P. Mathewula le P. Mmamabulwa.

Tsa Danhill Ga-Mamobolo

(Ke P. Magagane)

Marega a fela, byale selemo se a tsena dithlare di thoma go hloga le lefase le apols kobo ea long e theshlana le apara e talana. Maloetsi le mahmo bathong e tla ba a chabishang.

Selemo sena ge se filha byale se nkogopots'a lefu la Mokgalabye Jacob Magagane oa Kereke ea Bantu Presbyterian Mamabolo, eo e beng e le monna eo maatla mo lents'ung le Morena. Mokgalabye e go bonagala gore o lahlile ba lapa la gagoe, go tse le ba mots'e oa gabu o monyenyane mongoaneng. O be a re ka Sondaga e ngoe le e ngoe a lets'a chipi ea gagoe, e sale ka pele 7 a.m. gore batho ba motse oo ba tle morapeleng oa gosasa. A Rgona gore naako ea dikerekgo di tsena a be a sepetse sebaka se lekanang 1 mile go ea kerekeng. Mokgalabye eona o be a na le leoto le tee R. foot. Le leng e be ele la kota leo a lefisloeng ke makgoa ge a robega.

O ile a bitsa mo ngoageng o fitileng 1942, feels le ge go le byale ba motse oa gabu Mongoaneng gogolo mohumagadi oa gagoe Noriah Magagane le bana ba gagoe ba le ba supang. Basadi ba nyetsong le bararo le masegana a mane ao kamoka a leng Makgoeng. Re shala re gopola ena mokgalabye J. Magagane ka mehla gagolo ka tsatsi la Sondaga, ka gore e be ele senatla mo lents'ung la Morena. Re mo lakatetsi gore e ka a kab e le tuloung e botsi e lekanang mosebetsi o a neng a bona a o dia ponts'ong ea batho ba Donhill ga Mamabolo.

Tsa Benoni

E be e le kula di 12 November 1943, mohla banna le basadi ba motse oa rena, ge ba thiunya misi ka dinko, batshegolelane mahlo, ba lebellana ka kutu tsa mahlo magareng a mephato e: Magana le Matladi ge ba baka kgetho.

Masego-Malala (Taxi Cars) ba mephato e, di phaphamaditse difoka (flags) tsa maina a batho ba eona ba ntse ba re: "vote for so and so."

Meduduetso le mekgolokoane ea basadi ba mephato e e koala motho a se fano, ba re: "Aga! Gosele, le Maribanan!"

O mong o mephato, ka go belaela ka mekgost e ona, oa lata Lepatala la bo Bramosweu (Loud Speaker) oa laba mokgosi ka (loud) ena, leo le ileng la tsietsa le bo Morena R. G. Ballou, oa Alexandra Township.

Ea tla hore ea kgetho, fa banna le basadi ba loma melomo ea ka fase, ge ba goga batho ba ba baka! E le "Senkgathe o tla nkgieilela"! Masego-Malala (Taxi Cars) ea thotha kgafetsa-kgafetsa, e utse bare "vote for so and so."

Go thoma ka meriti 3.30 go eo emisa ka 8 p.m.

Erile ge hora ea bo 8 e atamela ea be e le gore banna le basadi ba eme; ba hamela byale ka dikgomo tsa mokato! Ba pallas le ko go busa mosa ba ahlatsetse ruri, ba ntse ba akgo dihlago!

Mokgosi ea laboya o reng: "Tsie lala!" Ke ge morena Mohle a bala mai na a ba Lepasebu (Runners or Candidates) le di nomoro tsa bona.

Goa huetsa sefoka sa bo lebelo mosa tse tsero ke mophato oa Mangana!

Ke ka tsoe ke mophato oa Mangana!

Goa huetsa sefoka sa bo lebelo mosa tse tsero ke mophato oa Mangana!

Ke ka tsoe ke mophato oa Mangana!

LITABA TSA NTOA



HLALOSO E HLAHSOANG KE LEKHOTLA LA MERERO EA BABATO
ELEBISOANG HO MA-AFRIKA A'MUSO DA KOPANO EA SOUTH AFRICA

HLALOSO No. 196 (EA VEKE E FELANG KA 27th NOVEMBER, 1943)

(Bona sets'oants'o qepheng la 9)

EO E LENG OA QETELLO HO bileng le eona Pearl Harbour 'me Ma-ts'eha o ts'eha ho feta oa PELE

Sets'oants'ong se ka tlase la bona le sole la Mo-America. Ha le ts'ehe ha le e-so ho ts'ehe. Le na le mosebetsi o boima o le ts'oanetseng ho o phetha. Le bona boikemisetso bo boholo sefa-hishong sa lona. Ke e mong oa likete-kete tsa banna bao Ma-Japan a tiang ho kopana le bona. Lesole la mofutona United States le bitsos 'tough guy' ho bolelang hore ha le na ts'abo, le ka mamella ntho efe le efe. Lehla le ka koiros, le ke ke la roja.

Lesole la Mo-America ha le ts'ehe, ha le e-so ho ts'ehe. Le tiisitsa sefaheho empa re ts'epo hore haramorao le tla bososela, ho bososela ha holo ka khotsafalo ea mosebetsi o phethiloeng hantle.

HO THUAKOA HA JEREMANE KA LIBOMO

Jeremane e tsots'e thuakoa hape, ka libomo ho no ho kile ha engoa ka baka la lipula le lifie.

Berlin le Ludwigshaven li thulioe ka libomo. E ne e le phutuhelo tse ts'abs-hang, ho rometaso makhotla a maholo a lifofane tra Mangesemane Jeremane.

Peho ea Jeremane e re ts'enyo e kholo e entsoe Berlin 'me tsa ts'ab-hang le boong bakeng sa fo futuhela Jeremane ka libomo. Metso e sa atame-lanang e futuheloa ka nako e 'ngoe 'me Majeremane ha a ka be a tsebe hore sa meho ea notlelang hohle-hohle, ea fang mohlanka tsaokere ka khaba e nyanyane ka nako le nako.

Likete-kete tsa batho li se li nts'itsoe metseng e meholo ea Jeremane. Majeremane a se utloa tsa ts'ab-hang, ho rometaso moholosha a moholo a lifofane tra Mangesemane Jeremane.

Langat o na a sa rate ho nkhathataa le kekeletso mopsutso ongwa e ne e le kopo e utloahalang. Moga oaa Langat o ile ea hapjoa ke takatso sa ho ea nts'ab-hang. O na a rata ka mehla ho utloa tsa ts'ab-hang tsa ntao. Mehling elia se lefis o ile a bolela 'hore ts'epo ea hae e tille ho Molino. A re Molino ha o ka ke os lumella ba khopo ho holo. A re Hitler le Mussolini bu ne ba itokiselite ntao ka nako e telale empa a re le tla filha letsatsi la phetsetso.

HO PHOLOSA HA BA NOE-

TSOENG KE METSI

Ma-Afrika a mararo a tsoa rorisao ke ba 'muso bakeng sa ketso ea 'ona ea ho pholosa batsamaisi ba babeli ba sefola nea ba neng ba noelos ka metsi, ho riaso-molasetso a tsoang Salisbury. Banna banna ba ile ba sitoa ho tsoa sefotaneng se ileng sa oela ka kotsi letamong ia Seignury Mine nokeng en Umlifi. Eits'e le hoja ho le teng likoena letamong leo, Ma-Afrika a sessa ho ea filha sefotaneng 'me a lokolla banna bao ba sefotaneng. E mong oa banna banna o na a sa tsebe ho sessa.

MOHLANKA EA SEBETSANG MO-

SEBETSI OA NTLO OA KENYA

"Arap Langat"

(Li tsoa ho Mongoleli oa rona oa Kenya)

Arap Langat e ne e le moshanyana oa mofutona Ma-Nandi eo pele a etla ho 'na ho bonahalang hore e ne e le moshanyana ea sa utloeng le ea thibaheng litaebe haholo; feela e ne e le ea ka 'nang a baka a ithutha. Thuto o na a rata haholo. E qalile mothoeng oa ho bala le ho ngola; a ipalisa a thuso ke Bibele ea hae ea Ma-Nandi. Ka Sontaha o na a e-e sekolong la ts'e-beletsong ea Kereke, kamorao ho moco na a bala lits'oants'a limapa le libuka tse bonolo tsa taba.

Pele ho ntao bophelo ba hae koana mapolaseng bo no bo ts'cana le ba bahanla ka ma-Afrika boo re bo ts'ab-tsing. O na a lula le mosali oa hae le ngoana oa bona mokhoroanieng o shi-loeng ka lifate oa pharoa ka serete-pel'a tlo ea mong a bona. O na iketsetse-lituto le litafole ka makese la ka lifate ntlo ea hae o na e likelelitise ka lerako la lihlahlana 'me a rekile 'gramaphone' eo a neng a e lefela ka khoe-li le khoei. O na a rata bana ba rona haholo, haholo-holo Edward eo a ts'eng a mo felehetso ka mehla ha a ile ho tsoma metsa. Edward ha a se a khuletsi sekolong England o ile a ngolia. Langat ka puo ea Swahili. A thaba haholo Langat 'me a mpsotsa hor'e na a le arabe na. Ha a tsiitsi karabo ho 'na a ntihalo-setso hore o peletile mantsoe ka "Bwana Kidogo," 'me a haholo-holo ho re a sebelise mantsoe ao morena oa hae monyanyane a tlang ea a utloiso.

Ntao ha e qala bophelo ba hae ba le-hae la rona bo ile ba thueha. Monnaho-holo es fetang monna on ka ka bahanlo o tla lula polasing ea rona hore monna on ka a ee nts'eng. Monna moholo a batho ho lula ka tlung ea rona.

Langat ka re ee le 'na kae le kas-moo ke cang teng. Ka makala ha a re

Mangesemane. Ha li ne li le sizo Mediterranean, Bochabela kaofela bo Ma-hareng ho tloha Afrika ho ea Persia ho ka be ho le matsohong a sera. Ho ile ha hlokeha haholo hore litsela li bulehe tsoo lihlopha tso likepe tsa lilo phahlo ea ntao li ts'oanetseng ho tsa-maesa ka tsona ka nqa boros. Tsela e potolohang lebopong la Afrika e feteng Cape e entse hore Abyssinia e lokolloe matsohong a sera le pusong ea Mata-ha'e ea eta hore makhotla a Bo-chabela-bo-Mahareng fumana tsohle tsoo a li hlokan. Likepe tsa ntao tsa Mangesemane, li entse hore phahlo e ts'ang India e fete Indian Ocean ho ea filha Bochabela-bo-maharseng. Hi lisoa ha maoatla a bochabela bo ents'e hore masole a Australia le New Zealand a filisoi libaheng tsoo ho loanoang ho tsona. Lilemo tse 'ne ts'e fetileng ruri e hile tsa holo ntaeng e bohala ea likepe tsa Mangesemane tsa ntao.

Likepána tsena ts'a ntao li 'cruisers' hoa re lokela ho li bitsa likepe tsoo e ts'e hore metsa le metsana e meng e moshome a mararo. Khapo e fumanoeng e kholo e kopantse literene, likanono tsa holo, messi le libetsa le phahlo e 'ngoe.'

"HO KA TLA JOANG

KAPA JOANG."

Hitler mane mokting oa hae oa poloko-ke Berchtesgarten o 'nila a nea tsaelo hore sebaka sera kapa same ho hanelloe ho sona leha. "ho ka tla joang kapa joang" le hore metsa ona kapa oane ho hanelloe ho 'ona 'ho filhela ho se le a mang a setseng."

Litaelo tse kang taena li ka nts'aoa habonolo ka mohala o ts'ang ka mokting: oo a buang le masole a hae ka 'ona a le mao kotsa e leng sio empa 'ona a loana ea ho shoa le ho phela 'me a balaos ka likete-kete ka thomo ea ha.

Tsaelo ea Hitler e bile ea hore qhobosheen e itseng ho hanelloe ho sona ho filhela ho se le a leng lesio le la salang. Lejeremane le leng le ts'ailo qhobosheeneng e ripitilloeng e le lona feela se ts'ang la phahamisa matsho a lona 'me la re ha le inela, "ho na monna ea qetello ea seteng," balekane ka ka kaofela ha shoele 'me ba hang ba kohesitase, le tia ha fumana mane. Ke'na feela sa tsa ts'elitaeng tsaelo ea Hitler 'me ke 'na oa qetello.

Ka mokhosa oo, Hitler o laola ntao ka tsaelo e reng, "ho ka tla joang kapa joang" 'me litahlelo hia ts'a abeha schabeng sa Majeremane masoeng le phahlong ea ntao.

Nako mohlomong e tla filha eo ka sona Hitler a tiang ho nts'uo mokting oa hae oa ts'ab'abelo 'me ka matsho a phahamisatoeng o tla amohela kahloko e mo lokelang eo Lichaba tse Kopaneng li tiang ho mo ahloka ka sona. Kapa mohlomong e tla ba batho ha habo ba tiang ho mo ahloka. Tsieti eo a tiang ho kena ho sona ha mohlo ea ts'ab-hang ba sefotaneng.

TONA EA LEKHOTLA LA MERERO
EA BABAT'SO E ETELA MASOLE
A MA-AFRIKA

Major Piet van der Byl, Tona ea Lekhotla la Merero ea Babat'so, matsueng ana o tla ea Afrika Leboes ka sefotaneng ho stela masole a Ma-Afrika a nts'eng hammoho le makhotla a Bathusani.

Ona ke mohlala o metsa o lokelang setulo se ts'ab'oreng ke Tona ea Khotla la Merero ea Babat'so, o lumelang le lebtsi leo Ma-Afrika a mo reileng lona la hore ke "Ts'iea ea matsho."

TSE TSOANG NYASALAND

Makumane ana a litaba a khethiloekoranteng e litaba tsa ntao tse tsoang Nyasaland:

"Aaron Kiona o ile a khethoa ke Ramotseng metseng o mong hore e be Walusingo" lentsoe le holelang hore "monna en thibeling hore ho se ka jesa libana haholo; me ka molao, oa Ma-Afrika a teng monna enoa Walusingo o t'a-na-setsoe ka hore se ts'ang hore mang le mang a mo ts'e hore ha a feta har'a metsana ho thibela ho jesa ha libanana pele ho mohla o itseng. Joale Aaron Kiona a apara separo se selele se entsoeng ka mahlaku a libanana se tlohang maloleng ho ea filha maotong a pepile libaana a ts'eore melamu ongaa. Me eits'e a tamaea har'a metsana a libanana ka 10,30 basosa, a filha mokhoroaneng o mong o pho-hela. A fumana ngoanana 'me a qoqo le sene. Ha a nts'ae a bua le ngoanana ea neng a le pel'a molo, seaparo sa hae sa mahlaku a libanana sa okha molo. Ngoanana a bona seaparo sa hae se a cha 'me a mo bolella hore molo o chesa mahlaku so a a apareng. Walusingo a leka ho tima molo ka molamu oa hae empa a sitos. A tsaelo kantle moo metsa o ileng ea phepheta molo ka matla. 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