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Hitler's Fortress Will Be Attacked Next Year Says Smuts

Addressing a distinguished gathering in London on Tuesday, Field-Marshal Smuts described the vast change that has come over the war situation since he spoke on a similar occasion a year ago and forecast the possibility of a final decision being forced against the enemy early next year. The general strategy of the Allies for the final assault was settled and the resources for carrying it out would be forthcoming.

After describing the advances that had already been made since the two great battles of Stalingrad and El Alamein had decisively turned the tide of the war, Field-Marshal Smuts said: "We may confidently reckon on still further advances, especially in Southern and South-eastern Europe; and by the coming winter we shall have closed in on Hitler's central fortress of Europe, and making our dispositions for the grand assault by all arms next year."

INSPIRING SPEECH IN LONDON

The first priority in the operations ahead was the assault on Hitler; and while the assault was in progress the Allies would be preparing for the second priority—the assault on Japan. But time was short. It was vital, if Europe was to be saved from the dire effects of the savagery of the Germans and the drain on the food resources and manpower of the countries under the German yoke, that there should be no delay in ending the war. Hitler was now fighting for time, hoping that some unexpected factor would emerge from the delay to save him. The Allies therefore must maintain their policy of constant pressure. There was no doubt, even in Hitler's mind, about the end: it remained for the Allies to hasten it.

Field-Marshal Smuts paid tribute to the immensely valuable part the Russians had played in the victories so far won. Without detracting in any way from the amazing blows they had inflicted on the enemy, he said, it was essential to get a fair perspective of the honours of war, not to depreciate the contribution of the British Commonwealth of Nations, which had been of the utmost importance.

The Americans, he said, could be regarded as the grand strategic reserve for the final move of the war; it might fall to them to strike the decisive blow; theirs, too, was a unique destiny in the shaping of the peace.

That peace, said Field-Marshal Smuts, must be enduring. "Let it be our will and firm resolve that this war shall be the last. Let the greatest war in human history become the prelude to the great peace. To make it such, would be the greatest glory of our age and its noblest bequest to the generations to come."

ALLIES IN ITALY MAKE STEADY PROGRESS

The Allied forces in Italy are steadily advancing on Rome. The Eighth Army, after capturing the important strategic towns of Campobasso and Vinchiaturo, are now driving on Isernia an important railway and road junction on the road to Rome.

The Fifth Army, after crossing the Volturno river, is pursuing its advance north-east of Capua and has dislodged the Germans from the heights in the elbow of the Volturno.

The correspondent of the Swedish newspaper "Social Demokraten" reports that a new influx of troops and tanks into northern Italy has brought Germany's strength up to 30 divisions.

Executing a sweeping, wheeling movement north-east of Capua, United States forces overran Alvignano, six miles north of Cajazzo; Lihieri, nine miles north-east of Capua; Gioja, eight miles north of Amorosi; Faicchio, four miles west of Cerreto; Pontelatone, north of Ruviano and three small villages. Lower down the river British troops have driven into Brezza.

The Fifth Army, pushing up to higher ground, increasingly menaces the German flank. North-east of Capua, according to Algiers radio, the enemy has been dislodged from the heights which dominate the plain. Savage clashes, mounting in intensity, were reported in the hills. Once these 2,000-foot heights are in Allied hands

Japanese Troops Destroyed

The greater part of a Japanese force which tried to land at Finschaven, important New Guinea base recently captured by the Allies, was destroyed, states a communique from General MacArthur's Headquarters, which also reports the repulse of two enemy attacks north of Finschaven.

After losing 104 planes at the weekend, the Japanese had at least 43 more of their aircraft shot down yesterday—19 of them during an Allied attack on Wewak and 24 in another unsuccessful enemy attack on Allied shipping in Oro Bay, where they had previously lost 46 planes.

Describing the Japanese landing attempt at Finschaven, the communique says: "Sharp ground fighting developed north of Finschaven, with the enemy attempting to bring up reinforcements by barge. Troops trying to land before dawn near the mouth of the Song River were largely destroyed by our fire.

"Our forces repulsed two enemy counter-attacks in the Ziwenzeng area. "Our medium and attack units, in direct support of our ground forces, bombed and strafed enemy installations in the Sattelberg area."

the position of Kesselring's troops on the plain must become untenable.

General Montgomery's troops, advancing between three and four miles against formidable opposition, have captured three places—San Stefano, Ripabottoni (south-west of Morrone), and Montecilfone, which is now securely in Allied hands.

The Eighth Army is meeting constant attacks by German tanks. San Stefano, four miles north-west of Campobasso, was taken after very hard fighting against vicious counter-attacks from the hills. The capture of Ripabottoni wipes out a pocket of resistance which has been holding out stubbornly behind the Eighth Army line.

Hanover Again Heavily Bombed

Another heavy raid was made by the R. A. F. on Hanover when the air attack on Germany was resumed on Monday night. It was Hanover's 50th raid since the beginning of the war.

Hanover is an important oil, rubber and armaments centre, and one of Germany's ten largest cities. It has a population of about 500,000.

Seventeen bombers were lost in the attack.

The largest rubber manufacturing works in Europe have their home in Hanover, and the largest oilfield in Germany is nearby. The most important of the city's war factories are the large Hanomag works, making locomotives, tanks and gun carriages, and factories making light metal sections and tubes for aircraft construction.

Hanover has large cotton-spinning and weaving factories, and nitro-cellulose works, as well as German's second largest wool-combing plant. Important power stations are situated at Herrenhausen and Ahlem.

Hanover was last bombed on October 8, when the R. A. F. sent over a very strong force and wiped out a number of industrial areas. Fires were still burning three days after the raid.

BERLIN BOMBED

Mosquitoes went to Berlin for the second successive night. Other Mosquitoes bombed western Germany.



A Senagalais and French soldiers, members of the Free French forces, are seen here manipulating an anti-aircraft gun.

RED ARMY'S WESTWARD DRIVE CONTINUES

The battle of the Dnieper River in Russia is still raging furiously, and the position of the German armies in the southern Ukraine and the Crimea is deteriorating. The latest reports from the Kiev sector describe the Russian gains there as very considerable.

In the stubborn battle for Gomel, now partly outflanked by the Russian drive to the south, fighting is going on against the Germans.

It was officially announced in Moscow last Tuesday that Russian forces have captured the town and important railway junction of Pyatikhatki, 50 miles west of Dnepropetrovsk. Pyatikhatki is the junction on the Dnepropetrovsk-Byelaya Tserkov railway, with a branch line running south to Krivoi Rog. Its capture cuts the main westward railway from Dnepropetrovsk.

The Russians are well across the Dnieper River below Ryechitsa, and have captured more strong points south of Gomel, on the west bank of the Soj.

Gomel is now threatened with complete encirclement. Frontline dispatches say that German reinforcements are still arriving on this front, and the Germans are launching incessant counter-attacks in a vain effort to shake off the Russian grip.

Tank battles of major importance have developed in all sectors of the Russian front on the right bank of the Dnieper as far north as the Gomel-Ryechitsa area, and as far south as the Dnepropetrovsk-Krivoi Rog railway, says the United Press special correspondent in Moscow.

The German news agency on Tuesday announced a German retreat of 12 miles north-west of Dniepro-

British Activities in Burma

More activity by British troops in Burma is reported in Monday's communique from New Delhi, which states, that under cover of diversionary raids by patrols a party of British troops on Saturday night successfully attacked Maungdaw, 60 miles north-west of Akyab, with mortar fire.

The announcement of the attack came amid increasing speculation that Admiral Lord Louis Mountbatten, Supreme Commander, South-East Asia, is preparing to launch a large-scale offensive, says the United Press correspondent.

There is no indication of the size of the British forces involved in this attack. According to Chinese reports, 10,000 Japanese troops are concentrated on the Burma-Chinese frontier to parry an Allied attack.

Authentic information about future Allied plans in this theatre is scarce. The closest authoritative analysis at present available is contained in an article, "Allied Strategy in the Far East," published in the weekly official British pamphlet, Behind the Headlines.

EVACUATION OF ROME A MATTER OF DAYS

The evacuation of Rome by the Germans is now "only a matter of days," said the "Svenska Dagbladet's" correspondent in a dispatch from the Italian frontier.

Officials are pouring out of the city northwards, and only skeleton military forces are left in the city.

MUSSOLINI REPORTED ILL

Mussolini was injured during his escape, according to reliable reports reaching Zurich from the Swiss frontier. He is said to be in a hospital in a small Northern Italian town with a badly hurt arm.

Curfew Hours For Transport

A transport curfew will be introduced throughout the Union on October 31, and will operate from 10 p.m. on weekdays and 9 p.m. on Sundays—these being the latest times at which the last outward journeys may start. On Saturdays the curfew will come into force at 11 p.m. in places where the Local Boards grant applications for the additional hour.

This was announced in a statement issued by the National Road Transportation Council at a Press conference at Railway Headquarters, Johannesburg, at which the Minister of Transport, Mr. F. C. Sturrock, presided.

Wednesdays are Meatless Days

A Government Gazette Extraordinary published on Monday announces that the Union's meatless day will be Wednesday, and not Thursday, as announced by Colonel W. R. Collins, Minister of Agriculture, at a Press Conference last Friday.

The meatless day has been altered to coincide with the closing of all butchers' shops on Wednesdays. Meatless breakfasts in the Union will come into operation as from Monday, October 25, and the first meatless day will be Wednesday, October 27.

Under the above notice it will be forbidden to supply or sell any meat or meat products on a Wednesday. Between the hours from midnight to 11 a.m. on any day it is forbidden to supply any meal in which is included any meat or meat product other than bacon or ham.

This does not prevent the supply of meat on Wednesdays to hospitals, to persons in the meat trade, or to hospital patients.

"Meat" includes the edible portion of the carcass of any domestic animal or game animal or bird, whether fresh, cooked, processed, or preserved. Fish is excluded.

Slaughter of Cattle

A proclamation gazetted by the Minister of Agriculture forbids the slaughtering of more cattle at abattoirs or slaughter-poles than were slaughtered in any one month during the period January 1 to September 30 this year.

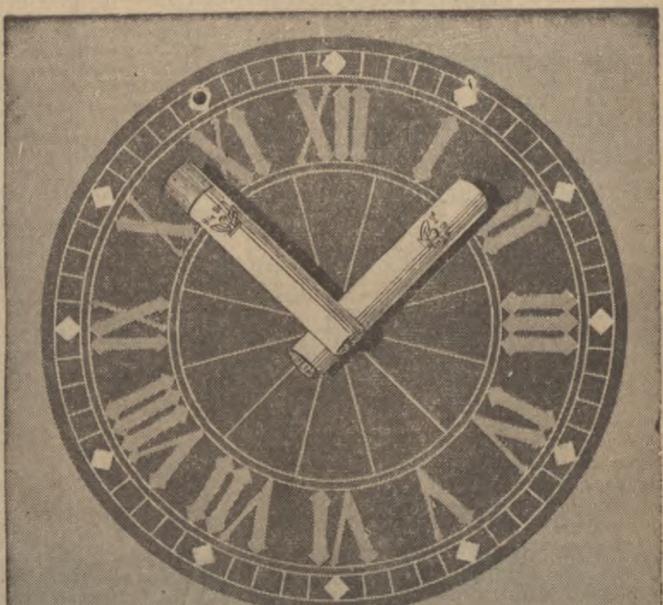
Another notice gazetted prohibits the slaughter of cattle or sheep in the principal urban areas, except with the authority of a permit issued by the Livestock and Meat Industries Control Board.

Johannesburg's Population is 584,500

Public speakers in recent weeks have referred to the total population of Johannesburg as being about 500,000. Actually, it is approximately 600,000.

When the question was put to Dr. Gordon D. Laing, the city's Medical Officer of Health, on Monday, he said that for the purposes of vital statistics his estimate of the population at June 30 was 584,500 made up as follows: Europeans, 291,500; natives, 256,000 (including Orlando, which is beyond the city boundary); coloureds, 25,200; Asiatics, 11,800.

Dr. Laing estimated that at present the total population must be about 600,000.



There's always time to smoke a **BIG BEN** TURKISH CIGARETTE

THE BANTU WORLD

SATURDAY, OCTOBER 23, 1943

Izinhlango Ezintsha

Isimo esihle sempato apetwe ngayo onsundu ikwenza ukuba labo abayizwela kokuba baluke okwenziwa ngabholi ebese bepelelwa yisineke bababango ukuti kakuyiwa ndawo, nokuti kakuyiwa pambili ngebanga elilingene izinhlupeko zabansundu, ngaloko ebese beqamba izinhlangano abababango ukuti zinokugijima ngejubane, zibuye nenkululeko ye Afrika ngomuso.

Ukucabanga okunjena kwedukile ngoba iputa aliko ekubeni abaholi behamba kancane, Afiko ekubeni abaholi beloku belwa bodwa. Lisekubeni isizwe yisona esihamba kancane, yisona esilwa sonda. Ngako ukulibala ukulwa nabaholi kungenye indlela yokwandisa zona lezizinhlangano okutiwa zibambezele isizwe.

Kukona izifundo eziningi esinokuzibona kumaNgisi namaBhunu, okufanele ukuba zisikombise esifanele ukukwenza. Esokugqala ngokuti ngaso sonke isikati lase isizwe singakavumelani ukuti yini nge mpela esiyifunayo, siyoloku silwa njena. Umholi abamunye kupela uma isizwe sesivumelane ukuti sifuna into eyodwa. INgisi noma likulipi igumbi lomhlaba liyazi ukuti umsebenzi walo ngakamisa njalo umbuso waseNgilandi. Ngaloko, kunele nje kutiwe umbuso waseNgilandi usengozini, amaNgisi, kakukataleki noma ekupi, afele ndawonye ukupasa umbuso wabo. Asehlolwe eyodwa, ngako kawabe ebuza ukuti aholwa ngubani, kawabe ekubanga loko. Lowo owaholayo, emisa umbuso wamaNgisi ayamlandela kuze kupunywe engozini.

Ake sipendukele emaBhunuwini kuleli. AmaBhunu ati ukuba ehlulwe empini yamaBhunu akhayeke pakati, kwabakona abona pambili abona ukuti uma ezihlanganisa namaNgisi asenokuvuka abeyisizwe. Amanye enqaba ati wona afuna ukulwa njalo namaNgisi. Lemiqondo emibili emaBhunuwini iwenza abenabholi abaningi abahlala belanga bedonansana beya lena malena, loku kuya ngokuya kuwenza abebutaka ngoba ayanda lawo abonayo ukuti abaholi abaningi kabanamsebenzi, abonayo ukuti kufuneka inhloso yesizwe eyodwa.

Ohlangeni olunsundu kusekona izinhloso eziningi. Nangapandle kwezobuzwe, kusekona ezempucuzeko. Iningi lazo ziyapikisana. Uma ziyapikisana, kuyodane kuvela abaholi abapikisanyayo. Ngako, ezifundisweni kubhekwe ukuba zingaze zandisa lezizimpikiswano, kepa zisebenzele ukuba zizicime, kuye ngokuya onsundu avumelane ukuti ufuna into eyodwa. Uma sekwenzeke loku, kuyopela ukuba nabaholi abaningi nezinhlangano eziningi ezintsha. Pakati kwezifundiswa ezihlose ukubhala isizwe, kufuneka ukuba zihlanganise izinhloso zesizwe, hhayi ngokugqamba izinhlangano ezintsha, kodwa ngokugqinisa ezindala.

1 African Democratic Party Ke Manje?

(Ngu Noshaluza)

Mhleli,

Baba ngicela isikala kwelako lodumo ngike ngipefumule. Bati abezizwe i "Roma ayakiwanga ngalanga linye" okuti "ubude abupangwa." Ngisuswa inxokozelo esidunga abantu amakanda sekugwaliseka izwi lompostoli u Paule ukuti ngezinsuku zokugcina abantu bofaka izinsungulo ezishisayo ezindlebeni bangabe besalalela iqiniso.

Sekonakeleni futi ku Kongresi naku All African Convention nasekuvela i African Democratic Party? Izosebenzani yona njengoba sisakela lezi, ukuti isizwe sihlalane sibe muntu munye? Sisafuna ukuketa kahle u President we Transvaal Congress pansi kuka Dr. Xuma. Sibone izitelo. Kungabi izwi lokuti kwapela imali yobaba lapo.

Mina ngibona ukuti asifanele ezetu izinhlangano zibe ningi nje ngabezizwe ngoba siba suka pansi; izosilulaza leyonto, ivoti yetu ibemalwa.

Ubuningi besizwe busemapandleni. Ayisukume kona imbizo ngezikole, nangemihlangano ngezempucuko. Abaseduze nesikole zingane zabo zitunyelwe esikoleni ngenkani kuzokwanda imfundo.

Abantu manje sebekolwa ngokubona ngamehlo. Mina ngisola bona abaholi. Yibo ababika imiba nebuli. Baba yini kungaketwa ezifundisweni ezintsha? Siyoba yini emva kotutwa lolu esilibe yilo? Njengoba kiti kusate cwaka? Ngiyabonga.

Greylingstad.

(No Mhleli akazi ukuti sekwenzenjani sekugqanjwa o African Democratic Party nje.—Mhleli B.W.)

UMHLABA NGALELISONTO UMI KANJE:

(Ngu J.K.N.)

Umhlangano Wase Mosko

Udaba wonke umuntu apiza kwalo esimweni somhlaba yilolu lokuba kuzwala ukuti kuzobakona umhlangano e Mosko pakati kuka Molotov, opete ezangapandle eRussia, kanye no Anthony Eden no Cordell Hull, lona wokugcina opete ezangapandle eMelika.

Udaba lokuqala olumangalisayo ngalomhlangano ngokuti labo okuyibona bezobe behlangana kabavumelani ngezintaba abazoxona ngazo.

AbaseRussia bati kufanele ukuba udaba okugqalwa ngalo kube yi Second Front; okungokuti ukhulisekwa kuka-Hitler ngamaDemokrasi asentshonalanga, iMelika neNgilandi, emhlabeni ngaseYuropan engasentshonalanga. Abase Russia bati udaba lokuqala olusemhlweni awo wonke umhlaba ngokuti impi kufanele ukuba ipela masinya.

AbaseNgilandi nabaseMelika bona bati ezinkulumweni ezizobakona, kufanele ukuba lobudaba lwe Second Front langaze lwafakwa obangeni lokuba ludaba olukulu kangako. Laba baseMelika nabaseNgilandi bati izindaba okufanele ukuba zibe sempoka ngezokubhala kahle iYuropan ngemuva kokwehlulwa kwe Jalimane.

I Russia ithe kayiboni ukuti kusizani ukukuluma ngokuyokwenziwa ngemva kwempi, ibe impi ingakanjani. Okufanele, kusho abaseRussia, ngokuba manje kuvanyelwane ngesu elilodwa lokucita uHitler ebusweni bomhlaba.

Lezizimpikiswano zifuna ukubhekwa kancane. Yini etanga ukuba abaseRussia bafane iSecond Front kangaka? Kokwami ukubhala abaseRussia basenawo amandla okuwagadlisa amandlamanie baze bakwikepe aple eRussia. Kodwa uma bekwenza loku kunokwenzeka ukuba ngemva kungabikho ukuzwana pakati kwabo nabahlobo babo. Ngako abaseRussia, ngaxanye besaba ukuti hleza kube benziswa ukuba bape baze bape amandla empini namaJalimane nkuze kuti mhla yapela impi, kuti lapa seholika ezabo izibizo, bangabi nawo amandla amakulu empini lezizibizo ukuzifumana.

Okwesibili, kukona uvulo kumaRussia esengati abaseMelika nabaseNgilandi kusekwenzeka ukuba hafane ju elitile lokuba amaJalimane apume kulempi ezonda kakulu iRussia kumaNgilandi neMelika, loku kupembele indlela yokuba kuti eminyakeni esayo, iRussia isale yodwa.

Okwesithathu, iRussia ifuna ukugqalwa amaNgisi neMelika eBalkania lapa ifuna ukwenabela kona.

Okwesine, izisebenzi zomhlaba kuzenza zibabuke ngeso elibi abaseNgilandi nabaseMelika uma kuti pezo kokuba betshelwa ukuti kabenze ne Second Front, bangeni noyo. Izisebenzi zomhlaba loko kuzenza zibone ukuti izisebenzi zisatengisa njalo ngoluntukazana. Ngaloko, uma izisebenzi zomhlaba zicabanga ukuti iRussia iyagunywa, iyabulawa zicelbi zaseNgilandi nezaseMelika, loku yiPropaganda enhle kakulu kwabaseRussia, enokubenza bangabe besayifuna i Communist International ngoba manje uStalin usezikulumelela matona besisebenzi zomhlaba, ezikombisa ukuti kuzengiswa kanjani ngazo.

Ngisobhangotini lwa maDemokrasi, kukona uvulo olunganeliyo lobuKomanisi. Pezo kokuba iRussia ilwa kabhe kangaka, ukunqoba kwayo kubonakala kuyinto engekubikisiki ngokunjalo abantle eMelika naseNgilandi. Laba babona ukuti uma iRussia ibanamandla okubeka umteto eYuropan, seyahlule u-Hitler, loku kuyovula amasango okuba uluKomanisi bungene bageleza eYuropan. Ngako bazama ngazo zinke izindlele ukuba lamasango bawavimbe, lawavale.

Okwesibili, kuyazeka ukuti amaJalimane aluvikele ngezindlele emangalisayo ugu olubhekene neNgilandi. Ngako uma impi ihlasela wona ngalipo, isenokulimala ngezindlele, eyesabekayo.

Okwesithathu, iNgilandi neMelika ifuna ukuba iYuropan ezomiswa ngemuva kwempi kuba yileyo lapa abaseRussia be ngayikuba nengosi yokusakaza uluKomanisi babo. Ngako eMelika kulungi-selelwa ukuba ati mhla wabeka pansi izikali uHitler, kumiswa imibono eminingi emibane pakati kweFransi neRussia akuzo lemibuso ibengefunwa zicelbi, nabayoyipata sebeketive, bemiswa kahle, njengeBadoglio njena e Italia, no King George of the Hellenes wamaGriki kanve no King Peter wase Yugoslavia, noHalomeni odingiswe wasePolandi, nalanye.

Kuko konke loku kuzinywa indlela yokubavimbela abaseRussia bangabi nalizwi eYuropan. Ngako, nokunamatela kangaka ekubhekweni kweYuropan ngemva kwempi eRussia kuyibetusa ngezizatu sokuba sebebona obala ukuti bayavinjwa ukuba bangenabi.

Ezase Reitz

Labo bebese emngwabeni ka nina wabo u MaNhlapo ofela eReitz kwamfowabo u Rev. E. J. Nhlapo; Banumzane Dan Mokuena, Mtsama; Motaung, John Mdluli, Lefa Mokuena, Nkook, Letta Moloi, Rosey Kambole no Nkook. Kambole wase Sophiatown, no Mnum. Johannes Hlalele abekona amveni kamufi.

U Nkook, S. Y. Nhlapo ulapa naye ushonelwa yingate yake anane. Akapilile kahle. Simfisele impilo emhanti oka Mzamo.

Iipola yamapoyisa itate abangumane abantatu namakosikazi amabili, abangeze inyama yemva elibhekela umnikaziyo.

Amakosikazi abahlulwe e3 iyinye, amadoda amabili izinyanga ezine pomsebenzi ozima ejele.

Qapela ngingaleni inyama noma ntoni epuma ngomyango wasegumava.

Ukupela kahle Mahabanyadwa umfoka Gyle u. Bohlali ngokuba ibhlobo ezimaziyo—ugweye.

AbaseRussia bafuna ukuba impi ipela masinya balungise izwe lakuba elontwe ngamaJalimane. Indlela yokugqala impi bati ngokuvula i Second Front. AbangakomaDemokrasi bati binkati asikafiki se Second Front.

Uma labo abantata behlangene umhlaba uzoke ubonise ukuti kuvanyelwane kufikwapi ngoba pela neJapan isiloku ingena lapa kukulanywa ngempi—loku kucindezelwa ngabaseMelika okubonakala ukuti hafana ukuba iRussia isabane neJapan, kanti iRussia loku ayikufuni. Udaba uyafa uGorbels uma intlo zimi kanjena ngoba ngemva kokuhlangana kwalaba abantata aseMelika, uma bengavumelani, kuyobonakala ukuti kanti amaDemokrasi kawaqonde ukumehlula uHitler ngempela.

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Yekelelela u "28" wako lowo osekhlakelele ukuze ubuhlungu bako bupoziseke nawe uzizwe unguwena.

Ukudhla okungapetuli kwengxenyeyesibili kugayeka ngapansi kwebhande, ematunjini ubude bawo obuyi 28 feet. Akuti ke lapa usukelwa ukusongeleka funa uto oluzokwenza ukudhla kugayeke esiwami KANYE nangenzansi kwebhande.

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Ebese ke abaningi abantu batshakale ngaloyindlela nawe ekwenza uzizwe uphile kuzibona kanye ezwaneni. Ukuqala, emisa inhlamvana zesibindi zika-Carter's Little Liver Pills ezimisi. Isazi 1s. 3d. Z

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The Bantu World

SATURDAY, OCTOBER 23, 1943

Conditions of Farm Labourers

At long last the Department of Native Affairs has recognised the need for improved working conditions for African farm labourers, and has consequently issued a circular which is being distributed through the South African Agricultural Union to the various farming organisations throughout the country. Although the proposals contained in this circular do not go far enough to provide a satisfactory solution to the problem of the relations between the farmers and farm labourers, nevertheless the interest shown by the Department is an indication that the acuteness of the problem calls for more than passing attention.

For the first time in the history of South Africa, the farming community is being told by the authorities in diplomatic language, of course, that coercive legislation, for which the farmers are always clamouring whenever there is shortage of labour, cannot provide the solution of their difficulties. "From time to time," says the circular, "various suggestions have been put forward, but these have been found to be impracticable." All right thinking men will agree that the shortage of labour on the farms is due to coercive legislation which has made it impossible for the majority of farmers to outgrow slave-mentality, to use labour economically and to realise that ill-paid, ill-fed, and ill-housed workers cannot efficiently carry out their duties and are, therefore, of no value to the growth and expansion of the farming industry.

The farm labour committee, which investigated the matter of the shortage of labour over five years ago, besides pointing out the unpopularity of farm labour on account of the unsatisfactory manner in which Africans are employed, "recommended certain amendments to the Native Labour Regulation Act." It is indeed very disappointing that these recommendations have not been put into operation, and that the Department of Native Affairs while "willing to introduce these amendments, if they are desired," is nevertheless feeling that "they might be burdensome to farmers." It is this patronising spirit which has made farmers in this country disregard the farming industry as their own enterprise but regard it as an industry which must be primarily subsidised by the State and by the forced labour of the African people. The time has come when those engaged in agriculture should be told unequivocally that they should stand on their own legs, and not on the legs of the State and the African people.

There has been too much spoonfeeding of these people and yet the farming industry has not made any appreciable progress, and the farmers of this country are far behind those of Australia, New Zealand and Canada where there is no labour which has been rendered cheap and docile by means of economic legislation. In these countries the farming industry has become as stable as that of Great Britain and the United States, because both the employers and the workers are dealing with one another not as masters and servants but as co-partners in the industry.

In our opinion, the farmers of this country should be treated by the State like all other employers of labour. At the present they enjoy privileges that are detrimental to the agricultural development of the country and to the peaceful relations between white and black. Those of us who frequently come into contact with African farm labourers, know how bitter they are, because they feel that they are left to the

tender mercies of their taskmasters. They feel that although they are taxpayers, the State provides no protection for them against those who exploit their labour and that of their families at will. Indeed they often ask the question whether or not farmers are above the authority of the Government of the country.

In the interests of the farmers themselves and that of the farming industry, the intervention of the authorities in the adjustment of the relations between the farmers and African farm workers is essential, and we are glad that although the Department of Native Affairs is not as yet willing to put the recommendations of the farm labour committee into operation, it is nevertheless taking steps to educate the farmers on the question of improving the conditions of African farm labourers. The step is in the right direction and it is to be hoped that the farmers will not turn a deaf ear to the Department's appeal.

Bishop on African Poverty

Poverty is the price thousands of people pay for society's unjust estimate of the value of their labour; the many crimes of society against defenceless people culminated in the payment of a wage which makes decent life quite impossible, said the Coadjutor Bishop of Cape Town, the Right Rev. S. W. Lavis, in a sermon at St. Mary's Cathedral, Johannesburg, on Sunday night.

The slave-owner mentality survives, he said. In Johannesburg there was a gap of £2 a month between the wages paid to Native men and their human needs. Poverty took its revenge on society in creating an environment in which temptation was strong and resistance weak.

Society could answer the cry for justice and freedom only if it recovered a true sense of human values, which were God's values. To ignore human values was to reduce life to an animal basis. There must be a new approach to the forgotten people, the under-privileged.

In the Transkei there was a State medical service for animals, but not for men. A Native who died before he had reached tax-paying age might officially never have existed at all.

HORROR OF SLUMS

Speaking of the "demoralising, cruel, foul and filthy conditions suffered by thousands who are housed in the slums," Bishop Lavis said human life was cheap in South Africa. No man took in the horror of slums until he visualised them from the point of the shared room, where family life and all the functions of life were performed. To live in a shared room, was the fate of thousands of men and women.

Child murder was the only adequate term for the savage sacrifice of child life in the Union. The Native infant mortality rate was shocking. It was the poison of slums and poverty that was killing children to-day. Tuberculosis raged unchecked among Natives and coloured people.

There could be nothing more immoral than to buy labour from the non-European at an unjust figure and then to make him a criminal if he attempted to use those methods which Europeans had been forced to adopt to gain a living wage.

HUMAN VALUES FIRST

Camouflage, palliatives and utilitarian solutions must be avoided. The only way of true and lasting recovery was to place human values above all other considerations restoring men and women to God-given dignity and restoring human values to the economic treatment of every man and woman.

But it is significant that the United States, Britain and Russia jointly acknowledged her position and accepted her co-operation, indicating that she is not only no longer at war with Russia or any of the United Nations but has been accepted by them as another people fighting tyranny.

FIGHT THE INVADERS

The basic fact is that Italy is now fighting Germans as brutal invaders, despoilers and betrayers of her land and people. The Badoglio government already has made solid contributions to the Allied cause by turning over most of the Italian fleet, and calling on the people to resist and hinder the Germans.

Badoglio has now taken a far stronger tone, highlighting German ferocity and telling the Italians "there will not be peace in Italy as long as a single German remains on our soil." Explaining Italy's new position he declared that "shoulder to shoulder we must march forward with our friends of the United States, Great Britain, Russia and all the other United

MR. LOUIS ESSELEN ON SOIL EROSION

"For many years we have heard and read a great deal about soil erosion," said Mr. Louis Esselen in a broadcast on Tuesday night. Recently thousands of us have seen a striking colour-film prepared and shown by the Department of Agriculture and Forestry Division of Soil and Veld Conservation—a film aptly named "South Africa in Danger—There is a Red Light." I say aptly, because South Africa is really in danger, and the sooner all of us are awakened to that unpleasant truth the better it will be for the future of our young Nation. "Social Security"—the term has already become a by-word with our people—has captured the imagination of the country, but what truly abiding Social Security can there be for man or beast if the Vegetation, soil and water of our

Heritage are not valued as something altogether beyond price, and are not kept secure for the society of posterity. We are dealing here with values that once squandered are largely irreplaceable, or at most replaceable in part only and at a terrific price in human endeavour, and hard cash, can there be Social Security if there is no soil security—most decidedly not.

For more than forty years I have travelled widely in the Union, and all the time I have kept my eyes and ears open in an attempt to understand somewhat better the setting, the nature, the merits the weaknesses and the besetting problems of our fascinating and varied country. I am able to tell, therefore, a faithful story of the drama, not the tragedy, of our misdeeds of recent times, misdeeds acting at an appalling rate, that have scarred so much of the onetime beautiful face of the earth with marks of brutal treatment, wastage and poverty. Mother South Africa has lost her smile; we have treated her undutifully. While it is true that undisturbed nature has no lack of time, that a million years to her are as nothing, it is equally true that man may in a few brief years set in motion influences that increase amazingly fast in the momentum of their effects. Thus it is that in forty years—a short span for Nature—I have been able to witness so vast a change in so many of the details of the plant cover, the soil conditions, the water supplies and the agricultural possibilities of South Africa.

I could take you, for instance, to a place, which, not so long ago, was a beautiful farm, rich in vegetation, having a large vlei with deep pools in which hippos abounded. To-day it is a man-made desert; a waste land. The vleis have been replaced by deep—yes, thirty feet deep—dongas! Or again, I could take you to a large area in the Northern Transvaal, once very beautiful country, now ruined by wrong farming methods; or we could go to other places where our roads and railways as a result of inefficient drainage methods are doing harm that it will take all our skill and ingenuity to repair.

Wherever we turn, piracy of the soil (in Afrikaans we have a very appropriate word for it "rooibou") is being enacted before our eyes. Poor Mother Earth is not treated as a Mother, but like an enemy! We are taking—I prefer to say stealing—things that should be a sacred trust, things that we really should be treasuring for generations yet unborn. Nature will respond if we only give her a chance.

Look at some of our bare and scarred mountains—once beautiful to behold, thickly wooded, with crystal-clear streams flowing from their well-protected vegetation sponges and kloofs—to-day lying naked to the rigours of burning sun, drying winds, and torrential downpours, naked like the roof of a house because we have robbed them of their plant cover and their soils.

Upon my brother townsman I want to impress this thought; he must not say "Well, all this does not concern me." He must realise that South Africa, in keeping with every other country, can never enjoy a truly successful industrial, commercial and social life without a soundly-based agriculture. And this is not only because of the material values a nation wins from the soil, but because the soul of a people cannot keep in tune with those health-giving, dignifying moral values that Nature holds, that people's has deserted the land because it has made that land a desert.

Let my fellow townsman realise as he sits at his breakfast table, that everything he is eating, practically everything he is wearing, and almost everything in the room is supplied by Mother Earth, by means of her atmosphere, soils, water, plants and animals.

To my brother-farmer I also want to give a few facts. In the year 1941/42 eight million pounds worth of farm produce and over five and a quarter million pounds worth of livestock were conveyed over the railways of the country. Just try to think how much must have been taken from the soil to produce so much produce and stock. If you care to inquire and calculate what proportion has been put back into the soil you would be most seriously alarmed: we are mining, not farming!

Both townsman and farmer may be asking whether there are no special steps that could be taken by both the state and by the various groups in the community to slow down, to put an end to this alarming wastage of soil and water. Actually there are various methods of control and combat (with which our experts are making themselves more familiar). They include such important matters as control of veld burning, or burning at the right season and at suitable intervals; veld management and rotation; the introduction of improved methods of field husbandry and crop rotation; the making and the wise use of fertilisers; the protection of our watershed and catchment areas against fire, axe, and stock, and the better disposal of flood waters from our roads and railways. Limiting or rather giving no credit or assistance to the pirates. Education and propaganda must naturally play an increasingly important part bringing about a National "conscience" in this matter.

Major van der Byl on Native Affairs

"Out of all the horrors, and miseries that this war has brought about, due to the brutalities and atrocities committed by the Axis on innocent and defenceless peoples, at least one good thing has come," declared Major Van der Byl in a recent speech at Port Elizabeth. I refer to the moral outlook that has been created amongst those who are secure in their lives and whose conditions of living are free from want and fear, towards the less fortunate, who before 1939, lived a hand to mouth existence and never for a moment were really free from the spectre of insecurity and helplessness, should their health or their ability to work, fail them; or when old age laid its cold fingers on their throats. The dangers of totalitarianism were made those who thought their lives were secure, realise that the safety of each depends upon the co-operation of all. This has turned many a thoughtless theoretical Christian into a realist when following the teaching of 2,000 years ago and seeing that a practical application of that teaching was essential if not only the world, but they themselves are to be saved.

Before the war those whose old age could be considered secure to a certain extent, merely considered looking after the safety and comfort of the working people during the period they were able to labour. Once age or infirmity prevented them rendering useful work, they were allowed to exist as best as they could. This attitude was particularly so in this country to the old and indigent Native worker. Often, after a lifetime of rendering good work, he was left to exist as best he could as the shadows lengthened. No worker can be allowed such treatment in a decent world or a self-respecting country. Having done his duty to the State and having rendered his labour during his working years, he is entitled to live in peace and comfort and free from anxiety or want, and above all, free from fear of insecurity when the twilight closes in on him.

Whilst the public conscience has for some decades now realised its responsibilities to the European section, it has, in many cases, not done so regarding the Non-European section. I say this as a prelude to expressing my profound appreciation, after seeing the Adcock Home. There the old and the infirm are living in beautiful surroundings and being decently fed and looked after in comfort and security in the winter of their lives.

With all the sincerity I possess, I congratulate you, and thank you on behalf of those who cannot perhaps voice their appreciation. Go forward with this good work as an example, not only to South Africa, but as something which we can be proud of, not only before the rest of the African continent, but the world."

STATUS OF ITALY

The reaction of Washington observers to Italy's dramatic declaration of war against Germany—the nation with which Mussolini long made her unwillingly march side-by-side—is that it completes the reversal of policy forced on her by the people's will, says a U.S. Bulletin of information.

Italy is not to be an ally of the United Nations nor does she have the same status as the French Committee of National Liberation. She is a co-belligerent.

But it is significant that the United States, Britain and Russia jointly acknowledged her position and accepted her co-operation, indicating that she is not only no longer at war with Russia or any of the United Nations but has been accepted by them as another people fighting tyranny.

FIGHT THE INVADERS

The basic fact is that Italy is now fighting Germans as brutal invaders, despoilers and betrayers of her land and people. The Badoglio government already has made solid contributions to the Allied cause by turning over most of the Italian fleet, and calling on the people to resist and hinder the Germans.

Badoglio has now taken a far stronger tone, highlighting German ferocity and telling the Italians "there will not be peace in Italy as long as a single German remains on our soil." Explaining Italy's new position he declared that "shoulder to shoulder we must march forward with our friends of the United States, Great Britain, Russia and all the other United

Nations." Equally significant in the American-British-Russian statements is the specific pledge that "the three governments acknowledge the Italian government's pledge to submit to the will of the Italian people after the Germans are driven from Italy, and it is understood that nothing can detract from the absolute, untrammelled right of the people of Italy by constitutional means to decide on the democratic form of government they will eventually have."

NEW LIGHT ON GOVERNMENT Observers see in this a new, clearer picture of the status of the present Italian government. It is a military government, in accordance with constitutional authority, which will step down when Italy has been freed and will in no way interfere with the people's right to choose their own government.

It is safe to surmise, say these observers, that not only Count Sforza but other outstanding figures from the groups of the centre and left, who express the people's will to freedom, independence and justice, now will be welcomed back to Italy.

The effect of this new status on the Italian people should soon be noted in the vigour of their welcome to Allied troops in cities soon to be liberated. The German devastation may continue but it will not deter the Italians from the road they have chosen; the keynote of the Italian picture is the forthcoming liberation of the people.

JOHN IS COMING HOME FROM THE TOWN WHERE HE HAS BEEN WORKING



HE HAS BOUGHT PRESENTS FOR HIS WIFE AND CHILDREN AND HIS FATHER—



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THEY ALL ENJOY THEIR DINNER BECAUSE FOOD TASTES BETTER WITH BROOKE'S WORCESTER SAUCE



LATE NEWS

PITSO EA SECHABA

(J. S. K.)
KHAOLO EA II

Khetho ea morena le moetapele oa sechaba ga se ntho e nyenyane, ke ntho e kgolo, e batlang hlokomelo le masene, bohlahele le kelello, 'nete le bots'ephehi.

Tsena ke ntho tseo banna ba pitso ena ea sechaba ba neng ba tlamehile gore ba di ellohe, gobane kantle ga kutloano, ts'ebedisano mogo le lerato magareng a batho; kantle le bots'ephehi le go ikemisetsa 'nete magareng a dibui le bao e leng bakgethi ba moeta pele; kantle ga 'nete go co ea kgethiloeng go ba mosupa tsela oa sechaba, ga go letho le ka lokang ditabeng tsa sechaba.

Eitse modula-setulo a qete puo ea gage, eaba morena Masupha Moshoeshe o a ema, o re: "Benghadi, joale kea kgoloa gore mosebetsi oa rona o tla tsoela pele joaloka ts'oanelo. Taba ea pele eo re lebaneng le eona, ke go kgetha moetapele oa sechaba. Ka tlas'a hae, go tla ba makgotla le matona a tlang go sebedisana gammogo le eera. Joale taba e kgolo, eo ke bonaug eka e tla re tsietse, ke pots'o ena ke e lebisang go banna bohle ba leng pitsong mona; morena eo e tla ba mang."

Sixpence Mochankane: "Benghadi, kea kgoloa gore le tla ts'oha ga le mpone ke ema mona gare ga lona, go bana morafe oa rona oa Machankane o nyatsoa gagolo ke merafe e meng, go bana ke morafe o ipeleng fase, ga se morafe oa babua-bui le batho ba ratileng dintoa, lerata dits'eko le manganga."

"Che, baseso, rea di utloa taba tsa pitso ea kajeno, 'me ke thaba le go rona Machankane ga pitso ena e ikemiseditse go fedisa bo-morafe magareng a rona joaloka sechaba. Benghadi, e mong oa marena a rona, Masupha Moshoeshe, o hlalositse lentsoe le makatsang. O re re tla hlaloga ke tsietse kgethong ea morena oa sechaba. Tsietse eo ke efe na? Ekaba Morena Moshoeshe o buisa ke gobane a hopola gore re tla sitoa go kgetha morena har'a marena ana a morafe e fapaneng? Eo ga se tsietse, ke ithonyame e nyenyane, 'Na ga ke tadimisa ditaba, ke fumana e le ntho e molemo gore sechaba sena se kgethe morena oa sona morafeng o seuang le-bitso le lebe lipaleng tsa naga ena; morafe o tumileng bakeng sa bots'ephehi le bodumed; morafeng o bonolo, o ipeleng fats'e, empa e le morafe o tsoellang pele. E be morena ea kgethiloeng morafeng o hlompshoang ke Makgona. Ka hoo, benghadi, ke re kgethang morena oa rona oa sechaba morafeng oa ga Gaza."

Puo ea monna ona e tla tsoa mofere-ferere. Banna ba oana, ba akgela mats'oho godimo; ba bua, ba sikinya dilhogo, ba etsa bohle hoo e leng sesupo sa gore sebui sena se ba ferekantsa megopolo. Go no go ka utloa motho a re, "mang, 'na, ke be ka tlas'a Mochankane le kgale ka 'ntate sa shoel!"

Mo ea bo-morafe o shoa kgale, lerato magareng a banna ba sechaba, basadi, bara le baradi ba sechaba sa Ma-Afrika ke ntho e sa fokoleng hampepe. Sixpence Mochankane o n'a hlalisa maikutlo a gage, empa ba merafe e meng ba ne ba tletse leholo ka ga a ile a re ba busoe ke morena oa Mochankane! Madi a ts'oana, nana, 'mala le botso ke ntho tse ts'oanang, empa bo-morafe bo faditse kelello, ba nts'ofatsa mehopoloe ea banna bane gore bakeng sa lesedi bona ba bone lefifi la thahle go timelo oa sechaba.

Tsa Delmas

(Ke Mongoleli)

Ka letsatsi la di 26 September, 1943, go ile ga ba le pitso e kgolo ea tlang ka dikoho lekeisheneng la Delmas ego bongata ba batho eneng ele ba dipolasa. Pitsong ena sebui ene ele Mokgomana R. V. Selope Thema, M.R.C. Mokgomana Thema o ile a thoma ka go hlalosa sechaba ka ga mathata a bona go tlogeng ka selemo sa 1913, go filha kajeno le bo etipele ba nako tseo le mathata a nako tseo a boela a ba tisa boemong ho o baleng go bona kajeno.

Sebui sa tsoela pele go hlalosa sechaba ditho tseo baetapele ba kajeno ba se editseeng le tseo ba ikemiseditseeng go ditlisa pele a muso gagolo mabapi le bohlelo ba batho dipolaseng, le mo ma-keisheneng gammogo le tsa thuto ea batho ba bats'ho. Dipotso dile tsa bo-tsoa empa mokgomana o ile a kgotsofatsa sechaba kamoo le kajeno ba sa ntseng ba lakatsa ge ba ka fumana leeto la mofuta ogo gape.

Lefu la "Ntatemoholo"

(Ke S. L. Kekana)

Motseng o moholo, Ha-Mokopana, ho fetile Mokgalabyoe, Adam Kekana a le lilemo tse 100. Oile a loana lintoa tsa kgale, tsa Matebele le Makgona. Ke Moretloa a Mohale a Kuena. Ke e na Thupa-Seitea Ba-tepi....Mohale enoa oa Matebele ke e mong oa bohloholo la Ma' Afrika, bao ba kileng ba leka ka matla ho loanela Tokoloho ea lefatse lena ka marumo (Litshosa) yoale kaha hothoe se tsoarora ke 'Ntsha peli ha sena matla, baile ba hloloa yoalo. 'Me ka yeno re fetohile Makhoba ka fase ho bao baileng baba feny'a. Au-Adama, o bolokile ke Rev. Father Manus Maleka, ka la 12 July 1943, Sechaba se mo bolokileng Lebitheng la hae, ebe e le 642 ka palo, hole teng Kgoshi P. S. H. Makapane le Bakgomana ba Moshate. Re mo kgopella Boroko ho monate, Mogologolo enoa mats'ohong a Jehova, hong a Johova.

boits'oaro ba sona. Ea habang ka matla ke ntate Lema-ula, mosebetsing o tsoelapele ruri, me o motle.

Re mohau ho tsebisa metsoalle hore ea ntseng ale Hospital Kroonstad ke mochana oa tichere Mohammed eleng Mrs. S. Dikole, Molimo a me thuse.

Tsa Motse wa Doornkop

(Ke B. E. Tshivhula)

Ka la di 25 September e be e le lets'ats'i le legolo. Dikolo ts'a tikelogo ya Doornkop, elego Botshabelo, Moganwe le Molapong di be di kopane. E be ele lets'ats'i la thuto ya Batswadi ba re: Ke "Parent Day". Mokgwale setlamo sa lets'ats'i leo ke go rata go gweranya Sekolo le Legae. Ka lets'ats'i le ke mo Batswadi ba ka rutwang ka Mahlo le Ditsoebe.

Le gona gore ba tile ba bone gore sekolong go dirwang? Ba tlo lemoshwa gore thuto ya Molomo le ya go Bina e thabisha motho pelo; e bile e le bats'z motho mekgwa ye mebe. Le gona motho, le ge ele ngwana goba Motswadi o a lotega. Le lapoloshiwa mmeleng le moyeng. Batho ba le bats'wa ditsholele le dikomane le ts'e byalo.

Taba ya boshadi e bile ya mohlahlobi wa Dikolo; ka gobane a ile a se bonale fao Papading ye monate eo. Byale ka ga re be re le Bothsabelo; Rev. G. Pakendorf e be ele yena modula-setulo. Yena o ratile kudu go boledi-shana le Batswadi ba Bana; fela a shi-twa ka gore Batswadi ga ba rate go tlo bona batho ba bona! Ga golo ke bone batho ba Doornkop gore ba hlakile le go itsh'ishinya. A ga le rate go bona se bana ba se dirang? Ge lena Batswadi, le hlokomela mats'atsi a swanang le Lona le; le tlo kgona go kwi-shisha le go bona mabothata a Barutishi.

Bana ba be ba tile go tlo reta di-reto ts'a Sesotho, Seburu, Sezulu le Seisemane. Mosadi a hlaba mogolakwane! i-u-i-u. Go hlalwe go mashi-ya go disha-a-bo-kgomo nakgonela go bua, ke ra mphaka o thekeng.

Mr. T. Endemann, le Mr. P.A. Hoffman le Mr. T. Kriel ebe ele bona ba bon-tis'ang gore go kgonne Mang? Modiro o butswi ke Ba-High School ha morago ra bona dipapadi ts'a bana, Basimane ba phadile ke Bothsabelo. Ba latelwa ke Molapong. Moganwe le Doornkop ya ba mesela. Banenyana ba phadile ke Molapong ba latelwa ke Bothsabelo, le Doornkop Moganwe ya ba Mosela.

Direto ts'a Seisemane Doornkop ke thwadi, go latela Bothsabelo. Molapong le Moganwe di tla morago. Direto tsa Seburu ke Doornkop ya ba Bothsabelo, Molapong le Moganwe di tla nthago.

Direto ts'a Sesotho e bile Bothsabelo ya latelwa ke Moganwe. Molapong le Doornkop ts'a tla nthago. Dikoshu ts'a ba bagolo go Kgomo Bothsabelo ba latelwa ke Doornkop. Dikoshi ts'a ba ba aenyane go phadile la Molapong ba latelwa ke Doornkop. Moganwe le Bothsabelo. Le mashela a bana a ile a hlalobya. A hlalobijwa ke Basadi ba Mokgowa. Modula-Setulo a tswalela Modiro, ka go boela mants'u a dikelets'o. A boela go Batswadi le Barutishi. Go byalo le banna bo ba bararo ba Makgowa. Mr. S. P. Mavela le vena a boela mants'u a se ma kas. Bongwaga wa nele ba fets'a tsoiro ka Kosha, batopedisha ke Mr. W. Endemann Junior.

Lena Barutishi ishago le leke go nts'a matete le mehloho. Batswadi nke le gahle ke mediro le ditlato ts'a bana ba lena Kgaka se na mabalu, mabala a na le kgakane.

Tsa Matjespan

(Ke Jac. J. E. Mohlamme)

Mongoli ak'u be mohau ho nkenyetsa litabanyana tsena pampiring ea hau ea sechaba.

Lekala la lipapali la Matjespan (Matjespan Sports Association) le tsamaisoang ke mohlankanyana J. J. E. Mohlamme le mofumahatsana Ly Z. Mokemane le ile la romela timi tse peli ka li 11th September ho ea bapala le sekolo sa Evanswater ka memo ea sona.

Me eare time tsena tse peli ha li filha tsa bapalisoa le hlopha sa Kopano ea Evanswater le Shackleton kantle ho tumellano (Evanswater-Shackleton Combination Team) empa leha ho le joalo baeti baseke ba nyahafa lipelo, me lipapali tsa fela ka seemo sena Matjespan First-Team Boys 1 Evanswater 4, Matjespan Firts Team Girls 6 Evanswater 6-draw.

Me mantsiboea ea ebur mokete oa lipina, au che teng ra mamela linots'i Motaug, au e ile ea iponts'a bophahamo Matjespan ka pina ereng "Moroka Missionary Institution," che mor'a Sello one a sa ipa morao ka pina e ereng "Oa itili-tlisa."

Baeti ba tsamaea ka khotso esa le ka meso hobane ke bana ba setsoha le mats'antafike, me joale re lebeletse ketelo ea Evanswater koano Matjespan. Feela eka Matjespan e tenetse ithekeng la Sesotho ka khetho lena, Bo-"Shakespaw" ka bo "U.T.T." bo-"Teachers' Meeting" ho-"Diamond Ring" bo "Onse Boer ba nts'e ba mina ka nko ele ngoe."

Re kile ra ba le mokete oa lipina hape mona Matjespan me hlopha tse peli li ile tsa bina sa Mr. Jac. J. E. Mohlamme (Sports Organizer and Choir Conductor) le sa Mr. D. A. O. Thekisoa (Principal li ila tsa bina ha monate choir e kholo e ile ea natifisa ka pina ea se-Shanganu (Shidzedze by Marivate) feela boits'oaro ba batho ha hoo ka ba khotsofatsa baneng ba le teng.

Re soabile baholo ke ho bona boits'oaro ba banana tulong ena ho bongata ba batsoali ba bo tloisang mahlo, haesale Kampo ea 'Muso e eba teng mona ngoana o hana ho bona lehe la kholo ose a le isa levenkeleng 'me o tla reka ka lona ho filhela ka 8 o'clock mantsiboea.

Oho banana ba Ma-Afrika seo le se etsang ha se tsoelo-pele joaleka ha le bona empa ke ho ites'e-hisa lichaba tse ling. Sekeng la pepesabokhona ba lo-na pots'eng. Sechaba ke sechaba ka

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Empa Ben o lapolohile, o thabile o ituki-setsa ho ea dantsheng. O tseha Jim hobane a khathetse me o re, "U tshuanetse ho sebedisa Phosferine e mphedisa hantle." Latela mohlala oa Ben 'me u sebedise Phosferine ha u ikutlwa u khathetse, u tepeletse kapa u halefa. E lokisa methapo ea hao 'me e etse hore u rate ho phela.

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BANTU WORLD

SATURDAY, OCTOBER 23, 1943

Ampalwa Ngemfazwe

Ngokumhlophe amaRashiya azimisele ukulantsihela ngaphandle utshaba bungekadluli ubusika esebungena kwelo zwe. Aphezu kombexesho ongeva nto zitshoyo phezu kwayo yonke imizamo yamaJamani ukuwinqumamisa, Kungoku nje akasekude kuyaphi kwimida yasePoland, zaye idololophu eziyinqaba zaseGomel neyaseKiev zisemnchiphekweni wokwela kumaRashiya nanini na. Apho ubalasele ngokukodwa umlo kungaphesheya komlambo oyi-Dnieper ezantsi akhova kuwela ngobugorha obungathethekiyo amaRashiya. Apha utshaba lenza unako nako womxhathiso luzama ukunqanda ingozi enkulu yokugutyungelwa kwemikhosi yalo e-sezantsi eCrimea. Aqhubela phambili amaRashiya ngokomsi-nga.

Imfazwe eItaly ingcambaza nzima, kodwa abaNcedani baqiniseke ngenqubela phambili no-kuba ingakanani na kuwo omabini amahlelo abo, ele 5th Army nele 8th Army. Yi 8th Army eseyigabadele kakhulu kanti ne 5th Army igezantsi-ntshonalanga i-gaqela phambili phezu komxhathiso ozimiseleyo wamaJamani. Kungoku nje seyiyokuthi xhaxhe ngedolophu yaseSan Croce eyithathileyo ibe 18th Army yona ngentala-mpumalanga ikhova kuthatha ezaseRiccica neyase-Bonefro. Apho bafunzele khona abaNcedani kusentla ngendlela yaseRome, ikomkhulu laseItaly.

Ezibalulekileyo zeveki eduleyo malunga nemfazwe eItaly ibe zentlabamkhosi yomBuso kaBadoglio ixele ukuba uyalwa neJamani uthelela ngakubaNcedani. Uthe ekupapasheni oko uMarshal Badoglio "Akukho xolo eItaly kusekho nokuba mnye umJamani kumhlaba wethu." Eli nyathelo lomBuso woKumkani waseItaly lihamba neentsikelelo zabaNcedani beyamkela Italy nje ngomnye wabangani emfazweni noko beningasokude bayithathe nje ngesinye sezizwe ezimanyeneyo (United Nations).

Amagalelo ookhetshe babaNcedani eYurophu athe rhoqo, kwaye eya ekhula ngokukhula. Idemeshe eyenziwa kwidolophu zotshaba yengathethekiyo.

NelamaPhuthukezi kwiveki eduleyo likhululele iziqithi zalo zaseAzores ngentla kweAfrika kumaNgesi ngokwemigaqo yezibhambathiso ezenziwa kwiminyaka emma 600 eyadlulayo. Ngoku ke ezi ziqithi ziza kuba ngamaziko amaNgesi okulwa iinkwili zotshaba ngalo gama imfazwe isaqhuba, zikhululelwe kubanikazi emva kwemfazwe.

Imfazwe empumalanga nalapho ibonisa ukudlanka. EBurma umkhosi wabaNcedani sowuchophele ukusuk' indulumbane ngohlasele. Iintloa sezitshayelela phambili phaya, aye amagalelo ookhetshe babaNcedani aye ethatha unyawo, ngokukodwa phezu kwendlela zoololwe namaziko omkhosi wotshaba. Kambe namaJapan andwebile ngeentloa kululu oluphambili.

Ezantsi ePacific kuxelwa ukuphindiselwa emva kwenguqo yamaJapan eNew Guinea ngelahleko enkulu elude larhanqwa latshayelwa utshaba kwenye indawo. Kuxelwe namagalelo abanzi ezantsi apho ngookhetshe babaNcedani kwiziqithi eziqela ezizezandleni zamaJapan. Kuliwa shushu eChina.

dwa, ha!, amaKristu kulapho zonke intloni zobubi nokungabinanyani kukhona. Ukwahlakaniswa kweemithshato kuphakathi kwamaKristu abantu be-tyalike. KwaNtu, kuhlelwe, azaziwa ezo zinto kula mithshato womanyano lokubotshaba ngabazali ngokwesiko.

Ngako oko ke wena "Mgwenye waphesheya kweGqili" ukuba akunakuya kumfundisi umbhatele iponti (E1) ukuze achi ulungile, uzide ngokuthi "mna lo mfazi wam ndamshata ndamlobola kuba zali ngokwesiko," ubathi, awosize ufumane malungelo eceweni nabantwana bakho abanakuphelelelwa, kungatsho mthetha ukuthi ulungile kutsho owaseceweni ovumelana nokuba kubise. Ndithe kuwa umshato lo nithi ungewele wacelwa ngabafundisi ukuba benze le mibudo mibudu bayenzayo yokulahlakisa isizwe. "Thandaville"

EzaseRhini

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Ngomhla we 23 kweyoMsintsi inkwezi kubekho unyulo lwe-Komiti entsha eza kuphatha isikolo phantsi komthetho wakwa-Rhulumente oku ikukuqabelisa amatile-tile abesoloko esezandleni okuba esi sikolo sibe phantsi komthetho wakwaRhulumente ngokupheleleyo. Olu nyulo ibe yenye yezinto eziqhubekayo kwanokubaluleka kwazo ngesi sikolo. Unyulo luhubeke ngokolu hlobo ngokweziquhamo zalo: Sister Frances Mary, Prof. Mountain, Mr. Franklin, Mr. Hudson, Mrs. E. Ntlebi, Mr. T. Nkosinkulu, Mr. A. T. Moyake.

IMALI YEBHASARI

Ekuphelelweni kweKomiti endala ebikade iphethe ibe nemali eyinikele isikolo ekubeni kwenziwe amabhaso emfundo (ii-bursary zabantwana) kubantwana abafunda kwesi sikolo, imali leyo ibe malunga ne £1,000 (iwaka le-poniti) eyahlulwe izihlandlo mibini. Esokuqala senze iibursary eziya kumqhuba umntwana awele imatric de aye kuphuma kwaNokoleji apase iB.A., okanye B.Sc., njalo njalo nokuba kuseNkukhwebhe athabathe iDiploma ne-Domestic Science khona.

Esesibini isihlandlo singene kwimali yeebursary eziya kumqhuba umntwana agqibe iJ.C., apha kwesi sikolo kunye nematric xa se ivuliwe. Ezimbhalini sesokuqala kwezi zikolo esinemali zeebursary eziqhubela umntwana emfundweni de aye kuphuma kwaNokoleji, kanjaqo ngoku iimali zihlile kwangesizathu sokuthatyathwa kwesikolo nezakhiwo zaso ziphela nguRhulumente, imali yesikolo ngoku zii £2 ngonyaka (iiponti ezimbini). Kunqwenekela imvisiswano kwiKomiti entsha ekubambeni kwayo iintambo, ukuze isikolo sichume ngangesakhono sayo ekusebenziseni kwayo ngokungaphandle kokukruthakruthana kwayo sande ezandleni zayo.

Ingxaki Yomtshato

Mhleli,

Umtshato awuzange ube yinto yase-Caweni kwamandulo ngowaseofisini. Abafundisi basucela ukuze bafumane isonka. Lo mtshato, kuthiwa ungewele kanti awucekekanga kuba uphambene nokulunga kunye nomthetho kaThixo. Umthetho wesihlano kwelishumi lo mtshato uya wephula othi: "Beka uyihlo nonyoko." Wona ke uba kuphela ngaphandle, umfazi athwale indwe, umvume lo mtshato, uthi utshatile naye mabazibonele.

Umthetho wesithandathu kwelishumi lo mtshato uya wephula othi: "Akuyikuba." Uvumela amasela abe abantwana babantu athi umfundisi tshatani nize kufumana amalungelo eceweni, ukuze kuthiwa ngamaKristu amasela. Wena ulobole umntwana womntu ngokwesiko namgqwemvume yabazali, udude ngokwesiko lakwaNtu, kodwa umfundisi ngenxa yokuba awuzange wabhatlala iponti E1 kuye athi awutshatanga kufanele utshate eceweni, ubhatlala iponti (E1), ze abantwana bakho babe nokuphelelelwa, nawe ube lilungu elizeleyo.

Baphina ke ubungcwelwe kwezo zizathu zibini ndizibekileyo? UKristu uthi "Andizanga kunciphisa masiko namithetho yenu ndizokugwalisa." Kanti ubaKristu buze nalo mtshato ungewele singawaziyo uthi awetha amasiko nemithetho sisono. Yiyo loo nto umthetho wesihlano nowesithandathu yaphelelwe, ubaKristu abafakwanga ngendlela kuthi baNisunda, buchitha ubuze bethu. Kwindidi ezimbini zethu, amaqaba kunye namaKristu, amaqaba ngawona asenza umthetho nesiko likaThixo. Ko- (Iphelela kumhlathi wokuqala)

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Ingxaki Yomtshato

Mhleli,

Malunga nendaba yomtshato ekhe yabuzwa ngu'Mgwenye waphesheya kweGqili," ndiqala ndiqabuka ukuba indoda ethetha ngale ndlela, kodwa ihaza. Uxolo! kuba andiphenduli kodwa ndiyasekela. Naku ke ukusekela kwam. Ndingumtshati ngokwam, otshate ngalo mtshato Ungewele, kuba nam ndisithi, ewe, zintshatweni oNgewele into endiyilomayo nantsi; Kuyenzeka ndifune intombi kabani, ndithenge ingeji nemisesane nge £5 okanye £10.

Enya kokutshata, naphezu kwendleko, kuvele ingxabano, kubonakale ngokuphandle ukuba ma siye koo-Commissioner (kwaMhleli), kodwa u-Mfundisi nentlanganiselo bangabikho, kusuke kube ndim nomfazi no-Commissioner kuphela. Kuze ke ngobo bathathu bethu apho, ityala liphela ngokuba mandikhuphe £250 ye "divorce." Inqale ke loo nto ngoku ibonakale ukuba ukuthanda kwam intombi kabani, bendithanda ukuzitshonisa nezililo, okanti ngalo lonke elo xesha kuthiwa le nto oNgewele. Ndithe ndingakhumbhuli okokuba elu-Ngwele ni kukhona izililo, ngaphandle kovuyo nolonwabo.

Namhlanje ngokwendisa kwethu intombi, asendisi kodwa ngqobhawa lwengeji nomsesane, sihwebela umlungu, ingezabo abazali abandlekayo ekuzikhuliseni ekuguleni, nasekuzamshatheni. Iyonke loo nto kungomtshato ekuthiwa uNgewele.

Ma khe ndibe nebatha ndenze nje. Ibhosha (umtshato weSutu) alinomali eyi £20, nazililo, kodwa linghamtshato ongaphawubwayo, omelwa ngu-Commissioner ayingwevi yakulontoluli, nalqwebha eliyingwevi yakolosa, kuba kuthi yakuvela intombi ithwele izandla entloko ikhala, ifike ichaze isizathu, baqale abakowayo akuyosula isymbhezisi ngokuxhela itakane lebhokhwe besithi, "Akubhanga lungelanga, mtwana wethu." Ukuze le nto icace ukuba oNgewele, kuthiwa igazi le-ibhokhwe kusithiwa, "Akubhanga lungelanga." Ukwelula oku kukuthumkela esilondeni solo daba lalo mtshato oyingxaki phakathi kwesizwe sakwamaNtu, kuba ndisithi, kusilewa umlenze (welo takane lebhokhwe) kwakufika isibentelana esizokakhangela ukuba lo mfazi akafikanga na, kunqale kuthiwe, "Thwala lo mlenze, mtwana wethu, uhambe nalo mtwana wase-mzini oze kukaphuthuma."

Ndingqiba ngelithi, ekuxhaseni kwam, Uncedo lwethu luyintoni na kwi £50 yomtshato oNgewele? Ndithe kuma-doda namankazana akwaNtu. Andinye-isi bucawe, kuba mna kanye ndingomnye wehlelo elikhulu ngasebucaweni. "Dontashe"

Elandsfontein.

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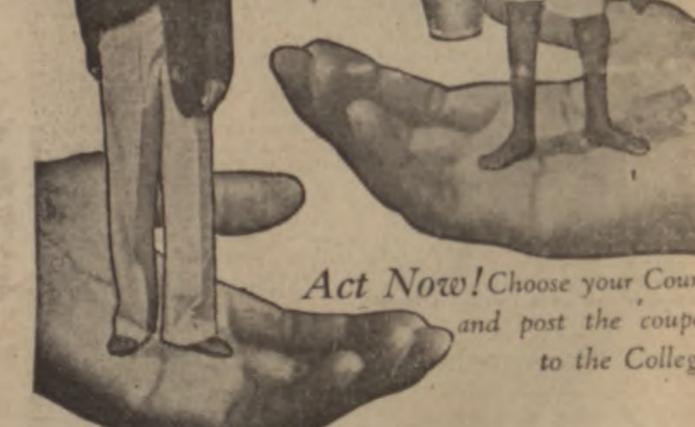
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Ubhekisa kubo bonke abaVoti belase-Ntshonalanga...



"Ndithi ndakuyicinga indawo yokokuba izigidi zabantu imfundo yazo, itishala zabo, neeHospital zabo bazibeke ezandleni zam zonke, ndithi ndakucinga okokuba oko bakwenza bengaphikisana...

"Ndibulela uProf. D. D. T. Jabavu, B. A. (Lond.) ngopapasho emaphapheni ngegama lesizwe siphela ukundamkela njengomnye kumaSoldati asemfazweni yenkululeko yamaAfrika.

"Kuzo zonke iindawo nakuzo zonke iziphapha niya kundazi indlela endluxabisise ngayo uManyano lwabaNtsundu beli lizwe. Ikamva labo linoxhomekeke ekubeni babe banye babe zixwe babanobhane ngezandla. Ukundibuyisela kwenu kungabangako ngoloo naphike kundibangele okokuba ndikholwe kukuba Imbumbha yamaNyama inokwenzeka phakathi komzi kaNtu.

"Yizani sibambhe lusapho lwaseAfrika silijonge ikamva letbu singenakoyika sisazi nje okokuba kumaxhasa aduleyo asisilelanga kwezo mpan ezisixelayo okokuba sifikile ebudeni obupheleleyo boMANYANO NEMVISISWANO."

EzaseMafikeni

(Ngowakhona)

Ngomhla we 18 kweyoMsimsi kubekho intlanganiselo ebukhosini apho abantu bazibabula khona ngobuciko babo. Umanyano lwesizwe lwamakhosikazi lube nondwendwe oluvela kweleDayimani uNkosk. Sesedi. Indlu noko yasebukhosini ibe ibanda kuba umzi awusisabelanga isimemo sembhutho yamakhosikazi. Phofu ke loo nto ayibanga nandawo kuba iqela laseLokishini laphuma kanobom ukuya kuzimasa elo theko. Zazilapho imfundi, ochopha ngenpangalase, ootyafibho, ngo ngesisu kuba kulapho kuphelela khona iqosha elingenamxuma. Bekukho noongwev' entsha kuba kaloku bangxamise ngenwele. Awu! Athi ke mna ndalibala ngumtshosho kanti kuza imhla yokonwaba kwabantwana babantu.

He! Ndingekade ndindolose, ndinyalase ndiphambuke emcimbini. Kuchophe esihlalweni inkosazana etsho ngentetho echubekileyo echaza umanyano apho agqibe khona waphosa intambo kumhambhi othe waqandusela nto abefukame phezu kwayo. Amakhosikazi ahambhise iziphungo ezihla nomchachazo, into ethe yabanga nomthandazeli walo mbutho uNkosk. Patosi aleke nombandela wokuba kufuneka lo mtu ephindile ukuba eMafikeni apho sobuye sifumane amaqebengwana.

Ngokuhlwa ibe yingxikela yombhiyozo obe phantsi kwempembelelo zikaNkosk. G. Mdledle kunye neqela labavumi elinamanenekazi namanane achubekileyo. Ingoma ibe yephakamileyo kalubulu. Kuwe iintetho zivela macala zisamkela zibulela iyiloo nto. Latshona elaloo mini nezalo.

ENYE INGQUNQUTHELA

NgomVulo ibe yenye ingqunquthela elokishini apho ke indlu ibaphethe ngombambho. Aphuma amaqobokazana angalal' emzini alahlekile. Phofu avalala kule mihla. Bekutshatsha uMfundisi Sikhi kutshayebele igxya. Zaphuma iincubabuchopho ukuza kuzimasa umbutho wamakhosikazi. Tintetho ziwe ngokuwa, zivela kumanenekazi namanane esingabalula uNkosk. G. (Ziphelela kumhlathi wesibini)

Kuvuyiswana NoNkosz. Matlala

(Ngovuyisana Naye)

Sivuyisana noNkosz. Matlala ofundisa eSt. Philip eRhini okhaya liseBhat eKorsten. UNkosz. Matlala lo uphume phambili kwimviwo zakhe zeMusic (pianoforte), uzube 123 out of 150 marks. Leyo yi'honourable mention pass."

Kanti nakunyaka ka 1942 eli nenekazi laqhuba kakuhle kakhulu. Ndingayiqondi into aphezu kwayo uNkosz. Matlala ukuqala kwakhe le"music," kodwa namhla nje ufunda ipiano phakathi kwezo College zabamHlophe afunda nezityadaka ezimHlophe. Phambili nezombi kaMatlala! Awu Mepedi! Phambili!

Izinto Ngezinto Ezibeleni KuKomani

(NguNtantomhle)

Ubambhe intlanganiselo apha uCela Archie Muller kaMazilingane (Communist Party) eholweni ngomhla we29 kwepheleleyo. Esihlalweni inguMn. Cameron Mngqibisa. Kusungule ukuthetha uMn. Moses M. Kotane ongu-Nobhala omkhulu weCommunist Party yomZantsi Afrika, egabula izigcawu esitsho ukuthi uphetho eli lungu lase-Monti, kutolika uMhlekezazi Mambhu umhlabi ndlela wezi ndendebe. Kuthe uMn. Archie Muller emva kwakhe watsho ngesiqhazelo sentetho, echaphazela nakwimanyano zabasebenzi nolawulo lwethu banzi.

Umzi unikwe ithuba lwemibuzo, hayi phofu yaphelelwa kakuhle bethu noxa mimbhi ithe yafuna ukukhe ibe yondelwe ngenxa yokungathi neam totse.

Kwesi sithuba kuphakame uMn. T. Ntumbuka waphakamisa iVoti yokubulela ilungu eli. Kuse edlula la maddoda esinga eLady Frere apho abambhe enye intlanganiselo, nayo ewanike iVoti yethembha.

Anga onke ke amalungu eentlanganiselo zabaVoti kulo mmandla waseKomani namaphandle angaphawula into yokuba eli Lungu loba nentlanganiselo apha Ezibeleni ngomhla we18 kuNovember eholweni. Uya celwa umzi ukuba athelele.

Sibe nenyhweba yokuhlanjela iqela labavumi baseBhai ngomhla wa30 ku-September phantsi koMn. G. Z. Mfuku uMn. Jonas iitshala zaseBhai. Batsho beneqela labo lamantombazana awalibala iMzi waseKomani wathi nobengekho wazisola okanye wanga lingaphindela eli qela. Siyabulela Zikali sisithi nangamso, kodwa ungabe usiqhubule. Babe lundwendwe lwase'Tala' badlulela eMthatha ngenomso.

Ngomhla wokqala kwemiyi ibe yingxikela yokosathi yesi sikolo sangokuhlwa sasekhay' apha eHolweni, esitsho ngentywenkakazi yemali kuba bawo kutuphi nama 20 eeponti. Siyayibulela le mpumelelo ingakanana besingayilindele. Sizibone inzame ezinkulu neemphelelo ezintle ezenziwa ziitshala zesi sikolo phantsi koNkosz. E. Mzazi, ndawonye nebhodi yasekhay' apha. Nangomso Mzi waseKomani.

Mamabolo, amanene R. G. Mbelle, J. Mpedi, M. B. Lptya, Nkosk. Motshegare, D. Mokgosi (D.V.T.) kunye noGqirha S. Molema. Kubanjise iziphungo namaqebengwana, sakhe semka ngenqondo saseKanana apho kutyiwa amasi nobusi.

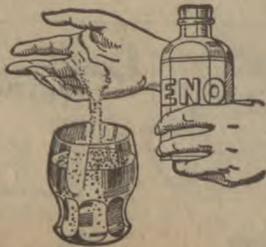
Umthandazeli ibe nguMn. S. A. Thobega ophetho lo mselenzi. Kuchophe esihlalweni uNkosk. V. N. Molema obonakalise ubuchule bokuphatha ingqunquthela. Kubhale uNkosz. M. L. Tsengiwe. Idlule leyo kwa nezayo. Kwababekho singabalula amagqala neenkonde angala: R. G. Mbelle, M. Oldjohn, J. M. Sidia, G. Phathudi, T. Gaboutloelo, A. Molamu, D. Mokgosi, amatshantliziyo: -H. Mbelle, J. Shupelekae, P. Jonathan, Mlu. S. Thobega kunye nala manenekazi: B. Sqongana, Patosi, Nkamana, Marthapo, Shoarane Gaseboe Twenty, Mogoemang, D. Dlangamandla, G. Twenty, L. Shoarane kunye neqela.

Sivelana kakhulu noNkosk. G. T. Mdledle ngokulahleka nguyise ebudaleni obukuma 79 beminyaka. Ebesoloko waba ngumguli ehambila. Uswelakele esibhedlele eDikeni. Ushiywe oonyana nentombhi. Akuhlanga lungehlanga. Zivaliwe izikolo, abahloli basathe gxada emakhaya. Inene mhla zavulwa kuya kuqhawuka unobathana.



HERE is a bubbling drink you can make for yourself in a second... Just stir a spoonful or two of Eno's 'Fruit Salt' in a mug or glass of water and you will have a delicious fizzing drink at once...

Eno's 'Fruit Salt' is a refreshing drink and it is very good for you as well... It helps to prevent constipation, makes your blood rich and pure and so keeps you fit, healthy and happy... Buy a bottle of Eno's 'Fruit Salt' to-day... It is packed in powder form and a large bottle will last you a long time... But be sure you ask for...



ENO'S 'FRUIT SALT'

EZOMDLALO NE-DIKE

Belilapha iDike ngomGqibelo ngomhla we2 kwemiyi ngezomdlalo wombhoxo lizokudlala neUniversals R.F.O. yasekhay' apha. Thina saziyo sibambhe amazinyo ngelithi eli qela leUniversals lizingangilo ukubiza iLovedale eyenza umda omkhulu nonyaka nje xa sisiva. Kudlalwe kwelabeLungu ibala edolophini. Imini ibe yentle-kunene necacileyo.

Kuqale i2nd teams zatsho ngomsopotihkazi womdlalo onomkhitha. Yabalasela i3 quarter line yeDike ede yathi ngalo mzamo ngokusebenzisa ubuchopho ngeReverse passing yangena emgceni, ayaqabela, sema ngolu hlobo iscore 3-0. Andibethi, amakhwenkwe eyigibisela nje ibhola ngathi lilaphu, aye ebonana qho. Le meko yenze ukuba iiUniversals zime bume ekungqandeni amanzi emnyango zada zalibala ukuzama ubuchule bokufunzela nazo emgceni, zaye ne-Forwards zingazimisele kwenza mdlalo wazo kuphela kukukhupha nje ibhola eSkramini. Lipinde langena iDike layiqabelisa. Ukhufu ufike iScore simi ngolu hlobo 8 pts-0.

Emva kwakefu ziqabelise iplace kick iUniversals ekungabange kuphinde kubekho ntshukumo ibhekele phi kwakhona lada laphela ixesha zabe zibethwe nge 8pts-3 iUniversals.

Kungene i1st Teams kwa khona kusavuthela uMn. M. R. Masabalala phakathi kwadloo nkungu nelanga yabantu kuba uwonke wonke ebese lapha ngeli xesha. Kubenzuzo zibambhene iphakula apho into yaseMaTshonyaneni uTolaji Hoko ibhola eSkramini eyeye Universals yenza ngwanyalala ke loo nto umtya weUniversals. Waye ezibalula uMn. S. Bhongoo phaya emva ekradla iduma yonke iPavi ngeetouch kicks zakhe, kodwa ke noko ungene ubhekele phi umtya weUniversals ngenxa yamendulo eLovedale ukhulasele.

Yafumana iplace kick iLovedale yayiqabelisa. Kuthe kwasemva koko wadanyazela umtya weUniversals yangena emgceni ayayiqabelisa noko. Sama ngolu hlobo iscore 3-3, ngenxa yokuba umkabi esuke wayiphatha ibhola ibiseyimiswe ngolunye uhlobo. Kuthe phambhi kokhufu kancinci yangena emgceni iLovedale ayaqabela sema ngolu hlobo iscore ngokhufu (half-time) 6-3.

Emva koku zingene kwakhona iiUniversals emgceni ayaqabela yayi 6-6. Lipinde lafumana iplace kick iDike layiqabelisa yayi 9-6 uthe ngoku umdlalo washushu edanyaza amakhwenkwe engabaleki yeka eshiy' umntu entshulela isithunzi. Angena kwakhona amakhwenkwe waphela umdlalo simi ngolu hlobo: Lovedale 14 pts., Universals 6.

IMBUTHO YANGOKUHLWA

Ngokuhlwa ibe yimblutho yomqolo wenambha eSchool Room eTshetshi phambi koMn. R. K. Mama usihlalo. Kuthehe uPresident weBlues uMn. J. R. Nomngqokwana noCaptain uMn. H. Mhisi ukubulela iindwendwe ezi ngomdlalo omhle noncomekayo, nangobudlelana obadaleka kwango 1934, iBlues le isephantsi komfi Chief Horace Mgudlwa.

Kwathetha ke neOfficials zeLovedale ngamazwi akhethiweyo. Linduluke ngeye 2 intsimbhi ngeCawa iDike. Lo mdlalo siya thembha thina beUniversals ukuthi uza kusikhunda kuhle, kambhe ukukhe uzive amandla akho ayindoda ungonqanyelwa kukuzeyi. (inferiority complex).

Isikolo saseCacadu besineKonsati apha naso phantsi koMn. S. Goci ngomGqibelo ngomhla we 2 kuOctober.



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Even your servants notice how much better sinks and baths look after they've been cleaned with Bon Ami. Bon Ami makes them really shine with cleanliness! That's because this cleanser is so thorough and so safe... is free from grit and harsh caustics that scratch and dull good porcelain. That's why it is especially important to see that your servants use Bon Ami, today! It protects as it polishes - keeps hard-to-replace equipment new-looking longer!



Bon Ami ...it polishes as it cleans

Comes in powder as well as a cake

Suppliers of Bon Ami, like other things, are limited. But we are trying to keep them readily procurable at that price as it is a fair share.

LETTER TO AFRICAN WOMANHOOD

Lectures to Women

The authoress, Marie Corelli, in one of her bitterest moods once accused men of being selfish and ungrateful creatures who had betrayed womanhood from the days of the fabulous snake in the garden of Paradise to the present and though Marie was a bit too severe, she was not altogether wrong.

Save in the country of the Amazons—women who led armies and ruled empires—womanhood has always been

forced to a position of inferiority. Thus, in the Bible, for instance, she is regarded as something entirely at the mercy of the man. In some instances, she seems to have been treated or regarded as of lesser importance than a slave.

In the early days of the Christian Church, men associated her with evil and some despicable inferiority. Eve, the temptress; Delilah, the traitress are held high as symbols of vice or evil. Don Juan is always a pardonable, even gallant, figure in history.

Just last century, when women in England wanted the vote, men were so furious against this that one would have thought that the granting of the franchise to women would bring about the immediate destruction of the human race. Strange to say, women have got the vote and though they may not have very much improved the world for humanity, they certainly have made it a better place for themselves.

In our own Africa, woman was not regarded as a slave, but people thought that her field was in the fields or in the nursery or by the fireside. Since she could not fight, she was expected to run the home and in her own sphere she exercised an influence which verged slightly on the dictatorial. So powerful was her influence that even in the councils of State, she made her influence felt. But in spite of this, man still arrogated to himself the right to be her master. And this right he safeguarded with a series of customs and laws which tied the African woman almost as effectively as the man in Europe and Asia had tied the woman there.

But new light has come in and the African woman is on the march. She has already made her mark in Medicine and, in Politics she is blazing her path at a pace that leaves some of our more conservative greyheads gaping with shock! She wants to vote in Advisory Boards and to go to the Representative Council in

(Continued in column 3)

WOMEN'S PAGE

Take Care of Your Health

HYGIENE FOR THE FEET

It is strange that almost all over the world, people assume that a woman is more natural and beautiful when she has small feet. Perhaps China is responsible for this outlook. For centuries, Chinese girls had their feet tied and mutilated from infancy and forced not to develop naturally because it was considered beautiful to have a woman with small feet.

To be born a girl in China was to be doomed to a lifetime of limited movement. It is only now that China realises the utter senselessness of deforming natural and healthy feet by tying them.

But all over the world, this dangerous influence is still felt. Fashion in women's shoes for instance, is still making the small shoe more in demand. If it were not for the war, one just wonders what hideous deformations lay in store for the feminine foot, with shoes becoming smaller and narrower in spite of Sir Herbert Baker's teachings to the contrary! Fortunately, the war has brought about a scarcity of leather and sandals are now more fashionable and for once in a century, the civilised woman's foot is being given freedom—grudged as it is—for which it has struggled from the days of Confucius!

Tight shoes are bad for health generally, and particularly for the feet. Blood does not circulate freely and as a result, we have the dozens of disorders that affect the feet—from obstinate corns which make the entire race of man just a bit too irritable to be pleasant, to chilblains which make walking such a torture!

Buy shoes that are neither too small nor too loosely-fitting; Buy those that just fit comfortably. After your daily morning bath, dry the feet with a good towel and then entrust them to the protection of the shoes. In the evening, give them a refreshing warm wash with good soap and after drying them carefully, go to bed. When others complain of corns, you will be as gay on your feet as the butterfly in spring! You will need no salts or plasters! Smiles, laughs and general good health will all be yours when your feet are healthy!

(Continued from column 2)

Pretoria. That is a very healthy ambition which makes fair-minded people rejoice and wish African Womanhood the very best of success.

Warped minds will discourage her. Minds sillier still will continue to mourn the fact that she is no longer the shy, stupid and ignorant little angel that her grandmother is said to have been. If our grandmothers did not take life seriously, but wasted time on always worshipping men, then they must have been very foolish. But we know that they took very seriously to the affairs of the nation and many of them rose to very prominent positions in society. The modern African woman means business and she is in dead earnest about it.

It is very amusing to see men give long, pious lectures to women against the wearing of slacks, against smoking, against cultivating interest in politics. The whole whispering campaign is a sinister attempt to force women to bury their talent, and to merely watch the male genius and always praise it for the manner in which it periodically throws the world into a mess! Give African women a chance. As far as their work goes, they know it just as much as men know theirs, if not better still. If our men had less of a narrow, patronising attitude to African women, the race would have gone far by now. Instead, they foolishly complain of how the African woman has left her place and challenged them in spheres which they arrogantly consider to be theirs!

—EDITRESS.

Johannesburg's Human Machines

(Bahati S. Petje)

I wonder, and have always wondered, whether some of us ever take the trouble of observing some queer and peculiar things that take place around us in every day life. It is a great study, not only of benefit to us; but to the majority of people as a whole. I will not take the trouble of analysing other spheres, but I shall endeavour in brief to live and breathe in the heart of Johannesburg and analyse it.

Sometimes I have a queer feeling inside me and wonder whether everything in Johannesburg is real and not a myth. Then I ask myself again whether its artificiality accounts for the doped, unseeing and unthinking population it holds. Johannesburg is like a mother who has tried in vain to present to her children all the luxuries of the world only to find that they do not know the value of anything that is beautiful, and, worst still, that they do not appreciate those presents. Now she sits with a broken heart, disgusted and unable to guide her children.

If one were to stand on the roof of Escom House and view the people as they pass and repass, one's eyes would not behold humanity, but a multitude of machines passing and repassing. One could swear that they were automatic machines in the form of human beings wound up to make them move. They hardly open their eyes, but go about with their eyes closed. They do the same things everyday like machines; they speak the same things everyday like machines; they eat the same food everyday like machines, and they go to the same places everyday like machines! What a world! What a stupid life! They go to the same school of deterioration and degeneration everyday, where they learn all the tactics of the stone age. We hardly know whether we live, and, when we know, we do not know why it is that we have to live.

Then I ask myself again, "Is the kind of life we live real?" The electric light has blinded our sight and we are hypnotised. Maybe the lash of the Overseer will awaken us very soon and we will no longer be machines, but human beings.

(Continued from column 5)

Mix the maize to a smooth paste with a little cold milk. Boil the remaining milk, stir it slowly into the maize and return to the saucepan. Bring all to the boil, stirring well. Add salt to taste and chopped parsley.

Try Baked Custard

For this custard you need 3 or 4 eggs, 1 pint of milk, 3 level tablespoons of sugar and some nutmeg.

Bring the milk to the boil. Beat eggs slightly and add the milk slowly. Add sugar. Strain all into a battered pie-dish, grating a little nutmeg over the top. Bake this in a pan of water in a pan of hot water in a moderate oven until it has set.

Custard is done when a knife inserted in it comes out clean. If the water surrounding the pan is allowed to boil, the custard will shrink and become watery.

Three eggs to a pint will set a custard. Four are necessary if it is to be turned out as a moulded pudding.

PARSLEY SAUCE

For this sauce all you need are: half a level tablespoon of maize, four ounces of milk, a pinch of salt and a little chopped parsley.

(Continued in column 4)

Lady ashamed of her own body

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

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

FELAFORM For ALL SKIN DISEASES 7770-3



HW 23/10/43

Is your baby UNDERWEIGHT?

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



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

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



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

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

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Palmolive Soap GUARDS HER LOVELY SKIN THAT ATTRACTS SO MANY FRIENDS!

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

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

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

PRICE PER TABLET 5d.

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



Palmolive soap

Who's Who In The News This Week

Mr. E. B. Mathabane, assisted by the Sturtonville (Boksburg) Library Committee, is making arrangements for a concert and dance to be held at the "big" hall, Sturtonville, on Friday October 29. It is hoped that his effort will receive the full support and backing of the East Rand townships, as the funds are in aid of the Sturtonville Library.

Sergeants A. Shoarane and E. J. Montsioa, of the N.M.C. School at Rietfontein spent the other weekend at W.N. Township, Johannesburg.

Mr. Abel Matshayana, of George Goch, was a visitor at W.N. Township the other weekend and visited his wife who is lying ill at the Nokuphila hospital.

Mr. S. S. Sofuthe, principal teacher of St. Philip's school, East London, was one of the delegates who attended the Provincial Missionary Conference of the Anglican Church sitting in Johannesburg recently.

Mrs. Magdaline S. Molebatse, of Ventersdorp, is visiting her son, Mr. A. Molebatse, of Orlando Township.

Miss Johanna Mlangeni was "at home" to her many friends the other Sunday at Western Native Township. Among those present were Mr. and Mrs. Majola, Mr. S. M. Majola Funani, Mr. Takashe, Marara, Misses Johanna and Gladys Mbebe, Mrs. Ndlovu and Mr. R. Swarts.

Mr. M. I. Mofaleki B.A., who abandoned his M.A. studies in Cape Town and returned home in Pretoria where he has been recuperating, is now on the staff of Wilberforce Institute. He was seen in Evaton in the company of D. P. Moloto B.A. His family is however still in Pretoria.

Mr. M. M. Ledimo and Isaac Maunakee, of Bloemfontein, are spending their annual leave in the city.

Mr. and Mrs. S. Moloi, who were on the Rand as guests of Mr. Pharris Tau, have left for Bloemfontein.

Mrs. H. A. K. Molebatse, of Orlando Township, have gone to Ventersdorp, and will be away for three months.

Mr. and Mrs. Mesiane, of Pietfontein, have been blessed with a baby boy. Mother and son are well.

The marriage recently took place between Mr. A. B. Matsi, youngest son of Mr. and Mrs. M. Matsi, and Miss Salome N. Molepo, youngest daughter of Mr. and Mrs. O. G. Molepo.

A dinner party in honour of Mr. E. W. Ndimande, (father-in-law to Mr. Stephen Pasha) was held at Sophiatown, last Sunday. Present were: Mr. M. Pasha, Mr. and Mrs. E. Piye, Mr. and Mrs. S. J. Mashupye, Mr. and Mrs. S. J. Mokone (Pretoria), Rev. Matsi (Crown Mines), M. G. Mofaleki, Mr. M. B. Khubeka, Mr. Matabola, O. N. Phahle, and Mr. S. Sekhukhune, of Pietersburg.

Mr. A. T. Moshoh, of Bloemfontein, spent last weekend in Pretoria on business.

Nurse Dorah Payne, of Holy Cross Hospital, Pondoland, is recuperating at her home in Ladysburg, Pretoria, after a serious illness.

Sympathy goes to Mr. and Mrs. P. Moisoedi, of Sophiatown, on the death of their baby daughter last Friday.

Saturday, October 16 was a red-letter day at Sophiatown. A wedding ceremony was witnessed, the principals to which were Private Arthur Meyane, son to Mr. M. Meyane, of Sophiatown, and Miss Mabel Nofala, only daughter of Mrs. Nofala and the late Mr. Nofala.

Present at the wedding were a large number of Soldiers in uniform. The scene was grand. The varied colours of women's dresses of several hues, interspersed with khaki of the soldiers, made a grand spectacle. Present were: Mr. M. Meyane (father), Mr. A. Mabaso, Mr. Titus Meyane (brother), Mr. A. Nofala, Mr. G. Mabaso, Mr. and Mrs. Oliphant, Mr. and Mrs. Nzekeli, Mr. Molefe, Mr. J. Mshang, Mr. Kumalo, Misses D. Nkomo, and S. Sitole.

A tea party was arranged by Mrs. W. Kozza at her residence in Glenwood Street, Sophiatown, last Sunday. Jazz Serenaders played for the dance. Present were: Misses L. Maane, V. Marks, B. Maris, Mesdames R. Nkile, E. Monamodi Messers, T. Maane, A. Mabaso, Sunshine, Jarvis, G. Mabaso, and Mr. and Mrs. P. Magagane.

MARRIAGE NOTICE

Mr. Johnnie Cornie Walter Rampela of 86, 12th Avenue, Alexandra Township, Johannesburg, the eldest son of Late James Wilfred Rampela and Mrs. Frances M. Rampela married to Miss Rosie Johanna Molefe second oldest daughter of Mr. and Mrs. James N. S. Molefe of 895 Paul Malunga Street, Western Native Township, Johannesburg. Married on the 8th October, 1943 at the Native Commissioner Marriage Offices Springs. To face this struggle till Kingdom Come. 8424-23

ILIFU ELIMNYAMA KWA MKUMBUZA

Ngumbila we 8th September, 1943 kungene ekupheleni uRev. I. Mkhumbuzi, Sibulela nabantu base-Alexandra ngumsele abantu lona ukuchwaba uMangweli wethu lona wangaphila abantu ngazo, 839, 18, 21, Nangweli wawethu. Izibho wawethu mazankalo lombiko. Akafutshi ul'ho. Iho ngumfundisi weCentral African Church aphe eAlexandra Township, Orona J. S. Pamba, obekhona, 69, 8th Avenue, Alexandra. 8428-23

Pilansberg Soccer

TIGERS TROUNCED

(B. A. Poho)

A fair crowd was present at the Thabazimbi Mine football ground on Sunday, September 26, to witness soccer matches between the Pilansberg Pirates and Thabazimbi Rainbows and Tigers.

After a tough struggle of the first match, the Rainbows were beaten by the Pirates, 2 goals to nil. The victory was attributed to a systematic passing of the Pirates front line comprising Potex, Our "B.A." (E. S. Moloto) Ramsey, Carl Mash., who registered the two goals for the visitors.

On Pirates entering the field for the second match against the Tigers, the start was not an easy one, but after some manoeuvring in a good movement, Charlie Chaplin (Ed. Tjale) toed in a drive, the ball puzzling the goalkeeper. The Pirates began to assume superiority and were having chances but were hampered on account of the field's condition to take the advantages of them. On the right wing, Buick was badly handicapped by Boiling Water (Tiger), the latter giving him hardly a chance for a lucky goal, especially for a brilliant shot that was directed by the President (Noel Ramono) and hit the cross bar and rebounded into play. On the left wing Charlie was dispossessed by his opponent but his clearance was covered by "Rolling Stone" who tipped the ball to Chaplin, who drove a shot again and gave the goalie no hope, 2-0.

An interesting second half ended with Pirates hanging on to a wide lead. They were well on the top and the Tigers rarely crossed the half line. Tigers' forwards "Fire-fire" and "Congo" were lively enough but wasted their chances by dribbling. Towards the end Slow Poison (Mabotja) pressed in a "grasseutter," giving the Pirates a lead by 3 goals to nil. A spectacular feature was a brilliant goalkeeping by "Onse Vrou (Sephare).

Final Scores:— Pirates 2, Tigers 0; Pirates 3, Tigers 0.

Ladysmith vs. Jo'burg

A representative team of the Ladysmith African Football Association is visiting Johannesburg this week-end and will be engaged in a match tomorrow (Sunday) at the Bantu Sports Club against the following pick of the Johannesburg African Football Association, reserves inclusive: S. Madlala, A. Ntunzi, I. Sekue, R. Tenjekwayo, I. Tenjekwayo, T. Frankie, E. Dlamini, R. Monathebe, G. Sepeng, R. Nxumalo, L. C. Kozza (Captain), E. Mokhere, J. Dileane, T. Thomas, C. Masondo and C. Wauchope.

Tvl. Bantu Tennis Union

(By J. J. Mkwentla)

Following are the results for the "Balayi Cup" inter District Championship played on October 17 at the West Rand Mine, West Rand: 103 games, Alexandra 62, lead of 41 in favour of West Rand. East Rand 83 games, Witwatersrand 82, lead of 1 in favour of East Rand. Matches were conducted by Messrs R. Mkwanzazi, S. A. R. Lengane and S. Thibedi.

The finals of the same trophy will be played at the Bantu Sports Club tomorrow (Sunday) 24, starting at 10 a.m., grace 30 minutes.

The Transvaal (Bantu) Open Doubles Championship will start on November 7; N.R.C. Men's Doubles, entry fee 4s. a pair. Women Double's, Jajbhay Trophy, entry fee 3s. a pair. All entries must reach the Secretary not later than October 30. Competitors must get in touch with their respective Secretaries who will communicate with the Union Secretary.

All communications should be addressed to the Gen. Secretary, T.B. Tennis Union, P.O. Box 225, Benoni.

ZIDUMBU.—In loving memory of our dear mother, Bella, who passed away on October 23, 1925. A mother kind and true. Ever remembered by her daughters, Beauty and Matilda. Rest in peace. Inserted by Mrs. B. I. Dakiya (daughter), 59, 15th Street, Benoni. 8425-23

In memory of our loving daddy, Albert J. D. Ngulwa, who died on the 19th October, 1929 at Maseru. Ever remembered by his wife Clara Ngulwa and his children, Jasper, Gweo, Uanda, Andrew, Leslie and Albertina and his grand child Vivian Mko. Rest in peace. 8416-23

IN MEMORIAM

MABELA.—In loving memory of my dear mother who died on the 17th October, 1941. We were not there dear mother to hear your last words. Rest in peace. Ever remembered by your daughter, Son-in-law and grand children. Inserted by Maggie Mokoitso. 8424-23

MADIKOTO.—In loving memory of our Grandfather, Gabriel Madikoto, called to higher life 29th September, 1941. Grand children in sympathy. Rest in peace. Inserted by Miss Jane Furse. 8428-23



KALIMO KA 5%
TSWANG KA YE E FOKO-KGWEDI

Ditentsheng ter Martindale, Sophiatown, le Newclare. yena go tloga ka April 1, 1943. Ba a setsang ba adimile chelete, ba ta fumana thuso ya phokotso ya tefo.

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The Bantu World

SATURDAY, OCTOBER 23, 1943

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

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WANTED

Wanted, Senior Mistress to take charge of Domestic Science Department in the Nigel United School, Nigel as from January 1944, or at soon as possible thereafter. The successful candidate will be required to give instruction to: (1) Full time domestic science pupils. (2) Primary School pupils. (3) Pupils preparing for University Junior Certificate Qualification. Teachers certificate plus special training in Domestic Science. Candidates with Standard VI plus Domestic Science. Only need not apply. Salary, according to Department Scale. Apply stating languages known to: the Superintendent, Nigel United School, 25 Parkgate Mansions, Nigel, Tvl. X23

WANTED

Assistant female teacher, Ermelo Primary Schools from January, 1944. Applications to be sent to Rev. H. Bawland Ball, Methodist House, Ermelo. X23

WANTED

MARQUARD BANTU SCHOOL. Applications are invited for the vacancy of: (1) A principal, member of Dutch Reformed Church. (2) Qualified lady assistant. (3) Qualified male assistant. Apply: W. H. du Plessis, Manager, Marquard Bantu School, Marquard. X23

WANTED

Teacher required for Kilmerton Training College to specialise in teaching languages (Tswana and Zulu). Applicants must be proficient in both languages. Apply immediately to Principal, Private Bag 26, Pretoria. X20

PRINCIPAL TEACHER WANTED

A Principal Teacher is required for the Palmerton (High) Mission School; Maly, Xhosa speaking, possessing N.P.H. Certificate and with 6 years' teaching experience. Good disciplinarian, Methodist preferred; to commence duties January, 1944. Certified copies of testimonials to accompany application. Applications to be received by 31st October, and to be received by 31st October, and to be sent to: Rev. J. V. Oosterveld, R.A., P.O. Palmerton, Pondoland East, C.P. 8405-23

WANTED

Assistant teacher for the Secondary School of Bothasbalo Institution to begin duties in January 1944. Applications, which should be accompanied by certified copies of testimonials and certificates, should be sent to the Principal, Bothasbalo Institution, P.O. Middelsburg, Tvl; not later than 31st October. X20

BANTU WORLD

SATURDAY, OCTOBER 23, 1943

Di Eme Mosenekeng

Ga sechaba sa Ba-Afrika se aroganyoa ke baetapele ka makgotla-gotla, Mebuso e tshuereng lefatshe lena la Afrika e rerisana ka taba tse kgolo tseo di tshuanetseng go etsoa ka morago ga ntoa ena. Banna ba hlalefileng ba Makgoota ba setse ba loga maano ao ka oona Makgoota a ka tsamaisang kgoebo ea Afrika le taolo ea Ba-Afrika. Makgoota a rera ka kabagano ea lefatshe la Afrika.

Empa ga ele Ba-Afrika bona ba duletse diphapang le lerata la pakisano ea boetapele. Ga go belatsetse gore sechaba sena se madimabe, gomme se tla lebaloa mohla go etsoa kgotso go agoa tokologo ea dichaba. Nako ena ga se eona ea dikarogano, ke nako ea gore Ba-Afrika ba bopagane jualeka letsopa la samente. Banna bao ba aroganyang sechaba, mola taba di eme mosenekeng, ke dira tsa tokologo, phagamo le tsulopele ea Ba-Afrika, gomme rona re eletsa sechaba sena gore se seke sa kgelesoa tseleng ea kopano ke puo tse tsietsang.

Kopano ea Ba-Afrika e lekgotleng la African National Congress. Lekgotla lena kajeno le ea matlafala le setse le ena le chelete e kabang £900 polokelong. Gape re utlua gobane le setse le lokisa lentsoi la sechaba mabapi le seemo sa Ba-Afrika kamorago ga ntoa ena. Baetapele ba lona, ga ba robala, ba eme ka maoto, gomme ke tshuanelo gore ba thusoe ke banna le basadi bohle ba sechaba sa rona. Ragogang, Ba-Afrika, ntoa e ea loana. Tsenang ka bongata ba lona lekgotleng lena la sechaba, ele gore lentsoi la rona le tle le matlafale ga re seka tokelo le ditshuanelo tsa rona.

Re setse re boletse, gomme re ea pheta, gore Makgoota a hlalefileng a setse a simolotse go rerisana ka leano leo Afrika e ka busoang kateng le kamoo jeruo la eona le ka sebedisoang kateng. Rona Ba-Afrika, re etsang? Re duletse diphapang le marata a se nang mosebetsi.

Tsa Pretoria

(Ke "Khupa Marama")

Ka di 20 September, e be e le kato o nkatsho, nkgao a eja nkgaoane. Hlame a nyaka sa ga gague, mogolodi le le eena a nyaka sa gague. Go be go le hlopa tje thuro tje emishitjeng bo Nkheteng ba tjona Namune e goang ke Benghadi A.H. Sehloho le I.B. Moroe e beile bo Nkheteng ba leshome. Khudu le eona ba leshome, Dipharumollo ba bararo. Ba ikome tjeng ntle go Makgotla a le mong. Bohle e le mashome a mabedi a metso e mene (24). Tulo tja Khethiso e be e le tje pedi Library, Pelandaba, Douglas Hall, Marabastad. Bahlahloli ba hlalobang ba bouti, e le Benghadi John L. Molede le C.B. Mbolekwa Pelandaba Benghadi A.M.P. Mahlatje le P.P. Gillings bona e le ba Douglas Hall.

Dihlopa tja mafumagadi di leletje ka "uniform" ea bona; ba Namune ka e khubedu ea mollo, ba Khudu botala ba morogo. Namune e gaketje e opele ere "Modimo o re thushe re se hlole ke Badichaba," le "Tina siyayi thata le vouti". Khudu eona e "Sellong sa Khudu se re gonotja mehlang ea Morona Faro."

Bakgethishi ba hula menyako ka 8 o'clock boseng, lerole la thomega, ea hloa e sellona e sa hlokane. Thaka ea bo Phakoe e re rea boela rea boela borotong. Kgongona ke thotse ke fodi-shitje hlogo kere re tla lala re bone.

Ntho e makaditjeng ke ge Namune era opela rena bana ba fatse lena la Kgoshi Mashile a Gatisha, bare re "Badichaba". Ga re badichaba re bana ba fatse lena, re gatile boela re gatile marapong a bo thata.

Erile ka 10 o'clock boshigo menyako ea di ofisi tse kgotso ea tsoaleloa. Ba Douglas Hall ba tla, ba fihlela ese batho e le tlang le bone. Ba tsena Bakgethishi le Bonkgetheng feela goa baloa di Pampiri tja ba Vouti. Erile ha half past one boshigo, selone sa rama Utloang! Utloang! ke Mokgethishi—banna ba leshome ba kgethiloeng ke bana— C.B. Mbolekwa, A.M.P. Mahlatje, N.M. Komane, J.K. Mathi, E. Kekane, O.R. Mushi, Revd. S. Modiselle, H. Nkile, Sam. Legodi le E. Mafole.

Ea e ba Harrah Khudu Moroho! Khudu e fentse!!
Palo ea di vouti e ka tsela ena Mbolekwa C.B. 494; Sam Legodi, 494; S. Modiselle, 494; J.K. Mathi, 494; A.P. Mahlatje, 492; N.M. Komane, 492; E. Kekane, 492; E. Mafole, 491; O.R. Mushi, 489; H.S. Nkile, 487.

Ba Namune palo ea bona e hodimo ke 456 e nkgoteng ke Mongh. P.P. Gillenge. Dipharumollo 39. Ke tseo ho Morena Semanya Manvane, le oona Pat ka Lady Selborne, sechaba se ahlotse, se shetjeng ke gore banna bana ba sebetse sechaba ka hotshephi.

GO TSAMAEA KE GO BONA

(Ke Mosupatsela)

Ratshosa ga a bona gore ga go seo a ka se ntshang molomong oa Betty Betina, ga ese seo feela a neng a se bolele le Boniwe ka tsa lerato, o ile a bolella lekgotla gore ga sa na dipotso.

Lephodisa la tsoa la goeletsa lebitso la Nurse Mapolanka. Nurse Mapolanka o tsene ka lekgotleng a nanaila ka diata tse tsothoana. A apere roko tsa gagoe tsa booki, a roele tpeka ea booki. Mahlong o ne a roele diporele, jualeka. Mo-Afrika ofe le ofe ea rutegileng. Batho ba mo shebile ga a tsena ka lepkosing la bopaki gomme ga utluagala medumo eo e ileng ea kgalemeloa ke Lephodisa.

Mohle, go Lephodisa, "Bolella paki ena gore e ane gore seo e tla se bua e tla ba nnete e tletseng."

Lephodisa la etsa jualo, gomme Nurse Mapolanka a ana gore seo a tla se bolele e tla ba nnete e tletseng.

Mohle: "Re bolelle lebitso la gago."
Nurse Mapolanka: "Ke Nurse Jane Mapolanka, Mrs. Joshua Maimai. Ke mooki koa Timbuctoo National Hospital, seo eleng sepetlele se tumileng nageeng ena. Ke na le dilemo ke sebetse go sona, gape bitso la ka le tsebega gagolo. Go bolella metse, ke e mong oa baoki ba entseng gore sepetlele sena sa Timbuctoo se tsejoe kgutlong tse une tsa naga ena."

Nurse Mapolanka a akgele nko godimo, gomme a letela potso e ka hlagang go Mohle. Ga go belatsetse gore o ne a ikutlula ele motho o mogolo, ea tshuaneloang ke tlotlo le hlomphe. Go bolella nnete, Nurse Mapolanka o ne a tshuanetsoe ke hlomphe gobane e ne ele e mong oa baoki ba hlalefileng gagolo sepetlele sa Timbuctoo. Empa kgotleng la tshoko ga go hlomphe, ga ese e ne loang batho bohle. Kabaka lena Nurse Mapolanka ga ka a bontshoa hlomphe, o ile a tshuaroa jualeka paki e ngue le e ngue.

Mohle: "Bolella lekgotla lena seo u se tsebang ka ga Ratshosa le Boniwe."

Nurse Mapolanka: "Seo ke se tsebang ke sena, Mohlomphegi. Ke e mong oa baoki ba ileng ba thusa Boniwe ga a belega. Erile kamorago ka mmotsa gore na o nyetsoe ke mang, gomme eena a araba ka gore ga a nyaloa. Ka tsuela pele ka mmotsa gore ntata' ngwana ke mang, a re ke Ratshosa eo a ratanang le eena. Ke seo se ke se tsebang ka ga Ratshosa le Boniwe."

Nurse Mapolanka a sheba kooa le kooa, jualeka motho ea letetseng mekgosi le mekgolokoane ea tlotlo. Empa tidinano ea lekgotla e be ele e hlomolang pelo, e suabisang go motho ea tloatseng hlomphe jualeka Nurse Mapolanka. Go eena, puo eo a e boletse e ne e tshuanetse go opeloa diatla ke ba e utluileng. Empa tsamaiso ea makgotla a tshoko ga e dumellane le ntho tse jualo.

Mohle: "Ga go sa na se seng seo u se tsebang?"

Nurse Mapolanka: "Ga se teng, Mohlomphegi."

Mohle go Ratshosa: "U na le dipotso mabapi le bopaki la Nurse Mapolanka?"

Ratshosa: "Ke na le tsona, Mohlomphegi."

"Nurse Mapolanka," ga rialo Ratshosa, "u nyetsoe kapa ga ua nyaloa?"

Nurse Mapolanka: "Potso ea gago ga e nyalane le molato o sekoang kajeno. Kabaka leo ke sitoa go e araba."

Mohle: "Elleloa, Nurse Mapolanka, mona re tshokong, eseng sepetlele sa Timbuctoo, Araba potso ena."

Nurse Mapolanka: "Go lokile, Mohlomphegi, ke tla e araba lega ke sa bona gore e tsena juang mona" tsekong. Ke nyetsoe."

Ratshosa: "Lebitso la monna oa gago ke mang?"

Nurse Mapolanka: "Ke Mr. Joshua Maimai."

Ratshosa: "Ga u simolla bopaki ba gago, u boletse gore eena u "Nurse Jane Mapolanka, Mrs. Joshua Maimai, u ka hlalose tsa lekgotla lena gore ke ka baka lang u e na le mabitso a mabedi—u le Nurse Jane Mapolanka u bile u le Mrs. Joshua Maimai?"

Hlogo ea Nurse Mapolanka ea duma, a tselela-gore potso ena a ka e araba juang.

Tsa Wesselsbron

(Ke Israel Mogoaladi)

Ka la 9 ho hlokahetse Maria Sehloho a putoa ka tsatsi le latelang ke batho ba ka fetang 400. Koleke ea hae ebile es. 5. mosebetsi o ne o tsamaisoa ke Ev. T. Biltani, Methodist le Ev. D. Shale, D.R.C. Mosali eo ke ngosti ea Nameng Sehloho e kholo ke eena eo e neng e se ele ts'ia ea motse oa Sehloho hobane ho matsalae ba se ba ne ba falle ka bobeli.

Molimo o ts'itise monna oa hae le bana bohle ba ntle ea hae. Taba e ileng ea ntsetsa ke ena. Ke ha batho ba ntshe ba bea matsotso a bona sefahlehong sa hae ka nako eo a neng a bona ka eona. Joale ke kopa thuso tabeng eo hore ke hlalose tsoe hore a ke mokhoa oa sejakane kapa oa sehedene?

Re bona Jacob Lebone le Israel Mogoaladi ke bona ba mathakang hara motse ka ho rekisa likobo, tsoekere, coffee mahare koo le 'mela. Ha ele Mogoaladi eena eka a tla tsoela pele haholo hobane ka la 9-10-43 o ne a ile mapolasing a laetse motor car hiphahlo tse ngata. Empa ha fihla polasing o bitsoang Saamwerk batho ba hana ho reka ba re mohlomong o li utsoitse hobane ebile ke tlelerak Levenkeleng la C. Swerlow. Empa e re kaha lipelo tsa batho li sa ts'oane ba bang ba reka eaba le ba neng ba ntshe ba ts'aba ba se ba khutla ka bongata, ba reka le hofeta. I. Mogoaladi a khutla a se a sena letho. Hona ke bopaki ba hore Ma-Afrika a ntshe a hlalefa hobane le motšana o monyenyane oa Wesselsbron o na le lintho tsa tsoelo-pele kajeno tsohang Ma-Afrika khale bosiu bo sele.

CITY OF PORT ELIZABETH MUNICIPAL NOTICE No. 144 of 1943 VACANCY—MEDICAL OFFICER—NEW BRIGHTON VILLAGE

Applications are invited for the position of Medical Officer in the Native Village of New Brighton. The remuneration will be in Grade (£500—£25—£700) at a commencing salary at the rate of £600 per annum inclusive of travelling expenses plus free quarters at New Brighton.

The successful applicant will be required to serve a probationary period of three months.

Applications, stating age, qualifications, experience, marital state etc., will be received by the undersigned up to 12 noon on WEDNESDAY, 27th OCTOBER, 1943.

Dated at Port Elizabeth this 8th day of October, 1943.

By Order,
H. TREDWELL,
Town Clerk. X23

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LITABA TSA NTOA



HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA SABATSO EBLEBISOANG HO MA-AFRIKA 'MUSO OA KOPANO EA SOUTH AFRICA

HLALOSO No. 190 (EA VEKE E FELANG KA 16th OCTOBER, 1943)

(Bona sets'oants'o qepheung la 9)

Masole a lekhotla la Sudan la ts'ireletso a hapala 'Basket Ball' a rutoa ke Moruti oa 'ona oa Lengese mane.

HITLER O TSAMAEA KA 'MILA O TLETSENG MEUTLOA OO NAPOLEON A TSAMAILENC KA 'ONA

Ntoa e kholo ea Ma-Russia e seng e e-na le likhoeli tse peli e qalile e nte e atamela ka mehla bothateng. Ke phuthulo ea 'ona e boima baholo. Ho thata ho lekanya bots'abebo ba eona. Ho no ho qale Majeremane ho hlasela empa a qhalo. Ho tloha moo ea hola ho tloha Smolensk ho ea filha hlohoeng ea Kuban. Moleng ona ka-afela o molelele Majeremane a khantsetse morao ka matla a ba a qobelloa ho baleha. Lihobosheane tsa 'ona a li tlohetse ka ho hlahlama matatolo a 'ona e le hore a sarolla mola oa 'ona e le hore a sarolla mola oa ho loana joale o so o kentse Balaoli ba Majeremane tsietsing e kholo. Makhotla a Ma-Russia a se a eme nokong ea Dnieper moo a seng a le le maele tse 300 ho tloha Rumania le moo a seng a le limaele tse 100 ho tloha moeling oa Poland. Litsoeng tse ling Ma-Russia a se a ts'etse noka ea Dnieper, Mariha a atametse. See mo sena se sebe hlakana ha se se ka hlolang se pateloa sechaba sa Majeremane. Batho ba ka 'na ba tsietsa ke leshano la ma-Nazi empa 'mapa oa linaha kamoo li emeng ka teng ba ea o tseba. Ke eona taba eo Goebbels a seng a ts'ohile. Re uloa molaetsa oa hae ho sechaba sa Jeremane oo ka 'ona a etsang boipiletso a reng le e ke la inehela "leha ho ka tla joang le joang." Tona ea Finland e lisiseng matlotlo a 'muso le eona e buile ka Satertaga se fetileng koana Stockholm ea re: "Ma-Russia a ke ke a hlolang ka matla a libetsa. A ipakite hore a matla ho feta kamoo lefats'e le neng nahanne." Majeremane a tla qala ho ehlola litaba joaloka ha batho ba Finland le bona ba li tsebile. Katleho ea Balaoli ba Russia ntoeng ea Bochabela e nea ts'epo e kholo. Mang le mang ea ehlola ngotaba o tla tseba seemo kamoo se leng ka teng ka ho ikutloela e le eena a sa tsietsa ke boprofeta ba bohata ba Ma-Nazi. Ho phunyaletsa moleng oa Dnieper e tla ba ntoa e thata e ferekanyang hobane bophara ba noka e na ke maele e le 'ngoe 'me hona joale ka baka la lipula lehothla e matha ka likhohola tse ts'abehang. Ka lebo-pong le ka bophirimela ho eona Majeremane a iketipetse ka matla. Leha ho le joalo, holimo le eona koana makhotla a Russia a se a ts'etse haufi le Smolensk 'me a se a lebile Vitebsk. A mang a ka nqa leboea moo lehloa le seng le qalile ho oa, a se a itokiselitse phuthulo ea mariha. Ho tloha sealoang sa Ma-Russia sa Smolensk, re lemoha hore a itokisetsa ntoa e kholo moleng o sikang noka ea Dnieper. Ma-Russia ha a ka ba le katleho mona. 'Me a tsoela pele ho ea bophirimela, ho tla etsehala hore e hlale Majeremane kamoro. Taba e na e ts'ohile Balaoli ba Majeremane haholo motsotsong 'na. Ntoa e tlang ho loana moo e eme tse kholo. Ka nqa leboea makhotla a kapele a Ma-Russia a se a le limaele tse 80 ho tloha moeling oa Poland. Ha Ma-Russia a ka boroa a ka khona ho ts'ela Dnieper, batho ba Rumania ba ka ba le hona ho utloa molomo oa likanono tsa Ma-Russia. Motseng ea Bucharest batho ba lutse ka matsoalo. Motseng oa Danzig moo ilemang tse 'ne tse fetileng ba ileng ba etsa litlatse ha Hitler a qala ntoa e na ea Europe, hona batho ba kajeno ba tla bala litaba ka ts'abo lipeleng tsa bona hobane phetsetso ea Ma-Russia e atametse 'me esita le Goebbels ha a khone ho e thibela. Tse etsabetseng mehlang a khale le kajeno lia etsabala. Hitler o tsamaea 'mileng o tletseng meutloa oo Napoleon a tsamaileng ka 'ona.

Masole a loanang le batho ba len ha Jeremane ba hlahisa selo se le seng: "Re ne re lebetse bohobe 'me filoe majoe. Re kopile lihlapu 'me re filoe linoha."

Litaba li se li eme ka sebopeho sena kajeno; Dr. Goebbels ea basetsang sechaba litaba ea se ts'episiteng u ntho tsohle tse molemo joale o re "Re tlamehile ho feta khohlong e tseling ea mahlomola le bohloko ba ntoa e na ha re lakatsa ho hloella holimo moo katleho e leng teng."

Lentsoe lena la ha, le paka maikutlo a Majeremane kamoo a leng ka teng kajeno le bonts'a pelaelo le ho hloka ts'epo le ho fela ha boithoriso boia ba pele ha ntoa e ne e sa tsoa qala. Dr. Goebbels a bua ka "bots'obebo ba sera moeng" athe Majeremane a ne a ile a tsietsa hore ha ho homo ea sera e tla oela naheng ea Jeremane. Kajeno hore tsojano kamoo metse ea Jeremane e ripitsoang ka teng ka libomo le kamoo mesebetsi ea libetsa e sentsoeng ka teng le kamoo liporo tsa literene li ferekantsong teng. Dr. Goebbels o bus ka phetsetso. Kamoo se leng teng seemo sa joale ha re bone ha phetsetso e tla ba teng. Re bona hore Majeremane a tla loana a nte a baleha joalo ho isa qetellong. Qetello ha e sa le hote.

"SETSIBA SE SECHA KOBONG EA KHALE"

Re kopa ka hlopho hore re tumelleo ho qotsa mantsoe ana mangulong a halaleng a bohoho-hoho: "Ha a eo motho ea rokellang setsiba se secha kobong ea khale, hobane isetsa le roketsoeng le tla ba thata me le tabole le khale."

Ha re talima seemo sa ntoa kajeno hantsoho koana Russia, re lemoha hore Majeremane a leka ho lapa kobu e maharasa ea khale ka setsiba se secha. Majeremane a romela me khahlelo ntoeng ho thibela tsoelo pele Ma-Russia empa ka yeke 'ngoe le e 'ngoe sekheo moleng oa Majeremane oa ts'ireletso se nte se hola ho ea pele.

NTOA EA RUSSIA

Makhotla a Ma-Russia a se a phuntse likheo moleng oa ts'ireletso oo Majeremane a neng a o entse mabopong noka ea Dnieper.

Ma-Russia a ile a a tsoametsa a ts'ela noka eo a etsa linkants'i ka le hlokoeng le ka bophirimela. Ma-Russia a itokisetsa phuthulo e kholo eo a tlang ho leka ho eona ho a timeletsa ruri makhotla a Majeremane Russia. E tla ba phuthulo e fetang tsohle tse kileng tsa e ba teng.

Lilemang tse peli tse fetileng motsamaisi oa Koranta ea Jeremane o ile a khutlela Berlin a se tsoa ntoeng ea Russia 'me a khotlatsa Majeremane ka mantsoe a monate: "Ntoa ea Bochabela e ea ho feleng. Makhotla a Russia a ke ke a hloa a loana ho isa pele."

Dr. Goebbels eena a bua ka hloko-melo a re: "Ntoa ea Russia ha e e-so ho fele empa re se re tseba kamoo e tlang ho fela ka teng. Ho sa tla oa nka sebakanyana a nte a loana Ma-Russia empa a tla hloela."

Bakeng sa ho hloela ma-Russia kajeno a matla ka mokhoa o ts'abehang. A hlile a nte a nts'etse Majeremane kantle ho naha ea 'ona. Makhotla a seng a fokola ke a Majeremane hobane a khutlisetsoa morao hohle moo a loanang teng Russia le Italy. Makhotla a Bathusani a lifofane le 'ona a e ripitla naheng ea Jeremane ka bophirimela.

E se e le karolo nnyenyane feela ea naha ea Russia e saleng matsobong a Majeremane 'me a nte a felekoa.

MAKUMANE A LITABA

General Smuts o ile England ka sefahane O fahelisoa ke General Sir Pierre van Rynveld le Capt. Smuts, A.D.C. Morero oa leeto la General Smuts ba o e-so ho hlalose empa ho tsebisitsoe hore ka nako eo a leng England ka eona e tla ba setho sa Lekhotla la Ntoa la Bathusani. E 'ngoe ea liketso tse sehohle tsa Majeremane pele a thobela Naples e ile e e-ba ho ts'ora Mataliana a 209

matlong a fapaneng 'me a a khumamisa lepatlelong a re a hore a re "Heil Hitler." Batsamaisi ba likepe ba babeli le masole a mane a Mataliana a ile a emisoa leboteng a entse mola 'me a thungoa. Li ngata haholo liketso tse ling tsa mofuta ona tse ka boleloang.

Khoeliso e nts'itsoeng ke borena ba Germane pele a tloha Naples e ile ea re bakeng sa Lejeremane le le leng le bolaloeng ho tla thungoa Mataliana a 100. Majeremane a ile e phetha taelo e na.

General Klopfer eo hammoho le masole a mang a mangata a South Africa a ileng a hapjoe ke Majeremane Tobrak o thobile kampong ea bahole buoa a tsamaea ho ea filha makhotleng a Bathusani. Ka eona nako eo ho ila ha thoba masole a mang hape a Sout Africa.

Ho nte ho utloahala lipeho tse pakeng hore Majeremane a kopa khotsa empa kopo eo e hantsoe. Litaba tse na li hlaha mafats'eng a sa loanang ao re khohlang hore a paka 'nete.

Puong ea hae ho batlatsi ba hae, Hitler o itse: "Re ke ke ra hloela ntoeng e na ha sechaba sa Germane se sa feloe ke ts'epo." Poo e na e bonts'a hore efela Majeremane a se a feloa ke ts'epo 'me ho lekoa ka matla ho a khotlatsa.

Moa oa tepello o kene ka matla bar'a Majeremane o kene masoeleng a loanang le sechabeng koana Germane. Taba e a khathatsang baholo ke ho atloa ka mehla ho hlalosa tsietsi tse oelang masole holimo koana ntoeng. Ha e angoe taba ea ho khutla ha makhotla a hlotseng. Moo lijo li kileng tsa e ba ngata haholo naheng ea Germane kajeno ho kene tala.

Lesole le loanang koana ntoeng lea fela 'me le re: 'ntoa' ee na eka'ba e tla loana ka ho sa feleng.'

Lekhotla la Mangesemane la lifofane le ile la futuhela Germane e ka boroa ka matla a maholo bosung ba la 7 Mphahane. Lipakane tsa tona e ne e le metse ea Bremen le Stuttgart.

Koranta ea Majeremane e behile hore ts'enyoe e entsong Bremen ke e kholo baholo. Lekhotla le neng le futuhile ho thoe e ne e le matla.

Masole a Majeremane a ile a ts'ora moqecheng hlohoeng ea Taman, Russia Boroa.

Bats'oraoa ba nkiloeng teng ba itse bongata ba halekane ba bona ho ile ba hlants'oa ke lethala la likulo tsa likanono tsa Ma-Russia. Ba bolela kamoo ba ileng ba thetsoa ka teng ka hore ho entsoe 'mila oa mebotokara o ts'elang mekhomo ea Kerch e khaohanyang hlohoela ea Taman le Crimea, le ka hore makhotla a matla a litanka a beiloa teng hore a tle a ripitile makhotla a ma-Russia.

Ma-Russia a nte a bokella bongata bo bohola ba phahlo ea Majeremane ea ntoa e hapiloeng mekhomeng ea Kerch. Mebila le likou tsa leatole li ne li tletse makoloi a thuloeng.

General Rommel ea laolang makhotla a Majeremane Italy Leboa o rata ho tloha Italy hore a ee ho laola makhotla a loanang Russia.

Tse hlahang Switzerland li re tsebisisa hore Rommel ha a utloane le Kesselring ea laolang makhotla a Majeremane Italy Boroa. Ho hlalosa hore motseng oa Marienberg o leng limaele tse 200 ho tloha Berlin, ho thuloe lifofane tse ngata tse neng li bokeletsoe teng. Ts'enyehelo e kholo hape e entsoe mebahong e mengata litlong tse ling tseo ho etsang libetsa ho tsoa.

Ka ho hapjoe ka Pontelondolfo, motse o limaele li 12 ka nqa leboea ho Benevento, Majeremane a bile le tahlele e kholo ka ha lijo le libetsa tsa masole a loanang li ne li tloha teng.

Katleho eo masole a General Alexander a bileng le eona ho fetela ka nqa eane ho lithaba tse neng li le tseleng ea 'ona e ile ea e-ba kotlo e kholo ho lehlakore la makhotla a Majeremane nokeng ea Voltorno. Lefapha le hare la Lekhotla la Bohloko la Bathusani le itokisetsa ho raoha hape ho tloha likants'ing tseo le li hapileng.

Mola oa Bathusani oa ntoa Italy o ntsoeng o tsoela pele ho ea leboea joale o tloha moo Voltorno e kenang leatole 'me o otlohoetse Pontelondolfo, o leba San Marco o sasametse ho ea filha Termoli.

Sekepe se sehohle sa Majeremane sa ntoa Tirpitz seo ka nako le telele se neng se ipatile kourng e patisaneng ea Altenford, Norway, se futuhetse sa seengroa ke lithala-maliba tse nnyenyane tsa Bathusani tseo e ileng eare leha li ne li le kotsing e kholo tsa se nanyetse tsa se thutaka.

MO-AFRIKA LE SENGESEMANE SA MAE

(Re li ngoleletsoe ke Mabalana oa Mo-Afrika koana Leboa) Lilemang tse seng kae tse fetileng, Balaoli ba Makhotla ba qalile ho hloma Lekhotla la East Africa la Thuto, mo-

zoro oa bona e le ho re thusa ho ithuta seo re neng re sa se tsebe ha re kena hoseleng. Bahlankana ba rutoa mosebe-babeli oa ho ruta 'me kajeno makhotla a mangata a se a e-na le N.C.O. ea thuto eo pheello ea eona e leng ho ruta Senge-semane se bonolo ho se ngula le ho se hala le ho kopanya chelete.

Kea tliisa hore e mong le e mong oa rona o lemoha molemo oa ho tseba mantsoe a se makae a Senge-semane. Ma-Askari a mangata a East Africa a tseba se-Swahili, empa naheng e na palo e nnyane baholo ea Makhooa a utloang se-Swahili athe ma-Askari a mangata a tseba Senge-semane. Ke lemohile masole a mangata a buang Senge-semane a leka ho hlalosa, ho bota kapa ho bonts'a motsoalle ea sa tseleng Senge-semane, a bua ka matsobo le ka hloho empa qetellong ke bone a khaohana a soabile. Ke ts'oants'a haholo ka bahlankana ba Mangesemane tabeng e na.

Litoropong kapa mehileng ho ngotsoe litsebisiso tseo re lemosang ka tsona kapa tseo re bonts'oang mabitso a litulo, le se re ts'oants'eng ho se etsa le se ho thoenng re se ke ra se etsa; empa motho ea sa tseleng ho bala, litsebisiso tseo ho eena ke likhabiso feela, o nka tselo e sele kapa a etse phoso 'me qetellong a fumane a se a ts'oreoa ke mapolesa a masole, lebaka e le hore ke ho se tsebe ho bala leha a tseba empa a sa tsebe Senge-semane a fumane a lahlehlile.

Bakeng sa ho bala lipalo ke tliisa hore kaofela ha rona re ts'oantse ho tseba ho kopanya le ho tloa palo ho e'ngoe, hobane hoo ho thusa motho hore a tsebe chelete sa hae, le ho reka phahlo mavenkeleng, ho lekanya ts'enyehelo ea hae le tse ling tse joalo.

Re leboha haholo balaoli ba rona ka ho re fa sebaka sa ho ithuta Senge-semane ha re nte re le mona boseleng. Ha re se re khutlela mahaeng a rona re tla fumana thuso e kholo. Re ka bonts'a teboho tsa rona le ho e thabela ha rona thuso e na ho phetha mesebetso eo re e abetsong boseleng ka hohle kamoo re ka khonang ka teng, ka hore re se ke ra tloa melao ea bosole le ka boikokobetso ho phethahetseng.

MOKHELOHI

Zenzile e ne e le monna oa sechaba sa ha Maduna. O na a phela ka molao oo e leng oa hae. Ha ho rapeloa, ho tumisoa kapa ho etsoa linehelo, bo-its'ora ba hae bo no bo bonts'a kheso ea hae ea lits'ebeletso tse na. Banna ha ba ne ba lutse khotla ba rorisana lipuo tsa hae e ne e le tse khopisang. Ha ho no ho it'oa laoloa ho senobe bakeng sa ntho e mpe e hlalileng kapa ho lahlehlile khomo, Zenzile e ne e se taba tseo a li hlokomelang. Molato oa hae o mohlolo e ne e le ho khesa Mazuleka monni oa pula. Pula ha e ne e sa ka ea na ka nako e ts'oants'eng batho ba ne ba isa limpho tsa bona ho monni oa pula ea morapela hore a nese, ba isa likhoho, liuku, lipoli kapa mabele u eona. Zenzile o na a e-a a sa ts'ora leho ebe o ikemela feela ka thoko lo' seboka.

Mazuleka ha a lemoha mokhoa oa Zenzile, a tsebisisa sechaba hore ba se ka hlalohela ke malimabe, se tsebe hore molato o bolim'a Zenzile. Empa Zenzile e ne e le motho ea ratoang ke batho. Ba ne ba tseba hore leha meeliso a ne a sa e hlonephe, e ne e le monna ea bohale. Bana ba ne ba mo rata hobane a le moso ho bona a ba phetela lits'omo tse monate.

O na a lateloa ke lintja tsa hae ho-ile moo a eang teng 'me libopuoa tsohle a li ts'ora ka moso. Ka letsatsi le leng eare batho ba phuthelile ha Mazuleka ho ea rapela hore a nese pula, e-ba o laela hore ho bolaoe poli ka moko oa sehloho. Zenzile a ema har'a batho a nyatsa Mazuleka bakeng sa sehloho sa hae. "Ha ho hlokeha hore pula e neseo ka ho utloisoa ha sebopuoa bohloko," ho rialo Zenzile, "ke re ha e be 'na ea etsoang joalo bakeng sa ntho e sa bueng le e ke keng ea khona ho ikarabella le ho hana."

"Ha komello e ka ba teng" ho rialo Mazuleka, "le tsebe hore molato ke oa monna eona."

Kamor'a nako eo komello e ile e fela ea e ba teng naheng eo 'me Mazuleka a re e entsoe ke Zenzile hobane a khesa meriana ea hae usang pula.

Zenzile a qosoa khotla. "Ho fihlela joale" ho rialo eena ha ke e-so ho ipiti monni oa pula 'me ha ke bone hore na ke qosetsoang ka ho thibela seo ke se nang matla a ho se etsa." Ka karabo ea a khotsafatsa banna ba lekhotla, ba seke ba tseba hore na ba ka etsang. Ho no ho se molao oo ba ka ahlolang ka 'ona. Komello ea tselo pele. Joang ba e ch'a, lijo tse jemileng tsa eshoa. Ha kopjoa Mazuleka hore a bua le balimo. A thisetsoa limpho ha bolao lipoli empa leha ho le joalo ha se ke ha bona-hala le le leng-leru la pula. Mazuleka a laela hore ho tsoe khobo ea lira e phela. Batho ba ne ba tsebe kaofela hore e lla pula e tla na le hore ha ba

sa e utloe e lla komello e tla ba teng. Ha rongoa bahlankana ho ea e tso-ma 'me ba e ts'ora ba e lelekisitse matsoati a mabeli. Ba e tliisa ho monni oa pula 'me a laela hore e tlangoe maphe- o le maoto e kengoe lets'eng nukung ea Sidakeni e thobeloeng teng ho fihlela e nesa pula. Ka letsatsi la boraro nonyana ea nyamela ba bona thapo e neng e tlamiloa ka eona e setse thoko ho lets'a. Banna baholo ba tsebisoa 'me ha phuthela kaofela pel'a lets'a. Ba hlalohela ehlala ba hlaella holi'ma Zenzile. O teng ea neng a mo bona tla lets'eng ka shoolane, e mong a re ke eena feela motho ea utloelang libopuoa bohloko 'me kaofela ba ne ba tsebe hore ke eena feela a khesang meeliso kaofela eo ba e hlonephang. Nonyana e ne e nts'itsoe a metang motho ea neng a ka etsa taba ea mofuta ona ka Zenzile feela. Zenzile ha a bontsoa a lumela hore e lokolotsoe ke eena. A qosoa pel'a lekhotla ka ho etsa hore komello e be teng. Mazuleka a paka kamoo Zenzile a senyang ka mehla ha a leka ho nesa pula.

Zenzile ha thoe a ikarabelle 'me eena a re "Na mong u nonyana e na ke mang eo batho ba reng ke e lokolotsoe?"

Batho ba talima Mazuleka hore ho arabe eena.

"Nonyana e na e tlang pula e tsoang ea ka. Tselo ea ka ha e e phetha ka leka ho e qobella ka ho e kenya metsing joale e lokolotsoe 'me pula le ke ke la e bona 'me tla e tla ba teng."

Zenzile a re ha nonyana e le mohlanka oa Mazuleka e ne e ts'oantse ho phetha tselo ea hae. Ha ho tlangoe eena a kengoe ka lets'eng bakeng sa nonyana ea hae a etse hore a re nese tsa hae. Ha a phokolea ka sehlaire sa hae. "Banna baholo ba ts'oha ha ba utloa mantsoe ana 'me ba hloka puo. Zenzile a emela karabo a nte a boselisa empa ha re tu. "Lona ho nate ere ka ha e le mona le sa bua ke bona hore le thobetsa tsohle matsobong ka." Zenzile a thobela monni oa pula a mo tlama moeliso la matsoho ka thapo e neng e tlamile nonyana. A mo oka a raba-raba a sa mo kenya metsing a lets'a. Hlapi ea Mazuleka e entsoe hore banna ba ikhurumetse ka likobo tsa bona. Zenzile a re "nonyana ea ka joale u binne pina sa hae, re nese tsa pula 'me u tsebe hore u tla lula ka metsing ao ho fihlela pula e e-na. Ha ho ea tla u lokolla hobane ke 'na ea tla u isa." Batho ba ts'oha baholo ke taba e na hoo ba ileng ba tloha pel'a lets'a ba ea lula hojana le lona.

Letatsi la likela shoolane ea ts'oantse 'me ba ts'abang thokoleli ba ea mahasang a bona ha sala feela ea tlamiloeng le moliso oa hae. Mazuleka qetellong o fumane hore lihlapu le lits'okelo ha li thuse letho. A qala ho rapela. Zenzile a se ke a mo hlokomela. Zenzile a re "Mpinela nonyana ea ka, etsa seo batho ba se kopang 'me ke bona ka tlang ho u nts'a ka mets'ng." E ne e se e le bosiu ho no ho utloahala lintja feela tse boholang. Mazuleka o lekile ka matla ho itokolla litlamong tsa hae. Zenzile a re "Ha ho thuse letho nonyana ea ka u ke ke u itokolla leha u ka loana joang le joang nesa pula 'me ka lerutholi la pele le tlang ho oela lets'ing lena ke tla u nts'a ka mets'ng." Mazuleka a qala ho lla mekhoa ea ha ea oela ka metsing 'me a hore a re "oho monna sa matla le oa 'nete tseba hore ha ke monni oa pula. Ha ke na matla a ho laola maholimo. Ke ne ke ba thesa feela batho bana. Nthuse u nts'e talang eona monna ea matla 'me ke tla ea empa pel'a banna ba baholo ke ipolele hore ke lefeela la ma-feela." Zenzile a ba le mohau ha a bona mekhoa e ruthela ka metsing. A re "ha komello e na e ka 'na ea tsoela pele ke tla empa pel'a banna-baholo ke re ke 'na ea thiseletsoeng batho ba hese tala." "Na," ho rialo Mazuleka, "ke tla empa pel'a lekhotla ke ipolele hore ke mothetli. Uena monni ea matla tseba hore ha ke na matla ho laola maholimo. Ke 'na feela ea ka etsang hore ke ipolele." Zenzile a kena ka metsing linaleli li boletsitse ka khanya e kholo. A khaloa tlamu tsa monni oa pula 'me a mo ntsetsa kantle.

Ba ea metsing ba ts'orane ka matsoho ba fihla moo banna ba phuthelile teng. Eitse ha ba itsehisa ho bona, ha bonahala maru marotho a pula a oa, ea na. Eitse ha motu o qala ho koloba ba hore ka mantsoe a maholo ba tumisa Mazuleka monni oa pula. "Hoang hape, lona liputsoa!" ho rialo Mazuleka. "Hoang hape le tumise monnanyana eona eo e leng mong'a ka!"

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