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The results of the tremendous impact when an African passenger bus and a municipal trolley bus came into collision at the corner of Klein and Smit Streets, Johannesburg, can be seen in this photograph. Two people, an elderly European woman and an African, were killed. Seven passengers in the two vehicles were treated for minor injuries

LARGE NAZI FORCE TRAPPED IN RUSSIA

The German armies in Southern Russia are retreating towards the River Dniester. The Russian Army is already on the Bug River. At the Black Sea end of the 400-mile battle front, the Russians have captured Kherson, an important German stronghold on the mouth of the Dnieper.

A Russian communique says that Ukrainian front (there are four Ukrainian fronts) destroyed 115 tanks, 64 self-propelled guns, 390 guns of various calibre, 230 mortars, 950 machine-guns, 68 armoured cars and troop carriers, 57 tractors, and 3,830 lorries. The enemy lost more than 20,000 dead.

In the same period the same forces captured 87 tanks, 60 self-propelled guns, 338 guns of various calibre, 142 mortars, 1,077 machine-guns, 8,200 automatic rifles, 48 armoured cars and troop carriers, 121 tractors, 5,340 lorries and a large number of ammunition and supply dumps. We also captured 2,500 prisoners.

Mendi Memorial Service

About 10,000 Africans attended the Mendi memorial service at Lady Selborne last Sunday afternoon. Mr. G. Mears, Under-Secretary for Native Affairs, said it was fitting that the Africans should have their national day of commemoration when they paid homage to the brave men of the Mendi.

Those men formed only a portion of the Native labour contingent," he said. "Let us remember also those who died in the sands of South-West Africa and in the marshes of East Africa."

Again Africans had answered the appeal of the King and country for arms, and glorious deeds had been done.

There were growing indications that some of the things for which Africans were striving on the home front would be brought about.

Gaol And Whipping For Burglar

In the Magistrate's Court, Adam Motibe was sentenced to six months' hard labour and six strokes with a cane for housebreaking and theft at the home of Mr. David Lees, Alexander Street, Johannesburg, on the night of February 18.

Mr. Lees said that the articles stolen were worth £150. They were all recovered in a bundle about 50 yards from the house.

Appreciation From The Director of N.E.A.S

The Director of the Non-European Army Services has, on behalf of thousands of N.M.C. and C.C. soldiers expressed his very great appreciation of the magnificent gesture made by the Gold Producers' Committee and Native Recruiting Corporation for their donation of a cheque of £200. 0. 0. for the holding of the Sports Meeting on March 4 at the Wanderers Grounds.

Native Plague Death In Johannesburg

A Native case of plague which proved fatal and a suspected Native case have occurred on the Rand. In its latest bulletin, issued in Pretoria, the Union Department of Public Health explains that the fatal case occurred in the municipal area of Johannesburg. It is suspected to have been infected at Grasmere in the Roodepoort district. In the Roodepoort district itself a suspected Native case has occurred at Grasmere. An assistant health officer and a plague inspector are assisting in both areas and all precautionary measures have been taken.

Reporting on the malaria position in the Transvaal, the Department states that malaria-carrying mosquitoes have now spread from the river valley areas to breeding places created by the recent heavy rains, and several new cases of malaria have been reported.

One Killed In Faction Fight

One Native was killed and about 20 injured in a fight at Palmford station, Volksrust district, between Blantyre Natives and Zulus. It appears the trouble started with Blantyre Natives trying to drive the Zulus out of an Indian store.

The best authorities. The van Eck Report had found that a greater degree of industrialisation and urbanisation of the African labour force was necessary for future industrial expansion.

Both industry and agriculture could only stabilise their labour supply on the lines suggested by the Report—economy in the use of labour and raising the efficiency of labour.

Any laws which in any way prevented men from taking advantage of the competitive value of their labour—as the Pass Laws did—was out of tune with modern civilised government.

In March, 1942, Colonel Reitz, then Minister of Native Affairs, had said in the Senate, "nothing is so conducive to irritation, bad feeling, hatred and disturbances of race relations than the Pass Laws and the way in which they are administered. If the Pass Laws are abolished in the Transvaal and the Free State, you will see a tremendous change for the better in our race relations as between White and Black."

Mr. Molteno said that since then there had been a relaxation of the Pass Laws, but that relaxation had not touched the basic necessity of a man having to get a permit before he could do any particular work or before he could move about.

The experience of the older countries was that the best way to regulate labour was a system of labour exchanges. If they seriously intended to plan the country's economic future, such a system would be necessary.

The present war represented a clash that would decide on what principle western civilisation would rest. The Union Government itself had promised a new economic policy after the war and had been reminded by its experts that a system based on restrictions and the forcible ruralisation of Africans could not operate to the benefit of the country.

The Government had an opportunity to strike a blow for future harmonious relations in the country and lay the foundations of a healthy economic life. An essential measure in that direction was the repeal of the Pass Laws.

Mr. G. K. Hemming (Nat. Rep. (Continued on Page 4)

Parliament Asked To Abolish Pass Laws

(SAPA'S PARLIAMENTARY SERVICE)

A motion asking for the repeal of all proclamations and regulations that constitute the pass laws, and for the introduction of legislation to repeal the provisions under which the pass laws were framed, was moved in the Assembly on Tuesday by Mr. D. B. Molteno (Natives' Representative, Cape Western).

The motion asked the House to express the opinion that the pass laws, including service contracts, permits to seek work, restrictions on entry into urban areas and the curfew are in conflict with the democratic principles and values for the maintenance of which throughout the world the Union is taking part in the war; are inconsistent with the Union's healthy economic development; are conducive to inter-racial friction and ill-will; and are inimical to the efficient and equitable administration of justice and of the penal system.

MR. MOLTENO'S MOTION IN THE ASSEMBLY

Mr. Molteno said it was a fundamental right of the individual in his own country to work according to his opportunities and abilities, to move freely in search of work and to live with his family at the place where he found work. The Pass Laws denied this fundamental individual right and vested the decision on all these matters in an authority.

The only country in the world which placed upon any large body of its citizens restrictive laws of this type was South Africa. Any State which imposed such laws upon any large body of its citizens was denying them an integral and constituent part of its economy.

In the urban areas there was a comprehensive system of Pass Laws governing work and residence. That was a matter of fundamental importance since the health of the Union's industries was based on the labour of Africans, and some 82 per cent of Africans lived outside urban areas and were, therefore, in a state of constant movement.

In their origin, Pass Laws had had the nature of frontier measures controlling the movements of aliens. In the Cape in the last century, however, they had fallen into disuse because they hampered the movement of labour. They had been revived by the Urban Areas Act of 1924. Pass Laws apparently had begun to become a serious factor when mining development had begun in the Union.

The effect of the Pass Laws had been to increase the supply of labour in certain areas and for certain occupations, and in their effect, had lessened the aggregate supply of labour available and also lessened the efficiency of labour. The Pass Laws could only hamper rural industrialisation and prevent free competition for the labour of the African population.

The process of industrialisation necessarily involved a drift to the towns. That was to the benefit of the whole country because it entailed a higher degree of economic specialisation and, therefore, encouraged the growth of the national income. The Pass Laws had the effect of limiting this process by discouraging the permanent organisation of a Native peasantry which must inevitably become the future working class. That in turn meant that industry had to rely on temporary and casual labour, and its efficiency was thus lessened.

Any system which begot a system of migratory labour and low consuming capacity must hamper industrial development. Mass production required mass consumption and could only be ensured by a reasonably high rate of earning. These considerations had been urged by (Continued in column 2)

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THE BANTU WORLD

SATURDAY, MARCH 18, 1944

Imali Yotshwala

Izenza salowo opote izindaba Zaba- runda sokuba uti imali lena engena...

Kuyaneke ukuti oMasipala abaningi e- lagaya atshwala bazama imali eyabona- kayo ngaloko...

Okunye okukalisa abasundu ngakuti nase zimela lezi zamaMasipala abakelwa...

Kukona ubhangoti lokubhekiswa kule- sisenzo sikaMpati we ZabaSundu loko...

Inhloso Amadodana Akwa Zulu

Mhlali, Ibhengisabekela pambili ukwenekela u Zulu okungqondwe ilomhlango...

Izigaba sika "D" sili — Ukwenza ukuba wonke amaZulu atande isizwe...

Lesigaba se Constitution simomete okuyizona zimpande zilomhlango...

Ukuzwa babantu noma abalupi ubo- bo baziwa kwezinye izizwe ngotanda...

Izizwe sikaZulu njengezinye, sine- zinto eziningi okungafanele silahleke- lwe imini...

Konke okulungile ukusenkusibenza sikuqoqi siye bako entingweni yezizwe...

Namhla kuyatokozisa nxa ufumana abanye otshaba befandisa opambili...

Pela nni wakwetu siyalabonga nge- mizamo abayenzayo kusemnyama ku- Zulu...

Umhlaba Ngaleli Sonto Umi Kanje:

(Ngaj. K. N.)

Indaba yokuba amaFin angazamkeli abazikandela lona. Namuhla ama- ngazandla zombili izibizo zamaRussia...

Izenza leRussia eliseSwidi, oMadams Kollontay, kwatsheba kona kwaseFinlan- di...

LeLuhlobo amaFin aluhlalagaleza ngokuba alombise ukuti asenemba...

Kuzokumbuleka ukuti ngo 1940 kwati noma iRussia isahlale amaFin...

Okwesibili kwaba yiziqingqi zaseHango eryingqi kwabaseRussia. Leziqingqi...

Nakuba kulampi abaseRussia amaFin esebakatsa kaningi, bona bati makumi- wa nje...

Kubona kufike kwengezelele isibho seRussia ukuti impi yamaJalimane...

Iqiniso liti amaFin ayazi ukuti ubu- Komani kabufakwa yizizwe ezinkulu...

Okwesithi, abantu baseFinland kuti- wa uHulumeni wabo, okungayena eko- ndana...

NamhlaJalimane kuzwakala ukuti aza- balalale, kawayumi abaseFinland...

Isikati se ukuba uZulu akapapame yehel, kusokona nemigwalana...

Abaloli abanjengabaNomz. R. R. R. Dhlomo no Staff umloli wenywe...

Konje yena umonifi ongazi katazi u- kuti isizwe nezwe o yise boyise mku- lwa...

All J. Zondi. (Umlhlo weKomiti yokwaka yaMado- dana akwaZulu...

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kuliginiso, abaseFinland sebesogibeni abazikandela lona. Namuhla ama- Jalimane aselapendule ipini kokugwella...

AmaJalimane namuhla alingisa loku okutiwa ngaSatane; yena okutiwa uya- ye abambe abambe maye, uti lapa...

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Umkosi ka Mnu. Ngazana Luthuli

Mhleli,
Ayabongeka amazwi kaSagila Somtakati apume lapa ezinhlani zaku zomhla we 1 March, maqondana noMhleli kaZulu uMnu. Ngazana Luthuli osebekile pansi izintambo zokwaka isizwe ngenxa yobudala ukuba ashaywe umoya wobudala uSomandla esambekile emhlabeni.

Njengoba nami ngingomunye walabo abapekwa ezikweni lase maqumeni as'Ohlange, ngizolula kancane ngalo-Baba maqondana nesimo saka kubantwana ababefunda Ohlange. Kungaba yiputa uma ngingasalela kulomkosi wamazwi ngoMnu. Luthuli. Ukuqala ukumazi kwami kwakusezinsukwini ehlela "Langa." Lisongwa ngabantwana beSikolo ukuba litole lipete langomunye uma selipumile ezandleni zabashicileli.

Ibhovisi lake lalisengosini eJuno Building esitezi ukwenzela ukuba ashaywe ngumoya nokubheka izinto ezizayo nokulula abantwana baka baseSikolweni ngoba futi wayengungeni wezimali zabafundi. Wayesazi sonke njengomzali owazi abantabake; izikalimo nezuleko zake zisipenyela ayekufuna kiti, namhlanje amazwi ake ayekalipile ukusiza nokulula uswazi olagobekile ayabongeka kuwo onke amagumbi omame omhlaba lapa izinziswa nezintombi ezakula ngezileko zake zipete imisebenzi epambili netembekayo ngenxa kaMnu. Ngazana Luthuli.

Wayezwakala njalo pakati kwabafana besonga ipepa et: "Come on boys! Where is so and so? Monitor jot him down and send him to me to-morrow." Isiposiso sobunye nomunye wayesijezisa okomzali ngomfaneko nangomyalezo wokwaka ubudoda. Nasebhovisi lake kwakungu "Come in" njalonzalo, izingwabangwaba zezincwadi namapepa epambi kwake, emukela izikalimo nezibuzo zetu ngapandle kopazamiso oluncane kumsebenzi ayewupete—kanti ukube wayengomunye ofana nabasamhlanje wayeyokuti ubambekile asifulatele. Ca! Wayengenjalo uMnu. Luthuli. Wayeyizinto zonke komdala nomncane.

Nasebhovisi wayeyisikwezeli sama-Wild Zebras odumo lwas'Ogwini ukuba noma sekunjani inkomisi (cup) ibuye skaya.

Kulomsebenzi omkulu kangaka wayo nabasekeli abantabekileyo uBaba wetu sonke uDr. Dube (uMafukuzela) uMqambi weSikolo, oChas. Dube noqweqwe uTisha Maseko (umfana weSangema) nehlele eliningi engihluleka ukuliveza lapa ngenxa yesikala esingeko. Impela wayeyizinto zonke uMnu. Ngazana Luthuli kuzo zonke izizwe ezaba netula lokuhlanguka naye zikulume naye ngomlomo noma ngamaxoxo eLangeni.

Uma sekubhalwa ngaye. (Biography) ngiyatamba ukuti kuyovunjululwa konke wayeyiko kwabadala nabaneane, kakulu izinzumayelo zake kubantwana baseSikolweni; ezaka zumisa izifelo ezilugugu las'Ohlange kuZulu wonke.

Vukonke maZulu sibongwe amaqawe emu esapila niyekele ukwabonga esefile. "Dead men tell no Tales."

Makandakanda.

Umdlalo Wamasotsha Obabazekile

NgaloyaMgqibelo bekukoma umdlalo obabazekile wamasotsha obe usenkundleni yokudlala yabelungu eGoli yase-Wanderers, lapa amasotsha ansundu kanye namaKaladi abe encintelana emidlalweni eminingi.

Kwakukona ibhola elishisayo, kugijinywa, futi kukona nabeqayo. Kepa okwafike kwakanga amehlo ezibukeli kakulu kwaba ngabansundu abagibele izitatutu, lapa ababekombisa ubunyoni babo kuloku. Qyedwa agibele isitatutu agile yonke imikuba lena sihamba, abuye ayeke izimpondo zaso, asishayele ngezintambo sempe samatemu ehlahi.

Ngazo izitatutu futi batwalane kangangokuba isitatutu sisinye sitwale abantu abayisishiyangalombili.

Ekweqeni, ukona umlisa owayeqa intambo ngendlela eyinqaba njena; aye ngekanda, ati lapa, esemoyeni ashaye ugomonqo, abe weqile njalo.

Lomdlalo omkulu wabe ulungiselwe ukuqoqa izimali zokusiza amasotsha, wonganyelwe ngabakulu kwaHulumeni, njengoGeneral Smuts kanye no Major Piet van der Byl opete izindaba zabansundu.

Laba ababencintelana iningi labo lase livela ehla nezwe lapa liwa kona. Imiklomo yanikelwa ngu Major Stubbs. Ababencintelana lapa abanye babenge-siwo amasotsha.

IN MEMORIAM

Zini.—In loving memory of our dear James Soms who passed away on the 15th March, 1934 in Benoni. Ever remembered by O. B. Im. and Zolile. Rest in peace. 8823—18

SAGILA SONTAKATI

IPUPO LIKAMAKOTI

Indaba ka Om Pitoli lena kusobala ukuti ifuna ukushinga ngoba kuti ngenxa kokuba ikhela libhale incwadi yokuxolisa, lisitshela nokuti libizani ngomntalano, u Om Pitoli usesjuma futi ukuba "tina bakongi sobatatu sibange kwaPigogo nezibizo zalo kanye nezinye izimfezo zakona.

Yiti labaya sikwela isitimela sibange kwaPigogo. Sibasafike esangweni, sithi ukuqalalaza, sibone esongati kade kwamukwa kulomazi. Siye emnyango si-ngqongqoze; kungabuyi mpendulo.

Omunye wetu abese et i ake siye kwa Next-door siyobuza ukuti kwayiwa ngapi lapa kwaPigogo na. Nebala ke sibange kona.

Sithi nje lapa sisaya ngasesangweni lakona, kuqamuke ingane yalapa kwaNext-door, ibuze ukuti sifuna abakwaPigogo na. Sithi singavuma ebese imemezile: "Ma! We Ma! Lababantu bati bafuna abakwa Pigogo!" Sithi sisemi neugane, abese eqamukile owesimame, uqamuka nganxanye upete ummese, nganxanye u-lengise inkuku ese ihlatshwe, yacutwa nezimpape. Anele asibone abese emanjena kona kwavulandi wakwaka amemezane nati sisesangweni, esesitshela ukuti abakwaPigogo kabeko. Sibuze ukuti bayepi na abese et: "Baye le kwaMjantshi ka Tobela, kukona inyanga enkulu lapa okutiwa hleze isize umakoti wakona."

Kusetuse loku, sibuze ukuti ubegula yini umakoti. Owesimame ayitamunde indaba ati: "Pela umakoti wakona ube ekulelwe. Kute ngelinye ilanga ekuseni watshela indoda yake wati upupe ebela, kepa wabeleta amaxogo ezinkuku amabili; elinye liliqude, elinye lilyisikukukazi. Lati lipuma elequde lalilikhila, elesikukukazi lakekela. AbakwaPigogo ke bati loludaba kufoneka ukuba baluyele enyangeni ekude eshaya amatambo, kebezwe ukuti mhlola muni lona opushwa nguMakoti."

Kwale kitina ukuba singahleki. Sipubuke silleke lendaba isasimangalisile. Kuti ngelikade sivalelise, sibuye size ku Om Pitoli okusobala ukuti naye isineke sekuya ngokuya simpelela manje. Po, ipupo likaMakoti wenkosana lipupo likaMakoti. Umuzi wonke ke usaye enyangeni ukuyobhula.

IMIBUZO NGOKONGRESI

Kukona intshukumo ehle, kulo lonke izwe abantu bayabuzwa bati upi uKongresi na. Ezinhlani zesiSutu kweledule lalelepepa, uMhleli ucaze impato abansundu ababepetwe ngayo ngapambi kokuqanjwa kukaKongresi. Uti abantu abamnyama babeti bepuma emasontweni, kade beyokona uNkulunkulu, babe sebelindwe ngamapoyisa, abagadulise ngamhhashi baze bablanze udende, efuna amaPasi. Uti babengavunyelwe nokukwela izitimela lezi; bengekho ngisho o Third Class. Uti uma uhamba esitalagubeni.

U Zulu Nama Hlubi

Mhleli,
Ngisuswa indaba esengise ngayibona kaningana yamaZulu namaHlubi ebhalwa umuntu onesazelo sokuti akagondi kahle iqiniso la evela kona ngoba nangu ufihla negama lake. Singaze sikwelwe amakanda uma sidahla isikati setu sipekulana naye.

Into nje nansi: Kuhle azi lo "African" ukuti uma kuzanywa ukwaka amadodana akwa Zulu kungoba amaZulu amasha abona ukuti uma engaqokeleli kusemanje yonke imiteto yakubo kusekona o Falaza ne Mbokod'ebomvu, funa ukuti isizukulwana esizayo, ebese sibesaba ubuZulu nomteto singa sawazi sesi fana naye lomlobeli oti ungu "African" ngoba esaba ukweza igama lake.

Tina maZulu sine miteto nobuntu obuhle. Namhlanje nje uma uya kwaZulu uyo fica ukuti imiteto yobuntu isagcinwe ongati uma uyenza lapa kutiwe ubuqaba. Nazi izihloko zayo: kwa Zulu akushiwo entombazweni ingakamekezi, kutiwe mfazi njengoba kushiwo lapa. Uhlawulisa inkomo uke walokota nje; futi aku gcagciswa Iqashula-mbeleko endlini yesonto l'ifake Imvakazi (Veil) lingcolise amantombazana azigcine kahle. Umkwekazi aka gaguli umkwenyana wake ngegama. Kuninzi okunye engingekubhale lapa.

Malunga nokubamba isizwe ukona u Congress wengxube nevangwe. Sohlanguka kona ke senzeke loko okushiwo u "African." Akamuse ukukuluma ngezi Kotshi namaHlubi ngoba asapela amaHlubi ekubuseni.

Dan W. B. Gumede.

Alexandra.

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dini, abelungu bakwale bazehlele kuwena ngesibhakela, nesicatulo nesampokwe. Nalapo unecala, nomlungu, uti lapa u-fika pambi kweMantshi isuke ibuze ukuti wena acabanga ukuti umlungu unamanga na? Libe liyakulahlala njalo.

U Mhleli uke wangixosela ukuti ukuze kubekona u "Second Class, Reserved" lona kwasuka ekubeni uMn. S. M. Makgatho atenge itikiti likaFirst Class, aye aponseke kuyena u First Class wabelungu uqobo, ngoba engekho owabansundu. Ute engena lapa wafumana inkunzi ye-Bhunu. Wati ukuba angene, kwangqangqa amadevu eBhunu lansondo. Lati liti akapume, uMakgatho wati ukipe imali yake. Kwabe usesho entshweni enkunzini yomZehle. Yase idumele ngesibhakela kuMakgatho. Kodwa kwafumaniseka ukuti noMakgatho yindoda eyesutayo. Isibhakela wasipindisela edevini langanxanye elingqangqayo, laze lagoba, kalabe lisangqangqa. Wasikomba ekaleni nasesweni isibhakela uMakgatho enkunzini yomZehle yaze yangenelwa lipika, yaqala manje ukumemeza abakubo.

Ngemuya kwecala uMakgatho, owayengumbhali kaKongresi lapa, noKongresi bema ngezinyawo, ukuze namuhla kubekona o "First and Second Class, Reserved," lapa eTransvaal. Pela eyama-Pasi yimpi endala—oyawo singayixoxa ngokwayo.

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THE BANTU WORLD

SATURDAY, MARCH 18, 1944

The Black Man's Burden

The appalling conditions under which Africans live and labour in urban areas are agitating the minds of a growing number of Europeans who have made it their job to champion the cause of the underdog. Last week Mr. E. Gordin, chairman of the Pretoria Joint Council of Europeans and Africans, stated that "it is of fundamental importance that Parliament and the municipalities should be made to understand the true meaning of the influx of Natives from the land to the cities so that they should cease to use restrictive and punitive measures, such as the Urban Areas Act, in dealing with a population they should welcome."

Indeed Parliament should be reminded that it is responsible for the migration of Africans from the land to the cities. In 1913, Parliament passed the Natives' Land Act in the face of a strong African opposition. This iniquitous law deprived Africans of the right to purchase, hire or lease land anywhere in South Africa without the consent of the Governor-General; it brought about the evictions of hundreds of families from European owned farms, and rendered them homeless wanderers, some of whom found asylum in the already congested reserves, while others found their way into the urban areas.

It was the operation of the Natives' Land Act which disturbed the economic and social life of the African people on the farms, in the reserves and in urban areas. At the time of its passage through Parliament, the late John X. Merriman told the House of Assembly that "they were sowing the wind and would reap the whirlwind." These were prophetic words, and white South Africa today knows that Merriman was right. Instead of solving the land problem, the Natives' Land Act has created a number of economic and social problems, the solution of which it is difficult to find.

The policy under this Act is that of segregation, but this policy, according to General Smuts, "has fallen on evil days." It has failed to provide a solution for the so-called Native problem, because the land set aside for African occupation is insufficient, and, therefore, unable to maintain the population. That is the reason why Africans are trekking from the reserves to urban centres, and this migration cannot be stopped by legislation.

South Africa must abandon the policy of segregation, and recognise the fact that the population of this country is not 2,000,000 but 10,000,000, and that differential treatment of the African is not in the best interests of the white man. Dr. F. E. T. Krause told the Study Circle of the Pretoria Rotary Club last week, that "it has been proved that the low wages paid to the black man act like a boomerang and hit the white man, economically, harder than the Native. Raise the standard of living of the black man and the purchasing power of the community will be increased with benefit to all, especially the white man."

This is the gospel we have been preaching since the establishment of this journal in 1932. We have repeatedly pointed out that the payment of higher wages to African workers will increase South Africa's prosperity, because it will improve their spending and purchasing power. The African is a fertile but uncultivated home market to which the eyes of the farmer and the business man should turn. The opening up and the cultivation of this market will enable South Africa to enhance its position as the centre of Africa's industrial and commercial activity.

But the cultivation of this market will have to be preceded by the repeal of all those laws which retard African progress so as to enable the African people to take their place in the national life of

the country. The things to be borne in mind, however, are that Africans have played and are still playing an important part in the development of South Africa. It was they who helped in clearing the jungle, constructing the roads and the railways, and building the towns and the cities; they have contributed no mean share to the development of the mining and the farming industries. Consequently they are entitled to the good things of civilisation, and to relief from the burden of repressive laws.

Debate On Pass Laws

(Continued from Page 1)

Transkei), seconding, said 50 or 60 years ago the Pass Laws might have served some useful purpose. That was not the case today. The Pass Laws had done nothing to prevent or reduce lawlessness. Lawlessness increased with the deterioration of economic circumstances and the Pass Laws had never done anything to ease difficult economic circumstances affecting the Natives.

"We wish to see the African people, as they develop, brought into the economic and industrial life on a basis that will give them something to live for. Unless we can do that, I say, candidly, I fear for the future of this country."

Thousands of Natives were arrested every year and prosecuted under the Pass Laws. Many of them did not have the money to pay their fines and had to go to gaol. It should be remembered that prisons maintenance to-day was nearing the £1,000,000 mark, and this amount was in addition to the millions of pounds wasted in time and money through the Pass Laws. The position was quite untenable.

It was popularly supposed that Native labourers could return to rural areas where they had land, but in the Transkei there were 50,000 or 60,000 male Natives who had no land. Many rural Natives had to come to the cities and try to be integrated.

If a Native could work where and when he liked and sell his labour for what he could get, the advantage would far outweigh any particular administrative difficulty. They must see to it that the dice were not loaded in favour of any particular industry, primary or secondary, to enable that industry to secure labour irrespective of what it paid its workers or of the number of workers needed for other industries.

The debate will be continued.

NATIVES' LOW WAGES A BOOMERANG SAYS DR. KRAUSE

"It has been repeatedly proved that the low wages paid to the black man act like a boomerang and hit the white man, economically, harder than the Native. Raise the standard of living of the black man and the purchasing power of the community will be increased with benefit to all, especially the white man," said Dr. F. E. T. Krause, former Judge-President of the Free State, in an address to the study circle of the Pretoria Rotary Club last Wednesday week.

In suggesting measures for lightening the burden of the Native, he said, no one should be perturbed by the fact that all reformers who pleaded for justice for the underdog generally met abuse instead of encouragement from those determined to protect "vested interests."

It was the old fight again between the "haves" and the "have-nots." The terms "negrophilist," "kafferboetic" and other equally offensive terms were used to stifle argument and obscure the issue.



DR. KRAUSE

It was of paramount importance to secure for the Native an adequate and fair wage, especially in urban industrial undertakings. Malnutrition should be combated and proper provision made to feed the thousands of undernourished Natives, particularly children. In towns, on farms and in locations, decent and clean housing and other hygienic conditions should be provided.

Free, compulsory primary education should be inaugurated, for if the intelligence of the worker was increased his efficiency was likewise. Free hospital and medical services should also be supplied. The prejudiced usually advanced the fallacious argument that it would "cost too much money" and asked "where is the money to come from?"

NATIVES PAY

It was a fact that the limited services

and privileges Natives enjoy were paid for by the Natives. The funds were mostly derived from the taxes and other indirect impositions they had to bear. Secondly, the contributions made by the European population to secure these services would be of the greatest benefit to them because the general health of the community would be safeguarded, the labour supply (which the European must have) would be increased and the efficiency of the labourer improved.

Dr. Krause also urged the repeal of "colour bar" legislation, the granting of the opportunity to Natives to develop on lines similar to those secured to the white man and the overhaul of the penal system and prison policy as it affected the Native. Imprisonment for failure to pay a fine for contravention of the pass laws, municipal and other statutory regulations, not involving moral guilt or badness, should be superseded by a system whereby the law could be enforced, but the accused spared contamination with hardened wrongdoers and the taint of prison.

EQUAL CHANCE FOR ALL

The same opportunities for "reform" should be given Native prisoners as was, or would be, provided for European prisoners, miscegenation should be discouraged, if not entirely prohibited, and the pass laws and other "restrictive and oppressive" enactments—with due regard to the protection of the community as a whole—should be repealed. Instead, legislation should be introduced by which equal opportunity would be granted to the black man to develop his natural abilities and become an asset to the community.

"The black man has as much right to live as the white man," said Dr. Krause. "He is entitled to develop his faculties and should not be prevented from using the skill he has acquired to further his own interests and that of his compatriots. Economically, he should be paid the wage his work merits. He should enjoy, equally with the white man, all the amenities of life the State is prepared and in duty bound to provide for its citizens."

War Fund Games Results

Following are the results of the fixture matches played at the Bantu Sports Club last Sunday for the Netherlands War Fund Cup.

C. V. Rangers 3 vs. Cream of Happy Hearts 4. Naughty Boys 1 vs. Young Rainbows 1. All Nations 2 vs. Moroko Lions 2. Crocodiles 1 vs. Simmer and Jack combined 1. Vrede Zebras 1 vs. Jupiter Wanderers 1.

since increases in the allowance scales are only brought into operation after a rise in living costs, as officially calculated, has already taken place. Moreover there are large sections of the population, particularly among the Africans, who receive no cost of living allowances.

I recommended that the Government take counter measures to put a stop to the process of increasing living costs by ceasing to finance so large a part of its expenditure by borrowing. This method simply enables the banks to extend credit to those who buy Government stocks or for the purpose of buying such stocks themselves. More money is thus placed in circulation without a corresponding increase in national production, there is more money to buy the same amount of goods and therefore prices rise.

I also recommended the prevention of the above practices, by Government control over the banks and the stabilisation of food prices by a more extensive system of price control, fixing maximum prices, not only in the cities, as heretofore, but in the countryside also.

If these measures result in a short supply of any necessary commodity I asked that its distribution be rationed. If it proved impossible to hold prices at sufficiently reasonable levels by these means, I requested that the consumption of essential foodstuffs be subsidised out of national revenue, as has been done in the case of bread, and, on a small scale in that of surplus oranges.

THE WEEK IN PARLIAMENT

(D. B. Moliso, M.P.)

This week has been largely given over to the annual Budget debate.

The first of the Africans' Representatives to participate in the debate was Mr. Hemming. He refrained from discussing the wider financial implications of the Budget and concentrated on several important matters of direct concern to the African people.

Commenting on the statement of the Minister of Finance upon the extension of old age invalidity pensions to Africans and the contribution from general revenue—as opposed to the existing proceeds of the General Tax—to the cost of African Education, amounting to £225,000, Mr. Hemming stated that he welcomed these reforms as a token of goodwill and as auguring further progress in the future. He effectively answered Mr. Strydom, the Nationalist M.P. for Waterberg, who had criticised the extension of old age pensions to Africans on the ground that their cost would be met by the European tax payer and that that cost would be considerable. Mr. Hemming's reply was that all taxes come from the proceeds of the national income, that the production of the national income is essentially a social process and that the Africans, by their labour, make a contribution to the national wealth of South Africa that is quite indispensable. As the production of the National wealth is entirely dependant on African labour, the African people have as legitimate a claim as any section of the population on the proceeds of the national revenue for the support of their aged and unfit.

The Member for the Transkei then proceeded to make some valuable criticisms of the organisation of the Native Affairs Department. He pointed out that, as compared with its "sister Department," that of Justice, Native Affairs offered few attractions to able men, since the number of highly paid posts, to which its personnel can aspire, are very few. There are far fewer Chief Native Commissioners than Chief Magistrates and they are paid the same. Yet while the Chief Magistrates in the Justice Department have routine duties only, a Chief Native Commissioner is burdened with responsibilities comparable to those of a

Governor. In consequence of these arrangements, Mr. Hemming drew the conclusion that the Native Affairs Department had not the personnel, nor is it attracting men of the calibre necessary, to cope with the tasks with which it is faced.

Other important points in his speech were the necessity for providing further openings for the employment of Africans of education, particularly in the Native Affairs Department, and the injustice of putting obstacles—such as Proclamations under the Urban Areas Act, Section 5 bis—in the way of Africans, whose economic conditions have forced them to leave the rural areas in search of employment, to enter and seek such employment in the Cape Peninsula and other industrial centres.

The Rising Cost of Living

In my speech on the Budget I also welcomed the extension of old age and invalidity pensions to Africans as a gesture, but stated that I could regard such extension as a gesture only since the rates of benefits overshadowed by the Minister of Finance are only about half those recommended by the Government's Social Security Committee.

In regard to the contribution from general revenue to the current year's cost of African education, I expressed gratification, and also the hope that in the very near future the finances of African education will be put on a sound basis, the necessary funds being automatically forthcoming in proportion to the number of children requiring education.

I then concentrated on the Government's failure to take the necessary steps to arrest the progressive increase in the cost of living. According to official figures, the cost of living has increased 25 per cent over the pre-War level. Actually there is reason to believe that for the poorer sections of the population, including the Africans, the cost has risen considerably more than the official figures indicate.

I emphasised that the system of cost of living allowances payable to the lower paid workers, necessary as they are in existing circumstances, can never fully compensate a worker for the loss to him that a rising cost of living involves,



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LATE NEWS

Sinode Ea Kereke Ea Morali Ea Dutch Reform Church

Moruti M. L. Maile, Bothaville) Sinode ea Kereke Ea Morali Ea Dutch Reform Church ho tla ka la 22 Hlakola ho tla fihla ho la Hlakubele.

Kereke ea Dutch Reform le ba motse oa Bethlehema ba ile ba amohela lumoa ka lipelo tse ts'oeu. Mong a tse o bile a phekisa ka khomo ea se-na-le-tlhako.

BARUMUOA BA LIKEREKE

Kereke ea Kapa lea Transvaal li ne li mile morumuoa, e 'ngoe le e 'ngoe ea ona. Kereke ea Lesotho ea Fora e ne e mile Moruti John Makhetha oa Sefing. Puong ea hae r lialosa bothata a mosebetsi oa bona ka ho haelloa ke aruti le litichere ka baka la ntoa. Moruti Khame oa Wepner lebitsong la Sinode a bolella Moruti oa Lesotho hore ba ka ba thusa ka baruti haeba ba rata etsoe ba phekellese ho sebelisana le ba Lesotho ka botlalo.

THUTO

Thuto ea likolelo tse e 'ngoe ea tseo Sinode e li buileng baholo. Sinode e tle ea lumellana hore litichere tsa ba Bats'o li lumelle ho ruta likolong tsa Stofberg le Strydom Opleiding. Bohle-bohle ba bile lentsoe le leng tabeng ena.

Hape Sinode e tlamise ho kopanya le ba Kereke ea Natal, Transvaal le Kapa ho lumellana holim'a ho theoa ha Bantu University ebe ha kopana le 'Muso ka taba ena e kholo. Hape Sinode e tlamise ho kopa ba Lekala la Thuto hore ho hlolong sekolo sa thuto mahareng ka Boroa kapa ka Boroa ba Bophirimela ho Freistata. Ho feta mona ho kopuoa ba Lekala la Thuto ho lumella sehlopha sa bosupa likoloaneng.

LINGAKA

Sinode e ile ea chakeloa ke lingaka tse peli ka matsatsi a fapaneng. Ea pele e leng Dr. Rossouw a hlalosa tsa mafu a ts'oetsoanang, kamoo a ts'oetsoanang kateng le kamoo a ka phekoanang kateng.

Dr. Knoble ea seng a khutla bohareng ba Afrika a bolela hore ke ntho ea boloko hore baroetsana ba sechaba ba rutoe boaki hobane o e ona ke mokhoa o mong oa ho loants'a mafu.

LIMPHO

Ke tloaelo ka nako ea Pentakonta ho ba le libukana tse hatisoeng litaba tse ts'oanelang nako eo. Empa monongona ho ne ho le thata ho li hatisa. Ke moo Moruti Strydom a ileng a ts'e-pisa £25 e tsoang ka lefapheng la ts'e-betso ea hae. Eaba baruti bana le bona ba se ba etsa lits'episo tsa bona: Moruti Weissel oa Senekal £10; Moruti Weisels oa Bethlehém £5; Moruti Louw oa Brandfort £5; Moruti Veltman oa Fouriesburg £5. Ka baka leo bukana ena e tla hatisoa.

NTLO EA LIKHUTSANA

Ena kea tse ling tse khohle tseo Sinode e keneng ho tsona. Monghali Van Rensburg oa Ficksburg o fane ka seba-ka seo ho ka habeloang likhutsana tsa ba bats'a. Kantle ho seba-ka seo o bile o nts'itse sekete sa liponto (£1000) hore mosebetsi oo o tsoele pele. Ho bonis'a teboho ea mpho ena Sinode e tle ea hlalosa likolele tsa litlo tsa ona le tseo ba-lisa ba hopolang hore liphuthelo tsa bona li ka li nts'a 'me chelete ea nako eo ea e-ba kaholimo, ho makholo a mararo a liponto. Thung'eo ea likhutsana ho tla amoheloa bana ba katlase ho lile-mo tse 12' me e tla ba ba likereke tsohle ba ratang. Ka baka leo ho tla 'ne ho kopuoa lithuso ho sechaba sohle ka linako tse ling ho ts'ehetsa mosebetsi oo.

LIKORANTA TSA KEREKE

Kereke ea Kereke ea Fora e nts'e e-na le koranta ea ona e litoang Serumula 'me ea Transvaal e na le e litoang Lengosa. Ho lumellano hore li kopangoe e be koranta e le 'ngoe e le-felloang shelong tse pedi ka selemo. Jo-aha ho batleha lebitso le ka li nepang li kopane joalo. Ea ka le fumanang o tla lebohloa ka ponto tse tharo.

MATLO A JOALA A 'MASEPALA

Ereka ha e nts'e le molao oa kereke ena hore molumeli a se ke a etsa a ba-na joala hore utloahala hore e ho lon-ts'a e sa talime hore na ho tsoa ka, matlung a thekiso kapa malapeng. Taba ena e khoholahi, e builoeng halelele e khe-thetsoe komisi e tla e hlalobha hantle 'me e bolele kamoo e boneng le kamoo e fumaneng bopaki kateng.

Sinode ea Kapa ka thabo le qenehe-lano e khohle leha hlalohelo ea bana e ne e se e le khohle.

den. Pula Bakgatla! Gola komosasa!

Bakgatla, metswalle le dichaba tse kantle mothomong le tla itumela go itse gore peso kajeno e tsamaya gararo ka beke. Lantlha, Laboraro le Labotlhano, go thoma kgoedi ea March.

Tsa Leseling School Vereeniging

(Ke Mrs. M. F. Nhlapo)

Kajeno re thabela ho tsibisa hore an-kolo sa Leseling se nts'e se tsoala pele hantle ka mosebetsi. Re leboha Molimo ha o holisa sekolo sena ka leholoholo. Ma-loba ka Sontaha sa li 5 March re ne re chaketsoe ke Moruti oa rona Rev. Mole-tane oa kereke ea fora, a tllilo ho bona le ho tseba sekolo sena le li tichere.

'Me o thabile hore tseba le rona ra thaba 'moho o bile a refa selallo sa morena a kolobetsa bana le mosalimoholo nk'hona rona a li le mo tse 92 'me o bone le hlhoholo la bana ba kolobeli-tsoeng le motho ea seng a hollile ha kalo.

Pula! helang pula ea re makatsa e neng e nts'e ena ea liha matlo a moha le metsi ra sala re maketsa. Empa ka moraho ho tseo re 'bone' mohlolo mo Saurfontein, Vereeniging ho moruti ea rulleng haholo ka mengoaha. Ka jeno ho tsona likhoho tsa hae ho qhotsae kho-hoanyana e salang etsoa leheng ea tsoa e le maoto a mararo ho fihlela lena le tsatsi. Khoho ena e nts'e hola joalo ka maoto a mararo re ea makala 'na mngofi ke lula le ona khoho ena pela mahlo aka kamelha.

Tsa Tshwane Ga Mamelodi

(Ke 'Semanya-manyane')

Batho ba tsamaileng hore nyaka thuto e phagameng ke tichere morena S. P. Kwakwa eo e bileng tichere e kgolo ka nako e telele mogo le mohlankana Andrew Mandlala ba ile Fort Hare. Tsela ts'oeu le khutle le lesiba. Ke ona mohlala oa tsoelapele le katleho eo re e ratang morafeng. Mesue le bana ba ga-ketse ba nyaki thuto eleng lefa la 'nete le rorisehang. Re lebogela bomorena le mofumagadi Zac Mashishi, Mr. le Mrs. Petros Chiloane, morena le mofumagadi Jac Khoza ka ho romela baradi ba bona likolong tsa thuto. Batsodi thung mesue gore bana ba tlhute. Le-kgotleng le Native Advisory Board morena Abel Percy Mablatjie o kents'e moea oa gore bana ba fitileng Matric ba isoe Fort Hare ka chelete tsa Masepa kapa ho nkela thuto e phagameng. Morena le Mofumagadi J. K. Matli ba rometse mora bana Amos sekolong koana Natal.

HOFMEYR HIGH SCHOOL

Mosuo e mogolo oa motse ona eleng Mr. V. V. F. Mbohe, B.A., B. Econ., o bolela hore palo ea bana e eketsihile selemong sena. Ho utloahala hore le juale ba nts'e ba subuhlellana ba hlaha khutleng tse ngata tsa Africa ho tla ithuta J.C. le Matric. Morena (Dr.) Eisselen Mookamedi oa Thuto ho lena e bile moeti sekolong sena ka veke tse fetileng 'me a thaba ha bona hore palo ea bana e ea ata, eka a ka eketsa ho thusa ka mesue e mecha e rutehileng.

Meqoqo e teng matsatsing ana ke e sisimosang pelo, eleng ea lefu le bohloko le nkileng sechaba sa Mocha sa Marap-jane se nkiloeng ke noka (river) e tle-tseng. Basadi bana ba ile ba thetsona ke monna e mong oa bofonane ea ipitsang moruti hore eena o na le matla jualeka Moshe a ka emisa metsi a noka e tletse. Juale a emisa lebopong la noka a rapela a nka mosoa oa hae a ota met-si ka lere hore metsi a khaobane karolo tse pedi—eitse ha koloi ea lipholo e kena hara metsi 'me basadi ba hlaha seboke se hlomolang pelo sa lefu ba khangoa 'ke metsi moruti a baleha a ts'aba metsi eaba ho shoa basadi ba leshome de metso e mehlano. Moruti eo oa bofonane a ma-tha naha—mapolesa a utloela mokgosi ba mo tsebela ha ba ba mots'oara re ngola tjena o sa eme ntlona Ts'ama—ke tseo ka molekeng oa Ts'ama. Pas' Op!

Makumana A Makapanstad

(Ke Molaoantso J. Thibedi)

Kgoeding ea Pherekgong Mor. J. S. Moagi B.Sc., ilhego ea Nchaupe II Memorial School, Mor. Molaoantso J. Thibedi molhe wa kopano ya Barotwa-na ba Bakgatla, Mor. S. M. S. Rakumakoe mokwalli wa chaba sa Ba-kgatla, le Mor. P. R. Mathulwa Setshebi, modula-setulo kerekeng ya Bakgatla, ba ile ba etela tulo tse katlase taolong y' Motlotlegi Kgosi H. M. R. Makapan mabapi le kgole le tswelolepele ya thuto chabeng sa Bakgatla: Kgomokgomo-Bo-dilona, Ngobi-Selepe, Transactie-Moko-byani, Bollantlokye-Slagboom, Sitolong, Dikebu-Moemo, Lelotong, Mamohu-tsana.

Go ile ga gna mabakana a ileng a pallisa barumiwa haba kgosi Bantobeng II go fitlha kwa Kontane le kwa Thadi. Bakgatla ba itumelsete ketelo e gagolo 'me ba nesetsa barumiwa pula ka go re "Le kamoso."

Kgorong ya mosate Mor. Mantshiane Malebyoe o tsera setlamo sa go diva tena tsa samente tse kima tsa moago wa Nchaupe II Memorial School—seo se tseng se fetogile sebeci Kgatleng—ka £29. Ditena di 20,000. Modiri o iphuma-netse maliwa a se makae. Dikgoro tsa motse di mo fa metsi ka letheto. A mo-diro o tswelle Bakgaatla.

Mathichere Mammudu a gaketse a mutsula ditlhatlho ba medi gore ba tlogele horankhethwaite kgakala. Monongwaga re dumedisana Mor. F. Makoko B.A., Mor. D. P. Manne Senior Certificate, Mor. A. M. R. Mashil J. C. National, Mor. J. S. Sedibe (3 subjects N.J.C.). Tshwarang ka thaba magaeitsho, le rona re etla.

Bana le basadi ba Moseth'a Magana ba tikhwalle, go itukisetwa go aga ntwan'a kakelo (elmie) Mammudu. Se-na ke kamolemo wa komosasa o moelha oa Hamanskraal, Mr. Motoki van Heer.

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THE BANTU WORLD

NGOMQIBELO, MARCH 18, 1944

Ilifu Lookhsetshe Phezu KweBerlin

Kwivaki eduleyo ookhsetshe bama-Merika benza ilifu elinyama phezu kwe-Berlin, ngokwenkumbi phezu kwentsimi. Kwathi kusimbi kwanga kungorhanya. Benza olona blaselo lukhulu emini emhlabeni yomfazwe xa bagxoga ngaphezu kwama 360,000 ebbombo kwela bhothwe. Nangona kungatshintshana manani ookhsetshe ababekho kodwa kuya qonakala ukuba babengaphesvu kwe 1,100. AmaJamani abanga ukuba kweli nani alemesha ama 60, kodwa akukho ngazo ikungqinayo oko. AmaJamani azama ukuzithisa ngokuzimela ngaphezu kwamabhaselo aduleyo. Eli dabi laliwa kuthe nwe, kuzole kungokho nelifu elinye esibakabhakeni. AmaJamani abiza bonke ookhsetshe bawo ukuba kukhusela.

Nangona amakhoselo oshaba ayeyine kangangoko ookhsetshe bamaMerika be-ncediswa ngabamaNgesi babanga idemeshe engathethekiyo kule dolophu. Kuvakele ukuba abantu ababulawayo apho bagama 4,900. Yaba nguMbo nomXesiba abantu ababaleka besimka eBerlin kuba kusa lindlelwe amanye amabhaselo. Ikhulu kugxogwe eFriedrichstrasse nakwizindlu zikaRuhulumente. Izixeko ezininzi ngoku azinamantzi namhume. Nangondlela ankwantya ngayo amaJamani ngoku abababisa ookhsetshe ubusuku bonke elindele ubhaselo lookhsetshe bamaNcedani abazeka ngokuba banenjonga yokuqhubeka konke okuphambi kwabo. Ngokunjalo bakwajenge ukutshabalalisa bonke ookhsetshe bamaJamani.

Kumthiba wamaRashiya uMarshal Zhukov, elwandisa ubhaselo lwakhe olukhulu eUkraine, ugcine avon Manstein ebunyamene bokungazi apho aza kubetha khona. Ilwov, Odessa neCarpathians zonke zivulekile kuye. UMarshal Zhukov uya waphambisa amaJamani ngokulingisa apho kanti akazokubetha apho. Athi amaJamani esalungele ukukhusela apho, yena abethe phaya. Loo nto ibange ukuba adideke. Imikhosi yokujala yomthiba waseUkraine itshaya isiqhuma, ngoku itshibe iCherni Ostrov, wembindini wesiteko saseKamenets-Podolak ngaphezu kwekhulu lezinye iindawo. Umlo apho uqatha ngokugqibileyo, kwaye imo yeli lize imbi kakhulu, into eyenza ukuba umlo ubenzima ubhabe kade.

Kwilelo laseItaly kulwa ngobusuku kwizitrato zaseCassino, kumthiba we-Fifth Army, lo gama amaJamani aqokelelana akuphinda abhaselo inqaba yabaNcedani eAnzio, agrothe yonke imikhosi yabo elapho iye apho ibivela. Njengoko amaMerika aphelele isiqendu sesithaba sale dolophu ezama ukugrotha amaJamani akwezinye iindawo kwakole dolophu, kwabakho imililo eqatha ezitrateni ngobusuku. Amazulu ezandla abaNcedani nawamaJamani ayesezintabeni agenitla kwale dolophu anukisa izibhwa ncedisa imilo esezitrateni. AmaNew Zealanders adlavula isikhululo akaloliwe eCassino.

Kuvakele ukuba eFinland akuvunye-lwa mnta ukuba agqithe khona ukuya eSweden ngexya yokuba kungafuneki bantwana kubona imikhosi eginwe khona. Akuzelwanga nokuba le mikhosi yeyamaFinnish nokuba yoyamaJamani. Nokuba umphathi wamaJamani ucama-nga ukufushka akwazeki. Nangona amaJamani ayefungile ukuba aya kuyikhusela iFinland de kuyibhabe unobantwana, kubonakala umpawu zokuba a-rihoxisa eminye imikhosi yawo, eyithu-mela kwezinye iindawo ezibhetele kunokuba ifele eFinland.

Kwelasempumalanga ihlelo kuvakele ukuba amaJapan awongezile umthiba wawo kwisithili saseArakan. Itanki za-baNcedani zatshabalalisa iindawo ezithile zotshaba empumalanga nasentla mpumalanga kwaseMaungdaw. Kufuphi nendlela enkulu ephuma kule dolophu abaNcedani bathimba imibhala ebulekileyo. Ushathiso lwamaJapan alubanga nampamelelo. Kwathinjwa amabanjwa nezirhobo. Kumntla weBurma iintsalu zemikhosi yamaJapan zirhoxela ngaphaya kweShingban. Kuwo onke amahlelo apho abaNcedani babenempumelelo enkulu, ngokunjalo namaTshayina abim-bha izixeko ezibulekileyo lo gama amaJapan acela kwabanentsente.

Umphanga ETinarha

(NguSesha)

Kutshaba ngokufaka eTinarha uM. Benjamin Tota ngomhla wama21 kwe-yomMdumba inkweni. Umfi ube yindoda enkulu nezaziwayo ngokubanzi. Wazalwa ngoNongqose kunyaka ka1857, eHansky, emva koNogumbo wokugqisa. Utshabe ekumas7 eminyaka ubudala, afihlwe ngosuka olalandelayo ngenkomo ezukileyo yaseTshetshi. Inkomo iqale emzini wakhe iqutywa nguMn. J. Gan ncediswa nguMn. H. Nyati. Kwakube kufikiwe etyalikeni inkomo iqutywe nguMn. T. Linsakaya waseTshetshi.

UBULUNCU ETYALIKENI

Ehaza ngokuphathelile ebulingwini bomfi etyalikeni uMn. Linsakaya uthe. "Ube yindoda yentlalo sayo esadla ubom, engazange wabawukana nuso, ngoko na simbulele uSomandla kuba esifanele isifungo sakhe kwada kwaba sekufikeni kwakhe. USathana ulwamvula, asiphazamisa kuwo wonke ubani sokumkhubisa esitabeni sobutyalike. Siya themba ukuba uBenjamin Tota usem-ndweni wovuka skuya kuthi ngaloo nia zonke izom zikhlanjululwe emhlabeni. Lo mhla lunoku lokugqibela olalandela ilente (inzilo) ngokwenkomo yase-Tshetshi. Imithi emikhulu iya shungu-lwa, sifundiswa ukuba lembe libekiwe ezinganjini nomthi emkhulu nomnci."

NCOBOM BAKHE

Kweli thuba kucelewe uMn. T. Kopo ukuba enze inkcazo ngobom bakhe, athe uMn. Kopo wenza imbhali yem-boko yokugqibela ngobom bakhe. Uham-bise ngokuthi: "Abantu balindele ukuya imimangalisu ngobom bomfi kanti ku-fikelele iyure yokugqibela ebomini." I-sithethi sibambise ngokuthi oko sathi samazi samfumana emula elakholweni lwakhe, engazange wazinga ngobokho-lwa bakhe komnye umntu. Ebethalutina umlala kakhulu kwinevadi yolom. Ma-sifunde ulutho thina ngaye kuba ube ngumzekelo ngokuphathelile kwintobeko abenayo, ngalo buke ihuba ubese-zantsi engaziphakamisanga, soloko wa-ba selaxolweni into ebomisa ukuba uxolo lubhala apho kukho ubulungu, alahlali apho kukho inkohlakalo, ukulwa nenzo-ndo. Ube libhuma ngendlela yakhe em-bulele elilandela igama lakowabo lu-kwaToba kuba ube ngayithandi into ehlukisa omnye umntu.

Nangethula esadla ubom phantsi ko-Rhulumente ngosizalengo sobuPolisa a-pha eTinarha phantsi kwemfazwe ka-Oom Paul Kruger (yamaBhulu) ngo-1899, eyayeka ngo1902 waye ngumze-kele, ekwathi naxa sele phumile kweso sizalengo sobuPolisa wabuye wabizwa. Akazange avume ukubuyela kuso wathi ukhulwe uzikhethelwe icala letyalike.

Ushya inkosikazi yakhe nentombi eyandileyo uNkos. Julia Nyanga. Ku-de kube kwakaloku nje utshabele efu-lungwini betyalike yakhe yaseTshetshi into enzima leyo kumakholwa.

Emva koku kuvale intetho kuMn. V. R. Kwatshaba engqina amazwi abithethe nguMn. Kopo. Ekubuyeni emadlakeni kubuyelwe emzini wakhe apho kuwe imitho zokubopha usapho lwakhe ety-vele kubaNuz. W. Pasha, J. Mavayi, J. Memela, I. Daku noJ. Mbombela. Kulandele ngokufundwa kongzululwa lwamagama alantu abaphose imikhonto ekuluzisi ukungabizakupapashwa kwa-wo apho ephapheni.

Iyonke imali ehlanganisweyo ekub-neni ibeyi25-0-0. Uya bulelwa ngoku-banzi umzi waseTinarha ngosenzo sobu-lungisa osenzileyo ekabinzeni imikhon-to.

Isithethi sokujala kulo mbutho saba nguMn. C. P. Matebe owabulela ubukho boMn. E. Tabata. Wavala ngelithi uya into embi ngokungabikho kwakhe kwa-Nojoli nje ngomntu ambonayo ukuba unomdla kuzinto zomzi.

Kulandele uHeadman B. B. O. M. Nguzi, othe yena iSomerset East ayinci-nci kwezinye iindawo kuba nayo ivelisa amadodana athembisayo nayidumisayo iSomerset East kwezinye iindawo, wabo-nisa novuyo ngobulungu bakhe kwi-Advisory Board yaseCradock nakwi-Congress.

Eukumile uMn. E. Tabata ubulele imbeko ayenzelweyo, wancoma ubuhle bezakhiwo zaseSomerset East nendlela abaphethwe ngayo abantu zizibonda. Wa-vala ngelithi inethamsanqa iSomerset East ngokuba nesibonda esipase iMatric njengo B. B. O. M. Nguzi.

Ubuyile umvangelisi wethu uMn. D. Peta nenkosikazi yakhe uNomashini kwi-Komfa yamaTopiya ebiseMonti kunyanga eduleyo. Bancama impatho entle abayenzelweyo eMonti. Kwababehambe naye singabalula uMn. B. Malambile nenkosikazi yakhe noMn. W. Solomon.

EzaseSomerset East

(NguSolihanni)

Invula ikhe yagalela kwaNojoli kunyanga eduleyo, yatsho kamandini kunene Nakuba izilimo sezomakele, kodwa bakho afanya kuphila nangona kunjalo. Kona kala enye kade zekulunge enye.

Phakathi kwabahambi esasinabo kunyanga eduleyo singabalula utshabelekazi G. Mtsafwana oelBhai ngenesobenzu noNkos. E. Mbambisa okhaya liseCawa noMn. E. Tabata waseCradock, noMn. L. Lambata waseKapa noNkos. E. Ntsele amehenza eTinarha.

Sikhe sahanjelwa nanguMn. J. Xaba waseDundee eNatal. Eyakwasa eWituli ngomhla we 13 kunyanga eduleyo ya-banjwa ngaye, malanga eRhabe, ngokuh-lwa wugqibela eWituli. Iintshumayelo zakhe zonke zahanomhla.

Kwangalo mhla we 13 malanga uMn. E. Tabata wenzelwa iti ngamanwenkazi alapha kwaHeadman C. P. Matebe e-New Brighton Location. Babehlanini ababemnywe. Kwababekho singabalula abaNuzama B. B. Nguzi, J. Mali, L. Maita, K. Nono, J. Poters, Jomane-nkazi L. Grootboom noE. Grootboom.

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Ukufane nje uti ubambisa amathumbu ngeento ezizudisayo akuncedi kangako. Eyona nto incedayo kuku-sibenzisa i Carter's Little Liver Pills ezinceda ukuba esi payinti zimbini zenyongo zipume kakuhle. Azinangozi, ziginyeka kakuhle, ikanti zisebenza ngendle emangalisayo. Khangela eligama, Carter's Little Liver Pills, kwinto ezibotsiwa ngayo ebomvu. Uzale ezingenjalo. Ixabiso yi 1/3.



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EZOMZI KWALANGA EKAPA

(NguMbhaleli Wethu)

Yonganyelwa nguMn. J. Mbhuqe, usilalo weKomiti yeNgqungquthela yeSizwe kwelaseKapa, intlanganiselo yengxelo ebiseholweni kwaLanga kweziphelileyo. Iyulwe ngeculo nomthandazo. Usilalo wenza amabal' engwe ngemigudu yeKomiti yakhe ukubhalelwa abantu baKwaLanga nezinye iindawo ngokumalunga neNgqungquthela yeSizwe. Uthe akufezwa waselebiza uMn. Jayiya unobhala wabaVoti owenze kwa amabal' engwe aphliliso ngeKonvenshini yabavoti.

Kulandele uMn. Tabata othe gqaba-gqaba ngeKonvenshini, watsho yancwina indlu ngodaba lokufuduka kukaKonngresi kwiNgqungquthela yeSizwe, waye umntu esithi "Namhla ke lugalelekile uthanda phakathi kwabaNtsundu." Indlu ibethe izandla malunga nemvume lwano yokusebenzisana kweNgqungquthela namaIndiya, Samsi nabeBala nezizwe zonke ezingemHlobo. Emveni kwamasolotya nemibuzo intlanganiselo yalwe ngomHobe weSizwe.

UNITY MEETING

Ingene kwangeveeki ezimbalwa emveni kokuba unyaka uqalile intlanganiselo yoManyano iqalela eClaremont yeza eDolophini kanjani yade yaza kuthi thaphu kwaLanga eholweni. Esihlalweni ibe nguMn. J. Mbhuqe, izithethi yanguCebe weKansile uNkosk. Gooi, Dr. Gool, Cebe Ishmail, Jayiya, Tabata (ilungu leZetyetivu) nabanye ababalekileyo. Indleke kunene intlanganiselo, amadoda ebeke indlebe eyamkela ngamandla ijongo yokubambisana ngezandla kwala manene. Emveni kwemibuzo nempendulo ezibakanyiselelo abangazinto, yavalwa ngoMhobe weSizwe.

SIMTHULELA IMINQWAZI

AmaMethodi noluntu kwaLanga luvuyisana neNgqungquthela yeSizwe ngempumelelo yosapho lwayo uMn Ngambu kwibanga lwesi6 kuviwo lokugqibela ekude kwaphuma uMongami Ndibongo ephethe ibhasari yeKoloni ekhutshwa yiDipartimento yeMfundo. Kaloku uyise wayeyiNgqungquthela yeSizwe, namhla seyintshethela yoMfundisi weBantu Presbyterian Church eyakha engasangekwayo inqanawa yokubhedshela apho be-

kungoko ni! Inayo ke nale into imfuzayona ayinani nanto ibhudwa ngumntu.

Umn. I. D. Mkiye, B.A., M.Ed. wasabela akubizwa nguyise kaMongami. Yekoko ukubheka kwiDipartimento etsho yakwela intloko ngumbuzo wala manene. Yadilika yavuma okokuba le bhasari inokusetyenziswa nalapha kweyasekhaya iSekondari. Wababona uMn. Ngambu wancuma waya kungena eKlasini yakhe azimisele ukuyibhexsha ngamandla ngalo wona wodwa unyaka. Wange ufungile okokuba iSekondari yaseKapa iya kuzala ngabakhe bodwa nokuba abanye basahlizile.

Ibeyimiyeyezelo nengoma neziyunguma, abantu bephuma bengena kwa826 nakwa827 Junge Walk, Ethembheni, kwaLanga kulungiselelwa umtshato ophakathi kukaWinch Ntoni waseQonce, isoka elidala lalapha kwaLanga, noEvelina Sikiwe Mguqulwa intombi yaseXesi ehla kwamnakwayo uMn. A. N. Mguqulwa. Le mizi yomibini isondelelene. Yahlulwa ngumnyango omnye. Batshatise nguMf. C. Majodina eWesile ngomGqibelo womhla we1thi kuMarch ngo2 emva komhla. Umamkelo ube seskolweni eso saseWesile. Umamkele lo abufanele ukuba seholweni kwathi ngenxa yesikhumbuzo sabesatu kwabonakala ukuba makwenziwe amalungiselelo eskolweni.

UTITSHALA J. KWEBULANA

Utitshala uMn. J. Kwebulana uhla kwa669 Mendi Avenue kwaLanga (Ebhongweni). Uhleli nenkosikazi yakhe eyayifudula inguNkosk. Iris Nxazonke intombi kaMn. noNkosk. S. F. Nxazonke baseMousa School eWhittelea. Utitshala yena ngunyana kaMfi J. Kwebulana noNkosk. S. Kwebulana bakuTsomo. Batshatise nguMf. C. Mnyengeza, eHackney ngeziphelileyo iinyanga. Ngamana kwaba ngamathamsanqa nentsikelelo. Umzi umthulela iminqwazi uMfundo. W. P. T. Ndibongo ngomsebenzi wakhe obalulekileyo wokwakha ibhotwe elingasaywayo emantla kuLanga. Ikhwele libi.

Amanina ekhokelwe nguJevr. Ndibongo sele vela kuya kurbida (ngabula bona) ngolwesiNe lomhla we16 March ngo3 emva komhla.

Izinto Ngezinto Ezibeleni KuKomani

(NguNtlanomhle)

ICawa yomhla wama27 kuFebruary ibe yinkonzo yokucela imvula endlini entla kwelali; athe amabandla ayimigqoko kwasemva kwentsimbi yesibini kwada kwaye yesithathu malanga. Kuthe noxa nje isifundisi sasekhaya apha singabangakho ngexesha amagosa abe esombhela. Ithelele kanobom le ndibano ngawo onke amabandla. Inkonzo iqhutywe nguMf. J. Mbhekwa waseBantu Baptist ngamazwi aphakamileyo nakhethiweyo. Kuleseshe uMdala W. Nqase, kuhlabela uGosa P.S. Banisi. Kuthandaze uMn. Mtiya watsho ngomthandazo ohlabe enyongweni, waleka udade Nkosk. Sondlo. Silapho njalo athe gqaba-gqaba kanobom amachaphaza, laye lindila nezulu. Siya libulela eli galelo labantu bakaThixo kuba sithetha nje ilizwe linevumbha elimnadi lombethe wasezulwini; kuba ine gxi abusuku bonke bangeCawa.

Kwa ngolu suku amaTempile eSibane kuLukhanji eKomani abe nenkonzo ebalekileyo yobuTempile eDipende ephantsi koMfu. J. A. S. Rune ngokulhwa ngot. Ayithelele kanobom amaTempile le nkonzo, kushumayele abazalwana W. H. Nqase noE. Yekani ngakhethiweyo amazwi kwinozadi yabaGwebi kwisahluko seli ivesi yef. UMzal. W. H. Nqase ugabule izi-

gcawo ekubeni inkonzo ivuliwe nguGosa Mn. Mtiya, uMzal. E. Yekani watyandigila ebhexesha esolatha kwinto yokuba le nkonzo imvule amaxeba kuba idinga lobuTempile kwiminyaka engaphezu kwama20 eduleyo waliphakamisela kuyo le ndlu yesikhungo samaDipende.

Akukhova ukwenje njalo kwalebela uMtiya ngokugqogqa, ukuba bekungeziwanga njalo phantse yalilize, ngethamsanqa imiphemulo emihlanu yazinikela.

AmaTempile aya mbulela uSomandla ngokumana eziphendula izikhungo zawo amaxesha amaninzi. Uya balelwa umzi waseDipende ukusivulela inkundla, sicedana phofu ngokwenje nje namabandla ngamabandla. Kambhe kulungile ukuzidina ngazo zonke izinto eziphuhlileyo ukuthathela ukuba neziphuthileyo zingaqaphazi bani.

INKUTHALO KAMFU. NJOLOZA

Ubonakalisa ukusebenza ngenkuthalo kaMfu. Njoloza. Uya isheleza ephahlwe ngamadodana aseBantu. NgeCawa ngomhla wama27 ukhe wakuvulela iziphulakana ezifama.

UmYangeli A. M. Pono naye ngale Cawa uthethale ebhekise ngaseLady Frere kwangezevangeli. Ubuye ngentsasa yangomVulo ngaloo ntshezana ngelori yaseLady Frere.

EWelgedacht

(NguH. C. Zet. Solwazi)

Kuhlilele kule ngingqana yaseWelgedacht, sibona imvula enkulu esiyiphwa nguSombawo. Imidlalo, yeka! Ngomhla wama 23 kuFebruary kuqubisene into ekade zizondana kumdlalo weqakamba iDriefontein neWelgedacht kudlalwa eWelgedacht. Kuqalwe nge 1.30 p.m. UCappie wasekhaya uZitulele P. Moleko akuba eyifumene itoss uthumele icala lakhe ukuba lingene, bagongqoza abafana baseWelgedacht baxhoma 134 baphela. Ngaba abazibaluleyo, J. Nel 35, K. Msingata 22, J. Mia 17; H. Mqhayi 17, E. Lumko 10. Yangena iDriefontein yaxhoma 60 yaphela baqhuba kakuhle aaba: McKay 33 noPetros 8 bonke abanye babetha nganeno koko. Wazibalula uH. Mqhayi ngokuthatha 8 overs, 7 wickets, le maiden for 32 runs. Yabethwa iDriefontein nge 74 runs.

EWelgedacht Lawn Tennis Club ibe nonyulo lwamagosa kutsha nje, lwema nje: President S/Sgt. A. M. Xaba, vice President Sgt. H. C. Zet. Mqhayi, Secretary and Treasurer Cpt. A. B. Xaba, vice Secretary Sgt. P. Motsau, Captain Sgt. N. Mafuna, vice Captain Sgt. A. Moloi, Committee members Cpl. S. Phambane, Pte D. D. Nolutshungu nomnye. USgt. H. C. Zet. Mqhayi unyulwe ukuba abe ngumbaleli maphephandaba.

IMIDLALO YENTENETYA

Ngomhla we 22 January iWelgedacht ibhulelwe obengxowa yiGeduld nge 5 games. Geduld 60 Welgedacht 55.

Kube yimini emnandi eWelgedacht ngomhla we 13 February xa amanene namanekazi aseNourse Mines ayeze kudlala intenetya apha, kwamhilophe kwakusasa kwiCourt yamaso kudlana intsimbi umdlalo uphakamile tu. Hayi yaphela imini ixhome phambi li iNourse Mines nge 96 games Welgedacht 90.

Uvuliwe apha umdlalo womboxo phantsi kwesikhuthali esikhulu ingungumbana kaMxakato umfo wasemaVundleni uSajini wodumo lwaseBai, imbalasane yompempe weTransvaal. Kambe uKamte ni yinto kaMamfanya uTamba Titus, ndiba luchotshelwe ngumfo wakwaSeya uSgt. E. B. Lumko. Ungabona ngemiVulo nangolwaziThathu kuphithizela ebaleni kuthiwe sji ngezezi. Bathi le team yaseWelgedacht ngeCawa ye 5 March idlale neVenter's post.

Ukho kwakhona uSgt. J. P. Tutu waseRegistry Office evela eDurban apho ebekhe wabethwa yimpepho uShezi lo, ingwev'entsha mfo ndini.

NoSgt. (Chief) Lehana ufikile ukucela ekhaya eM. Fletcher apho ebethe tsi ithutyana elithe tyi.

Sikhe sanenyweba yokuhanjelwa apha ePayneville nguNurse Lehane ovela eVictoria Hospital Lovedale.

Ngathi umhlobo wethu uCpl. Riggs (Cpl. Motshayi) uya lahla empi asinge ekhaya eKimberley, sithi ndlela-ntle siyeza nathi Aaron.

Kukhe kwanyakazela eWelgedacht yimpi evela kwiikampu ngeekampu ebize kukhuphisana kumdlalo ubuseWanderers Ground ngomGqibelo, March 4.

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WHAT ARE OUR LEADERS DOING?

(By Rahab S. Pele)

What are our Leaders doing and what are they thinking? How long are they going to stand and gaze at their lost sheep straying and falling into ditches, caught in brambles, torn and bleeding, crying out pathetically for all that makes life worth living? How long are they going to stand at their high pedestals, self-satisfied, fighting among themselves for positions, when all the time the future of their country is at stake?

Once more, I am going to appeal to the same class of Johannesburg Africans, for at least among them there are those who are observant and thoughtful.

Our Leaders should be an example to their parents so have "died" probably before they actually die. Without the advice of the leaders the unfortunate parents, the children are doomed. The future of our country depend entirely on the good upbringing of these unfortunate creatures, we go from place to place on the markets picking up discarded fruit and food to fill our empty stomachs. There are so dirty, shabby and ragged creatures who go from street to street along to Europeans in order to get a few pennies from which to make a meal. Where is Progress and Education. Are the fetters of bondage still binding your wrists, Leaders? Are you blind to all this?

All Africans should open their eyes and know that these troublous times will either bring Freedom or Slavery once more to us and it is for us to decide and make up our minds.

"SECTION 17"

Just now we have a menace by the name of "Section 17". It attacks us in the streets and on our way to work. It hunts us even in our homes. It hits the old and the young alike, and haunts the living in their dreams. What a calamity!

Perhaps the Leaders are not to blame but naturally we have to look to them for protection. For have they not stood on high places and proclaimed to us that they will ward off any evil that may threaten us? What do they do now? They stand and abuse the positions of their fellow-Leaders, as if latter have "Removed Mountains." This is not the time for idle talk, nor should you wait until one of your fellow-Leaders has made a gesture. Be an

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WOMEN'S PAGE

A Still Tongue In a Wise Head

(By C. Magagane)

In the Epistle of St. James we read quite a lot about that terrible little member, the tongue. The number of proverbs we have in common use about the tongue serve as further confirmation—if confirmation we need—of the mischief that small member may effect. "Speech is silver, Silence gold." "A still tongue in a wise head," and the Netherlands one: i.e. "to think and keep silent" is to harm no one or among the commonest.

Sometimes our tongues lead us merely into flippancy. If we are ready speakers with eloquent tongues and the trick or gift of holding or charming audiences, we readily find that our tongues run away with us. We are unkindly witty at somebody else's expense perhaps, or we find we are such a fellow that before we know where we are we are poking fun at things which are really and truly sacred and should be inviolate.

I am afraid that if people were so suddenly and awfully punished today as they were in the Old Testament times for the idle things they merely said, few of us would escape the avenging bears that ate the children who mocked Elisha

example to our parents so that from them we may learn the doctrine of Freedom.

What causes crime today? Because of the evergrowing strife, our parents refuse to think. Their minds are "dead," as a result of the drinks which are taken today. Such habits on the part of the parents render the children free and incapable of being responsible. It makes them so indisciplined, that they decide for themselves how to make a living. The parents see their children misbehave come in late at night. Young men and young girls who are supposed to be mothers and fathers of to-morrow, make money by foul means and their parents ask no questions, nor raise any objections. What they do is to accept money and presents from their children money that has not been laboured for.

This manner of behaviour on the part of the children eventually lands them in jail. When they leave jail, their little minds are already twisted. They feel that the world is where people have no right to live. They then revolt against their own parents. And what is the reaction of the parents? They disown their children and make no efforts to be responsible. They do not even take the trouble of finding out the root of these abnormal forms of behaviour.

The children then become the victims of "Section 17," and again, what is the reaction of the Leaders? They start to blame the Whiteman. Where does the Whiteman come in? What will they then say if the Whiteman leaves us to continue slaying one another? How can the Whiteman treat us well if we do not treat one another well? What sympathy can he show us if we lack sympathy among ourselves and to one another? How can the Whiteman recognise us as citizens if we massacre one another while the Leaders look on and smile?

The Whiteman says his object in creating "Section 17" was to protect us from evils which we were subjected to if we happened to be out late at night. If there are any objections to this cruel manner of protection, why don't the Leaders devise a better means of protection? We give the Whiteman power to oppress us because we oppress one another.

(Continued in column 5)

and his bald head. Sometimes again we are merely tactless, and tactlessness we usually find exhibited in impulsive people. These people say whatever comes first into their minds, whereas more deliberate people think first and speak afterwards. This gives them time to weigh and consider their words, to look at what they propose to say from the other person's point of view, and so save his feelings. The individual who is very quick with his tongue is usually, we find, an experienced warrior in verbal warfare. A soft answer, we are told, turneth away wrath, and so certainly does a considered reply. But a quick-tempered, impulsive retort acts like the spark to tinder and in no time a quarrel is well ablaze. "Better is he that ruleth his spirit than he that taketh a city", we are told in the book of the wisdom of Solomon. And the man who can control his tongue has his spirit well in hand vice versa.

There is a great deal of sense in the old adage: "Before you speak and utter angry words, count ten." In fact, I believe that if we stopped to count ten before we spoke at all, a good part of our speech would never be uttered. The very worst respect in which our tongue offends, however, lies in repeating scandal. Very few of us can repeat a thing just so; human nature tends to exaggerate. Rumour, Virgil said, is like a snowball—the further it rolls the larger it gets.

Speak of other things rather than personalities if you cannot speak well of a person rather remain silent. Think before you speak at all.

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AFRICAN NATIONAL CONGRESS

There are organisations among our Leaders and one of them is known as the "African National Congress." This is a body that is still growing. No one is responsible for its growth other than the Body itself together with the public to support it. It is a delicate flower that has to be nursed. But to my greatest consternation, I have often read in the papers how some of the Leaders abuse the Body in a loud voice, saying that it has done nothing for the people. What impression does this give us, we the uneducated class? We feel that these Leaders are busy playing Hide-and-Seek and not doing their work. If some of them abuse these organisations, surely it means that they are capable of building stronger and useful bodies. If you laugh at a cripple, you must yourself walk up straight.

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

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

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TLHAGISHO No. 210 (TSHIPI E KHUTLANG KA 11th MARCH, 1944) POLELO TSA KISARISHU



SERGEANT OTIENO

Sergeant yo ka sefathlogo se tsepameng ke yena yo o neng a ruta Kisarishu mo tirong sa mephato. O ka bona ka kologano ya ditlamana tsa nwa gore ke nkgokgo wa dintwa me o ka morolo o mosessane wa nwa.

Ka tshobotsi ya gagwe Sergeant Otieno e shupa motho wa tao tse bothoko tsa nwa. Maitseo a mophato ke tshimologo le bokhutlo jwa thuto le tsamao ya mephato. Pala gang ke yona e batlegang gongwe le gongwe mo bothelong jwa mophato.

O ka akanyetsa Sergeant Otieno a setse a goa mophato. Motlhaope o ka re: "Matlho kafa-letoneng kgotsa sephe-tsho jalo jalo." O tshwanetse a gaga-matsa mokgwa wa gagwe mo patlelong ya thakalalo me morutwana a ka nna a phara-diretse ha a utlwa kodu ya gagwe. Me go na le sengwe gape se re se bonang mo mokgweng wa mokeo o. Tshobanyo ya sefathlogo sagwe e ka apoga me kwa teng ka itho ja gagwe go ka nyedima kganya me molomo ha o boa wa phatlalala ka nyenyo. Mago-gorwane mo ateng sa Sergeant Otieno a itse ha a le mo ateng tsa monna wa makgonthe. Sergeant Otieno o re: "Ke nna mokeo wa mephato."

THULAGANYO E NCHA E SENG YA HITLER

Ka thubako tsa Jeremane merafe e mentye ya Europa e ne ya ithaya ya re "E tshwere koko na e tshwere dipaha."

Hitler o ne a gopola gore o tla gapa mahatshe ao, gotlhelele a heletse ka tokologo ya ona. Ha a ne a rulaganyelitse kagisho le mo mohenywi, e ne e le go amogela thulaganyo e ncha ya Hitler mo Europa, mme go no go tla nna thata go diga Hitler.

Go na le sengwe se se paletseng Hitler—o paletswe ke go nyeletsa mewa ya batho ba mahatshe a oa bitletseng, ka tsela e, a santse a tshela. A ne a romela mephato ya ona kwa Britonla ka nako e a neng a gopotse ka poloka. Hitler a konko-nyetswe ka maungo a pheno. Gongwe le gongwe o tlu-geletse lotlotlo lwa lotlho.

Ko Britonla mephato ya mahatshe a manye a, e ikagetse dipu-sho ba shotla ka thulaganyo ya Hitler e ncha.

Baemeli ba merafe e mentye eo ya Europa, e herang monoana o le mongwe ga mmogo le Britani le bana ba Britani ba ikgolagantse go piriganya Hitler.

A dumalanye goemelana le Hitler, go hitlha a mohenya jaaka a le-bile go bona nako e ncha ya ka-gisho motsing ba tla dirang jaaka batho ba ba golotsweng. Motsing thulaganyo e ncha e rulagan-tsweng mo lehatsheng jeotlthe, e tla be e se thulaganyo e ncha ya Hitler e eteletsweng pele ke bo-bitledi le borumolang le bojakare tse e leng dichupo tsa Hitler. E tla nna thulaganyo e ncha ya kgolosego fa gare ga merafe e tshphanang. Ke one maikaelelo a merafe ya bathusanyi.

NTWA YA RUSSIA

Ko bokone thoko-thoko motse wa Narva wa setsha sa Jeremane

o tsentswe mo kgareng me ga go tshopola. Palo ya mophato wa Jeremane ga e ese e boletwe me go itsege e le kgolo.

Kgare motse wa Pskov kafa borwa ga letsha ja Peipus e tswel-letse.

Kwa borwa gape thubako e ncha ya Russia e tswelela ka boathla-mo jwa maile tse 30 me e phunye-leditse setsha sefemetsweng tota sa mmaba. Mo karolong eo me-phato e mene ya digaigai le e he-rang mebedi ya ditlhobolo e ne ya phallwa. Setsha se segolo sa dite-rena sa Izyaslau se gaplwe gammo-go le metse e mengwe. Mo ntweng ya tsatsi le le lengwe mo karolong ngwe Jeremane o ne a lathegelwa ke mashole a 3,200 ka palo. E ne e le mo karolong ya Krivoi Rog.

NTWA YA ITALIA

Thubako e boshula ya nwa ya Italia e fukeletse mo tikologeng ya Anzio mo mephato ya Bathusanyi e neng ya tsena gona ya ba ya ikepela ka nako e fitileng. Nwa e bothoko e tswelsetse ka bophara jotle jwa nwa ya Italia. Me thubakano e bothoko e mo karolong ya Anzio. Moo Majeremane a lathegetswe ka nwa di le di-ntsi tsa makatlanamane tsa go le-lekela Bathusanyi mo lewatleng. Mo tathhegelo tsa bathusanyi di leng kgolo, tsa Jeremane dia boi-tshega. Leshole ja Amerika je le neng le le mo ateng tsa Jeremane ka malatsi a le matlhano le ne la tshopola. O bolela ha ditopo tsa Majeremane di epelwa ka didihi me di le ka bontsi jo bo boitshe-gang.

Ditsha tsa diterena le dikokwan-nyo mo tikologeng ya Roma di thubakilwe. Difofane tsa Bathu-sanyi di ne tsa thubaka hela ha mashole a Jeremane a ralala di-tsho. Bo-rra-difofane ba bolela ha nepo ya tlhobolo tsa Bathusanyi di lo tanya jaaka kama. Thasele ya tsela tsa diterena e ferekanya tsa-maisho tsoitlhe tsa mephato le di-tsa-ntwa.

Matariana a 6,000 mo Italia bo-kone a neng a gapeletswa ke Jeremane go direla nwa, a rukhutiha. Ha le gone tsamaisho tsa madihelo a Jeremane di tla diegiswa. Metse e megolo ya Italia bokone e tsere boaka. Mephato ya Jeremane e ne e bitswa go tla go tima molelo. Banna ba ne ba setse ba thulana ka ditlho go mo mebieng. Matariana Italia bokone ga a sa tlhole a ipata a setse a lwa nwa e bothoko kgatlhanong le Majere-mane. Kafa borwa kafa morago ga mephato ya Bathusanyi Matariana a bolela kwa mahatsing a bona me ba simolola go tsosa thako tsa bona tse senyegileng. Ga go na kgapeletso epe mo go bona ya go ba tlokelela go direla nwa. Ba tla ka boitherololo ka bontsi go tsena mo mephatoeng ya Bathu-sanyi.

NTWA LE JAPAN

Kwalo lwa Amerika lo re: "Mephato ya Amerika e leba ko Japan ka Matsobane a magolo me basi-megi ba Japan ga ba sana se ba ka se hitlhelang batho ba bona ka malotle a tlang."

"Ke shone se Tojo a hutseng mosimega-tlho go dikepe tsa Japan. Seo ke sekai sa thubako le ditathhegelo tse kgolo tsa Marshall Island le tshoganyetso ya tlhaselo ya Truk.

Amerika o ya ka matsobane a magolo go ya Japan me ba rwelwe ke tshepo e kgolo. Majapan a itse-ta ka megatla mo tlhaselong ya bohelo. Kana mephato wa Japan o setlho go wa dikepe o kae. Ke o neng wa thubaka wa tswelapele ka diphenyo kwa tshimologong ya nwa.

Mephato ya Amerika ya loapi le dikepe e ipaakanyeditse bophokoje bongwe le bongwe jo Japan a tla bo lelang.

Amerika o mina ka nko e le-ningwe o re: "Tokio molora."

THUBAKO TSA MMABA MO LONDON

Mo bekeng tse hitileng London o ne a bona tlhaselo tsa loapi di se kae tse bogale. Difofane di ne di udubatsa di tswa di sia ka bo-nako. Dipitike di ne di latlhelwa hela motho a bo a sia. Leha di le

bogale, ga di bapisiwe le tlhaselo tsa Jeremane tsa nyaga tse hitl-leng. Tsoitlhe di shupa ha thata e nyelela ya Jeremane le go tshenge-tsa mafoko a pusholoso ya thu-bako ya R.A.F. e bothoko e se-nang bokhutlo e tsentseng ya fo-fane tsa Amerika fa gare mo metseng ya Jeremane.

Thubako tse di ka didimatsa batho ba Jeremane ka di godisiwa ntsa mosimega tlhogo wa Britonla a re ke dinyane.

Sekai ke se: Ka February 2 kwalo lwa Jeremane lo no lwa re Jeremane o ne a romela fofane di le 900 ntsa go bonetse tse ka nnang 70 kgotsa 90. Kgodisho tsa kako tse jalo di dirisiwa ke Maje-remane.

Ha Jeremane a setse a tla ika-nya go aketsa batho ba gagwe ka tsela e, rure tshaga e gatogile mangatelo.

THUBAKO YA JEREMANE

Re patelesega go ikgatha mo-tlhala go kotsola mafoko a mosi-megi Goering Sebogodi se se neng sa re "Ga go na mmaba yo o tla letlelelwang go latlhelwa dipitike mo Jeremane."

Jeremane o ne a tswelela ka go thubaka London, le mafelo a man-gwe mo Britain le ha e le Britonla. Tshenyi ya nna kgolo, ga mmogo le dincho. Dikerere, diko-kele le dikolo di ne tsa nyeletswa. Batho ba mogae ba ba leng kga-kala le nwa ba ne ba galwa ka go nne ba ne ba le mo mahatsheng a Britonla. Erile Britonla a ntsa a udubatswa jalo ba iphemela ka ditsela tsoitlhe, Jeremane a tsama-ya ka ikgatho ya tshenyi ya ga-gwe mo Britonla. Phokoje wa Jeremane ga tse Heilmann o kile a re: Thubako ya difofane ke yona e siameng go roromisa batho baa tshageditseng mashole "Hitler e-ne e re "Ke tla garaswanya ka sengwe le sengwe se kafa pele game." Hitler o ne a tswelela ka go umaka nwa ya "Mere" (Gas) o ne a umaka ha dingaka tsa bone di tswelsetse ka mere e o, mme e tshesha. Mmolai yo setlho go yo, o ne a ipolela jalo fa pele ga nwa. Ke ona mafoko a a tswang mo di-kwalong tsa Jeremane.

Go heta moo, letlakala la lokwa-lo lwa dico, le tla phethlwa ha re ntsa re tswelela pele. Re utlwa ha metse ya Jeremane e dilakwa, ke fofane tsa Bathusanyi Berlin, mo-tse tlhogo wa Jeremane o dilaki-lwe. Difokantswe tsa phenyo tse di neng di agetswe mephato ya phenyo motsing e boyang dinye-leditswe. Hitler o lekile go itirela dico hela se a se dirileng se tla gopolwa ka kilo letlho le thoko-g e e leng ya batho ba Jeremane Hitler ga se mo-Jeremane ke mo-Austria. Jaanong e re jaaka kgo-mo ya Jeremane e tsentse tlhako mo kgamelong mme difofane tsa Britonla di mo chegela o lwa ka go re "Mekgwa ya Bathusanyi ke ya sehoholo Jeremane o lebalala gore kana molelo wa tladi o ala-fiwa ka o mongwe. Ka ha morago ga polao e, thololo e ya madi le khutsafalo e ema motho a le mongwe—Hitler. Ga a kitla a bona phenyo lebogologolo. Re gaka-mala gore a ruri o tla bona bokhut-lo jwa nwa e jaaka a setse a tshwere ntoa e jaaka a setse a tshwere koko ka dipaha.



TSALA NNCWE YA KISARISHU

Leshole je le re: "Tsena mo mophatong ha o rata go nna." O ka mmona gore o nonne. O ne a patelesega go tlogela maroha mangwe gore a shuthele mpa. Bogoko jwa setshwantsho se ke kganya le nyenyo ya leshole.

Kganya ya gona ke kala ya kutlo ya molao. Leshole tota le tshwanetse la di-ragatsa tao ka mathagathaga leha le sa e rate. Ka tsela e, tsalano e tlhongwa fa gare ga yo mogolo le mmotlaha me kwa morago ke tshapano le kulwana.

Town... gi ba... mokwa... meri... ntsho).

Gon... re gotswa malotle a nyaga di le 7 kwa morago ha diganka

di le 600 tsa bantsho di inela setlha-belo sa lehatsho je ja bona. Ga re obo-nye meetlo ya boganka jwa bona ka nta-ta ya boitherololo jo ba shushumedi-tsweng go ralala mawatlle a boteng go ya kwa lehatshing ba sa le itse le go leba-gana diphatso tsa jeona. Me erile mo tseleng malotle a ba tlela ba a kanolele-la dihuba a ba metsa. Ere ntsa re sa-ntse re lelela lehatsho je rona ka ta-thhegelo e, re tshepa go re dinyaga tse telele tsa malotle a di hodisitse mabadi a mo dipedung tsa batsadi. Mo mala-tsing ano re ka sheba tiragalo eo jaaka karolo nngwe ya ditso tsa rona tsa se-morafe. Ha re sheba mafoko jalo, se-tlhabelo seo se ne se tshwanetse Afrika Borwa ka ga go morafe, ope o ka golang o sena ditlhabelo. Jaanong Bantsho ba lehatsho je ba setse ba hetotse marumo a bona dipetlwana, jaanong ga se tshwa-nele hela, go a patelesega go re le bona ha nako e hitlha ya go re ba itshupe botna, ba dire jalo. Hela jaaka thipa e tle e nne botswa e kgamathele ha e sa diriswe le sebete sa bona le shone se tle se nne boi ha se sa lodiwe ka leje ja dipogo le diphatso. Re ikgatha ka kitsi ya go re le mo ntweng e, bantsho ba shupile boganka ba ntsha di-tlhabelo. Tse ke dichupo tsa go re madi a bo-rrabona-mogolo a boganka a santse a taboga le ditshika tsa bona me diga-nka di santse di le gona. Mo digankeng tseo, re gopola ba shoetseng mo di-ka-keng tsa Egepeto, lehatsho je Modimo o biditseng Moshe mo go jeone gore a ntsho batho ba gabo mo bokgobeng a ba ise hatshing ja mashi le dinotsho. Ekete mewa ya bona e ka agela mo pedung tsa rona. Jaanong go na le ba re itumele-lang go itse ha ba sana le rona, ba re tshaping rapelang gore ba tla tshela go rorisa balekane ba bona le Makgona ahatshe je. Ka nako e re gopola Cor-poral Lucas Majosi yo e leng montsho wa pele mo ntweng e kgotsa tse dingwe yobonyeng talama ya boitshwaro jo bo phephatseng. Seganka se sa leshole erile mo bosigong jwa pele jwa nwa e boi-tshagang ya El Alamein he mephato e ne e tshwaranye ka matshiri goo sha logong go sala molora, sa tsena gangwe le gape mo tlhageng tsa losho sa ntsha bakoafatswa ba le bantsi se ba rwele ka lerudi. Erile le ene a ntsa a koafaditswe gararo a gana go kgaotsa go rentho tsa gagwe di hapiwe. Erile mo moshong ba zekoafatswa sa bohelo se sena ho tloswa mo patlelong ya gagwe, a bo a tsewa ke sedihl a ngatega ka ntata ya letsapa te serame le tala le tathhegelwa ya madi. Corporal Lucas Majosi o ne a tla go mpena mo tlang kwalela yame o mo tse-leng ya gagwe go ya ko bokone go dira gape mo ntweng. Gape go na le bao ba neilweng talama tsa boganka jwa me-thalethale. Ke ne nka tswelela ka ba le bantsi ba tiro tse kgolo me nako ga e re letlelele. Talama tsa D.C.M. le M.M. ga se tsona hela tse tla newang ka nako le nako. Ke tsa tiro tse tonna hela. Ga se tse mokoko General Smuts a tla-giseng ha di tla nwa mashole. Tala-ma ya D.C.M. ke e koglo mo atweng. E bapile le ya Victoria Cross e bo-nyweng ke tokololo e le nngwe ya me-nyweng ya Afrika Borwa. Re itumelela go utlwa ha go le letlodi ja madi diga-nka tse di tla kotselwang gona ha di lebegelwa tiro ya tsona. Me ba setse ba amogetswe tuelo ehetang eo. Ba amogetswe ditebogo tsa lehatsho je bona le tshupo ya boithobo le boganka.

Ha re gakologelwa bantsho ba di-ganka tsa nwa e, megopolo ya rona e hudugela ko Fora kwa go nang le sefi-kantswe sa bashwi ba mashole a ba-ntsho sa nwa e hitileng; me re gopola le letlodi ja madi a thuto ya bana ba bothlhafe ba Bantsho je go tweng, Mendi Memorial Scholarship Fund. Re tshepa gore ha re sena go henywa nwa e—jaaka tshapo tsa phenyo di re pipitlala ka malatsi otlthe e re tla dira segopodisho sa ba intshitseng setlhabelo le ba sa-ntsing ba tla intsha shona mo ntweng e. Leha e le segopodisho sa mohuta ofe, a ke sekolo kokolelo kgotsa madi a thuta-bana tse-tse e se ke ya nna sa dike-ledi tsa malotle. A e nne tshilwana e rethefatsang tsela ya tswelopele ya bantsho mo ditsoeng tsa mephato ya nwa mo hatshing je. Gape a tsatsi je, e seke ya nna ja motsing ole hela. A re gopo-leng le ba ditlhabelo tsa nwa e.

Diganka tsa nwa e hitileng ba Mendi ba kopanngwe le ba nwa e. Re a lo dumedisa!

O YA MAKGONTHE

ng dinako di busetseng kwa morago

Shatshe ja Kopano ya Union e tla re ka di 19 March go le bosigo gare le boele kwa nakong ya makgonthe. Ka ura ya 12 a.m.

Kafa morago ga moo, batho bothe mo metsing ya tona ba tla selwa ke ura, le letsatsi le tla selwa ka ura. Diterena le tsona mo maetong a tsona di tla diegiswa ka ura go re di leba-ganye nako e hetotsweng sentle. Nako ya makgonthe e ratwa ke batho bothe ba Union. Mo magaring ba tla itumele-la ura e mo diphatsoeng tse bothitho, segolo setona jaaka mariga ekete e tla nna lengola. Tseo, tsoitlhe ekete ke dinyane. A re gopoleng mashole a rona fa gare ga phetogo tsoitlhe tse ka a sa angwe ke nako e re buang ka yona. Bona ba lebaganye le nako tsoitlhe tsa boshula le bontle.

POLELO TSA HLAKANYANA

4. LONYALO LA GA HLAKANYANA

(Tlhagisho ka tetlelo ya mokwadi wa

"Tau le Phokojoe")

(Tswelelo ka mahoko a maloba) Ya re a ntsa e kalakatlega Hlakanyana a wela setlhopha sa ditshwene. Tsa mmolelela ha di tshwerwe ke tala. Hlakanyana o ne a di tshwarwa ka mahoko a di bolelela ha malatsi a mangwe e le a tala a mangwe e le a kgore. E ne e le kgang ya go mo nae nako ya go loga leano. Kwabo-khutlong Hlakanyana a bo a re "A re ipopeng setlhopha sa lonyalo me re yeng kwa motseng o ka kwa morago ga thaba. Ke temalo ya batho gore banyadi le baetsana ba bone ba hepiwe gongwe le gongwe mo ba leng gone. Ke nna monyadi." Ditshwene jaka di ne di setse di gwalwe ke tala tsa dumelana le mahoko a ga Hlakanyana, me gwa bo go na le tshwene e ngwe ya mo tsohe e e ne ya nyatsa ka gore nyaea ba ga echo mahoko a lonyalo a siame fela re tla dirang ka mebele ya rona e tletseng boboya—"a nka tswelela pele?"

"A o ithaya o re ke ngwana" go bua Hlakanyana. "Ha lo tshwerwe ke tala lo tla tsamaea le nna. Ba ba sa tshwarwang ke tala ba ka na ba boela kwa magageng. A go ne jalo. Ha e le gore re tla tshwengwa ke bobo-ya jo bo mo mmeleng wa rona e le jone hela, ke na le lerumo je le hogale ha ba ba tla tsamayang le nna ke tla ba boela gore ba sale ba phatsima jaka leshago la ngwana. Janong ba ba rateng go tsamaya le nna a ba ye majeng." Motshepo wa tshwene yo o simolotsweng mahoko a o ne a lopa Hlakanyana gore a iketle ba sa ntsane ba ile go pua. Ka fa morago ga nako-nyana ditshwene tsa boea ka mahoko a reng le rona re tla nna ba leshomo ja lonyalo lwa gago Hlakanyana. Hlaka-nyana a didimale hela a lwetsa lerumo ja gagwe mo lojeng, a boela tshwene tsoitlhe. Erile ha a sena go hetsa a dikaelela motse. Tsa goroga ka lotlatlana. Hlakanyana le ditshwene ba heta ba dula fa go dimo ga dikgong gauifi le ntlo e ngwe jaka e le tlwaelo. Fa morago ga nako basadi ba tla go tsaya dikgong. Hlakanyana a ba ipontsha ka mogotholo o makgakgana. Basadi ba bo ba boela mo matlung go bega ha bagwe ba gorogile. Bangwe ba tswa mo matlung go ba amogela, me ka topo ya Hlakanyana ba nwa ntlo ya bone. Hlakanyana a tswelela ka go thalotsetsa bagogadi gore ka mokgwa wa bona bagwe ga ba ichupe go le motsh-gare. Batlhabelwa pudi ba ba nwa le dijo. Ha nama e tliwa mo tlang ya ba-gwe Hlakanyana yo a leng ha mojak-o a e ja yotlha a hitisa marapo le masalela hela. Ga tswelela jalo malatsi otlthe di-tshwene tsa nna tsa hepiwa ka masalela mo magareng boboya jwa ditshwene ja nna ja gola me Hlakanyana a ba a pate-lesega go di boela gape. Nako e ne ya hitlha ditshwene di ne dia ntsha mosi ka sekurumelo. Di ne tsa betsego go ya kwa matlung a dijo. Ha Hlakanyana a re wa di thiba a di bolelela ha e se batho e le ditshwene. Le go longwa ke nta tsa bo di tswa hela ditshwabanya di tsaee dijo ha gare ga mekgosi ya Hlakanyana le batho, me batho le Hlakanyana ba di leleka go ya kwa sekgweng.

(Mahoko a tla tswelela mo tlhagishong e tlang).

KABELO YA MADI A NWA

Re leboga ka ditebogo kamogelo ya £5 e eleng kabelo ya badiri ba Durban Navigation Collieries ba abela dineo le dinametsi tsa mephato ya Bantsho. Madi a a rometswe ke Magistrate, Newcastle. Magistrate, Kentani, o rometse 10/- ya neo ya bahumagadi ba phetogo ya Columba Native Women's Association ba karolo ya gagwe. Madi a tile mo tlang—kwalela ya gagwe, ka Mrs. Fomel, Kentani, le yona e le ya dineo tsa mashole a mo ntweng.

Who's Who In The News This Week

Messrs C. B. Mboleka and A. M. Percy Mahlatjpe, who are members of the Pretoria Native Advisory Board, were in Johannesburg on official matters last week-end. They interviewed a number of African leaders, and were shown round Congress offices by Mr. E. P. Morotele.

Dance fans turned up in their scores at the competition ball organised by the South African Ballroom Dance Association at the Cultural Club the other week. Sonny's Revellers Band rendered music, M.C.s - being Messrs Jack Phillips, David Melet and Ben Solo. Results: Mr. Charlie Springbok and partner came first, with Mr. James Sera and partner, Mr. Shaping and partner second and third respectively for the amateur class. In the professional competition, the order of winners for the first three places was: Mr. R. Hama and Miss Francis Phillips, Mr. Nelson Gordon and partner, Mr. James Malumbazo and partner. In a brief speech, Mr. Philip Sechele, Secretary of the Board, congratulated the winners and addressed a few conciliatory remarks to the unsuccessful contestants. Mr. A. A. Thadinyane, President of the Board also spoke. Both Mr. Sechele and Mr. Thadinyane will attend the Board's conference to be held at Bloemfontein early next month.

The Bantu Presbyterian Church, W. N. Township branch, held a church fete in aid of funds the other day. Present at the gathering were representatives of the Bantu Presbyterian Church led by their circuit stewards thus: Messrs R. Tati, F. M. Makunga and S. Makaya, New Clare; Rev. B. M. Molaba and Mr. Mapoto, Alexandra Township; Evang. J. Mabolo, Messrs S. Nkanyana and T. Tshoni, Roodepoort; Mr. S. Ntshwana, Orlando; G. M. Bokwe, Crown Mines; Mr. Velleo, Hospital Hill; Messrs Sibini and Nkoloi Pimville.

Nurses D. Figlan and N. Jojo, of the Johannesburg Non-European hospital, were at the Bantu World offices last week-end on a "sight-seeing tour." After being shown round the works, they expressed profound admiration of the men's skill and also the advanced nature of the work undertaken.

Congratulations to Mr. and Mrs. W. Benningfield, of W. N. Township, who have been presented with a bonny baby girl on February 27. Her names are Diana Kula. Both mother and daughter are well.

An afternoon party will be given by Miss Elsie Nan Nockpaal at the Communal Hall, W.N. Township on Sunday, April 9. The Jazz Maniacs band will be in attendance.

A meeting of the Central Temples (I.O.T.T.) Works Committee will be held to-day, (Saturday) at the Methodist Church, Albert Street.

Negro Holds World Light-weight Title

According to SAPA-Butler message elicited from the New York State Athletic Commission Bob Montgomery, a 24-year-old Philadelphia Negro, regained the world light-weight title by narrowly out-pointing the holder Beau Jack, in a 15-round contest the other Saturday night.

Montgomery now meets Sammy Angott, the champion, according to the National Boxing Association for the undisputed title on March 31.

Montgomery won by superior in-fighting and hard rights to the head. After piling up points in the first 10 rounds he tired, and Jack, the former shoeblack from Georgia, went all out for a knock-out, almost snatching the victory.

One judge voted Jack the winner by eight rounds to six with one even.

Montgomery sealed 9st. 9lb. and Jack 8st.

Tvl. Golf K.O. Results

FOURTH ROUND

P. Rampa beat B. Kalane: 1 up.
M. Senyarelo beat L. Mathe: 4-3.
M. Swartz beat M. Skosana: 2-1.

FIFTH ROUND

P. Rampa beat M. Senyarelo.
M. Swartz beat S. S. Bogopane.

SIX ROUND FINALS

M. Swartz beat P. Rampa: 10-9. In the finals, Rampa's game was poor in the morning. He was 7 down at the eighteenth. In the afternoon both players showed a marked improvement both in drives and putting. Rampa's determined efforts to reduce Swartz's lead were obviously fruitless, as Swartz's putting was particularly deadly. Swartz is the winner of the Transvaal Knock-out Championship this year and is therefore the holder of the N.R.C. Trophy.

TVL. OPEN CHAMPIONSHIP

Matthew Swartz will be defending his title in the Transvaal Open Championship this year. Entries will close on 2nd April. Mr. Peter Louw, from Walvis Bay, South West Africa, will take part. Queenstown may send a representative. Enoch Mzoziyana, one of the longest letters in the Transvaal Bantu Golf Union, has already paid his entrance fees.

The death occurred last week Thursday of Rodney Pembroke Shimi, only son of Mr. and Mrs. Kid Richard Legwale, of Benoni Location. The funeral service was conducted by Rev. David Rakala, the local Anglican church parson at Benoni. Through the columns of the Bantu World, Mr. and Mrs. Legwale tender their sincere thanks and gratitude to all relatives and friends who so kindly rendered assistance before and after the funeral.

Crusaders R.F.C.

(By J. W. Jijana)

The annual general meeting of the Crusaders Rugby Football Club will be held next Tuesday, March 21, in the Compound office, State Mines. All members and intending members are cordially invited to attend. Those who will not be able to attend should send in their written applications. On the agenda will be the Registration of members, Minutes, Correspondence, Presidential Address and Financial Statement.

WANTED

Trained Certificated Nursery School Teacher required for responsible post in Training School. Salary according to previous experience. Apply: The Principal, Dikoyaneng Nursery School, Orlando, Johannesburg. 8820-18

ZANZIBAR AGENCY

P.O. Box 1786, Durban, Natal. Imboni yezinhlobonhlobo zemithi Yase Zimbabwesi-yase Bathonga Yakwa Mzilikazi-yase Nyasa Neyakwa ZULU. LORA UBUZE OKUFUNAYO. 8804-25

HOFMEYER AFRICAN HIGH SCHOOL, ATTERIDGEVILLE, PRETORIA

Wanted a teacher, Male or Female, to fill up a vacancy in the above school on 1st April, 1944. Subjects: Arithmetic and Afrikaans, the latter up to Matric; state other subjects. Apply immediately, enclosing copies of latest testimonials, to: Canon S. P. Woodfield, 179 Pries Street, Pretoria. 8810-18

Wit. A.L.T Assn

(By A. Dhladhla)

The following are the office bearers of the Witwatersrand District African Lawn Tennis Association for the 1944 season: Patron, Mr. G. O. Lovett; Life President, Mr. L. G. Hallett; President, Stanley Sikakane; Hon. Secretary, A. Dhladhla; Asst. Secretary, R. Zwakala; Treasurer, M. Majezi; Delegates to T.B.L.T.A.: A. Dhladhla and S. Sikakane.

The fixtures will commence to-morrow, March 12 as follows: 1st Division: City Deep vs. Bakers Lawn at City Deep. W.N.L.A. vs. C.N.R. at W.N.L.A. Nourse Mines vs. Rose Deep at Nourse Mines. Crown Mines vs. by.

2nd Division: Glen Deep vs. Nourse Mines at Glen Deep. C.M.R. vs. Crown Mines at C.M.R. Fear Not vs. W.N.L.A. at Crown Mines. Bakers Lawn vs. City Deep at Boksburg (Stertonville).

WANTED

Wanted Female qualified assistant teacher for Sub-Standards also able to take sewing for higher Standards. Must have knowledge of the two official languages and Sesotho. State Denomination, experience, and age. Duties to commence April. Apply to: J. A. Foster, Manager, Anglo Alpha Bantu School, Hennenman. 8824-28

THE BANTU WORLD

SATURDAY, MARCH 18, 1944

Printed and published by the Bantu World at their works, 14 Perth Road Westdene, Johannesburg.

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WANTED

Teacher, Male or Female, July 1944, for Nigel United Christian Native School, to teach Afrikaans, English, Sesuto. Qualifications, Native Primary Higher teachers' certificate. Apply with testimonials to: The Superintendent, Rev. R. L. Cranswick, The Rectory, Nigel. x18

WANTED

Two graduate male teachers with a professional certificate to take up duties at the Nigel Bantu Secondary School in April 1944. One must be able to teach History, Arithmetic and Xhosa; the other English, S. Sotho and Afrikaans. Apply with testimonials to the Superintendent, Rev. R. L. Cranswick, The Rectory, Nigel. x18

WANTED IMMEDIATELY

A female Teacher for the Willerforce Practising School to commence duties not later if possible, than the beginning of the second quarter. Qualifications: Transvaal N.P.L. 3 or Higher Certificate. Must be Sotho-speaking. Apply with recent Testimonials to: The Superintendent, P.O. Willerforce, Transvaal. x1

SITUATION VACANT

Applications are hereby invited for the Post of Principal Teacher in the United Mission School at Standerton as from the beginning of the third term 1944. Thorough knowledge of Afrikaans and English necessary. Academic qualifications a strong recommendation (Original Certificate, and Testimonials to be attached in registered letter). Church connections to be mentioned. Number of children 550. Staff 10. Prospects: Plans for the building of a twentyroomed school by the Standerton Municipality in the New Location (including Domestic Science and Woodworkrooms) are well advanced. This school when built will be the only Public School, will be entirely interdenominational, and will accommodate up to 1,000 children. Applications in Afrikaans and English must reach the undersigned not later than the 31st of March, 1944, accompanied by T.E.D. 89 fully completed. The school is registered, and salaries are fixed by the T.E.D. Rev. L. H. M. Jandrell, Superintendent, 89 Caledon Street, Standerton. x25

NON-EUROPEAN HEALTH VISITORS AND SCHOOL NURSES COURSE.

A course will be held in Johannesburg from 1st June, 1944 to 31st week of December for Non-European nurses wishing to take the Health Visitors and School Nurses Certificate.

Candidates must be qualified nurses and midwives. They must pay their travelling expenses to and from Johannesburg, and provide their own uniform and pocket money. Fees for the course £10. 0. 0. Accommodation will be provided. Applications must state age, educational standard, professional qualifications, names of training schools and details of subsequent employment. Applications must be received not later than 25th March, 1944, by Miss A. W. Simpson, Non-European Hospital, Johannesburg. x18

WANTED

Young Mosuto who has mechanical ability and some notions of precise and neat work, for training on Printing Press. Good pay and permanent position assured for capable young man. Must be Christian, belonging to Protestant Church. Apply, giving full particulars, to: Morija Printing Works, P.O. Box 5, Morija, Basutoland. x22

NOTICE

The Sitha Investment and Trust Co. desire to notify the public that certain advertisements inserted in the "Bantu World" by Mr. Booker T. W. Nyokana as Director and Secretary of the Sitha Investment and Trust Co. (Pty.) Ltd. were inserted by Mr. Nyokana personally and not on behalf of the Company, and that he was not authorised to insert the name of the Company in his advertisement. Furthermore, although Mr. Nyokana is a Director, he is no longer Secretary of the Company, and the Sitha Investment and Trust Co. (Pty.) Ltd. has no address in Durban. The Company also has no connection with the business advertised by Mr. Nyokana as Non-European estate agent and director incorporating the Nyokana Bros. x18

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Obtainable from all grocers in bags of 100 lbs., 50 lbs., 25 lbs., 10 lbs., 5 lbs. Manufacturers: PREMIER MILLING Co. Ltd. Johannesburg

TENGA INSIPO ENHLE EYEDLULA YONKE ENYE UMHLABA UNGAKA-NGENANI OFUNA UKULIKOKA!

<p>AMAGWEBU E SUNLIGHT ANENSIPO NGOKUTE GOI</p> <p>AKWENZA KUBELULA UKU-WASHA, ONGE NEZINGUBO!</p>	<p>IGWEBU LE SUNLIGHT ELIGCWELE IMPILO LIYOKWELEKELELA</p> <p>EKUHLALISENI ABANTABARO BENAMANDLA BENGAGULI</p>	<p>IGWEBU ELININGI LE SUNLIGHT LIYOLEKELELA</p> <p>EKUHLALISENI ISIKUMBA SAKO SIBUSHELELEZI, SITAMBILE SINGENAMYOCU</p>
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NGASO SONKE ISIKATI TENGA!

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Insipe edume kuwo wonke umhlaba ehamba nomvuzo we £1000

£1000 REWARD FOR THE BROTHER WHO BRINGS INTO ENGENAKUDLULWA NANOMA YINI E SOUTH AFRICA!

3d SUNLIGHT

INSIPO EFUNGELWE UKUBAMSULWA INGEPAKETE LIKA TIKI ELIKULU!

YINSIPO ENGGONO KAKULA FUTU NENTO ENOSIZO KAKULU KUNALENSIPO EYANDILE EYIMIPONSO

Ufanele ukuyisebenzisa ekuzezeni izingubo, nomtwana, noma uziqize ngayo wena, umhlaba ngayo, uze uyinike nendoda yako ukuba ishefe ngayo ngoba

IGWEBU ELITUNGATA YONKE INDAWO LE SUNLIGHT LIYONGENA NOMA KULI-PI IGUMBI EMZINI WAKO

LIWUHLALISE UNEMPILO UNGENAZO IZILWAKAZANE EZITWALA UKUFA

INQWABA YEGWEBU LE SUNLIGHT IKWENZA KUBELULA UKUSHEFA—

LIZENZE NEZINSINGO ZIHLALE ISIKATI ESIDE FUTU!

A LEVER PRODUCT

THE BANTU WORLD

SATURDAY, MARCH 18, 1944

Congress E Sebeditseng

Bekeng e fetileng re ile ra hlalisa se-tshuantsho sa sebopego sa bophelo ba Ba-Afrika mona Transvaal pele lekgotla la Congress le hlalosa. Kajeno re tla bolela kamoo lekgotla lena le ileng la hlalosa kateng. Go teng batho ba gopolang gore lekgotla la African National Congress ke lona la pele le ileng la hlalosa ke Ba-Afrika kabaka la hlaliso le kgetello. Anthe ga go jualo. Go bile teng makhotla a ileng a lokisetsa Congress ditsela. Mona Transvaal re bile le a mangata. Re bile le Native Vigilance Association, le neng le tsamaisoa ke bo Simon Phamotsa, Levi Kgomo le Simon Modisapudi; re bile le Transvaal Native Organisation le neng le tsamaisoa ke Mr. S. M. Makgatho le ba bang re bile le Basuto Committee le neng le tsamaisoa ke bo W. Letseleba le Makhoti; re bile le Transvaal Native Congress ea bo Kayina, Mvabaza le ba bang.

Makgotla, lege ane a sa sebetse mogo, a ile a lokisetsa Congress ditsela. Natal re bile le Natal Native Congress e tsamaisoa ke bo Dr. Dube, J. T. Gumede Chief Mini le Mark Radebe. Orange Free State re bile le Orange Free State Native Association e neng e tsamaisoa ke bo H. R. Ngcayiya, Kumalo, Twayi, Mocher le T. M. Mapikela.

Makgotla ana kaofela, rea pheta, a ile a lokisetsa lekgotla la African National Congress. Ke oona a ileng a ruta batho gore kopano ke matla. Ke oona a ileng a bula batho mahlo gore ba tle ba kgone go bona boima boo ba bo roeleng.

Taba di be di eme ka sebopego sena, ga Alfred Mangena, P. ka I. Seme le G. D. Montsioa ba goroga go tsoa England moo ba neng ba ithuta teng boagente. Go filha ga bona e bile ntho e kgolo go sechaba sa Ba-Afrika, gagolo mona Transvaal. Alfred Mangena o gorogile pele gomme e bile pulamadibogo a boagente, empa pele a amogeloa ke Lekgotla le phagameng la South Africa gore e be agente, go ile ga tsoa gaururu gare ga Makgooa. Banna ba supa letsatsi ba "re ke ke ra dumela gore Kaforo e be agente ka makgotleng a rona a tsheko." Bofelong Mangena a tsiea sefoka gomme a bula ofisi ea gae goe koa Tshuane Ga Mamelodi.

P. ka I. Seme le G. D. Montsioa ba filha ba bula diofisi tsa bona le bona kante le kgathatso. Ea Seme ea ba mona Johannesburg, ea Montsioa ea ba Polokoane, ga Maraba (Pietersburg). Lesedi la hlaba gare ga sechaba sa Ba-Afrika. Ka kguedi ea December 1911, P. ka I. Seme a hlaba mokgosi o ile oa utluagala kgutlong tse nne tsa fatshe lena. E ne ele mokgosi o bitsang Marena, baruti le baetapele ba sechaba sena gore ba Kopane Mangaung ka di 8 tsa January 1912, go ea rerisana ka hlaliso le kgetello ea sechaba. Marena, baruti le baetapele ba sechaba ba ile ba phatlala mokgosi ona, gomme pitso e kgolo ea tshuano Mangaung. Kamorago ga therisano e kgolo, go ile ga hlalosa lekgotla la African National Congress, go kopanya Mazulu, Basotho, Mathosa, Bechuana le Matshankane, gore ebe sechaba sele seng, se tle se kgone go loanela tokologo le phagamo ea sona. Go kgethiloe Dr. John L. Dube gore ebe Mookamedi oa lona, Sol. T. Platje ea ba Mongodi, P. ka I. Seme ea ba Ramatlotlo, G. D. Montsioa ea ba motlatsi oa mongodi. Keo ge pale ea tshimologo ea African National Congress. Bekeng e tlang re tla simolla go hlalosa mesebetsi ea lekgotla lena, ele gore bo Thomas ba tle ba dumele ka go bona.

Ba-Afrika Ba Bolaeane

Ba-Afrika ba tshelatseng ba bolailoe ntoeng ea morafe oa Mahlubi a ga Kgosi Tatasela tikologong ea Thabamhlope go rialo mogala o tsuang Maritzburg. Ba sekae ba gobetse. Ba 28 ba tshueroe gomme ba tla sekisoa ka morago ga matsatsi a 14.

Mo-Afrika o bolailoe gomme ba 20 la gobetse ntoeng ea Palmford Station, gau li Volksrust. Go be go loana Ma-plantane le Mazulu. Gothoe ntoea e simolotsoe ke Ma-plantane.

Chelete Ea Batsofadi

Mr. J. H. Hofmeyr, Ramatlotlo oa Mmuso oa Kopano, o boletse Phalameteng a re Ba-Afrika ba tsotetseng le ba golofetseng le bona ba tsotetseng go fumana chelete ea batsofadi le Kgolofalo. Gomme a re Mmuso o tlamile gore di-toropong ba fumane £1 ka kguedi, di-polansing ebe 15/- ka kguedi gomme maraneng e be 10/- ka kguedi.

Batadi ba tla gologeloa gore maloko a Phalamete ea Ba-Afrika ke kgale ba ntsa ba sekisana le Mmuso ka taba ena. Kajeno kopo ea bona e amogotsoe.

Dr. Krause O Gaketse

Dr. F. E. T. Krause o gaketse kajeno. O re tsela eo Ba-Afrika ba tshueroeng ka eona ke Makgooa e nnye gagolo. O purumile a le koa Tshuane ga Mamelodi bekeng e fetileng mo sebopego sa Rotary Club, a re "meputso-ayana e lefuoang Ba-Afrika e ota Makgooa le oona ebe hadidi." Batho ba batsha ba tshuaretse go lefua meputso e phagameng gomme ka go etsa jualo e tla ba re etsa gore mesebetsi ea kgoebo e tsuele pele gomme Makgooa le oona a tla kotula tse kgolo."

A tsuela pele Dr. Krause, a re melao ehlile ea kgethlo ea mmalo e tshuaretse go phumuloa bakeng tsa melao ea South Africa. Dipasa di fediso, gomme Ba-Afrika ba tshueroe ka mokgoa oo Mmuso o tshuereeng Makgooa ka oona.

Bakeng sa thuto, Dr. Krause a re thuto ea kgapeletso ea batloga gare ga Ba-Afrika e le gore ba tle ba kgone go thusa mesebetsing ea tsuelo-pele ea South Africa.

Dr. F. E. T. Krause ke monna oa Leburu, eo eriling ga masole a Mangesemane a gapa motse oa Johannesburg ka 1900, a neela Lord Roberts. Molaodigolo oa Mangesemane, dinotlolo tsa motse oona oa Gauta. Pele a eba Moahlodi oa Kgotla le Phagameng, e ne ele agente e matla ea melao. Kamorago ga moo o bile Moahlodi mona Transvaal. Go tloga mo a phagamisetsoa setulong sa bookamedi ba kgotla le phagameng la Orange Free State. Kajeno o phomotse.

Tsa Transkei

Ditaba tse hlalang mose ho Kei di bolela ga lefu la dintla le iphile matla motseng e mengata hammogo le ntlo-kgolo ebong Umtata.

Teng go boleloa ga batho botlhe ba entlo esita le banna ba sekolo se sehola sa St. Johns.

Mono go boleloa gore ke eona feela tulo tikologong ea Umtata e so ka e keneloa ke feberu ena.

Tulong ea Mt. Ayliff gothoe ngaka ea Mmuso e ile ea e shoa e ntsa e le mesebetsing oa go loantsha lefu lena.

Gona gaufinyane tje go boleloa gore dingaka di ile tsa tsoa letsholo toropong ea Umtata di soere tmariana go hlanka noa ena.

Re utloa gore Tona le Mongodi oa tsa ba Bats'o, le oa tsa Bophelo ba sa itse khalo go ea ipontsa ka bo bona taba ena. Gothoe Mmuso o bile o tla lokolla dingaka ntoeng gore di tlo hlanka taba ena.

Dingaka tikologong ena li bolela gore di loana ea khumamela ntoea go fedisa lefu lena la linta.

Mpho Le Thabiso Tsa Masole

MOSEBETSI O MOTLE GA ZULU

Mokhatlo oa basadi oa Natala le ha Zulu o sebetse ka matla go etsa ts'ebetso ea dimpho le dithabiso tsa masole. Mosebetsi ona o simolotse tulong ea Umbumbulu moo basadi ba 54 ba simolotse esale 1940. Motho oa nthla oa go nehela madi ke mosuo oa sekolo sa Amanzimtoti ebong Mr. Gillespie.

Mosadi oa Komishitara ea mono o ile a khothaletsa mosebetsi ona, mme ga fumanoa chelete e ngata e ileng ea boloko, gore go rekoee go be go romelloe diphahlo masoleng a tsoang Umbumbulu a ntoeng.

Mona basadi ba ee ba sebetse ka thata go lokisetsa banna ba bona ba tsoang ntoeng. Ka mohlomong gothoe ebile monyaka go lebella banna ba masole ba feta ba macha ka meropa.

Basadi banna ka mohlomong ba ile ba ea Thekong go ea bontsa mosebetsi oa bona o motle. Ga joale ba se ba entse diphahlo tse sekete tse seng di ile tsa romelloa masoleng.

Sekholopane Tereneng

Koana Thekong (Durban) Natala hlalile taba e makaditseng. Gothoe Ba-Afrika ba neng ba tsamaea ka terene ba ile ba fumanoa go le sekholopane go ba bona. Ga joale ba ntsa ba le sepateleng hona Thekong koana.

Go boleloa gore mosadi oa Mo-Afrika erile a kena ka tereneng, a tsena a ipatile ka lesela mahlong joaloka monyadua.

Mohlalubi oa ditikiti erile ga a batla tikiti a fumana mosadi enoa, mme ena a hlaela gore o na le boletse.

Tereneng ena erile ga e filha Thekong bohle batho ba se ke ba dumelloa go tsoa.

Ntlo Ea Poloko Pelindaba

Go utluagala gore lokeishining la Pelindaba koana Tshuane ea Mamelodi go tla aluoa ntlo ea poloko ea bana ba hlotseng batsoadi ka mekhoe e ditsila. Ntlo ena go gopoloa gore e ka simolola ka Loetse.

Go fumanoa go le molemo kaga ketso ena e tla thibela bokhopo bo etsoang ke bana. Diteronko gothoe ga di na molemo, kaga teng bana bana ba eeng ba kopangoe le mabelete ebe ba senyeha go feta. Taba ea go aha ntlo ena e se e hlalobilo ba hahlo mme e tla ba ka tlas'a tsamaiso ea Kopano ea mesebetsi ea batho. Thuso engoe e tla tsoa Kgotleng la "Social Welfare."

Permiti Ga E Fele

Koa Germiston Transvaal, banna ba eme ka maoto bare permiti e fele motseng wa Dukathole. Taba ena e se ile ea filha go ba bagolo mme bona ba arabile.

Karabong ea bona ba bolela gore taba ena ba tla e lokisa ga lokeishini le teng le tsoeditsoe Natal Spruit.

Komiti ea Lekgotla le kopaneng la Ba-Afrika le Makgooa lere permiti ga e fele, hobane kabaka la basebetsi-merafong, moferefero o ba mongata lokeishining lena.

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A Ngoana E Motle Ea Nonneng!



Ana u tlamba ha kakang ha batho ba eme ba rorisa ngoana oa hao, ba bolela hore o shebeha ho nona le ho TIA (matlafala)! Jona u thaba ha kakang ho bona sefahlehonyana sa hae se ntsa se khanya ke lets'eha le leng ho sona, le ho bona a robetse ka lethabo bosio bohle.

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LITABA TSA NTOA



HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BABATSO O LEBISOANG HO MA-AFRIKA A MUSO OA KOPANO EA SOUTH AFRICA

HLALOSO No. 219 (EA VEKE E FELANG KA LA 11 HLAKUBELE, 1944)

(Bona sets'oants'o qepheng la 9) 3,200 ea ba bolaloeng. Moo e ne e le haufi le Krivoi Rog.

LITABA TSA KISARISHU SERCEANT OTIENO Molsoli enoa oa masole (Sergeant) wa sefahleho se tilling ke ea ileng a thusa ho ruta Kisarishu mesebeti kaofela ea bosole. U ka bona ka mola oa hae oa malente a ikhahiso tse pakang bohale ha hae le hore ke monna ea nang le tsebo ea lintoa ea lokelang ho fetisetisa tsebo ea hae ho masole a macha.

Ho tisa ha sefahleho sa Sergeant Otieno ho paka hore ke monna ea tsoang tsoang e nang ka molao 'me taseo ke qalo le qetello ea bophelo ha masole; mameli e phakisanang ea taseo ea e-moholo ho ona ho ts'ebetisa melao kaofela e etsoang motheo lesole.

E bile e ka ksa 'mona Sergeant Otieno ha a boeletsa a nea lekhotla leo a le tsaamaisang litalelo. Oa hoo a re 'S'ebang ka letsohong le letona le eme hantle. Retelohang, kapa litalelo tse ling tsa mofuta oo.

Oa ts'oanetse ro tisa sefahleho ha a ruta masole le keneng bocha le be le thothomela ha a hoo, empa re bona ntho e 'ngoe sefahlehoeng se setle sa lesole lena la khale le nang le tsebo.

Ts'oobano ea thoha phatleng ea hae a hoo a se a bosolela, mahlo a tilling a hlabang a bontsa mola hoo hoo hoo hoo ro fele thuto ea masole.

Es keneng bocha bosoleng ha a le katlas'a Sergeant Otieno o hla utloie hore enoa ke monna ea ka ts'epoang le ea ka hlophoang a lateloa kae le kae moo a etsetseng masole a hae pele teng.

Sergeant Otieno o re "Ka tsoaletse bosoleng."

"HLEKO E NCHA" EO E SA TLENG HO BA EA HITLER

Mats'ehong a supereing ka matla a Majeremane lichabana tse nyenyane tsa Europe li phamotse letlotla la tsona.

Hitler o ne a ts'epile ho hape e seng makhohla feela a ntoa a lichabana tsena le linaha tsa tsona le matlotla a tsona, empa o ne a bopotesa ho li amoha le masala a qetello a tokoloho ea tsona.

Ha li ne li ile tsa etsa khotsa le mololi tsa amohela "Hleko e Ncha" ea Hitler Europe, ho ne ho tla ba thata haholo ho hlola Hitler le Jeremane ea hae.

E bile teng ntho eo Hitler a sitiloeing ho a timetisa—moo oa batho ba linaha tseo a li thalapleng, ho etsetsa ho li hlola ruri. Li ile tsa thusa makhohla a tsona kaofela a ileng a sala tsa a tsa Britain eo ka nako eo e neng e le enoa feela ts'epo ea tsona, ea pholoho. Hitler ea be e le hore o amohileo litholana tsa hlolo. Ho tsona kaofela o itsoelitse hlolo.

Mane Britain lichabana tsena li hlo-mile mebuso e li emetseng. Hleko ea Hitler e ncha ke ts'omo feela.

Babuseli ba lichaba tse rubong tse sa kang tsa lumela ho ineha tsa Europe, hammoho le Britain le Mebuso e ka tsa-s'a enoa ba ikhahiso hore ba tla thusana ho hlola Jeremane.

Li lumetse hore li tla loana ho fihlela li shebela hlolo. Li na le ts'epo ea hore ka nako e tlang ho tla hlontsa khotsa eo motheo oa enoa e tlang ho ba ts'ebelisano hammoho ea lichaba kaofela tse ikholahlang.

Ha hleko e ncha e hlontsa lefats'eng ha e ka ke e-ba ea Hitler ena ho khahisa matla a makhohla a ntoa le khathello. E tla ba hleko ea lereko le ts'epa-nho har'a lichaba. Ke enoa eo Lichaba tse Kopanang li loanelang ho e fumana.

NTOA MOLENG OA RUSSIA

Moleng oa ntoa o bolimo-limo koana lebona motse oa Narva le lekhotla la ba-lebeli ba enoa ba Majeremane o tsetse bare 'me ho phonyaha ho enoa ho thoe ke ntho e ke keng ea etsala. Palo ea lekhotla la Majeremane ho fihlela joale ha e e-so bololeo empa hoo tsejoa hore e sa le e kholo.

Makhohla a Russia phelelo ea enoa ke ho teela motse oa Pskov hore. O ka nqa ea borua ho letsa le bitsoang Lake Peipus.

Ha ea ka nqa ea borua makhohla a Ma-Russia a qalile phuthulo e ncha moleng o sephara 'me a se a tsoetse pele limela tse mashome a mararo moo a phonyehelitseng moleng o matla oa sera oa ts'ireletsa. Phuthuloeng ena makhohla a mane a Majeremane a litanka le a robeli a litasa a ile a hlola. Motse oo e leng seteishene o moholo oa Izyaslavl o ile oa hapina hammoho le metse e neng. Ntong ena letsetsi lohle karolong e 'ngoe Majeremane a ile a lahleloa ke

e ne e le mahareng a mashame a supileng le mashome a roboog. Liphe-teleto tse kang tsena li ntsa li ntsa'etsa pele ke Majeremane.

Ha Majeremane a se a hua leshano le kang lena ho etsetsa ho khohatana sechaba sa enoa, ke hore seemo sa enoa sa 'nete sea fokola.

HO THUKOA HA JEREMANE KA LIBOMO

Re ke ka ra thohela ho 'na re ama polelo ea Air Marshall Goering ea boikakaso eo a kileng a e bolela ilimong tse fetileng ha a ne a re ha ho le e 'ngoe bomo ea sera a tla oela holim'a Jeremane.

Jeremane e ile ea ea futuhela Britain ka lifofane haboho-holo motse oa London. Ts'enyoye e khole e ile ea etsoa 'me ha e shoa batho ba bangata. Likereke le matlo a bo okela bakuli le likolo ha lia ka tsa thohela, batho ba sa loang ba ahileng hohle le litulo tsoe ho etsoang libetsa ho tsona ba ile ba bolosa ke Majeremane a neng a lahlela libomo hohle feela a sa khetha.

Mangese mane a ile a e-ba tsietang e khole bakeng sa likotlo tsena empa leha ho le joalo a ile a tsietisa a ba a qala Majeremane. Jeremane ea ithorisa bakeng sa ts'enyoye eo e e entseng.

Phokojoe ea Lejeremane e bitsoang Heilmann e kile ea re: "Ho pitlakanya ka lifofane ko ntho e ntle haboho bakeng sa ho ts'ona batho ba sa loang." Hitler ena a re. "Ha ke t'lo khetha ke tla se-belisa sebetsa sefe le sefe seo ke nang le sona."

A tsoela pele Hitler a bolela ka ho se-belisa gas e nang le chefo ntoeng "Ha re e-so e lokisi ka mokhoa o phethahetseng, empa re sa ntsane re e leka. Ke utloa hore e tla sebetsa hantle."

Motho enoa ea sehlobo o ile a bolela ka mokhoa ona pele ho ntoa. Se bolaloang mona se tsoa ditabeng tsa Majeremane tse hatisetseng likoranteng.

'Me joale? Leqephe bakeng ea litaba le tla 'na le phelelo ha re ntsa re bala.

Re utloa hore metse ea Jeremane e ntsa e thukoa e rapitloa ke makhohla a Bathusani a lifofane. Berlin motse oa borona o tubakilo. Teng likhoro le mebila e neng e lokiselitse masole a tlang ho khutla a hlotsa ha li sa bona.

Litabeng tsa lichaba tsa lefats'a Hitler bakeng sa liketsa tsa hae o tla hopolosa ka khono le liphapalo ka Majeremane ka ba enoa e se Lejeremane, o le Le-Austria.

Joale litaba li fetohetse Jeremane 'me makhohla a Bathusani a tulaka metse ea enoa ka libomo ka mokhoa o neng o etsoa ke enoa Majeremane. Kajeno ha ba etsa joalo Majeremane a re Bathusani ke batho ba sehlobo, athe a etsoa seo a se entseng ba bang, se mpa se ekelitse feela.

Monna a jereing boikarabelo ba timetso ena e sehlobo le t'ollo ea mali o mong feela ke Adolf Hitler. Hloa a ke ke a e bona. Re bile rea makala hore na enoa qetello ea ntoa o tla phela hore a be a e bone—enoa ntoa ena eo a e qallileng le eo ho enoa a seng a hlotsa.

(Bona sets'oants'o qepheng la 9)

E MONC OA METSOALLE EA KISARISHU

Lesole lena le re: "Kena bosoleng ha urata ho nena." Ua 'mona o nonna. O bile a tlameha ho khoehisa lebants la hae.

Ho e eleng taba-taba sets'oants'ong sena sefahleho se bosoleng sa lesole.

Thabo ke molekane oa taen. Lesole la 'nete le phetha taelo ka thabo leha molimong le bile taelo eo le sa e rate. Ka taelo eo setsoalle seo hlontsa mahareng a e monyenane le e moholo se e leng motheo oa ts'epano le kutloano.

TS'EBELETSO EA SEHOPOTSO SA MENDI

(Polelo e bitsoang Langs, Cape Town, ka la 29 Hlakola ke mohlanika oa 'Muso ea neng e le 'museli oa Mongoli oa Lekhotla la Merero ea Ma-Afrika).

Re boetse kajeno re hopotsoa ka taletsi e hlakileng ilimong tse mashome a matla a metse a supileng tse fetileng molli ma-Afrika a makhohla a ts'elatseng a ileng a tla bophelo ba enoa ts'ebelatsong ea naha ea habo enoa.

Bakeng sa bohale ba enoa ha re na pe-laele hobane ka boithatelo ba enoa a ile a lithaopa ho ts'ela metai a tsebileng a batang a leatole ho ea naheng eo a neng a sa e tsebe ho ea-talimana le kotai teng. Tsietisi ha e ba hlabela tseleng ha ile ha e-shoa ba folisitse matsela ba sa ts'abe.

Leha re sa ntsane re lia joalo bakeng sa tablehelo ena e kana ea fats'e la habo roa, re ts'epa hore nako e fetileng e se e folisitse mahlomola lipeleng tsa mahahabo. Kotai oo ke e tlang ho sala e ntsa e hopola litabeng tsa sechaba. Boitelo bo kalo ho ne ho e lokela South Africa hobane ha ho sechaba se ka bang seholo kantle ho bohale le boitelo ba sona. 'Me joale ka ha ma-Afrika a se a fetotse maruma a enoa likara tsa mebuso, hoo lokela 'me ke ts'oanelo hore a

fumane sebaka se seng ho bonahata bona ba enoa. Hobane joalo ka thipa e e-ba botosa ha e sa sebelisoa, le bohale le mamello li fokola joalo ha li sa leotsa leojeng le bohale la mahlomola le kotali.

Re na le boikhothoso ho tseba hore ma-Afrika le ho ena ena ntoa a bonahatse bonatla ba enoa a etsa linyehelo tsa enoa, 'me a bontsa tse hore mali a bo-natla ena moholo a ntsa a phalla ka matla methapong ea enoa, 'me ma-Afrika hape a ntsa tse bahale ba enoa.

Har'a bahale hao re nahana pele ka ba seng ba faletse, ba shoetseng mahlaba-theng a Egepetta, naha eo Molimo o bitlat-seng Moshe ho enoa hore a ntsa'ebatho ba habo bokhobeng a ba ise naheng elang lebebe le linoti. Mese ea bona eka e ka fela e ntsa e lutse kahare ho rona.

Re hopola hape hao re thabelang ho tseba hore ba sa ntsane ba e-na le rona, hao re ts'epang re rapelang hore ba tla phela ba be le teboho le ho tsoa mahahabo le Makhooa naha ena.

Mabapi le taba ena re hopola haboho-holo Corporal Lucas Majori eo e leng mo-Afrika oa pele ntoeng ena leha e le ntoeng efe e efe ea kileng a fumana khahisa e bitsoang Distinguished Conduct Medal. Lesole lena le bohale bosung ba pele ba ntoa ena e ts'abehang ea El Alamein, mola kaofela ha o no o ts'ona le hlaha ea moru 'me ho thothomela le-fats'e ke molomo oa likanono, le ile la ipetsetsa ka makhohlo a mangata. Li-hlontse tseo le roala banna ba hese ba ko-besitsoeng mehatlang a lona. Eitse leha le ile se kubesitsoe hararo, la hana ho thohela mesebeti oa lona hore le ee ho tlangoa maqeba a lona. Ha ho tla sa, ha ba se ba tsoitsoe kaofela ba kobesitsoeng karolong eo, le ile la oa la akheha ka baka la serame le tala le mokhathala le ts'oleho ea mali. Corporal Lucas Majori o kile a fihla mona kantorong ea ka li-veking tse seng kae tse fetileng. O khutle-la leboea ho ea phetha kabela ea hae hape ntoeng ena.

'Me re nahana hape ka ba, aletsoeng Likhahiso tse bitsoang Military Medal bakeng sa liketsa tsa bona tse fapaneng tsa bohale. Ho ko nkuka nako e telele ho le phelelo liketsa tseo empa nako ha e ntumelle.

Khabiso ea D.C.M. le M.M. ha se likhahiso feela tse tsoelethileng tse tlang ho ntoa masole kaofela a loanneng ntoeng ena le tsoo Field Marshall Smuts a li ts'epitsoeng ma-Afrika, empa ke likhahiso lisele tse nsoang hao liketsa tsa bona tsa bohale li hlabe-tsoeng ponts'eng. D.C.M. ke khabiso e phahameng haboho e hlahlamang Victoria Cross 'me le tsebe hore Victoria Cross e sehlobo lesale le leng feela ho a makhohla a South Africa a makhooa.

Re thohela ho tseba hore chelete e itsoeng e bolokileo bankeng hore e tle e nsoe e mong le e mong oa bahale banna ba amohetseng likhahiso tseo e leng ponts'o ea ho a lebohela ha 'muso bakeng sa ts'ebetso sa bona e khahiso. Empa moptso oa bona o mohlolo ho feta hoo. Naha sohle ea habo rona ea ba leboha hobane ba pakile ho-ts'epeli ho bonatla ba batho ba ena.

Ha re hopola bahale ba ntoa ena mehopholo ea rona e khutlela morao Sefikeng e sa khopotso se hlomileong France sa ma-Afrika a South Africa a ileng a e-shoa teng ntoeng e fetileng 'me re hopola hape mokitla o bitsoang Mendi Scholarship Fund. Ke ts'epa hore ha e se e hlotsa ntoa ena—joalo ka ha le ts'epo ea rona ea hlolo e ntsa e hola kamphela—re tla hluma sehoptso se ts'oanelang bakeng sa hao ba nehetsoeng ka bophelo ba bona le ba sa ntsaneng ba tla nehala ko bona ntoeng ena. Empa leha sefika sa khopotso e ka ba sa mofuta o se o se, sepetele, sekolo, kapa mokitla oa chelete ho thusa ba tsoang mathokeng a bahale a e se ke ea e-ba khopotso ea mekhoa e sekileng mahlong a rona. A e bo Mokolokotoane tseleng ea tsoelopele ea ma-Afrika, ho paka tsoelopele eo ma-Afrika a seng a e entsa litabeng tsa bosole naheng ena. 'Me hape letsetsi leo e se ke ea e-ba letsetsi feela la ho hopola ba oetseng tsietang sekepeng sa Mendi empa e ho letsetsi la khopotso ea bahale bohle le re hopolang ka lona bahale kaofela ba ma-Afrika.

Bahale ba ntoa e fetileng hammoho le bahale ba sekepe sa Mendi le bahale ba ntoa ena—rea le lumelisa!

NAKO E TLOAETSOENG MANAKA A LIORLOSI A TLA BUSETSA HORA E LE 'NGOE MORAO

Lefats'e la Kopano ea South Africa le tla khutlela nakong ea kamehla e tloaetsong ka Sontaha, ka la 19 Hlakubele.

Ka 12 oa bosin ho boholo mohlang oa liorloso kaofela li tla lantsoa morao ka hora.

Kamor'a ho sutuletsa manaka morao a liorloso kaofela, batho ba lulang litoropong ba tla tsoha ho fetile hore nakong e neng e emisitsoe ka 'lq sheba letsetsi 'me ba robale ho fetile hore nakong e neng e emisitsoe ka ho sheba letsetsi.

Literene kaofela tse tla beng li tsa-masa bosung hoo li tla ba morao ka hora tulong e 'ngoe leotong hore li tle li fihle moo li eang teng ka nako eo e leng enoa.

Bongata ba batho ba South Africa bo rata enoa nako ena eo e leng e tloaetsong. Ba tla e thabela. Likhohloeng tsa mariha motheo kamehla a thabela hore ena liphateng tse futhumtseng, 'me e tla thabela haboho-holo kajeno hobane re lekanya hore re tla ba le matsatsi a batang a mariha. Leha ho ka ba joalo, menahano ea rona e 'ne e be masoleng a rona moo a ts'oanetseng ho talimana le lipala le lirame, 'me mese-betsi ea rona re 'ne re phelelo ho e ntsa'etsa pele.

Nako ea ho baballa leseli la mota'ete le nako e tloaetsong ho masole ha li bolele letho. A ts'oanetse ho mamela litalelo ka linako tsohle leha le sele hantle leha e le lipeleng le lirame.

TSA HLAHANYANA

4. MOKETE OA HLAHANYANA OA LENYALO

(Li hatisetse ka tumelo ea mongoli oa "Tau le Phokojoe")

(Li tsoa koranteng e fetileng)

Hlahanyana ha a ntsa e sola har'a naha o ile a fihla sehlopheng sa lits'oene. Tsa re li lapile haboho. A re ho joalo, motho ka letsetsi le leng oa lapa a khore ka le leng, a rialo a ntsa a naha-nano.

Qetellong Hlahanyana a re, "A re iketseng sehlopha sa banyali re ee motsoeng o ka nqa ena ho thabana ena. Motho o re monyali le sehlopha sa hae ba ts'oanetse ho fejoa ba fuae ntle ba ts'oaroe hantle kae le kae moo ba fihle-tsoeng teng ha ba e ea ha habo monyalo. Ke tla ba monyali."

Lits'oene ka ha li ne li ts'oeroe ke tala tsa hla tsa lumela hlaliso ea Hlahanyana empa e 'ngoe e bohale ho feta tse ling ea re, "Ke hantle ha le hoo ka sehlopha sa banyali; ke lapile joalo ka e mong le e mong oa lona empa na le reng ka boea ho mebeleng ea rona—na nka reng ho feta moo?"

"Na ke ngwana?" ho rialo Hlahanyana. "Ha u lapile o tla tsaama-e 'na. Ba sa hlokeing lijo a ba khutlele litu-long tsa bona mahahang. A ho ho joalo. Ha le belatsoa ke bona feela tala eo ke tla e lokisa; ka lerumo la ka le bohale ke tla beola bohle ba ratang ho kena sehlopheng sa ka sa banyali."

Ts'oene ea khale e neng e ile ea hua ea kupa Hlahanyana hore a se ke a potlaka; ea re enoa le bahelane ba enoa ha ke ba imamele ba emetse thoka.

Kamor'a sebakana lits'oene tsa khutla kaofela tsa re li tla ba litho tsa sehlopha sa banyali 'me Hlahanyana e tla ba monyali.

Hlahanyana a thola 'me a leotsa ler-mo la hae lejoeng a beola lits'oene kaofela ka loana. Tsa thoha ho ea motsoeng o supilong ke Hlahanyana. Tsa fihla teng ka shoalane.

Hlahanyana le lits'oene ba lula holi-m'a patsi e neng e bokeletse pel'a e 'ngoe ea matlo. Kamor'a motsotsonyana mosali a tla nka patsi. Ha a ba bone a khutlela morao ho ea tsebisa hore ho teng sehlopha sa banyali kantle. Hlahanyana le sehlopha sa hae ba fuae ntle. Ha hlajoa poli ke batho ba motse oo hore ba tle ba fepe banyali. Nama ha e fihla Hlahanyana ka neng a eme pel'a monyako o ile a batla a e ja kaofela a siela lits'oene masapo le mesifanyana feela. Ha 'na ha e ba joalo, ka nako e telele, nama ha e fihla a amohelo ke Hlahanyana a siela lits'oene nthoana e nyenyane. Bona ho ne ho se ho hohle mebeleng ea lits'oene 'me Hlahanyana a li beola hape.

Ha fihla nako eo lits'oene li ileng tsa sitoa ho ka hlola li mamella ho bolatsa tala ke Hlahanyana. Tsa phallela ka lung e 'ngoe moo ho neng ho phelelo nama. Hlahanyana a leka ho li thibela a re o tla bolela hore ke lits'oene. Taba eo ha ea ka ea thibela lits'oene, ka mokhoa oo eaba Hlahanyana o hoo hararo o re, "Sehlopha sena sa banyali ke lits'oene." Ka nako eo lits'oene li ne li se li jole nama kaofela ka pitseng 'me pele batho ba li thibela tsa bahale tsa ea kena morung—li lelekisa ke Hlahanyana le batho ba bang. (Li sa tla)

LINEO TSA MA-AFRIKA MEKOTLENG EA NTOA

Re amohetse ka teboho £5 tseo e leng lineo tsa basebetsi ba Durban Navigation Collieries hore ho hateloe masole a Lekhotla la Ma-Afrika la Bahlabani ka enoa. Chelete ena e rometsoe ke Mastrata oa Newcastle.

Mastrata oa Kentani o rometse 10/- eo e leng neo e tsoang ho mokhotlo oa mafumahlali setereking sa hae o bitsoang Columbia Native Women's Association. E tsoitsoe kantorong ea hae ke Mrs. Fonnell, Kentani, ea ikhahiso tsa banna ba leng bosoleng.

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