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NAZI FORCES HALTED AT STALINGRAD

RUSSIAN RESISTANCE AS FIERCE AS EVER

THE SITUATION AT STALINGRAD IS STILL CRITICAL BUT REPORTS STATE THAT THE RUSSIANS ARE PUTTING UP STIFF RESISTANCE. THE GERMANS ARE BEING DRIVEN OUT OF THE CITY. THE RUSSIAN WILL TO RESIST IS AS FIERCE AS EVER.

REPORTS FROM BERLIN SAY THAT GERMAN PROGRESS IN THE PAST FEW DAYS HAS BEEN IN SIGNIFICANT BECAUSE THE OTHER REPORTS FROM BERLIN STALINGRAD ARE FIGHTING A "TWO-FRONT WAR," MEANING THE CITY AND DEFENSIVE OF MARSHAL TIMONOVSKY FLANK NORTH OF THE CITY.

VIOLENT STREET FIGHTING

No decision is yet in view. Street fighting has increased in violence, if that were possible. The Germans maintain that only a few parts of Stalingrad remain in Russian hands, but, says Reuter's correspondent, this is an obvious exaggeration.

Referring to the defensive fighting north of Stalingrad, the Germans contradict their own claims, that the Russian offensive had petered out. Berlin now admits that it is continuing with undiminished strength. There are indications that the Russians are continuously bringing reserves to this sector, where the fighting must be expected to become even more violent.

Axial reports, quoted by Reuter's correspondent in Stockholm, say that the Germans have brought up to the Stalingrad front the heavy guns and huge mortars used at Sevastopol. The Russians are replying with heavy artillery from the other side of the Volga.

Russians Launch Offensive At Voronezh

While the battle of Stalingrad goes its grim way, the Russian offensive on the German flank at Voronezh is steadily increasing in scale, and is being fought with great violence, says the Moscow correspondent of the Times. Particularly powerful in the strength of their artillery, and using many planes, the Russians are gradually smashing through the fortifications which the Germans began to construct as soon as it was seen that the weight of their July offensive had been checked.

The Germans are rushing reinforcements and making desperate attempts to stem the Russian advance, which is now on a broad front. Six counter-attacks were launched north of Voronezh and eight south of the city on Tuesday alone, but they failed to hold the Russians.

The scale of the fighting can be judged from Russian reports that the enemy lost 3,000 men in three days' fighting in but one sector.

Moscow Radio announced that Soviet troops have forced a new crossing of the Don in the face of intense enemy fire. After firmly establishing themselves on the western bank they began to advance, capturing one position after another and pressing the enemy back.

LENINGRAD FRONT

Soviet troops have advanced on several sectors of the Volkov (Leningrad) front, says Moscow radio. In one sector they occupied an important strategic height.

At the western end of the Leningrad front the giant guns of the Kronstadt fortress, Russia's northern naval base, are pounding the German positions, especially at Leninsk, 18 miles from Leningrad.

Japanese Held Up In China

Reviewing the war situation in China, a Chinese military spokesman says that there has been no important change in the Chekiang province. At Lanchi, 20 miles north-west of Kinhwa, the Japanese crossed a river west of the city on September 17, but were driven back. North-east of Lanchi, the opposing forces are five miles from the city.

Japanese forces concentrated along the north bank of the Yellow River

(Continued in column 3)



B.A.F. is laying havoc in Germany, attacking munition factories, naval bases and other centres of military importance. In this picture a spotless station.

BRITISH FORCES CLOSING IN ON ANTANANARIVO.

THE BRITISH FORCES IN
IN ON ANTANANARIVO THE CAPTAIN
RADIO MESSAGE FROM ANTANANARIVO
FROM MAJUNGA A BRITISH COLUMN
RESISTANCE 19 MILES FROM ANTA

MADAGASCAR ARE NOW CLOSING
TAL OF THE ISLAND. A VICHY
RIVO STATES THAT "ON THE ROAD
MN WAS CONFRONTED BY STRONG
NANARIVO."

Two columns are approaching the capital, one from Majunga and the other, composed of those who landed at Tamatave from the east.

Some damage for the time being is irreparable, and must inevitably have its repercussions on the inhabitants of the island.

When the occupation is complete it will mean they will not be able to carry on their normal trade because of the interruption of communications.

It was stated that the people were the dupes of a few military and other officials who would not have to spend their own lives on the island, which they were trying to ruin. They were advocating this destruction at the dictation of Vichy, apparently in the hope of currying favour with the Vichy Government. It was also stated that the people were the dupes of a few military and other officials who would not have to spend their own lives on the island, which they were trying to ruin. They were advocating this destruction at the dictation of Vichy, apparently in the hope of currying favour with the Vichy Government. It was

Hitler Dismisses Gen. Von Bock

The newspaper "Svenska Dagbladet" says that Hitler dismissed von Bock two weeks ago. Stockholm reports that Field-Marshal von Bock, the German Commander-in-Chief at Stalingrad and of the whole of the Russian front has been recalled to Berlin. He has been seen walking in civilian clothes in the streets of the German capital.

A Prussian of the most ruthless type, von Bock served in the last war on the staff of the German Crown Prince. He is 62. He commanded an army group at Dresden from 1935 until 1938, when he was given charge of the Army sent to overthrow Austria.

He led the attack on Moscow last year and after his failure to capture the capital he was replaced in December by Field-Marshal von List. Von Bock was recalled to the Russian front in the spring of this year.

New Scheme For Defence Of Africa

The establishment of a new Southern African Command is announced in the following statement, which has been issued jointly by the Prime Ministers of the Union and Southern Rhodesia:

"Owing to the changes in the military situation, it has been decided to co-ordinate the defences of the whole of Africa.

"In accordance with this objective, it has been decided that there shall be two commands in Eastern and Southern Africa, and that Southern Rhodesia will come under the Union Command.

"The Union Government will consult with Southern Rhodesia with regard to emergencies and measures to meet them.

"This decision has been made after full consultation with all affected, and in particular with the United Kingdom Government."

Amplifying this statement, it was explained in Pretoria that in the event of any combined operations for their mutual security, or the furtherance of any mutual effort, Southern Rhodesian forces would be placed at the disposal of the General Officer Commanding the Union Defence Forces as General Officer Commanding the new Southern Africa Command.

The responsibility for such matters as provisioning and supplies will be centralised in the Union, with, of course, full consultation with Southern Rhodesia on all points.

The East Africa Command will remain in control of operations in Madagascar.

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

U.S. Plans To Destroy Germany

Brigadier-General Baker
Chief of the United States
Bomber Command in Britain,
in an exclusive interview with
the aeronautical correspondent
of the Daily Mail, revealed that
sufficient aerodromes had now
been built or were being built
in the British Isles to accom-
modate all the Allied air forces
needed for the destruction of
Germany.

Asked whether the phrase "destruction of Germany" needed qualifying, he replied: "I believe it is possible to destroy the enemy from the air. Destroy his aircraft factories and you destroy his air force; destroy his munition plants and communications and you halt his armies; destroy his ship-yards and he cannot build submarines. There is nothing that can be destroyed by gunfire that cannot be destroyed by bombs. The only things not within range are underground factories, but it is also possible to deal with these because everything built underground must come to the surface for distribution. The winning side in this war will be the one having the biggest and most effective air force."

are still making no attempt to launch a large-scale offensive.

There are 10,000 Japanese mired at Yunchen, on the Tungpu railway, in southern Shensi.

AT SHANGHAI

The spokesman said that there is no further news of the movements of the two Japanese divisions concentrated at Shanghai.

Japanese troops who withdrew from Kiangsi and went to Hankow are reported to be still in Hankow.

Japanese forces in Burma have made no important moves, but they have received some reinforcements in western Yunnan.

One division concentrated on the western Yunnan-Northern Shan border moving towards Chengkang, a town on the north bank of the Nantong River, south of Paoshan, but there has been no further development.

Non-European Wounded Arrive In Pretoria

Addressing a party of about 100 non-European wounded—members of the Cape Corps, the South African Military Corps and the Indian Army Corps—who arrived from Egypt on Sunday en route to Durban Military Hospital, the Minister of the Interior said: "Lawrence,坐下!"

"...and here in the Union Government and in my capacity as Military Director of the South African Army Corps, I am glad of this opportunity of once again to welcome you back to the Union after your long and strenuous period of service in East Africa and in the Middle East."

"You are not at the moment quite as fit as you were, but you have served your country magnificently and the same good care which has been bestowed on you by the medical and nursing staffs in the Union will be bestowed upon you here in the Union until you are well enough to return to your homes while your families and friends are waiting anxiously for you and where you will enjoy the rest you so well deserve."

"This has been a great experience for you, you have faced a formidable enemy and you have fought him to what you will remember. You have been in close contact with the British Imperial Army, and the commando forces who were other valiant units."

"You have deserved a great deal, but you have also learnt much that will be of value to you and particularly the sense of discipline."

POST-WAR REBUILDING

"When peace comes—and it may come sooner than we expect—your assistance and experience will be of invaluable worth to the country we shall have to rebuild. You answered the Government's call promptly and you have as it were that you are justly and sympathetically treated."

"Thank you again for what you have done and good luck to you all in the future."

In addition to the Minister, the Deputy-Director of the Non-European Army Services, Lieutenant-Colonel McDonald, and members of his staff were at the station to welcome the party.

The Minister spoke to individuals and from their remarks it appeared that among them pleasure at being back in the Union was a sense of disappointment at having had to return before the job in the north was finished.



a Turkish Blend of Special Merit

BANTU WORLD

SATURDAY SEPTEMBER 26, 1942

Inhlala Kahle Ya Bantu

Kwenziwe isinumo emulu Pretoria zidkwalulumeni mayelana nemizano nezifo ezitatalwanayo, nokuti loluhlobo lomsebenzi lupumeliswe nepezu kokuba jangakapeli tempi elwyo. Ukuze kusindiswe imilo yompakati walelwizwe kuzosetshenziswa imah eligenge £1,500,000 yokawa izindlu ngendileko ezyingcosane, nokunepisa indlu yusemavungwini. Kwando nemisbenzi yesigaba esipete ezokutolisa umpakati ukudila okuleta amandha nempilo equinleyo, okulingencyo nokufaneleyo.

IKomishini lezemupilo okutiwa Nation al Health Commission, ligale umsebenzi wokuhlobo ngo 22 September. Umisebenzi lizomukinekwa uMnu. H. C. Lawrence, ongoNdumankulu wezenpilu yonkana kulelizwe. LediKonishanu ligonde ukusenjalo nokupumeliswe izinumo zikaHulumeni mayelana nezemupilo yompakati walelwizwe. Kuqondwe ngokunjalo ukakala masinyana ikakulu mayelana nokuhingga inkanya yezifo ezitatalwanayo njengesifula sexwala ngokunjalo nebula elitolakala ema Dolobieni. Nokuzamela ukutolisla umpakati wonkana ukudila okundile impilo. Kuzokwandidwa nemfundiso yezempilo. Kubikwa ukuti ngokunjalo uHulumeni uzumisole ukusenjalo sika £15,000,000 estkundheli sika £15,000,000. Kuqondwe ukushanelu ngokunjalo nehla yusema vungwini. Nokuba kwakiwe izindlu ezyingco amakaya ngokuyiko. Namabuto asenjalo azundphilela indlu yokuze atole izindlu namakaya aywuekunyeni kwavo.

Njengoba isifo sexwala sifumaniseka sikula siya pambili napakati kwabiNsundu, ikakulu njengoba kufumani-seka eTekwini, sebunimile abakwa Hulumeni bohlangoti Iwezempiro ukukoka £40,000 ukuba kwakwelwe abakuNsundu isibedhlelana salohlobo Iwesito esizobizwa ngokuti Clinic, kabekona imihedé yabaNsundu e 200 —kama bela eTekwini. Sesikona nesimbiso umsebenzi woikwaka loluhlobo Iwesibedhlela uzojalwa masinyane. Ngokunjalo nakwezinye izindawo uHulumeni uyazamela ukulwa nalesifo.

Ezase Mahamba Ohambayo

(Ngu M. M. Dhlamini)

Ngomhla ka Sept. 11 bekulangala elikulu. Izulu laduma kakulu, lana imvula enkulu. Abafana bami beHostelabalanganga neze ngenxa yokeduma, nguloyo naloyo wati liland mini Bonke abantu bazimisele lonyaka ukulima. Mayelana nendu yabafana, ngenjenjabula ukuti sesimaye utishela wokufundisa kuyo, igama lake ngeHlathswayo wokuzula iSwazini. Simfisela umsebenzi omuhle, kepa indlu yona isengakavulwa niyokwaziswa ilanga layo. Ezebhola:

UMahamba ume kahle impela, Abafana bebahlasela ezindaweni eziningi, kepa manje onke amakehla angene.

Ezetensi:

Zona zekaya zodwanje zike zabambana nzima amalanga amabili kupela, umdhlobo wema kajne: —Ezipetwe nge Masina 61

Ezipetwe ngeNkosi 81 EzMasina yilezi: —Ngidi, Nkumane Jaftter, EzaNkosi yilezi: —Hlatshwayo, Dhlamini, Percy.

Sijabulile ukubonana nenkosikazi ka Mnumzane Mbata wase Nigel. Ebezobona abazali ekaya. Bonke abanumzane basekaya impela babavukeka bazimkile loyaka. Sifisa sangati kungabanjalo nakuMakosikazi.

Ezoketo E Transvaal

Zidhlanu imilala lapa eTransvaal ezoketo ikakulu ezelbandha leziGele. Okwamanje emavotini amiss amagama inkata yadha uMnu. H. M. Basner, uMnu. J. D. Rheinall Jones uyalandala. Manje zisikazana ngamapeshana asakazwaya kulantu. UMnu. Jones wakipa unde Iwesibuzo eti wezeni uBasner na? Yena waveza okinini ati ukwenzile. Yapendula iNkunzi yamalanga uBasner wati yelo, yonka leyonkati ati uJoneles wabenzani yena Basner wabefanele ati wabesenzha ngoba ayekwenza. Enamalungelo onke okukwenza loko. Yena Basner kade ayewabwela abantu ezindabeu zohpolitiki nakwezisenbenzi. Utikasho ukuti kaketwe ngemiselenzi yake yomnelli.

Uti kaketwe ngemizamo ayenzela abantu. Uma sketwa yena uzosebenza ngalantu ehabhanganisile. Zidhlanu imilala madoda.

Imisindo eBulgaria

Kuzwakala ugenibiko kodwa engapahelle ukuti eBulgaria kusuke emiculu imisindo endaweni ethile isuswa ngabatna base Bulgaria ababizwa ngokuti ngabasesifundemi saseMakedonia. Babikwa ukuti emisindweni yabo babhalale amapeyisa balimaza nokunungi okunye.

Lapo uHulumeni ekipa izwi ubikwa ukuti ute izikali lababala abebela ngazo zehliku emabhalonisi esita. Abanveke batu isita lesi esishiwyo y-Russia.

Umdhlalo Omuhle Webhola

(Ngu J. E. Hlubi)

Mhleli, Ngisacela ukuti falda ngelholu Wemmer ku' Meteli Division lapo s-kom tina ma Early Roses ezibomyu. Sibonga umdhlobo esiwudhlobo mama Club wonke kaley Division. Sidhale umdhlobo omhle kakulu neWemmer Blue Birds "A," eVillage Ground umgombala ka September 13, Sapatelwa futi uReferec okwaziyo ukudhala. Intonje eyasihlupa umoya wasidhala sabana, Lasuka eentre ihloha bazibiza maceula womabali lingalali, pansi kuba fana ngoba pela IBBlue Birds "A" le iyona elidayo ilandela iyo iEarly Roses; kanti ca.

Kute kungakatsitshwa iB.B. yase yifale 2, Early Roses 1. Kute ukuba iBlue Birds A iifitekce umoya wabikwa manje umfaka Radebe zakala ngo Memazi, wezulu njalonje. Sabate "tsalutsaba" aifayise Memazi-wezulu, Pote iicente forward ye Early Roses yayifuna ngamandha umfana ommece ekwala kuzo exindala elinye elebili wakipika ozandheli zika goalkeeper. Zitscho kanye ziti Day by Day likate pakati Kodwale en kwatolakala ukuti inhlambala yabo inkulu ngoba ama goal amabili afakwa i full back lakti sadhlyiwe isore kwaba u 3-2.

Abafara ababedhla lapo nampa: Wilson Neah G. Keepon ziti waslesha nyoka, Full back Abner Mtambu Sasa Napoleon Sitsbango full back u T.T. Abe. Mtambu right half Sweets Cholate. Philemon Hlongwane inside right ziti Tambolekyo blaba onzedhlo, Gilbert Mngwabe inside left Tsabatsaba Abel Mtambu right front besetzaite Day by Day by Day, Daniel Neala centre forward ziti daly Handicap, Mordicae Lepela left out.

Sicela umoya omhle emaculum ika kulu kuye Umteteli Division, ngoba kunkwa umoyana omhi pakati kwetu yekanike.

Umhlangano Waotisha Enhla neNatal

(E-Spandikron)

Njengoba iWaschbank Branc beyinomhlangano wayo eSpandikron mihla kaSeptember 5, lendako iseceleni kakulu, ngangokuba bekungabazeka ukuti otishwa bayopineliba kodwa hampumole ngemizamo esizwa kutiwa yenziva ngeMnu. E. H. Ndaba noMnu. A. E. Khazi ngokufuna imoto yokutata otishwa baseWaschbank, Wessel's Nek, noHlafikulu.

Mhleli, uyoxola baba, kangizukewula makakulu, kangisiso nesixoxi kakulu ukupela nje ngiyenelwa ngezakati e Tholeni, kubwa ngidonswa yinye engiyibone eSpandikron engingazange ngiyibone kweminye imihlangano esengike ngayihambana.

Umhlangano ubi umuhle kakulu wayulwa ngeMfu. E. E. Nkabinde isizota nomhlangano waba umuhle waze wayopeta.

Inte ebi yingqala kimi futi kungeim kipela, ukubona otisha bakoma abesilisa (Male Teachers) kuyiwona shugizela epaka enza nokudhla futi akupela kahle ingedhile eysimangalo... engisho igniti kakuksibo bonke oMame abangapekisa kwoaBamunzane W. J. Nxuma lo no R. Nyembe, mbaumba omunye uzoti, Han! Makube otisha bamantombanza kabeko yini kufeso? Bakona, Hayi ke, eyomndeni kayingewen!

Sipateke kahle kakulu ngalapa e Spandikron, kwadhalawa neTennis, nekonsati yaba yimble kakulu, kukona nogulhu (organ) nabantwana besikole behlabelala kahle kakulu kwaze kwasa. Fambili Spandikron!

MAUD XALA,

Etholeni, Waschbank.

Amagama Amisiwe eNatal

Asepumile amagama apakanysiwo ngeZulu woske njengoba kusanda, kapakanya amagama njena. Njengoba isipile iminyaka emithlana abuKuinali bakaZulu bemi ePatamende nase U'toli, ngonihla kaSeptember 1 kakupanyisa amadoda amasha.

Nankwa apakanysiwo: Amblope, eZigoleen: Dr. Edgar H. Brookes (okunyuge ole ekulimela uZulu kuleminyaka emithlana); Mnu. W. G. Champion (Llandra), Chie Walter Kumalo (LadySmith), Albert Lathuli (Grootville), Caleb Jones Meunu (Phoenix), Henry Selby Msimang, (Maritzburg), Rev. Saul Mtinkulu, (Clemont). I Ngosi yona uMshiyeni ka Dimazulu yabe khetwe ngeHulumeni kolwedhlu, na-

ngabale. Enamalungelo onke ukukwenza loko. Yena Basner kade ayewabwela abantu ezindabeu zohpolitiki nakwezisenbenzi. Utikasho ukuti kaketwe ngemiselenzi yake yomnelli.

Uti kaketwe ngemizamo ayenzela abantu. Uma sketwa yena uzosebenza ngalantu ehabhanganisile. Zidhlanu imilala madoda.

Kubuya kamava kwezwakala ukuti nMnu. William Campbell ulese, elihosile elake igama, sekusele elika Dr. Brookes noMnu. Rawlins.

Kubi E France

AmaFulenshi apansi kuka Petain no Laval izicelankobe zika Hitler ayavangama manje. Ayabona ukuti labantu bayawatengisa kumaJalimanu. Udala oludale ukuwa wakututelwa kwaMaJuda ejalimanu ngenkanji, eluhakani swa nezingane zavo. Kwavuta amabandha orke ngalesisenzo esola uLaval.

U Laval wati kanandaba yena maloko uzekwenza loko okutokozisa ama Jalimanu obasi bahe. Sekuti kusenjalo sekuzwakala ukuti amajalimanu afuna uLaval awatumele izisebenza zaseFrance ezingama 500,000 nabesifazana abayi 150,000 ukuyosebenza eJalimanu ngenkanji. Naloko ayakuvuma uLaval. Ulaka lwabantu bas'eFrance ngalezizizenzo hya lukula lungaze lupembe umilo omkulu wotutu.

Sebebule amabuto amanangi! ama Jalimanu ngasese emigwaqweni yase France. Bapiliza izitumelo zamabuto, babulale namabuto nezimoto zempi bazi-shise. Kubi impela eFrance.

Eyas eMadagascar

Amabuto amaNgiyi aseseduze nedolohu elikulu lapo elitiwa Tananarive. Asewatalile amiteku amanangi alapa, asegejala iddohiba elikulu lakoma okuyilonha liyitsikanekiso esikulu.

Kuke kwakona umoya i ngelidhlu osengati amFulenshi lawa afuna uxolo kodywa kwabuya kwpikuka loko. Manje-nje azabalaize amFulenshi ali alwela izwe-lwalo. Opte lapa uLuisabukulu. Anet-ute uwere kruze kubekupeleni amFulenshi wati kodwa yena uyobengaseko edolobeni elikulu mba amaNgiyi efimelyo kulo.

Lomfo-otwa ngeSahulamanyi Mhlongo uyindabla egudwini noma singamazane. Saqala ukuzwa ngaye mba eloba inewadi eyingqala etiwa "Uhla lwe Sisogoma." Kulencwadi wenza into esiba siqala ngea ukuyibona yobuka afundise wonke nwonce ukuzitakela imiti eyakwa aputume ipso lesi esimevele. Saibabaza leyowcadu ngoba iningi lezinyanga zakiti ukwazi kwazo zitanda ukafa nako; kngazivi umuntu.

Namhlanje yena u Sahulamanyi Mhlongo lwo siwa ukuti useqale isikole sokufundisa noma ubani ubnyanga ngeposi. Isifundo sokuqala astumule sicace ngangoba namhlanje sesingayiputuma ingane egulayo. Ulke acacie kahle okufane ukwazi ukwazi kahle, upateke kahle, nsekole abantu bayola batole olukulu usizo lokuputuma emakaya Lento ingafana neFirst Aid yabelungu una umuntu esazifundela yona, Aziputume impela uyaqamba ubiza inyanga useke wazenzela izaba.

Impela una lomzamo kaSahulamanyi Mhlongo uquebela kahle, upateke kahle, nsekole abantu bayola batole olukulu usizo lokuputuma emakaya Lento ingafana neFirst Aid yabelungu una umuntu esazifundela yona, Aziputume impela uyaqamba ubiza inyanga useke wazenzela izaba.

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Impela una lomzamo kaSahulamanyi Mhlongo u

Ezase Tekwini

(UM—AFRIKA)

Imibiko yedolobha laseDurban ikala ezimaconsi izinyembezi ngokwandalad kobugebengu nobunswelaboya nokuhlwitana imali nokunye nokunye ngesikati soku-cimile izibani. Baningi abam-Hlope, nezisebenzi zasemikunjini ngokunjalo nezihambeli nabanye nabanye okuti ngokupangwa bapenduke ifa lezinswelaboya nezigebengu. Kubikwa ukuti sokwandle kakulu kunakuqala ukugwaza nokubulalana nokuhlwitana.

Kubikwa ukuti kuze kuhemanje amayoyisa nabanye abapele loluhlobo lomsebenzi wokuvikeli unipakati bebeiyaliwe ngokomteto ukuba babindele, bagcine konke esifubeni s abo)bangabiki lut'eshashalazinu ngumanya-anhilobonhlobo enzekayo seloku kuquali ukucimizibane ku-sihlwa edolobheni laseDurban, fun'aze unipakati ungenwe ukwesaba. Kepa naopezu kokula ngokutula kwamapoyisa ngalamanya, ukububula kompakati sokuze kwabikwa nasePretoria, kuNdunankulu weemiteto. Yena usetumele enye yezinduna zak-ezipete isikundla esipakemey, ukuba ahlobo ngokupeleleyo ukuma kwezinto edolobheni laseDurban. Kubikwa ukuti naye uqobo uNdunankulu wezemite utembisile ukuti uzopambukela eDurban ngo 23rd Oktober azibonele onke amaqiniso okuma kwezinto.

Kubikwa ukuti umshungu wa-le gebengu usebenziana nge-nndlela yamaqembu arna 3 kumb 5 abengebeLungu ikakulu kwa-Grey Street nakuAlice Street, be-hlangene ngokunjalo nabadonsi, bamakhebe (Riksha) abatile, u-kusizana ukuleta abatile ngamakhebe kulezindawo zasemavu-ngwini. Lotuhlobo IYwamaRiksha kuti ngesikati sakushihlwa abatile kumb otile ukuze apepe izingozis ngesikati sobumnyama abeshe-sha ukuqweba nokuqasha iRiksha ukuba limtwale limbuyisele endaweni yake, ePointi, kumb epip napi: kepa uhlolo otulite IwamaRiksha olusebenziana ne-zigebengu lezo, selo utolie lowo otile, lupambukele naye kulezo zindawo zezigebengu. Yena otile, engakwazi belu ukugonda nokubona indlela ngesizatu sobumnyama. Kutiwa izigebengu konke zikwenza ngodli nagedanisi, ngegunya lokuti akeko ozoba namandla okuzigola ngesikati sobu mnymaya, loku naku lonkana idolobha laseDurban kuyisibopo ukuba licime izibani. Imibiko ikomba ukuti csho kakuduli otile kumbe abatile bengatolanga ukugetshengwa.

Basebenzisa indlela yokuve-nega abatole nokubatwala babale-te kulezindawo zobugebengu ngokuqasha abadonsi bamaRiksha abatile abahlangene naoluhlobo-loubunswelaboya. Qued' ukul-i fikre "inyamazane" base kushe-shewya yagucu konkefokwayo, ikakulu okuliguqu qunemali eni-ning entengweni njengamawashi nomu okunye okunjalo. Kutatwe yonke imali yake lowo obizwa ngokuti inyamazane yetu. Ngapezu kwalobha abanye batshaywe kumbe babulawe njengokuma kobucayi bwendaba, ikakulu uma kufumaniseka ukuti uma lowo otile ededelive angase adulule kumapoyisa zonke izimfihlo. Abanye noko bayasindawo ngokupunyula. Omunye ashiywe sokucatshangwa ukuti ufile, kanti uavapila. Ngasemuva apapame, abaleke. Konke loku kwenziva ebumnyama. Omunye opete isikundla emiku-njini, emva kokuba enzakalisele, lapo eseluleme, wenza isifungo sokuti uzolinda nje iRiksha lokuhala, litwele otile, azipindisele ngokulimaza lona. Nangempela wenza njalo.

Ezase Stofberggedenk-skool

Kuyayala lapa kulumusi. Abantu bashayana ogamakanda. Bonke bakamisile, bageqa izindhlube; bafuna ukubona uge Stigterdag mba ka 1, Oktober la-nabitani futi bayozwana.

Pela wélicipole umfundisi omkulu izwi lokuti wonke ofisa ukuti abekona won-jabulela kakulu. Utu wojabha una kungsakoma abatanda ukuta estikoleni sabo osidala. Lendawo sinezhindlu eri-ningi impela. Nawa womangala mba ulabadyo lapa. Abantu bagcwele umm-ute pama.

Kodwake sike safudunyeza umku-hlange kabi impela lapa. Matje sekun-geco kakulu ngoba nabo sebengoro abakade begula.

Siyadabuka-nje emoveni wetu umm-sikumbula akuti umhlobo omkulu kaz-ukubabiko ngoba esishiye pakati kwavo lonyaka.

Umhlangano Wabazali Kwa Hlatikulu

(Ngu J. S. F. B. B. G. Gregory)

Mheli,

Kwakunomkuwa nimhlangano wabazali kwasenhu neNatali (N.N.B.P.A.) ngoingibelo. Umhlangano wawulwa ngombuliso kaRev. S. S. Ngobu wase Muambiti esihalweni kuhlezi uMfu. A. P. Sibankulu wase Danthouser. Usiba inpete uRev. B. W. Zulu wase Newcastle etambile ngoba uNobala a. Jesh. S. Forcy Banty B. G. Gregory Esq. wabese Tekwini ngokunapit.

Ushlalo waxoisa emhlanganweni ngokungabiko kuka Nobala owayese Durban ngokungapili, wabika nangom-mlangano omkulu oswawuseTekwini nezinguo sawo, kwabonga uMfu. E. A. Ntuli waseLadysmith noMfu. Esra Twala waseMatiwane.

U Chiel W. S. Khamalo ongum-Gquqzeli (organizer) wabika uktunda kwa ngokungapili kwake no Nobala. Wabika ngomhlangano wo-midili elluku nelawo tisha oswawuse Tekwini ngoJuly wakufuma ngesikawa semfundu (Bursary Fund) washo ukuba eDriefontein isiqwoqwe ngokupeleleyo. Kwabonga kakulu loko nenku.

Izikolo ezakipa izimali zokangena (Subscription) ilezi: Crimean, Good Hope, Rosboom, Nkanala, Jonimoskop. Umgeini sikhawa (Mfu. E. A. Ntuli) waseLadysmith wankeza umbiko wake, awatschengisa imali kaNobala engangu £3. 18. 1d. amewo abuyisole yona, aseyisebenzile ngokuhamba kanye no-kloba. Umfu. S. S. Ngobu wase Ladysmith wankeza inkulamo ukuti kuhle abazali bazinikezele ngesineke kromselensi omkulu wesizwe. Sibonga kakulu uChiel ngamalungiselelo nem-pa thohle!

Elizabeth Mantambo Ofuna Izhilobo Zake

Mheli,

Nkosy yami ake ungivuule ngesika dikkala kengibikele indlu ka mi Mfu. William Tofillias Sosib. Abase Natal ngosizi eloschlele tapha eEvaton. Kwati ngolwesihlano ngo 28 August, 1942 ngo 2 p.m. sashlywa uga Aunt a MaMlongo, uNkosk. Elizabeth Mantambo. Wangewatuya ngoAugust 30 ngeSonto: Ubengena mintana.

Ngakoke una isikoma leyondibus yakwaSosib. oMfu. Edwin oSsilo, inabalobele inNkosk. H. Mdange una Dhlamini. Noknku kuku Nathan M. Ntuli. Ikeli labo linye yi: P.O. Willsofoe Institute, Evaton, Transvaal.

Senator Dr. E. H. Brookes Namapulazi

(Ngu J. S. F. B. B. G. Gregory)

Mheli,

Kwelako balu Mheli Rka Sept. 12 kuvelo umbiko ukuti uSenator Prof. Dr. E. H. Brookes usenxusile kwalukuvu kuhlumeni ngodaka lokuswahabantsi snapulazini. Sekutunyelwe ePitoli, ufa zonke iriMantsi zinike zisiziso: senyunya ezintu (Three Months' Notice). Ngiyambongo kakulu Dr. Brookes ngemizamo yonke ayazi-za ngikwala i N.A.Z.P.A. (zake) akrylplast embinzini July 1 ngadoda Iwabok Point "Form" eKwask. Parks eNewcastle. Nangeke uMKulumeli esinfuno. Ungadina uangomso wen-wegawa!

Ngiyatemba ukuti uMfu. M. Kambule manje ayayisola indaba yake kaJuly 4 esola A.N.A.Z.P.A. no Chiel Kumalo ngomhlangano kaJune 18 owabikelwa emhlanganweni wama-kesi asoNewcastle ka Nyangantutu ngeApril 29. Okuyikona okungihapayo ukubabantu bablangane basune abakulumeli ngesikalo. Umakunyal "Iyobuya iAfrika" kwakiwe imhlangano yonke indawo njengesskiko nesise-

ke's somteto kaHulameni wetmhlangano Act 23 ka 1920 nangomtelo Act 5 ka 1928 womgo go womtelo we South Africa.

(Recording Secy-General N.A.Z.P.A.)

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abuNsundu lapa eNatal nakwa-Zulu. Leliqiniso lihlezi lisobala. Okwanmanje ukukona lapa eNatal oDokotela abaNsundu aba 2 zwi, owokulaga uzisebenzela ngokwa-ke, ovesi 2 uysisibenzile sakwa-Durban Municipality ikakulu we zifo zabaNsundu ezitatelwanayo zebuba nesifuba sexwala.

U Abram Mkandi

Mheli,
Ake ungivumele kwelako. Kungosiu olukula ukugulu kwentandane engena han; indodana kaNkosikazi umf. Mfu. Mkandi abangasekyo uAlram Mkandi wasePayneville Native Township 2nd Street, Round 23 Stand 600. Okade ebambekile amasondo amahli engassukulmi. Sesiti noko sekuyangozo makaza ngoba sike sambona ngomhila ka 15 epakanwa kwadumala itita kwa-tokosa izihlobo ngiya bonga.

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BANTU WORLD

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SATURDAY SEPTEMBER 26, 1942

"They Are Fine Soldiers"

"I have seen Natives from the Union, from the West Coast, from Northern Rhodesia, from Kenya and Uganda, in action. They are fine soldiers. We shall have to do something after the war to remove economic and social disabilities under which our natives suffer." This striking statement which appears in the current issue of "Race Relations" is said to have been made by an Afrikaans-speaking officer who has now come to realise the importance of giving Africans a square deal.

The part which is being played by Africans in this devastating war has proved beyond doubt that they have never been a menace to European security in Africa, and that they, in spite of the disabilities under which they live and labour, value the presence of the white race on this continent. In the first place, they realise that had the white man not come to Africa, they would still have been groping in the darkness of Africa's primitive life. For this reason they are able to say that in the very exploitation of Africa and her sons and daughters, the white man has set this continent on the path of civilisation; he has given it a new life and a new hope and in consequence it has stretched its hands unto God and is being remembered.

It is the black man's conviction that the white man's mission to Africa is not to exploit and oppress her peoples but to bring them within the pale of human progress and civilisation. But unfortunately the majority of white people in this country think otherwise. To them the jungle idea of life is a philosophy which should guide and direct our interracial relations. These men and women, who are unable to rise above race and colour prejudice should not worry those of us who honestly believe that in God's scheme of things, each race of mankind has an important role to play in the drama of human progress, but should be regarded as people whose lunacy impels them to resist the irresistible. But do not let us be afraid of them. Rather let us be sorry for them, thinking of them as people who should be nursed back to reality in a mental hospital. For it is sheer madness to imagine that human beings can resist God's will and lives disorganise His scheme of creation and survive.

"Up North", white and black soldiers have discovered, under the throes of this bloody struggle, the real purpose of human life—to live and let live. They have discovered, too, that the way of peace for the people of Africa lies in the improvement of our interracial relations. "There must be", they say, "economic and social justice for all irrespective of race, colour or creed".

Both Sides Of The Question

Last week, we published a portion of Mr. Rheinhardt Jones' statement, comparing the work he has undertaken on behalf of the Electorate with what Mr. Basner has done.

It was never our intention to publish only one side of the case, and this week, we should have liked to have published a similar statement of what Mr. Herman Basner has done during the past five years.

We deeply regret that we are unable to do so for two reasons. In the first place, Mr. Basner's article does not mention a single thing he has done for Africans during the last five years, and in the second place, when Mr. Basner sent us his article, he accompanied his request for publication with a threat, for in his letter he says: "I shall, if you do not publish my reply, have the same printed in the form of a leaflet, together with an explanation that I am printing this leaflet for general circulation, because you only

publish one side of the case."

We had every intention of giving both sides of the case" as Mr. Basner calls it full publicity, but we have no intention of being threatened by anyone. All our readers have had experience of the type of person who feels that every time he makes a request, he must threaten at the same time, and we feel that our readers will agree that Candidates have no right to threaten on the press.

At the same time, we shall be fair to Mr. Basner, and if he will send us a statement on the lines of Mr. Rheinhardt Jones' statement, telling us what he (Mr. Basner) has done for the people during the last five years, and accompanying this article with a straightforward request for publication, we shall have pleasure in publishing his article. We feel that our readers should be able to judge the Candidates on exactly what each has done during the last five years.

Suspension Of Cape African Congress Officials

In the course of my Presidential Address which I delivered at the Annual Conference of the African National Congress at Bloemfontein on Monday, December 15, 1941, I dealt with the policy and programme of action of the African National Congress. Among the many subjects of policy laid down was that in reference to Nominations under the Representation of Natives Act in the following terms:

NOMINATIONS UNDER REPRESENTATION OF NATIVES ACT

I take up now a question that interests all of us but which is, nevertheless, not essential. I refer to the nomination of candidates under the Representation of Native Act. Sometime ago the provinces received a letter from the Secretary-General asking for nominations under this Act. I have since, however, studied the question and its implications in relation to our organisation and have come to the conclusion that, for the present, Congress must not sponsor any candidates either nationally or provincially. Any nominations, therefore, made in any Province will be made by qualified voters in that Province and not by the Provincial Congresses. This, however, does not preclude any voters, as such, exercising their choice; but such nominee or nominees are not endorsed by Congress, either nationally or provincially. To Congress we must be loyal and true. For Congress, we must forget any personal or sectional interests or gain. We must put the cause and the interest of the people before any expediency."

"My ruling is in the interests of the Congress and all genuine supporters and well-wishers of this organisation will abide by it. To be true leaders, we must put the interests and welfare of our people above our own."

The Presidential address outlining the policy of the African National Congress including the above quoted ruling was adopted by the Annual Conference thus satisfying Section 25 of the Constitution of the African National Congress.

As a result of this Annual Conference decision, the Provincial Congresses, Districts, and branches which are, under our Constitution, "branches of the Association" were bound by it. Any candidates nominated in the name of Provincial Congresses, Districts or Branches and established Congress Campaign Committees are, therefore, unconstitutional and are contrary to the decision of the last Annual Conference of the National Congress and, therefore, no member or members of Congress are under any obligation to either recognise, or to support, them.

Mr. A. Frank Pendle as President of the Cape African Congress with Messrs. S. M. Bennett Nowana, Stephen Oiphant and Rev. J. Tladi as Vice President, Speaker and Secretary of the Cape African Congress respectively, who attended the last Annual Conference of the African National Congress have tried to flout the decision of the National Conference by allowing the nomination of candidates under the Representation of Natives Act as "Cape African Congress candidates" in their Congress Conference and the establishment of a "Cape Congress Campaign Committee" and in the furtherance of their candidature.

For so flouting the authority and decision of the Annual Conference of the African National Congress, in the interest of the good name of our National organisation and to safeguard innocent candidates who might have been misled. I was compelled to suspend Messrs. Pendle, Nowana, Oiphant and Tladi as officers of the Cape African Congress as from the 16th September, 1942, in the following terms including a copy of the resolution of the Executive quoted below.

"16th September 1942.
"Dear Sir,"

"Acting in terms of clause 113 of the Constitution of the African National Congress and under

Africans! Re-elect Senator Jones

(By Professor R. R. Alfred Hoernle)

For the second time, Africans in the Transvaal and the O.F.S. have to elect a Senator to represent them in Parliament.

The first stage in the election is over. Four candidates have been nominated. Two of them are already out of the running. The choice of the African lies, as it did last time, between Senator Jones and Mr. Basner.

Last time Senator Jones received the majority of nominating votes. This time, Mr. Basner has the majority.

Does this mean that Senator Jones will not be re-elected?

No! Senator Jones will be re-elected. If the African electors are wise, they will re-elect him. There is no reason to fear that they will be foolish.

Why did Senator Jones receive fewer votes in the nomination this year? The reason is well-known. Some months ago, Senator Jones felt compelled to announce that he would not be a candidate for re-election. At that time, the South African Institute of Race Relations was in great trouble. Senator Jones is the chief founder of the Institute. He had worked through the Institute on behalf of the Africans for many years before he was made a Senator. He decided, with a heavy heart, that his first duty was to stand by the Institute.

Fortunately, the troubles of the Institute were solved. The Executive Committee of the Institute thereupon unanimously urged Senator Jones to become again a candidate for the Senate. This is now Senator Jones came into the field again—late, but not too late.

Meanwhile, many Africans, thinking that Senator Jones would not be a candidate, had given promises of nomination to other candidates. They did right in keeping their promises.

But, nomination is one thing. Election is another. To nominate a man is merely to say that he is a good candidate. To elect a man is to say that he is the best of the nominated candidates. Senator Jones is the best candidate. His record of five years' work in the Senate proves him to be so. He is in the field again. He is the man to be chosen.

Some of Senator Jones' enemies have been trying to mislead the Africans by putting a false interpretation on his original decision not to stand. They have gone about saying: "Senator Jones has lost hope. He is tired, his heart is no longer in the fight for Africans. Let us elect another man to fight for us."

Africans! This is a lie. Do not allow yourselves to be fooled by this false talk. Just think: would a man who had lost heart and hope encourage his wife, as Senator Jones did, to stand in his place? The very fact that Mrs. Jones was willing to become a candidate when she thought that Senator Jones would not be able to stand, proves that both he and she are in the fight for African rights and interests with all their strength and all their devotion.

African! Look at Senator Jones' election manifesto! It has so many pages that some of you will get tired reading it long before you come to the end. Why is it so long? Because it has a long tale to tell of all the many efforts which for five long years Senator Jones has made for you. He has fought and fought for all the things that are near to your hearts: more land, higher wages, more schools, better food, better health, better opportunities for employment. He has fought against all that you hate: against the pass-laws, against colour-bar, against injustice.

Ponder, also, my African friends, this point: your seven representatives in Parliament have in the last five years learned to work together as a team. They form, as it were, an African Party—small, but devoted, efficient, and influential beyond

the authority of a resolution passed by the Executive of the African National Congress at a meeting held at Bloemfontein on the 30th August, 1942, I hereby suspend you until further notice from your office as Secretary of the Cape African Congress. A copy of the resolution is enclosed herewith."

"Kindly take notice therefore that as from to-day all your powers as an officer in the Cape African Congress cease and that all books and documents in your possession must immediately be sent to me."

"Yours faithfully,"
(Signed) A. R. Yema
PRESIDENT-GENERAL
African National Congress

R. ROAMER, ESQ. K.A.

On Alexandra Township

This township is having a busy time these days. You cannot realise how Alexandra Township has been discussed in the past few years! If it has not been discussed a hundred or more times, we do not know how many times it has been discussed.

And what the township itself thinks of these discussions is nobody's business. Indeed, we believe that if we stand on both our feet and demand rest for this much discussed township we would be doing it a great deal of good. It is sadly in need of rest and peace, poor Alexandra Township. And you, it was not only discussed by individuals or private groups seeking its removal."

Important bodies such as Commissions of Enquiry have also had a go at Alexandra Township. Witnesses were called who gave evidence on this township. There were those who said nothing could solve Alexandra's problem but its removal, rock, stock and barrel to somewhere. And there were those who said all what Alexandra needed was the best governing which would purge it of its impurities and make it pure.

Commissions of Enquiry listened patiently to both these points of view after which they closed up their shutters and went home. For a few months after this Alexandra Township would enjoy quiet and peace—if we exclude the "little noises and bodily differences" emanating from the visitors to the township over the week-ends. Then when Alexandra was just about congratulating itself on its lasting peace, we would hear that it was in the news again.

It appears as if there are people who do not want to see Alexandra Township where it is. They want its removal, as we said. Whether these people are prepared to provide the lorries that would remove Alexandra Township to Orlando, it is not said. We are not even told if Orlando wants Alexandra Township near it. As yet no Commission of Inquiry has been set to ask Orlando if it would accept Alexandra on its boundaries.

This does not seem to worry these people as long as Alexandra is removed. You see if Alexandra is removed it means that a lot of money would have to be paid to these people in compensation for what they would lose. A lot of money, indeed. Some people think if Alexandra was cleared up and tidied only half of this money would be spent.

But no! The removers want Alexandra Township removed. Men, and these removers are simply hot about it. We do not know what they want to do with all that space if Alexandra wants from it. Rumours tell us—but we don't believe in rumours, that they want the open space for breathing purposes. You don't know how sanctifying it is to have no breathing space near you when you are what people.

Let us just go out of our way and remind you about how this war started. Hitler left that the German people desperately needed a breathing space. They were so encircled, he used to thunder, by other nations that, if they did not get a breathing space at once, they would cease to exist. Puff! and no German would be left in the world. Terrible, wasn't it? So Hitler set about getting this breathing space for his poor, encircled people.

Of course, this meant he had to drive other people from their own spaces in order to benefit his own people. Hence the war. Now, it is true that some of these removers want Alexandra removed so as to have a breathing space that means trouble for poor Alexandra Township. It is its own fault that it was built on a space that would be required for breathing purposes by suffocating people.

But these removers are not as unsympathetic as Hitler. They have already seen to it that if Alexandra is removed, it should be removed to some nice place near Orlando where electric trains run about. What a nice thing it is to know that electric trains run near Orlando thus making that area such a suitable place for Alexandra Township people who, we are sure, don't know electric trains.

We are quite sure, too, that the removers have found out that nobody will ever want that open space near Orlando for breathing purposes. At least no Europeans would. Well, we do not know what will happen to Alexandra Township at long last with all this agitation about its existence. If it will pardon us, our advice to its people is to be brave and courageous.

Get your young men who seem to have more energy for mischief-making than for peace-making in the township not to draw notoriety to the township in its hour of trial. People who are threatened with removal should stand together and begin removing what evils there are among them, so that the enemy cannot point out to these evils as "causes" for the removal. Remember, too, that Orlando has still to be consulted about your going there to be her neighbour.

Another meeting with Alexandra Township as the subject will take place next month, we are told. We understand that among the speakers will be those who want the township removed to Orlando "where there are electric trains." What electric trains have to do with Alexandra's removal we are not told.

Let's All Read-More! Why?

Very many people read very little, still more (of the Bantu) never read at all, for the good reason that they have never learnt how.

Why is reading such a good thing? Why ought everyone to know at least how to read in his own language? Why should we that can read go on doing so? Why are so many being taught to read English? Why must those that can read English read more and more and more? Why do you who can and do read believe it is a good habit? How many can answer all these questions? I do mean to do so here—but I want to give you "7 reasons Why"—all of us should adopt this good habit and read more!

Here they are, perhaps you can find others, I suggest that you try.

1. That we may know more.

We know very little, all of us. We need to learn more words, their origins, their spelling, their meaning, their use—so that our own speech and that of our children may be correct, clear and strong; and that we may be able to understand what is said and written by other people.

We need to know more, too, of past events and people, as well as of present ones; and these facts are chiefly to be found in books and papers.

2. That our minds may grow large and strong.

Too often we think very little, we have but few ideas, and we find it hard to put those that we have into proper words.

Reading helps us to think more widely and deeply, and teaches us to express our thoughts.

3. That we may enjoy ourselves.

Reading is sometimes hard work—but we should enjoy it, even so. There is much pleasure to be gained by reading a good story, and also by getting to understand a "difficult" book.

4. That we may be able to teach others and lead them along the road to knowledge.

This especially applies to teachers and ministers, but it includes parents and leaders of all kinds.

You must keep ahead of others in your thinking, the reading of good books will help you to do this.

5. That we may all learn how to succeed in life.

By reading about the failures of other men, we can learn how to avoid them, we are also stimulated to copy the successes of other people. Many things that will help us to live well can be found in books, if we look for them keenly. Here are some: Health, Thrift, Business, Agriculture, Garden work, Stock-keeping, Child care, Home-nursing, Art, Music, Culture, Politics, Co-operative Crafts of many kinds &c.

6. That we may be able to talk sensibly about any subject that may arise.

Only by keeping our minds alive and alert can we hope to do this. Nothing will help this so much as steady, wide reading.

7. That we may be able to write ourselves useful things for others to read.

Whether it be letters, articles, pamphlets, or books, there is a great need for good stuff to be written by the Bantu for the Bantu, from the Bantu point of view, in a Bantu tongue.

Such work will never pay, until many thousands more of the Bantu learn to read, and like to read enough to buy books for themselves.

Lewis E. Hertslet,

Wallmannsthal News

(BY DIPONGPONG)

Mr. John M. Sebapu of the clerical staff Native Time Office, Iscor, is transferred to the Compound Trading Store, Iscor, as a seller in the Eating House Dept.

Mr. Phillip Kgwele, of the 9th Casualty Carriers Station, Pienaarpoort, was a guest of Mr. and Mrs. S. T. Makena. He left here after the completion of his fortnight's leave. He met his friend Mr. J. M. Sebapu after two years separation.

Mr. and Mrs. J. M. Sebapu accompanied by Messrs. Lucas Sebapu, Miryam Sebapu and their brother-in-law, Hesku Lethsedzi were the guest at a dinner-party held at Mr. S. Makena's home.

The Wallmannsthal Ipolokeng Party

Tribute To The Late G. B. Matita

(S. H. GUMBI, C. Secy.)

Mr. Matita born 57 years ago at the Cape, came to the Transvaal some years back and was connected with the mines for years. During the last 15 years he worked for the firm of the Central News Agency up to the time of his death.

In 1932 Rev. J. Mdelwa Hlongwane founded the Bantu Methodist Church and in the year that followed came to Johannesburg where many new members joined the church and Bro. Matita was also received into same year.

In Church he held many important positions such as: Full Preacher, Class Leader, Society Steward and at one time he held the office of the General Assistant Treasurer after the death of Bro. I. Mafole.

Owing to his good work in the church he was an Evangelist two years ago. There is no doubt, by his untimely death the Bantu Methodist Church has sustained an irreparable loss. Not long ago, he decided to join the I.O.T.T. and at the time of his death he was in the Ark of Noah W.N.T. During his short illness and until August 18. This I.O.T.T. was his daily talk.

As a mark of respect the procession started from his house in Mlonto Street to the Baptist Church in which the combined choirs of the church sang one of his most favourite hymn, No 2253, Nosa. In church the service was conducted by the Hon. Rev. J. Mdelwa Hlongwane F. P. and General Overseer of the Church. Rev. M. R. Nkomomhini of Bloemfontein spoke on behalf of the Church and the Executive Council. Other speakers were Bro. J. Toli for I.O.T.T. and sister Baarda for Manyano. There was a very large attendance and a very considerable sum of money was raised to the amount of £23.7.6. To mention a few names C.N.A. £2.17.6 I.O.T.T. 38/-, Mr. W. Moyana £1 and Rev. J. Mdelwa Hlongwane Founder President £1.

Memorial Service At Croesus

(BY ENOCH S. FOLLIE)

On Sunday, September 13 at the residence of Mr. and Mrs. W. D. Mpokeng in West Orlando, a representative gathering estimated at about 200 service of the late Evelyn Seeancho attended a tombstone dedication Mpokeng who died on June 29, 1941 at the age of 16. The opening prayer was given by Rev. Luthayi and then a hymn was sung lead by the Salvation Army School children under the principal Teacher F. Mbuya. Mr. D. D. Mpokeng then said a few words in connection with the affair after which the gathering left for the Croesus Cemetery by buses, lorries and taxis.

A memorial service was conducted by Rev. Luthayi, followed by speeches by Mr. F. Mbuya and Mr. M. Poole, Class leader, Bantu Methodist Church. Mr. S. Poole spoke on behalf of the Band of Hope and Mr. D. M. Padi on behalf of relatives. Dr. S. S. T. Molema whose name was in the list of speakers was unable to be present owing to pressure of business. Mr. P. D. Direko one of the leading members of the Bantu Methodist Church of S.A. interpreted. After a benediction all people went back to Mr. Mpokeng's residence where dinner was served.

Mr. and Mrs. W. Mpokeng thank all friends who attended this service held its first annual meeting in the Lutheran Church, Boom Street, Pretoria last Thursday. Officer-bearers for the current year are as follows: Mr. David Digamsa, chairman; Mr. John Sebapu, re-elected secretary; and Mr. Stephen Masenya, Treasurer. The financial report for last year was adopted as a correct record.

The Wallmannsthal Public School Building of the two rooms is nearing its completion with an enrolment of over 400 children and seven teachers. Mr. S. Letsolo ex-teacher of this school is being transferred to the Great North.

Orlando News

(BY SIMON MALAZA)

On Friday, September 11, immediately after the Boys' Club had finished their boxing exercises an order was given to allow the C.P.S. to use the hall. The main hall was engaged for a grand concert and dance.

The Staff-Sgt. T. Moses and his assistant got busy and soon the units were accommodated. Mr. D. Dhladila, B.A. who was conducting the Boys' Club activities that evening was now in the C.P.S. ranks. The Sgt. remarked: that he was the first B.A. to join the C.P.S. movement. We saw a woman in the hall at that time. She was dressed in black. She was there for a purpose. Col. Armitage in full uniform arrived. The Sgts. saluted and every body in that hall was silent. Col. Armitage commanded the troops to "stand-at-ease" and he took his seat at the upper-end of the hall. He opened his book, and called the woman to him. Both Sgts. walked up with the woman between them. This woman was a widow, her husband had been a C.P.S. member, George Mephato. After an address of sympathy delivered by Col. Armitage,

with both Sgts. interpreting one in Xosa the other in Sesuto, the sum of £4.13.7 was handed to the widow. In reply she said, "Thank you." These two words are of great meaning.

Results of C.P.S. concert: The concert of the 9th realised a profit of £8.10s. This concert was the 3rd of the series. As we understand C.P.S. concert are to be monthly affairs. The next is dated October 6.

DARK NIGHTS: To enable the C.P.S. to have advantage in dark nights Col. Armitage spoke of brighter lights to be fitted somewhere in the location.

BUS DRIVERS: A concert and dance that was given by Bus Drivers on Friday, September 11, was one of the unusual ones in our city. Three buses were parked in the hall yard and a number of taxis. The audience was entertained by the Diamond Horse Show and the Jazz Maniacs. As I say this was unusual, the organisers played an important part by bringing the "Blind" to share the enjoyment.

The Mothers' Welfare Society will stage a concert and dance on Saturday, October 10. The Deitch Black Fellies will sing supported by the Merry Black Birds Swing Band. Help the Mothers' cause.

For CUTS, BURNS



IMPORTANT ANNOUNCEMENT

United BUILDING SOCIETY LOANS at 5½%

(On the Monthly Balance) IN MARTINDALE, SOPHIATOWN, NEWCLARE No Raising Fee Charged

Property owners in Martindale, Sophiatown and Newclare will be pleased to learn that the United Building Society is prepared to grant Loans in these areas at the same low rate of interest, namely 5½% charged on the monthly balance, which is charged to Borrowers in any other part of Johannesburg.

The monthly instalment to repay a Loan in 12 years is as follows:—

£100 Loan Monthly Repayment	19. 0.
£200 "	" "
£300 "	" "
£400 "	" "
£500 "	" etc.

If you are desirous of securing these most advantageous terms offered by the "United," you are cordially invited to call in and discuss your Loan at our newly established Agency Office in Martindale, which is under the control of

Messrs. G. E. SYMONS & Company, (Pty.) Limited

199 MAIN ROAD, MARTINDALE, P.O. BOX 6, NEWVILLE,

PHONE : 35-8101

Remember EVEREADY FLASHLIGHTS AND BATTERIES will bring you bright light any time. Always ask for Eveready!



Tonight Jackson is going to call for Lucie at her home for the first time. He knows that she lives at No. 17, but it is dark and he brings his Flashlight along with him so that he can find the house.



"Here's Lucie's house" said Jackson.
"I'm glad I brought my flashlight with me." It comes in handy so often.



Lucie was watching for Jackson and hurried to meet him. "Good evening" said Jackson. "I'll shine my light on the steps so you can see." "Thanks," said Lucie "your 'Eveready' torch is always so useful."

BANTU WORLD

SATURDAY, SEPTEMBER 26, 1942

Amabal' Engwe Ngodushe

Imfazwe isabambe ngamandla phantse kuwo onke amahlelo. Ide ithath' unyawo khona eRussia aplo amajamani axolele ide-mesha phambi kokuba bugaleleke ubusika bakhona obungenanceba.

I sixeko saseStalingrad sisayanyiswe ngodonga ngamaJamani azilantsha ezilantshe kumasa-nego aso. Kunyembelelele kanye ngoku aplo amajamani ahlasela ngeetanki eziku 2.000 nookhethe abangaphezu kwe 1.000. Kambe ke amaRussia asaxhathise kangokoko eluxhithwa ngeyonandela utshaba.

Akukho kwazi ukuba asingedesiwe eso sixeko kuba macala oma-bini asazibonakalisa ukuzimise-la.

Ezantsi eCausasus amaRussia enye enye inkubela phambili kwiinguqu zavo ngakumlambo waseTerek aplo amajamani azama ukutyo bozela kumachweba eoyile eGrozny. Aixhithwa kaku-bi ke ngamaRussia.

Kuluhi oluphakathi nangase-nia eLeningrad umbexesho use-zandieni zamaRussia aman' u-kusuka amara aluthwaele mga-ma phaya utshaba.

Idabi leebhombro eYurophu na-lo juthath' unyawo ngoku ngobu-shushu nangenzondelelo yalo. Okhetshe bamaNgesi baphikene nokuba kusisa kusihlwa balugxoge emazikweni akwizikexo zalo utshaba baluzingele kwizi-khululo zalo emini nakulo lonke unxweme lwelo lizwe. Umthwalo weebhombro nenani lookhetshe elithunyelwa ezweni lotshaba i-khula mihih le, zaye iindaba ezi-tsitsa kwelo lamaJamani zixela intuthumbo nesijwili esisingku-ku ngaphakathi kosapho lwelo lizwe ngenxa yala mahlaselo ookhetshe. Ubukhulu bawo la mahlaselo angaqondwa kwingxe-lo yeveki eduleylo ethe oohetshe bamaNgesi abalahlekilevo kumahlaselo alithoba ezweni lo-thaba babek 128.

Imfazwe entla eAfrika isafuka-mile ngaphandele kwamagqaba-ntshintshi eentloa neenkanunu ekuthiwa ngaqave kunene. Oo-khetshe bona abayekanga ukulugxoga utshaba kwizikanisi ezi-phambili nokoovimba emva phaya. Kweduleyo ieki banghe ba-hak' vthupha eTobruk naseMersa Matruh.

Kwelaspumpmalanga imfazwe ingxamele ukubalushica ngase-lutshaben. AmaChina athe rhoqo ukulududu utshaba eluxhithwa kakubi kanye. Kungoku nje alu-mise bume ngaseHupeh kwiphoro-dro laseKwanting naseAnwei. Kanti nanpaseLanchi kuthiwa amaChina akhova kuthathia ji-nrawo ezibalekileyo kwezohal-sele.

Asaqhuba ngempumelelo ama-China kumbexhwa wawo ojoneg eKinhwa. Kuthiwa luxhithwe kakubi utshaba ngakumlambo waseNershingian kutsha nje. Aba-bonei bathi ngathi aza kunyanzeleka amajapan ukuba azishie-iidolophu zaseLanchi neyase-Kinhwa kakamsinya.

Ngokwengxelo ephume eIndia cohetshe bamaNgesi bakhe balunisa gcadalala utshaba ngamagalelo abo eBurma kutsha nje.

ENew Guinea amajap asath-iwelwe kulundi iwentaba eziy Owen Stanley Range. Iintloa zamaAustralia zihlakaniphile a-pho zilungoloba ngempumelelo utshaba kumahlathi alapho.

Umlo eMadagascar usaphuba ekubeni iRhulunei yalapho kwe-duleyo ieki ibikhe yaafun' ukuthetha ezokulinikela elo kumkho-si wamaNgesi. Ngathi int' enkulu ayaneliswanga yimigaqo yama-Ngesi yokuzinikela.

Usaqhuba ke umlo amaNgesi afunzele kwikomkhulu lalapho laseAntananarivo. Kungoku nje sele yothu xahxhe ngeMahad-sinjo ekude ngomgama ozimayile zima 188 kwelo komkhulu.

Phezu komkhathiso wama-Frentshi amaNgesi asaqhubela phambili ngokukhauleza. Kambe ke naxa asazimisele ukuxhathisa nangamandla awo amaNrentshi aplo akukho themba lokuba kungade kuphelele ngawo, ngaphaya aza kugethulwa kakamsinya iphel' int' ebithethwa libe lipha-lele ilize igazi lamaFrentshi.

nke ababekho, nabangaphumelelanga ukuna, kodwa beyiphosile eyabo imikhonto kulo msebenzi.

Iziphungo zilanjiswe ngooNonzwakazi, nooNomhle nooThiandeka baseAfrika. Kuphunywa sekhlwile kakhulu.

Ingozi YabaShumayeli

(Mhleli,

Abafundisi nabaphathi bonke benkonzo mabayiphapheli into yokushumayenza ezi-nkonzeni abantu abangafundanga ngeli-xesha lokhanyo kuba bayi silahlekisa isizwe abao bantu ngobudenge babo.

Kutsha nje khe ndahambela kveliney ihlelo elibahlelelele apha kulo mzi wa-seWorcester nliye enkonzeni ka "jeveni" (11 a.m.) ngosu iweCawa ndafika in-konzo izelo yema ngembambo yimidaka yakuthi ize empilisweni yobomi. Inkonzo ibanwaye ngomnye umshumayeli ozeleyo weli ihlelo. Indola le iTekezi yayo iyitha-the kumVangeli uYohane isahluko se 12 ivesi ye 21 kumazwi okugqibela athi "Nkosi, singa singabona uYesu." Hayi ke phofu walinga umshumayeli ukucacisa eli lizwi. Kuthe kuse njalo seva intshumayelo seyi kooSandile, ooNgikwa, ooHi-nitsa, noosarhili namaMfengu. Ushumayeli lo uchazele abantu okokuba uSarhili wangewatywa indlebe zakhe zirkuntsu-ku ngabeLungu basebenza ngazo izinto ezingaziwayo. Wangewatywa ke lo mzima-ba uiyipuni njalo ungenandele ematha-feni aHoho.

Wasixeleta kwakhona umshumayeli okokuba eli gama lithi "Mfengu lavela miba amaXhosa ayesilu nabeLungu kuhalithi kaHoho kwaza kwakho abantu abamele bucalab ahangancedisyo edabini elahithwelwe nqoNdlambe nabeLungu angadange umshumayeli lo azechu abantu uNdlambe lo uebanga ntoni na nabe-Lungu, kodwa apha enthetheni yakhe umshumayeli kwacasa okokuba uNdlambe uebuna indlebe zikaSarhili, yilo nte ebangele okokuba ziyoukaphapha emahla-thini kaHoho, ekuthe ngalo miba abanya abantu abamnyama bamele bucalab aban-nee kweli dabi lokubanga indlebe zen-ko baske bome banded abelLungu abaku-ntusule indlebe zenkos. Aabo bantu ke, utshilo umshumayeli, kwathiwa naga-maMfengu. Igama lokuba Mfengu ke ngo-ko, ucacie njalo umfo kaThixo, lithetha ukumela bucalab ezintweni ezenziwayo, ibi lisithi ilizwi "Singa singabona u-Yesu," ngoko nathi masibebanye sifune indlebe zikaSarhili ubumfengu (ukumela bucalab) uphale phakathi kwethu.

Yonke le ntshumayelo ivelu epulphini ya ebantwini abazokuphiliwa enkonzeni, Mhleli. Konke into elo hlobo may-pele, nditsho Mhleli kuba iyengozini nge-nlebe zinjwili.

Intshumayelo elolu hlobo ayinanyani ijonge nokutheleka intlanga nezizwe. Thina boongalintloko xa sithe saysa enkonzeni asifini kuya kuya buxoki ecaweni nezitheleko eziolou hlobo. Yile ntu ke esibangela okokuba sike siye exidansi-ni nje nasezibholeni ngosu iweCawa.

Aaba bashumayeli ikakhulu benziva kungnazi, yilo loo no betheha izinto ezingatshongo khona nje. Ngenye imini kwanheli eli ihlelo omnye wasixeleta into yokuba uYesu waxhonywa noAbraham emqamlezweni.

Sincenedi bafundisi neenkoheli siza kungayi ezinkonzeni xa kunje. Inkonzo mayiphathwe ngumntu noko okhe ubu-ninoi wadluu kuStd. IV aphi neenviyo zezi-bhalo zikhona khon' ukuze angzuku-thuka inkonzo kaThixo.

Ungambona umshumayeli ongafunda-nya athi akuma emva kwe-pulpit acinge okokuba yindawo yokuxelela abantu amanyalo abekade ewenza awayekileyo ngoku (atsho ngoku engekawayesi), abuye athi bonke abantu abafundileyo bona uThixo uza kubatshisa kuba uThixo akamthandi umntu ofundileyo ngoko eya-kuhle indawo ofundileyo sishiogo somilko eyabangafundanga indawo abathandwa nyuThixo ngobudenge babo yipulpit ne-Zulu.

Endawesi yokuba umntu achazele abantu ngoThixo ngokucakileyo ayeke yonke enye into uske, agubungelelwu butudenge enye ke ezi zimanga.

Mabangashumayeli konkena abashumayeli abangafundanga.

"NQALINTLOKO"

EzaseRosmead

(Ngu Mitchell Landu)

Into esiyibonu apha yimbalela ethi wakukhangela usike umhlaba uzele lu-qithela* kuthi ukutshona kwelanga ku-bande nakusasa.

Into ewileyo apha kuthi yifiva, hai zo-na iinttsana zibambekile mpela.

Sigulelwa ngumzalwanakazi wethu u-Nkos. Raqa oselethuba elide egula oyise osebenza eRailway kumga wase-Monti, endinqweleni ukuzazisa izihlobo zakhe ezikundawo ngeendawo. Utata le ndithetha ngaye apha nguAlfred Raqa uMpando.

Kwakhona ngumama wethu uSinah Zonke ofikelwe litikitv elivela elusatshwa-wakhu kweleseKapa. Ukhwele ngombla we 12 kuyo le siyiphethoya simnwemelala umhimo oluhle. Umama lo nguroibhaty-wei bandla lamaWesile.

Ndzakukhe ndithetha nje ngale ndawana ngalo mfana waseTshtsheti osisiphephu-pheli ehamba engasowabiso, soloko le mihih ehamba evuselela. Phofu ke babini omnye wabo uNkos. Cengani. Batsho simo bume, kambe asazi aphi bafunzele khona, kodwa ndithi mna makhe sime ngemithandazo silwele aaab bantwana, kuba basebancinane. Ke lona ilizwe liseza kubabluu ukuba asinakubanceda nge-mithandazo. Le waseTshtsheti nguW. M. Ketshane owaseWesile nju M. Landu. Yomelelan iantwana bam nijonge phan-bile ilize igazi lamaFrentshi.

nke ababekho, nabangaphumelelanga ukuna, kodwa beyiphosile eyabo imikhonto kulo msebenzi.

Iziphungo zilanjiswe ngooNonzwakazi, nooNomhle nooThiandeka baseAfrika. Kuphunywa sekhlwile kakhulu.

EMafikeni: Umbulelo

(Ngokwakha)

Umzi wasemajwarheni ngokubanzi nya bula kubantu bonke abatho balakhunga biiufi elimnyama elithe labehile. Kwa-belele kwiiufi ngomnye zaseRautu-ni kude kuphathelele eMafikeni. Babona-kalise abulohlo benene ngexesa lobunzi-ma. Uyabulela nabakwabe babinza ka-khulu ngemikhonto esiya kayivakala ngaphantsi. Iminikelo ibe yencomekayo nangambo. Nangambo.

Amagama abaths babinza emi ngolo hlobo : Amanenekazi kunye namanene. S Giwu 10/-; Hanns 2/-; F. Mafuna 4/-; Maggie Mshiyeni 2/6; R. Matholengwe 5/-; M. K. Badasi 1/-; Elliot Mtoboto 10/-; Radebi 2/6; J. Motoangi 1/-; B. Khafese 1/-; G. R. Mtoboto 10/-; Ngewangu 1/-; Hlatwyayo 1/-; S. Njovu 1/-; Gxewka 4/-; Khala 1/-; I. Muphalu 1/6; M. Mshiyeni 5/-; Lux. Mshiyeni 5/-; Ngakane 5/-; P. Mtsali 2/6; E. Maqungela 1/-; Skothu 1/-; Rulashes 2/6; Marene 2/-; Matsatsi 1/-; Maseko 1/-; Gwazingwe 1/-; Ben 2/-; Mgwegetho 1/-; J. H. Somdala 1/-; Dlangoamandla 5/-; M. Zungu 5/-; Moatsi 2/6; V. Buhlungu 2/-; B. Ntuthu 15/-; Jwara 1/-; J. Phukwana 1/-; E. Lekwe 1/-; Somthunzi 1/-; J. Mtoboto 4/-; Giwu 10/-; P. Mtoboto 4/-; I. Nomqga 1/-; Bonga 2/-; Madayi 1/-; Mkiza 2/6; E. Ncobo 10/-; Manyi 1/-; Mlampo 2/6; D. Ncobo 6/-; Edwin Ntsele 5/-; Samuel 2/-; Mbele 1/-; Njare 1/-; J. Tshabalala 1/-; Ngupe 1/-; Mhlazi 1/-; J. Magalela 10/-; Chas Mdla-na 2/-.

Ngenxa yokulondoloza isithuba andibanga nakhno ukufaka amagama egela elim-ni elirhole ii-skspeni neetiki neopeni li-ya bulele kakhulu ngamaJwara. Athi nelijqvileyo nelingenadolyiko nangambo nje ntsuundu, ukwanda kwallwa nge-maqgw.rha.

Isisusa KwaMabhengeza

(Ngu Tapsie)

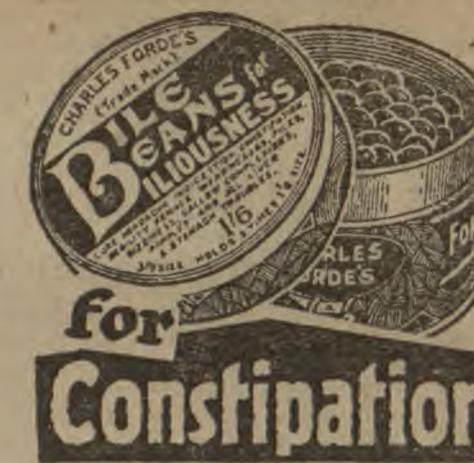
Iyakulibaleka kudala injikalanga yom-hila we 13 September, 1942 kumanenekazi ombothu ogama liyi "Appears Second Civil Ladies Society." Ngalo miba aye-dibene egameni likaNkos, Mabhengeza ongomye wamalungu alo mbutho eNo. 2122 Mtoba Street, Western Native Township, Johannesburg.

Umgecini sihlalo yayingu Mn. N. Cagwe, wauquhuba ngobuchule obukhulu lo mses-benzi, kangangokube ukusukela ekuqale-ni ukuya ekupheleni kwavo umsebunzwa kwabakho ukuzola okukhulu.

Kwababekho siphapha abaNumzana Williams, Oliphant, D. Mrwebi, H. Mybu, N. Cagwe, Nxaba noM. C. Matebese, naKhosizaki Balfour, Mokwena, Mtoba, Mlampo, Mabhengeza, Myubu, Mbuthu-na, Mtiwatsi kunye nabanye, maKhosa-zana D. Makeba, L. Mvambo noQoto ku-ku kumalihla ukuzola okukhulu.

Ngenxa yokunqaba kwesthuba ephen-pheni silusizi kuba asinakho ukuwabhalo amazwi ezhethethi, kodwa singathu zimane ukutsho ngamnemba ombolelo nenkuthazo kumalungu alo mbutho.

Kubulele uNkos. Mabhengeza ngo-kwakhe, ngahlabayi amazwi, ebulela bo-(Ziphelela kumhlathi wokuqala)



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11-3617-1

THE BANTU WORLD

CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial 82

CHILDREN'S NEWSPAPER

SUPPLEMENT TO THE BANTU WORLD

SEPTEMBER 26, 1942



This week the present series of History in the Making pictures comes to an end. You have seen how the new recruits are received into the camps, how they are given their equipment, how their dependents are cared for, and how they are trained for whatever occupation seems most suited to each individual. And finally we have shown you how they become smart and efficient soldiers, worthy of playing their part in the defence of their country.

There remains only one word more. Your country needs you NOW, not next month, or next year. Then it might be too late. Do not hide behind those of your brothers who have already won honour up North; join up now, and let your country be proud of you too.

Above is the badge of the Non-European Army Services. It is a badge that more of our people should be wearing. It is a badge with a message. We will leave it to the African poet David Darlow to put that message into words:

Give him Bayete! the African's greeting;
Tell him to fear not for here are his impis
No longer with ox-skins and anklets of goat hair
And assegais keen and the nodding plume feathers,
But with courage still waving, the proud crest of warriors,
Undaunted we hail thee. Bayete!
Bayete!

Tickey Tales

We pay Half a Crown for a Tickey Tale. It must be just long enough to be told over a cup of tea.

The Prize this week goes to M. M. Schiodimeta for his story of

LABOUR AND PURPOSE

A man went out one day to build a new storehouse at the edge of a village. He had cut down a number of trees for this purpose, and all day he dragged them laboriously to the spot he had chosen, and built them into walls and roof. It was hard work, but he persevered and when the day was closing his family and his friends, returning from their own work in the fields, came to see how he was getting on.

When they saw the nearly completed building they were loud in their praise, standing round, and calling to each other to come and look at the good work that had been done that day.

Now an ape, who had been watching all this, heard the words of praise that were lavished on the man, and he too wished for men's approval, so he found a heavy log and began to roll it up and down, dragging it with every appearance of hard labour from one place to another.

But when someone chanced to notice the ape and his antics, he shouted. "Look at that silly ape, playing with a log!"

There are some people, too, who appear to do a good deal of work without accomplishing very much. Let us all take a lesson from this story, that our work is not praiseworthy unless it is planned with a purpose and directed to some good end.

WHERE DO THEY LIVE?

How is your Geography? Can you tell where these people live?

1. The Malagasy?
2. The Singalese?
3. The Maoris?
4. The Incas?
5. The Maltese?
6. The Hindus?
7. The Cypriots?
8. The Danes?
9. The Welsh?
10. The Georgians?

(Solution on Page 4)



A long green snake seen near a grave was supposed to be the spirit of the dead person resting there. So strong was this superstition that no Swazi would ever kill such a snake, which was known as an Idlozi, and respected by all. Any rash person who did harm to one of these snakes was required, if found out, to give a cow which would be sacrificed to appease the wrath of the ancestor whose spirit had been disturbed.

Mrs. J. A. Mdake.

One of the superstitions that have a sound foundation of common sense is the one which says it is unlucky to drop any dish or other vessel on to the floor. In these days of difficulty in obtaining crockery, it would be a very good idea to revive this superstition, since it is truly unlucky to break something you cannot replace.

It was an old custom among the Bantu, that at any beer gathering, the first sip should always be taken by the owner of the place. This was done to remove any "buthi" that might be there. This reminds us of an old custom that prevailed in the Middle Ages in Europe. Those were days of intrigue and plotting, and many princes and noblemen feared poison from jealous rivals. So there was appointed to any noble table, a "Taster" whose duty it was to taste every dish before his master, in order to see that it contained no poison.

Fashions change, and at modern tea parties, it is always the host or hostess who is served last.

Nico Tenza

In other days it was always said that it was unlucky to mention a bird's nest while you were standing in front of the fire.

Captain Mahlelele

TEATIME TALES



Why The Reed Buck Barks Ho-Ho-Ho

(BY H. D. M. SHAKAGHOLAH)

You may have noticed that as the Reedbuck runs, she calls "Ho-ho-ho-ho." This is the story of what she is saying.

Once upon a time, Master Lion got himself tied up in a net. He was considerably upset, and he struggled and rolled about in all directions, getting himself more entangled all the time. Which was exactly what the hunter intended him to do.

By and by a Duiker and her two children passed that way, and when she heard the commotion she turned to see what was the matter.

"Oh please," moaned Master Lion, "can't you see that I'm dying? Come and undo this wretched net, and I will never chase a duiker again as long as I live!"

"You won't in any case," said the Duiker, who was a prudent person, and a very careful mother, and she slipped out of sight without another sound.

Master Lion roared again with rage, and lay back until he saw something else approaching. This time it was the Lady Zebra and her four daughters, and once more his hopes began to rise.

"Oh Lady Zebra," he called pitifully, "everyone knows that you have the kindest heart in the world. Won't you please come and set me free from this dreadful net?"

The Lady Zebra came and stood quite near to the lion.

"Poor Master Lion," she said, "so they caught you in a net! I'm sure you must be terribly hungry!"

"Ravenous," answered the lion, "I've been here for hours."

"Then this is no place for us," replied the Lady Zebra, "If I let you out you'd be wanting to eat my precious children. Come darlings!" And Lady Zebra and her daughters bounded gracefully out of sight.

Master Lion gnashed his teeth, and just then along came Mrs. Reedbuck followed by her family of six. This time the lion decided to be more tactful, and he sat up smiling all over his big jaws.

"Ah, there you are, Mrs. Reedbuck," he said sweetly, "I was calling you because I knew you were the only person round here who could undo these knots intelligently. So careless of people to leave dangerous things like this around."

So Mrs. Reedbuck who had not the brains of a rabbit, came over at once and undid the lion's knots. And then she went on with her children, and left the lion stretching himself.

She had not gone far when she heard Master Lion coming along behind her, and this time there was a wicked gleam in his eye.

"Give me one of your children, Mrs. Reedbuck, for I am very hungry, and if you don't, I will eat up your whole family without asking you!"

Mrs. Reedbuck tried to argue, but she could see it was no use, so she

gave him one of her children and began to run away. But the lion ran too, and presently he had eaten all her children and was asking her very gently if he could please eat the tip of her tail. He was no longer hungry, but he couldn't resist teasing Mrs. Reedbuck.

"Ho-ho-ho-ho," bleated poor Mrs. Reedbuck, giving the animals' cry for help, "here is Master Lion who has eaten all my children after I was kind enough to set him free from the trap, and now he wants to eat the tip of my tail! Is it fair? Is it fair?"

Then all the animals who came that way had to pass judgment. And one after another, Rhinoceros, Tortoise, Fland, and even Elephant all said Yes, it was perfectly fair. Because even the big animals are still a little bit afraid of Master Lion. And then along came the Hare, and once more they told the tale and asked for a judgment.

"M'hm," said Old Hare, in a considering sort of way, "let us first go and have a meal, and then we can talk." So he led the way to his house, where a tea-kettle was boiling merrily over a bright fire.

"Let us first play the hot stone game," said Hare, "for here are the magic stones that can hurt no one of royal descent. Just throw me one out of the fire, Master Lion."

So the lion picked up one of the hot stones, and Hare ducked neatly, and raised his head pretending to chew something. Then it was his turn, and he threw another hot stone right into the lion's mouth breaking his teeth and burning him. As the lion howled, Hare looked up in surprise, and said, "Dear me, and I always thought you had royal blood in you — perhaps we had better not play any more." And with that, he served the dinner which was so salty that it inflamed all the lion's wounds, and he ran away into the bush where presently he died of hunger, being quite unable to eat anything.

Then Old Hare turned to find Mrs. Reedbuck, but she was no longer in sight. The silly creature had quite lost her head, and without waiting for the judgment of Hare, she is still running through the world crying, "Ho-ho-ho-ho!"

Our Post Box

TO ZION DUMAH

Please let us have your address, so that we may send you your payment for the Crossword in this issue. It is a good plan to be quite sure always that you have your name and address on every page of your Manuscript.

Editor.



Mrs. Tea-Drinker's Tea-Time Tips

As the warmer days come along, people lose a good deal of moisture through perspiration, and the body sends a message along to ask for more in its place. This message reaches you by way of a feeling of thirst, which just shows how wonderfully we are made. In the same way, a feeling of hunger is a signal that the body needs food, and tiredness is another, meaning that we need sleep.

Here, then, are a few tips about pleasant and healthful drinks for the summer.

1. Tea. While tea is difficult to obtain, we can still enjoy it by making it a little weaker. In America, it is very popular iced, but there is no need to use a refrigerator for this. Make weak tea in the ordinary way, add sugar but no milk, and leave it to cool in a draught, or in one of those porous water jars which cool by evaporation. As a variation, you can add the juice of half a lemon to every half pint. Another idea is to put several sprigs of mint with the tea when you pour on the boiling water; this gives a most delightful and refreshing flavour. Remove the mint when the tea has cooled. Remember that only weak tea is needed for these summer drinks.

2. Barley water. This is made by bringing to the boil one spoonful of barley to every pint of water, and simmering very slowly on the side of the stove for a couple of hours. Barley water is particularly good for the kidneys, or for anyone on a light diet. It can be flavoured with orange or lemon juice, and sweetened with honey or ordinary sugar.

3. Lemonade. Natural lemonade is extremely good for everyone, because the lemons contain very valuable vitamins which we all need. Make it as weak or as strong as you like, by pouring boiling water on to the juice of the lemons, together with honey for sweetening. Sugar may be used, but honey has more nourishing qualities. As with the Tea drinks, Lemonade may be flavoured in various ways. Many people like a few slices of cucumber floating on the top. Others like mint. Or you may mix oranges and lemons together. If you are having a very special party, you might like to serve it with a thin slice of lemon floating on the top of each glass.

4. A cheap drink which the children will like, is made with just a good spoonful of jam dissolved in hot water, and cooled. Again a few drops of lemon juice will improve the flavour and add a food value. Currant jam is the best to use for this purpose.

5. Milk is always a good drink for growing children, but not all can easily digest whole milk, besides which, it is expensive. Try serving milk and barley water half and half. For children who need milk and do not care for it, it is sometimes a good plan to serve it with a small scraping of plain chocolate on top. Called by a fancy name, this is often greatly appreciated.



Box 792,
Johannesburg.

My Dear Friends,

I remember, many years ago, when I was in London, seeing at a Music Hall, a comedian who called himself "Almost a Gentleman." The title was, of course, by way of a joke, but it has always stuck in my mind for some queer reason, though I remember very little about him except the fact that he was dressed in a shabby top hat and a tail coat, and had whiskers and a red nose. I mention him now because his title often comes back to me vividly when I see some of our people dressed up in the same flamboyant way, but not succeeding in showing any of the other characteristics of gentlemanliness or culture.

I suppose this period of transition, through which we are passing in our progress from one kind of life to another is inevitable, but I sometimes wonder whether we really know what we are aiming at. In the olden days, in our kraals, we had much that was admirable along with our blankets and our cooking pots and our simplicity. We had obligations of service, we had discipline and traditions. Many of our towns-people, in stretching out their hands for the superficial outward signs of European customs seem to have lost their grip of these good things. They laugh at the old ways while they have yet a very imperfect understanding of the new. One of the hall-marks of real culture is a sense of service to others. This is something we see most noticeably in the lives of really great people like our King and Queen, whose whole lives are quite literally spent in devotion to the interests of their people. Their days are filled with their duties and they spare themselves very little time indeed for any private pleasures.

One section of our community has already realised this to the full, and I take off my hat to our teachers, who are devoting their lives to the education of our children. All honour to them, and may their efforts shortly be recognised by a more just reward. A new opening for service-minded people is worth bringing to your notice. A School of Social Science has been opened and the first set of students is now nearing the end of a two years course of training which will make them eligible for various positions in Social Welfare which have formerly had to be taken by Europeans or left unfilled. They will work as Investigators and Organisers and will form the advance guard of a new and worthy profession for Africans.

I found the school most interesting and was particularly impressed with the beautiful Craft-work which these students are taught to teach to others. They learn the elements of Sociology and Economics and do practical work in the Social Welfare Departments of the neighbouring locations. The course is open to such person who have reached certain standards of Education; Junior Certificate is essential, and preference is given to those who have done some social work in their own locality. I

sincerely hope that those who are interested will respond in large numbers and become pioneers in this excellent work among our own people.

I was delighted a few day ago, to receive an invitation to the South African Academy's Exhibition here in Johannesburg, where three Bantu artists more than held their own with their work. Gerard Sekoto is, of course, already well-known and his two small oil paintings appealed to me tremendously by reason of their glowing colour and vitality. I confess that I had never before heard of John Mohl. He had seized a rare moment with true artistic instinct, and made a charming picture of "Snow in Sophiatown." The light winter sky and the snow on the ground made a most interesting study full of reflected light. I am looking forward to seeing more of Mr. Mohl's work. In the sculpture section I noticed that Job Kekana's "Resurrection" was receiving a good deal of attention from visitors. It is a small piece of carven stone, with the figures standing out in high relief, and I admired it very much.

*your
Uncle Arthur*

Evening In The Village

(BY S. S. MJELE)

When the afternoon is over and the sun is sending its rays from the West, it suddenly becomes cool. The light drains away gradually as the sun sinks behind the hills, and the long shadows of evening creep slowly along the ground. The clouds take on the glory of the sunset and every little object stands out with a new vividness.

Small birds flutter from tree to tree, suddenly busy for the last time before night. Home-coming cattle low as they plod the paths from the grass lands, and the air is filled with evening sounds.

Blue smoke ascend from the huts as the farmer returns from the corn fields, and wives busy themselves with the welcoming cup of tea. Children play on in the twilight whisking in and out among the shadows, until they too, are called home for bed.

Boys from the distant pasture lands arrive with their flocks and herds, and the calves run to nuzzle against their returning dams.

And then, as the last cattle kraals are made safe for the night, the noises gradually cease, as tranquillity settles with the darkness, upon the little village.

ASK YOUR FRIENDS

(By Stanley Maplukatha)

Why is an angry man like a clock saying half a minute to the hour? What is the difference between a fog and a gentleman?

ANSWERS TO ASK YOUR FRIENDS

Because he is ready to strike.

A fog is a Mist and a gentleman is a Mister.

A Family That I Know



A LESSON IN FOLDING

On the second morning in camp, N'gombi and the other recruits received a lesson in folding their blankets. They were not to throw them on one side, or roll them up just anyhow. This, it seemed, would hurt the Corporal's feelings. The Corporal slept in the end bed, and he had taught endless batches of new recruits to fold their blankets in the correct Army manner. He had strong views on the subject. When he had finished, the big room looked as clean as a new pin, and everybody was extremely good at folding blankets.

Later in the day, when they came back into the room, all Reuben's clothes, his spare shirt and even his handkerchiefs were found similarly folded on his bed. The Corporal in charge looked at them suspiciously.

"Who did this funny business?" he roared, in his best Parade Ground voice.

"I did, Sir," said Reuben modestly. "I thought you liked them that way."

Reuben's face wore an expression of extreme innocence as he put away the offending articles, but N'gombi was sure he caught a twinkle in his eye.

Next time : The issue of Kit.



VERY LIKELY

OLD GENTLEMAN : How many fish have you caught, little boy?

SMALL BOY : When I've caught another, that will be just one!

GOOD EXCUSE

MA : Willie, your hair looks very wet, yet I thought I told you not to go into the river?

WILLIE : Well you see Ma, I fell in.

MA : Fell in? But your clothes are quite dry?

WILLIE : Well Ma, when I was standing on the bridge, I thought I might easily fall in, so I took my clothes off, in case I did—and I did!

By E. L. Peter

HISTORY IN THE MAKING.

CUT HERE

CUT HERE

CUT HERE



AFRICANS! your country needs you-JOIN UP!

CUT HERE

CLUES ACROSS

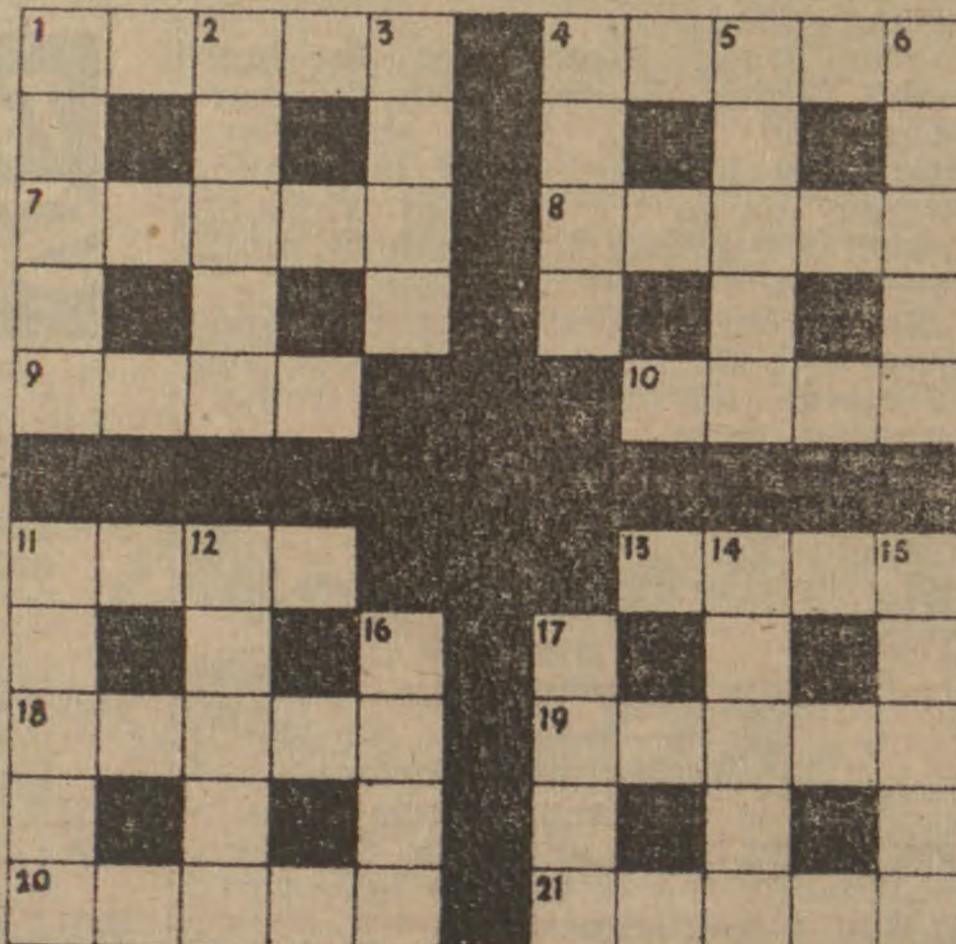
1. To move along gently.
4. Expressed crisply in few words.
7. To surprise greatly.
8. The meeting of two lines.
9. Objective case of They.
10. Degree of warmth.
11. This goes well at Tea time.
13. "Eels" give an alternative. (Anag.)
18. Lock of Hair.
19. Large prairie animal with horns.
20. Pass on from one to another.
21. The crime of stealing.

CLUES DOWN

1. To modify for a new use.
2. Revolving tool for boring.
3. Garden home of our first parents.
4. These refreshments are always welcome.
5. Rascal or trickster.
6. To put forth one's strength.
11. To provide teas and refreshments.
12. To rest on the knees.
14. Unbound.
15. Choose by voting.
16. Catch sight of.
17. To leave out by mistake.

Tea Table Quiz No 82

(BY ZION DUMA)



Bantu Press (Pty.) Ltd.

GENERAL'S PROPHECY

A white-haired American General at present Up North affirms his faith in the Allied armies in stout terms. When things were at their blackest, he refused to listen to any defeatist rumours. "I don't believe any of them," he said. "keep the British Army in tea and ammunition and they'll beat Rommel every time."

SOLUTION TO ACROSTIC 81

T e a - p o t
E v E
A l i B a b a
C a t s
A n t h e s P
K a r o O
E c h O
S e v e N

SOLUTION TO WHERE THEY LIVE

1. Madagascar. 2. Ceylon. 3. New Zealand. 4. Peru. 5. Malta.
6. India. 7. Cyprus. 8. Denmark. 9. Wales. 10. Russia.

Izinto Ngezinto Ezibeleni KuKomani

(NgoNtanomhle)

Aya vutha amalungisilelo eNational War Fund Ezibeleni, ngomhla we 2 kwe-Dwara kuhiangene eHoitewi umzi wakuNgobengcaka ngemibutho ngemibutho nabadiati nabafundisi bantwana njaio njaio. Intsiangano yonganyewe ngum. K. Nkwala noNobhala webhodi uamya.

Ezubeni kubozwe amagama aqamele bemutuo kuyunyewe amagosa ed maga lengquene yemai yemazwe. Eme jgolu haoo — usmalo miu. J. A. S. Run, umncedisi wakhe uNkosk. M. T. Soga, umncedisi wakhe Min. Daambo; uNyabobo miu. J. Somaza.

Kungene kumcimbi wokugokeela ezi man kwesi buko zonhantshu. Le ndawo isipixwe kaknus wakwanelewa kwiqigubo sokuwa upoko pugane mazene minangano lalo ziyihumayele lo nto banzi renze unako-nako ukuqoewa imai jikele. Kangoku nje noiknangele fugaqato oitshu zidibene kwangomGqotele rangeleawa njaio njaio. Zumoi sezolathu imina yoswenza neznto ezinjengekonsatu ekno namapherpa okuqoewa apukelezwu emzio. Ngatini ndikangele zaku-shiyana ngoyetezo, kuba zungeko bloko ituna ukuknusshi yene ngomsebenzi. Ibe ke 100 njo yinto entio neza luu umsebenzi, kuba ngale ndela nathi boonthina, noxa singayanga nje emfazweni, sakuba senze luhulu.

NgomGqibe nogomhla we 5 kwemiyo ibe yingxikela yekonsathi eC.M. Mallett Hall yetyaike yaseBantu yamanima, ibe nempumelelo eqgitie ukugonda kuba zonke ezike zibekho ekhay' apha zamahanda amakhulu, kuba yenze 12.15-15, inqabile loo nto noxa exinye ke imvaba ezike zifikele kweloo nani zibangwa xiBazaar exithi zibepayo emva kwemini ngolo suku lwekonshu. Bekutsholoza iikwayarha ezintathu iBantu Tembu Singers phantsi koMn. W. S. W. Gxoyi, yaseVisile phantsi koMu. E. Mahlutsnana neyeCawa yaseBantu phantsi koCungwa. Zontathu ezi kwayara zicule umcuso ophakamileyo kakhulu, intambo zibanjwe nguMadiba uMn. A. M. Pono.

Uya buleia umzi waseBantu uyabona nawo ukuba wenzen abantu apha akhay' apha. Egameli lebandia laseBantu sendithi ntambo pethunga mzindini wakhe Ngabebchuka nangamso.

INKONZO EZUKILEYO

Umhla wangeCawa we 6 kuSeptember ayakuitialeka kade eKomani ngenxa ye-konzo ephakamileyo nezukileyo eqhutewi eHoitewi phantsi kwempelelo zentianganiso yabafundisi basekhay' apha, bequezeliewa nguNobhala wabo uMf. J. A. S. Runa wamaDipende okhuthela kunene. Yonganyewe siSibonda sedolophu uMn. G. T. Glover nomthandazelis wakhe uMf. W. H. Whalley wamaMe-thodi kunei noMantyi omkhulu wasekhaya' apha uMn. Eyles.

Akukhova ukuyivula inkonzo uMfu. Whalley unike inxahbele uSibonda Glover owenze intetho entle kakhulu nenie ithembu lokuba ngeli xesha saku ba senkululekweni ngoloyiso. NoMantyi wenze intetho entle kakhulu ebula nento yokuba le intetho ayenzayo ibiyifanele indibano yabo bonke abantu abamHlophe nabeBala nabaNtsundu ingakhethe eli qela labaNtsundu bodwa. Watsho naye eyisekela intetho kaSibonda ngolwyeiso.

Kungene emithandazewi, Bathandaze ngokuchukunisayo kakhulu abefundisi abaNtsundu bathandazela uxolo kungajengwe ukuba ngubani na owoyisayo, koko kujonge inkululeko yoxolo kuphela. Akankubakho amazwi okucinga indlela yobuchule abethe ngayo la madoda kaThixo. Upfume umzi kuxincwena kuyiloo nto. UMfu. J. A. Runa wazise indibano ephangaleleyo endulini ngeCawa yomhla we 20 kuSeptember ukucela imvula kwa-khona sjengoko bekwenjenjalo kweziphelelo.

Njengoko sendazisile kwakuyo le mi-lathi engaphambili ngoMvulo wendlu yeTempile yesiBane kuLukanji eKomani ndinenyweba yokuwvakalisela umzi jikele ngenye ingxikela yendibano yamanina eNational Council of Women ehangana apha eKomani ngoDecember ukususa ngomhla we 15 kuda kuba ngumhla we 18 kuDecember. Akngonda amethu ukuba lo mbutho ngowonozala be-thu ncami esimele ke ngoko ukubaxhasa kumlungiselelo abo kwezi ndwendwe zi-zayo, kuba ziza kuthi sonke mzi waku-Ngubenchuka. Ahahlobo bethu abakude nabakufutshane mabadle bebeba kuba ezi ntsuku sitetha ngazo seziapha.

ABANTU NEZINGABO

Akaphilanga ubawa omkhulu uOld stalk, uMn. J. Msengana sekuzivele ele-ngaoletyananye. Nobawo uMn. Fredie Msengana ucyan wahe ukuNcuka e-Lady Frere ulapha naye ngenxa yemilo yexhego, usike apha ngomVulo 7 kuSeptember. Kuluisizi kakhulu kumzi waseKomani ngokugulele lelinye lamanyangalo. Siyavelana kakhulu nomzi wakwa-Msengana wanga uSombhawo angabuya ngenceba sibe simbone uOld Stalk eshi-xiza phakathi kethu njengesighelo.

Sikhe setsha uMn. Kenneth Jali cyito-liku kaMantyi eWhittlesea apha ngomhla we 5 kwemiyo ezokuchitha isithukuthethi apha eZibeleni, ukhangeleka kakhulu be-thu. Umhleka lo ukhe wanomdlalo osuhu wenehetya emva kwemini ngohi su-ku, njike kussas ngeCawa ukusinga kwa-sekaya.

Usuka apha uNkosi Valelo Mhlontlo eze ngezempielo ezokubonana noqgirha ngenxa yemilo noko vikheda we 7 kwemiyo.

Ezase Morokwen

Ngu D. Ph. Mahlangeni.

Sikhe safikelwa ngu Maneli iNative Commissioner. Weza ephetho isikhaxha semali, wamkeli sa bonke aabo banamadoda abo asemfazweni, into he leylo ethabathe ixesha elide. Uthe akugqiba lowo umsebenzi wamkelisa iimfama zonke zesixeko. Abanye bezisa izilima zalo lonke uhlolo ukuba uManeli azibone, ukuze azame uncedo kuzo.

Lo mcimbi uwamkele ngenyameko kwabonakala ukuba zonke ezo zingenabajongi uya kuzama okukuba zimane ukufumana itiki yepapa nesepha. Siya yibilela (Ziphelela kumhlathi wesibini)

Hair Chat

If you dress your hair with KUR-LEX, you need not hide it, because KURLEX makes your hair soft, shiny and fixes it very smart.

It costs only 1/- a tin at any Chemist or send 14 penny stamps for a tin to:

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HLAZIYA INYONGO ESIBINDINI

Ngaphandle kwe Calomel—Wovuka ngoku tsiba emandalaweni wakho uziwe unamandla emzimbeni.

Isahndi sakho kufuneka ngemini siahbedi ipayinti emzimbini emathun-jini. Ukuba ke lenyongo ayigaleksi kakuhle, ukutya akuna kusileka esis-wini. Kuske nje kubole emathunjini Uske uzifumane uqunjewi sisusu Ngathandi nakutya. Yonke immo yomzimba kwa nokuhamba kwegazi, kungalungi, neto yonke oyitayo inandiphake krahra, nelizwe eli libona-kye tyeli emehlwani.

Ukufane nje uthi uhambisa amathumba ngeento ezirudisayo akuncedi kangako. Eyonu nto incedayo kuku-sebenza i Carter's Little Liver Pills ezinceda ukuba ezi payinti zimbini zenyongo zipume kakuhele. Azimangozi, zinginya kakuhle, ikanti, zisbenza ngendle emangalisyaso. Khangeila eliga-ma, Carter's Little Liver Pills, kwinto ezibotshwa ngayo ebomvu. Uzale eringenjalo. Ixabiso yi 1/3.

IKOMITI YONGEDO KWABASEMFAZWENI E-BLACK DIAMOND

(Ngu "Kwitsi")

Sikhe sabona into entle apha ekhaya, intlanganiso yamakhosikazi omzi amizamy ukuba yikomiti yokusebenza ucedo kwabasemfazweni.

Le ntlanganiso yayonganyelwe ngu-Nkosk, Maseko, (chair-lady), Nkosk, Zimu (Nobhala), Nkosk, Nhlapo (uNo-nyebo), Nkosk, Nrumalo (umtoliki).

Amakhosikazi omzi ekhoma ngokweneli-sayo, imali ekhutshwe apha ibe yi £5.1.6.

Umbilelo ukumakhosikazi amHlophe Mrs. Lawrie noMrs. Gemwell abancedayo ngokvelisa lo moyo omble kangaka.

IKomiti yamaloda eyiBholi yomzi seyi yakalisa ukuha itza kwenza ikonsathi ne-Bayiskop (concert and bioscope) esithe-mba ukuba iyakuba nempumelelo.



keep cool keep
calmly soignée...

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easily washed, sun-defiant, smart.
For daily-round dresses choose
Lystav, the rayon that drapes or
tailors; Toolina, novel eyelet-
weave rayon; Tolsil, interwoven
rayon and cotton; Tootal Linen,
the linen that really resists creas-
ing; or Lova, lightweight rayon
and wool blend. For afternoon or
sundown frocks, blouses, night-
robes, choose Robia, those lovely,
semi-transparent cotton sheers.
Remember, these fabrics are
remarkably long-lived. All are
Tootal guaranteed. Look for the
name on the selvedge.

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CREASE RESISTING
fabrics

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Tootal P.O. Box 2005, Johannesburg. Tootal P.O. Box 1534, Durban, Natal.

MADE IN ENGLAND BY TOOTAL BROADHURST LTD. MANCHESTER, SUPPORT THE GOVERNOR GENERAL'S NATIONAL WAR FUND

HE SOON GOT A JOB AFTER THAT!



I CAN'T TAKE YOU OUT TO-NIGHT AS I AM STILL OUT OF A JOB. EVERYONE SAYS I AM TOO SLOW



YOUR TIREDNESS IS MAKING YOU SLOW. COME IN AND HAVE A CUP OF TEA—it's just what you need to make you fresh and lively



A FEW DAYS LATER MARTHA WAS RIGHT ABOUT TEA. SINCE I'VE BEEN DRINKING TEA I'VE LOST THAT TIRED FEELING—AND NOW I'VE GOT A GOOD JOB!



THAT NIGHT WE COULD NOT HAVE COME OUT IF YOU HAD NOT TOLD ME ABOUT TEA. TEA MADE ME QUICK AND ENERGETIC SO THAT I COULD GET A JOB EASILY



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 ½lb/packets or larger. You get better value that way. Use a teaspoonful of Tea for every cup you want to make, and one spoon extra for the pot. Make the Tea with boiling water, and allow it to stand for five minutes before pouring it out.

TEA is good for us!

The happy TEA-DRINKER family always drinks TEA. They say:

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"Judgement"

(By R. S. Petje)

Almost everyday of our lives we are being judged, though the judgments are seldom just.

We of the modern age have not the gift of a just judgment. We are inclined to misinterpret people's ways by jumping to unreasonable conclusions.

We all know that "what is another man's poison is another man's bread." Some people benefit by what would cause the downfall of others. A thief be-

(Continued in next column)

Germolene

ASEPTIC OINTMENT
HEALS BADLY
ULCERATED
LEG

Once again Germolene Triumphs. Read this case of an ULCER healed after 17 years of suffering!

Dear Sirs.—I suffered for 17 years with a large ulcer on my right leg. I tried everything, and spent large sums on treatment. I decided to try Germolene, and am thankful to say I am completely cured. My leg is quite healthy. Mrs. A.B.

"SKIN-HEALING MAGIC" is the only way to describe what Germolene accomplishes! At the first touch it soothes and commences healing! All signs of Spots, Pimples, Blemishes, Open Wounds, Swellings, Fiery, Inflamed areas are banished in quicktime! Germolene "wipes them away" and not a mark remains to show where once they were!

From all Chemists & Stores PRICE 1/- 1/6 & 3/6 Per Tin

HEALED
17
YEARS

Germolene
Banishes
ULCERS
VELDT SORES
ABSCESSES
BLACKHEADS
INFLAMMATION
IMPETIGO
SWELLINGS
OPEN WOUNDS
INSECT BITES
ITCH, ACNE
SUNBURN
ECZEMA

So we must be very careful as to how we judge other people. Let us first consider our errors, for judging, we will be judged, and let not wrong judgment twist your minds, "For God will not look you for degrees, medals, or diplomas; but for scars" (Albert Herbert).

Is your baby UNDERWEIGHT?

Poor little FRED is weak and underweight. This is because his food doesn't contain enough nourishment. What a pity that Fred's mother hasn't heard about NUTRINE, the best food for young babies.



Babies must have nourishing food, so that they can grow properly. FRANK, who you see here, is fed regularly with NUTRINE, specially prepared for young babies. That is why he is so strong and fat. Babies who take NUTRINE are always smiling and happy.

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

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

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

NUTRINE BABY FOOD

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



II-4018-1

nefits somehow as other by what he steals, so before we judge him, let us first look for the motive; for who knows how some of us manage to make their livelihood

In order that we should meet our odds and ends in life we all gamble. So why should the Baker man start pointing a finger at the Butcher man? I have known people who drink to speak ill of a drunkard, and yet it is said that "One who reproves the lame, must go upright." But we go upright inspite of the vague, unreasonable and judgments we hurl at others? No, we don't. We actually go to the extent of painting a man black when actually he was white. Then when we have done so we put him in the black list.

The effect of such misinterpretations always have a drastic result to the victims. Many people have often been heard to say, "Well if I am accused of thieving, I might just as well thieve." And that poor wreck of Humanity will commit so many crimes that he will eventually land in jail. That is the harm done to people who have been wrongly judged.

Sometimes wrong judgment can be termed as suggestibility; for sometimes a man is accused of murder, when actually he has not done anything of the sort. Because he been branded as a murderer in so much that he is dreaded and feared in public social gatherings. How can such an unfortunate person be involved with humanity when humanity had been so brutal as to loose its reason.

So we must be very careful as to how we judge other people. Let us first consider our errors, for judging, we will be judged, and let not wrong judgment twist your minds, "For God will not look you for degrees, medals, or diplomas; but for scars" (Albert Herbert).

WOMEN'S PAGE

Let's Talk It Over

JOYCE SPEAKS OUT

(BY W. M. B. NHLAPU)

Listen in to Joyce. She speaks out. Schools have opened as I write this. Children are in full swing with their school lessons. This session is a testing one. Standard 6 scholars look forward to going to some institution next year. Among some institutions children this is their last year in schools. Next year they will face outside life which is not as rosy as seen from a scholar's binoculars. I, Joyce once looked through these inexperienced binoculars. I had ideas and schemes, but they have hardly materialized. They are but day-dreams and wishful thinking.

Once a while not very long, I, Joyce was a school girl. I wore a gym dress and a beret, I either went to school barefoot or wore school girl shoes. My black stockings were the simple type worn by all European school girls even to-day. My! I was different from school children of to-day. They are posh. Yes, they do wear gym dresses. Their berets are worn in a glamorous snappy style. Their stockings are either Bayser, Phoenix, Corten, Butterly or other expensive silk line. Hmmm...they wear decent shoes: Jeepers Creepers, Wedge-heel, suede and what not of the expensive line! Their Sunday best are from some of the best fashion houses. These dresses are worn by Nurse Jane McPhail because she gets £8 per month, and Solotone because she gets them from B.D., and Peggy because she is a school queen.

Some school children are independent. This independence, I do not know where it comes from, has made them uncontrollable. I, Joyce believe in the philosophy that school girls be given freedom; to think for themselves and have courage in their convictions. But these children have wrong courage and convictions. You, their teachers as well as I, Joyce know this. What have teachers done to gain the lost soul? On teachers we pin our faith and goodwill that they will be a force in the right path. I, Joyce pity our under-paid hard-working teachers but after watching their product, I pitilessly accuse them. Have you attended a school concert? After patronising one you never patronise another. Children can not be confined to their seats because they have pins and thorns. They cannot shut their mouths because it's a furnace. Teachers know this. Senior boys and girls stand in dark places and romance. "Ah!" they say "Sweet mystery of life at last I have found thee." What a tune for them! When the senior choir is called upon to perform you would be more than annoyed. A handful of them waiting on the stage while a teacher or another child goes and disturbs the love-bugs gnawing many school girls.

Speaking about these school girls as "little ladies" reminds me of an incident which occurred sometime back. It concerns Joshua who fell hard for a school girl of 16 years whom he met at a dance. By the by Joshua's age is 36. Do not be surprised when you hear that school girls are patrons of dance hall. They dance and dance well in the jitterbug way. Mickey Rooney, Hollywood's No 1. Jitterbug would be glad to know this. When they are enfolded in some man's arms you would not believe that they are school children. And what is more, they act like big irresponsible girls in the presence of their teachers. They have no respect for their teachers because some teachers do not respect themselves. They drink and romance before their scholars. My teachers—the stocks of yesterday—never acted in a wrong way in my presence. To me they were moralists and I acted in the like too. Let me come back to my story after much side-stepping. This girl was in her best. Her face was painted and powdered like a glad rag doll. Joshua did not realize her age. She was tall for it. This girl at 16 before even going to an institution knew what I, Joyce learned at 20. It is so with most of our school children.

Here is a riddle that I, Joyce have solved ever since I saw school children in dance halls. Why are Students Receptions only dances? The psychologist organisers know where students get their greatest bliss and they give them the dose-Dance and nothing more but Dance. I don't thank them.

School girls nowadays are streamlined like present day cars and buildings. They are also hard-boiled. This is true. Not only that but puffed-up like a peacock. Perhaps there is a social revolution unnoticed by old-fashioned fools like poor Joyce. And what a mess it has made! Gosh! These girls think they know far better than we, their elders. That knowledge has landed many of them at Talitha Home. The way they dress for school shows that they have invented their own standards and established their own code of moral. You have seen how they roll one stocking as far as below the knee or as far as the shoe. A nasty thing! And they have the audacity to walk like this in the glittering main thoroughfares of the city. And Europeans make a joke of these "Kaffir school girls."

These children are a wild-set and have lost all sense of proportion. They are groping hysterically in confusion with little responsibility. But let us not forget that there are girls with principles, pure and chaste.

I have seen, and what a pity, school children drink. Our conservativeness does not permit it but it is existing. Recklessness is a human trait but it is ever damnable with school girls

(Continued in column 4)

A Local Anaesthetic

None of us like taking medicine which has an unpleasant taste. A good tip is to rub the tongue with a piece of ice before taking the dose. This has the effect of a local anaesthetic and temporarily deadens the sense of taste.

A Washing Hint

Add a teaspoon of sugar to the water in which you rinse white silk garments. After washing roll up in a towel and iron while quite damp and they will have just the right amount of crispness. If you add half a cup of milk to the water when rinsing any white silk thing they will never become yellow.

who must fill our shoes tomorrow.

More school children are independent. This independence, I do not know where it comes from, has made them uncontrollable. I, Joyce believe in the philosophy that school girls be given freedom; to think for themselves and have courage in their convictions. But these children have wrong courage and convictions. You, their teachers as well as I, Joyce know this. What have teachers done to gain the lost soul? On teachers we pin our faith and goodwill that they will be a force in the right path. I, Joyce pity our under-paid hard-working teachers but after watching their product, I pitilessly accuse them. Have you attended a school concert? After patronising one you never patronise another. Children can not be confined to their seats because they have pins and thorns. They cannot shut their mouths because it's a furnace. Teachers know this. Senior boys and girls stand in dark places and romance. "Ah!" they say "Sweet mystery of life at last I have found thee." What a tune for them! When the senior choir is called upon to perform you would be more than annoyed. A handful of them waiting on the stage while a teacher or another child goes and disturbs the love-bugs gnawing many school girls.

How To Keep Milk

We all know the old saying: "Wilful waste makes woeful want." If we waste anything, we are sure to want it sooner or later and this applies particularly to milk. Unless your milk is pasteurised, this is how you should treat it to prevent it going bad and being wasted, if you do not have the good fortune to possess a refrigerator.

Immediately the milk is delivered it should be put into a clean saucepan or double boiler and brought to boil. As soon as it is boiling pour the milk into a clean jug and stand it in a deep vessel of water. Leave it until the milk is quite cold. It is imperative that the milk should be cooled quickly. Then take it out of the water and stand it in a cool airy place, preferably in a draught, with a piece of muslin over it to keep out flies. These precautions should be taken in all weather, hot or cold, for sometimes transport takes longer than usual.

Lady ashamed of her own body

Mrs. George Delaporte wrote "I am very thankful for what Felaform Soap and Ointment have done for me. I had a nasty skin eruption which gradually spread over almost the whole of my body. I was ashamed of my own person, and tried various treatments without success. This lasted for about 20 years. Now, after the use of Felaform Soap and Ointment, my skin is beautifully clean. I cannot adequately express my gratitude."

Hundreds of sufferers from eczema and other skin troubles have obtained complete relief from pain, itching and disfigurement, by using the Felaform remedies. All chemists sell Felaform Ointment at 2/- per tin: Felaform Soap at 1/6 per cake: Felaform Skin Powder at 2/- per tin: Felaform Blood Tonic at 4/- per bottle, and Felaform Shaving Stick at 2/- each.

FELAFORM For ALL SKIN DISEASES
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**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.

Palmolive Soap is made from a special blend of Olive

Oil and Palm Oil. The rich, sweet scented lather CLEANS the pores completely, and these famous oils leave 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.

Try
Palmolive Soap
for Beauty!



Put An
End To
Skin
Trouble
For Eczema, Itch, etc., Use

Zam-Buk
HERBAL OINTMENT
Price 1/6 or 3/- a box, at all chemists & stores.

ROLL OF HONOUR

Lenaneo Le Khabane—Tlhomagano Ya Tlotlwa

Uluhlu Lwembeko

The Department of Defence regrets to announce the following list of casualties affecting the Native Military Corps, all of which occurred at Tobruk on the 20th June, 1942.

Particulars of each case have been supplied to the Red Cross Society of South Africa and International Headquarters of the Red Cross at Geneva are conducting urgent investigations with a view to final and definite information being cabled at the earliest possible moment.

In a few instances names of men appear as missing although subsequent information has confirmed that they are prisoners of war. This is due to the information not being available when the Roll was compiled.

Official confirmation that a man is a Prisoner of War may be slow in some instances, but relatives will be notified as soon as possible.

Isebe lezokhuselo livakalisa ngsizi oludaba lulandelayo nge-negxwelerha ezihle kumKhosi waba Ntsundu eTobruk ngomhla we 20 kweyeSilmela.

Ingxelo ngodaba ngalunyee sezinikelwe kwiQumru leRed Cross yomZantsi Afrika; iKom-Khulu leziZwe zonke le Red Cross eGeneva lisaphanda ngoku-khauleza ngenjongo yokufumana inkcazeloy epeheleyo neqinisekileyo eyakuthi ithunyelwe ngoci-ngo lwamanzu ngangoko kunokukhauleza.

Kwizihlo ezimbalwa amagama amadoda aveliswe njengokungathi adukile nangona inkcazo elandelayo iqinisekisa okokuba angamabanja emafazwe. Oku kubangwe kukungafumaneki kwencako ngexesa lokuqukwaka koluHu lwe Mbeko.

Udaba laKomkhulu oluqinisekisa ukuba indoda iliBanja le-Mfazwe lusenokulibazisa ukukhutshwa ngamanye amaxesha kodwa izizalwane ziaykwaziwa kangangoko kunokukhauleza.

Kgotla ya Tshireletso e lelela go itsise dintsho tsa bantsho ba mophato, tse di diragetseng ka 20 Seetebosigo 1942.

Tsotthe tse di kayang ka ga mashole, di neetswe ba thakore ya Red Cross Society ya Afrika borwa le ba Tlhogo ea mafoko a Red Cross kwa Geneva, 'me bao ba ikemiseditse go senka tsotthe ka ga mashole, e le gore ba itsese bang ka one, ka bonako.

Go tlo go diragale mothomong, gore maina a mashole a kaiwe ele baletlhegi, 'me ka morago go itihelwe gore ke ditshwarwa montweng, se se dirwa ke gore, ga tlolto e dirwa go bo go sa itsuge hene ka leshole.

Bo nnete ka ga leshole, gore mothaope ke sets'hwarwa sa ntwa go tlo go diego go itsiwa mothomong, emba bang ka leshole ba tla biwa bonnete ka bonako.

MISSING, BELIEVED PRISONERS OF WAR

ABADUKILEYO, EKUCINGELWA UKUBA NGAMA BANJWA EMFAZWENI

BA LAHLEHILENG, ME HO KHOLO HORE KE BAHULEHUOA NTOENG : BALATHHEGI, KGOTSA DITSHWA-RWA TSA NTWA

8721 Dhlamini, Wilson; East London.
8220 Dhangalala, John; Volksrust.

9400 Dikomo, John; Bethel.
167 Dhludhu, Hlezana; Melmoth.

19742 Dhludhu, Alpheus; Newcastle.
21071 Diale, Isaac; Rustenburg.

16518 Diale, Joshua; Rustenburg.
20490 Diale, Philemon; Rustenburg.

1705 Dikakoane, Mack; Pilgrims Rest.

18450 Dibate, Klaas; Pietersburg.

7048 Dibe, Abel; Bloemfontein.

1707 Dikoane, Sinias; Pilgrims Rest.

12475 Dichabe, Elisha; Bloemfontein.

16782 Dikgale, Frank; Pietersburg.

17696 Dikgale, Joel; Bochum.

21314 Dikhi, Gabriel; Thaba 'Nchu.

2065 Dikhusa, Lesetja Joseph; Potgietersrust.

13383 Dikoba, Frans; Potgietersrust.

8847 Dikobe, Johannes; Hammanskraal.

23314 Dikobe, Joseph; Hammanskraal.

20716 Dilora, Petrus; Klerveldorp.

12941 Dimo, Petrus; Klerveldorp.

15126 Dineka, Kaizer; Vereeniging.

15996 Dintso, Paul; Bloemhof.

4466 Dints, Jeffrey; Maseru.

21763 Dinv, Nzwanyana; Bizana.

15852 Dipere, Piet; Vrededorf.

4819 Diphoko, Jack; Bloemfontein.

4182 Dire, Phillip Boo; Krugersdorp.

12718 Dire, Piet; Pilansberg.

7136 Disene, Solomon; Basutoland.

16987 Dithusho, James; Kuruman.

20942 Dithlopo, Abel; Rustenburg.

17115 Dlomo, George; Enkanhla.

4053 Dongo, Alfred; Middeldrift.

25903 Duiker, John; Trompsburg.

15618 Dukishi, John; Louis Trichardt.

18102 Duma, Tize; Mpendile.

8346 Dumo, Christian; Matnatiels.

4547 Dupa, David; Wilfred; Roodepoort.

17679 Dwili, Ndeleni; Wodehouse.

15381 Enfield, Adolphus; Potchefstroom.

8723 Esibere, Enos; Sibasa.

18896 Etebere, Patrick; Kimberley.

13934 Falaza, Solomon; Louis Trichardt.

14688 Kangale, Johannes; Louis Trichardt.
8373 Kangale, John; Sibasa.
21989 Kangale, William; Pretoria.
4127 Kanou, Anthony; Lichtenburg.
13969 Kanteen, September; Marquard.
22224 Kanyue, Jotam; Springs.
15673 Kapa, Johannes; Duvelskloof.
23781 Kassan, William; Pretoria.
18797 Katishwako, Daniel Nelpruit.
14141 Kau, Hiabeng Edward; Potgietersrust.

11219 Fanele, George; Bloemfontein.

25025 Fane, Harry; Viljoensdrift.

6582 Fedzane, William; Louis Trichardt.

6503 Femane, Petrus; Louis Trichardt.

23684 Fischer, Jacobus; Koffiesfontein.

20360 Fono, Tom; Evaton.

17880 Fourie, Jack; Vereeniging.

11047 Futane, Juta; Hammanskraal.

13159 Futane, Joseph; Hammanskraal.

11195 Futsiane, Harry Nxexishe; Wodehouse.

17690 Futsiane, James; Dordrecht.

25638 Fuzani, Kleinbooi; Johannesburg.

20150 Gadeka, Samuel; Louis Trichardt.

18042 Gae, Levi; Mafeking.

4696 Galegatse Joseph; Kimberley.

18004 Gamde, Nkupane; Barberton.

19356 Gamieni, Johannes; East London.

19961 Gampemp, John; Ventersburg.

16372 Goagwi, Master; Kimberley.

12495 Gaoarwe, Master; Kimberley.

15111 Gasane, Boesman; Leribe.

12852 Gataka, Piet; Kopjes.

17830 Gatebe, Piet; Kroonstad.

9925 Gatebe, Stephen; Heilbron.

19424 Gaye, Jim; Groot Spelonken.

6814 Gebasho, Joseph; Umzimkuval.

4780 Geboutjeloe, Moses; Bloemfontein.

15585 Gedile, James; Ntabankulu.

15742 Gege, James; Somerset East.

20841 Gerties, Albert; Potchefstroom.

19070 Geitt, Jacobus; Kimberley.

17825 Geweer, Matthews; Kimberley.

17658 Gerane, Jack; Leydsdorp.

11548 Gerane, Wilson; Sibasa.

11678 Gidja, William; Louis Trichardt.

17156 Gidja, Wilson; Sibasa.

25532 Golaith, Alfred; Smithfield.

22260 Gomba, Stephen; Hammanskraal.

18763 Goodwin, Jeremiah Jim; Mizimba, Nyasaland.

71 Gogo, Gwena; Mapumulo.

14868 Gqabi, James; Klerveldorp.

4349 Gqile, Fanie; Boksburg.

4241 Gqirana, Willie; Johannesburg.

16292 Gqola, Rolingat; Lady Frene.

18100 Gqwakaza, Stephen; Graaff Reinet.

17399 Grootboom, Alfred; Graaff Reinet.

9008 Gugushe, Philip; Matatiele.

23828 Gumede, Aaron; Brasmersdorp.

9255 Gumeta, Makgeta; Herschel.

4971 Gumede, Lawrence; Ladysmith.

7285 Gura, Titus; Marico.

16925 Gwambi, Swartland; Indwe.

20346 Gwayise, July; Nqeli.

6788 Halata, Johannes; Sibasa.

16253 Hanyani, Jan; Sibasa.

9062 Hatia, Mulife; Maseru.

373 Hatting, Walter; Dundee.

7188 Hautu, Japie; Premier Mine.

16290 Hewa, Nzima; Port Elizabeth.

17232 Hlaba, Jerry; Theunissen.

9844 Hlahatsi, Lemgolo; Herschel.

6243 Hlaise, Joe; Louis Trichardt.

13659 Hlakane, Chopo; Leribe.

20677 Hlakane, Petrus; Lindsey.

2102 Hlane, Wilson; Duvelskloof.

16396 Hlatshwayo, Ben; Heilbron.

7818 Hlatshwayo, George; Nongoma.

14925 Hlatshwayo, Philemon; Dundee.

18878 Hlatshwayo, Elias; Barberon.

4859 Hlatshwayo, Robinson; Lady Smith.

25579 Hleku, Jacob Malakeng; Sekukuniland.

20070 Hlengane, Isaac; Sibasa.

9800 Hlengane, Jim; Sibasa.

28544 Hlengane, John; Louis Trichardt.

1020 Hlengane, Josy; Sibasa.

13650 Hlengane, Katene; Sibasa.

1663 Hlengane, Piet; Sibasa.

15355 Hlongoan, William; Mvengare; Potgietersrust.

21035 Hlongwa, Zehnjaira; Greytown.

13528 Hlongwane, Jacob Magoshi; Potgietersrust.

11500 Hlongwane, John; Klerveldorp.

11050 Hlontsi, Philip; Cala.

20648 Hlope, Jacob; Erm

**Mokhatlo Qa
Red Cross Le Bantu
United School**

(KE PIET MOLIISE)

Mokhatlo ona o ile on kopa Hloho ea sekolo se ka holimo ho etsa mokete oa lipina, ho etsatsa masole a ts'oe-roeng ke ba lira. Mesue ea qala ho kuya lipina; etsoe ene e le lerole la lipina tse neung li ruta banan.

Lotsatsi la mokete la behoa ke Makhooa ho lokisetsa hore ba te ba be teng moketeng ou. Khele! motses otsitsyeha, batho ba botsana bohole hove ke eng motseng kajeno.

Baroetsana ba mathaka ka bijana ho blahileng motho a re bana ba rona ba ts'oeoe re rata hore re blahise matsoso a rona tabeng ena.

La fibla le-tsatsi le neng le lebeletsse, makoloi a fibla; motses o khanja ke malzane a makoloi. Monyako ho no ho patisan emong le emong a habetse ho kena. Che, kajeno re ne re thulama fela le ba basana ho se Moshoto ho se Lekhooa;

Motses o koana bana ba se ba artose likoto kapa liblopha tse 'ne. Liblophilo ka mokhoa ona: Mong. Moeti oa bana ba liblopha tse ka pelle Mong. Mphakama liblopho tse hare fela le Mong. Nkoala le eena seholpha se hare. Mong. Thambisa a nikile bese-besoana ho kopaneng le ba baholo.

Mosebetsi on buloa ke Hloho ea sekolo Mong. Thambisa ka mantsose a ho bula mosebetsi; le ho libhisa Mofumahali e leng liblo ea le-kala la mokhalo ona.

Pina ea Sekhooa ea binoa ke Mong. Mphakama 'me ea eba puo eo ea liblo ea sekolo. Ka morao ea eba Mong. Moeti a bina "God is a spirit." Mong. Mohlomi re bone a se a kena a nehela lipina ka mokhosa oo lingoliloeng ka teng ho Makhooa.

Magistrata a bua a libhisa tebobo ea bula mabapi le basebetsi bohole ba entseng hore mosebetsi ona o tsoelle hantle ha kalo. A supa molromo ona mokhatlo ona re ratang ho o thusa.

Lipina tsa tsoela pele, re behile Mong. Brishmaer taoleng. Re itse re bona ra ultos motho a se a re Mong. Mokhuthu t'sora sejana o mathe ka sona hara batho ho bokella chelete. Monna-mohola a tloka sa molharkana ha a bona chelete. Hei ba bina bana. Basetsana baikakha, le bona ka pina ea bona.

Ba ileng ba bonahala moketeng ona ke Moruti Magooa on Wesele le hola a sa phela hantle re molakaletsu bo-phelo ba bottle. Moruti Maile ea ratang pina haholo. Haebu u rata ho mots'oasa n ka mocheba ka pina. Moruti Mantje oa A.M.E. o na a ile a khoroza a re pina boole. E mu ka mo bona kafefatla le fiblang ka mura liblo ea ha.

Chelete ea etsa £12.16. Ka makaka! re tla a liblo ntoa ena. Hitler o ipolete lefela.

Papatiela lefats'e le ea luma. Phamong mara a ea luma. Emra a luma mohla labooraro Mophate

Hitlev feroha libete a phathana. La re: nyeli, tseke, la betsa; La kena ho metse ea Matariana lebesa

Moroetsana o sibolotse liboare, ea makaka

Joule e se e le hara motse on Kapa Khelele!! Baroetsana ba kae ba lili-etsi

Banna ba nikile makoko le marumo ho talietsa

Khiri! Khiri! nyele!

Ka makaka! ! !

**Peyo Ya Ngwana Wa
Kgoshi J. S. Mamabolo
Setulong**

(KE G. M. MAMABOLO)

Le tla eleloa gore ka la 26 July 1942 le ile da tselibisha gore ngwana wa kgoshi J. S. Mamabolo o etsets Gauteng. La beya la botswa gore o tla dula setulong magareng ga September the 10 October 1942.

Byale le a tselibisha gore o boile gae-mono Pietersburg East. O tla dula setulong ka la 6 October 1944. Ke lotsatsi le lekgethilwe. Yo a ratago go ha a ka tselibisha Mongwadi wa Sechaba, Mr. B. E. Mamabolo, Sokwala Tribal School, P. O. Segoponyi Pietersburg."

Lotsatsi la 6 October e tla ba a le ka la bobedi. Dikolo di tla ba di boliwa ka loma lotsasi leo. Feels ba ba bago ka tlaasa ga sepiktele, Mr. N. D. Achterberg ba tla-ba ba tswalitse. He shifilwe go beya lotsatsi la Mmatunga ka "Public Holiday."

Re tsekalaitsa ngwana yo wa kgoshi mahlagonolo. A Modimo o mo thusie.

**Lefu La Morena
A. Moshupi**

(Ke M. Mgoza)

Ke tselibisa metsoalle eethle ka lefu la Morena Aaron Moshupi, ohlokahetsa ka la August 13, 1942 a patoa ka la August 15.

Morena ona, o ne e le mozi on Bapong Rustenburg district. Illemo tse ngata haholo, o na le bana ba le 12 bothle, basetsana bale 7 bashemane ba le 5.

Morena ona, o ile a kula nako en legoeli tse 7. Go bana ba hae ho sholee tse 7 ho setse basetsana ba 5 bashimane ni bale 2.

Bana ba libabeli ba lula ko Pimville Johannesburg. Naome Moshupi, le Elizabeth Moshupi eo monyana o na le liblo tse 24.

**Lefu La Rev. J. P. Mochoko
Harrismith**

(KE J. J. LEPELE)

Moruti Josiah Phakiiso Mochoko ha sa phela lefats'e. O lumetsa kala 27 August 1942. O na a tsouloes Leribe Lesotho, ka 5 October 1895. A holela libolopane Harrismith. A ihutha Colony St Mathew College.

A sebetsi libhola ele Clerk mabenkeleng, a tsumaisa Congress le L. C. U. Harrismith. A tsekella kopano ea likoto Bantu United School. Ka eba setho se sekolo sa School Committee ho fihlele lefing la laha e le setho sa Advisory Board, a thusa libhola mathaka a macha "Foot ball club". Chairman va Vigilance Committee. Morekisi oa likorata, Umseteli le Bantu World. Ka 1935 a bitsesoa hoba Moruti oa lentsoe la Molimo, a hala ntlo ea kerekere ka chelete e feting £300.

A shoa e le President oa African Ethiopian Church Asst. Secretary lekhondeng le Harrismith Ministers Ass. Harrismith e libhlehetsoe ke monna oa sebelo. A patoa ka la 29 August 1942, ts'ebelesto e okametsos ke Rev. Z. B. Tiger a tlatitsos ke Rev. J. J. Lepele. Barnti le likereke sechaba ho ts'abebla. Koleke kerekeng ea e ba £10.3. Ka hae la mofa £5. Hoes mafitleng e le mokoleko e motle oa bana ba mokhatlo.

Ba setsoe morao ke mafumahali a sepatu ka li Uniform. Ka morao ho mafumahali, ele Letotana, ele baruti hanji le koloi ea setopo. Bongata ka morao ele ho ts'abehang. Kaofela ele 835. Moruti o sia mohlolohali, bana ba 5. Molimo eba mots'ilisi tlung ea Mochoko, ho metsolle, le kerekere eo eleng motsamaisi ona eona.

Lefu La Charles Mabeta

(KE GAB. S. MABETA)

Ka 19 August 1942, re siiles ke morao on rona Charles Mabeta ea lemo tse 17. Re leboda Principal teacher ea sekolo sa Salvation Army le bana ba sekolo ka thapelo eo ba neng ba e etsetsa Charles, ka mehla. Re leboda moruti Radobe sa Salvation Army ea meng a rapella Charles. Ebile re isa tebobo ea rona ho mafumahadi a merapelo a Methodist Church ka merapelo eo ba neng ba e etsa tlung ea ka.

Le ha ngoana enoa a ma ratoa, a rapelloa, a liblo, leiu le re amohile eena. Ra sala re lla re ithlosphere. Re leboda Moruti Maphumlo oa Methodist Church, le ma (Boy Scouts) the sekolo sa Salvation Army le sechaba sole se enng se title kepeleng ea morao ona rona. Haholo re leboda chelete ea kolekeshene eo le thusitseng ka cona. Ha e kopana le e keneng ka morao eleng £12.15.8

Ho baneng ba re phalletse re ka bala Moruti T. A. Mareka le Motumahadi, oa A.M.E. Church Moruti Radobe oa Salvation Army. Moruti G. N. Nkemane ona United Church, Mrs. M. M. T. Ramushwa on Bantu Methodist, Wallace Monama, thichere ea Khaiso Secondary School, Pietersburg, le George Maube thichere ea Kilnerton, Pretoria eo e leng Sergeant ea masole Spaewater, J. S. Nthongwa Pimville, Mrs. R. V. Sloope Thema, Daniel Moete, Letebale Moete, B. Nthongwa, Walter Petja le mofumahadi, H. Sesbota, S. D. Lethoba, S. Qacha, Mosebetsi o no o ts'heroeg ke Rev. Maphumlo oa Methodist Church.

Bobula ka kgoto ble, Motaung! Re lekile na le 'moo ho u photosa, 'me re boltsoe!

Tsa Vereeniging

(KE OA TENG)

Ka la li 29 Aug. 42 bana ba leseling ba lapetsi papali e motla haholo, ba papala le Brick and Tile, moea o no e le moholo ba Brick and Tile ba nts'a goal. Joale ba hopotsa ho khutlisa papali hape (return match).

Ho monate ha kakaang ho bona beng-hali ba komitee ea sekolo (School Committee) ba le molemo lle moea o motle, ho haha kamore e ngeoe hape ea sekolo kapele-pele.

Re thaba ho bona Mistress oo leseling ba le betere mafolofolo a ba 'ma rona ba leseling ba tlhlong ho phara Je bo lila hantle ntlo e ha-huon ea sekolo Molimo o ba thuseng, baldidse metse ea bona ba 'moholo' le matla a likolo tsa bona a shebehe hantle.

Re thaba ho bona Mistress oo leseling ba le betere mafolofolo a mafolofolo ke ngwanaabona, Sgt. Piet Kekana, eo e bileng lepolosa la 'muso, S.A.P., Pretoria ka liblo tse 19, 'Ngwana' ona ga Mokopane, o bolokilope ke Moruti Phalleng ka la 2 September 1942, Pretoria. Batho ba felihelitseng mosu e be ele makholo a maraso, Batho ba bileng teng re ka bala bana babo, le D. Kekana le Sgt. Solomon Kekana oa Roberts Heights.

**PEGO EA LEFU LA SERGT
PIET KEKANA**

(KE SOL KEKANA)

Mona re libhlehetsoe ke ngwanaabona, Sgt. Piet Kekana, eo e bileng lepolosa la 'muso, S.A.P., Pretoria ka liblo tse 19, 'Ngwana' ona ga Mokopane,

o bolokilope ke Moruti Phalleng ka la 2 September 1942, Pretoria. Batho ba felihelitseng mosu e be ele makholo a maraso, Batho ba bileng teng re ka bala bana babo, le D. Kekana le Sgt. Solomon Kekana oa Roberts Heights.

(Tsa tsa Sesetho tse ding qepheng la 13.)

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Johannesburg Bantu Football Ass.

Log Of The 1st. Round: Season 1942

WEDNESDAY LEAGUE

	P.	W.	D.	L.	F.	A.	Pts.
Y. Mighty Greens B.	7	7	0	0	28	9	14
Y. Western Ranger.	7	6	0	1	30	11	12
Y. Mighty Greens A.	7	3	2	2	15	18	8
Y. Sea Lions	7	2	1	4	22	19	5
Y. Naughty Boys A.	6	1	3	2	18	18	4
Y. Eastern Leopards A.	6	2	0	4	17	18	4
Y. Naughty Boys B.	7	1	2	4	18	29	4
Y. Railway Ramblers	7	0	2	5	7	28	2

SATURDAY LEAGUE

	P.	W.	D.	L.	F.	A.	Pts.
City Reds A	13	8	4	1	28	11	20
Y. Bush Bucks	13	8	2	3	38	22	18
Y. Eastern Leopards	13	8	1	4	32	22	17
Green Happy Hearts A.	10	6	3	1	22	10	15
Y. Mighty Greens	11	6	2	3	16	15	14
Y. Naughty Boys	13	4	5	4	26	29	13
Y. Hungry Lions	12	6	0	6	31	22	12
Pirates A.	12	4	3	5	14	24	11
Callies A.	11	3	4	4	21	28	10
Spit' Fries	13	4	2	7	25	40	10
Y. Rainbows A.	12	3	3	6	22	18	9
Standard Rainbows A.	11	3	2	6	13	25	8
Drepkloof Reformatory	13	3	1	9	26	30	7
Y. Free State Callies.	11	2	0	9	13	26	4

CHAMPIONSHIP DIVISION

	P.	W.	D.	L.	F.	A.	Pts.
Eastern Leopards	9	7	2	0	27	9	16
Free State Callies	8	4	3	1	20	15	11
All Nations	9	3	4	2	16	14	10
Callies	9	4	2	3	21	19	10
Young Rainbows	8	3	4	1	22	17	10
Naughty Boys	7	3	3	1	15	10	9
Rebellions	8	1	3	4	16	24	5
Bush Bucks	8	1	2	5	14	24	4
Zulu Messengers	7	0	3	4	9	19	3
Wemmer Blue Birds	7	0	2	4	11	20	2

MOFOKENG DIVISION

	P.	W.	D.	L.	F.	A.	Pts.
Natal Wanderers	9	7	0	2	21	15	14
Stone Breakers	10	5	4	1	19	10	14
Ladysmith Try Agains	8	5	2	1	15	9	12
Baknbangs	10	5	2	3	26	13	12
Premier Sallows	8	5	1	2	20	12	11
Transvaal Tigers	9	4	3	2	16	9	11
Waschhounds Roses	10	3	3	4	10	16	9
C.E.D. Patriots	10	3	0	7	17	22	6
Pietersburg Hotspurs	10	2	2	6	9	8	6
Stringboks	9	1	2	6	11	28	4
Pimville Royals	9	1	1	7	15	27	3

D. PENRY ROBERTS DIVISION

	P.	W.	D.	L.	F.	A.	Pts.
Tudor Athletics	9	8	0	1	29	10	16
Standard Rainbows	10	5	3	3	29	21	12
Butcher Birds	9	5	1	2	10	7	11
Orlando Bush Rangers	8	4	2	2	20	14	10
Waschhounds Lions	10	4	1	5	23	17	9
Hunt Leuchars	8	3	2	3	20	14	8
City Reds	8	3	2	3	13	14	8
Happy Stars	9	3	2	4	14	16	8
Pimville XI	9	2	4	3	12	18	8
Pietersburg District	9	2	4	3	15	21	8
S. A. Police	8	3	1	4	13	19	7
Solomon St. Royals	10	0	1	9	8	37	1

UMTETELI DIVISION

	P.	W.	D.	L.	F.	A.	Pts.
Wemmer Blue Birds A	11	9	2	0	33	9	26
Stone Breakers A	10	7	2	1	24	13	16
Early Roses	10	7	2	1	16	10	16
C. D. O. Natalians	10	6	1	3	19	17	13
Natal Bravios	10	6	1	3	14	16	13

ROLL OF HONOUR

Lenaneo Le Khabane—Tlhomagano Ya Tlotwa Ululu Lwembeko

(Continued from page nine)

MISSING, BELIEVED PRISONERS OF WAR
BA LAHLEHILENG 'ME E KA KE BAULEHUO NTOENG
ABADUKILEYO, EKUCINGEL WA UKUBA NGAMABANJA
EMFAZENI

Pte.

16588 Klaas, Joe; Whittlesea.	17518 Koza, Joseph; Graskop.
6289 Klein, Stephen; Potgietersrust.	17967 Koza, Levy; Pilgrims Rest.
7010 Kleinboot, Tseke Malekutu; Po-kwant.	1116 Kubha, Charlie; Louis Trichardt.
17545 Klodi, Izak; Theunissen.	18239 Kubeka, Asmon; Ladysmith.
4630 Kmalane, James; Kimberley.	17952 Kubutsix, Joseph; Duvelskloof.
23549 Koago, Cornelius; Kroonstad.	17676 Kula, Moffat; Wodehouse.
18029 Koalihene, Johannes; Heijen.	16078 Kulwana, George; Duvelskloof.
15056 Koba, Edward; Herschel.	4995 Kumalo, Aaron; Umzinto.
12615 Koba, Lucas; Pietersburg.	4147 Kumalo, Bantu; Pietermaritzburg.
18071 Kobi, Thupate, Jim; Potgietersrust.	4865 Kumalo, George Charlie; Umzimtu.
18543 Koena, Abraham; Bothaville.	16839 Kumalo, Hendrick; Pilansberg.
15127 Koena, Sam; Maseru.	18035 Kumalo, John; Springs.
6411 Koehana, Frans; Bochem.	4529 Kumalo, Jonathan; Pietermaritzburg.
9248 Koetje, Joseph; Bloemfontein.	18803 Kumalo, Petros; Rouxville.
9408 Kogang, Nathaniel; Bloemfontein.	14542 Kumalo, Piet; Heidelberg.
16988 Kok, Andries; Kimberley.	18015 Kumalo, Samuel; Bremerdorp.
15257 Kole, David; Rustenburg.	228 Kumalo, Simon; Vryheid.
18633 Koli, Kongwana; Port St. Johns.	4993 Kumede, William; Newcastle.
16107 Koloko, Jackson; Hammanskinal.	9130 Kumeleni, Amos; Sibasa.
21270 Kololo, Ishmael; Vryheid.	6725 Kumeleni, James; Sibasa.
20198 Koma, Magaelane; Pokwani.	29367 Kumeleni, Johannes; Sibasa.
19445 Komane, Sampson; Rustenburg.	7263 Kumolo, Babamani; Nongoma.
7512 Komans, Alfred; Stellenbosch.	1512 Koza, Joseph; Pietersburg.
26091 Komie, Knight; Teyateyaneng.	22558 Kunene, Dick; Mbabane.
16515 Komet, Johannes; Potchefstroom.	23198 Kunene, Jordaan; Johannesburg.
3091 Konje, Ngqeleni; Stutterheim.	28138 Kupe, Johnson Chengaghabile; Plumtree.
25610 Kontswe, German; Herschel.	21989 Kupeka, Rawlands; Newcastle.
21934 Konzane, Konyane; Stutterheim.	19689 Kuzwayo, Herbert; Umzinto.
18475 Korobela, Wilfred Majapelo; Potgietersrust.	8206 Kuzwayo, Johannes; Nongoma.
902 Korombix, Jonas; Louis Trichardt.	22336 Kwali, Daniel; Potchefstroom.
4361 Kotli, Ntswana; Ventersdorp.	12749 Kwele, Forman; Frankfort.
4342 Kowe, David; Thabo 'Nchu.	15258 Kwele, Reuben; Rustenburg.
17269 Koza, Ben; Duvelskloof.	17475 Laibone, Petrus; Krugersdorp.
Pte.	19315 Lale,

Litaba Tsa Ntoa

(Continued from page fourteen)

"Re eme" ho riatsa Mohl. Churchill "me joale kamor'a khelo tse pelli ke ikution ke e na le bona ho tiisetla le khota la Palamente hore le be le ts'epo hore Egepetra re tla e sireletska katicho."

Mabapi le leeto la bae la Moscow le kopano ea le M. Stalin, Mohl. Churchill o tsessitsi Lekhotla la Palamente hore Ma-russia khopologon ea bona a fumana horn Mangesemane le Ma-Amerika ha e ea phetha ka mokhoa o lekaneng ho lokotsa boina boo a bo jereng.

"Taha ena ha e makatse" ho riatsa Mohl. Churchill "ha re nahanu phutre holo e ts'abhang eo Ma-Russia a e mannelletseng ka tiisetla e makatsang.

Kea tisa leha bolo joalo, hore re entse hore taetape la bona la be le ts'epo boikemetsong ba rona bo tihlang re tlang hoo e fumana ka Mohau ona ha tla ba thusa kapela-pele kamoo ro ka khonang ka teng kantle ho is'a bo eto je ele ea litablebelo ha feels re tseba hore thuso ea rona e tla tisa holo".

Pou ea Tena e Kholo e re bontsa a hore o na mabaka a sa kango a bo-lela a mo neang ts'epo ea holo. Tsies-ta e ka bang kapela ho rona le ena o e etso holo, le mathata so re tlang hoo lebana le bona ha a ka a nyatas le bona ha ka a rata ho thabis bathe ka tiisetla ea holo.

O hlasusise litaba joaloka ha li le joalo "me ka lona lebaka leo hape o entse hore banna kaofela la Lekhotla la Palamente le batho kaofela ha m'usso ona Mangesemane ha mo ts'epo.

HO RLAJOA MOKHOSI OA NTOA

Archie Sandile, Morena oa Mangqika, o ngoletse sechaba sa hae lengolo le phatlatsa. Utloang banna se boleloang ke morena on lona, "me le hopole boholo-holo ha ho no ho hlaion mokhosi on nton: 'Tshi! hal hal' (ka sethosita). Marumo a Rasabe! Morena oa lona o labile mokhosi on nton o re le nku marumo 'na ha le le Ma-nqika a 'nete le tla arabela. Ke sensa se boleloang ke Morena on lona:

"Nton ena e re amile ha boholo rona Ma-Afrika empa leha ho le joalo, e ka ha phosa hore re se o ele hloko mosa on ts'ebelito e khabane le on boitelo o bonahalitoeng ke Motlotlehi le sechala sa Great Britain je Bathusani ba bona pheellong ea bona ea ha lona toki le tokoloko ea lichabu kaofela ntong ena e ts'ebhang ka ho fetisang.

Ntoeng e kholo e fetileng Ma-Afrika a phethile kabolo ea bona ka, ho thusa "Muso" oa Motlotlehi-

ntua ena ea jolo a kholo holo ho feta elia ea pele—"Muso" o batia thuso eable e ka hlasusang hore o hlole. Na joaloka Holo ea Mangqika, ke fumana hore ke bona ena nako ea hore "na le batho ha ka joaloka ha re le bahlana ba ts'epheiling "mungo" oa Mangesemane re pake bots'ephei ba rona ho Motlotlehi Morena oa Mangesemane, ka ho mo thusa ho lona le ho sireletska Borena ba hae."

Ke kopa ka chesho ho lona Marena, bo-Rametse, Matona le sechaba sa Mangqika hore le arabile pite ea moetapelo a rona e moholo Field-Marshal J. C. Smuts—ena ha se nako ea lipela. Sera se hanfi, se keng ka senya nako, Kenang beseleng le tie le be le kabolo le lona boiteleng ha lichabu kaofela.

Morena Abraham Modisa oa sechaba sa Bahurusha, Linokana, o ngolla batho ba hae o re—

SECHABA

"Jealeka ha le tseba, "Muso" o ntong holeants'a Germane le Italy le Japan "Muso" oa Mangesemane o kopaneng leona rona oa Kopano ea South Africa, o ile oia tlamela dia kena ntong ho sireletska sechaba se senyenya e se neng se futubuske ke se seholo le leng sa (Germane).

"Ke ntho e nlio ho ba bats'ephei kamella—nakung e nlio le ho e mpe, "me e bilo ka lona lebaka lena "muso" ea Kopano ea South Africa o leng on kenu-ntong hore o bonts'a bots'ephei ba bona." "Muso" oa Motlotlehi o pheling le bona ha imoho le tichaba ts'e ling ka sechala le kutho. Rona Ma-Afrika re ntho e le "ngoe le "muso" oa Kopano 'me ka baka loli ke ts'ancelo ea rona ho paka kamoeng re ts'ephehang ka teng "musong" na lefats'e la halo cona. Mehling en khatso re 'nilo ra ha bats'ephei "me joale ha tokoloko ea rona e le mona e le kotsing, re ts'ancelo tse ho paka e le ruri hore re ba loketseng piso oe.

"Ha e sale nton e qalcha, sera ha se ka na biomphla ho se loana ha lichabu ts'e nyenyan empa se ilo sa li futhela sa li tlatlapa ka mokhoa o melloho ji ya ka tsa se ts'onyen ka letho. Taha ena e palo hore le rona re ka be re le kotsing hoja "Muso" oa heso on leka ho se kene ntong."

"Lichaba ts'a Ma-Afrika li rometsa ba-blankana ntong "me ha e ntae o tsela

pele re ts'ancete ho 'na re/inela ho isa pele.

"Hloho ea "Muso" oa heso Field-Marshall J. C. Smuts o kopile hore o batho a mang hape Ma-Afrika bo-oleng; rona marena a lona, na lakkata hore le arabile pite ena "me le bona lebaka le entseng hore ke ngole ke le kope ka chesho lona kaofela bahlankana ba sechala sa ka hore le keno bosoleng joaloka thaka ts'a lona tse le eteletseng pele.

"Ha ho hlokele hore ke bolele ka ts'o-aro e nlio eo masole a heso a ts'eroeng ka bona le ka mokhoa o matle o bona ba bona ha bokometsoeng ka bona ke "muso", lobane taba eo ke eo le iponelang bona ka mailo a lona; ka baka le ho, se keng ka lumella-hore khopolo ea bona ba lona tihlele moen oia inela ho loanela fets'e le heso lobane ke ntong feela mo le ka le sebeletseng "me la lokisetsa le li-holo tsa lona.

"Bahrurusha ha ho qabello, empa ke lakatsa ho baa mabaka a mabeli a mabalo pel'a lena: (a) Bots'ephei "mungo": Ena ke bona nako ea ho bonts'a bots'ephei "mungo", e seng ka molomo feels empa ka liketsa "me a re eiseng joalo e sa le nako.

(b) Seemo sa rona joaloka sechala sa Batho ba S.A.: Ha re arabela pitesong ena "me le phetha kabelo ea rona ntong ena e apareteng lefats'e lolile, re tla tse-joa ke lichaba ts'e ling tsa lefats'e "me re mungo", e seng ka molomo feels empa ka liketsa "me a re eiseng joalo e sa le nako.

"Cesmo sa rona joaloka sechala sa Batho ba S.A.: Ha re arabela pitesong ena "me le phetha kabelo ea rona ntong ena e apareteng lefats'e lolile, re tla tse-joa ke lichaba ts'e ling tsa lefats'e "me re mungo", e seng ka molomo feels empa ka liketsa "me a re eiseng joalo e sa le nako.

"Sechala sa ka ntong ka mehla ke bahlakeng empa e "ngoe fitlo eo re ts'oa-netseng ho e bokomela, ke Hloho eo qetellong re tlang hoo e fumana ka Mohau ona ha tla ba thusa kapela-pele kamoo ro ka khonang ka teng kantle ho is'a bo eto je ele ea litablebelo ha feels re tseba hore thuso ea rona e tla tisa holo".

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"BAKENG SA BONATLA"

Joaloka ha ho tsjeon, khabiso ea Sefapano sa Victoria (Victoria Cross) e qalile mellieng ea Mofumahali Victoria, hore a tie e fone ba entseng-liketso ts'a bonatla bo fetisang ntong. Ke khabiso ea bokomela, ke Hloho eo qetellong re tlang hoo e fumana ka Mohau ona ha tla ba thusa kapela-pele kamoo ro ka khonang ka teng kantle ho is'a bo eto je ele ea litablebelo ha feels re tseba hore thuso ea rona e tla tisa holo".

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Ho na le ba bang ba seng lehlohonolo haksalo, a reng ieha ba eta ka hohle kamoo ba ka khonang ka teng, ba fumane mosebetsi on bona o imela kelelo o ba hloksa mamebetsi. Ba ea tisetsa ho filela qetellong ba feloa ke matla. Ba sebetsa on bona o phello e kholo do, qetellong ba letsatsi ba eeng ba fumane hore ba khatsetse "meleng" le keleloeng ba sa uebe hore na ke le bahlakeng ba tla sebetsa joang.

Ho teng e mong ea sa thabeleng mosebetsi on hne. Oa o eta mohlohleng tsela e kholisang. On lefusa ka ho sebetsa lihora tse itseng ka letsatsi "ma ke mokhoa" o a phelang ka oonatla. Qetellong ba mosebetsi on letsatsi o betsetsa peno ea hae fets'e. "Eka phethile" o ba ke re ba hlohleng empa re tla ba le tokelo ho kopa ka molao hore seemo sa rona se bokomela joaloka ha sechala sa Batho ba South Africa.

"Sechala sa ka ntong ka mehla ke bahlakeng empa e "ngoe fitlo eo re ts'oa-netseng ho e bokomela, ke Hloho eo qetellong re tlang hoo e fumana ka Mohau ona ha tla ba thusa kapela-pele kamoo ro ka khonang ka teng kantle ho is'a bo eto je ele ea litablebelo ha feels re tseba hore thuso ea rona e tla tisa holo".

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