



THE BANTU WORLD



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Cherkasy Taken By Red Army Under Koniev

NEW OFFENSIVE REPORTED

The battles reported last week to be raging between Cherkasy and Krivoi Rog, the key sector of the front in Russian Ukraine, have resulted in the capture of Cherkasy by General Koniev's Soviet forces. This follows the capture of Snamenka, a key railway junction about 50 miles south-east of Cherkasy, last Friday week. In the battle of the Kiev bulge the Germans have been firmly held.

At Nevel, 70 miles from the Latvian border, the Soviet armies have launched a new offensive.

GREAT RUSSIAN GENERAL

General Koniev is reported to be one of Russia's outstanding military leaders, and his victories in the summer and autumn campaigns include the capture of Kremenchug and Dniepropetrovsk.

Earlier in the week the Germans reported the evacuation of Cherkasy, and disclosed that "the Russians have launched their expected large-scale offensive in the Nevel sector, and bitter tank battles are raging." He added that the Soviet forces are attacking with six divisions and two tank corps.

In a later account of the fighting in the Nevel sector they said: "The German salient was attacked concurrently from three sides and the German troops often had to fight on-reversed fronts."

"The Russians broke into the German positions, but they were thrown back again by counter-attacks. German positions on the eastern wing of the front had to be temporarily evacuated under the pressure of a violent Russian artillery barrage."

DNIEPER BEND

The whole situation in the Dnieper Bend looks highly unpromising for the Germans in the immediate future, commented Reuter's correspondent. Von Manstein, faced with three distinct Russian thrusts in the Dnieper Bend, has informed each local commander that he must rely on his own resources. "I cannot promise speedy reinforcements," he said, according to a captured German order.

The truth is that the change in fortunes in the Kiev bulge prevents the German Command from switching tanks to help in the three sectors—the Cherkasy, Kirovgrad and Krivoi Rog areas—which are under the threat of being isolated by Russian spearheads.

The Russians are beginning to see signs of victory in the last round of the battle of the bulge west of Kiev. The Germans appear to have shot their bolt. So far their territorial gains have been out of all proportion to their enormous losses.

While the Germans are regrouping before launching a new blow, the Russian Army has been given the time necessary to build fortifications and bring up reinforcements.

FURTHER PROGRESS BY 8TH ARMY

In the face of a "do-or-die" resistance by the Germans along the Moro River front, the Eighth Army is reported to have made further progress towards Ortona, the eastern anchor of the German defence line along the Adriatic coast.

Canadian troops, after their capture on Monday of heights two miles below Ortona, have beaten off several German counter-attacks, inflicting casualties and knocking out several German tanks.

Indian troops on the left flank of the Canadians have made limited advances in the centre of the Eighth Army's line, said Reuter, and have taken some German prisoners.

FIFTH ARMY FRONT

Activity on the Fifth Army's front was limited to artillery exchanges and patrolling, said a United Press report.

NAZI "SECRET" WEAPON

There is renewed speculation here as to whether the Germans are about to unleash their threatened secret weapon, interesting question is whether the weapon is being tried out against Leningrad since.

It was reported last Friday week that German and Finnish batteries were throwing phosphorus shells into Leningrad. There was widespread destruction and many civilians were killed. These shells are stated to produce the same results as incendiary bombs.

The most informed writers on the Allied side, while not discounting the possibility of a strange new weapon, are inclined to believe that it might only be big radio-controlled, rocket-driven shells—perhaps fired from aircraft hovering at a distance from the target.

The Germans might be producing six-engined bombers which could lift such missiles, or assist them into the air. The shells themselves, which might be something like gliders, could contain gas, but high-explosive and incendiary

bombs are more likely.

Diplomatic sources in Zurich claiming to possess information about Germany's "secret weapon" allege that the assembly of rocket catapults on the French Channel coast has begun.

The projectiles, however, it is said, are not yet completely satisfactory.

These persons expect the Germans to "administer a big blow" before Allied invasion preparations are finished. It is claimed that gliders have been sent to France and Belgium to take part in retaliatory action against Britain.

King to Broadcast

It is officially announced that the King will broadcast on Christmas Day. The broadcast will be made, as in previous years, during the afternoon, probably at 5 p.m. (South African time.)



A large party of Nyasaland and Northern Rhodesian Chiefs visited Mombasa during their tour of Kenya. Here they are in a launch visiting one of H.M. Warships.

CALL FOR IMMENSE EFFORT FOR IMPENDING GREAT BATTLES

"We were greatly encouraged by the outcome of our three conferences, and so, I believe, were all our Allied colleagues," said the Foreign Secretary, Mr. Anthony Eden, in the House of Commons on Tuesday.

Mr. Eden, who, in the absence of Mr. Churchill, was opening the war debate, said: "I bring the House a message of good cheer, but these events give no cause for easy optimism; far from it. The very magnitude of the plan to which the Allied leaders have given their approval will call for immense efforts in the coming months from all the United Nations."

"We have set ourselves a hard task in our determination to achieve victory at the earliest possible date. Great battles are impending."

Major van der Byl In Middle East

The Minister of Native Affairs, Major P. V. G. van der Byl, is reported to have just returned to Cairo after visiting South African Native auxiliary units spread along the North African coast as far west as Tripoli.

In the three weeks he has been in the Middle East, Major van der Byl has inspected road construction units, transport units, S.A.A.F. units and railways and harbours workshops scattered all over Egypt, Lybia and Tripolitania. Often he has travelled 40 miles by car to see 20 or 30 men.

When he arrives back in the Union early next week, he will have travelled 16,000 miles by air and road in less than 30 days.

Major van der Byl said that he had come to the Middle East in pursuance of the policy he had followed in the Union of seeing at first hand how the Bantu lived and worked.

"I believe this strenuous tour has been well worth while," he said, "and I am gratified by what I saw of the first-rate work they are doing up here."

The Minister was accompanied on his tour by Colonel H. O. Sayer, Deputy-Director of the Union Defence Force Non-European Auxiliary Services in the Middle East.

Before leaving for the Union, Major van der Byl will attend a ceremonial parade of the thousands of Bantu troops at Garawi Camp, near Cairo, where Non-European troops are prepared for the various types of specialised services in the Army.

Emden Damaged

The Stockholm Afton Tidningen's correspondent says that 538 bodies had been recovered in Emden up to Monday and the damage in the town done in last week Friday's daylight attack by American heavy bombers was so great that "in reality it no longer exists."

The correspondent says that of the population of 30,000 about 1,000 had been killed, 3,000 wounded and 12,000 were homeless. Most of the homeless had fled to Holland and elsewhere.

Outbreak of Flu

Alarming conditions prevail in Milan, says a report from Chiasso to the newspaper La Suisse.

The report said "there are still 60,000 homeless people in the city, and there are neither medical supplies nor hospital accommodation available."

An influenza epidemic, according to the report, is raging in northern Italy, including Milan, Turin and Genoa, "owing to lack of food and heating."

ENGLAND AND AMERICA

The outbreak of the disease was reported in England and America last week. In England, to help homes in difficulties through influenza and the shortage of household and nursing aid, the Minister of Health, Mr. H. Willink, has suggested to local authorities that health visitors, school nurses, first aid posts and rest centre staffs and members of youth organisations might be organised in "mutual help" schemes.

The British Red Cross Society and the St. John Ambulance Brigade have told the Minister that their members will give all the help they can. Medical Officers of Health in the areas where influenza is prevalent have been asked to get in touch with these organisations and work out details.

Smuts Back in Union

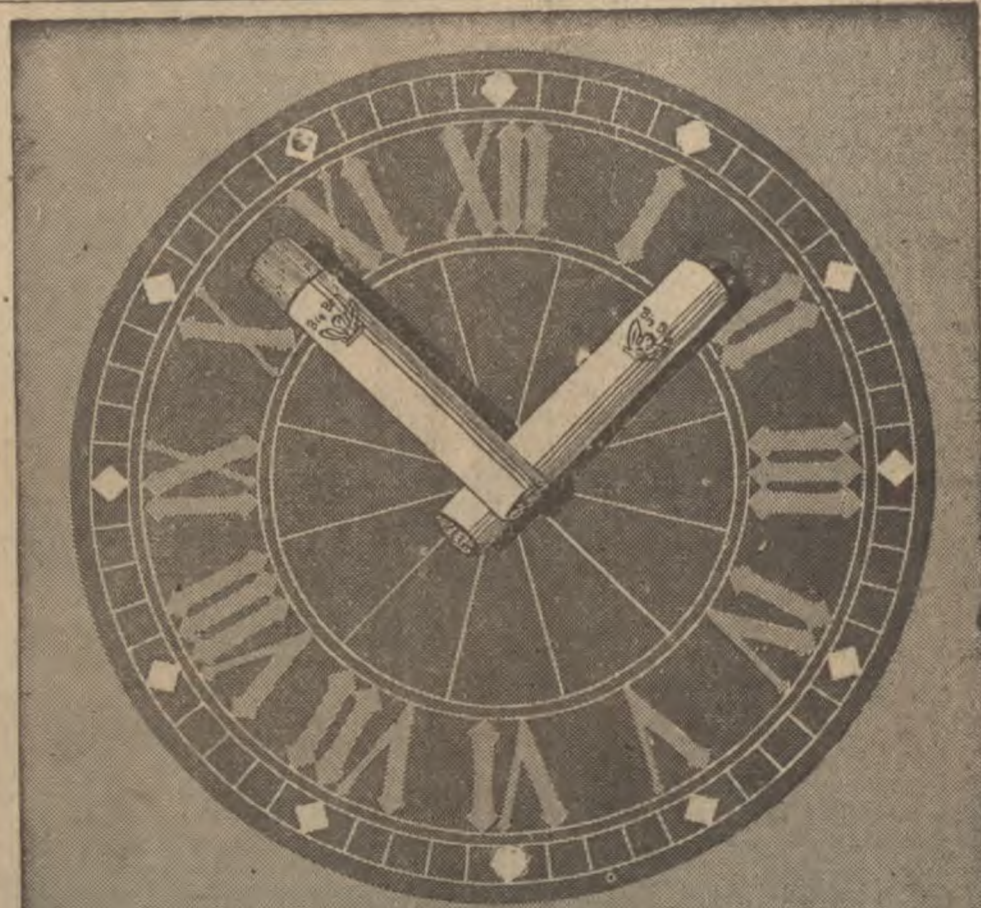
General J. C. Smuts arrived by plane in Pretoria last Saturday afternoon.

He was in his office in Union Buildings, Pretoria, early on Monday morning and, at a Cabinet meeting which began at 11 o'clock, told the Ministers of his visit to Britain and Middle East. In their turn his colleagues reported to the Prime Minister on Government activities during his absence.

Australian Advance in New Guinea

The Australians have made a two-mile advance northward along the Huon Peninsula, said an official report from General MacArthur's Headquarters. Australian infantry supported by tanks, are now approaching Lakona, 12 miles north of Finschhafen.

Allied planes raided Buin, in Bougainville Island, and dropped 54 tons of bombs.



There's always time to smoke a

BIG BEN

TURKISH CIGARETTE

THE BANTU WORLD

NGOMGQIBELO, DECEMBER 18, 1943

Abakulumeli neVoti

Emihlanganweni lena esanda kupela ekade iSePitoli yaBakulumeli beNdlu emnyama kuqulwe izindaba ebe zisuka emibikweni wekomiti elalikekwe nza-Bakulumeli ukuba lipenye umteto onika abansundu igunya lokuketa; lipenye lihlose ukutola izindaba zokuba umteto uhlelwe kabusha ulungelane nesimo senhlalo yabansundu namuhla.

Lapo selibika iKomiti lize kufanele ukuba umteto abansundu ubanike abakulumeli abangama 60 ePitoli ebese beba lihumi ePalamende; lati kufuneka ukuba onsendu osengapezulu kweiminyaka engama 21 anikwe ihungelo lokuzivotela, kungaze kwavotwa njengoba kwezizwa namuhla, lapo kuvota ama-Chief.

Lomhlangano obe usePitoli bekungesivo umhlangano lapo bekukona kona izinkulungwane ezinkulu zokubhengezwa emapepeni, kodwa ke kusetshenzwe ngamandla emakomiti, njengoba lezindaba ezingenhlala zizaza.

Uma iBandla lasePitoli selikuluma lezizinto selisodabeni olukulu ngoba iVoti lena, itinta ukuba yisakamuzi salizizwe. Ngako amaxoxo eBandla ngaloludaba yinto okufanele ukuba abansundu bakulume kabanzi ngayo lapa emapepeni kanye nasemihlanganweni.

Kukona izinsolo lapa emnyango zokuti isihlalo saBakulumeli ePalamende sincane kakulu eselile. Kodwa ke kakubambuleka ukuti okuyiyona into enkulu okwamanje kakusikona ukuti sibama-Bakulumeli abangama ePalamende. Impi yetu okwamanje kuseyimpi yokumisa izilobho ezitile ezibopha abambhlope ukuba benze okuhle, izilobho zamaPrinciples. Lelishumi laBakulumeli ePalamende liyoketwa ngabaseKoloni, nabaseTransvaal, nabaseNatal kanye nabaseFree State. IPrinciple enkulu okufanele ukuba imiswe yileyo yokuba kubekona ukuba yisakamuzi okufanayo kuzo zozine izifunda zeNyunyana. Uma lelishumi livumeka, lisakazekela eNatal naseTransvaal naseFree State, iyakube iPrinciple isivumekekile. Ubungako besibalo sekungaba yinto ehlelwa pansu kamava.

Mayelana nokuvota—lapa kakona izintwana zokuqashelwa. Kuyinto enhle ukuba lowo nalowo otela uKandimpondo' azivotele yena njengokuba kusho unembeza wake; kepa ke ka'uziyo yonke iNdlu emnyama ese ilike abangeni lokuba ikwazi ukusebenzisa iVoti ngonembeza obhakanipile. Kuyinto yokucatshangwa ukuba kubekona imigoqo enokukombisa ukuti lona ovotayo useyazi ukuti wenzani. Lemigoqo kakufanele ukuba ibe misingi; kodwa ke kungayinto yokucatshangwa ukuba kuvote wonke onsendu ongaphezulu kuka 21 weminyaka, okwaziyo ukubhala igama lake. Ebese kuti abasemakaya abasalandela amaChief nabo balumelwe indlela yokubakutaza ukuba basheshe baweqe umfala babe nganeno lapo selengazivotele kona.

Ke, ukuti kwenzeka konke loku, ihlalo yokufinyelela ekubeni yisakamuzi esigcwele ibe ingakohlakale. Esikuhlosile kakusikona ukudala isakamuzana esingasile esisundu, esinokugidlabazwa ngayo yonke imiteto enzima yobandlulo. Esikuqondile ngokuba lamanyatelo enziwayo abe ngukucutula masinya kubangwe enkululekweni yonsundu; lawo zonke ezinye izinhlanga ezinawo lapo nonsundu naye eyohanamalungelo kuleli Nakuba lihamba ngendlela etatelayo iBandla lasePitoli, lendlela iqonde ekupeliseni kobandlulo.

Umbuzo Kuzinsizwa

Kuwé Baba opambili kwezodumo lwe "Bantu World" Nkosi ngikulekela enicane isikala kengiti ngodaba nangesimo sezinsizwa zamaZulu nesizwe; ngokusika nokuya njalo sincipa isitunzi sikaZulu.

Iqiniso Mhleli nanti; lokuti kuyadifungeka ukuba izinsizwa zonke zamaZulu ziqale umhlangano wazo kezibuzane ukuti zikupi namhla? Nokuti ubuZulu bazo zisabazi njena? Nokuba zimele ubuZulu ngeqiniso; futi sizake njengezizwe zonke, siyoke ukulambe siqwezana sodwa ngexa yoba singazani nokuba shambhe senza amanyala nemikuba engavumelani nomteto wesiZulu; kodwa sibe nezibindi zokwenza konke okunjalo ngoba xiti asibonwa muntu kanti lezintu zisusa isitunzi sikaZulu wonke.

Ngitike kuwe Mhleli sibambane ngezandla zinsizwa zamaZulu sizake njengaleSutu namaXosa abanezindawo lapo lehlangana kona ndawonye baqinise ubuSutu bakubo noma ubuXosa bakubo. Yiti nje sodwa esisambhe sipoxana sodwa silwa sodwa ngoba asazani.

J. D. T. Kuzwayo.

Johannesburg.

nga, amafokisi atuka eti ngqa nabo kodwa angabatshengisi ukuti ayabasola.

Bafike kwerye indlu (amafokisi ayabalandela njalo) bayingenise bahambe pandle kabane bese bayabuya hazoyilanda. Kuti kuse njalo nje nalo mafokazi opakati bengakampiki bese bezwile kutiwa "Halt!" Maye babo! azehlela amanzi lapo. Wezwa nalona opakati ukuti simbi manje ngoba abangane bako benzi amukulumisi. Bavalelwe laba abanye eMarshall Square kuti iwardrobe itatanyiswe ibeke endlini yepoyisa elikulu babizwe bonke abangamapoyisa ukuti bafakaza uma kuvulwa lewardrobe. Amapoyisa acabanga ukuti yizimpahla zodwa.

Iyavulwa, Hawu! yini lena bo! Nonfokazi amangale ukuti sengikupi manje. Baba bayabagala njalo.

Mhleli, loku kusifundisa ngokubona kwami ukuti indoda igcina ibanjwe uma yepula umteto.

Amadodana AkwaZulu

Mhleli,

Kwelinye ijepa lako enyangeni edlule umloli wako uMnu. Gaqavu ka Sijaka wabhala ngomhlangano waMadodana akwaZulu efuna ukugonda lapo ukona esuswa ukufunda kulona lelilepa lago Mhleli, okwalotshwa uSagilaSomtakati.

Naye uSagila useze wazidela walimisisa ngesihloko, ukuti bona abaholi balomhlangano waMadodana akwaZulu bapi; saloku sizwa ngaMadodana akwaZulu sabesingezwa luto olupuma kubaholi bali bandla ngomsebenzi abawenzayo nabakuqondile nokuti izwe liyatanda ukwazi ngawo.

LababaNumzane ababili uGaqavu kaSijaka noSagilaSomtakati amashoshobela; ntando alubonile lwesizwe sakubo sakwaZulu. UNumzane uSagilaSomtakati uqinisele, kuyinto enhle uma indoda ikuluma iqiniso silivume. Kuyiqiniso ukuti imizamo yabaholi bebandla laMadodana akwaZulu kayaziwa yizwe. Kanti ke into ebanga ukuba kube senguti asibonakali futi asizwakali ndawo lapo wasebenzela kona kungoba siza tika-tikana nokumisa lomsebenzi ngezizuka ezimileyo.

Kuhkoni kabi Baba Mhleli; abantu bakiti basadinga isineke ezintweni ezizalwayo. Futi lomsebenzi siwenzako bonono; manje, ngenxa yobunzima bokupumelelisa lezi zihloko manxa umsebenzi upheka kuze kube senguti umsebenzi ngowetu ngokungawubiki kuZulu ngonde azibonele nalapo inqola isishlizi-za kona odakeni.

Into nje Baba Mhleli, akuko engizokusho namhlanje, kodwa sizwalele isambhokwe sikaSagilaSomtakati. Okwamhlanje ngizokwazisa lapo aMadodana akwaZulu ekona. Alapa:—Swedish Mission, 14 Davies Street, Doornfontein, lapo iKomiti ihlanganela kona; U-Lusiba, uMnu. C. C. Radebe, 98A Meyer Street, Sophiatown, Johannesburg. ULusiba uyena abangalobela kuyena abalandayo.

Yimina,

All. J. Zondi,

USihlalo weKomiti yokwaka yaMadodana akwaZulu 1275, Tladi Street, Western Native Township, Johannesburg.

Umvuzo Wokwepula Umteto

Mhleli,

Nguzwe enye indaba eyenziwa lapa eGoh ngamavala okwela izimpahla zabelungu. Hawu! Mhleli, ngiyabona mina ukuti lamadoda ahlalanga enza loku okubizwa ngesiNgesi ukuti yiCommittee.

La madoda ke Mhleli atata "iwardrobe" ayibeka engoleni encane esonswayo azibhekela edolobheni. Ayafika qede kona aseyalungisa indlela azo sebenzisa ngayo iqinga leli aselibumbile.

Kwaseke kufakwa omunye pakati wavalilewa kona. Bayafika kwenye indlu yomhango bayaqonqota emnyango. Ifike intombazana yomuntu esebenza kona: "Geli, ukona na umesisi." Sekubiza laba bantu: "Yebo." Banele ukuzwa ukuti ukona, abafokazi bamsodo base beti: "Caka sidukile, akusiyona inombolo le." Badlulele pambili ke ngoba iqinga labo lingeka lasebenza kahle uma umesisi ekona.

Kudlulele pambillana kancane kwezizwe sona lesa emnyango. Igeli iti akoko usedolobheni. "Poke ntombi umlungu wako usitshela ukuti le wardrobe size siyifake ekamelweni lake. Uytengi le nte uyeyza. Nawe ulungise ukudla kweke. Utsho njalo." Nempela iti igeli kubo kabayingenise ekamelweni lomlungu. Nempela ke bayishiywe kona bapume igeli yona itatazela ngokudla komlungu.

Lo mfokazi abamuyalele pakati usepamake ebuka konke anako ukukhulata, akifake pakati abute wena jazi, nawe siqoko nawe madlana. Abuye azivalele pakati atshela iti!

Dukuduku, sebeyafika abadonsi benqola leyo. "Hawu! Ntomhlangane! Sasepose salahlelelwa nsetenzi!"

"Kwenzise njani bobuti?"

"Sishiye iwardrobe endaweni engesiyoyi."

"Poke!"

"Sinyilanda sesana."

"Kulungile, nami besengimangale ukuti umlungu wami angafika kanjani ngalesikati. Futi usebenza eRandfontein."

Basho bayitatamise iwardrobe maleni-twa alayivalele pakati. Baqondi pi ke manje? Baqonde endaweni lano bekicpa kona umfowabo lo otembekileyo bese kwabizwa izimpahla ziyotengiswa.

Leliqinga balisebenzise, kukalwa ngabantu bewardrobe kwati ke ngelinye ila (Ipelela ohleni lokugqala)

Ukubiza Okweqile Kwempahla

Mhleli,

Ngisuswa indaba engiyitole epepeni lako, lomhla ka 27 November. Umhlobo wami uSagilaSomtakati utinte kulo indaba esyikataze abanangeni emoyeni. Impela imali esitenga ngayo ezitolo zabantu bakiti, seysaqe kabi emteweni kaHulumeni. Timake kulomuzi wakiti azikandi izitolo zabansundu, kwande ezama iNdiya namaShayina.

Kodwa ngendlela abasitengisela ngayo, ungaze uti sebeya vaelisa lapa eAfrika. Ezitolo zabelungu izinto eziningi zisatengiswa ngomteto kaHulumeni. Amakandela, umentshisi, ukondensi, nako konke loku okuningi kusatengeka kahle kwe zabelungu izitolo. Futi bambalwa labo okuti ama utenga kubo, bati zibhekela imali ye zimpahla enyatelise emapepeni kaHulumeni. Kantike futi ama utenga into ezitolo, ammisitolo abone ukuti ubhikihile emehelweni, umishela nge price esemetweni wakwaHulumeni ube eseyi uhudula leyonto, atike kuwe: "Wena fuma yena? Sikati wena ayifuma yena hamba." Impela ke uqedile angasho njalo.

OSipeketeli bayababamba lababantu, bafayinwe futi, kodwa kunzima kubo ukuyeka uburubhane babo. Abanabo ubudlelwano nati.

Lezindabake zifuneka zihlolwe abaholi betu.

Philemon Ngomane

Pretoria

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A. R. NORMAN,

Secretary: Local Health Commission, P.O. Box 416, PIETERMARITZBURG.

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U Frank benoJoseph hapuma mzini mnywe. U Frank unomsebenzi omuhle, wobuduna epulazini elikulu, ehola imali enhle, ehlala endlini ekahle, eyakiwe kahle, nomuzi wake. Lowo amsebenzelayo ufuna atebenze kuye kuse kube pakade.

U Joseph, nanamuhla usasebenzela ubala lwemali, ebamba amatobo esuka lapa aye lapaya.

Okuhlupa uJoseph ngokuti ushebe akatale, ati lapo esekatele, abanolaka ahwaqabelo. Yiloko engakwazi ukuhlala isikati eside emsebenzini. Imizwa yake ifuna "ukuqungwa."

U Frank nandela isiboniso sama Afrika apambili, adle iPhosferine njalo uma ezizwa ekatele noma "engemmandi." I Phosferine uFrank ishesha kabi ukumenza azizwe engcono masinya, futi uhlala njalo emoyizela, eshisekela ukuzenza umsebenzi wake.

Wena ufana nobani? U Joseph noma uFrank? Uma ufana noJoseph qala adle iPhosferine. Iyokusiza.



PHOSFERINE

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SAGILA SOMTAKATI

(SIKWAYA)

INDABA KANGIYZEKI

Loku pela kade ngisate bulukuq u- kuya ngapa ngasekaya emanzini ukuyo- funa umuzi, ngifike kona izinsizwa zimi ngezinyawo lapaya kuleliya lakiti zaka izizwe. Kakubo ndaba exoxwayo ezitala- dini ngapandle kweyokubumba isizwe. Uyabona ke wena sibukeli, ubohlala abheke kwaZulu ngoba lapo uZulu ese- nyakaza, kuyovuka isizwe sonke esinsu- ndu—kusho abafu basemanzini, lapo se- bengivalelisa mhla ngiza eGoli. Bayako- na kini nonke enipuma le pansi bati ba- saloku bewuqubile umsebenzi wesizwe ukuti niti mhla nabuya ningafici imillo emidala seyacima. Indaba kangiyizeki mina. Ngahamba eTekwini kusaxoxwa ikakulu ngezimehla- ne nebhola. Manje usupendukile umoya; lapo nalapo lapo ufica kona kuhlangene izinsizwa zakiti, uzifumana zihlanganise amakanda zifuna isu ukuti loluhlanga lwa- kiti olunsundu kodwa kwaze kuti lugqi-

lazwa ezweni lawokoko njena kwakwen- zehjani. Ziyazibuza lezinsizwa ziti nje- ngoba namuhla sezinyabona ukuti lebiwa izwe lazo, zagqilazwa, po-lingabuya ka- njani? Nempendulo, ngokwami ukubona sezityolile ngoba manje zivuselela o- Kongresi kanjeya. Kwala sekuvumbuka amavukana amakowe, azibiza ngamaqa- nyana eziNgisi amade, uba eti ahlose u- kukulumela isizwe, ufice izinsizwa zika- Zulu zimi kuKongresi. Bayala njena le- na kwelakiti bati bona kabafuni mku- hlane wembo yehlangano ngisho poma ingaza izibize ngegama lesingisi mina engehuleka nokulibiza!

AGUNYE UNKOSIKAZI

Uma ngizwa indoda iti: "Umfazi yini yona?" ugiyaye ebese ngibona ukuti le- yondoda kayiyazi into eyikulumayo. Lugevele pela loludoyana olungama- doda kupela ngoba lufaka amabhulokwe, lapa ekanda olucabangisa okwepu le- yoni, lona eliti lihleli libe libangaba ngokudla nobutongo nokukamisa umlomo.

Kayiko into enkulu enjengomfazi ngo- ba uma uhamba izihlangano ungasuma- na izinkuzi zamadoda zibhovumula ko- na zize mblambe zinikizane ngesibhake- la noma ngamazwi anuka iqaa; wena uyisibukeli uze ushaywe luvulo ubona umnumzane evuta kangako, ucabange u- kuti nakwako yingwe uqobo lwayo.

Kanti kakunjalo, Lapaya emzini wake kukona enye inkosi embusayo, nayo eti ingabhovumula umbone umnumzane eseshoda; ngisho ke belu mfazi. Kangazi noma kuliqiniso yini, kodwa omunye um- hlobo wami wati lapo engitshela wati kangibotula njena uma ngisemhlanga- nweni ngibheke lowo obange usindo e- dlele abanye. Lowo ke kuti lapaya eka- ya lapo u nkosikazi esegunyile, lomnu- mzane awuhlabe inhlali lapo enikizwa ngowesimame etshelwa ukuti uyindoda enjani eyenza ukuti nokuti amanye ama- doda wona abe engakwenzi loko.

Atule atule lomnumzane esegqibele- ne, engeke ati nkente uma esyukelwe yin- dlovukazi yakwako, kuti emhlanganweni wamadoda agunye abe luqandandand lapa esekicpa souke i Steam senkosikazi osesikipela emhlanganweni ongenacala! Ebese uzwa amadojeyana eti: "Yini yona umfazi?"

Degree Bursary Open To Non-European Women

The Johannesburg branch of the South African Association of University Women is sponsoring a bursary to enable a non-European woman to read for a degree at the Witwatersrand University.

The bursary is open to any Non-European woman who holds the Matriculation certificate. It will be sufficient to pay the fees and the cost of books, but the applicant must be able to defray her own living expenses. Free extra tuition will also be available if needed.

YEARS of Suffering

Acidity and Chronic Indigestion

Pain, Burning, Acid and Wind are WARNINGS of the Peril of Neglected Indigestion.



"The year 1938 will always remain in my memory as the year of my terrible stomach trouble. For years I had been suffering from indigestion, due to too much acid in the stomach, but in 1938 things reached a crisis and the acidity made my whole life a misery. It gives me great pleasure to testify that I found Panbanine Powder and Panbanine Oil unequalled. They relieved me completely of my suffering, and I recommend them highly to all my friends and acquaintances."—L. Bruwer.

How Ulcers Form

Acidity and Heartburn are symptoms of the approach of many chronic stomach troubles, including ulcers on the walls of the stomach, or in the small intestine. Pain commences soon after acidity and heartburn have set in. Stomach ulcers are usually recognized by pain after meals, accom- panied by vomiting, and Duodenal Ulcers by pain before meals (hunger pain). Panbanine Powder immediately renders the acid harmless and absorbs the gases. Panbanine Oil spreads a protective layer of oil over the ulcers, and is excellent for Bowe Anemia.

PANBANINE POWDER costs 2/4 per small and 7/6 per large tin, and PANBANINE OIL 10/- per bottle from all chemists. 7767

Delmas Parents Meet Teachers

(By Philip Mamabolo)

On Sunday November 14, 1943, at 3 p.m. over 50 men and women heard Mr. O. Makapan (principal teacher) and Mr. P. Mamabolo explain the aims and objects of Free Meals to school children and the Parents-Teachers Association respectively.

Mr. O. Makapan, speaking on the feeding, pointed out the difficult task with which the teachers without the assistance of parents would be confronted. In view of that fact, he pleaded very strongly for their co-operation, which they promised.

The second speaker, Mr. P. Mamabolo, spoke on the Parents-Teachers Association. He based his address on the following vital issues which demand immediate attention:—

1. The extension of the present school building to meet the great demand brought about by large numbers of children refused admission due to lack of accommodation.
2. The creation of School Funds for adequate equipment and school repairs.
3. The bringing of parents into closer contact with school activities and thereby to stimulate interest and co-operation between parents and teachers. And, to educate them forward the necessity for co-ordinated action.

Two committees were chosen for feeding of school children and Parents-Teachers Association.

The Rev. L. Moshabi pronounced the benediction at the close of the meeting.

Appeal For African All-Party Conference

Sir, In thinking of the nearness and victorious climax of this war and of the rights and liberation of all nations one cannot help feeling that it would be an unhappy event to find us dis- united when expected to cry out with one voice, demanding freedom.

We would not like to experience the setbacks of the last great war because we must bear in mind that "Dawn never comes twice to awaken a man." I know it is impossible for Mr. Mosaka to surrender to Dr. Xuma or for one of them to initiate discussions of alliance between the old and the new parties. We once had the I.C.U. Serious dis- agreements took place between leaders, although they were prominent, with records of courage. Personal interest and racial discrimination crept in and ruined the work, and that organisation failed to establish itself.

The common and widely known fact is this, that although the tactics of ap- proach to the goal may be different, the aims and objects are one. There is no reason to object to collaboration. The masses are not impressed by personal attacks or denunciations. They want the abolition of oppressive Laws and want to see that through quickly; they want bread and they want it im- mediately, instead of hearing of Mosaka v.s. Xuma versa I urge and appeal for an All-Party conference to discuss this vital question. In such circum- stances it is natural that all Parties should consider their own and their brothers' cry for liberation and find fault with each other's contribution to the common task.

J. Molefe.

Orlando.

Successful Nurses At Lovedale

The following nurses from Victoria and Macvicar Hospitals, Lovedale, were successful in passing the October examinations of the South African Medical Council.

FINAL: Rebecca Cobus, Martha M. Mbatsha, Adelaide Msitshana, Phyllis Agnes Ngebetsha, Mary A. Grace N'Kolombe.

PRELIMINARY: Alice Idlette Kolo- ti, Phyllis Noncoba Makalima, Gladys N. Mgudlandlu, Marjory Yako.

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9. It is the greatest help for women every little while ever known.
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Yours faithfully, M. GROBLER (Miss).

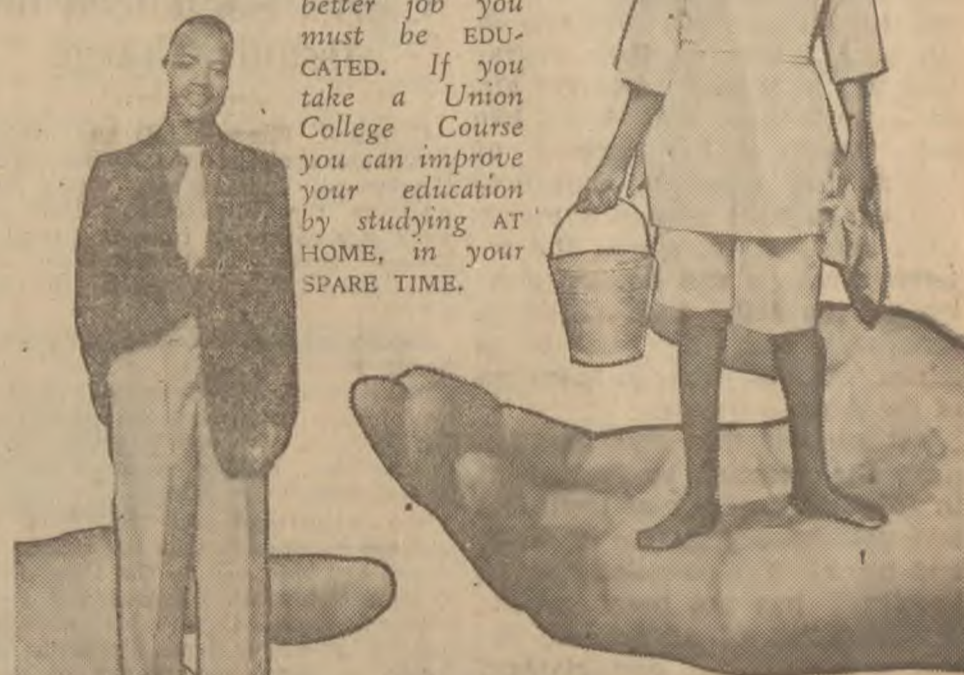
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BANTU WORLD

SATURDAY, DECEMBER 18, 1948

The Segregation Menace

The other day in the meeting of the Johannesburg City Council, Mr. Brill opposed strenuously applications by three Africans and one Indian for permits to conduct business as general dealers in certain areas of the City. He told the Council that he stood for "complete segregation of Natives in the reserves." They should, he said, only be allowed to come to the cities when they were willing and needed work as labourers, and should be sent back to the reserves if they were unemployed for five or six weeks.

No doubt Mr. Brill is one of the staunch supporters of the policy of segregation — a policy which was conceived in the womb of fear by its protagonists, and which has failed to solve the so-called Native problem because none of its protagonists are prepared to carry it to its logical conclusion. Even Mr. Brill, who is so anxious for "complete segregation of Natives in the reserves," is not willing to segregate them in a country of their own—a country that would be large enough to enable them to develop their own natural life without let or hindrance.

It is an indisputable fact that those Europeans who are clamouring for the segregation of Africans are not at all concerned with the welfare of the African people; they want to keep them in a state of servitude for all time, to keep them in the reserves so as to be able to exploit their labour at will. In fact, that is the principle underlying the Natives Land and Trust Act—an Act which we were told by its protagonists that it aimed at giving more land to Africans when in reality, its object was to deprive them of the right to own and purchase land in South Africa. Today as the result of the operation of this law, thousands of Africans have been rendered landless and homeless, and are aggravating problems of Urban Africans by their migration to the towns. And yet Mr. Brill, and those who think like him, speak of the reserves as though they were large enough to accommodate 7½ million Africans. They speak as though in the reserves Africans can develop their life to the full, and as though Europeans can live in South Africa without the co-operation of the African people.

But what is the actual position after the adoption by Parliament in 1936 of the policy of territorial and political segregation of white and black? The so-called "Native Problem" has not been solved; the migration of Africans to urban areas has not been checked but has been accelerated; the settlement of Africans on the land has become a puzzling problem to the Department of Native Affairs; and the problem of landless and homeless Africans has become insoluble. The truth is that the reserves and Trust farms are congested and that more than half of the African population is driven to conditions of drudgery and abject poverty. As the result of the inadequacy of land, there is a great deal of unrest among the African people. Even the Chiefs, who as a rule, are loyal to the Government, are becoming restive because the land, which they were promised would be added to their reserves, is not forthcoming. The plain truth is that the Natives Land and Trust Act gave us the segregation policy but provided no land for the African people. It separated the whites from the blacks on paper but not territorially. The policy of segregation, therefore, has become a menace to our interracial relations.

Wage Board Investigation

36 SMALL TOWNS AFFECTED

The Wage Board has received a reference to investigate conditions in the Commercial Distributive Trade in the following towns: Alwal North, Barberton, Beaufort West, Bethal, Burgersdorp, Christiansburg, Cradock, De Aar, Ermelo, Ficksburg, Harrisburg, Heidelberg, Mafeking, Malmesbury, Ladybrand, Ladysmith, Lichtenburg, Lydenburg, Middelburg (Cape), Middelburg (Transvaal), Mossel Bay, Parys, Riversdale, Robertson, Rustenburg, Senekal, Somersburg East, Standerton, Swellendam, Umtata, Uppington, Volksrust, Vryburg, Vryheid, Wellington and Zastron.

This investigation is the result of constant demands to the Minister of Labour to include small towns in wage determinations. The difficulties of this investigation cannot be overlooked. The towns are distantly situated, and conditions of work vary from place to place. In spite of those difficulties however, every effort must be made to establish a good case to the Wage Board in order that the wages and conditions of workers in these areas should be improved.

The African Commercial and Distributive Workers' Union wishes to advise the workers in these areas as follows: Those workers in the Transvaal small towns should communicate with the Secretary, African Commercial and Distributive Workers' Union, 8 Kerk Street, Johannesburg, Natal; The Secretary, African Commercial and Distributive Workers' Union, 5, Alwyn House, 452 West Street Durban, Cape Western and Midlands, The Secretary, E. P. Commercial Distributive Workers' Union, 92 Queen Street Port Elizabeth, Eastern Cape and Transkei, Mr. J. N. Busakwe, P.O. Box 98, East London.

Bantu Soldiers' Friend

We publish below more replies to Africans who have raised queries regarding the position of themselves or their dependants in connection with Non-European Army Services.

Questions may be submitted by letter to The Editor, "Bantu World", P.O. Box 6663, Johannesburg, marked "Bantu Soldiers' Friend." These letters will be passed on to the Department of Defence, and a reply to the points raised will be published in our columns in the first available issue.

QUESTION.—Pte. Abram Setlogelo of Welgedacht wants to know if he can withdraw money deposited in the Post Office Savings Bank or Union Loan Certificates.

ANSWER.—Amounts up to £5 can be withdrawn without delay from a Post Office Savings Account. Amounts over £5 will require 2 or 3 days notice. Union Loan Certificates can be surrendered at any time. Your local Post Office will supply you with full particulars.

Clerks Sentenced on Assault Charge

Gideon J. Blignaut (24) and Antonio J. Botha, clerks in the Native Affairs Department, Johannesburg were found guilty in the Magistrate's Court last week of a charge of common assault on Robert Chanke, a Native, and they were each fined £25, or three months hard labour.

The charge was assault to do grievous bodily harm by tying a cord round Chanke's neck and threatening to hang him from a beam, but the magistrate, Mr. J. F. S. Hawtayne, said he would accept the defence statement that it was done for a joke.

The magistrate said that from the evidence it appears that the unfortunate Native had been sent to the Pass Office to register himself. Blignaut and Botha were not satisfied with his statement that he came from Louis Trichardt and decided to force him to say he came from Rhodesia.

WENT TOO FAR

It was true there was some discrepancy in the evidence, but witnesses saw the incident at different stages. He found that Chanke was hoisted off the ground by the rope round his neck. It was not the fault of the accused that his neck was not dislocated. He accepted the fact that it was done as a joke, but it went too far.

He could not understand the mentality of the accused; and could not find words adequate enough to condemn their action. It was unthinkable that Europeans could do such a thing to anybody, least of all to a Native. He must also make the Natives realise that there was not a law for the European and a different one for the Native. There was only one law.

After asking the two men what they earned Blignaut said he earned £250 a year and Botha said £200—the magistrate said that not only would he refuse to suspend part of the sentence, but he would not allow the fines to be paid by instalments.

FULL INQUIRY INTO PASS OFFICE INCIDENT

The Secretary for Native Affairs, Mr. D. L. Smit, stated in Pretoria yesterday that the two officers concerned in the recent incident at the Johannesburg Pass Office were being dealt with under the Public Service Act, and that a full investigation into all the circumstances was being held.

AMENDMENT BILL REPORT

A Bill, amending the Urban Areas Act, was placed before the Representative Council and this measure was severely criticised by a Select Committee appointed to scrutinize it. The Committee which was composed of Councillors Chief Victor Poto, Z. K. Matthews, L. P. Msomi, R. V. Selope-Thema, R. H. Godlo, P. R. Mosaka and C. Sakwe, reported as follows:

The Natives Urban Areas Act as amended from time to time is one of the corner-stones of Union Native policy. The whole of urban Native Administration in the Union is based upon the principles underlying this Act which affects directly and vitally the interests of a growing section of the Native population, a section which is the spearhead in the industrialisation and Europeanisation of the African people, in Southern Africa.

For that reason the principles underlying this Act are deserving of the closest scrutiny in the interests of both white and black.

In order to understand the principles referred to above it is necessary to remind ourselves of the circumstances under which the original Act came into being and the problems with which it purported to deal.

Twenty years ago when the original Act was passed South Africa had become aware of the situation which had been created in the urban areas:—

- (i) by the Mining Industry;
- (ii) by the concomitant industrialisation of the country which was accelerated by the 1914-18 War;
- (iii) by the application of the Natives Land Act of 1913, designed primarily to increase the flow of cheap Native labour into the industrial centres.

These factors taken collectively gave rise to a considerable Urban Native population.

The uncontrolled and unplanned ingress of Natives into towns created slim conditions and social evils which were thrown into high relief by the 1918 Influenza Epidemic. That outbreak demonstrated the fact that disease knows no colour bar and forced the legislative to take immediate steps to deal with the situation of Natives congregated in haphazard fashion both in European residential areas and in the then existing Native locations. In these circumstances it is clear that the Act was an emergency measure designed to deal with pathological and abnormal social conditions. The Act as passed in 1923 dealt with:—

- (a) the conditions of residence for Natives in or near urban areas;
- (b) the better administration of Native Affairs in urban areas;
- (c) the registration and control of contracts of service;
- (d) the regulation of the ingress of Natives into, and their residence in the urban areas;
- (e) the restriction and regulation of the use and possession of kaffir beer.

A perusal of the Act shows that the legislature had not yet made up its mind as to the future place of the African in the new South African Industrial Economy. This is indicated, among other things, by the types of accommodation which the Act empowered local authorities to provide for urban Natives, namely:—

- Native hostels.
- Native Locations.
- Native Villages.

The cardinal features of these types of accommodation was that the African was only allowed to occupy them under conditions which guaranteed him no security.

The African was regarded as a temporary sojourner in the urban areas whose permanent interests lay elsewhere, namely, in the reserves. The industrialists influenced by the labour policy of the mines favoured migratory labour.

Since the passing of the Act in 1923 South Africa has had time to see the process of the industrialisation of the country take its natural course, and consequently to envisage more clearly

Mentioned in Dispatches

The Director of Non-European Army Services has pleasure in announcing that yet another member of the Cape Corps has been mentioned in Dispatches in recognition of gallant and distinguished services. He is No. C301782 Sgt. William Boucher who hails from Natal. He attested in Maritzburg in August 1941 and went North in December of that year. He is a married man and his wife lives in Isipingo, Natal.

This brings the total awards won by members of the Cape Corps to: Six Military Medals; Three British Empire Medals, and 27 Mentions in Dispatches; whilst the total awards won by the Non-European Army Services amounts to: One

(Continued in column five)

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(Continued from column three)
Distinguished Conduct Medal (S.M.C.); 22 Military Medals (N.M.C.16) (Cape Corps 6); 3 British Empire Medals (Cape Corps); 28 Mentions in Dispatches (Cape Corps 27; N.M.C.056).

LATE NEWS

than was possible, then the direction which urban and in fact the whole of Native policy ought to take. During this period industry has steadily grown and become an important and permanent feature of South African economic life and the African has likewise become a permanent and integral part of the industrial structure of the country. Whereas twenty years ago the urban Native problem was primarily a problem of Native males, today it has become a problem of family life—men, women and children with all that implies for such fuller social life (schools, churches, social amenities etc.)

The emergence of an industrially conscious working class among Africans is evidenced by the growth of Native trade unions.

This implies the existence of a population dependant upon wage-earning, upon regularity of employment and the development of increased skill and of the aptitudes and attitudes of urban Europeans.

The needs and requirements of this type of population cannot be met by the emergency character of the legislation of 1923. The restrictive measures have become irksome, the conditions of residence create a sense of frustration and insecurity, and the impression of it once being wanted and unwanted in the urban area, makes the African live under a smarting sense of grievance and resentment.

This situation demands the re-orientation of urban Native policy in order to bring it more into line with the realities of today.

According to the best informed opinion the future economic development of South Africa lies in the direction of greater industrialisation (see Van Eck Report), a process which must speed up the downward drift of black and white alike.

The recognition of the existence of a permanent industrialised Native population is therefore in harmony with present and future development of the country. The dominant feature of the new urban Native policy will differ in its orientation from the old in its being positive and constructive as against the negative and repressive character of the old. In other words the dominant feature of the new policy will be its concentration upon the legitimate needs and inspirations of the permanent rather than the temporary urban African.

The recognition of the permanent character of the urban Native population implies:—

- (i) the right to participate in the local self-government granted to urban local authorities;
- (ii) the right to possess and own a home in the urban area;
- (iii) the right to come and to go (freedom of movement);
- (iv) the right to sell one's labour to the highest bidder (freedom of contract);
- (v) the right to the inviolability of one's home (the right to be and to feel safe in one's home);
- (vi) the right to self-expression (freedom of speech, assembly and action).

The outstanding feature of the amending Bill under consideration is its negation of these elementary human rights which are basic to any system which pretends to provide a minimum of social security.

Your Committee is shocked that when the African people are looking forward hopefully to the reconstruction period in which these rights would be recognised, the legislature should continue to frame oppressive laws such as the present bill in which elementary human rights are denied.

The only justification that can be adduced for the application of the principle of residential segregation which underlies the Urban Areas Act is that the African people shall within the areas set aside for their occupation be given residential security, and the right to develop along lines of their own choosing. The granting of the right to urban local authorities to legislate for Africans in the urban areas should carry with it as a necessary and inescapable condition the right of direct representation of the African people on the governing body of that local authority; otherwise Segregation becomes an instrument for the oppression of the people discriminated against.

Your Committee feels that the legislature should seize the earliest opportunity for overhauling the Urban Areas Act, in order to bring it into line with the changed and changing conditions of the African people in the urban areas, rather than to continue to tinker with this vast problem in the manner indicated in the Bill under consideration.

Pitso Ea Sechaba

(J.S.K.)

KHAOLO EA II

Babadi le tla gopola gore ka pitso e fetileng, modula-setulo o ile a koala pitso e sa...

Nyawuza-Mpondo: A ema moeka, e le lona lephoto la nnete, kobo e tsoehla, go bonagala e le nnete gore o letse a jele nama ea fariki...

"Mamele ho molekane nke ke u bolelle. Sebui se seng se kile sa bua ka mohlomong gona mona pitsong...

"Ketsonyana e tsoanang le ena ke oona e pakang bokoala, mme bokoala bona ho bontsa bosadi ba motho...

"Rona Maphoto ga re lakatse le gang feela gore re busoe ke Morena ea lekoala. Re rata gore thipa ga e sebetse e sebetse, go shoe motho, ea phelang a phele...

"Monna mona lefatseng o tsoaletsoe go loana. Ea se nang gona go loana ke mosadi. Banna re ka reng go busoa ke morena ea booi, ea tla be sale a negala ka dikhomo bathong ba dira?"

Jonathan Mofokeng: A ema pelo e utloile bohloko, nko ebile e fufuletsoe ke bogale. Borena ho ne ho bile bo le lehoeloa ko bohale. Ga are o ea bua, a ba nne a itume leleme. A bua are:— "Hela uena, thola lephotonyana tooe, ke eng oona setona-mahloana se? 'A ke le bone nthoana e ditsila e kang e ne tipuo sedibelong sa dikhadika."

Nyawuza-Mpondo: Uena mosothoapa tooe, u se ke ua nqala, he u se ke ua nqala. Kea bona le uena u re ekaba re tli loja sehoapa sa pere mona. Nna ga ke le mona, ga ke batle go kgale-mela ke motho oa mosadi ke a bona u re mona pitsong re tletse ditsogo kapa bona bosaoana. Mona re tli go rera taba tse matla, tseo bophelo ba rona ho hlomegileng godima tsona. "Nna kea bona gore Marena le magosana, mosotho enoa o rata gore re ke re mokalle kana ga re mo tsoafe, re tla monegela seo a se batlang a se fumane."

Pitso: "Oele! a ku be butle mora Nyawuza, rona koana ga re le mona ga rea tiela go tla kgantsa dikgoka, re mpa re rata gore re tlo buisana ka matla, ka ditaba tse amanang le bophelo bohle ba sechaba. Uena ga u rata ntoa, u ka be u sa ka uampa ua leka go tla pitsong."

Banna bana ba babedi ga go boleloa nnete, ba ile ba emisa pitso diholocho. E ne e se tsoanelo ea bona go hlontlana kakalo. Pitso ea boela ea koaloa. Ka nako e tlang mona oa pele go bua e tla ba Festus Khomo. Ga re tsebe banna na khomo e tla reng. Mohlomong e tla re di sa tloga, e be o thula motho ka hlocho.

Moshwi Moses Ramailane

Ka tsatsi ja August 14, 1943, go tlo-kafetse lekawana ja rona gaufinyana mo basimaneng, Moses Moshubi Diale Ramailane, eo nyaga di 35, eo a neng a le kwa ntsweng mo Driefontein Camp, East Rand, Transvaal.

Lekawana je, o lweise kgwedi tse pedi, a tlogela fatshe jeno ka kgwedi ya boraro; o shwetse kwa Lesunyaneng, Ga-Moshupa, District Lobatse, B. P., a filhwa ke Moruti A. Kgasa wa ke-reke ya L.M.S.; a kgwathatsa ka bo-cwerere manewe a batsadi ba ba shwe-cweng le ditsala.



Moshwi Moses Ramailane

Re leboga kgosi e kgolo ya Bangwa- ketse le morafe wa kgosi.

Re leboga Moruti le Batlamedi 'mogo le phuthogo. Ga re elete go lebala kgosi kwa Kgatleng le Bakgatla, mo nakong ya tlalele ka losho lo; o bolokilwe kwa Kanye ga kgosi e kgolo ya Bangwaketse ka di August 1943.

Moshui o tlogetse mosadi yo e neng ele morwadi wa "Ohlson".

Bafhokeng, Bataung le ditsala, a ba amogele kitsisho ba gomotsege, ga a shwa o robetse!

Telereke Di Ahlotsoe

KGALEMO EA MASTRATA

"Ke hloka mantsoe ao nka a buang go nyatsa ketso ea lona. Ketso ea lona e ea ts'abega ka bobo," mantsoe ana a buile ke Mohl. J. F. Hawtayne, khohleng la Gaudeng ga a ahloa Gideon J. Blignant le Antonie J. Botha, emong le emong £25 ka toants'o e sehloho.

Banna bana go utloagala gore ba ile ba fasa mo-Afrika ka rupu molaleng, mane Pass Office ea Gaudeng. Mo-Afrika enoa ba ile ba mo leketlisa maoto.

Blignant le Botha, bao e leng ditelere- ke Pass Office, ba bolele gore ba ne ba fumana £200 le £250 ka selemo. Mast- terata o hante taba ea gore faene ba- nna bana ba e nts'e ka dinako le di- nako (instalments).

Go utloagala gore banna bana ka go etsa ntho ena, ba ne ba rata go fuma- na gore na Mo-Afrika enoa, ga a tsoe Rhodesia kapa che.

"Ga se molato oa lona gore ebe mo- lala oa monna enoa ga u ea robega," ga bolele Masterata. Kea utloa gore le entsa ntho ena. Kea dumela le ne le re le ea soasoa, empa go soasoa ga lona ho hobe.

"Ga se ntho tse ka emeloang ke mo- lae tse ts'oanang le tsena."

Mo-Afrika enoa Robert, o boletse ga a botsoa ka khotla, gore, erile ga a re o tloa rupu, banna bana ba motlosa matsoho.

Blignant ena, epele ba mofasa le ka rupu, o ile a mokenya seeta. Ngaka W. Sacks, e boletse gore monna enoa o na le maqeba a mahlauo hloohong, mme e ka nna ba oona a rupu.

H. H. Jones, oa moo go hatsoang men- noana, o boletse gore o na le tsebo e khoho ea maqeba, empa ga a fumana le- tho hloogong ea Robert. Empa ga a se a mohlahloba gape ka khotla, o ile a fumana a mabedi hloogong.

Phepo Ea Bana

MOEA OA KOPANO

Lekhotla la toropo ea Springs le ike- miseditse go thusa Lekhotla la Thuso ea bana, ka thuso tsa ho fepa bana ba 2,000, ba kenang sekolo lokaishining la Payneville, Springs.

Ha joale Lekhotla le fepa bana ba ka bang 900 ka matsatsi, kichining ea lo- na ea sopho. Gape Lekhotla le ikemise- ditse go siga sebaka se go tla ahua go sona. Baka sena se pela ntlo e ncha ea lebeso.

Lekhotla go utloagala gore le tsebisit- se ba Thuto, gore le ikemiseditse go thusa, tabeng ena ea phepo ea bana ba dikolo bao eseng Makhooa.

Ba Robile Molao

Molao o ikemiseditse ho fedisa bo- letsama thekisong ea diphallo. Ka hoo babadi ba tla utloa monate, ho ba- la hore haufinyane mona, faene tse fi- hlantse £100 di nehiloe Machaena a ma- bedi le Ma-India a mabedi ke Mastera- ta oa Gaudeng.

Banna bana ba aboletsoe ho rekisa kahodimo ho theko, meleke, tee, le di- kerese. Banna bana ke Sum Yink, Ford Sum, Mohamed Ebrahim, Abdoala Khan le A. H. Moola, ba Sophiatown. Bohle ba ngotse hore ba molato.

Ke nnete hore ba khopo ba tla ahlolea.

Nyatso Ea Phepo

PATLEHO EA TUKISO

Maikutlo a hlagisitsoeng ke Lekgo- tla le kopaneng la Makhooa le Ma- Afrika Germiston, a rometsoe go Mo- ngodi oa Dikhotlo, Motsamai oa Thuto, le go Lekhotla la Social Welfare.

Maikutlo a kopano ana, a nya- tsa tselo ea tlhlego ea ba ka pele, go fepa bana ba ma-Afrika ba sekolo, ka hoo ka moo ho boletsoeng ka tse- la ena ea phepo ea bana.

Mohl. W. Hills, o ile a phagamisa gore bana bohle ba ma-Afrika ba hlo- kang, ba fepuoe dijo go se ke ga tsotelloa bogolo ba bona. A bile a bo- lela gore khetholo e ka bang teng, e joalo ka e boletsoeng ke ba Social Welfare, e ke se anele, ebile e ka- ba ts'enyoe.

Go hlagisitsoe le gore, matichere a se ke a tsamaisa morero ona, gobane a santse a ena le mosebetsi o boima, oo a o sebetsoang.

Go phagamisa gape, gore, gaeba ta- ba ena e tla loka, phepo ena ea ba- na ba Ma-Afrika e ts'oanetse go tla- tsoa ke mmuso. Gape e batla go tsa- maisoa ke baokamedi ba malokeishini, ka tuelo e tsoang go Masepala, dijo di tla fumana tulong e itseng.

PHEHELANOE

HLASELO E FEDISOA KA METSOTSO E 30

Ephazone e sebetse kapela. E fedisa hlaselo e utluisang pero bohloko. E etsa hore u phefomole ha bonolo. U robala ha monate bosiu. Reka Ephazone u tla bolokeha. Ha ho hlaselo e ka tselang pele ha u ena le thoro ea Ephazone, Ephazone e thusa hlaha ea hao hore u seke oa kenoa ke phehelano. Tshebetso ea ena ka phakiso e ea thusa. E noa Ephazone ha u feheloana, ha u sa phefomole hantle, sebata sa Mafaha le ho hohlola le Mokhu- hlano o sa foleng.

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BANTU WORLD

NGOMQIBELO, DECEMBER 18, 1943

Ukuma Kwezelizwe

Amagqungula eenkokeli zabaNcedani kwezi veki ziduleyo ibe ngabaluleke kunene naziphumo zinokulindelwa kwakamsinya kuba ngokwentetho zezo ndedeba unyaka ozayo uza kungqina ukusheliswa kwesi sibikahika sodushe. Kungoku nje makube kuviwene ngawo onke amacebo okukhethula utshaba kuba akukho kokeli kwezabaNcedani ingabonananga nenye ekude kwangenelela nondilele onyekwe kunene iTurkey. Ngobubanzi bayo le ndiyikiza iza kumbamba ngemvisawano phakathi kweenkokeli ngokungathi iqhutywa yinkokeli enye. Ukukhazuliswa kwayo ke kungaqiniseka xa kuzijalo.

Malunga nenqubo yodushe emsini singathi akukabikho sikhaziso ngakunyotha okanye ngampazamo yabaNcedani kwicala elithile. ERashiya kuxelwa impumelelo yamaRashiya kwidolo lomlambo oyiDnieper emva kwamadabi ababini abukhali. NgaseKiev amadabani akhe afunza ngokuzimisela ngeetanki koko imkanamu zamaRashiya zingube into eyawo. Zitshe phantsi zonke iinguqu ngeenguqu zamaJamani azenzele emsindweni, ange agahlela nje kuphela amaRashiya. EWhite Russia ngasentla usabambile nalapho umlo naxa uphazanyiswa zimvula ezizenza imigxobho indlela.

KwelaseItaly 15th Army emva kokunkantsa nima kumhlaba onzima onenduli ide yalududula utshaba olurhoxo le kumlambo oyiGarigliano. Lo mkhosi ngoku ukumphakamo owumise umkhesi lowo kakubhe. Kambe amaJamani abahla ezixhome shushu ezinkono epikha lonke unyawo olubheka phambili laba-Ncedani.

Kwicala le8th Army kuxelwa tinguqu ezizimiselayo zamaJamani, ipatu kude kube ngoku nje zisatsho phantsi ngaphaya komlambo oyiMoro. Impago yale mkhosi yomibini yabaNcedani kukuthatha idolophu yaseCassino ezindlela esiga eRome.

AmaJamani kuthiwa asuk' abulumbane eYugoslavia ngohlaselo ngenjongo zokuthatha imihlaba eseyikhulile zintandazwe zelo lizwe. Kuxelwa umlo oshushu kanye eBosnia, amaJamani ayongeza kangangoko imkhosi yawo apho.

Ookhetho babaNcedani banqoloba njalo idolophu zotshaba eYurophu. E-yaseLeipzig kutsha nje bayishelelile dilavu elikwa lana neBerlin. Abaluniki xesha lakubopha manxeba utshaba imini nobusuku. Kambe amaJamani azomeleza ngokuzigwagwisa ngesibobo esiyimfihlo sawo aza kuziphindela ngaso eNgilani.

Eziphuma empumalanga zisila umlo oqavileyo dArakan eBurma phakathi kweentlobo zabaNcedani ezamaJapan. Utshaba kuthiwa lulahlekele kanobom. Utshaba luzama ukuziphumelela ngokuqinileyo apho. Kuxelwa namagalelo ookhetho babaNcedani kumntla waseBurma nakumzantsi wase emiti nasebusuku. Kula magalelo abaNcedani balahlekele ngookhetho abal 12, amaJapan wona ngabali 18.

Kumzantsi Pacific bala zibekwa ookhetho babaNcedani, kwiduleyo iveki bakhe babawabala amajapan kwiziko lawo eCape Gloucester eNew Britain apho bathobe iibhombi ezibunzima buyi 547 tons ngeentsukuwa ezimbalwa. Bashiye umonakalo esibulu kumene apho. Kuxelwe namaye amagalelo aaba khetho ngokubanzi kumzantsi Pacific ngokubalaseleyo eNew Guinea. Umlo wemikhosi yegawo kwelo laseNew Guinea kuthiwa usiqhambu shushu, abaNcedani beloyama kaluhlungu utshaba ngokukodwa imi yamaAustralia. Eziphume eChina zibike ukawela ezandleni zamaJapan kwidolophu yaseChangteh. Umlo ukuba shushu kwelo zwa.

Ezakwalanga EKapa

(Zisuka kaphesha lesi 7)

mo zomikala oqidi yaseHute emantla. Afrika owawunge nani-nani, nibe ntiliyo nye-bamekayo babo njengabasalayo. Bathi abasalayo babenzise ithwebelele sengcingane eHute ngokwamaphiko eKerubbi, iingcingane ezisa kuqhakamshela ngamzuzo naye indawo ngeendawo, zithi zilapha abe ziphaya.

"Sakuba naye sifikelelewa ku-kuqonda simshya umLungu njengoko unyana woLahla wamshiyayo umlungu wakhe wagodwa. Le Atlantic Charted iyinkululeko, kodwa ke inkululeko ayisakuzi izizele abantu abangakwaziyo ukuyikhaulela abantlwa xa bebezilelele ukuba iyeza okanye se izendleni."

Utsho efama kumaqela, kuwaProf. D. D. T. Jabavu kuwa Gqirha Xuma, kuwe mifano kaSando, nakuni zidawango bo zasoAfrica sonke ngomhla weli December abantlwa.

Ingxaki Yomtshato

Mhleli, Ndivamele ndenze imidana ngale ntloko ingentla. Kwele 13 kuNovember uMn. J. Mkhondweni utshi ayikho ingxaki yomtshato. ngabatsbati abaxakileyo ngokuphelelwa bubantu. Ewe, ndiya yibona loo ndawo, kodwa ke into esimangalisayo thima kukuba kwenziwa yintoni na le nto abona bantu baphelelwa bubantu ingabatsbati ngalo mtshato wesilangu ekuthiwa ungewele ngokwentetho yabamnyama. Xa ukhangelwa inani lemtshato ephawisa ngabe-Lungu uya kufumana ingaphezulu kweshumi ngelanga. Xa sikhangelwa kwaNtu sifumana ingekho le mbudu-mbhodu. Loo nto ke yenza ukuba sithi yingxaki le nto yalo mtshato.

KwaNtu intombhazana iya celwa ilotyilwe ikhutshwe ngokomthetho wazalazi nangesiko. Kodwa ecaweni akusakufumana malungelo nabantwana abaxakiphelilelwa, kanti aaba bantu halizele idinga nomthetho kaThixo. Kwomthetho elishumi kukho othi akuyi kuba Sibona abantu abebe abantwana babantu betshata, ukuze kuthiwe ngamaKrestu babe ziiVoortrekkers zecawe, ngamasela, abantu abangalifezanga idinga nomthetho kaThixo. Sithi ke sifika kulo ndawo yingxaki into yomtshato, ukuthaza ulusela. Xa le mtwana wakho setshatile ngalo mtshato, wena mzali wakhe akusona-levuza nto. Uvelengaphantsi kweli sika. Uya kuba ngathi, "Kaloku matanani mifuna ubolele." lithi eli sika, "Ungaya apho uya khona nna sithatile," kanti omnye umthetho kwelishumi utshi "Beka uyihlo nonyoko ukuze imihla yakho yolulwe." Sithi ke yingxaki le nto yalo mtshato kuba iya yephula imithetho elishumi. Nanzo ke mzi wakowethu izizathu zengxaki yomtshato.

Omnye umhleki kwi kweli phepha le13 kuNovember, utshi asinakuzikhatshaza ngenetho, umtshato lo ungewele. Akukho nto injalo, yintetho yabantu abamnyama leyo. Eofisini umtshato kuthiwa yiCivil Marriage, umtshato ka-Rhulumente. Ecaweni kuthiwa yi-Christian rites, ngokwelungelo lama-Krestu. Aaba bazalwana bathi icawe ayinyanzeli mntu ekutshateni. Akunjalo icawe iya banyanzela bonke abantu ekutshateni, nokuba zizankonzo yama-xhego namaxhegwazana. Kwakhona lithi eli nene sifuna izinto nempucuko sayinikwa, namhla nje sifuna ukubuyela emva. Hai, akunjalo, le mpucuko yungeniswa ko-bawo mkhulu ngomva. Xa sifundisa abantwana sibafundisa ukuba bazibone izidanga ebesingaziboni thina. Makhe sikhangele kwizizwe ezimHlophe xa zazingekafundi nje ngathi. Yonke into yaloo mihla yayibhalwa ngezandla imashini zokushicilela zingekalukho. Abantu baberhorhozela nje kuyo yonke into eyayithethwa ngamaphesha-ndaba. Kodwa zathi esi zizwe zakufunda zakwazi ukubhala. Zabona imithetho namasiko azo ngol1933, zaqala zikhulana, esinye esinye saqekratshi bubuzwe baso, safama imithetho namasiko asi.

Kwakhona elinye inene lithi yonke imibutho inemithetho yayo, abantwana abangaphelilelwayo ngababantu abaphule umthetho wecawe. Hai, se ndichazile ngasentla ukuthi ngabaphi na abantwana abangaphelilelwayo. Ukuba eli nene liya yiqonda into yokuthi yonke imibutho inemithetho yayo ekufuneka igcinwe, phofa bona bawo phulelani umthetho wecawe, ukuze bangarhngwa ecaweni? Baya lobolisa kanti ngokomthetho wecawe ungarhengwa u-waphule umthetho. Kweziwa yintoni na le nto makholwa ninowina amehlo, kwezinye izinto niwawule? Kha nindixelele, kumntu otshate ngokupheleleyo nangokwesiko lakwaNtu icawe ingamnika amalungelo iphelelele nabantwana bakhe? Icawe ichasene nokulobolisa, kodwa niya lobolisa niwaphule umthetho wecawe, ningasikwa ecaweni. Yingxaki ke leyo kulo mtshato.

UMn. I. Lwandle eGermiston, utshi makhe ndichaze ukuba abefundisi babewucele nini na umtshato kaRhulumente. Wawuyelwa nini na? Ngamafutshane le newadi izithetha yona ngokwawo. Bababulwa abefundisi abanelungelo lokutshatsha. Buza abemnye umfundisi apho akubonise uya kwenela, buza kwabase-Wesile, Tshetshi, A.M.E., bambalwa abezinye.

Elinye inene eliloboliseleyo lase-Kapa, uMn. Cebindere utshi ma sibamhisele siphume egusheni, sibhize inkomo asiyiqhanga. Ewe, into eyenza loo nto asifuni kungena edabini siqeloloda singekaziboni iimbethi, hize siphandle. Phofa noko kwezi zizathu zingentla ndicinga ukuthi lo mpakathi uya kubanako ukulandela.

"Thulandivile."

Withank.

akubonisele ukungayithembi kwawo i-Bhodi endala ngokungenisa abasebenzi ngamanani amakhulu.

ISIQHAMO SONYULO

Isiqhamo sonyulo sixelwe ngentsimbhi yasithoba (9) ngokuhlwa nguMn. Smith obeluchophole unyulo. UMn. Mfuku ufumene ivoti zingama752 ngokunjalo noMn. Sandla; uMn. Malakane ufumene ama-750. Ngokuthintelwa ngumthetho koMn. Ncapayi, ekucacileyo ukuba ngengethe naye, kuyokongerwa ngegama likaMn. Ntshinga ofumene inani eliphuzulu kwikhosi elimhlophe kusenzelwa ukuba na litale inani lamalungu amane (4) afunekayo. Ivoti zikaNtshinga zibengama152, ezikaMati zangama448, Kwaza 446, Raniga 446.

Ubulule wadombozisa uMn. Mfuku emzini ngokuphumelela kwabo esithi kunzile ukuba bonke abasebenzi bafama ukumelwa kwangabasebenzi eBhodi ukuze zihambhe kakuhle izinto zabo. Akangephiki nezingo ezithe zabanobugwenza kwixesha lokushumayela unyulo phakathi kwabantu, kodwa ngoku ma zilityalwe zonke ezo nto kuhlanjwane induma ngamadoda. Ulandelise ngowakhe umbulelo uMn. Sandla ngobuciko obukhulu, kwacaca kwasentethweni yakhe ukuba yindoda evuthiweyo. Emva koko, iNamba Enemilosi ithabone abaNuz. Mati, Ntshinga iRhaniga besimka belizana yakukufa kwabo nkosi njalo.

Unyulo LweBhodi ENew Brighton

(YINamba Enemilosi)

Ile yafika imini ebikade ixelwa unyulo lwamalungu amakamele umzi wase-New Brighton kw'Advisory Board. Abemabini amaqela azigqatsileyo, elokungala ngamalungu eBhodi onyaka ophelileyo abaNuz. P. Mati, A. Ntshinga, P. J. Kwaza noT. Banuga; esibini iqela eligqatswe lumanyano lwabasebenzi ngolu bhlo lulandelayo: abaNuz. I. M. Mfuku, P. M. Sandla, A. O. Malakane noB. Ncapayi. Lo-wokugqibela igama lakho lichaswe nguMn. P. Mati ngezizathu sokuba engenguye umrhali, ehla phantsi komzalikazi wakhe, waza uMn. T. B. Smith (umphathi wonyulo) wagweba ukuba akanakuma uMn. Ncapayi. Iqela likaMati elizigqatswe ngokwalo libekhasi elimhlophe, laza elabasebenzi lane-khasi ezinye.

EZOMHLA WONYULO

Unyulo lubenge25 kuNovember, kwaba ziyayungama kwangentsimbhi yesine, abahlali belali endala neNewtown eBhophelavoti eT.C. White Hall. Abekhasi elimhlophe balenemoto ezine zokuthatha abavoti kwidali endala, abekhasi elimhlophe babeno "Glintshaba" kaMn. W. W. Jabavu kuphela. Litha lithabona ilanga labo selibalekisa imoto enye nelinye icala, seziphelele ezintathu.

AbaseMcNamee Village, owona mzi mkhulu apho, bayote kwiofisi kaNolali, yabala izithukuthuku apho into ka-Ngaxova, uD. D. yena ethethelela ikhasi elimhlophe, iwabonga amakhwenkwe ayo ebhodi endala. Iikampu zombhini zahlelana ngevoti yelali endala, iMcNamee Village yona ibonvu yonke ngekhasi ebavotini, abekhasi elimhlophe benokubalwa kwiminye yesandla esinye. Uutshaba lwaseBhodi lubonise ukuthatha umdla omkhulu kulo nyulo lwaza lomke lwema ngakwicala lwabasebenzi, alayuma okuphaphula amantyontyalo. Umzi

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NANKU umabil'ebanda, onokumenza nge phanyazo. Zamisa nje icephe elizeleyo mhlayimbi mabini e 'Eno's Fruit Salt' e magini kungenjalo egilasini ezele ngamanzi uyakuva isiselo esimandi nesibandayo.

I 'Eno's Fruit Salt' sisiselo esimnandi, sikulungele nawe. Yenxa ungaqunjelwa sisisu, yenxa igazi lakho lityebe, libe ngcwele, womcele, ubenempilo, wonwabe.



ENO'S 'FRUIT SALT'

FOOD TASTES BETTER WITH BROOKE'S WORCESTER SAUCE

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



ONE DAY HIS WIFE BROUGHT HOME A BOTTLE OF

BROOKE'S WORCESTER SAUCE



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



"Lo owesifazane olumkileyo ufuna igama le "NUGGET" ethini le Polish alithengayo. Uyazi ukuthi uNugget ubadhlula bonke oPolish abangathengwa ngemali."

Njalo Biza I

NUGGET BOOT POLISH

—Izinika inkonzo ende izihlangu PLEASE RETURN YOUR EMPTY TIN WHEN BUYING A NEW ONE.

Izinto Ngezinto Ezibeleni KuKomani

(NguNtanomhle)

Sifumene usizi olukhulu thina apha eKomani udaba lokubhubha kukaNkosz. Maria Mbhabha eSbatvatala ngomhla we 9 kuNovember, 1943, wafihlwa ngomhla we 11, ubudala bungama 79 eminyaka. Ungcwatywe ngumVangeli P. D. Mooi waseBowden kaMajola, encediswa ligosa leseketi, uMn. G. Ngcozana. Sizifumana ngoMn. Parsonson Mgcodo ezi ndaba esimana simbona phakathi komzi lo osehhlala eSbatvatala ongonyana womfikazi lo. Sivelana kakhulu nezihlobo nezalamane jikelele zomfikazi lo.

NoMn. Hutchinson Qamata wakwa seSbatvatala naye ukhe walala ngulo mkhuhlane, selebe waphakama noko.

Sivelana noNkosk. Emily Myataza walapha ofumene udaba lokudlalwa yiNkosi unyana womnakwabo apha kuNovember.

Udlule apha ngomhla woku 1 kuDecember uMn. noNkosk. Martin Maxakato ukusinga eHewu apho bashiywe nguNkosk. Francy Maxakato ngomhla we 20 kaNovember, behambha nentsapho. Kophelileyo unyaka kwangale nyanza bashiywe ngunyana, uGideon kaPeter Maxakato ingotywa. Sivelana kakhulu nezihlobo zethu. Abakude naba-kufuphi na bonelise wile mibiko.

ITHEKO LAMAPOLISA

Sinenyweba ukubalula into yokuba nakuthi apha mzi oNtsundu ziinzi izinto esimana sifikelela kuzo. Ngokufutshane ngomhla wa 30 kuNovember apha kulo mzi wamaqakambha Ezibeleni kube yinkungu nelanga ngesizathu solwambhoso nehaso lamapolisa amathathu aNtsundu ndawonye nama 6 amHlophengentsebenzo ezezikeleyo kuminyaka eli 18 esedyokweni. Singabalula abaNuz Detective Const. J. Matshikiza, Const. B. Kahla noConst. H. Tshamla-mbho, aaba babini bokugqibela ngabase-Katikati, uMn. J. Matshikiza udla nathi inkobe apha Ezibeleni. Eli theko longanyelwe nguLieut-Colonel E. V. H. Mickdal (Deputy Commissioner of the Eastern Province) kukho noMn. C. M. van Coller, M.P., uMantyi waseKatikati uMn. noNkosk. S. M. Roussouw nezinye ke izinxiba mxhaka ezimHlophengentsebenzo apha ndawonye nosandla seMantyi yethu nesibonda sedolophu, abaNuz. T. L. van Zyl noT. H. Glover.

Lizithethi ibe nguLieut. Mickdal noMn. C. M. van Coller, M.P., kunye noMantyi, uMn. S. M. Roussouw bebonisa ukungabilula kokufunyanwa kwezi Madals kuba ingengakugqiba nje i 18 leminyaka emsebenzini kodwa kungokuziphatha kakuhle. Sineqhayiya thina ma-Afrika ngali madoda esizwe sakowethu loo nto ingumqondiso wokuba nathi bethu singabantu, ke ngoko singenakusoloko sikhangelelwe phantsi zezinye izizwe. Amapolisa angabantu naxa umzi ngayiqondi loo nto kuba angabahlanguleli bethu kuzo zonke izixingaxinga zethu.

Ibeyikonsathi eholweni ngomhla we 3 kuDecember yombuliso kaMn. M. R. Masabalala obheka esikolweni kulo nyaka uzayo ngezemfundo. Izele indlu yema ngeemhambho, aye amadoda engathe-thi ingumhlola. Uya kulahlekelwa umzi waseKomani kukumka kukaMaduna lo kuba ubelixhanti lethu thina apha Ezibeleni kwezombuso, kwezemidlalo nakwezentlalo; etyalikeni kuba ebengumcofi hadi, emidlalweni usompempe ophumeleleyo okwalikhankatha lama-khwenkwe (coach); itoliki epheleleyo nenentetho esulungekileyo; kubavumi inentshe eyaziwayo jikelele. Simqwenelela impumelelo uMaduna. Ndelelantle nto kaMasabalala nexesha eli lithetha loo nto.

Sibe nentlanganiso apha ngolwesi-Thathu kaMn. P. Mzazi eTiyopiya phantsi koMn. C. Nkwana usihlalo weBhodi ngemicimbi yeBunga loMneno-Nciba ephathelele kwinguqulo yeendawana ezithile kumitshato esitshata ngayo ma-Afrika kwiimbombho zone zomDibaniso, kweyesiLangu nakweyesiXhosa. Emva kweengxoxo ezithile zokuphonga le mitshato ngaminye thina apha eKomani sifikelele kwinto yokuba makungabikho nguqulo, esakuthi ke ukuba ngaba uRhulumente uya nyanzelisa sibe sesilungele ukuphumpaphumpa iindawo ezithile, noko singabanja ngesixhanti. Sesisenza ke unako-nako ukuyivelela ngeenkawana zonke le ndawo.

(Iindaba zeenkawana asinasithuba sazo ngekukugqulwa ziincuku zoninzi lweenkokeli ezikhohise ukusisola ngeziphoso ephaphani malunga nobunini mawonga nezinye izinto ezinjalo.—MHLELI).

Apha EWorcester EzakwaLanga EKapa

(NguKrobemnyango)

Umkhuhlane mkhulu phakathi komzi, yaye kungcwatywa yonke imihla le. Iinto zooManie uWillie zilishiyile eli phakade kwabuye kwalandela intwana yakhe encinane enguVelele. Ixhego lalapha elinguMarwanqana nalo lalishiya eli lizwe ngengozi yokunyathelwa nguloliwe.

Ngubawo Sidney Yanta walapha olishiyileyo naye eli phakade ngoNovember kulo nyaka emzini wakhe e 14, Botsane Street wafihlwa ngenkonzo yamaTsatsi ekho nonyana wakhe ofundisa eDe Aar. Umsebenzi ube ngondilekileyo kakhulu wonganyelwe nguMn. Samson Ntuli ongumphathi apha wamaTshatshi.

NgomGqibelo we 4 December, 1943 kusweleke uMn. Ezekiel Malefane emzini wakhe e10, Botsane Street wagcwatywa ngosuku olulandelayo ngeCawa ngenkonzo yamaD.R.C. awayelilungu layo. Amazwi ngobomi bomfi lo enziwe enkonzweni ngabaNumzana P. J. B. Cona umphathi weli hlelo, noN. Mokoatsi, ongumshumayeli kweli hlelo, kunye noM. Oliphant ongumshumayeli eWesile. Emangwabeni umsebenzi ngohelisele nguMn. J. S. Murray umfundisi omHlophengentsebenzo weli hlelo, Ibeligela elikhulu kakhulu elimphelekezileyo umfi lo.

ABANTU NEZINGABO

Sivuyisana nokaMgxaji eGeelbooi ngeshishini lobisi aluqhubayo apha emzini. NguTitshala T. Tanta oyingqonyela eDe Aar obeke walapha ngomphanga kanyise, kunye nosibali wakhe uMn. Dromo waseKapa.

Simthulela izandla uMn. W. Oliphant ngewonga lokuba ngumthunywa walapha eMonti (East London) kwinqungquthela yabasebenzi bakwaLoliwe ebikwelo. Sele buyile umhlekezi lo wawuphakela umzi ngezelo iziyolo.

Ulapha ekhaya uSollie Yanta ukuvela emfutsheni, ufike ngalo mhla uxhego nyise acima amehlo. Ulapha uMn. Alfred Jackals waseKimberley.

Liya khiva ibala letennis lempi yalapha, ngathi loba lelinye lamabala amahle ngokupheleleyo kweli lasentshonalanga.

Sivuyisana noNkosk. P. J. B. Cona owukhabileyo umkhuhlane obumalalise nzima iveki ezintathu kunye nosana lwakhe.

Lixhego elitsha ubawo Khutwana ofumene iwonga lokunyusela emsebenzini abe kuwo obe "yinkuntshu-nkuntshu." Lingaku elo!

Siya vuyisana nokaManyanda uSam ngokuthiwa jize iwonga lokuthatha ukhefu okwenyanga kwaloliwe apho asobenza khona.

Ziza kuthi sa ititshala zalapha ukuleqa ihlode zazo. Inkunyevu yona yohamba emva kweConvention yoManyano lwama-Dodana akwaDyani eyoba lapha nge25 we 28 December, 1943 njengoko inqebethu le ingunobhala womanyano lwalapha ekhaya.

AmaKhosazana Mabinza noMbeti wona aya eKapa naseKaladokwe ngokulandela nkwawo. Ngathi yona inkuntshu-nkuntshu yoya eTinarha kwelokuzalwa kwayo.

Sikhe setshe phakathi komzi lo uMn. Alfred Bada uNdungwana wase-Athlone eze kumgobo obulapha. Umfana lo kubonakala okokuba noko yinto apha avela khona.

Sibe nentlanganiso apha ngolwesi-Thathu kaMn. P. Mzazi eTiyopiya phantsi koMn. C. Nkwana usihlalo weBhodi ngemicimbi yeBunga loMneno-Nciba ephathelele kwinguqulo yeendawana ezithile kumitshato esitshata ngayo ma-Afrika kwiimbombho zone zomDibaniso, kweyesiLangu nakweyesiXhosa. Emva kweengxoxo ezithile zokuphonga le mitshato ngaminye thina apha eKomani sifikelele kwinto yokuba makungabikho nguqulo, esakuthi ke ukuba ngaba uRhulumente uya nyanzelisa sibe sesilungele ukuphumpaphumpa iindawo ezithile, noko singabanja ngesixhanti. Sesisenza ke unako-nako ukuyivelela ngeenkawana zonke le ndawo.

(Iindaba zeenkawana asinasithuba sazo ngekukugqulwa ziincuku zoninzi lweenkokeli ezikhohise ukusisola ngeziphoso ephaphani malunga nobunini mawonga nezinye izinto ezinjalo.—MHLELI).

(NguMbhaleli Wethu)

Umbhaleli ukhohliwe kukuxokisa ilizwe ngemeko yaseKapa ngokubhekiselele kubathunywa abaza kuya eBloemfontein. Isizathu sokuqala sesokuba umongameli wekomiti yengqungquthela eKapa akabizi zintlanganiso zokuhlala okanye azihambhele jinkokheli eziphethe imanyano. Isiko lakhe linye, kukubizela eNewmarket Street kuphela, uyikhuthalele ngokuncomekayo leyo intlanganisano, kodwa akavumi ukuyivangelela phakathi kweemanyano ezileleyo. Azi uya kuthi kuthe ni na akufika eBloemfontein?

Umbhaleli ongomnye koonobhala babavoti kwaLanga kade ezibiza indibano kwaLanga naye ebizwe edolophini, kodwa akuhlanga nto. Utyhafa lungene ngokuthi indlu enkulu yevoti ibe sedolophini. KwaseNewmarket Street, waza umongameli wekomiti yengqungquthela oyintloko yomanyano lwabavoti wayishiyaya injalo ikomiti yonyulo ngoOctober engadanga atsho ukuthi izizathu zabe ziyinto ni na. Waphumelela okaMolteno ngemisebenzi yakhe kuphela.

VUKA KONGRESI

IKongresi ifile bhuma. Izama intloko edolophini apho kufike ngwangu lwendodana. OkaMosesi oyivusayo ngamandla selode wanemali zayo ebhankini. U-hambhile waya kwelakwabo uMn. Peter Nyambho owayengumphathi. Ikomiti kaVuka Kongresi yapheliswa yindibano yomanyano eyayizokudalwa nguGqirha Xuma kwaba kukuphela kwantsomi oko, kuba uVuka Kongresi wayenyansile ukuthi amaKongresi amadala makashenxe. Kodwa ke ngokulandela uluvo lomanyano bawama kanti bayibulele unanambila.

IKomiti yeLiso loMzi neBodi iphelelwe, seyofane ivuswe ngabavoti bakwaLanga ngenyanga yonyulo lyeBodi. Kukho ukubhexesha ihashe eselifile kukudlwa. Ityala asililo lalo, lembhexeshi, nokuba litshene besesendleleni nethwalo yabo. Inezinto ezibalule ngazo le komiti yeLiso loMzi kunye neBodi yayo. Ayikazange ibenamthunywa imthumela mthunywa kwinqungquthela yeBhodi yokucebisa kunyaka ophelileyo, nakulo ngathi kuya kwa lapho.

IAfrican Workers' Union okoko wemkayo uMn. T. D. Hlati, iPresident neVice-President noSihlalo wayo, abavumi kuhlangu ngaphandle kukanoBhala noNdyabo kuphela abamane bedibana bedlana indlebe. Hayi, yona iPati yama-Komanisi iya hambha ngamandla, kunjalo nje ayimanga ndaweni nye ekwenzeni nasekuthetheni. Imanyano zabeze (Ziphelelwa kumhlathi wesithathu)

NguNkosk. T. W. Cona uMam-Tshawe waseSimonstown obekhe walapha eze kumbiko womntana wodade wabo uNkosk. Mannie.

Sikhe setshe uMn. Alfred Ngxengana wase'Bongeni' kwaLanga eKapa eze kubona izihlobo. Umzalwana lo ubonakele esempilweni entle kakhulu.

I'Aye' yaseCraddock uNkosk. Muriel Sisityi Skweyiya usamana esiya ngezantya esitejini ukuya kusiph' ukutya kwendlebe.

Sivuyisana noMn. K. Marsh ongunyabo weBantu Lawn Tennis Club yalapha oza kuzimanya nenzwakazi yeliphezulu kwakamsinyane nje.

Bala zonke zinyathela ngamandla okubheka phambili. NguMn. Phillips yedwa ongunobhala wabasebenzi beSamente nemigodi yeKonkiliti obonakalisa ukuyuthwa nokuxhobela ukuya eBloemfontein. Mhlawumbi ke ezi manyano zofana zivuke zixhente enkunkumeni zithumele abantu bokuya kwinqungquthela ye-Konvenshoni, mhlawumbi zife kanye kuphele kude kuvuke amadodana asithandayo isizwe sawo.

INTSHUMAYELO YOKAMANKAYI

UMn. C. M. S. Mankayi, indedeba yom-Afrika, intshumayelo nengcingi enzulu ilitha ngolu hlobo iyaleza esizweni siphela: "Njengomhla waseHonorayine, guqulani iintliyo milile abantwana benu bencithakalo nomhla wengqungquthela ye16 kaDecember, lo mhla niwuhabathe nje ngenkonzo esengqondweni, niwuzolele niwukhedamele ngokwezikheda- (Khangela kuphepha lesi 6)

DOES INDIGESTION WALLOP YOU BELOW THE BELT ?

Help Your Forgotten "28" For The Kind Of Relief That Helps Make You Rarin' To Go

More than half of your digestion is done below the belt—in your 28 feet of bowels. So when indigestion strikes, try something that helps digestion in the stomach AND below the belt.

What you may need is Carter's Little Liver Pills to give needed help to that "forgotten 28 feet" of bowels.

Take one Carter's Little Liver Pill before and one after meals. Take them according to directions. They help wake up a larger flow of the 3 main digestive juices in your stomach AND bowels—help you digest what you have eaten in Nature's own way.

Then most folks get the kind of relief that makes you feel better from your head to your toes. Just be sure you get the genuine Carter's Little Liver Pills from your chemist. Price 1/3.



50 FOR 1/7

When your LIPS say

Good Morning



What do your TEETH say?

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

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

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

COLGATE DENTAL CREAM

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



THEY WENT DANCING AFTER ALL !



I CANNOT GO DANCING TONIGHT, JOHN. I AM TOO TIRED



2 IN THE ARMY WE DRINK TEA WHEN WE ARE TIRED. LET US HAVE SOME NOW



3 THIS TEA IS VERY GOOD. I AM FEELING BETTER ALREADY !



4 LET US DANCE AGAIN, JOHN! THAT TEA MADE ME FEEL FINE !

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 1/2 lb. packets or larger. You get better value that way. Use a teaspoonful of Tea for every cup you want to make. Always make your Tea with boiling water and allow it to stand for five minutes before pouring it out.



The happy TEA DRINKER family always drinks TEA

They say:

TEA is good for us!

LETTER TO AFRICAN WOMANHOOD

DIVIDING OUR DUTIES

As things stand we are all struggling for better living conditions and as a friend once observed, we are so taken up with struggling that we rarely pause to think out what form the better life we are struggling to attain will take.

We cannot go on like this and succeed in building a strong, self-reliant and progressive nation. To succeed, we need to steadily realise that our struggle for a better life needs to be carried on in a variety of ways and that in order to make it succeed in that variety of ways, we must have a variety of hands and brains to fight for our cause.

Some forty years or so ago, Dr. John L. Dube, for instance, started the "Ilanga lase Natal," and ran Ohlange Institute while at the same time he took a leading part in our political activities. If times warranted that then, to-day we would feel that the man of so many parts took just a bit too much for a human being. To us, Dr. Dube was a giant in his day; yet one wonders to what heights he would have risen, had he had only one field to concentrate on!

A two-years' ulcer healed in a week

"I had an ulcer on my leg for two years. Eventually I tried Felaform Ointment, and this healed the ulcer in a little over a week." So writes Mrs. H. Bricknell, Edith Cavell Street, Johannesburg.

Another lady, near Klerksdorp, had a nasty eruption on her hands for four years. It was first diagnosed as blood poisoning, then as anaemia, and then she had X-ray treatment. Finally she used the Felaform remedies, and the watery blisters and all the burning sensation disappeared entirely.

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 7770-3

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

WOMEN'S PAGE

Take Care of Your Health

Fatigue and inefficiency

It is a very good thing to work hard—but like everything else, this must not be overdone. The human body is not a mechanism that works on endlessly. It functions very well for a time and thereafter needs rest, sleep, fresh air and good food to give it new strength to be efficient again.

If it is continuously overworked and never rested, it soon reacts against this maltreatment. The nerves become frayed and tempers become easily excitable, while normal exertion brings about fatigue. Once the human body feels fatigued, it becomes inefficient in its work.

To get the best results from the human body, we must give it enough sleep by night and enough rest during week-ends, together with enough exercise where our work does not give this. Then, there must be good food, properly selected and well-cooked.

A good habit is to work very hard by day, and then rest and sleep very soundly by night. People who sleep well are rarely found in a bad temper, in spite of the fact that they may work very hard. After a day's work, the body needs to replenish the tissues that have been used. This it can do only when it is well rested and good rest is in sleeping soundly. The following morning one gets up fresh and keen to work hard.

National Council of African Women at Klerksdorp

(By F. B. M.)

Mrs. M. S. Sesedi, first Vice President of the National Council of African Women of South Africa opened a branch of this movement recently. During the course of her well delivered address she said that one of the prime objects of the Council is to train African women to learn to put into practice the beautiful saying: "Do unto others as you would that they should do unto you." The large audience applauded when she condemned some of the strong drinks which some African women make because they are the cause of the high African death-rate. She said that if all women joined the Council, they would be trained to do nothing else but all that is the best for the nation. She explained all the objects of the Council as mentioned in the Constitution. She answered many thought-provoking questions from the floor.

Mrs. C. O. Kalaote, President of the Local Branch, who welcomed Mrs. Sesedi, presided throughout the meeting; Rev. S. G. S. Ntoane of the D.R. Church addressed the meeting on the ability of a woman. He stressed the point that women are, generally, fearless and if all Klerksdorp women joined the Council many great improvements in the conditions of employment, social welfare and many other walks of life, would be brought about. Mr. N. O. Kalaote, Principal, Amalgamated School, passed a vote of thanks to Mrs. Sesedi. He thanked her for her address and encouraging advice. He encouraged the women to join the Council and advised that the co-operation of the Council and the War Workers as done in Bloemfontein would result in great achievements.

On the platform were seated: Mrs. M. S. Sesedi, Vice President N.C.A.W. of South Africa, Mrs. C. O. Kalaote, President, N.C.A.W. Klerksdorp Branch, Mrs. R. G. Moabi, Secretary, Local branch, Madam M. Gqobama, S. M. Makgohi, B. Tau, and Miss F. J. Gale all being on the Executive. Rev. S. G. S. Ntoane, Messrs. E. A. Duma (Secretary), N. O. Kalaote, G. M. Moabi, all being members of the Location Advisory Board. Of the prominent people present were: Messrs. T. B. Crutse, F. B. Molwa, K. A. B. Moko, P. Samson, H. S. Samson, P. W. Gindi, E. J. Thabes, D. L. Zindi, N. Mholatshi, D. J. Maimpe, I. A. Mofale, A. Momo, T. Wanyane, and many others. Madam M. Mahlamva, W. B. Mogomutsi, T. Naga, Nene, Wanyane, E. Sidumo, V. Mera, Mmadlocks Mokededi, Sulele, Solekwa, M. Mmolotsi, and all the members of the local branch who exceed thirty in number.

We intend spending a "quiet night" at the "Half-way house club" next week. This is of course a club for girls only. This will be a very interesting evening as we will have many things to discuss.



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Anna's Boy-Friend Entertains

(By Rahab S. Petje)

This is exactly what we did not expect. In the meeting that we spoke about last week, we spoke strongly against the attitude of 'Maisee' and the tiger girl in our last entertainment. They were both warned against such behaviour in public. The "Tiger girl" did not appreciate such a warning especially in the presence of her boy friends who were many. She stood up in a most defiant manner, in spite of the chairman's protests and with distorted features she let loose a volley of angry words which were not unknown in our club. She even went to the extent of threatening every body with assault. As we had some "big shots" in the meeting, we had to have her "chucked" out by some "tough guys" and as soon as that was done, we rubbed her name off from our books. Nevertheless, that did not stop us from looking forward to Johnie's "Grand Tea Party."

The band was there alright, when we got there, and Johnie was waiting for us at the gate. We glamour girls were in our best frocks, turbans and sandals of every description. You can just imagine the excitement when we saw the glamour boys, waiting and ready to sweep us into eternity. Of course we had to partake, first of all, of the beverage by means of toast to Johnie's success, after which we carried on the routine of twirling, twisting, gesticulating etc.

Most of us will never be able to tell you just how it happened and how it ended, for we had partaken too much of the beverage and you all know how it can fling one into blissful convulsions. We only heard the following day that Johnie caught one of the boys, whispering to his girl friend. It ended in a fight, a fight in which many of us were involved. Johnie was eventually removed to the hospital that night with serious injuries. Some of us awoke in the morning, to find ourselves locked up in jail and some of us had slight injuries.

So ended Johnie's "Grand Tea Party." Well, as we are still disturbed about Johnie's condition at the hospital, (Continued in column 9)

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Work but relax and enjoy yourself at the same time, especially if you have no son or daughter to inherit your wealth, when you are gone, for, one thing sure, we are passing like shadows.

We live but once and so we should make the best of our lives as much as we can.

Alberton. Winited.

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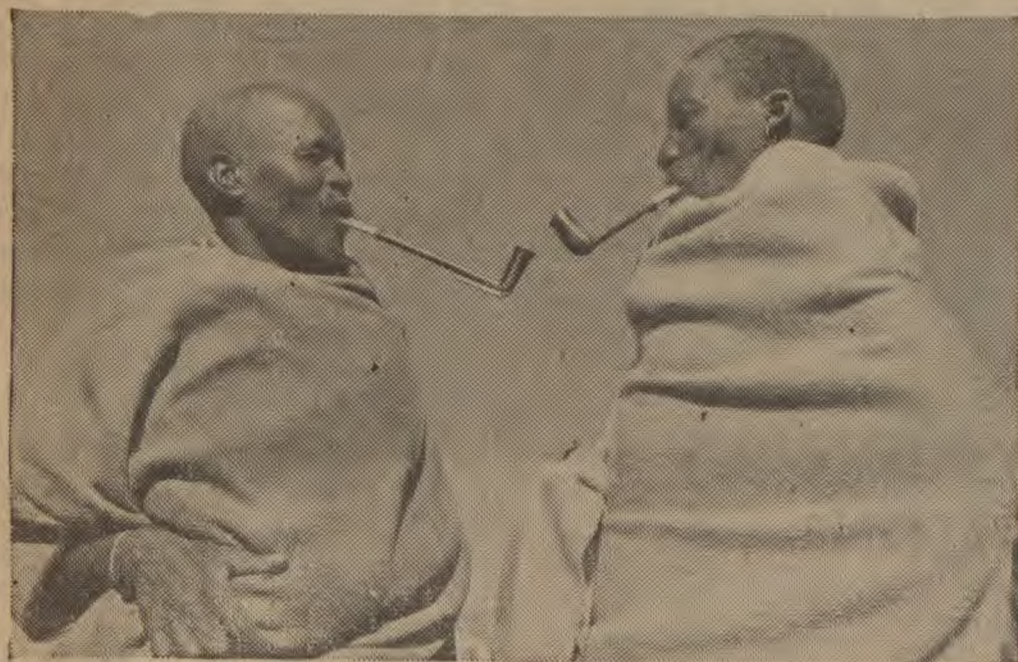
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MAFOKO A NTWA



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

TLHAGISHO No. 198 (TSHIPI E KHUTLANG KA 11th DECEMBER, 1943)



KAKANA YA KAGISHO

Bakgalaje ke ba, ba goga kakana tsa segabona tsa kagisho. Di dirilwa ka logong ja Mnyamanzi je e leng la go dira dikakana. Ke logong le go phitshwa je le thata je sa sheng ka bonako. Mo go jona, fa meno a lomang gona go tsengwa gong je le boleta gore le seke la rethefatsa meno.

Ha re ba leba difathogo re bona gore ke ditsala. Motlhaope, hela kafa morago ga bona mo re sa boneng gona, go na le nkgwana ya bojalwa e ba tla e amoganang ka boisala. Se se re gakolola ntlhana e nngwe e tshagisang. Ga go na nkgwana e nang le mokgotli o ka supang ha e le ya motho a le inongwe. Nkgwana kea botlhi hela. Jaaka nko e feta o e amogela. ka go reta mong wa legae. Ha ba ntse ba re "mabele mabelega batho" nko e ntse e fetela kafa tsogong je le namagadi. Mokgwa wa bona o tshwana le wa batho ba Britonia mo nakong tsa bogologolo ba hetisa khadi wa bona ba ntse ba reta. Mo mokgweng wa batho ba Britonia mo malatsing ano; ha batho ba sena go ja, go tsubisiwa mongwe le mongwe me re bone re gokololwa Ma-India a Amerika Bokone.

Go tse bogologolo, dimo o mogolo "Gitshe Manito" o ne a lemoga mohe-rehere fa gare ga batho me a ba direla kakana ya kagisho.

Ere: "O ne a kokwana bana ba batho. Kwa khwiting tsa letsoku Me ka tsogo ja gagwe a ba Direla kakana."

KONELELO TSE KCOLO

Mr. Winston Churchill, Mosimega thogo wa Britonia, Mr. Roosevelt, President ya Amerika le Chiang Kai-Shek, Mosimega mephato ya China ba kopanye mo Cairo. Boteng jwa mafoko a bona ga bo ese bo tlhagid me go itsege ha go konetswe mafoko a magolo setona mo hubakong ya makatlanamane mo Japan.

Ga e sale kopano ya bona mo Cairo, Mr. Churchill, Mr. Roosevelt le M. Stalin, wa Russia, ba kopanye mo Teheran (Persia) go ipua ka maano a ntwana mo Europa le ka go ekhutswahatsa ka bonako-nako. Gape gona moo ba ka etsa ba umakile ka tsa malatsi a tlang.

Kopano tse, tse bontshitseng tirammogo ya merafe, ya kopano, di tshikinya metho ya mephato ya Jeremane. Ngake Goebbels, mosimega kako tsa Jeremane o ne a bua ka go re, Jeremane ga a ketla a ineela. Go setse go utlwala ha Jeremane a na le puo tsa go piriganya marumo habatshe me polelo tse di nongosetsa marapo a kgwetlhang a mephato. Ke mafoko a monate a go kiba setshogo se se tlang.

Mephato ya bathusanyi e mina ka nko e lengwe gore mmabo a piriganyo marumo. Re dumela rotlhi gore tlhogo tsa bathusanyi di na le konelelo tse kgolo mo Cairo le Teheran tsa go khutswafatsa ntwana.

DITLHAKA TSA GILBERT

Mephato ya Amerika e gapile ditlhake tsa Gilbert kafa morago ga thaselo ya beke. Ditlhake tseo di kgakala le setlhake sa Truk e tla bula tsela ya go tseenelela mo ditlhakeng tsa Philippine jaaka re setse re shupile mo mafokung a maloba a ditlhake tsa Leros le Kos. General MacArthur o bolela ha a lebile morago ko ditlhakeng tsa Philippine ka mophato wa phenyong. Kgapo ya Gilbert ke sekai se se phepa sa phetogo tsa borwa bophirima jwa watle ja Pacific mo kgwedding tse fitleng, Ga-

Kwa dintshing tsa noka a tsaya Letlhaka ja mokgotli. Dimo Gitshe ka nosi a thuntsha Mosi ka Kakana ya kagisho E le tshupo mo merafing Mosi wa thatlaga ka iketlo Kgabare ya nna leru je lentsho. Hong la nna leshweu Me la thatlaga la thatlaga La ba la ama magodimo. Merafe yotlhi ya bona tshwao je. E gadimana ka bogle, ka letlho Ja dinyaga-nyaga Mmopi wa merafe a ba leba ka Kutlwelo-botlhoko, ka rato ja borra le Itshwawelo.

A ba leba mo kgalefong ya bona A bua nabo a re "Ke lapisitswe ke Ntwana tsa nyena tsa Kgapomadi Thata ya nyena e mo kopanong ya Nyena. Diphatsa tsa nyena di mo Tlhobogang ya lona. Jaanong dulang ka kagisho hela jaaka Bana ba motho. Iphumoleng madi a Fokeletseng mo naling tsa lona. Epelang ditlhakano le thebe tsa bona. Ka motsotso, batlhakani ba piriganya ditlhakano

Ba itshabutsa mo molapong mo bo tlhatswa Sesila sa ntwana mo mathong a bona Ba dule teng ba tlhwakile. Dimo o mogolo, mmopi a itumelela bana

Ga gagwe, a duba letsoku Fa pele ga dikowa tsa gagwe, a ba direla kakana ya kagisho Ea ya magae ga bona ba thuntshitse Mesi ka Pukwana, kakana ya kagisho.

bedi mosimegi wa Mephato ya Amerika ya lewatle ebong Admiral Nimitz a ntse a bolela ha Tokyo le Amerika ba tla thubana mo watleng ja Pacific; Jaanong dikepe tsa Amerika di thubaka ditlhake tsa ditsha tsa Japan me leha go ntse jalo kepe tsa Japan ga di tswa go di femela. Leha Amerika a boleletse Japan ka thaselo tse, ga go nko e tswang lemina, mo kepeng tsa Japan tse di ipatileng kgakala le molelo wa ntwana. Mokgwa o wa Japan o na le tlhaloso di le pedi. Ya ntlha e kaya ha mophato wa kepe tsa Amerika o nonofile jaana gore Japan a e tshoge. Ga sa neng jalo, tatlhegelo tsa Japan di kgolo jaana gore maemo a gagwe a reketle. Maemo a jalo a tshapisa Bathusanyi ka go shupa phenyong mo watleng ja Pacific me jaanong o a tabogisiwa. Kafa morago ga thubako ya setlhake sa Pearl mo setsheng sa Truk mephato e ne ya ipaakanyetsa tlhabano. Erile e tshwaraganā ra itshupa ka mebala. Thubako e bogale ya ditlhake tsa Gilbert e shupa thata ya mephato ya Amerika kafa ntle ga boitsheretso jwa ditsha tsa Japan. Colonel Frank Knox Mokwaledi wa mephato ya Amerika ya dikepe o buile mafoko a: "Kgapo ya ditlhake tsa Gilbert e shupa ha re busa mo lewatleng lehatshing le mo loaping." Ka tsela e tatlhegelo ya ditlhake tsa Leros le Kos e lefille ke kgapo tsa mephato ya Amerika mo ditlhakeng tsa Gilbert.

BATETEMISA KAGISHO

Ka nako le nako re utlwa dipipi tsa batetemisa kagisho ba mmaba. Tseo ke kako tsa mmaba tsa go robatsa Bathusanyi. Ga re kake ra ikanya tse jalo leha di ne le sengwe. Bathusanyi ba ikemiseditse go bona Jeremane le balala ba gagwe ba piriganya marumo ba hatshe. Se se gona re bona mmaba ka mafoko a Hitlera a maloba a re a fetlekileng ra bona a na le pheengwa ka boitshwarelelo jwa batetemisa kagisho ba gagwe me a tlara a ba fitlhile ba sona thuso epe me ene a ntse a tsono-

lela mo seretseng. Ba ba tshopotseng mo serang sa gagwe ga ba ketla ba mo tla thusho. Ba tla mo lebelela a jewa ke meetlo ya boshula jwa gagwe. Kwa bohelong go tla bonala mabogo a tsehelela mo seretseng me ha dipula di tsa uvela va gagwe, balebedi ba tla tsaale ka kagisho go boela mage.

YO JALANG BOSHULA O KOTULA PETSU

Kitso ya go re losho lo tla belebetshega ka letlalo, e tla kgoba marapo a batho ba Jeremane. Re sholohela gore go tla nna jalo ga ba ga ba gakologelwa tiro ya bona ya Rotterdam le Warsaw. Gangwe le gape a re pusholoho e gaufi ya go hedisa thubako tsa bathusanyi mo matsing ya Jeremane. Ke pina ya chwenē. Me Britonia le Amerika bona ba ntse ba thubaka, ba nonohile ebile ya nyeletsa. Majeremane a meditse kgakge. Majeremane a itse gore ha go no go na le thusho e kabo e setse e dirisitswe. Ka dipitike di aga di thelwa mo Jeremane, ke seshupo sa go re ga di na bothibelo. Goebbels mosimega kako tsa Jeremane u batlile a opa kgomo lenaka mo mafokung a gagwe a maloba ha a sa bue ka pusholoho me a re: "Ka tsatsi lengwe malatsi a boshula a tla hela" se, se re shupetsa ha Jeremane le ene a utlwa botlhoko me ba simolola go utlwa bogale jwa ntwana gore ka tsatsi lengwe bokhutlo bo tla fitlha jwa boikhutso. Lehatshe ga le ke le bona boikwatlhao jo bo jwalo bo bela mo melomung ya barukhuthi. Bona ba neng ba thubaka London ka difofane ngogotlola ba ja botete jwa madi a bona me ba lebetse boitumelo jwa pipi tsa bona le tshenyō ya difofane tsa bona mo London. Le mahatshe agataki-jeng mo Europa a tsetse ke boitumelo jwa a bona pogo ya Jeremane. Kwatlhao e tlela Jeremane ka tshwanelo. Bathusanyi bona ga ba na boitumelo bope. Batho ba tswetseng ga ba kake ba itumelela polao ya batho, me ntwana ga e kake ya hela ha Jeremane a sa udubatswe gore a bakele go thubaka. Ngogotlola Hitlera o ne a jala boshula mo London jaanong o kotula petso.

PETSU

Ngogotlola fofane tsa Jeremane di ne di nyeletsa batho le dilo mo Britonia. Batho ba Britonia ga baa ka ba itaya modu ba sale ba tsitlelela hela me ba ikokwana.

Ke ka yona nako euo ha Hitlera le Goering ba pagetla ba budutse marama, ba bolelela batho ba Jeremane gore ga go sefofane sa mmaba se ka ba thaselang mo gae. Bobedi jo le basimegi ba bangwe ba ne ba aketsa batho. Ba bolelela ha London a nyeletse gammogo le metse mengwe me batho ba Britonia ba khumame ka mangwele. Ka kgora ya phenyō ba thasela Russia. Ba kgotlha motshitsi. Petso ke eo. Metse ya Jeremane ka go latelana ea thubakwa, Jaanong Jeremane o ntshitse mosi ka sekhumelo o bua ka setlhogo sa thubako tsa Britonia. Bathusanyi ba mo nosa tlhare tsa gagwe hela me dia ba babelala.

Berlin oa tuka motse—tlhogo wa bona. Jeremane o tshwanelo ke ntwana me o a eletsa maratsi a kagisho. Ba tla dirang, ka e le balami?

A E KGWE MOYA LWA BOBEDI

Majeremane a aga a ipolela fa e le bagale ba dintwa. Ba bolelela batho ba Britonia e le barekisi. Jeremane o ne a tswa ka ntwana, mo hatshing ja bona. Sengwe se Jeremane a se ileng ke go bona kepe tsa barekisi di bapala ka iketlo mo mawatleng ka katlego. Jeremane o ila go utlwa ha Britonia a busa mawatlē. Ka pusho le kgatelelo ya Hitlera Jeremane o tshwanetse a busa lewatle, lefatshē le loapi. Mo go ikgageng ga gagwe Jeremane a bopa mophato e boitshwegang wa loapi. Ka mophato o, o ne a tshwanetse a nyeletsa Britonia ebong mmaba wa gagwe o mogolo. Mephato ya Jeremane ya rutwa go gaisa e menti e itsegang mo mahatshing otlhe. Britonia a robala ka a tshapa baagisani ba gagwe. O be a sa gopole ntwana, a sa e letela, a sa ipaakanyetsa yona. Erile e nkgwa mo setaataeng Mr. Chamberlain yo e neng e le mosimegi tlhogo wa Britonia a tabogela ko go Hitlera me ya hediswa ka dikonelelo tsa tsalano. Konelelo tseo tsa khutlelwa ka ditumedisano tse molemo. Erile Mr. Chamberlain a tsena ko gae, a ipelafatsa ka go re ke e tshotse, konelelo ya botsalano jwa Britonia le Jeremane. Jeremane ka nako eo o ne a ntse a rata go tlolola Britonia. Jaanong re dumela ha kopano ya Britonia le Jeremane e shwabitswe batho ba Jeremane ka ba ne ba setse ba ipaakantse go ipokeletsa tlolo yakgapo tsa ntwana. Kgabo ya tuka. Jeremane a thasela Britonia ka difofane. Matlo le matlwana mo London a nyeletswa. Ba udubatswa me ba ema ka boganka. Jeremane a ipelafatsa ka thubako tsa gagwe.

Batho ba dipetso ba itse gare ha ba re e kge moya ba kayang. Go shupa ha bagaisani ba bipelane me ba pale-

lwake go hema sentle le maoto a setse a itana. Se re se bonye ka kgosana ya Afrika Borwa ya dikgaisano.

Re eletsa go shupa ha Britonia a kgele moya me a tabogela phenyō.

Erile a bipelanye a palelwa me jaanong o penotse shuba o ya phenyong.

POLELO YAMAYENGI NO. 6

Tlhagisho ka tetlelo ya Mokwadi Corporal Wanzi)

(Kabelo ya bohelo).

Mafoko a me a khutla tao, kgosi. Jaanong katlhoho e mo mabogong a gagwe le lekgotla. Ere lo ese lo nkatlhole lo romele mongwe kwa logageng je ke builing ka lona, le o mongwe kwa ga Mgami mo madi a tla fitlhelwang a santse a patilwe kafa tase ga leisho. Konelelo ya mafoko a Mayengi o ne ya latelwa ke ngongorego tse ntsi. Kgosi e ne ya biletsa makolwane a mabedi kwa thoko me ya bua le ona ka go itsheba. Makolwane ao a bonwa a belesa dipitse a bolola mo matsing. Mo magaring pitsana tsa bojalwa tsa tswa. Ga leta nako e telele. Kgabagare ga fitlha lekau le lengwe ka pipi e botlhoko. La bolela ha le fitlhile kwa go Mokgalaje Mgami me la fitlhile a itaditse fa melong a shule. Ka go bona batho ba sa bonale la epa mo isho me la bona moteme wa madi. Ha le tswa fa moko jalo ka kopana le mogatsa moshwi me ba dumedisanya. Ha a leba mogatsa a kalola matlho a lela thata. Erile ba santse ba bua ka losho lwa Mgami lekolwane lwa bobedi la tsena. Ha e pegwa dipotso lwa re "Erile ke tswelsetse go ya mosenng o ke neng ke itse go le bojalwa ka bona manong a rakaletse mo loaping.

Ka tloga ka a bona a fologela mo lengopeng je legolo mo setotung sa ga Madubela wa ngaka. Ke lemoga gore erile a santse a epe tlhare tsa gagwe a releta. Ka mokgwa o a robetseng ka ona, go shupa ha a robegile mokotla. Ke ne ka mo hega me batho ba tsaya setopo sa gagwe."

"Ee go ntse jalo, batho ba tle ba diragalelwe ke kotsi tse jalo ba shwe. Me le lona losho lo se kgakgafalele tiro tsa batshidi. Bitsang Mayengi yo re tshwereng mafoko a gagwe mo nakong e."

Mayengi a bitswa me a tsena, a dumedisana, a dula ha hatshe. Ba mo leba botlhi. Me ga tseua tidimalo. Jaanong kgosi ya re: "Ngwanaka o re boleletse mafoko a magolo me fela a nkgwa nnete, rea dumela. Mafoko mangwe a o re a boleletse, ga re a thaloganye. Ga re bone gore o ka bona dilo tse di dire-

gang kgakala juang me re itse ha bangwe ba na le neo. Ana ga se mafoko a tshwanang le a ntwana ya Isandlwana ha makgowa a lwa le bantsho ha phe-nugwa ya makgowa e sale e bonwa ntwana e ese e lwe? Hela ha re akanya mafoko a gago ko kgotla re bona gore kgetse e ne e go pagame sentle me baatlhodi ba ne ba sena katlhoho e sele. Rona re bona o sena molato. O ne wa beleswa molato wa batho ba bangwe mo go tloga fa ina ya motse wa gaeno le tlhatswitswe. Jaaka go tse Ngaka Madubela o wetse ka lengope kgetse ya gagwe e tlaa begwa hela jalo kwa molaong. Madi a tswang mo leishong ja motho a shule a tla tsewa ke nna me ke tla tlhokomela dikhutsana ka ona. Tsamaya ka kgisho Mayengi ngwan'a Kumalo tsamaya ka matshego.

NTWA MO ITALIA

Mephato ya Bathusanyi e thubakana le mmaba mo lehatshing ja ditlhaba. Mophato wa Bothano o bonye katlego ya kgapo ya ditsha di le kgolo. Mophato wa Bohera o tshwere tibe ka dingana me ga go bonale gore Jeremane o tla bona tswelopele ka tsele efe.

KABELO TSA MADI A NTWA

Kgosi Mtubatuba Mkwanazi e simolola beke e ka £10 ya S.A. Red Cross. Mo re tla shupa ha Morwa Kgosi e le setshwarwa Joseph Mkwanazi No. 7304 Mo kgolegeleng ya No. P/N 667 M 3400 Italy. Me re tshapa ha Joseph a tsogile sentle. Madi a kgosi a tsile ka Kommissinara Hlabisa, Zululand.

Batho ba motse ba ntshitse £10. 4. ka Magistrate, Ficksburg ba ntshetsa ditshwarwa tsa ntwana. Ponto mo mading ao e tswa mo baruting ba Bantu United School. Letona James Qatu le batho ba ntshitse £3. 5. 0. ka Magistrate/Kommissinara, Mount Ayliff a ntshetsa S.A. Red Cross.

Batho ba Marquard O.F.S. ba ntshitse £8. 10. 10. le setempe sa 1/2 ka Magistrate, Senekral.

Madi a Marquard a £8. 10. 10/2 kea ditshwarwa tsa ntwana.

£5 e tswa mo go kgosi Mhlabunzima a naya dinoe le dinametsi madi a tsile ka Kommissinara wa Richmond, Natal.

Komiti ya Richmond ka maikaelelo a go direla ditshwarwa e rometse £1 ka Magistrate wa Richmond, Cape.



TAMEOLA

Mohumagadi wa Kenya (Kabelo ya mokwadi wa Kenya).

Tameola modira kokeleng o ne a tlhakantse tiro ya Modisa le ya morutwa. Gape one a neilwa le ya boarabelo. O ne a tla tirona ka 6 phakela a tswela khaj tse tshweu le tlhoro e tshweu. O ne a simolola ka go hila le go baakanya ntlo me kwa morago a hepe dikowa. Go no go sa itsewe botsoha jwa gagwe. Ga se bantsho ba le bantsi ba itseng ka dilemo tsa bona. Jaaka a na a le morwadi a le lemo tse 17, ene re ka re o ne a le 40. Fatlhogo sa gagwe se ne se na le tsela tsa botsohe. Setshogo sa gagwe ke shona se seng se mo tlatsa matsutsuba ka o ne a fetola thsobotsi gantsi. Ke lotso lwa bantsho ga ba kake ba shupa motho ka monwana; me Tameola o ne a ntse hela jalo. Ha a bua ka mongwe kafa tlhakoring ungwana ntlo o ne a dirisa sefatlhogo le matlho. Ha a bua ka mongwe a le kgakala, o ne a tsupula molomo a o lebisana gona. O ne a rata go bona batho ba buiwa thata. Mateng otlhe o ne a a bitsa mala me ka mokgwa wa gagwe o ne a itse go farologanya kokwana tsothle. Kitso ya gagwe e ne e tlafitse me go sa itsewe kwa a e bonyang gona. Tameola o ne a tlwaetse matlho ko a lela le mehuta e le menti. E ne e le motho yo molemo a thusa habobedi

a ba a ba bolelele ha Modimo o tla nna le bona. Mo tirona ya gagwe ya boarabelo o ne a disa dikowa a itse fa go na le phetogo nngwe ya molwetse me a nne le gona go re a ba batlele thuso ya molebedi yo mogolo. Ke ne ka mo tlhokomela a tshwere kgetse nngwe ya molwetse. O ne a tsaya kwalo longwe lwa ditshwantsho ka lobaka lolele. Ha ke lebile ka bona a menotse lokwalo. Ga kea ka ka mmona a phetla letlakala. Mo nakong eo sekowa sengwe sa nna makgakga me ka bona ha kilo ya gagwe e lekana le bopelotlhomogi jwa gagwe. Go ne ga diragala ka makgetlo a mabedi ha Tameola a tsewa, tsala ya me a ntse a bua ka dinca me ere ka Tameola a ne a sa itse se English go ya kgakala one a re belaela. Go ne ga tsaya nako e telele gore Tameola a thaloganye ha re ne re sa bua ka ga gagwe. Tameola e ne e le maditshewana. Moshong o mongwe le o mongwe a botsa matsogo. Mafoko a gagwe a mo kokeleng a ne a itumedisana thata. E ne e kete o itse dilo tsohle tse tshwanang le malao a dikowa tse ncha le kaga baeti ba ba tlang. Kgo-polo ya gagwe ya boikarabelo e ne ya galefa me kelelo ya gagwe ya tsepama. Kana Tameola e ne e le ene fela wa motsofo mo kokeleng me go no go lobilwe ene a le esi.

Soldiers Steal The Show

(By Walter M. B. Nhlapo)
Private John Sylvester Pahlane, well-known as Nku, one time a popular tapping partner of Private School Boy Majola, and now both members of the Entertainment Unit, Union Defence Force, were regarded by many people as faded lights of the stage, but when they appeared in the jitterbug contest given by the Merry Blackbirds' band recently at the Bantu Men's Social Centre, they jitterbugged with such vigour that they ousted the civilian contestants by a big margin and stole the whole show to themselves and both were finalists.

Nku with his perfect rag-cutting, dancing the jitterbug as from the hotbed of the Savoy Club in New York City and the Cotton Club, Harlem, won the crown as the JITTERBUG KING and his colleague though he lost crown is the JITTERBUG DUKE. Private Pahlane was partnered by Miss Eleanor Oliphant and Private Majola by Miss Edith Mokgali. Thumbs up to our boys!

Cricket at Rand Leases

(By T. P. Klaaste)
In the Senior Division, Rand Leases C.C. played Randfontein C.C. on November 28 and December 5. Rand Leases 1st Innings 305, brilliantly collected by S. Delman 88, W. Ximiyi 78, S. Matodlana 56, P. S. A. Gwelo (Capt.) 30 not out, and well supported by the remaining seven.

In their first knock, Randfontein C.C. put up a disappointing score of 99 runs, the only players getting above a score of runs each being J. Radasi, and A. Gumata. Their 2nd Innings provided 84 runs, leaving the Rand Leases team winners by an Innings and 122 runs.

SECOND DIVISION
In the 2nd Division, Rand Leases "A" versus Randfontein "A" on November 28, the results were as follows: Randfontein 1st Innings secured a total of 56 runs, after which Rand Leases vigorously notched 301 runs. The chief scorers were H. M. Gwelo (skip of the old block) 73, R. Mzondeki 69, S. Gqamane 43, M. Nocanda 25, and M. Balfour 20. Randfontein endeavoured to come back but could only get together 47 runs. Rand Leases led by M. Ntshinga (capt.) won by an Innings and 108 runs.

FOURTH DIVISION
In the 4th Division Rand Leases "C" beat the Willows "B" of Pimville, who were last season's cup holders, by 8 wickets on November 21 and 28. Willows 115 and 91; Rand Leases 65 and 156 for 2 wickets.

On December 5 Rand Leases "C" played Luipaardsvlei "C." Rand Leases batted first and scored 137 runs. H. Mawu 32, W. Mawu 27, A. Molefe 24. Luipaardsvlei "C" after two Innings had 125 runs to their credit, thereby allowing Rand Leases to record their second good win this season. This Rand Leases team is led by J. H. Mbalekwa and is commonly known as "Gwelo's colts."

Tvl. Bantu Tennis Union

(By J. J. Mkwentla)
Following are the results of the Men's Doubles Championship played at Alexandra Tennis Courts on Sunday December 5: Messrs G. G. Xorile and S. Sikakane beat Messrs S. H. Mbambo and D. Hlapane 6-2, 5-7, 6-3, 6-4. Therefore Messrs G. G. Xorile and S. Sikakane have qualified for finals.

The championship finals will be staged at the Indian grounds, Johannesburg tomorrow, December 19 (Sunday) at 2 p.m. Finalists in Men's Doubles are: Messrs S. Sikakane and G. G. Xorile vs. Messrs F. and T. Mphahlele Brothers; in Women's Doubles Mrs. S. H. Mbambo and Miss K. Nhlapo vs. Misses E. Kumalo and I. Mkwanziti. There will be gate takings. Invitation is extended to all Tennis enthusiasts. Curtain raisers will start at 11 a.m.

Simmer and Jack C.C. Versus Willows C.C.

J. TELE SCORES A CENTURY
(By T. Nkone)
The Simmer and Jack and Willows cricket clubs met at Nanceville on Sunday, November 28 in the Transvaal Bantu Cricket Union Fixture. J. Tele the current season Simmer Captain won the toss and batted first. Owing to the hurricane bowling of the opponents, Simmer could manage only 121 runs all out.

Willows replied with only 70 runs all out. The competition of the match resumed at Simmer and Jack on Sunday, December 5. Here again the competition was spiritedly contested, and by noon Simmer were all out having computed 207 runs in their 2nd Innings thus giving their opponents a debit of 238 runs to clear before achieving victory. The Willows went in and unfortunately failed even to play a century, making only 58 runs all out. Thus Simmer achieved their 2nd victory of the year by winning the match with 160 runs.

J. Tele (capt.) distinguished himself by scoring 111 runs including nine fours and 1 six in his score. Other scorers were E. Molefe 25, E. Manzingana 19, N. Mngolana 16, G. Minsidzane 12 not out. Over A. Mbatyoti Ex-Simmer captain appears still excellent in bowling this season. Owing to the shortage of paper, the full details of matches are not given as it used to be done in the past.

Who's Who In The News This Week

Nurse Constance Seneke, of City Deep Hospital, is spending a month's leave with her parents at Kokstad. A mammoth students' gathering, under the aegis of the central branch of the Transvaal African Students' Association, will be held at the Bantu Men's Social Centre, Johannesburg, on Monday, December 27 (Boxing Day). Featuring on the day's programme—the best thus far produced—are speeches by noted sons of Africa; a debate, sports, and a concert and dance entertainment. The famous Merry Black Birds' Orchestra Band is booked for the music entertainment.

The Red Cross Society have a letter addressed to Amos Skikomba, Hood Store, Mashiya, P.O. Sibasa, via L.T.T., sent by a prisoner of war, 11558, Pte. Sim Shiriti, and returned to them by the Post Office marked "unknown." Will anyone who knows the present address of Amos Skikomba kindly ask him to communicate with the Red Cross Society, Box 8726, Johannesburg.

Mr. K. K. Gilbert Kwembu's new year eve concert and dance (to be held at the Communal Hall, W.N. Township), has become the "talk of the day." The Harlem Swingsters band will be in attendance.

Last Sunday, Mr. J. P. Mutala, president, Vendaland Progressive Association, delivered his annual report to a big gathering of the Northern Africans working in Johannesburg. The Association hopes to embark upon important progressive measures during the oncoming year.

Miss Beatrice Jonas' tea party held recently at Monamoli Street, Western Native Township, attracted many interesting personalities, included among whom being Misses Linda Msame, Peggy Poole, Grace Ngagane, Winnie Kekana; Mrs. Eunice Nkala; Messrs George Rathelhe, Jones, F. Collins, Charzen, N. N. Mqandeni and Had. Marwede.

The Transvaal African Students' Association annual conference takes place on January 6-7, 1944, in Johannesburg. Associations, affiliated and non-affiliated, are kindly requested to submit delegates' names and enquiries to Mr. P. Z. Mbatu, Methodist School, Location, Benoni.

Beaten Westerns Entertained

(By James Hokwana)
On November 28 the Westerns C. C. met Clows Eleven at Western Native Township under the Captaincy of Mr. Jantjies, who won the toss and decided to bat first. Mdingi's Eleven failed badly in fielding and Clows XI took the advantage and scored 148 runs.

Westerns went in and only scored 92 runs, Boyce Ndlazi being the highest scorer. Clows Eleven was again sent in, and was finished at 6.5 p.m. Vabaza and Sisusa with 4 wickets each, Saul and Mlamla 1 each.

On December 5 Westerns went to City Deep determined to beat the 137 runs lead, but Monco and Mbozi were deadly on the wicket, that Westerns scored 63 runs, Mlamla being the hero of the day with 23 and Oliphant.

Every Western did not know where he was being taken for lunch, only to find themselves in Mr. Jantjies' house, what a surprise!

I must say that this is the first respect I have known in City Deep. All the credit goes to Messrs. Jantjies and Clow.

When the match finished at 3 p.m. Westerns found themselves being entertained by Mrs. Thomas and Miss Clow, in Mr. Clow's house, where the Black and White were touched to the satisfaction of every body.

Then Mr. Jantjies took the team for a refresher in the Compound. Then J. of O.T. took the team round the Hospital wards, where I found every Western interested, with a pencil and pocket book in hand. We hope that Messrs. Jantjies and Clow will still be spared to do more things in favour of City Deep.

City of Johannesburg Non-European and Native Affairs Department VOCATIONAL TRAINING CENTRE, ORLANDO

Applications are invited from qualified African for the undermentioned positions:

- (a) Instructor in Woodwork, Grade 'C' £144-£9-£180.
- (b) Instructor in Agriculture, Grade 'C' £144-£9-£180.

Further particulars may be obtained from Room 401, 4th Floor, (East Wing), His Majesty's Buildings, Eloff street.

BECHUANALAND PROTECTORATE GOVERNMENT

A temporary African Clerk is required immediately by the B.P. Government for employment in the Administrative Service of the Bechuanaland Protectorate.

Qualifications: Must be competent shorthand typist with good knowledge of English and Setswana and office routine.

Salary to commence at £204 on the salary scale £204 to £250.

Applications with copies of references should be submitted to the Government Secretary, P.O. Box 106, Mafeking.

Western L.T. Club

(By Dan G. Bloem)
The Victory L.T. Club of Pretoria after thrashing Westerns "C" at Pretoria some week ago a return match against Westerns "A" was played on Sunday, December 5 at the Westerns Courts the Victory Club was well thrashed. The situation at a critical moment was saved by Pretoria ladies after an ignoble collapse by the Pretoria men. Thanks to Pretoria ladies who managed to save the honour of their club by reducing the big lead of the Westerns who, nevertheless, took the match by a lead of 13 games.

MOROKA MISSIONARY INSTITUTION

The following courses are offered at the Moroka Missionary Institution:

1. Primary School Course, up to and including Std. VI.

2. Carpentry and Building Course:

A Three Years Course. Entrance examination Std. V. or VI. At the end of the course, students receive a certificate and tools to the value of £5.

3. High School Course: Subjects English; Afrikaans; Sotho; Tswana; Zulu; Xhosa; Arithmetic; History; Geography; or Mathematics; Physical Science; Agricultural Science or Domestic Science.

4. Training School Courses: (a) Native Teachers (Lower Primary).

A Three Years Course after Std. VI. Candidates must be 17 years old upon entry. English and Afrikaans are used as media of instruction in N.T.I and II; English only in N.T. III.

(b) Native Primary Higher: A Two Years Course. Entrance examination—Junior Certificate. (Candidates having both Junior Certificate and N.T. III, take one year only, but such candidates will only be accepted in 1945).

N.B. The above course is being started here at the beginning of 1944. Both English and Afrikaans will be used as media of instruction.

Prospectus etc., on application to the Principal, P.O. Box 15, Thaba Nchu.

To conserve rubber, only limited supplies are now available. If at times you have difficulty in obtaining Dri-Foot, do not blame your supplier as the trade is strictly rationed.

DriFoot

Like many good things in short supply to-day, DRI-FOOT soles and heels are well worth waiting for.

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Ha u ikutloa u na le serame kapa hlooho nka pilisi tsa pedi tsa CRYSCO ka metsinyana. Hang feela matla a CRYSCO a ho fodisa a tla tlosa mahlabane eohle a u pholose ho kuleng. Dingaka tse khoho di rorisa CRYSCO, ka hoo se tsabe ho e sebedisa.

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The Bantu World

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BALOETSI: Melcin Ointment e phokola diso, ho hlohloa le bohoto, ha letlalo, e phokola sefahleho sa nang le mabadi. Theko ke 1/9 le 3/6. Melcin Purifier e phokola maboetsi a seeng, moroto o sa hloekang, dilhlabi tsa moroto, malada le diso. Theko ke 1/6, 10/6 le 21/0.

TEMOSO: Alassyu e phokola hlohloa, serame, sefuba, mafaha, mohloloane, ho hatsela, mometao, ho letlaloana mphikela, ho ethimula, ho beha diboko tse nang le kotsi no 'metseng, e hloekisa dinko, e thusa ba hahla le ba batata. E fodisa ho hlohloa le serame kapela. Theko 1/6 le 3/6. **REHIT-HOUSE'S** Chemists, 11, Loveloy Street, Box 5395, Johannesburg. Makho a hlahloja kantle le jelo. Theko ea dipele e tlase.

HAWKERS AND SHOPKEEPERS
Blankets, large range. Hosiery, Clothing and Underwear. At: S. D. Levy, 105 Market Street, Johannesburg. T.C.

Dress suits, top hats and all clothing requirements for weddings and parties may be hired from Roma Clothing Agency, 110 Jeppe Street, (cor. Diagonal Street), Johannesburg. Pay us a visit or phone 3377-42 8478-22

WANTED KNOWN
E. Z. Matabela, Law Tutor and Representative, P.O. Box 1544, Johannesburg, provides tuition in Mercantile Law etc. Negotiates Sales of fixed properties in Alexandra Township, Evaton, New-Ermelo and Wilmansdorp. Supplies free advice and assistance in welfare matters, etc. 8681-18

WANTED
A teacher in the Commercial Department of the Ohlange High School, to commence duties on 2nd February, 1944. Ability to teach Commercial subjects up to the Senior Certificate (Matriculation) standard essential. Applications, accompanied by certified copies of certificates and the latest testimonials should reach the Principal, Ohlange Institute, P.O. Phoenix, Natal, not later than 8th January, 1944. X3

WANTED
Native nurses for district work. General and Midwifery, for 1st January. Salary £118 rising by £5 p.a. to £136 with uniform. Apply, giving full particulars of experience, sending copies of certificates and testimonials at once the Lady Superintendent, P.O. Box 783, Cape Town. X18

FOR SALE
Good Piano and Organ for sale cheap for cash. Apply: General Radio Co., 78, Small Street, Johannesburg. Phone 73-9933. X18 13

£1 REWARD
A reward of £1 will be given to anyone supplying correct information as to the present whereabouts of Edward K. Beyers, last heard of at Goldenhuis Deep General Hospital. Please communicate with: S. L. Box 9569, Johannesburg. X6/27.

WANTED
Wanted immediately: Native Staff Nurses for Victoria and Maccabar Tuberculosis Hospitals, Lovedale. Salary on scale £72-60 plus board, lodging and uniform and in accordance with Provincial regulations. Apply, giving details of training, qualifications and experience and enclosing copies of recent testimonials, to Secretary, Hospital Board, Lovedale. X18

GEVRA
ONDERWYSERES.—Basuto. Led van die NodGereel Kerk. Tansville gekwalifiseer. Meest ondergrig kan ges in Sesutoe, Zulu, Afrikaans en Engels.
ONDEWYSER (man) vir Naas Skool. Meest die nodige kwalifikasies besit. Basuto. Led van die NodGereel Kerk. Onderrig in kan ges in Sesutoe, Zulu, Afrikaans en Engels.
Dienste te agterwa begin Januarie kwartaal 1944.
Sertifikate en getuigskrifte moet ondergetekende bereik nie later as, 31 Desember 1943 De. M. J. MELL, Tsweling, O. V. S. X18

Corporal Mfana

MFANA O EA FIHLA

Tryphina o ne a se a hlophabile hampe moeeng ke ho dieha ho fiha ha Mfana. O ne a e tsoa a kena joalo joalo eka khoho e chesoang ke lehe. Leha a ne a tatile joalo, nako eona e ne e le 8 oa hoseng. O shebile a re ekaba o tla ke a bone moroeroe oa hae. E ne e ka a ka ipolaea ke ho dieha ho fiha ha Mfana.

Qetelong, moo a seng a sa lebella a be a bile a batla ho tela, a kena Mfana. Tryphina joale pelo ea ba motlotlo. Ho fiha ha Mfana ha mo thabisa joaloka haeka o kena lehodimong. Ha a bona Mfana feela, pelo ea nna ea tlala thabo le nyakallo.

Ha ba thulana ka mahlo, ho no ho thole hore nyele! Mfana a nyakalethe ke thabo, Tryphina, leha a ne a le pelonyaneng ea hae ea basadi, a ne a anne hore o tla "chikela" Mfana, e le hore a mo halefise, a moutloise bohloko, a tla be a morapele a moqekise ka tsela eo le badimo ba lerato ba sa e tsebeng, a fumana a sa nse a mophaphatha, a bonya le eena ho le monate.

Empa ha ka ha ba joalo, hoba Mfana le Tryphina ba ne ba kenetsoe ke lerato le matla, lerato le heletsang dithaba. Hang ruri, pelo le dihlooho tsa bona di ne di fapane, e le makhoba ba sebeletsa morena "Lerato." Ka motsotso ona oa ho kopana hoo bona, ba ne ba ikutloa ekare batho ke bona feela lefats'eng. Ba ne ba sa bone letho pela sefahleho sa bona.

Ka hoo ba mamarelana joalo ka batho ba fapaneng, ba ts'oarana, ba noa metsi a sediba sa bophelo, (oho, ha meharo e joang!) ba sunana ha lla mathe fela. Oho, kana ba ne ba sunana joang! E ne e le leqeleqe.

Eitse ba sa ntsane ba bakane joalo, ha ba teng nthoana e ha hofarisang. Joale ka mokhoa oa teng ba thobelana, Mfana—a khutlela setulong sa hae, a bonya, a bile a a lapile a nyoriloe ke lerato, a tona mahlo a makala.

Ha se ba hofarisitseng se feta, e hlaba ea boela ea atamela pel'a mosetsana, ea beha setulo pel'a hae, ea mohaka hape. Ruri moshemane o ne a sa itsebe seo a leng sona, mosetsana le eena feela joalo, a nse a hoelehetsa hangata a seba are "Corporal oaka, ke oa hau u oaka, u thapi le botoro eaka. Ke uena motsidisi le moriti paka oa ho phomola."

Mfana e re a sa tsoa utloa mantsoe ana, a atamela a sa tsoa atamela peli letheke la mosetsana. O ne a mots'oaraka hohle lethekeeng a le phaphathe a nne a le tsipe. Ha a ts'oara mara a hae, a ba nna a a sune, eke hoja a ka a hlafuna.

Pel'a bona mona ho ne ho dutse pakethe ea disuiti tse rekiloeng ka chelete e ts'abehang. Tryphina o n'a nke engoe, a e kenye ka hanong la hae. Ha e le metsi, a ba se a atamela ho Mfana are "Ntsume hle moratuo." Au! la letona le ikapele. Ha a mosuna joalo hee, ke hore oho! O momamaretse joalo ka ngoana oa lesea, o mofarile, o mosamme.

Lerato matla a lona a matla. E ne e le sebaka joale sa hore Mfana a be a bue le disele, hobane ba ne ba suthetsoe ka ntlong eo ho sa kene motho le hanyane feela. A ba se a hlalisa taba tsa lenyalo. A bolela kamoo, ekareng ha a le moholo, a ka phelang bophelo ho botle ha a ena le Tryphina.

Tryphina le eena, joaloka banana bohle, a qala ho dumaduma, a bolela le ntho tseo a tla di etsa ha a se a phela le Mfana. A molella ka moo a ratang hore ntle ea bona e be ntle e ntle ka teng. Ka moo eena eleng Tryphina, a sa rateng motho ea noang joala ka teng.

Mantsoe ana a thabisa mokela Mfana haholo, a ba a bona le eena ha a se a le Makhooeng, a romela chelete ho Tryphina. Hela bo! ba bua bana ba bolela kemoo bona ba tatetseng nako tse tlang, hore ba bone bana ba tla ba etsa.

Puong tsona tsa bona, e ne e re ha ba qoeta temana sitiseng, Corporal Mfana a atamela haholo, a sune Tryphina. Joale ka eona nako ena, e ne se e le bosiu, Tryphina a tlisa tee hore ba noe. Ha a e tlisa, a tla le komiki e le ngoe feela.

Hona mona joale ke hona moo lerato le ileng la ipha matla teng. Ha tee e ts'etsoe, Tryphina a rata hore ba noe moho le Mfana. Mme ruri ba etsa joalo. Leha ba sa nse ba noa tee joalo, ba ne ba nse ba sunana ho le hobe, ho se sebaka.

Tsatsing lena Mfana leha a na a soka a fumana dijo, o ne a ikutloa pelo e sa batle dijo. Moshemane o ne a bona hantle le eena, hore motho ha a phele ka bohobe feela, le ka "kiss" a ka nna a phele. Ke mohla a tla qala ho bona hore matla a Eva a sa ntsane a le matla le mehleng ena hoisa neng.

Lefats'e e ne e le ntho e monate haholo ho Mfana. E ne e re moo a dutseeng teng, a bone hore nnete moea oa hae o tsoile nameng. Kaofeela ha oona o ile pelong ea Tryphina.

Ha a ne a ile kerekeng, o ne a rata ho dula ka morao-rao e le hore a tle a bone Tryphina. Ntho e neng e mofapanya hlooho haholo, ke ho ema ka ditlhako ha Tryphina. O ne a petleletse mosetsana eona a le mofereferere.

Temo Le Thuto Ea Ma-Africa

MALOKISETSO A MAHOLO

Raporoto ea Motsamaisi oa temo e ile ea hlalisoa Parliamenteng ea ba bats'o Pretoria. E bolela hore ba temo ba ikemiseditse ho hlalisoeng ha temo e ntle. Ka hona, ba sa tlohetse nthoana tse ding ha joale. Ntho tseo ke tse tjeje ka paballo ea mobu le meru.

Ho ile ha dumeloa hore Mo-Afrika ke motho ea bohlaale ea ts'oarellang nthong, empa ho teng nthoana tse ding tse batlang di senya tsoelopele ea temo har'a Ma-Afrika.

Ho ea makatsa ho fumana ka moo Ma-Afrika a shebang nako tse tlang ka teng. Dikhomo ke eona ntho e matla, empa ho ea ts'osa ho fumana hore ha di lemelo furu, hore di tle di be le hona ho phele mariha kapa ka nako tsa komello.

Lebese ke ntho e matla mabapi le bophelo ba motho e mots'o. Mafats'eng a ditateng taba ena e nse e ba matla ho fetisisa. Dingaka di buile haholo ka lefu la bana ba masea, tulong tseo ho phelang ma-Afrika.

Thibelo ea mobu ka baka la tlhokahalo ea dioffisiri tsa temo, le ka tlhokahalo ea dichelete e batla e lebaloa. Empa ho batleha malokisetso a maholo mabapi le ts'ireletso ea mobu.

Ho buileo haholo Parliamenteng ena ea Ma-Afrika ka thuto, mme ha phahamisoa hore thuto e tlame, Leloko, Moroka, le ile la bolcha hore hona ho ka thibela ts'enyeha e teng ea bana ba Ma-Afrika. Hona ho ka etsa hore Ma-Afrika le oona ebe batho ba hlonephelang joalo ka ba bang. Nako ea ho tsoa sekolong e se ke ea behoa hobane bana ba Ma-Afrika, haholo ba dipolasing le ba malokasing, ba kena ba se ba hotse.

Mmuso o bone hore ke taba e ntle ha Makhooa a tlameloa thutong, mme a fumana hore Ma-Afrika le oona ha a ts'oanela ho rapela Mmuso hakalo ka taba ena.

Taba ena e ile ea sekeneloa ke Leloko Mabude, mme ea tsoellisoa pele ka moea o le mong.

Leloko Moroka la boela la phahamisana hore ho batleha dibese tse tla nka bana ba phelang hole le sekolo. Bana bao ke ba joalo ka ba phelang dipolasing le malokasing. Taba ena e ile ea tsoellisoa ka moea o le mong le ona.

Leloko Msomi le ile la phahamisana hore ho batleha Mmuso o thehe kolo tse ngata tsa temo hohle lefats'eng. Kajeno Ma-Afrika a phela ka diyo tse tsoang Makhoeng, mme ntho eo e kotsi ea hore sechaba se hlolehe ke ho iphumanela dijo tsa sona. Taba ena le eona e ile ea tsoellisoa pele.

Hlompho Ho Basadi

MEPUTSO EA BOKHABANE

Mofumahadi oa sebota sa motse oa Krugersdorp, Mrs A. N. Thornton, o file basadi ba mosebetsi oa ntoa ba Munsieville, lokeishini la Krugersdorp, difoto tsa Mohl. Smuts le dibeha tsa "V" ka mohlomong. Ke khetlo la boraro sena se etsahala, mme basadi ba 49 ba di fumane. Bana ba sekolo sa St. Mary's Mission School, ba lohile mekotla e 2,299 mme ba etsa plahlo tse 406, mme ba 19 ba fumane dibeha tsa "V".

Ma-Afrika, a ile a kopa baka tse mashome a mararo. Ba iponts'its'e hore ba na le lerato le tsoelopele e makatsang mosebetsing ona. Mofumahadi Anderson o ne a hopola hore morero ona o batla malokisetso a maholo.

Phepo ea bana ba Ma-Afrika ke ntho e ngoe eo mokhatlo ona o e ratang. Hona joale bana ba 800, ba fepuoa ke mokhatlo ona oa basadi oa lekala la Springs. Bana bana ba fumana dijo lokeishining la Payneville, Springs. Lenane le ekeditsoe mme le etsa dikete tse pedi.

Mokhatlo Oa S.A.W.A.S.

MERERO EA KA MOR'A NTOA

Ha a nehele raporoto ea mosebetsi oa mokhatlo oa basadi oa thuso, pitsong e neng e le Natali, Mofumahadi P. M. Anderson, Molaodi oa mokhatlo ona Transvaal, lekala la 14, o boletse hore lekala lena le hlile le khotlaletse haholo mosebetsi oa mokhatlo ona, oa basadi ba Ma-Afrika le ba ma-Coloured.

Basadi ba ka bang 3,000 ba Ma-Afrika ba ka thas'a lebotho la 14 la Mokhatlo Oa Mosebetsi Oa Ntpa Oa Basadi Ba Ma-Afrika. Lebotho lena le ile la kenya ditelase malokeshining, di ruta basadi ho loha le ho roka.

MESEBETSI EA BASADI BA MA-AFRIKA

Ha sepatala Gaudeng se ne se batha basebetsi ba Ma-Afrika dioding (wards), ba ile ba thusoa ke mokhatlo ona. Makholo a mabedi a basadi ba (Li tsoella serapeng sa 2)

LION BLOOD TONIC



No. 12

Liketekete tsa batho se lithustoe ke pheko ena, "Morena" oa meriana.

E hloekisa mali, e felisa mochecha, lihloba, liso, thuruho, mali a mabe, mathopa, ho khophoha, ho tiia ha litho. E hloekisa lipho le senya—me hona ho tla pakoa ke moroto o tala. E felisa mahloko a mokokotlo ho basebetsi. E u neha takatso ea ho ja, e matlafatsa litho. tsa hao, 'me e sireletsa 'mele mafung. Theko ke 3/6 lebotlolo, 'me 4/6 ka Poso.

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HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BABATSO

HLALOSO No. 198 (EA VEKE E FELANG KA DECEMBER, 1943)

(Bona sets'oants'o qepheng la)

KAKANA EA KHOTSO

Lea ba bona hanna baholo bana ba tsuhang likakana...

A thua leje morafong oa majoe Ka letsoho...

LITABA TSE TSOANG NYASALAND.

Molaetsa ona oa Morena Mwahe o qotsiso...

Japan emmatla a eona a fokotseha ka phakiso...

SAPOPHOLETSI BA KHOTSO

Ho na ho utloahala ka nako le nako hore...

'EA FOKISANG MOEA O TLA KOTULA SETSOKOTSANE'

Tsebo ea hore lefu le tla a tlela lehlaha...

li senya ka ho fetisana. Ma-Nazi a sitoa ho li thibela...

TEFETSO

Lilemong tse peli tse fetileng lekhotla la Majeremane...

PHEFUMOLOHO EA BOBELI

Majeremane ka nako sehlisa ipitisa sechaba...

TAMEOLA MOOKI OA KENYA

Tameola e ne e le mooki hospitala e sa le moithuti...

Lekhotla la lifofane tsa Majeremane la futuhela Britain...

LITABA TSA MAYENGI. KHAOLIS

(Li hatlatiso ka tumelo 'Corporal Wani')

LINEO TSA MA-AFIKA MEKOTLENG EA NTOA

Morena Matulatsa Mkwana o botse lenaneo...

HA HABA HO BOLELOA KA TSA LEFU LA MGAMLI...

Ha ho ntle ho boleloa ka tsela lefu la Mgamli...

HO HABA HO BOLELOA KA TSA LEFU LA MGAMLI...

Ho haba ho boleloa ka tsela lefu la Mgamli...

meng. Ka es teng ke nabana hore ke ta fumana khomo...

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