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Furious Fighting in Battle of Holland

GEN. DEMPSEY'S TROOPS ADVANCING TOWARDS RIVER MAAS

The battle of Holland is raging furiously, and one of the main Allied objects--to bring the enemy to battle, where he can be destroyed--is being achieved. British troops of the Second Army, under General Dempsey, are advancing towards the banks of the River Maas.

The German News Agency says that the Americans have launched a big offensive in the Epinal-Remiremont area, near the Swiss border, but no confirmation of this has been received.

NAZI TOWNS HEAVILY BOMBED

The main highway of the corridor has now been cleared of Germans, and men and supplies are moving northwards towards the Arnhem area. At Arnhem the air-borne troops are fighting grimly against increasing pressure by converging German formations. SAPA's correspondent says that a German news agency report that the Arnhem troops have surrendered has not been confirmed.

Soon after the German report, news was received at Supreme Headquarters that more than 1,100 R.A.F. heavy bombers in daylight on Tuesday struck at Osnabruck, Hamm and Bremen, on the main railway network over which the Germans might bring reinforcements to the Arnhem area.

Apart from official information released by the 21st Army Group under Field-Marshal Montgomery, news about the fighting in Holland is being banned at present in order to keep the enemy ignorant of the Allied moves and plans in the existing fluid situation.

The United Press says no major changes are reported on the American First and Third Army fronts from Aachen down to the Meurthe valley. Third Army units have made some progress north-east and south-east of Nancy, and the American Seventh Army has driven closer to the Belfort Gap.

The Canadian attack on Calais continues to make slow but steady progress.

It is estimated that between 300,000 and 450,000 Germans are facing the Allies along the Western front.

Reporting the fanning-out movement on the right flank of the Holland corridor, Reuter says that British troops have reached Groeningen, 18 miles east of Veghel, and two miles from the Maas before the river turns west towards the sea. The Germans are reported to be blowing up some of the bridges across the Maas.

Besides Groeningen, other places reached are Oploo and Mill, in the same sector.

West of the Holland corridor some progress has been made.

Allied patrols cutting across the narrow neck of land between the Waal and the Lek at Ochten, 13 miles west of Nijmegen, have reached the south bank of the river, but have not yet built up in strength.

Blind Africans making useful articles at an Institute in the Union. Such disabilities, where the afflicted had been men and women of character, had often been the spur to their ambitions and greatness, said the Minister of Native Affairs, Major van der Byl, in his address at the opening ceremony of the Constance Cawson Institute for Bantu Blind at Westville, Durban, held recently.

ALLIES SMASH GOTHIC LINE IN ITALY

In Italy the Allied forces smashed the Gothic Line, and are driving into the Lombardy plain.

General Sir Henry Maitland Wilson has sent a message to General Alexander congratulating him on the Eighth Army's crossing of the Rubicon and expressing the hope that this victory will prove as decisive as the victory gained there by Julius Caesar.

Through driving rain and mist the Germans have brought up seasoned reinforcements to check the Fifth Army, and the advance on Bologna is to-day measured in yards instead of miles.

The Germans are fighting for time to establish a new line along the forward slopes of high ground north of their broken Gothic Line defences.

On the right flank British and Indian troops of the Fifth Army have captured several important positions, including the towns of Palazzuolo and Marradi.

On the left flank the South Africans have captured "Hill 490," four miles north of Pistola. They reported thorough demolitions in the area, and found the hill littered with mines.

Along the Adriatic coast the Eighth Army is under heavy fire. It has cleared the whole area from the Marecchia River to the Rubicon, and has forced a number of crossings of the Rubicon.

It was officially announced on Tuesday night that the Eighth Army has killed or wounded about 16,000 Germans since it broke through the Gothic Line.--SAPA.

RUSSIANS SMASHING NAZI FORCES AROUND RIGA

The Russians have smashed the German forces in Estonia and Latvia, and are now attacking Riga, the only port left for the escape of the Germans.

According to the "Red Star" all railway junctions and high ways around Riga are in Russian hands.

Four Russian armies have split the remaining German forces in Estonia into two great pockets and are converging on Riga. Big air battles are raging between Russian planes and strong forces of the Luftwaffe, which are trying to provide an umbrella for the German retreat.

Reuter's special correspondent says that there is fierce fighting east of Riga where the Germans are clinging to every foot of the terrain in an attempt to halt the Russian advance.

In this sector the Russian tanks are steadily pushing back strong enemy rearguards trying to gain time for their main forces to pull out of Riga. The Russians are gradually approaching the enemy's principal aerodrome in this area.

The Russians are trying to drive to the coast to cut off the German remnants to the north and east and to open an all-out assault on Riga before the German Command can regroup the smashed units which have reached the port.

The narrowing corridor along the coast from Estonia is the scene of a slaughter which the Germans are powerless to prevent. The Russians have brought up every available plane to complete the German rout.

The German news agency said that the Russians have occupied the whole of Estonia.

London Cheers Mr. Churchill

A large crowd greeted Mr. and Mrs. Churchill when they arrived in London on Tuesday morning from a west coast port.

Mr. Churchill smoking his familiar cigar, appeared to be very cheerful as he was greeted in turn by members of the Cabinet, Chiefs of Staff and foreign Ambassadors. The large crowd cheered as he walked to a waiting car to drive to Downing Street.

—SAPA

Arab Unity in Middle East

The project for an Arab Union had reached the stage of a preparatory committee, said Nahas Pasha, the Egyptian Prime Minister, in a broadcast in Alexandria on Monday on the occasion of the opening of the Pan-Arab Conference.

The next stage would be the calling of a general Arab congress.

"An Arab Middle East, united and made powerful, will become once more one of the greatest pillars of peace in the world. The Arab Middle East has shown its democratic spirit in this war and has played a large part in the triumph of right and justice."

SAPA-Reuter.

Eisenhower Calls on Aliens in Reich to Rise

General Eisenhower has told foreign workers in Germany that the hour for action had come. He asked the workers' "cells" to act only on instructions from their leaders, and warned them against uselessly provoking the Gestapo.

"Workers who are not members of 'cells' must go into hiding at once. I have already warned them that they are in the gravest danger if they remain in the factories. Their safest course is to disappear from the towns and seek shelter and employment on the land.

"In certain areas workers of the organised 'cells' are to-day being given means for active resistance. Those who find them should read and memorise the instructions, which must be destroyed. Hide the instruments in a safe place. Bear in mind that the Gestapo stands in fear of 12,000,000 foreign workers who by acting now, can seal the fate of the Third Reich."

400,000 Nazi Prisoners In Six Weeks

Between the end of July and the middle of September more than 400,000 German prisoners were taken by the Allied armies in Italy and Western Europe. This was stated in the House of Commons on Tuesday by Sir James Grigg, Minister of War. —SAPA-Reuter.

NO ESCAPE FOR NAZI WAR CRIMINALS

In a statement in the House of Commons on Tuesday on war criminals, Mr. Churchill said that the British Government was resolved to do its utmost to prevent Nazi criminals from finding refuge in neutral territories.--Sapa-Reuter.

"YES JOE, I ALWAYS SMOKE FLAG THEY SATISFY ME SO"

FLAG CIGARETTES

ISITHASISELO SEZASEKHAYA

(Ziqhutshwe kwezeledlule)

Uyabuzake uKondile uthi ulifunelani lelipasi na?

Lithi iphoyisa kawuyizwanga yini insimbi ikhala na? UKondile athi ukukhala kwensimbi kuzokwenzani pho emapasini na? Ukhuluma njalo kazi lutho ngalendaba...nempela wayeqala ukuyizwa, kwabayikhonake eyicabangayo.

Lathi lapha seliphendula iphoyisa lathi lensimbi obuyizwa isho ukuthi sekushaye isikhathi sikanayini ebusuku. Lathi ngoba kawunalo ipasi elivuma ukuba uhambe ebusuku ngiyakubopha kungumthetho.

Lahamba nayeke iphoyisa uKondile. Limusa eShantshi lapha kwafike kwathiwa uma ekhipha isihlanu sosheleni uzodedelwa ahambe.

Wabona ukuthi uma engalokhu enambuluka umasiza akakho—uthe esuka wayebakhipha osheleni abahlanu ebabeka phezu kwetafula—bamnika isitikitana waphuma wahamba waya lapha ayeqonde khona.

Kuthe kusa ngakusasa wayevuka ekuseni eqonda emzini wakhe—wafika ekhaya ngesikhathi samadina—wafika wayixoxela inkosikazi yakhe ngezehlo ezimehlele endleleni—isigqoko okuyisona sabanga zonke lezontuli wasithatha wasiphonsa eziko. Okwesibilike esefikile ekhaya wacabanga ukuthi angabathola kanjani ompondo ababili ayesizwe ngabo ngumngane wakhe. Kwathi sebebonisene nenkosikazi yakhe bavumelana ngokuthi kuhle athathe ugwayi omningi ayothengisa ngawo edolobeni.

Kuthe ngesonto elilandelayo labonakala lelikhehla lithwele umthwalo kagwayi liya edolobeni.

Kwathi lapha esendleleni wahlala phansi emthunzini waphumula ecabanga ukuthi yisiphi isitolo lapha engathola khona imali eyanele ngogwayi wakhe. Kuthe kusenjalo kwaqhamuka iphoyisa lomuntu ligquba isiboshwa—wathi lapha esibuka uKondile wabona osongathi uyasazi lesosiboshwa—wasibulisa—njengesiko lakithi. Sathi isiboshwa kuKondile singathokoza kakhulu uma engake asinqampunele ugwayi ngoba sekuphele izinyanga ezimbili siboshiwe kungavunywa ukuba sibeme nokuba sike sihlafune ikhasi likagwayi. Kuthe ukuba uKondile awezwe amagama esiboshwa wezwa esesidabukela—nembala wawukhipha ugwayi wasinika isiboshwa ngoba naye esekhumbula ukuthi waphunyula kanjani mhlaecish' ukuboshwa.

Kungasoke lesosikhathi lapha kwaqhamuka khona uNdabazabantu omncane lona owayehlawulisa uKondile eNkantolo. Wawuyaboshwa njalo futhi uKondile. Wanqunyelwa izinyanga ezintathu ejele ngoba ephe isiboshwa ugwayi.

Wayengena eNkantolo njalo lisha icala lendoda endala eyayisingwevu nasekhanda—waboshelwa ngaphandleke ngoba wakhokha imali yebheyili. Uaji kalichithanga sikhathi ngecala elingesiqu sezizathu.

UMUZI WENDODA V.

IKHEHLA lalihlezi emthunzini phansi kwezihlahla zothango. Ngalelolanga kwakushaya umoya wasebusika.

Ikhehla leli lalilokhu liqoqa izingubo zalo, licobela ugwayi lintongela lethemba, ukuthi mhlawumbeni kungase kuqhamuke umugane walo bazoshiyelana esikhathini baphuze nokhanjana lukamancishana. Ngoba phela lalinhliziyo mhlophe lelikhehla.

Kwezwakala izinja zikhonkotha. Lacabanga ukuthi mhlawambeni ngase kube kukhona umngane walo ozayo. Lithe lapha liphonsa amehlo kuwo wonke umuzi walo labona kuqhamuka umlimi ebophele izinkabi ezine.

Lathi ukubona ikhehla lathi awu yini oyifuna lapha uhamba ulandela izinkabi ngalesisikhathi sonyaka na?

Waphendula umlimi wathi cha khehla kangizuli, wadla kanjani kulokhuya kwonyakomunye.

Laphendula lathi "yebo sadla impela."

Wathi uMlimi kunjani ngiphinde ngilime futhi?

Lathi ubani olima phakathi nobusika?

UMlimi walichazela ukuthi ukulima ebusika lokhu kusho ukuthini. Lase lithi, kulungile akenze lokho athanda ukukwenza. Wahamba wayolima wabuya ntambama esekhathele kabi esenxanwe nakakhulu. Wafike wacela amanzi. Kwabizwa intombazana encane kwathiwa ayiyokha amanzi. Yathatha ukhamba nenkezo yokukhela yayokha amanzi. Yafike yawabeka phambi kwakhe amanzi. Ayedungekile lawomanzi, engemnandi futhi. Kwathi lapha kuthi kawale wabona ukuthi usenxanwe kakhulu ngakho wasala esephuza.

Ithe isuka lensizwa yayibuza ekhehleni ukuthi amanzi lana aphuzwayo bawakhaphi.

Lathi ikhehla akhiwa esiphethwini esisokhalweni—umthombo waso uphansi kwetyolo khona lapho.

Basukake bobabili baqonda khona lapho lapha kwakuke kwamila khona imithi emihle—lapha sekwasala iziphunzi kuphela. Imithi leyo yayisigawuliwe kwakhiwa ngayo izindlu, eminye kwandiswa ngayo izibaya zezinkomo, eminye yabazinkuni zokubasa, nezihlahlana ezazikhula zaseziphundlwe yizimbuzi nezinkomo. Phakathi kwesixhobo lapho kwakukhona umthonjanake owehlayo. Wawehla njaloke uze ufike lapha exhaphozini lapha amanzi omuzi walelikhehla ayekhiwa khona. Izingulube kulapha ziphuza khona—nezinkomo kulapha zaziphuza khona, izinkomo zifike ziboxoye udaka ngesinye isikhathi. Kulaphoke lapha umuzi walelikhehla wawukha khona amanzi okuphuza.

Uyabuzake uMlimi uthi: "Baba kwenza ngani ukuba kunikelwe ngaba sizi na?

Lathi ikhehla usho ukuthini uma uthi "abasizi?"

Wathi ngisho ngoba lemithi eyayimile lapha yiyona eyayivikela amanzi enu. Engikhulumanje ngisho nehlashana elincane ebelisekhona lapha senime ukuba liphundlwe yizilwane. Wathi kungakuhle ukuba lelihlashana elisekhona libiyelwe—uyabonake amanzi ayolokhu ephompoza njalo emahle.

Lithike ufuna ukwenza idamu yini lapha?

Uyaphendula umlimi uthi cha, ngifuna ukulungisela abantu bakithi. Lathi akenze lokho afuna ukukwenza abona kukuhle. Lathi kodwa uma sike sabulawa ngukoma—icala loba phezu kwakho—kodwa yenza ngoba ngikwethethembile.

Kuthe emva kwesikhathi kwabiywa lapho—kwenziwa udonga lukakhonkolo kwasekumbiwa umsele—amanzi athi lapha ehla afike ashayeke ematsheni lapha etheleka khona amakhosikazi afike akhe laphoke agcwalise izimbiza zawo ngamanzi amahle amtoti. Amanzi adlula lapho ayanela ukuba izinkomo ziphuze kuwona nezingulube zibhukude kulawo ezithanda ukubhukuda kuwona. Ngaphezu kwalokhoke ihlathi lavikelwa ezimbuzini—zakhula izihlahla izinyoni zaqala ukwakhela izidleke zazo khona—wama waphila umsizi wabahluphekile—umvikeli wamanzi.

Isango lalinye othangweni. Ukhiye walaphoke wawuhlala kulo **ikhehla** liwufaka engxiweni yalo kagwayi.

Kwakuyaye kuthi uma kukhona abahambele kuye abathathe abasekhona lapho ayobakhombisa—esikhathini afike azisho ngesimangaliso somsebenzi wakhe. Noma bengekho noma bekhona abangane bakhe laliyaye lihlale endaweni lapha lizowezwa khona amanzi uma exhaphazela. Ngoba kwakuthi lapha ewezwa exhaphazela kube sengathi ayacula kuyena.

AWUKAPHELI OKA-107

Le eLokishini laseKliptown kukhona isalukazi esidala esesithamelana nelanga kuphela—uma sisho sithi unyaka waso ka107 uyophela ngomhla kaAugust 16. Uma ingqondo yaso ibuye yonke kahle siyaye sikhumbule indaba yaso mhlana sipha uPaul Kruger inkomishi yekhofi eLanglaagte ngesikhathi eya eKrugersdorp.

Indoda yaso kanye nezingane zaso ezi99 kade bafa—manje sihlala nezingane zabantabaso ezimbili ezifundayo, okuyaye kuthi ekuseni zisikhiphe zisibeke esithangamini kuthi ntambama zisingenise endlini uma sezibuya esikoleni. Ukudla sikunikwa ngomakhelwana, basinika konke abanamandla okukuthola.

UMinah waziwa kakhulu kwelaseKliptown ngesimilo sakhe—kuphuthunyiweke kwathunywa Isithunywa sephephandaba (Star) ukuba siye lapha ekhona. UMinah wayezithamelele isigcaki engasemnyangweni ongaphambili, udonga lwendlu yakhe lwase luxhozwe zimvula—kodwa manje selubuye lwaguqulwa.

Ingqondo yakhe isazibona izinto eziningi ezindala—sathi sifika wayesixoxela indaba yakhe ekhuluma ngesibhunu (Afrikaans). Uyise wakhe wayeyiSwazi yena (uMinah) wazalwa eMiddelburg—uthi wazalelwa endaweni eyibala leziboshwa.

Ngesikhathi kuvimbezela isifo sikaRandapense yena nendoda yakhe babeseMafeking. Kuthe emva kwalokho behla beza kwelaseJozibehe—kungalesikhathike lapha abona khona uPaul Kruger eLanglaagte lapha amupha khona inkomishi yekhofi. Ithe iphela impi yalapha eSouth Africa wayesekhona eLanglaagte, esebenza kuMiss Doherty owayeneHhotela. Emva kwalesosikhathi uMinah wahlala eLokishini laseKliptown ngesikhathi selichithwa elaseVrededorp.

(Zikhishwe kwi"Langa Lase Natal" yethekelwa kwi"Star").

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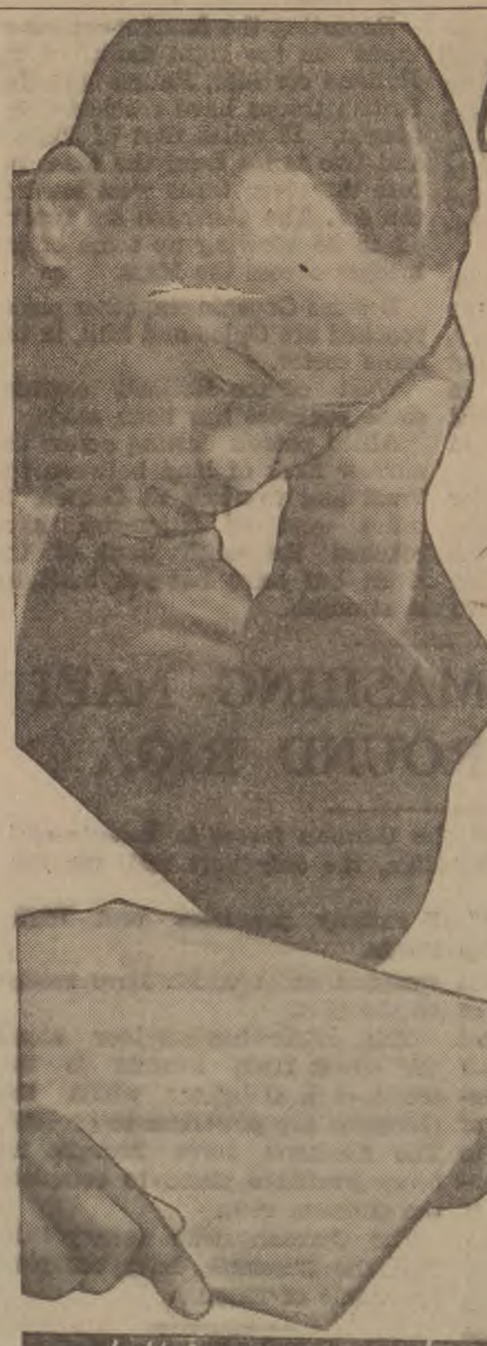

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MAFOKO A NTWA

Di tlhaga tsebeng ya 11)

MAKGAKGA

Mafoko a, a thata go tlhalosega ha re sa tsenye metlae e re itseng e tlhokega mo Majeremaneng.

Gatwe Majeremane a ne a tlisa sedihi segasa mafoko mo paptlelong ya ntwa me a re: "Ke nako ya lona ya bonelo ya go ineela." Leha re sa itse hela ekare re utlwa mephato ya Amerika e tshega. Re itse gore karabo e ne ya nna ya thubako ya dikanono tsa Amerika. Mophato e kare o taboga la ntsutswana kolakole wa ntsha mafoko a jalo mo mophatong o ba lelekileng gore "ke nako ya lona ya bohelo ya go ineela, me e le mo mophatong wa Amerika, ke makgakga a Majeremane a lekang go dira ka ona. Ha go bonala tsela e ba ikgethetseng yona ya bolotsana ya go ipoloka ka yona.

MOPHATO WA JEREMANE WA DIKEPE

Mophato wa Jeremane wa dikepe o no o na le dikepe tsa ntwa tse kgolo le tse nnye ebile di tsentse maruarua mo teng.

Mo thubakanong tsa pele tsa ntwa kepe tse tharo di ne tsa nediwa ebong Graf Spee, Scharnhorst le Bismarch. Ntswa Tirpitz a robetse a ikoka mo Norway kafa morago ga thubako ya difofane tsa Britonia. Se ne se sa tswa go fodisiwa ha difofane tsa Britonia di rakana naso gape mo lewatleng. Tirpitz jaanong o bobola thata hela me ga re bone ha go na le tshepo ya gore se tla be se fola gape. Se se gona sekepe se setona seo se tla bolela mo ditsheng tsa metse a tsididi a Norway. Dikepana tse nnye tsa Jeremane ga dia bolo go kalakatlega le ditsha tsa Jeremane di sia la ntsutswana kolakole.

Go santse go na le karolo nngwe ya dikepe tsa Jeremane e e ikantswang kea maruarua a lalelang kepe tsa Bathusanyi. Me mophato oo wa Jeremane ga o sa tlhole o le diphatsa jaaka pele ka gonne o setse o rethefaditswe meno. Mo magaring mophato wa kepe tsa Fora o golotswe me o tla kampana le mophato wa dikepe tsa Jeremane. Mophato wa Britonia ona o eme sentle.

"KA MOSHO, KA MOSHO, LE KA MOSHO!"

Pele ga ntwa e kgolo ya Jeremane mashole a Jeremane a ne a tle a kopane mo diphahaneng me a di tlatse a di tsholetse a di thulanye ba re: "Tsa tsatsi jeo."

E ne e le sekgopi mo lesholeng ja Britonia je le mo sekepeng sa Jeremane. Le ne le itse phutholoio ya mafoko a reng "ka tsatsi jeo" me ere a bona mosimegi wa Jeremane wa sematla a ntse a tsweletse a tenege, jaana gore a ikutlwe a setse a bo tsholola—a bo tsholole. "Ka tsatsi jeo" Majeremane a ne a tlhalosa gore ba tla tswa ka sekgele sa phenyo a sena go gataka Britonia. Ba ne ba kaya ntwa e fitileng.

Mo tshimologong ya ntwa e Majeremane a ne a gwantaka jaaka bokolosuse ka phenyo. ba ntse ba re 'Me re re letlhabile."

Thobane e ja mung wa yona gompieno me mephato ya Jeremane e leleketswe kwa gae.

Hitlara oa ngegelwa, o kgangwa ke mafoko "ka tsatsi je" oa ngegelwa o ntse a lopa nako, ka a re ka yona o na le go rulaganya mafoko a gagwe. Kana o leka go sholohetsa batho jalo. O bolela ha mephato ya Bathusanyi e neletswe me e le nako ya go e shagopa.

Me ga go a nna jalo. Mephato ya Bathusanyi o nonofa ka malatsi otlhe mo lewatleng mo loaping le mo poweng tsa ntwa, me mephato eo ga e ketla e itumela, Jeremane a ese a kabololwe ditsebe. Go setse go na le mafoko a bolelang ha tumedisho ya "Heil Hitler" e tswapogile mo Jeremane mo malatsing ano, me le sehela sa ga Hitlara sa ka mosho, ka mosho le ka mosho ga se natehele batho ka gope.

LITABA TSA NTOA

(Li tsoa qepheng la 14)

Ntoa Ea Russia

Boemo ntoeng ea Russia boa tsietsa. Russia e eme ka lekhotla le matla 'me Marshal Stalin o shebile a le hole lintoa tse loanoang mahareng a ma-Germane le batho ba linaha tseo a li nkileng. Finland, Rumania le Bulgaria tse kileng tsa e-ba ka lehlakoreng la ma-Germane joale li betsetsa ma-Germane kantle ho linaha tsa tsona. Eka Marshal Stalin o re "Tsoe ke lintoa tsa lona le inots'i li loaneng. Ke tsietsi eo le itliselitseng eona, e feliseng. Ke tla emela kamorao ke bone hore ho sebetsoa ka toka. Le 'na motsotsong ona ke na le litsietsi tsa ka. Ha le hloka thuso ke tla tla le thusa, 'me ka ha Russia e le matla, seo e ka khona ho se phetha empa eka e shebile hore baena ba. eona ba ke ba bonahatse matla le tiisetso ea bona."

PHOOFOLO E HLAHA SELAONG SA EONA

"Masole a ma-Germane joale a ts'oana le phoofolo e kobesitsoeng e qobelletsoeng ho hahabela morao selaong sa eona hore e fole maqeba."

Ena ke taba e boletsoeng ke Stalin likhoeling tse 'ne tse fetileng.

Phoofolo e kobesitsoeng joale e khutletse meeling ea Germany. Paleho ea eona e bile ea lepotlapotla.

Baetelli pele ba ma-Germane ba etsa boipiletso ho batho hore ba loane ho se ke ha e-ba le ea mong ea salang. Empa re utloa hangata ho boleloa hore ma-Germane a romela chelete ea oona linaheng tse sa loaneng moo a ts'epileng ho ea haha teng kamor'a ntoa. Empa haufinyane tjena bongata ba linaha tse sa loaneng bo se bo hana ho amohela batho ba tsoang Germany.

Litahlehelo tsa Ma-Germane ntoeng li bile kholo hoo mantsoe ana a tloaetsoeng a seng a e-na le seo a se bolelang. Bathusani ba ikemiselitse ho loana ho fihlela ho sa hlole ho le LeGermane le phelang. Litsomi tsa Bathusani li phuthehela selaong sa phoofolo e hlaha 'me nako ea ho e bolaea e ea atamela.

BOIKHANTS'O

Ho thata ho utloisisa taba ena ha e se haeba e bolotsoe ka bosoasoi. Ma-Germane ha se batho ba nang le bosoasoi.

Ho thoe ma-Germane a ile a tlisa machine o utloahatsang lentsoe meleng e kapele ea ntoa haufi le Stolberg a hoa ho ma-Amerika a re: "Ona ke motsotso oa lona oa qetello oa hore le inehele." Ke lekanya hore ma-Amerika a ile a e shoa ke lits'eho. Rea tseba hore eitse hoba e utloe hoo. ha lla kanono.

Hore ma-Germane ao e leng oona a balehang a bolelle ma-Amerika hore "ona ke motsotso oa lona oa qetello" ke bosaoana bo makatsang ba ma-Germane. Ke bopaki ba tsietsi eo a leng ho eona.

Likepe Tsa Ma-Germane

Likepe tsa Ma-Jeremane e ne e le tsa mefuta-futa tsa ntoa tse kholo le tse nyenyane hammoho le bitsoang 'submarine.'

Ntoa ena ha e ne e sa tsoa qaleha ho ile ha qoelisoa tse tharo tsa tse kholo tsa ntoa--mabitso a tsona ke Graf Spee,, Scharnhorst le Bismarch, athe se seng Tirpitz se patiloe koung ea likepe Norway 'me le sona se se se thuakiloe khafetsa ke lifofane tsa Bathusani ka liqhomane. E ee e re feela hoba se qete ho lokisoa se se se loketse ho tsoela leoatleng ebe se futuheloa hape ke lifofane tsa Bathusani. Tirpitz e se e le sekepe se senyehileng haholo 'me re batla re se kholoe hore se tla boela se lokela ho sebetsa. Hoo re bonang ho ka etsahala ke hore se tla lulela ruri se be se bole se tlale mafome metsing a leqhoa kounyaneng ea likepe ea Norway.

Likepe tse nyenyane tsa Majeremane li be ntse li tlola-tlola ho tloha koung e 'ngoe ho ea ho e 'ngoe li batla moo li ka lulang ka polokeho, li sa leke le ho leka ho tsoela phatlalatsa leoatleng.

Ke tsona tseo e sa leng masala a hoo e kileng ea e-ba sehlophahali se seholo sa likepe tsa Majeremane tsa ntoa tseo a neng a behile ts'epo ea oona ho tsona, tseo ka sebakana li kileng tsa senyetsa Bathusani likepe. Empa lekala lena la likepe tsa Majeremane joale ha le sa na kotsi e ka ts'ajoang ke likepe tsa Bathusani.

Ha e le joale, sehlopha sa likepe tsa Ma-Fora se neng se koaletsoe se se se khutletse ha habo sona 'me se loketse ho loana ka nako efe le efe ha tsa Majeremane li ka itlhabisa leoatleng ha e le tsa Manyesemane tsa ntoa tsona ka nako eohle li ntse li lokile.

"MOETI MENYAKONG EA HAO"

Baeti ha ba thabeloe ka mehla ilung ea motho 'me ka nako e 'ngoe ho thata ho ba thibela. Ha ba tlile 'me ba lutse na ho ka etsahoa joang.

Ena ke taba e etsahetseng Finland, Rumania, Bulgaria le linaheng tse ling. Baeti ba ma-Germane ba tlile ba sa mengoa ba fihla ba lula. Beng ba matlo ba ne ba se matla ho ka ba leleka le hona baeti bao ba ne ba le mesa.

Ha fumaneha hore baeti bana ba na le limpa tse kholo. Melao ea hlonepho ho batleha hore e ts'ehetsoe 'me ka hoo batho ba hloka lijo.

Ha ho se ho le joalo mong a ntlo o qhala baeti ba hae. Ho bile joalo Finland, Rumania le Bulgaria 'me ho ka ba joalo le iinaheng tse ling moo baeti ba meharo ba lutseng ho feta tekanyo.

Mosa le kamohelo ea baeti lia tsejoa har'a ma-Afrika empa ha ho motho ea eeng a li senye ka ho lula haholo.

Ma-Germane a lelekeloa kantle iinaheng ka ho hlahlamana moo e bileng baeti ba neng ba sa thabeloa le moo ba lutseng haholo hoo ba bileng ba tenne ba ba amohetseng.

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THE BANTU WORLD

SATURDAY, SEPTEMBER 30, 1944

The Spirit of Congress

The reports of the activities of the African National Congress which have appeared from time to time in this journal have revealed the fact that the African people are realising that without national unity they can never hope to make themselves felt in the political and economic life of South Africa. The undying spirit of unity has once more caught the imagination of the people, and stirred them to action. Everywhere, men and women have been enthused with this spirit, and are busy fighting against tribalism, the greatest enemy of African freedom and progress.

While no sane man can deny that it will not be an easy task to bring about the unity of the various tribes, nevertheless, it cannot be gainsaid that a tremendous race consciousness is developing rapidly. The very fact that to-day most of the intelligent Africans have practically ceased to call themselves by tribal names, and are instead using the name African, is a clear indication that tribalism is doomed. The forces of African nationalism, which have been brought into existence by the African National Congress, are becoming more and more irresistible in spite of the puny efforts of men of little minds who are attempting to perpetuate divisions and squabbles for the purpose of furthering their own ends. These men are few in numbers and let those, who realise that unity is the only foundation upon which we can build our political and economic freedom, ignore these mischief-makers and carry on the good work. A work which is destined to enable our race to traverse the wilderness of tribulation and eventually cross the Red Sea of oppression into the Promised Land.

The spirit of unity which the African National Congress has created since its inception in 1912 has not only spread to every corner of South Africa but has also crossed the Limpopo and found a permanent home in the hearts of the African people in Southern Rhodesia, Northern Rhodesia and Nyasaland. In these territories the gospel of unity is being preached under the auspices of Congress. It is true that there is no link yet between our national organisation and those north of the Limpopo. But it cannot be denied that the congresses which have been established in Rhodesia and Nyasaland owe their origin to its influence. The spirit of Congress is marching on, and those of us, who believe in it, are encouraged by the progress which has so far been made. We know that "Rome was not built in a day," and that even as Rome, despite the slowness with which it was built, has been one of the corner stones of European civilisation, our national organisation, notwithstanding the mistakes that have been made in the past, will succeed in its efforts to bring about the unity of our race.

Men, who for the purpose of self-aggrandisement are helping the forces that are endeavouring to hold us in the bondage of tribalism in order to exploit our labour, should evoke our pity rather than our indignation. They are men who are unable to sacrifice personal ambition for the greater ambition of our race, and for this reason they should be nursed back to reality in a mental hospital.

For can you think of any greater lunacy under the moon than the madness which glories in African disunity? And so let us be optimists, however hard the fight for unity is going to be. The masses of our people are ready to be brought into the fold of our national organisation, for they realise that our success in any sphere of human activity will depend upon unity of action and purpose. But it must not be supposed that our nationalism will be so rabid as to want isolation, so self-seeking and self-conceited as to refuse the assistance and counsels of others. For it will and must recognise the fact that in the economic life of to-day the interests of all sections of the population of South Africa are interwoven and inseparable.

Employers Oppose Higher Pay

Employers in the building industry felt that it was impossible to accept any demand for an increase in the basic rate of wages for unskilled African labour until such time as the labourer had increased his usefulness to the industry, said Mr. J. Thompson, a member of the Master Builders' Association, on Thursday, September 21, when the board of arbitration resumed its inquiry into the dispute between the Master Builders' Association of the Witwatersrand and Pretoria and the building trade unions in these areas with regard to wages, hours and working conditions.

The employers had given a lot of consideration to the question of unskilled labourers in the industry, added Mr. Thompson. They were not at all unsympathetic to the pleas of the African Building Workers' Union, and did not pretend that their conditions in the building industry were ideal. Wages had been increased from 4d. to 7d. an hour, and the employers felt that they had come a long way during the past four years. Their difficulty was to improve the conditions for unskilled labourers in a way that the industry could stand.

"CHAOTIC STATE"

The building industry at present, is in rather a chaotic state for various reasons," said Mr. Thompson. "I don't think anybody in the industry is benefiting very much from it. The demands of the trade unions on behalf of the unskilled labourers would add about 7 per cent. to the present high cost of building."

The relation of unskilled labour to skilled labour had increased from two-to-one to three-to-one and higher, and any question of raising the wages of the labourer would have to go hand in hand with his increased usefulness.

The unskilled labourer was a big charge on the building industry to-day. If the employers could find ways and means of increasing the efficiency and productivity of the labourer, they would not be averse to raising his status.

This would be a long-term issue, however, and should be considered by both employers and employees in the industry. Ways and means would also have to be found of making building more economical.

CHAIRMAN'S COMMENT

The chairman, Dr. J. H. Botha: Your basic rate of £1 6s. 3d. a week is lower than the rate prevailing in many other industries in this area, and lower than the general unskilled rate of £1 7s. a week. It seems to me that you have no case.

Replying to Mr. F. W. Foley, a member of the Wage Board, Mr. Thompson said that employers had not investigated whether a wage rate of 7½d. an hour enabled unskilled labourers to live in ordinary decent, frugal comfort.

The African Building Workers' Union is asking for a wage rate of £2 a week, instead of the 10d. an hour suggested for unskilled labourers by the European trade unions.

SOIL CONSERVATION IN SOUTH AFRICA

In the first of three broadcasts being made by Dr. H. H. Bennett, Chief of the Soil Conservation Service of the United States Department of Agriculture, on his tour of the Union to see the effects of soil erosion in this country, he said, "I will venture to say, even now, that what is most needed of all human endeavours in South Africa is more conservation work on the land—much more."

Dr. Bennett said that he was not prepared, at the moment, to go into much detail about South Africa's land problems, although he hoped at a later date, should the opportunity arise, to speak more specifically about local problems, and to offer suggestions as to practical anti-erosion methods that might be applied.

He said he had visited a number of places where he had seen serious erosion as well as land depletion due to improper grazing and over-stocking, and defective cropping methods. The fact that many people in the Union already understood the dangers of soil erosion, and recognised the vital importance of preventing its further encroachment, indicated that educational progress on this question had been achieved which would prove of great help toward the development of much needed conservation work programmes.

REMOVAL OF LIVESTOCK

Not all the pressing questions had been answered, said Dr. Bennett, but some very important ones, relating to both prevention and cure, had been determined and demonstrated. He gave as an example, a farm that had been terribly eroded not far from Escourt, where there had been practically nothing left in the way of forage. A remarkable recovery of grass had been brought about by the removal of livestock for a period of two years and today this area, that had been made useless by erosion, would again support some grazing, and to an increasing degree in the future under the recovery plan now being applied. Unfortunately, the reverse was to be found on land adjacent to this farm where all the topsoil, all the subsoil, even part of the underlying soft shalerock, had been washed away.

In other localities, he had been shown land destruction by donga erosion which was truly depressing—great earth incisions that had carried away the substance of hundreds of acres of wonderful land, which could never be restored to its original condition. At the same time, most of this type of donga could be controlled and their destructive encroachment on adjacent lands stopped. And although they were ruin as far as future cultivation was concerned, grass could be restored to them on which, after a while, cattle could be grazed.

NEW METHODS

On the basis of localities visited, he considered that at least part of the problems in soil erosion to be met with in the Union could be handled by practical conservation-farming methods, which would prove more profitable than the old wasteful ways of farming. This had been an almost universal experience in the United States where such measures had been operated. People were beginning to realise that erosion affects not only farmers, concluded Dr. Bennett, but a whole community, both the rural and urban population, and fundamentally concerns the continuing welfare of the entire nation.

MINISTER ATTENDS OPENING OF BLIND CLINIC

The Minister of Native Affairs, Major van der Byl, attended the opening ceremony of the Constance Cawston Institute for Bantu Blind at Westville, Durban, on Saturday, September 9.

In his opening address Major van der Byl said that since becoming Minister of Native Affairs, he had endeavoured to visit Native areas and see things for himself. This had meant constant travelling away from Pretoria where his work accumulated in his absence. Late hours had been necessary on his return to catch up with all the matters awaiting his attention. He mentioned these facts to indicate how anxious he had been to attend the ceremony, although he could ill-afford the time, to express the gratitude of the Government and his own appreciation of the work the Institution was doing for the African people.

"May I here pay a very sincere tribute to Mrs. Cawston and her helpers," he said. "Her name will remain deeply enshrined in the hearts of these once helpless people to whom her work and that of those like her, has given light, independence and the ability to stand on their own feet. I say to you, Mrs. Cawston, and to the active workers of the Society all over the Union—may God reward you for your noble and selfless work. It is to pay homage to the work of the Natal Bantu Blind Society in general that I took the long journey specially to be present to-day."

The Minister pointed out that welfare work among blind Africans could be said to have begun in 1898, when a blind boy, who is now on the staff of the Institute at Roodepoort, was admitted to the Athlone School for the Blind, near Cape Town. Till then, the Society had only attended to the needs of the Coloureds. Other institutions had been called into being in the Cape and the Transvaal, but this was the first to be established in Natal.

While he beleived that welfare work for the blind in the Union was far ahead of other social services he considered, said the Minister, there was a crying need for further expansion. The Government was fully aware of this fact as was shown by the recent amendment to the Blind Persons Act of 1936, enabling the payment of pensions to blind Africans. But money as such, continued Major van der Byl, could do very little to alleviate the distress of those afflicted by blindness, were it not for those selfless people who sacrificed themselves to give that personal service to the cause.

In conclusion, the Minister said that disabilities, where the afflicted had been men and women of character, had often been the spur to their ambitions and greatness.

Big Increase in Urban Population

The non-European urban population of the Union has increased by 180 per cent. in less than 50 years, states a report issued by the manager and assistant manager of the Pretoria Native and Asiatic Administration Department.

The report says that, in 1904, 600,000 non-Europeans, out of a population of 4,100,000, were living in urban areas, but in 1936 1,700,000, out of a total of 7,600,000, had moved to the towns.

Victory Fair

A sale, in aid of the Victory Fair, will be held at the corner of Eighth Avenue and Louis Botha Avenue, Highlands North to-day, Saturday, September 30, at noon (12 midday). Among other useful articles for sale there will be suits, jerseys, shoes, shirts and baby clothing.

Victory Celebrations

The S.A. Temperance Alliance has issued an appeal to all sections of the population to "avoid alcoholic excesses when celebrating victory." The expression of joy and thanksgiving, it says, will be "enriched by a restraint in this respect."

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LATE NEWS

CONGRESS YOUTH LEAGUE CONFERENCE

(D. W. Bopape)

A well attended conference of the Congress Youth League was held at the B.M.S.C. on Sunday, September 10. The conference was presided over by Mr. W. Nkomo, who, in his opening remarks called upon all youth to take an active part in the struggle for the liberation of the African people.

Dr. A. B. Xuma, President-General of the African National Congress, said that the importance of youth in our struggle is the study of modern problems. All youth must read sufficiently, must not appear vague and must above all co-operate with the older men in order to bring about the maximum good. Dr. Xuma said that from time immemorial and among all races there has always been youth movements. Youth among all races has contributed towards order and education. In wars, youth was called upon to defend its country, and in order to inspire youth promises were always made, but when the wars end the promises are broken and subsequently youth became disillusioned.

"There has always been youth in Congress," said the Doctor. "There is a great need for older men to give reins to the trained ideas, to the force against the present methods, but trained men must have the co-operation of experience." Dr. Xuma pointed out that to-day we are missing some intellectuals who feel they cannot join the greater struggle of the Africans, and have thus turned into political vultures. Our difficulties in the past were lack of opportunities.

"We are looking to you as future leaders of the race as men of wider horizon, men who believe in race pride for the liberation of our people," concluded the President-General.

Speaking on Education in our national struggle, Mr. J. Nhlapo stressed the need for compulsory education in order to give youth sufficient learning to prepare for the future. He reminded the conference of the importance of university education and referred the conference to the progress gained by the American Negro in the sphere of literature, science and educational research.

Councillor R. V. Selope-Thema gave a brief history of the African National Congress and stressed the importance of National Unity. He reminded youth of the value of praising and honouring our past leaders.

He told them of the treatment of Africans by Boers in the early days of the 20th century when the Afrikaner was everything and the use of sjambok was common. Speaking on the success of Congress, Cr. Thema said that Congress had not failed but had victoriously broken the worst elements accorded to the Africans. "Congress has opened the way for everybody," concluded Councillor R. V. Selope-Thema.

Other speakers were Messrs Tlome, Bopape, Thambo, Rev. Mahabane and Miss V. Ncakeni.

Mr. C. S. Ramohanoe, President of the African National Congress, Transvaal, sent the following message: "I am with you in your deliberations. Amongst the youth I can see men who will be great leaders of their people in the future. Our battle front is the campaign against Pass Laws. Youth must join in the defence of freedom from Pass Laws; the Congress battle since its inception."

A resolution was passed, wishing Dr. Dube, one of the founders of Congress a speedy recovery from illness.

Mr. A. M. Lembede was elected President of the Congress Youth League in the Transvaal with the following as committee members: Messrs B. Masekela, Thambo, Sesulu, Mokoena, J. E. Malepe, V. V. Mbobo, Mandela, A. P. Mda, Nxumalo and D. W. Bopape.

AN AFRICAN PIONEER

From the Cape to the Limpopo few Africans have not heard of De Pitch Black Follies, the celebrated all-African vaudeville company. In fact, this would be equally true of our neighbours in the Rhodesias and the Protectorates. Yet, how many know the story of initiative and courage, not to mention hard work, on the part of its manager and producer, Mr. Griffiths Motsieloa, which went to the building up of this talented group.

Mr. Griffiths Motsieloa was trained at Lovedale College and from there entered the teaching profession. Even at that early stage of his life, it was evident that he was predestined for the theatre. Every minute of his spare time was devoted to organising concerts and imbuing others with an enthusiasm for his art. During the school's long holidays young Motsieloa toured the country giving recitals. Then in 1925, he decided that it was necessary to get further experience in his chosen career. Giving up his post, he sailed to England where he studied elocution and dramatic art at Trinity College, London, and the John Duxbury School of Elocution.

A year later, he returned to Africa. The theatre now became for him a full time job. He once more toured the country organising shows, and teaching elocution. In 1935, in the course of his tours, he met Mr. Jonathan Kopie Masoleng, who has since died, and the Dark Town Strutters. It was from this troupe that he later founded, in 1936, the De Pitch Black Follies. In those days there were four permanent members in the company and their first show was given in Johannesburg, at the Darragh Hall. To-day, the Follies has eight professional members which are augmented by talented amateurs when shows are given in the big towns. Mr. Motsieloa is continually searching for new talent and has not lost his early enthusiasm for helping others to develop any latent gifts they might possess.

In an interview with a representative of the "Bantu World," Mr. Griffiths Motsieloa said that after the war he hoped to take his company on a tour of West Africa, and perhaps, overseas, to America. In the meantime, the De Pitch Black Follies and their orchestra, "the Blackbirds," has raised the creditable sum of over £40,000 for the war effort.

New Wards for Lepers

Accommodation for nearly 100 additional chronic patients will become available at the Pretoria Leper Institution when the new wards for African and Coloured patients, which are now being built, are completed. The major portion of this work, for which a total expenditure of £14,750 has been authorised, will be carried out in the current financial year, and it is estimated that £13,500 will be spent during the year.

The institution is hard pressed for accommodation, where there are about 1,400 patients at present.

A new nurses' home, estimated to cost £17,000, is also being built, which, it is hoped, will be finished in March, 1945. It will have accommodation for 36 nurses.

Proposed Conference of The I.C.U.

At a recent meeting of the executive committee of the Bloemfontein branch of the Industrial and Commercial Workers' Union the following resolution was adopted:

"That in view of the increasing expansion and activities in all industrial branches of the Union of South Africa, a special Conference of the Union embracing all the I.C.U. Branches throughout the Union of South Africa be convened at Bloemfontein at the earliest possible date in December 1944, with a view to resuscitating the I.C.U."

The headquarters of the I.C.U. at East London are in full accord with this resolution and consequently request all Branches of the Union, active and non-active, to get into touch with General Secretary, 8, Hope Street, East London, for further information with regard to the proposed Conference.

An amount of £11,000 has also been authorised for providing additional storage accommodation at the institution, but this work has not yet been started.

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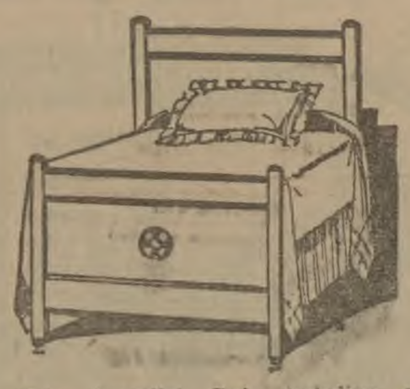

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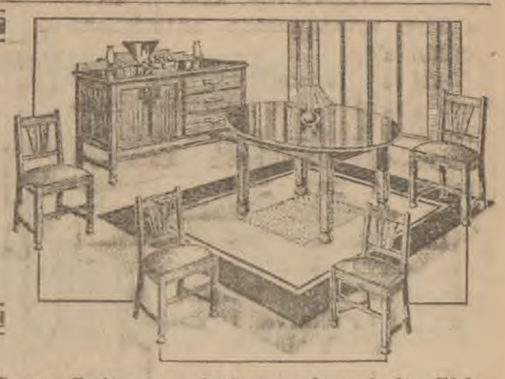

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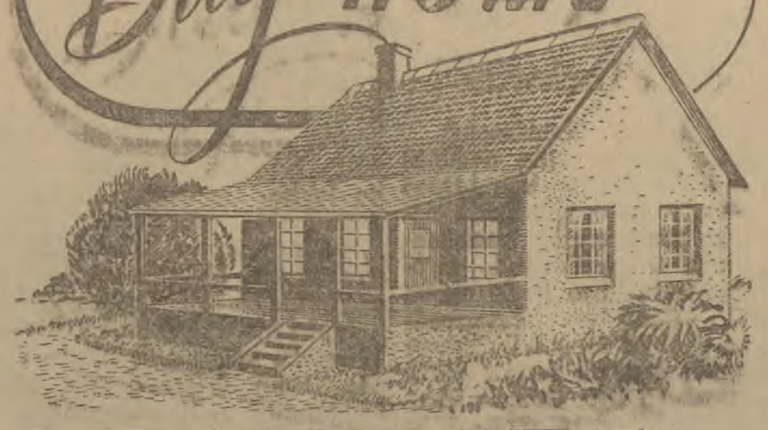

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Lugecelwa Phantsi Utshaba

Emva kokulududulela emva utshaba ngokude iyokungena ngenkani eJamani, imikhosi yabaNcedani kwedluleyo iveki ilugecele phantsi utshaba kumahlelo ngamahlelo. Entshonalanga eEurope abaNcedani baphinde batsho ngamagalelo aqatha. Kwa kuyo le veki idluleyo abaNcedani banise imvula enkulu yemikhosi phezu kweHolland. Le mikhosi kwa oko yatyhalela phambili ithimba iindawo zotshaba. Se ide yathunyelwa nezixhesho ukuqinisekisa ukuba ilubethisise utshaba noxa imvula nenkungu isisikhubekiso. Imikhosi yamaNgesi eHolland ithabathe unyawo ekuhlaseleni, yaye iwandisile umthiba wayo. AmaJamani ebona ingozi ezayo axhathalaza ngokuzimisela kuwo wonke umthiba osuka eHolland uyokuma ngomda weSwitzerland. AmaJamani agibisela imikhosi ngemikhosi ukuxhathisa nokunqanda imikhosi yabaNcedani eqengqelekela phakathi eJamani. Oku kubanga ilahleko enkulu kumaJamani. Ngokothuku okukhulu, ebona impumelelo yemikhosi yabaNcedani entshonalanga, uHitler ngokwakhe uthabathe impatho yemikhosi. Ngoku ulaula ngokwakhe, mhlaumbi ucinga ukuba imikhosi yakhe iyafeketha nje, akaboni ukuba nayo ayinakunceda, abaNcedani bayikhulele.

Kwicala lasempumalanga imikhosi yamaRashiya idubuleke ngamahlaselo amabini aqatha eEstonia, elungiselela ukudibana namanye amahlaselo awo asingisa kumazwana aseBaltic. Umkhosi kaMarshal Govorov ungene edabini entla kwaseDorpat kufuphi kumzantsi wechweba lasePeipus, omnye kwisithili saseNarva. Umkhosi okumthiba waseLeningrad ugqobhoze izikhuselo zamaJamani entla kwaseTartu, wathi ngeentsuku ezine wahambela phambili ama46 eemayile, wakhulula i1,500 lezixeko. Ngokunjalo omnye umkhosi ugaleleke ngaphaya kwaseNarva, wathi ngeentsuku ezintathu wakhulula izixeko ezingama300.

EItaly idabi laseRimini, izibuko lecala laseAdriatic lomgca wokhuselo wamaJamani oyiGothic, lisa qhutywa, kwaye yonke imikhosi, eyasemoyeni, eyaselwandle neyasemhlabeni ithabatha inxaxheba enkulu apho. Imikhosi yamaNgesi, maCanada neyamaIndia ityhalela ngaphaya kwale dolophu ngasentshonalanga kwayo ibhekisa kumlambo oyiMarechoia. Ngasezantsi ntshonalanga imikhosi yamaCanada namaGrike ilwela ukutshayela izikhuselo zokugqibela emva kokuthimba isikhululo sookhetshe saseRimini esasigcayiselwe.

Ibhola eThekwini

(NguCpl. J. E. Grootboom)

NgomGqibelo ngomhla wesibini kuyo le siyiphetheyo kuqubisene i"B" team yalapha eCongella neyaseKings Park ekuthe kwabonakala ukuba awaseCongella awongamele awaseKings Park, ngoba kaloku eCongella kuseHeadquarters, endithi la makhwenkwe aseCongella akafuni ukuba ohlulwe ngamasebe ayo amancinane.

Kuthe kungekudala angena awaseCongella apaselana la makhwenkwe. Ayinikela kuGoliath, iRight-out, abathi apha ekhaya nguCalifornia wabe kanti uyavula, kwalandela into kaNkomo abathi nguShadrack, uTouch and Touch, watsho ngentle eyabonwa nayintaka ngangokubantle kwayo.

Kuthe kusenjalo sisothuke yile yento kaNkomo, suka into kaGrootboom yatsho ngentle, inene ayipholisanga maseko le nto kaGrootboom yafaka enye ephume ezandleni zeGoal-keeper ngangokutshisa kwayo.

Kubadlali abebedlala naaba: S. Hlope, uBlack Cat; S/Sgt. O. Mabuza, C. To C.; J. Goliath, uCalifornia; Cpl. S. Nkomo, uColour Bar; Cpl. J. Grootboom, Silly Boy; Cpl. J. Dolo, uHeavy Weight; Pte. S. Maseko, Some-body-else; Pte. Koos Mashabatho, Hurricane; Pte. W. Boosen, Lazy Boy; J. Motsheki, uDog; Cpl. W. Vos, Bidlabidla.Lo mdlalo ubuphantsi kwento kaJafta Kokoropo oqhube kakuhle. Inene andilibali, andifuni wumbi asiphathele ngaphandle kwalo mfo kaJafta.

EzaseKlerksdorp

(Ngowakhona)

Sivuyisana noMn. noNkosk. S. T. Sindi ngokulizwa ngomntwana oyinkwenkwe ngobusuku bomhla we 10 September. Akhule unyana lowo kweli lizwe leenkathazo. Ukuba ngowam ngendisithi igama nguMpinda kuba walekela kwa unyana.

Kwa ngokunjalo noMn. noNkosk. John Mpendukana balizwe kwa unyana, bakhule iNkosi ibasikelele.

Kubekho ibazari kubandla lamaAfrika akhokelwa nguMongameli Moseme. Libe nempumelelo noko elo linge bekukho noBishop walo eli bandla ezokuqinisa abalingwa babe ngamalungu azeleyo. Nomelele bantwana eli lizwe lithambekile kumntu ozama ukusindisa umphefumlo wakhe.

Hai bo, musani ukuthi tu sesi sifo sokonqena kwamakholwa ukuya ezicaweni ngakumbi abefundisi. Uya kusuke ufike umfundisi exhome umlenze phezu komnye edlalisa ubhontsi, kodwa uyaziva intsimbi akayi. Bangathini na abantu ukungatyhafi xa kutyhafe iinkokeli. Uzufike ke ebuzana nabantu ukuba kutheni na ningasabonakali nje ecaweni. Ukufa kusembizeni, watsho mfo wakwaNdungwana uBanjatwa Sondlo kuKomani.

Bakhe begxada eVlakdrift ngaseMagaliesberg ooNkosk. Dwayi nentombi yakhe, M. Fongoqa ngomcimbi, naxa impilo yalo wokugqibela inkenenkene. Simyaleza emithandazweni.

Ukhe wenza owenkau umtsi uMn. Richard Nobatana ukuya kubona ummelwane wakhe eRustig eFree State uMn. Meltafa Pika ngokungaphili. Esi sicaka seNkosi kudala silele ngandletyananye, sisesibhedlela eKroonstad. Ningasilibali makhohlwa ukumane nisibika kuMninitozonke.

Ukhe wabonakala uMongameli T. J. Ndimande ukuza kubamba unyanga-ntathu nangona efike emva kwexesha ngenxa yokubambezeleka.

Noko ayibukeki into yokuthi umfundisi nokuba ngumshumayeli xa ekhokele isidumbu ufike umnqwazi usentloko. Abe ufundisa ntoni xa kunjalo? Mhlaumbi weya lo msebenzi awenzayo, kuba awunto na? Zonakala apho izinto thulani iminqwazi befundisi, bashumayeli xa nikhokela izidumbu.

EKAPA KWALANGA

(Zivela kwiphepha le7)

songezele kanobom isondlo seeMantyi zaseKapa.

Lube shushu unyulo obelusanda ukubakho eKapa. Bongeziwe obo bushushu ngesizathu sokwamkelwa kwezindlu zaseBhongweni naseThembeni ukuba zibe senanini (Value) levoti yeKansile (Municipal Vote), aye amaKomsasi (Communists) ephakamise igama likaMn. Bertie Louw ukuba azigqatse nje ngoko kukho ivoti eqinileyo yabaNtsundu nabeBala kunye nabamHlophe baseRondebosch. Ilungu elidala elimHlophe, uMn. Bakker, limqukule ngewaka lonke. Le Bhodi yalo nyaka ingxamele ukuwuxaka umzi. Amalungu amele abatshati akanyulwanga, akavumi nokuphuma azigqatse emzini. Umzi uwaxolele kulapha nje de kubethe uDisemba. Wona ke angxamele ukuba anqande abemi bakwaLanga ukuba bangangeni bayokuphula-phula ingxoxo zawo. Iliso lomzi (phantsi kukaMfu. Citashe) liphande kwavokotheka. Sitsho AbaNumz. Fuku, Ncugauza, nabanye. Kukhutshwe isiyalo esibukhali sokuba abaNumz. ababekekileyo beBhodi enganyulwanga, ma baxole bazole, babayeke abahlali (residents) bayokuphula-phula ingxoxo zeBhodi.

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Amanina akwaLanga alukrozo ukuya kuma phambi kwendlu yemifuno (vegetables). Ababanike xesha abaNumz. Tshongela nezinye izi-Bonda, bethenga amatapile namaolenji, nediliya, namakhaphetshu, ngemalana ezincinane. Inkcaso ebikho ingxamele ukudamba. ILiso Lomzi elitsha alibanga nakuyichasa le ntshukumo ngokuyazi okokuba iphuma kuRhulumente (Subsidised), laye iLiso Lomzi elitsha lijonge ixesha eli nemeko zalo, alabi nakuchasa nto ingathi ibheke ngasesuswini. Kuya hluthwa kuya tyiwa. Kutya nababephambilana ekuchaseni. Ngamana kwabanjalo.

Lo nguNkosazana E. T. Fanie intombi kamfi uLento kaFanie owayeliphakathi elikhulu nomlingani kamfi uMhlekazi Sandile kaNgqika. Inkosazana le ilapha eRhautini ngotyelelo. Ingumsebenzi eClaremont eKapa, ikhaya lokuzalwa lona liseTolse River. Apha eRhautini ilundwendwe lukaNkosz. R. Fanie eGeorge Goch. Inqwenelelwa ixesha elimnandi eGoli.

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(NguNtanomhle)

Sinovuyo ukubalula into yokuba ngoAugust umzi walapha ukhe wanendibano nenye yemanyano zabamHlophe eyiToc. H. kulo mzi weLoan Trust. Kuphicothwa apho indlela zokunqakra abantwana abangenanto yokwenze, kuphela kukulwa nokucinga ukuuba. Aya futhwa la manyathelo kanobom kuSeptember.

Iveki ephele ngumGqibelo womhla we9 ibe namatheko akulibaleka kade phakathi komzi. Kuqale ngeendwendwe ebezise kule Synod yamaTshetshi phantsi kweBishop Archiebald yaseRhini, ewongamele ngokuthozamileyo kakhulu lo msebenzi. Ngokuhlwa bangolwesiHlanu (8th) ibe yingxikela yolwamkelo lwendwendwe kwiCawa yaseTshetshi inguMn. M. Masabalala esihlalweni encediswa nguMn. J. D. Zeka otolikele ezi ndedeba zimHlophe. Bekukho nesibonda sedolophu uMn. T. H. Glover, okhe wenza intetho ephakamileyo kunene. Kutsholoze ikwayala yeCawa etsho ngoncuthu, iingoma zonke phantse aphindwa ngemali engaphantsi kwel0s., kuba nosihlalo ngowaziwayo kunene ngokukwazi ukusenga imali.

Bathethile apho abefundisi abaNtsundu emveni kokuba abamHlophe becel' indlela. Kusungule uMfu. J. Somaza wamaMethodi phantsi kwentloko yobunye bethu maAfrika, kwalandela uMlu Calata waseKaladokhwe obalule ububele engqina nentetho ethi "Ezibeleni kuKomani." Uchazile ukuba noxa eyityalike iphela nezobume ukwaligosa lazo nje ngoko enguNobhala omkhulu weAfrican National Congress, ejongene nokulwela amalungelo kaNtu kulo lonke jikelele. Usuke etshiseka kude uMlu. Gawe osemkhosini wachaza ukuba phaya kweza ndawo zokuhlala kwabo akukhethwanga bantu ngokwelwimi zabo, ngumdibaniso nje, ekuthi nalapho le ndyatyambo ibubunye ingenzi khethe.

Bahambe ubusuku singabuvanga phantsi kwezi nteto ziphakame kangaka, waye umnini-theko, uMlu. A. E. Kuse yena ethe cwaka usapho lwakhe lona lutsheluza ngezantya, kungekho namnye ekucace ukuba uya kuphuma engonelanga zizixhaso, kokweendlebe zintetho eziphakamileyo nakukuzola kwale mbutho. Uninzi lwezi ndwendwe lujike ngentsasa yangomGqibelo (9th) ukusukela inkonzo. NgeCawa ka11 ibe lubeko lwezandla nguBishop, abantu bengaphezu kwama50, inani labantu enkonzweni lingaphezu kwama500 emini.

Ezemidlalo Yezikolo

NgomGqibelo njalo sibe phantsi kwenyhweba yokubonela imidlalo yeeSecondary Schools ezine nonyaka nje; eyaseWelsh eMonti, Freemantle, Bloemfontein, neyasekhay' apha phantsi kwaaba baNumz. Kwinana, Tsotsi, Sidyiyo noJ. M. Z. Noah ngokulandelana. La maqela asitsalise nzima kakhulu nonyaka nje, safana sasizwa licala lamantombazana elithe laphuma nodumo ngokubaleka. Babaleka abeSuthu bathi yaphuka xhongo, beza nodumo nge22 pts., kwalandela iWelsh Secondary School nge14 pts. Kwagqibela iBantu Secondary yalapha neFreemantle kunomji 12-12. Amazwi entetho yombulelo enziwe nguMn. Captain Wyun, ingqonyeyalo mzi weN.R.C., oligosa elikhulu kwezi zemidlalo zethu baNtsundu apha. Yaba indebe ebidlalelwa imka neBloemfontein esimele ukuyincoma ngemizamo yayo.

Kungosizi olukhulu ukutshaba ngomhla we11 kuSeptember kukaNkosi Dumakude Valelo Mhlontlo, obesand' ukuba sesikhundleni seNkosi uyise. Bakukhumbula abalesi ukuba besisand' ukuvakalisa olu daba lweNkosi apha ebusika nje, naye uhamba ngokuhlaselwa kukufa okunye kwale fiva. Namhla thina baThembu simele ukulila ezikrakra sizibuza ukuba kodwa yintoni na esingayenzanga engesiyenzile xa umzi waKomkhulu usenje nje ukuthi shwaka. Siya velana kakhulu nani mzi ndini wabaThembu, wanga uSombawo anganivelisela omnye.

Iindwendwe Emzini

Ngomhla we7 kuAugust sibe nenyhweba yokubona uNkosk. Ndabeni Buda oyintombi yakwaMaseti kwaMlanjeni. UmQwathikazi lo ongumkhwekazi kaMn. S. Batsha walapha; uphuma eRhautini. Kutsho kwanga akangemki ngenxa yobumnandi ngexesha ebelapha. Ukhangeleke esempilweni entle.

Sikhe setshe uMn. J. J. Noholoza ongumlimi eGoshen evela ngaseMgqukhwebe apho asathe gxada khona ngezi holide zakhe. Ubekhwele imoto yakhe ekhatshwa nguMn. May waseMgqukhwebe, ookrwecizulu bobabini, kuba kaloku ngamagxiba. Bebeze ngemicimbi apha edolophini. Bakhangeleke besempilweni bencoma imbalela.

Zilapha iinto zikaPelem zombini uSongo nomkhuluwe wakhe, bafike ngomhla we9 kusasa. Balapha kwadade wabo uNkosk. L. Balfour.

Ugalelekile uNkosz. Xesha ofundela ubunasi kwiNon-European Hospital eRhautini, ufike apha ngomhla we2 kuSeptember uze elifini yakhe yenyanga. Seza kube aphindele.

Kwintlanganiso yeKansile yalapha ebihleli ngomVulo we11 uMn. T. H. Glover uphinde wanyulwa abeSibonda sedolophu okweshumi. Kuya kuphaulwa ukuba khange kubekho nomzamo wogqatso, ndawonye namanye amalungu eKansile ama3.

Kwakhona siphaula ukuba kwangalo mhla isicelo soMn. N. Easton sokuba anikwe imvume yokwakha iHall kule ndlela isinga elokishini (Victoria Road) sivunyelwe. Uza kwakha iBioscope zabeBala nabaNtsundu. Naloo nto yalatha unyawo olubheka phambili kwizinto zalapha kwaNgubengcuka, nje ngoko le miboniso ngaphambili ibingekho mpela.

---

nziswa phezu kwabantu abangakwaziyo ukuwuba umthetho ukuze ungabenzakalisi. Kube kwanjalo ngokutshica (Spitting). Kubanjwe into eninzi yabantu abasuke badakace istrato setar ngamathe kunge kuneta imvula, umntu atshicele nasezifestileni kunuke ububi ngexesha lokuza kwehlobo. Kwanga kungathi kucace ebantwini bonke ukuba kuyingozi emthethweni nasempilweni yabanye abantu ukutshica naphi na, nanini na.

ABAKHWELA ULOLIWE EHAMBA

Esi sifo sisetyenzwe ngamandla apha kwaLanga nakubeLungu eKapa sade sadeda. Imali ebihlaulwa ngabatsibeli betreni i-

(Ziphelela kwiphepha le 6)

EKapa KwaLanga

(NguMbhaleli Wethu)

Kungxamele ukubakho umoya wobudlwengu kwaLanga, isixeko esidume ngokuzola nentobela mbuso nomthetho. Isitshantliziyo somntu siye saya kungena kwaNobhala weDeacons Court yeBantu Presbyterian Church emini lihlabe umhlaba, saphuma nemali edlulileyo kwi £120 unanamhla nje. Umzi wakwaNdingane ubuye sekusele iingxowana ezo beziphethe loo mali, ingekho ebeyiselilungiselelwe abasebenzi esakhiweni seMishini. Abafundi be-"Mvo" ne"Bantu World" bavelana kunene noMfundisi W. P. T. Ndibongo ngesi sihlo besithi: Camaguni maBandla aseBantu, akuhlanga nto ingazange ihle.

Umzi wakwaGongxeka uviwe ngesikhalo ngobunye ubusuku umntu engena belele efunisa izinto angazithimbayo. Ubhuncile.

ESpeshele kube kwanjalo. Kunjalo kuyo yonke imizi. Omnye ukhuthuzwe iwalati ekhwela kuloliwe oza kwaLanga. Ubanjiwe lowo. Sisodwa isimanga samakhwenkwana, kwade kwakabini ebanjwa ngokuqhekeza ivenkile zabantu bakowabo elalini apha. Amanye agwetyiwe, amanye abethwa agoduka. Kungxamele kwelokuba kungabikho bani uthemba bani elalini apha.

Unconywa ngenxa yaloo nto umbutho omtsha okhoyo weLiso Lomzi ophethwe nguMn. C. Nontshinga-Citashe enoMn. H. Gcilishe, Nongauza, Fuku, Xhelle, Mafu, Msengi, Lubelwana, Kwebulana, Xabendlini, Nyatela, Gaboutlotloe, Mlambho, Fessi, Pama, Mguqulwa, Papu, Jengete, Mabuto, Mphahlele, Siyaya, Mondliwa nabanye, kuba, uthabathe amanyathelo alukhuni, wayumela uMhloli-mpilo uMn. T. D. November, okokuba aqalise umbutho wamakhwenkwe wokufundisa amanqindi, imidlalo, ingoma, ukuthetha, ukubhedesha, nezinye into-yinto zosapho.

ABANXUSI ELOKISHINI

Kube ziziyunguma kubanjwa abanxusi emaholweni kwezi phelileyo iiveki. Oko kubangwe kukusuke kufumaneke umnxusi esilwa nomhlali emnqinda wade wamtshisisa ngamanzi abilayo. Kwabonakala okokuba izibonda ma sele zifuna uwonke-wonke oneloo gama lobunxusi engabhalisanga. Kwakubi ke.

Ingozi ebonakalayo yile yokuba ubuninzi babantu abazokufuna umsebenzi bavalelwe ngumthetho ka1939. Lo mzuzu ke lo mthetho usenegunya unengozi yokusetye-

(Khangela kumhlathi wesibini)

UMLUNGUKAZI WAKHE UMPHE INTO ENEXABISO KUNE MALI.

Akuba ebuyile unoThemba e dolophini ngo Mvulo nempahla yakhe azakuyi hlamba indoda yakhe yaphaula into yokokuba inkosikazi yakhe ichwayitile. Yabuza indoda nge lethi. 'Yintoni Nothemba? Ukhangeleka ngo kungathi uchole imali." Waphendula ngovuyo u Nothemba.

Ndifumene into engaphezulu kwemali ixabiso, nge thamsanqa ndixelele u Mlungukazi wam ukuba u Ntombana ukohlela kango kokuba angalali ebusuku. "Kodwa wena usisidhenge" watsho u Makanda equmbile, ndithenge ichiza kwezintsuku zintathu zidlulileyo eXhwele ni Ngani ukuba uthethe ku Mlungukazi wakho ngo kungathi asimfunelanga yeza umntwana? Asinalo, Makanda kungoko ndimbuzileyo Ingqele ku Ntombana iya isendele miblale, yaye lemichiza yakho ayinamsebenzi U Mlungukazi wam undinike elicebo lokokuba ndisebenzise iyeza kanye, naye alinika owakhe umntwana Kutiwa igama lalo yi Chamberlain's Cough Remedy. Yabanceda abantwana bakhe; iyakumnceda u Ntombana masililinge Makanda. Waske u Ntombana waphila

BIZA NJALO I

NUGGET

BOOT POLISH

—Izinika inkonzo ende izihlangu

HERE IT IS...!

the best soap in the World at the price you want to pay!

Use guaranteed pure SUNLIGHT . .

TO WASH THE CLOTHES

IT SAVES TIME AND LABOUR—MAKES CLOTHES LAST LONGER!

TO WASH THE CHILDREN

IT PREVENTS SICKNESS —WILL HELP KEEP THEM STRONG AND HEALTHY

ALWAYS USE

SUNLIGHT

MUCH BETTER THAN ORDINARY BAR SOAP IN QUALITY AND VALUE!

You can now buy Sunlight in three different sizes. All are the world-famous Sunlight quality with the £1000 reward. All are real value-for-money, but best of all is the Monster 1/- size—it's unbeatable value!

THE FINEST VALUE IN SOUTH AFRICA

FOR EASY, COMFORTABLE SHAVING

IT KEEPS THE SKIN FRESH AND FREE FROM PIMPLES AND MAKES YOUR RAZOR LAST LONGER

TO KEEP YOUR HOME CLEAN

ITS EXTRA-SOAPY LATHER WILL KEEP EVERY CORNER OF YOUR HOME CLEAN AND SWEET-SMELLING & HEALTHY

TO WASH YOURSELF

IT WILL KEEP YOU HEALTHY AND MAKE YOUR SKIN SOFT AND SMOOTH!

S 454

A LEVER PRODUCT

WOMEN'S PAGE

LETTER TO THE AFRICAN WOMAN

Much publicity has been given this last fortnight to the possible fate of the young children and babies who have disappeared recently from the African townships and locations in the vicinity of Johannesburg.

As you know, conflicting information has been given to the press. Some people, leaning more to the dramatic and horrible, state that these unfortunate infants may have been used by skokiaan queens to fortify their brews, and so ensure a wide and steady following. Others hint openly at fearful witches' sabbaths where human flesh stolen from fresh graves, or still warm from a hapless human sacrifice, is used to propitiate evil spirits, to ensure virility in men, and fruitfulness of lands. Others again, more cynical, or less imaginative, are of opinion that the thefts of female children are for the sake of that very profitable financial transaction—lobola. A few, anxious about the notoriety these events are giving us, suggest that the abductions are carried out by childless women ready to commit any crime in order to satisfy their desperate maternal urge. Whatever may be the cause of these criminal acts, the fact remains that they do us much harm. Indeed, many Europeans, who might otherwise feel kindly disposed towards our struggle to become as mentally and socially developed as they are, can but feel disgust at these implications, and disappointment at our failure to throw off the bonds of superstition which apparently still hold us.

The conspiracy of silence among our people in this matter is in itself an admission of a widespread belief in witchcraft. Many Africans must have been present some months back, when, so it was said, a human limb was found in a drum of skokiaan confiscated by the police; most of us are well aware of the custom of robbing dead bodies of their vital organs for the potency these are reputed to bestow, benefits for which, comparatively recently, murders were ruthlessly committed. But a certain shame of our old beliefs, and an even more deterring fear of the witchdoctor and his henchmen keeps us silent and aloof, lest by interference we incur the enmity of evil agencies. We women are just as bad as the men: do we not go to the witch-doctor, just to be on the safe side, after we have been given treatment at the European clinic or hospital? We seek the benefits of the one, and fear the power of the other.

Yet there is no human being who can invoke wicked spirits to harm us, nor exercise evil from within us. Disease and death are brought about by germs, not spirits; good harvests and fertility in women can be ensured by scientific measures, and not by charms and other such mumbo-jumbo.

In the past we were guided in many of our decisions, advised in our difficulties, and often healed in sickness, by medicine men. It is difficult to believe the white man who tells us that this advice, these charms and potions, are wrong and harmful. The fact is that he is only partly right in his judgment. Many of the so-called witch-doctors were, indeed, the wise men of the tribe: their knowledge of human nature, of the elements, and of herbs, poisonous and otherwise, was useful and often beneficial. But exceptional skill and unlimited power in the hands of the unscrupulous and ambitious, and unfortunately there were many such, could do serious harm.

Witch-doctors of this type trade on ignorance and fear, just as the church did in the dark ages of European history. The evil influence of juju in West Africa and the Congo, and of voodooism in the West Indies, are evidence of the power exercised by certain clever, but unprincipled, men and women over their more ignorant and backward fellows. Look into the shrewd, greedy eyes of such a man, and read there two things only: lust for power, and love of gain. To satisfy these he uses his brain and various dubious devices to enhance his prestige and make himself feared or respected by the weak and uneducated. He will thrive only so long as you are foolish enough to seek his advice, and so long as he can, through the agency of others such as herbalists of ill-repute, untrained mid-wives, and notorious brewers of skokiaan, benefit financially. As the Americans would say—it's a racket. A racket which would be rather amusing and a little pathetic did it not lead to folly and crime.

The disappearance of these children may possibly be for the sake of the lobola which the girls will one day bring to their lazy and dishonest parents by adoption. If this is so, then it is sad that a custom once designed to protect women and add dignity to their status should be thus degraded to sordid ends. However, as no stress has been laid on the sex of these unfortunate infants, such an explanation is weak.

There is a feature in these crimes which I cannot ignore. In all the known cases of abduction it was a woman who was used to steal the child. That a woman should be so hardened and lacking in humane feelings, or in pity for the being she was wronging so grievously passes my comprehension. To you who read this paper it must seem equally unbelievable that one of our own sex should thus betray us. Can we not by our influence, by speaking openly and in a forthright manner so that others may be moved by our opinions, try to combat this superstition and crime which threaten to do us all, as a people, such harm in the eyes of others? Witchcraft and baby-farming are evils which occur now and again in the civilised world, but they are held in such abhorrence and punished so severely that outbreaks of this nature are few and far between. So long as we help to conceal the causes and perpetrators of wrong-doing, so long do we encourage evil in our midst. Fear of reprisals is natural, but it is this same lack of courage which is retarding our social evolution, and endangering our security.

--EDITRESS

Soldiers' Mail

There is nothing more important to a soldier when on active service than his mail, especially when he is thousands of miles from his home. There is always great excitement amongst men when word is sent round that letters have arrived—that is the day to which they look forward.

Receiving correspondence regularly is most important in keeping up the morale of the soldier. It is, therefore, essential that you write to him at frequent intervals. In doing so, make sure that in addressing the envelope you have quoted his correct regimental number, rank, unit, and depot as well as the full postal address. It is also essential to pay the correct postage fee.

If you fail to quote his number and just give his name there may be a number of other soldiers with the same initials and name. This leads to delay in delivering the letter and may also lead to him never receiving it. If you are in doubt as to his address it is the wisest thing to write to the Officer-in-Charge Native War Records, P.O. Welgedacht, who will advise you as to his correct address.

Thousands of letters have been received by that office from various camps and depots for redirecting due to insufficient particulars being given in the address. A special staff is kept for this purpose. It goes to a great deal of trouble and research work from the records in the office to trace the owner. In a number of cases the senders have been so careless in addressing the envelopes, that it is impossible to say, who the owner is. Here again, it is important that you put your name and address at the head of your letter, in order that it may be returned to you, as "Unknown".

Beware the signs of

CONSTIPATION

1. BILIOUS HEADACHES
2. COATED TONGUE
3. IRREGULAR MOTIONS

Neglected constipation is bad enough, and may be positively dangerous. It can give rise to many ills in later life, including Piles, Colitis, and Gall Bladder trouble.

But don't give strong purgatives. The bowels are lined with a delicate membrane and must be treated accordingly.

Intestone is a gentle, *natural* laxative, combining fruit and herbs with blood-purifying alteratives. It clears away waste matter from the body, removes bad breath and headache and purifies the blood. Children and adults like its pleasant flavour.

"I prescribe Intestone for all my patients who are constipated, or who show the effects of constipation in other parts of their bodies," writes Dr. Bester (Report No. 886).

Intestone is sold by all chemists.

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ASTHMA GONE!

Nightmare torture ended instantly thanks to POTTER'S, which has earned the heartfelt gratitude of thousands.

POTTER'S ASTHMA CURE

Works wonders in Bronchitis, Catarrh, Whooping Cough, etc. Best remedy for Bronchitis of children. Also Cigarettes and Smoking Mixture. Remember the name:— "POTTER'S." Also Potter's Catarrh Pastilles. Supplies are naturally limited. All Chemists.

Is your baby UNDERWEIGHT?

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

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

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

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

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

NUTRINE BABY FOOD

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

USE Zam-Buk Herbal Ointment

RASHES, spots and eczema are quickly cured by Zam-Buk. Smeared on your skin at bedtime it heals whilst you sleep. The valuable herbal oils in Zam-Buk are easily absorbed into the skin, soothing pain and drying secretion. 1/6 or 3/9 at all chemists.

Ends SKIN TROUBLE

This little girl will be a POPULAR woman...

...MOTHER GUARDS HER SOFT CLEAR SKIN WITH *Palmolive Soap*

A charm that attracts everybody to children is their soft, clear skins. Every woman can keep this charm herself, as she grows up, by using Palmolive Soap regularly. We should rub in the creamy, scented lather, on face, neck, and shoulders. Then rinse off with warm water. See how clear and glowing the skin looks then!

Lovely women all over the world prefer Palmolive Soap to cleanse the skin thoroughly and keep it soft. Perfume oils from fresh flowers are added to give the charm of dainty fragrance also.

Although Palmolive is such a fine soap for the skin, it costs very little, and a tablet lasts a long time.

PRICE PER TABLET 5d.

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

Palmolive soap

Masole a Ba-Afrika le Africa Star

Go phatlaladitsoe ke 'Muso gore Ba-Afrika ba Masole a fatse la Kopano ba lokeloa ke go fumana mokgabiso oa ntoa o bitsoang Africa Star, kapa mokgabo o mong o bitsoang Naledi ea 1939—43, joaleka masole a makgooa.

Mokgabo ona oa Africa Star o tla roaloa le dikgabiso tse ding tsa ntoa tse fetileng, feela e be ka morao go tsona. Ke mokgabiso o motle gagolo, o nang le 'mala o mosehla hare, le letsoao le lefubedu, le a mang a masesanyane, le leng le boputsoa bo botso, le leng bo hloekileng. Ba tla apara 'metlele ona, ba hlokomele gore 'mala o boputsoa bo lefifi o be hole le lehetla le letsehadi ga ba o roala.

Mokgabiso ona, o neoa masole a loanneng dibakeng tse ding tsa Bochabela-bo-mahareng, le hohle naheng ea Afrika ho tloha mohla Italy e kenang ntoeng, ka Phupjane 10, 1940, ho tla fihla ka Mots'eanong 12, 1943, ha go fela ntoa leboea go Afrika.

Nako eo motho a e loanneng dibakeng tsena e tla etsa gore a fumane tlotliso ena:

Leboea go Afrika: Masole ohle a ka tlas'a taolo ea North le Middle East Headquarters; go sa baloe mabotho ohle a ka bochabela go Suez Canal le Red Sea go tloha ka Phupjane 10, 1940 go ea go Mots'eanong 12, 1943.

Abyssinia: Go tloha ka Phupjane 10, 1940, go fihla go Pulungoana 27, 1941, le bohle ba loanneng Moyale, El Wak le Kassala. Italian Somaliland le Eritrea. Masole ohle a bakeng tsena a neng a le ka tlas'a taolo ea General Cunningham le General Platt.

British Somaliland: Ba loanneng naheng ena go tloha ka Phato 4, 1940 go ea go Phato 19, 1940. Ba bileng Malta ho tloha ka Pupjane 10, 1940 go fihla Mots'eanong 12, 1943.

Lets'oao la silivera le ts'oantsitseng letere ena "8" ka se Arabia le tla neoa bohle ba bileng le lekgotla le tumileng la Borobedi. Lets'oao le ts'oants'itseng letere ea se-Arabia "1" le neoa ba hlopha sa pele. Tsena tsohle di roaloa go bonts'a "Naledi ea Afrika."

Kgabiso tsena di tla neoa ba makgotla a mabedi feela; kgotla la Borobedi le la Pele, ho ba bileng teng go lona ka nako ena:—Mphalane 23, 1942 go ea go Mots'eanong 12, 1943. Motho ka mong o tla fumana mokgabiso o le mong feela, ha o lahlehile ke di bonoa ke eena. Ha eba Motho a lokela go fumana e 'medi—"8" le "1", o tla e fumana bobedi.

Naledi Ea 1939—43

Ho bohle ba loanneng bakeng tsena, ha eba ba sa lokele ho fumana Afrika Star, e nehoang masole pele.

Syria: Ba bileng naheng ena go tloha ka Phupjane 8, 1941, go ea go Phupu 11, 1941. Madacasgar, go tloha Mots'eanong 5, 1942, go fihlela Pulungoana 5, 1942. Sicily, go tloha Phupu 10, 1943, go fihlela Phato 17, 1943.

Go boleloa ka go tlala hore ga go motho ea lokelang go ba le naledi tse pedi mekgabisong eo e 'medi, kapa ea ka fumanang mekgabiso ea "1" le "8".

Masole a shoeleng, ba habo bona ga ba ka ke ba fumana mekgabiso ea bona, empa Naledi ea Afrika le mokgabiso o mong ba e fumana ka mor'a ntoa.

Ba-Afrika ba neng ba le bosoleng, joale ba se ba tsoile, ba hopolang hore ba lokeloa ke mekgabiso ena e 'medi, ba ka ngolla moo ba tla e fumana teng.

Bohle ba batlang mekgabiso ena ba ngolle ho:—
The Officer in Charge,
Native War Records,
Welgedacht,
Transvaal.

Ba ngolang, ba bolele, mabitso, nomoro, o eng, (Pte., Sgt kapa major) kampani ea heno, moo o loanneng teng le nako eo o e dutseng moo. O tla fumana mokgabiso ona hang feela le ba sa tsoang bosoleng ba ntseng ba le dikaking.

Diterepe Tsa Maqeba

Diterepe tsena di fuoa ba tsoileng maqeba le dikobese ntoeng (kotsi tse kang tsa ho robeha bolong o ntse u le lesole, kapa o thuloa ke lori bosoleng ha li baloe.)

Seterepe se le seng se tla roaloa bakeng sa leqeba le leng leo motho a le fumaneng, 'me ha ngoloa hore motho eo "o tsoile kotsi ntoeng," ke tla etsa sets'oants'o:— "Pte. Jack o na le maqeba a mararo ao a a fumaneng ntoeng e le ngoe." Joale na o lokela ho fumana terepe tse tharo tsa maqeba ao?

Che!! maqeba ana o a fumane ntoeng e le ngoe feela. Ka hoo o fumana seterepe se le seng feela.

Seterepe se na le dikgabiso tsa gauda tse botelele ba inchi tse 'ne. Se beoa di inchi tse 'ne go tloha qetelong ea baki kapa hempe.

Tsa Motse wa Doornkop

(Ke B. E. Tshivhula)

Ka la di 19 August banna e bile tswiri-tswiri, ba bits'a Komiti ya Naga ka baka la ge komiti e shitwa ke go bots'a Seths'aba ts'a bolaki bya yona; gore e sepedisha ditaba ts'a yona byang. Ge banna ba gahlane komiti ya se rate go kwa selo ka ga pego ya banna. Ba swarana ba sa hlokane, ba lomanya meno, yaba Je—je—je—je, go lena banna, bangwe go lena ga se barekigape ba bangwe ga se ba fets'a seroto sa bona.

Seboledi se sengwe sare ga re ya tlele ts'a theko re tlets'e go kwa ts'a bolaki bya lena. Go tloga ga le kgethwa ka 1929 le sa re bots'e selo le reng? Ga le rate go re bots'a gore mo dipukung ts'a lena le swere bokae le sents'e bokae, go shets'e bokae?

Komiti ya gana yare, "dipuku le ka se dibone." Kamorago ga mashata le komano ditaba ts'a fihla seremong, ba kwana ka gore ga go kgethwe bahlahlobi ba dipuku. Ponalong ya kgetho ba rata go kgetha batho ba ts'ofets'ogo, ke gore bakgalabye. Kgoro ya gana ya re, e seng bakgalabye, ga e be masogana, banna ba nang le mahlo. Banna bao ba kgethilweng go bona dipuku shiba:- Ke Mr. B. Mohlala, Mr. Philip Moganedi le Mr. Ezekiel Mampuru.

Seboledi se sengwe e lego B. Mohlala a re, a lehono le tlo re fa dipuku, ga ke re maloba le ganne le ts'ona naa? Go nyakega fela bopaki bya bolaki bya lena, re tle re bone ge le re ts'wets'a pele goba le re bushets'e nthago. Thswanelo ya lena ke go lomanya ditaba ga botse le go bonths'a seths'aba ditaba ka bothakga e seng ka manganga.

Modula setulo wa komiti le yena are ga re kwane le taba ya go hlahloba dipuku. Byale se makats'ang ke gore na Seths'aba se tlo tseba ths'elete ya motse byang? Ge dipuku di ka ba le bohlatse, ke holofela gore komiti le yona e ka sepela seeding. Ths'aba se ganelang fsifsing ts'a sona e tloba dikgang le phaphano le boshula. Fela go sa na le sekutu motseng. Ge komiti e ka kwana le bahlahlobi ba dipuku, ka motseng e kaba lethsego le lethabo. Byale le tsoma ts'a bohlale moago wa sekolo wona o reng? Lets'ats'i lela la 30 September le fetogile e tloba 7th October 1944.

Pitjo ea Congress Pietersburg

Go bile le pitjo e kgolo ea Congress Pietersburg ka di 16th September, 1944.

Morena I. Chidi, Modula setulo, o ile a hlalosa gore pitjo e bileditjoe go kgetha baetapele le Komiti, gobane ka molao palo ea maloko e feta masome a mabedi. Morena Chidi a re re lekile ka maatla go tsosha lekala la Congress seterekeng sa Pietersburg, gomme go bonala gore dilete di tsoga borokong. A re taba e kgolo ke gore go kgethoe banna bao ba tlang go tsosha Congress, ba nang le sebete, lerato la sechaba le kelello, gobane go shomela sechaba ke modiro o bothata, o nyakang sebete, mamello, lerato le bohlale.

Kgetho ea Baetapele

Baetapele ba kgethiloeng e bile ba :—Modula-setulo: Mr. D. Mamabolo, Mothushi (Vice Chairman): Rev. Malete, Mongodi: Mr. N. Molaba, Mothushi: Mr. T. Ramohlola, Ramatlotlo: Mr. I. Legodi, Mothushi: Mr. G. Mamabolo.

Chelete Ea Boloko

Morena I. Chidi a begela pitjo gore chelete eo e tjoeleng ea dithekethe tja boloko ke £5. 12. 6. kantle go maloko a tjereng dithekethe pitjong.

Molato Oa M. K. Molepo

Morena Chidi a begela pitjo gore molato oa go rakoa ga Mr. M. K. Molepo o ile kantorong e kgolo ea musho oa kopano, Bloemfontein. A re Komiti e iekile ka maatla go kgopela dichelete go loa molato o gobane le ge batho ba sa tsebeng ba re ke molato oa Molepo, rena re tseba gore ke oa sechaba sa Ma-Afrika gobane molao o rakang Molepo o tla raka mo-Afrika o mongoe le o mongoe eo a lekang go shomela sechaba sa gabo. Are dikgoshi tje dingoe di tshushitje le ge dingoe di chaba ka gobane di gopola gore di tla soaroa. Chelete ea molato go thoma Pietersburg go fihlela Pretoria le Bloemfotein ke £275 gomme Komiti e lefile £91. 10/- go sa shetje £183. 10/- eo re e kgopolang. Are chelete e tjoeleng kea tikologo ea Pietersburg le dibaka tje dingoe eseng makgotla a babasa a gona. Lekgotla la sechaba sa babasa le thushitjeng gomme taba eo ke e bohloko. Pitjo ea koleka £2. 1. 3, Komiti ea leboga ea re dilete kamoka di thusha kapele, chelete e romeloe go mongodi oa Komiti.

T. Ramohlola,
Secretary,
P.O. Box 176,
Pietersburg.

Mekgabiso Ea Ntoa

Ena e neoa batho ka tsela ena:—Selemo se seng le se seng seo o se dutseng ntoeng, o se roalla moqhaka (ho ba sieo ha motho pareiteing kapa ho nka lifi ha di baloe tseo)

Bohle ba N.M.C. ba tsoileng bosoleng ba ngolle ho N.M.C. War Records, ha ba batla mekadi kapa diterepe tsa maqeba.

Ba ntseng ba le bosoleng ba ka ngola ka balaodi ba bona.

Ho hlokomeloe gore mekadi le diterepe di ke ke tsa roaloa holim'a dijase le dihempe. Ba seng ba tsoile bosoleng ba dumelloa hore ha ba rata ba ka roala meqhaka e supang dilemo tseo ba di dutseng bosoleng, kapa diterepe tsa maqeba. Meqhaka le diterepe tsena ha di hlatsuoe.

NA O SOKWA KE MALA KA MO FASE GA KHUBU?

Thusa mala a Gago a o a lebetseng a boleele bo 28 ft. ka moriana o o tshedisang mme o tshele.

Bontsi ja tiro ya tshugo ya dijo tsa gago e dirwa ka fase ga khubu—ka mo maleng a gago a leng 28 feet ka boleele. Ka lobaka loo, ge o sokwa ke mala, leka se seng se se ka thusang tshilo ya mala sentle ka mpeng le ka ko fase ga khubu.

Se ka gongwe o ka se batlang ke "Carter's Little Liver Pills" tse di ka go fang thuso go mala a gago a "boleele bo le 28 feet."

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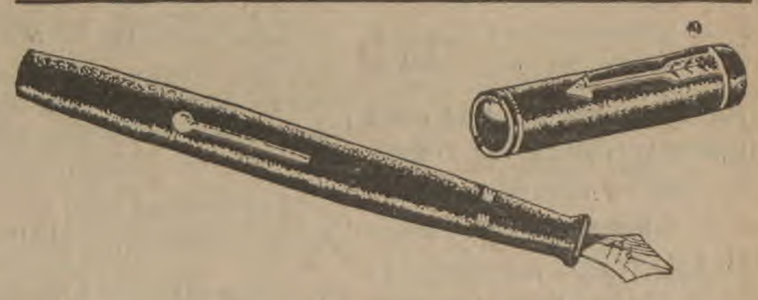

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Our Monthly Sermon

(By Isaiah)

"For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; And showing mercy unto thousands of them that love me, and keep my comamndments."

(Exodus 20: 5-6).

These words are part of the second commandment, with which I dealt in my last sermon.

In what sense is God a jealous God? The Church among the Israelites was regarded as the Wife, whose husband was Jehovah God; and when it turned elsewhere for inspiration, other than to its lawful husband, it was said to go "a-whoring" after other gods. This means that idolatry was regarded as adultery, and whenever the church became idolatrous it was described as adulterous. Now, no husband is not jealous of his wife; no husband will happily allow his wife an adulterous life. All husbands, in this respect, are jealous of their wives. Similarly, if we accept the statement that God is the Bridegroom and Husband of His Church we must have no difficulty at all in seeing that He is a jealous Husband, Who desires to guard and to protect His Wife,—the church, from spiritual adultery. God wishes that His Church, which is a company of true worshippers, should worship Him and Him only; that the relationship between Himself and His people should be kept pure and intact. His zeal for us is very great; it is said, that He burns with zeal for His people. Wherefore He is also a zealous God. The words "jealous" and "zealous" moreover, are from the same Hebrew root; and we can say Good is jealous or zealous without meaning something different.

It is further said, that God visits the iniquity of the fathers upon the children, unto the third and fourth generation, while He shows mercy only to thousands. This does not speak well of God, does it? But please remember that in the Hebrew it is not unto "thousands" that mercy is shown but unto "a thousand generations" or unto the thousandth generation!"

What love is there more than this, which extends not to the third or fourth, not to the thirtieth or fortieth generation, but to the thousandth?

My dear friends, such is the love of God to those who strive to do well. "I have been young," saith Psamist, "and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Our good actions carry scores of blessings to our children. If we do wickedly our actions influence them for evil; they inherit our evil ways and soon become like us.

One more word. God does not punish children for the wrongdoings of their parents. In Deut. 24: 16 we read: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." See also Ezekiel 18: 20.

It is clear, therefore, that the words of our text show, as one Bible commentator says, that if evil actions influence for evil the descendents of the evildoer, either by heridity or by imitation, the influence of good actions for good is far more potent.

May God help us and give us strength to fight against the evil that is within us and to do good. May He be with us in our trials and help us to be victorious. Our constant effort to avoid the wrong and to do the good will bring us considerable joy and happiness, and our descendents, even to the thousandth generation, will benefit from our good actions. Amen.

ALONG THE COLOUR LINE

(BY Wayfarer)

The Nationalists fear that the colour bar in South Africa is being undermined by the forces of democracy. In the Transvaal Provincial Council the other day Dr. Wassenaar, a Nationalist member for Wonderboom, moved a motion expressing the Council's "strongest disapproval of the policy of racial equality between Europeans and non-Europeans which is gradually being introduced in South Africa."

This motion was defeated by 33 votes to 10, and Mr. J. P. Basson's amendment that "the Council, recognising the difficulties that beset a country with a mixed population, asks the Government to embark on a policy to protect the interests of all races," was adopted by 33 votes to 10.

Rule by Pickhandle

Last week, I told the readers of the Bantu World that Mr. Oswald Pirow had formulated a scheme of establishing "Pickhandle Commandos" to deal with "Native Criminals." His scheme while being welcomed by the "New Orderites," has nevertheless roused the indignation of those who hate Nazism and all that it stands for.

An "Anti-pickhandlist" writes in the Star: "It appears, from your issue recently, that the name of "Pickhandle" Pirow must be added to that of "Sjambok" Smith as a would-be national leader who will rule South Africa by force rather than by reason. I am confident that the vast majority of Europeans in this country do not believe that any part of our native problem will be solved by the use of force and repression. It is people like Mr. Pirow who are making South Africa unsafe for "white" or, indeed, any other kind of civilisation. The methods he is anxious to introduce into our country would rightly be regarded by civilised men everywhere as invalidating the Union's claim to be a civilised country at all."

Dr. Malan's Appeal

In opening the Transvaal Congress of the Nationalist Party held last week in Pretoria, Dr. D. F. Malan spoke of the colour question as the biggest problem which, if not solved within a reasonable period, would stir the European population to action "with knobkerries and assegais if there were no other weapons."

The rising tide of liberalism has so frightened Dr. Malan that he could not but make the follwing appeal to Europeans of all political parties: "If you disagree on other matters, we regret it, but on this question we are all agreed. Do not think of your party first. In heaven's name, stand together and save South Africa."

While Dr. Malan is appealing to race and colour prejudice, there are other Europeans who have too great a regard for human dignity to surrender their souls to the dictates of this evil. They are advocating for better understanding between white and black.

Addressing the Annual Conference of the Southern Rhodesia Bantu Congress, Mr H. H. D. Simmonds, Chief Native Comissioner, said that he had been horrified by some of the letters which had appeared in both European and African Press. Often the writers seemed to be doing their utmost to create ill-feeling rather than foster good relations. The two races had their home in the same land and it was only by co-operation and recognition of the rights and aspirations of both that harmony could be achieved and maintained.

Freed in France

While the Nazi-minded men in this country are speaking of defending Nazism "with knobkerries and assegais," news has just arrived that about 1,000 African soldiers whom the Germans had taken prisoner in the African campaign and were using them for woodcutting in France, were recently freed by the Allied forces. Most of them were captured at Tobruk and came from South Africa, East Africa, West Africa and the Sudan.

These men fought and suffered for democracy!

The Caravan Moves On

The Caravan of African progress, despite the puny efforts of men who imagine that their security depends upon their resisting evolution and disorganising God's scheme of things, moves on along the path of human civilisation.

Two Africans will in the near future be sent by the Government of Tanganyika to study social science at Cambridge University, England. After the war welfare work in Tanganyika will be expanded and these students will then be prepared for the task.

Banna Ba Matla, Ba Phelang Hantle Ke Bona Ba Tsuelelangi

Itukisetse ho sebetsa mosebetsi o batlang hore o etsoe ke banna ba matla. Ke bophelo feela le matla tse ka u thusang ho shebana le ntoa ea bophelo ka tshepo.

Ka Dr. William's Pink Pills u ka fumana thusa ea bophelo bo tletseng ba senna. Di hloekisa le ho nchafatsa madi, me di u nants'aeng, di matlafatse methapo ea mmele oa hao.

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Tlhagisho No. 238 (Tshipi E Khutlang Ka 23rd September, 1944)

(Bona setshwantsho tsebeng ya 14)

BADIHI BA BANTSHO

Badihi ba shupiwang kafa godimo ke Bantsho ba Kenya ba dirang ditena. O tholola sedihela sa gagwe ka tlhokomelo. O itse gore setena sengwe le sengwe se tshwanetse sa tswa se lekanetse ka gotlhe. Motlhaope ebile o gopola a setse a bona ditena tseo di tlhatloga mo leboteng ja ntlo e ntle. Motlhaope ga a gopole jalo me hela ke tseo he. Mongwe le mongwe o tshwantshiwa le setena mo kagong ya semorafe. O na le tulo ya gagwe mo leboteng ja semorafe ha a lekanetse sentle go sa nneng jalo lobota lwa semorafe lo tla wa.

Mo setshwantshong se kafa tlase re bona Montsho wa Congo a dira setulo sa dikgojana, eleng se ratwang ke bakgalaje ha ba setse ba bolailwe ke letsapa ja tsatsi le tiro e makete-kete.

Bobedi jo jwa banna, yo mongwe a tswa East Africa mongwe West Africa ba dira tiro ya bona ngwe ya tshireletso ya bana ba gagwe ngwe ya boiketlo jwa legae. Ba ka dirisa mekgwa e ba e rutilweng kwa magaeng a bona.

NWTA MO ITALY

Mephato ya Bathusanyi e thubakang boiphemelo jwa Gothic Line e butse phatlha kafa tlhakoreng tsoo pedi tsa losi. Mo tulong dingwe Majeremane a itsetsepetse fa pele ga thubako e kgolo. Mephato ya Canada le ya Greeks e gapile motse wa Casalecchio gaufi le noka ya Marano gaufi le losi.

Ba hula ba ipatile mo masimong a meretlwa mephato ya Afrika Borwa e bula tsela mo boiphemelong jwa Gothic Line. Ba setse ba ududaditse tlhobolo tsa mmaba kwa godimo ga thaba. Mephato ya Bathusanyi e saletswe ke maile o le mongwe go tsena mo Rimini me ha ba ka gapa motse oo biphemelo ja Gothic e tla bo e le kgetse e potlana.

Katlholo tsa babolai ba setlhogo mo Italia e tsweletse e le ba emeng le Jeremane. Kgotla e ne ya bulwa mo Roma gare ga kgoberego e kgolo ka batho ba ne ba rata go ipusholosetsa dintsho tsa madi a bona a bolailweng me setubi se pele ke Pietro Caruso, lepodisi ka nako nngwe mo Roma. O ne a latlhela leshomo ja mapodisi mo Roma je le neng le bolaya batho tota. Ka di 24 March o ne a neela Jeremane Matariana a le 50 me a hulwa le ba le 270 mo kgolegelong ya Jeremane. Batho ba ne ba gowa "Re neeng Caruso, re neeng tshiamelo."

Ka ntata tsholofetso tsa kgotla ha botshelo jwa Caruso o bolokegile mo tsatsing jeo.

Dr. Canetta yo e leng mongwe wa setlhogo se neng sa dirwa mo Italia le ene o ne a ntshiwa mo kgotla batho ba mmetsa me ba mo latlhela mo nokeng ya Tiberi a kgangwa gona. Mekgwa e boshula e tshwanang le e ga e kitla e tlogelelwa go gola, ka jaanong re bona boshula jo bo leng fa gare ga batho ba Italia ka ntata motlhodi wa Jeremane.

NTWA MO RUSSIA

Ntwa kafa tlhakoreng ya Jeremane e opisa tlhogo. E kare Marshal Stalin o eme ka mephato ya gagwe e megolo me o lepile Jeremane a jewa ke batho ba mahatshe a a gapileng. Finland, Rumania le Bulgaria gompieno ba ntsha tsala ya bona Jeremane ngoba o sa fotlhwa. O kare Marshal Stalin o dutse mo setulong me o lebeletse mahatshe a gagolane le Jeremane me o ntse a re: "Ke tsa lona tseo, tswelelang." "Nna ke tla lebelela hela gore lo lwane ka molao, ke santse ke na le mathata a me a ntebileng" Tswelelang me ke tla tla motsing lo batlang thusho ya me. Ka Russia ke monna o santse a rata go bona basimane ba tshwarana ka memetso.

Sebatana Mo Kutleng Ya Shona

Mephato ya Jeremane gompieno e ka re sebatana se koafaditswe me sa patelesega go siela mo kutleng ya shona, go iphodisa gona. Sebatana sa Jeremane mo koafatsong ya shona se tshwanetse go lelekwa go tsamaya se heleletswa mo kutleng ya shona. Ke ona mafoko a ga Marshal Stalin ka kgwedi tse nne tse hitileng.

Jaanong sebatana se koafaditsweng se mo gae, mo Jeremane. Go boela mo gae e ne e le semphete ke go fete.

Basimegi ba Jeremane ba laela mashole a bona gore ba eme go tsamaya go wa monna wa bohelo. Se se gakgamatsang ke go re Majeremane a ntse a ntsha madi a ona a a romela kwa mahatshing a sele kwa ba tshephang go aga gona ka mosho.

Mahatshe a le mantsi a sa lweng a itatotse go itshela ka madi a kgofa ha Majeremane a a lopa go siela mo go ona.

Tatlhegelo tsa Jeremane di kgolo jaana gore polelo tse agang di dirisiwa di atamele go tlhalosega sentle.

Bathusanyi ba ikaeletse go leleka Majeremane go tsamaya ba bolawa botlhe kgotsa ba ineela. Letsholo ja Bathusanyi le ithata kgare mo kutleng ya sebatana me nako e hitlhile gore se bolawe.

HITLARA OA SIA

Re bona mafoko mo dikwalong a shupang ha Hitlara a setse a na le difofane tse di emetseng hela motsing a siang mo Jeremane a ya kwa nageng nngwe e sa lweng. Ere ntswa mafoko a jalo a tshegisa me e le a ka diregang re a baya monwana. Ga re bone Majeremane a ka tlogela Hitlara a tswa mo Jeremane a ntse a tshela. Ha a ka bona go tshopolo kana o tla amogelwa ke lehatshe lehe e le serukhutlhi masenya di-agela. O tla tshopola jang. Tumelo ya rona e re ruta gore ga a ketla a halola ka ntata tshenyo tsa gagwe mo gae. Basimegi ba gagwe ba lekile go mo nyeletsa. Ga twe o dule ka shoba ja mogodu. Ga a kake a tlhola a hahola ka tshoba ja mogodu.

THATA YA JEREMANE YA BANNA

Thata ya morafe e mo palong ya Banna ba nang le thata ya go dira sentle. Go ka nna le mabaka mangwe a lebegang a tshwanang le dijo, tulo tsa go ipphemela, le melelwane e eng le eng tse tsenang mo palong ha morafe o tlhaselwa ke o mongwe. Tota-tota thata ya morafe e ikagile mo banneng ba e femelang ha ba na le ona matlhagatlhaga a go iphemela. Hitlara o lekile metlholo ya gagwe a latlhela diketekete tsa banna mo ntweng me a di laela go dira se le sele le mororo go sa direge. Ha e le lehatshe ja gagwe o le tamusitse madi otlhe a banna.

Jaanong go utlwala ha Hitlara a setse a tsenya basimane le metsohe mo ntweng gore ba femele legae ka banna ba hedile ka tiro ya lenelalamanela. Basimane ba tsentsweng botsenwa jwa mephato ya Jeremane ba tsena mo ntweng kafa morago ga kgwedi. Mothula ditlhako ka mokotla o kobegileng o ema mo setulong a re: "Ke lwele ntwa e kgolo me ha ke batlega ke tla ya gape me ha ke tshopola ke tla tla go tula ditlhako gape." Ra-magobe le ene o re: "Ke tla dubela mashole bogobe me ha ke halola ke tla tla ke duba magoge le dikuku ka nako ya kagisho," ke hepa batho ba gaetsho. Motlhabi le ene o tloga ka gore "Ha go batlega gore ke yo bolaya batho ke tla leka me ha nka tshopopla ke tla latlha go bolaya ditshidi. Moroka disala le ene o re: Ha nka tshopola ke tla tla go rokela batho ba batho disala le tlhako tse telele e seng dirukhutlhi.

Morafe wa Hitlara jaaka o feletswe ke banna o tsaya dikowa tse jalo.

NTWA YA GAE TSHENYO EA MOBU MO NAHENG TSA BANTSHO

CALO YA DIJALO MO KAROLONG YA BANTSHO

(3) Go Mela ga Semela (Tsweletso)

(8) SESHESHE, DITHITO, MAKAKABA le letlhaka tsotlhe dia thusana go bopa semela. Kwa bohelong sesheshe sea tlhaga go bopa peo e tla bopang semela se tla jalwang isago, ka sesheshe ke tshimologo ya peo. Gape gape go itsala ga semela go tshwana le ga pholoholo ka go na le se setona le se se namagadi mo seshesheng.

Dimela dingwe tse tshwanang le lephutshe, di na le dicheshe tse di farologanyeng tsa tse tona le tse namagadi me dicheshe tse namagadi ke tsona tse tsalang di le tsosi. Ke kgetse e potlana go shupa sesheshe se se namagadi mo lephutsheng ka se na le lephutshe je lennye kafa tlase ga sesheshe leha se ese se bulege.

Mmidi le ona o na le tona le namagadi tse di farologanyeng mo dichesheng. Lohetlho ke karolo e tona ya mmidi me monontshane wa lohetlho o wela mo namagading kafa tlase (mo maledung) me seako se bopege.

Dimela dingwe tse di tshwanang le dinawa di tlhakantse monna le mosadi mo dichesheng. Karolo ya monna e nang le monontshane e bidiwa "stamens" me go na le dikgetsana tse rweleng peo e bopang bana hela jaaka ya monna me kgetsana tseo di bidiwa "Anthers". Peo e bonna e budule mo kgetsaneng tseo, dikgetsana dia phatloga me peo ya bonna e gasagasamane mo dijalong e nontshe karolo e namagadi kgotsa dikhukhwane di e rwale rwale go ya mo karolong tse namagadi lena e le phefo. Karolo tsa sesheshe sese namagadi ke popelo e leng yona e neng peo e robetseng le leelana le tswang kafa godimo ga tsena ko popelong le tlhogo e amogelang monontshane wa monna. Kgetsana tse rweleng monontshane wa monna le leelana le le amogelang monntshane wa monna, le bonwa dichesheng tse namagadi di bonwa sentle hela mo dichesheng segolo setona mo maphutsheng. Mo mmiding maledu ke ona mala isang monontshane wa monna kwa popelng me leledu lengwe le lengwe le tshwaraganye le thoro.

Megatlana e rweleng peo ya senna e ka bonwa e leletse fa gare ga dicheshe e le meshweunyana le bupi jo bo mothobe. Gantsi di bonagala hela ha karolo ya bonna e setse e tla butswa. Ha motho a tshikinya dicheshe bupi jo bo mothobe bo tle bo bonale bo tlhotlhorega. Ha mmidi o mohibidu o jetswe go bapa le o moshweu dipeo dia nyalana di tlhagise peo ya makgoba. Me ka tsela e, go botoka ha peo tsa mohuta o jalo di jalwa ka go atoloswa gore di seke tsa nyalelana ka peo e a senyega e tlhoke go tlhweka.

Dicheshe di na le go tsala leha di sentswe ke botlhoko kgotsa dikhukhuni me hela thobo e seke e kgatlhise.

Ha dimela di ntsha lohetlho di batla metse a mantsi me di rate ha di nosediwa ha pula e sa ne. Ha go sena metse a go nosetsa dimela di jalwe jaana gore di thunye ha pula di na. Ha mmidi o sena sepe mo seakong re bona komelelo molato.

Hela ha peo ya semela se se shwang ngwaga le ngwaga e sena go nontshiwa semela se phakisetsa go iphepa ka go goga dijo mo makakabeng, meding le mo letlhakeng go ya mo popegong ya peo. Motho a ka re semela se itse ha se tlaa shwa ka bonako me se tla rula mo peung. Ha bojang, kgotsa oats leha e le Lucern kgotsa bojang jwa mohuta ofe le ofe jo bo hepang diruiwa re tlhokomele gore bo segwe hela ha bo ntsha dicheshe, go sa nneng jalo letlhaka leha e le makakaba a tla bo a sena dijo dipe. Ha dimela di jalelwa go kotulelwa peo gona di tshwanetse go tlhogelwa gore dithoro di nontshiwe ka botlalo.

Dijo tse di bolokwang gore di butswe sentle mo semeleng di na le:— (i) Dijo tsa mahura le bothitho tse di bidiwang "Carbohydrates" tse tshwanang le swikiri, Starch (se bonwang mo ditapoleng ka bontsi leha e le mo mmiding) leokwane kgotse mahura.

(ii) Dijo tsa go bopa nama tse go tsweng proteins. Di dintsi mo dinaweng.

(iii) Dijo tse di bopang marapo tse di nang le lime le phosphorus leha e le matswai mangwe a tswang mo mbung semela se boloka mehuta yotlhe ya dijo mo peung go tlhogisa semela se sennye. Mo semeleng tota tota re tlhwafaletse peo e re e jang me jaanong go batlega gore re kgethe peo ga re jala gore re tle re bone kotulo e ntle.

BANKA TSA BANTSHO

A ke mafoko mangwe gape mo Lokwalong lwa Mafoko a Makhutshwane lo lo kwalwang ke Morena Andrew Smith ka ditemana tsa Afrika borwa. Lwa tlhagisiwa ka kgatisho ya Lovedale ka 1893.

Tiro ya go boloka madi mo Bankeng le thusano mo ditirong e ne ya simololwa fa gare ga Bantsho ba Koloni mo Transkei le mahatshe a mangwe a Bantsho kafa tlase ga tshimego ya Maitsanape Rev. Huss. Thuto ya thusano e ne ya tlhoga me gompieno e na le maungo. E ka nna tiro e ntle go bona setlhare seo se nosediwa me se tshelwa metshotelo gore se ungwe sentle. (Ke keletso tsa Mokwala mafoko a ntwa).

Tiegisho e nngwe e fa ga Bantsho ke polokelo ya madi a bona. Mafoko a a lebaganye le botlhe be duelelwang tiro tsa bona ka madi me le mo go ba bonang madi ka go rekisa mabele le dikgomo. O eletsa go bona montsho a itirela. O rata go mmona a dira a sa thuse ka tiro ya gagwe? Ha monna a sena polokelo leha e le ya madi a mannye a go ipolokela. kana o tla bona kae nonofiso ya go tswelepele ka go ipolokela Ditiragalo tsa mo Bantshong ba di tlhalosiwa sentle ka go bona tse di diragalang kwa karolong dingwe tse tshwanang hela le tsa mono. Bogologolo le go fitlhela ka tsatsi je mo pushong dingwe tsa mafatshe a botlhaba ka ntata go tlhoka thusho ya tshireletso monna o arola leruo lwa gagwe karolo tse tharo. A hitlhe karolo ya pele mo mpeng ya lehatshe kgotsa mo leboteng ebong karolo ya madi kgotsa gaute lena e le silefera-tshimololo ya polokelo. Leruo lwa bobedi o ne a le hetola kgotlho leha e le dingwe hela tsa tlhwatlhwa e kgolo tse motho a ka di rwalang ka nako nngwe le nngwe me karolo ya boraro o ne a e tsenya mo papalong me a e boloka jalo. Ka tsela e, karolo tse pedi mo borarong di ne di kopelelwa me di tlhoke mosebetsi me ha 5 per cent e le madi a lekanyeng go duelela tirisho ya madi ao, mung ona o tla bona dinamane di menagantswe gararo. Mo gare ga Bantsho sengwe sa mohuta o se aga se bonwa. Karolo nngwe ya khumo ya bona e kokwanngwa mo tlung ka e le madi me ka tsatsi lengwe silefera e neng ya ntshiwa ha go rekwa naga e ne ya gakgamatsa. Khumo nngwe e reka dipitse le disale kgotsa e reka bojalwa. Ya boraro e hetang tsotlhe kea leruo ja dikgomo le dinku. Mo khumong ya pele ntlo ya montsho ga se yona e ka bolokelang madi. Me bogodu bo tsweletse jaana gore re seke ra gakgamalela tshenyo e kalo ya madi. Me ka khumo ya pele e sa tlhomama, madi a reka khumo ya bobedi. Mongwe a ka re ga go na kgoreletso ya go reka leruo la dipholoholo me ga goa nna jalo. Khulo le yona ea hela me bantsho ba bo ba patelesege go isa leruo kwa mahatshing a sele mafisa. Gantsi-ntsi ke gona mo go tleng go palege gona. Jaanong ka go ntse jalo le lope puo ya polokelo tsa mmusho. Polokelo tse e seng tsa mmusho e le tsa batho hela, Bantsho ga ba ketla ba ba ikanya me polokelo tse dingwe gantsi-ntsi ga di rate go amogela madi a mannye me di duele dinamane tsa ona.

Go na le toka di le dintsi tse ka tlhagelang ha mokgwa o jalo o ka latelwa—ya ntlha e ka thusa tsweletso-pele ya ditiro tsa semorafe Bantsho ba duelwang ka kgwedi nngwe le nngwe ba ka boloka madi a bona gore ba tle ba reke dikgomo me madi a mantsi a nna gona fa gare ga bantsho gore ba reke ditiro. Dinamane leha di se ntsi di tla thusa batho go boloka gore ba tle ba bone sengwe Kontle go tse batho ba le bantsi ba ka bolokwa mo tshenyong e le kgolo ya madi. Madi a ka nna mantsi leha meepo e ka hela. Mokwadi wa khumo ya morafe o bolela thata ka khumanego ya lehatshe ja gaabo mo a kwadileng buka ya gagwe gona. O kabo o ne a tshela nako e teletsana o kabo a bonye tenmo e ntle e gata ya bomatla e tswelela go hitlhela mo mhapheng wa dithaba me ka tshupo ya khumo o ne a tlaa bona mekgoro ya kgale e hetoga matlo a magolo a mantle. Tse tsotlhe ke tiro tsa dipolokelo tse di kokwantseng madi a batho a kwa morago a adimiwang batho bangwe gore ba dire tiro tsa bona ka ona.

Sa boraro ba nang le madi polokelong ba tla ikutlwa madi a bona a bolokisegile. Montsho mongwe le mongwe o tlaa ikutlwa a thusa mmusho. Mo ko ntle ga go tswelela pele le mafoko a go ka buiwa kaga ditiro tsa ditiragalo mo godimo ga polokelo tse. Polokelo ya mmusho e ka nna gona tlung-kwalela ya Magistrata leha e le mo posong di se kae tsa mmusho tse di ka bulwang ga raro ka beke.

Namane di se kae leha di le tharo di ka duelwa ha mmusho o dirisa madi a. Thusho e ncha e e ka tsweledwa pele mo tlung-kwalela ya bo-Magistrata, Kommissinara le bakwaledi ba bona. Mmusho o ka nna le tsela ya go dira ka madi ao ka go a dirisa mo tseleng tsa diterena. Hela madi ao go a ka thusa mmusho go duela melato ya semorafe.

A re oketseng kwa bohelong ka go re mafoko a fedile me re rata go shupa gore kana tswelopele ga e batle go tsamaya ka bonye jo bo kalo mo gaeng ja Montsho. Jaaka merafe e mengwe e setse e re bontshitse tsela a re tseyeng dikai ka mabogo oo mabedi.

LENGAU LE PHOKO NAANE

Lengau le ne le tswa tsoma ka tsatsi lengwe ha e wela legae ja Phoko. Lengau le ne le ese le nke le bone phoko pele me la ya kwa goyona le tsentse mogatla fa pa[illegible] tsa dirore le feta la re: "Du[illegible] rra me in[illegible] gago e ka nna [illegible]?"

Phoko ka ntswe je magwata ebile a ntse a ipetsa mo sehubeng a rora a re "Ke nna phoko. O mang wena?"

"Ke Lengau" me ka poifo e kgolo me la tloga ka bonako go ya gae. Lengau le ne le agile le phokoje me ya re le tsena fa go yona la re: "Tsala ga ke ikutlwe, ke lapile me ke [illegible] ka ke gona ke tswang bona mon a yo o mashwe ke sebele wa tlhogo e mashwe e kgolo me a mphetola ka go re ke phoko.

"A sematla sa lengau" go bua phokoje "o tlogela nama e monate jalo e tsamaya, o ne o direlang jalo "Legale re tla tsamaya mmogo ka mosho go e ja mmogo."

Ka tsatsi je le latelang bobedi ba tswa go ya kwa ga phoko me erile ba tlhagela ka thota phoko yo o neng a ntse a senka majang a manana a ba bona me a betswa ke letswalo. Semetsing a bo a tabogela kwa go mosadi a mmolelela ka setshogo se gagwe a bo a re:

Kana re ka liga leano lefe?"

"Se tshabe," go bua mogatse "tsaya potsane e me o e je ping gore e lele jaaka ekete e tshwerwe ke tlala." Phoko a dira jalo ha baba ba gagwe ba mo atamela.

Lengau le gana go bona phoko me la tlelwa ke therego me la gopola go sia. Phokoke ka botlha jwa gagwe o ne a gopoletse tiro e jalo me a bofeletse lengau mo go ene ka thapo, a bo a re: "Tlaa" me ke ha phoko e goa ka lentswe je le magwata aa ja ngwana ping. Phoko a bolela ha itumeletse phokoje yo o mo tlisetsang dijo tsa gagwe le bana jaaka ba setse ba lela ka tlala."

Lengau a gana go utlwa mafoko ao leha phokoje a re oa mo rapela a sia ka phkoje a tsama a mo goga le naga yotlhe, megogoro le dithaba go tsamaya a tsena kwa gae e setse eketse setopo. Phoko a halola jalo.

(Mo kwalong lwa Sir James E. Alexander lwa Ditsamao tsa dipalo tsa teng ga Afrika kwalo lwa tlhagisho ya 1838.)

Who's Who In The News This Week

The annual conference of the African National Congress (Transvaal Province) takes place at Orlando this Saturday. The conference will deal with important questions affecting the interests and welfare of the African people, and these matters will be introduced by the following speakers: Dr. A. B. Xuma, Messrs J. J. Lesolang, G. Makabeni, J. E. Malepe, A. T. Seele, A. P. Mda, C. S. Ramohanoe, D. W. Bopape, E. P. Moretsele, V. V. Mbobo, J. B. Marks, J. M. Nhlapo, A. M. Lembede, B. Masekela, W. Nkomo, E. T. Mofutsanyane, Mrs. M. H. Xuma, Miss J. Palmer, and Miss P. Maseko.

Senator H. M. Basner and Councillors R. V. Selope Thema and P. R. Mosaka will address the conference on their activities as representatives of the people.

Mr. C. P. Rackly, principal of Machadodorp Amalgamated school, will assume duty as principal of Sobhuza-Methodist school, Carolina, at the next school term.

Mrs. J. M Wesinyane, of Klerksdorp, was in the city during the other week-end.

Mrs. B. Msimang, who left the city for Durban a short while ago, is back at her residence in Sophiatown.

Mrs. S. Gwama, of Umtata, has arrived in the city on indefinite stay.

Mr. E. M. David, of Rustenburg, is at Nyasaland on annual leave.

Congratulations to the following Non-Commissioned Officers, clerks at N.M.C. War Records, on their promotion to under mentioned ranks: S. G. Phambane (Pietersburg) from T/Cpl. to T/Sgt.; A. B. C. Xaba (Paulpietersburg) from T/Cpl to T/Sgt; R. L. G. Mokhehle (Maseru) from T/Cpl. to T/Sgt.; J. H. Mokgadi (Johannesburg) from T/Cpl. to T/Sgt.; J. D. Gxalaba (Burghersdorp) from T/Cpl. to T/Sgt.; L. Moeketsi (Matatiele) from T/Cpl. to T/Sgt.; Jno. N. Morobi (Witzieshoek) from T/L/Cpl. to T/Cpl; L. R. Mbonani (Pretoria) from A/Cpl. to T/Cpl.; L. B. Moleko (Kimberley) from Pte. to T/Cpl.

Mr. Japhet H. Shoke, of Sophiatown, and Miss Johanna Margarela, of Mabaalstad, Koster, will, by solemn ties of marriage, be declared man and wife at Saint Paul's Church, Randfontein, on October 7.

Miss S. Maleka, of Kgomo-Kgomo school, attended the T.A. T.A. (Makapanstad Branch) meeting held at Makapanstad, Pretoria district, the other day.

Cpl. Edward P. M. Aphiri, of Durban, spent his vacation leave with his parents at Mafeking. On his return to Durban, he called on friends at Western Native Township, Johannesburg.

Through the "Who's Who" column, Mr. E. M. Motsisi, supervisor of schools in the Pretoria district, wishes to thank all well-wishers and sympathisers for kindness shown him while he was a patient at the Pretoria General Hospital; particularly Rev. I. Semanya, of the Anglican church, Atteridgeville, who attended to him in the fashion of a true shepherd.

SPORTS BREVITIES

BANTU SPORTS CLUB: On Monday, October 2, City Blues (Johannesubrg) will play Union Jacks (Kroonstad) at 2.15 p.m. Zulu Royals (Durban) will play Zulu Messengers (Johannesburg) at 3.45 p.m.

DURBAN: Transvaal team to play Natal at Durban on October 2 comprises F. Manoe, R. Monathebe, R. G. Sulupa, G. Kgomo, O. Kumalo, S. Sechemane, J. Msibi, S. Madlala, A. Masita, A. Tulo, L. Hlubi. Reserves: L. C. Koza and M. Mfula. Mr. H. H. Zibi is manager. Team to Durban leaves Johannesburg station by the 9.15 a.m. train on September 30.

KIMBERLEY: Transvaal players engaged in a match at Kimberley on October 2 are: S. Chuenyane, J. Mposho, J. Sibeko, C. C. Chaplin, R. Mokhatle, A. Mbelle, A. Duze, "Chunkie," P. Msibi, O. Ndaba, J. Maaga, and S. Modise. Mr. M. T. Smith is manager. Players leave Johannesburg on September 30 by the 7.30 p.m. train to Kimberley.

MESSINA: A soccer match between Blantyre and Limbe teams was played at Messina on September 10 for the "Trophy Floating Cup." This being the final match, several hundred spectators were present to witness Blantyre eleven win the match by 6—2.

—I. W. Kasambo.

WEMMER: South African Bantu Football Association annual tourment will be held at the Wemmer sports ground. Fixtures are: Saturday, September 30, Orange Free State vs. Transvaal at 3.45 p.m.; Sunday October 1, Orange Free State vs. Natal at 3.45 p.m; Monday, October 2, Tranvaal vs. Natal at 3.45 p.m.—A. Jas. Gomba.

TENNIS: Under the auspices of the Transvaal Bantu Lawn Tennis Union, tournaments for the "Baloyi Trophy" and the inter-district championship will be held at West Rand from October 1. Combatants are East Rand, Alexandra, Witwatersrand and West Rand tennis associations. Finals will be played on October 8.

Following on a short illness, Mrs. Ida Ferdinand, of Sophiatown, departed from this life on September 14, her remains being interred at Brixton cemetry.

Mr. Andries D. Matseke, father of Miss N. M. Matseke, of the Bantu girls' hostel, Pretoria, died on September 16, at his residence at Pankop, Pretoria district. He had been ill a long time.

Messrs Philip Sechele, E. B. Molefe and S. Ramukgadi, are sponsors of a fete on Tuesday, October 3, to mark the opening of the Berea Cosmopolitan Dancing Club. A new Johannesburg ochestral band, the "New Jazz Mestro," will render music.

Miss Maggie Mohlamme will be "at home" to all and sundry at a birthday party to be held in her honour on October 10, at Eastern Native Township, George Goch.

Mrs. Paulina Corner, of George Goch, left last week Wednesday, for Steynsburg, O.F.S.

Miss Ivy Ankhoma arrived in the city last Sunday from Kroonstad. She was accompanied by her father.

Several hundred people attended the funeral of Mr. P. Tyutu, late of Western Native Township, last Sunday. Deceased was educated at Lovedale and also at the Perseverance school, Kimberley. He taught at Bidimou, Mcewula and Hirling Home. From 1933 up to the time of his death, he served as clerk in the employe of the Johannesburg Municipality. He is survived by his mother.

Fort Hare Sports

(A. S. Celia)

Iona-House vs Wesley-House: Scores, (second-eleven); 2 nil in favour of Iona. First elevens: 3 nil in favour of Wesley. The soccer cup has gone to Beda-House.

Beda-House vs Wesley-House: For the first time in the session was Beda Rugby team so determined to disillusion Wesley teams of their acknowledged invincibility in fair rugby play. The scores were 6:6; this means that Wesley has still to face "Iona-Striped-Greens" to decide the fate of the Rugby cup.

First Aid Competition Results

(Ambrose E. Vezi)

An inter-colliery first aid competition, at which teams from Burnside, Cambrian, Northfield and Durban Navigation collieries took part, was held at Dannhauser on September 10, some seven hundred people being present to witness.

Results of competition are: D.N.C. No. 2, first, the remaining four places being allotted to Northfield, Cambrian, D.N.C. No. 1 and Burnside collieries. Dr. I. Friedman and Dr. Lauf adjudicated. Winners were presented with silver and bronze first aid medals and cash prizes by Mr. Louw, of Dundee.

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THE BANTU WORLD

SATURDAY, SEPTEMBER 30, 1944

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WANTED

Wanted for Modderpoort Practising School one female teacher for Sub Standards. Must be Anglican and capable of teaching in both official languages. Begin duties February 7th, 1945. Apply: Manager, Modderpoort Practising School, Private Bag, P.O. Modderpoort, O.F.S. x30

WANTED

Reliable nurse-girl wanted. Middle-aged. References essential. Good home. 'Phone: 46—2857. x7

WANTED

Applications are invited from competent teachers (Europeans, Africans, Asiatics etc.) for the post of PRINCIPAL in the MPHAHLELE SECONDARY SCHOOL. Only graduates with professional qualifications need apply. Applicants must submit copies of recent testimonials; and should state whether married or single. At least three years experience in a boarding school is essential. Particulars concerning age should also be given. Ability to conduct all lessons through the medium of English is absolutely necessary. Each applicant must be prepared to teach at least three of the following subjects:—English, Afrikaans, Latin, Arithmetic Mathematics, Physical Science, Biology. Living quarters are provided within the precincts of the school. Successful applicants will be required to assume duties at the beginning of 1945. Apply to:—The Chairman, Mphahlele School Board, P.O. Molsgat, Pietersburg. 9317—30

WANTED

Wanted for Modderpoort Practising School fully qualified teacher male or female. Must be Anglican and capable of teaching in both official languages. Begin duties 7th February, 1945. Apply: Manager, Modderpoort Practising School, P/B., P.O. Modderpoort, O.F.S. x30

WANTED

Experienced lady teacher in registered Mission Primary school. Apply: Superintendent, Nazarene Mission, P.O. Acornhoek, E. Tvl. x30

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BRIDGMAN MEMORIAL HOSPITAL JOHANNESBURG

Bantu Staff Nurses wanted to start duties October 1st, 1944. S.A.M.C. Midwifery Certificate essential. Apply to Matron. 9292—7

NOTICE

I hereby wish to notify the customers for African Herbalist, 98 Main Road, George Goch that business as usual.—Rex Caleb Sekgopi. 9322—30

ISAZISO

Mna Jeremiah Lulwane, Box 9, Lulpaardsvlei, ndazisa umtazi wam uEmily Lulwane ozalwa kwaDaaka endatshata naye eKlerksdorp ngo December, 1928 wandizimela ngombla we5 kuJanuary, 1941, ukuba xa engabuyeli kum ngombla we9 kuOctober, 1944 ndiya kuthabatha amanyathelo okuqhaula umtshato phakathi kwethu. 9318—30

ISAZISO

Umthengisi wezikhumba zezilwane, amafuta ezilwane, amakhumbi amaqwa izinhlobo zezimbiza zalandala nabanesne abakude bayathunyelwa.

—R. P. Mthethwa, 48, 10th Ave, Alexandra Township, Johannesburg. 9320—7

THE BANTU WORLD

SATURDAY, SEPTEMBER 30, 1944

Seemo Sa Ntoa

Hitler o hlanametsoe ke chaba tseo a neng a thusana le tsona mona ntoeng. Go setse feela sa Hungary le sa Austria tseo di leng katlase ga kgatello ea dirukhuhli tsa Majeremane. Empa go bonagala eka mohla masole a Ma-Russia a tshelang melloane ea naga tsena, Hlame o tla kata ka sa gagoe gomme Mogolodi le eena a kata ka sa gagoe. Feela go madimabe eo a tla hlokang moo a katelang teng.

Dichaba tse neng di thusa Germany, erile gadi bona masole a Hitler a gapa lefatshe lohle la Europe ka 1940, tsa gopola gore ga di mo thusa di abelana le eena ke lefa la Europe. Kajeno, ga di bona Hitler oa batho a tseneletsoe ke metse jualeka tola, di bona gore go hlanama ga go babe. Ga re ngola tjena marumo a chaba sa Rumania, sa Bulgaria le sa Finland a bolaea Majeremane.

Masole a Hitler a lelekiloe nageng ea France le ea Belgium. Kajeno a ntshua nageng ea Holland, gomme ntoa e loana melloaneng ea Germany. E bile metsana e se kae ea Majeremane e oetse diatleng tsa Bathusani. Chaba sa Germany se okametsoe ke leru le letsho gomme banna ba sona ba dumaduma; ba batla kgotso. Empa Hitler o ikemiseditse go loana go fihlela a feleloa ke bahlabani. Banna bao ba sa utluaneng le eena, ba bang ba bolaoa, ba bang ba isoa chankaneng. Go utluagala gore Field-Marshal Goering, eo e neng ele molaodi-golo oa masole a difofane tsa Majeremane tseo di ileng tsa thuba motse oa London ka 1940 le 1941, ga Mangesemane a ne a loana a nosi, a tshuere tau ka dingana, o isitsoe kgolegong gobane a sa utluane le Hitler.

Kajeno re utlua gore Hitler o lelekile balaodi-golo ba masole a gagoe a lebaganeng le Mangesemane le Ma-Amerika ka bophirima go Europe, gomme o ipeile Molaodi-golo. Field-Marshal Montgomery, Molaodi-golo oa masole a Mangesemane o boleletse makgotla a gagoe, ga utlua gore Hitler ke eena Molaodi-golo, a re "kajeno makgotla a sera a laoloa ke lehlanya.

Babadi ba tla gakologeloa gore Field-Marshal Montgomery ke eena a thubileng Majeremane lepetleka koa Leboea go Africa, gomme o tseba seo a se bolelang. Megala e tsuang Paris, France, e bolela gore kajeno Majeremane a loana jualeka mahlanya, goba a eteletsoe pele ke lehlanya. Nnete ke gore "se shuang sea ragaraga." Hitler o tseba gore lefu ke la gagoe gomme o ikemiseditse gore a shue le sechaba sa Majeremane kaofela. Kabaka lena re tshuanetse go letela ntoa tse sehlogo tse tla loana pele masole a Bathusani, a tsuang ka bophirima, ka bohlabatsatsi le ka boroa, a kopana motseng oa Berlin, moshate oa Germany.

Ga makgotla a Bathusani a eme melloaneng ea Germany, Morena Winston Churchill, Tonakgolo ea Mmuso oa England, le morena Roosevelt, Mookamedi oa Chaba sa Amerika, ba kopane motseng oa Quebec, Canada, go rerisana ka tsa ntoa le go loga maano ao ka oona ba ka phakisang go hlola Hitler. Ga go belaetse gore matsatsing a tlang re tla utlua tse kgolo.

Hitler o itse ka 1932, ga ne a ntse a itokisetsa ntoa ena, a re: "Re ke ke ra ineela. Ga ekaba rea thujoa, re tla thubega le lefatshe lohle, le tuka mollo." Puo ena e bontsha gantle gore Hitler ka 1932 o tsebile gore o tla hloloa. Kajeno go bonagala gantle gore porofeto ena ea gagoe e tla phethagala. Go rialo ke gore o tla hloloa, empa seo se ke keng sa etsagala ke gore a shue le lefatshe lohle le tuka kgabo ea mollo.

Tsa Krugersdorp

Krugersdorp ke toropo ea pele mona lefatseng la Gauda e etseditseng Ba-Afrika matlo ao e seng a ditene, e se ka bo bona feela. Tsela ea go etsa dintho tsa go aga matlo, e hlahisitsoeng ke lekgotla la fapha la go aga matlo, e amogetsoe.

Dimachini tse etsang ntho tsena tsa go aga di entsoe ke setsibi se seholo sa motse (engineer), e leng M. D. Baldocchi, 'me go se go qaliloe go aga matlo a lekgolo le mashome a mahlano ka oona mokgoa ona lokeisheneng la Munsieville. Ka selemo se fetileng go ile ga etsoa matlo a mofuta ona, 'me a fumanoa a lokile.

Lerako la matlo ana le entsoe phala ka gare—ga go letho—'me go entsoe ka samente. Marulelo ke a eona konkoreiti ena, 'me karolo e 'ngoe le e 'ngoe e ea hlahlojoa pele e behoa ntlong. Difenstere ke tsa dits'ipi; 'me ga go ditene, marulelo ke a dithupa a sebedisoang ka ga a sa fumanehe. Mokgoa oo matlo a na a aguoang ka oona o etsa hore ka veke ntlo e be e se e fedile. Se se sitisang gore mosebetsi o tsamae ka pele ke ho hlokeha ha basebetsi.

Go na le matlo a kamore tse tharo le tse pedi; ntlo e 'ngoe le e 'ngoe e na le mo go itlhatsoetsoang teng, metsi a teng a ntlo tsa go ithusa tse ka mo gare ga ntlo; ntlo ea go bolokela; ntlo ea go phega le setofo. Ntlo e le 'ngoe e agiloe ka chelete e £270. Chelete e hahang matlo ana ke e kadimiloeng go Lekgotla la Baagi, 'me e tla kgutlisoa ka nako ea dilemo tse mashome a mane. Ngaka M. D. Baldocchi a bolela gore o hopola hore matlo a na a ts'oana le a mang ka bothata.

Kago ea matlo ana ke karolo ea morero oa go aga matlo ka chelete e £87,000, moo go tla etsoa ditsela le dipompo tsa metsi. Ke takatso ea Krugersdorp gore Munsieville e be motsana o ratehang, 'me hona joale e se e na le chebeho ea botle, 'me e sebakeng se setle, e leng go seng teng metseng e mengata ea Ba-Afrika.

Matlo ana boholo ba jarete tsa oona ke maoto a mashome a tseletseng ka a mashome a supileng a metso e mehlano (60ft. by 75ft.), 'me tarata ea go kampela ke ea masepala. Dijarete di tletse malomo le difate; diterata di tsetsoe sekomotere fats'e, ga go moo motho a ka bonang ditsila.

Go na le tliliniki, dikolo tse leshome le metso e 'medi, mo go phekolloang basadi, le sepetlele sa T.B. Gona le mo go bapalloang dibolo teng le bara ea joala. Dibaesekopo di tlisoa gang ka veke-'Maraka le oona o teng.

Tefo ea rente ke pondo le shilling e le 'ngoe matlong a kamore tse pedi; pondo le leshome le metso e 'medi go a kamore tse tharo; tsena tsohle di akaretsa metsi; go tlosa dits'ila har'a motse, phekolo le phumano ea dihlare le dipapadi.

Bophelo ba batho ba motse oa Munsieville bo botle ga e sa le ba kena matlong ana a macha. Bana ga ba shoe ba le bangata; pele go no go shoa 400 kapa 500 go bana ba 1,000, kajeno go shoa ba le 160 go ba 1,000. Batho ba ntse ba tla motseng ona o mocha ga matlo a fetsa go agioa. Go na le Ba-Afrika ba 13,000 mo Munsieville, 'me go batloa ba 24,000.

Ba Ahlotsoe ka Sehloho

Mosadi oa lekgooa le banna ba babedi ba Ba-Afrika ba qositsoe koa kgotla ga mastrata oa Johannesburg, ka molato oa gore ba utloisitse ntja bohloko, ka ho e kgaola mosifa o ka tlas'a leleme.

Mosadi oa lekgooa o bolela hore ntja ena ea hae e ne e kula; a bitsa dingaka tsa mahloko a diphoofolo gore di e bone hore na e jeoa keng. Ha dingaka di se di hlolehile, banna ba Ba-Afrika ba bolella mosadi hore ba ka phekola ntja ka ho ents'a seboko sena se e kulisang.

Mosadi a bolela hore o ile a kgathala matla ha a bona ba sa thuse ntja ena, ke ha banna bana ba Ba-Afrika ba tla molella hore ba ka thusa ntja ena. Ba re ena le "seboko," 'me ba ka se nts'a.

Mohl. A. Bowie, motlatsi oa ngaka oa diphoofolo, a bolela hona kgotla hore ke tumelo ea bohata ea batho ba bangata hore ho

(Li tsoella serapeng sa 2)

na le seboko se jang diio tsa dintja ka maleng. Empa ha mosifa ona o se o kgaotsoe, oo bao o bitsang seboko, ntja e ne e tla 'ne e kule. Seboko sena se kgaoloang se ka tlas'a leleme.

Lekgotla le ile la dumela polelo ea mosadi ga a re o ile a tengba ha a bona ntja ea hae e sa fole, ke ka hoo a dumelletseng Ba-Afrika bana hore ba e thuse. Lekgotla la fumana a se na molato.

Banna ba Ba-Afrika ba fumanoa molato 'me ba kgalemeloa, ea ba ba lokolloa.

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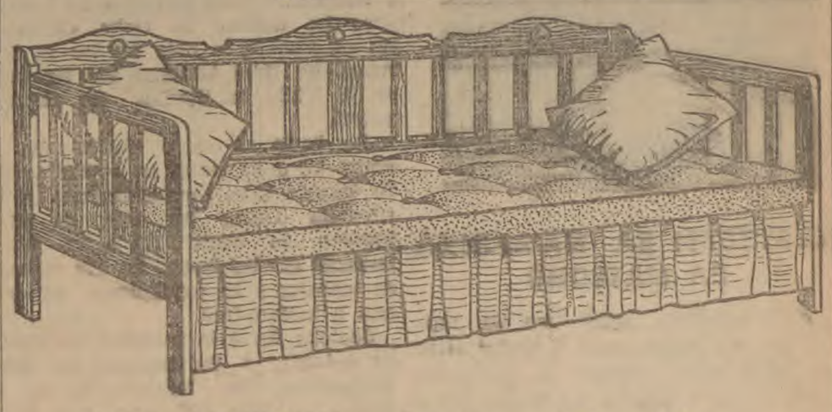

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Thata ea marapo e batla BOTLHAGA gore e tle e itse go bereka. Botlhaga bo coa mo Bobokong le Ditshikeng, ga bo coe mo marapong. Ha Ditshika di tsamaisa melaetso e nonofileng ea go bereka monna kgotsa mosadi o tle a ikutlue a nonofile ale botlhale, ale tlhaga, ale bofefo, a itlhaganela, a itumela, KAGONNE THATA EA BOTSHELO E TSITSIBOSA DITSHIKA TSA MMELE OA GAGOE.

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Lekoalo ye ke lengoe loa a mantsintsi a rea amogelang. Lo bale, Me ha u batla gore o nne tlhaga, leka VIRATA. Kabonako e tla go shupetsa thata ea eone.

Mr. Richard Motlhabane, P.O. Klipplaatsdrift, via Ventersdorp, Tvl., o koala are:

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HLALOSO E HLAHISOANG KE LEKHOTLA LA MERERO EA BABATS'O O LEBISOANG MO MA-AFRIKA A 'MUSO OA KOPANO EA SOUTH AFRICA

Hlaloso No. 238 (Ea Veke E Felang ka la 23 Loetse, 1944)

MESEBETSI EA MA-AFRIKA EA MATSOHO

Sets'oants'o sena ke sa mo-Afrika oa Kenya ea bopang litene. O ts'olla foromo ea hae ka hlokomelo e kholo. O tseba hore setene se seng le se seng se ts'oanetse ho bopeha hantle. O ntsa hopola hore mohlomong se ka behoa tulong ea sona mohahong o motle.

E mong le e mong o joale ka setene mohahong oa sechaba. O nka tulo ea hae kahong 'me ha a tiile a le thata a bopehile hantle o tla tiisa mohaho, ho seng joalo o ka oa.

Sets'oants'ong se ka tlase mo-Afrika oa Belgian Congo o etsa setulo, sa mofuta oo banna-baholo ba ratang ho phomola ho sona kamor'a mosebetsi oa letsatsi.

Banna bana ba babeli, e mong oa East Afrika e mong oa West Afrika ba etsa mosebetsi o tlang ho thusa hore batho ba phele ka boiketlo. Mesebetsi ena eo ba e rutiloeng ba ka 'na ba e etsa mahaeng a bona.

NTOA EA ITALY

Makhotla a Bathusani a futuhelang Gothic line Italy a tsoetse pele ho ea le mabopo a eona a mabeli. Libakeng tse ling khanyetso ea ma-Germane e hlile e matla leha a futuheloa ka mokhoa o ts'abehang.

Ma-Canada le ma-Greek a hapile motse oa Casalechio ka mose ho noka ea Marano, pel'a lebopo.

Makhotla a South Africa a thusa ho thua liqhobosheane tsa Gothic line lithabeng tsa Appenone. A se a ile a thua likanono tsa sera tse hlomiloeng lithabeng.

Ho setse maele e le 'ngoe hore makhotla a Bathusani a fihle Rimini, sekhutlo se ka bochabela sa Gothic line. Ke qhobosheane ea qetello pele ho phula ea noka ea Po. Ha Rimini e hapiploe, Gothic line e tla be e potiloe ka lehlakoreng.

E se e qaliloe nyeoe ea batho Italy ba neng ba thusa ma-Germane liketsong tsa oona tse sehloho.

Khotla le butsoe Rome har'a mofere-fere o moholo. Batho ba ne ba rata ho ba ts'oara ka matsoho ba nang le boikarabelo bakeng sa ho bolaoa ha banna ba bona le bara le bana babo bona. E mong e ne e le Pietro Caruso eo e kileng ea e-ba morena oa mapolesa Rome. O kile a ts'oenya sechaba ka sehlopha sa mapolesa a hae a sehloho. Ka la 24 Mots'eanong o na ise Mataliana a 50 ho ma-Germane ao e neng e le baholehuoa 'me ma-Germane a a thunya hammoho le a mang a 270.

Batho ba ile ba hoa re "Re fe Caruso, re etsetse toka." Ba mo tlohetse feela ha lekhotla le hlalosa hore o tla ahloloa ka toka.

E mong, Dr. Cannetta eo ho thoeng le eena o na kentse letsoho liketsong tseo tsa sehloho o lle a huleloa kantle ho lekhotla, a shapuoa a lahleloa ka nokeng ea Tiber moo a ileng a noeloa ke metsi.

Liketso tse joalo tseo e leng tlolo ea molao li ke ke tsa tloheloa feela, empa li paka bohloko ba lipelo tsa Mataliana ho ba ileng ba thusa ma-Germane.

PALEHO EA HITLER

Re fumane tabana koranteng e e lekanyang hore Hitler o sa itokiselitse ho baleha ho tloha Germany ho ea naheng e hole ho tse sa loaneng—ho thoe lifofane tse ngata li se li lokile le litanka tse tletseng petrol.

Re batla re sa e kholoe taba eo empa ke e ka nang ea etsahala. Ha re lumele hore ma-Germane a ka tlhohela Hitler ho tsoa a phela naheng ea oona. Ha a ka ba le katleho ho baleheng, ke efe naha e sa loaneng e ka amohelang 'corporal' ena e mofere-fere.

Joaloka ha e le mosenyi oa khotso ea lefats'e, o tla tsongoa ho isang bokhutlong ba lefats'e,—ha a ka khona ho tsoa Germany, hoo re sa kholoeng hore ho ka etsahala. Re kholoa hore o tla shoela matsohong a batho bao a ba busitseng ka seatla se boima a ba khelosa ka lilemo tse ngata tse fetileng. Liofisiri tsa hae li se li ile tsa leka ho mo bolaea. Ho pholoha ha hae lefung e bile ha mohlolo. Adolf Hitler a ke ke a 'na a ts'epa ho pholoha ka mohlolo.

MATLA A SECHABA SA MA-GERMANE

Matla a sechaba haholo-holo a ea ka palo ea banna ba phetseng hantle ba sona. Ho ka ba lintho tse ling hape tse tiisang sechaba, joale ka leruo, lijo tse lekaneng, meeli e hahetsoeng lits'ireletso moo banna ba emang le ho loana teng ha naha ea bona e futuheloa.

Empa ho feta ntho tsohle matla a sechaba a its'etlehile moeng oa banna ba ts'oanetseng ho se loanela.

Hitler o betselitse makholo a likete-kete a banna ntoeng, a ba laela ho etsa hona le hoane le moo ho sa bonahaleng katleho hore e ka ba teng. O shoetsoe ke likete-kete 'me sechaba o se fokolitse ka mokhoa o ts'abehang.

Joale ho utloahala mehloling e ts'epahalang hore o kenya bashanyana le banna ba holileng ntoeng ho nka sebaka sa masole ale a matla ao a entseng hore a shoele lefeela.

Bashanyana ba ea ntoeng ba qetile khoeli feela ba rutoa bosole. Moroki oa lieta ka mahetla a kobileng oa ema a re "Ha ke batloa ke tla ea" "Ke loanne ntoeng e fetileng 'me ke sa phela, ha ntoa ena e felile ke tla boela ke roka lieta hape." Seapehi sa bohobe se re "Ke tla apehela masole bohobe ha ke babaletsoe, ha ntoa e felile ke tla khutlela mosebetsing oa ka hape ke etsetse batho likukisi mehleng ea khotso." Sehlabi sa likhomo se re "Ke 'laeloa hore ke tsamae 'me ke tla bolaea batho ha ho hlokeha, empa ha ke khutla ha ke sa tla hlola ke bolaea ntho e phelang. Moroki oa marapo a lipere tse bofshoang le liqhana o re "Ke ts'epa hore ke tla khutla hore ke tl'o etsetsa batho ba sa batleng ntoa liqhana ke lokise lieta tsa bona.

Hitler ka ho felloa ke banna ba matla o se a nka ba tjena hore e be masole a mo loanelang.

"HOSASANE, HOSASANE, LE HOSASANE!"

Pele ho ntoa e fetileng e ne e re ha a e noa masole a ma-Germane le batsamaisi ba likepe a phahamisi ligalase a li thulanye a re "mohlang oo."

Taba eo e ne e khopisa Mangesemane a nkileng leeto ka sekepe sa ma-Germane. Re ne re tseba seo a se bolelang ha a re "mohlang oo."

Ma-Germane a ne a bolela mohlang a hlotseng ntoa mohlang Mangesemane a hloletsoeng ruri. E ne e le ka ntoa e kholo e fetileng.

E sa tsoa qala ntoa ena ha Germany e ne e hlola hohle-hohle ma-Germane mohlomong e ne e re ha a e noa a re "ke oona mohla ona."

Ho ka mokhoa o mong joale. Makhotla a Germany a hlotsoeng a baleha ka nqa tsohle. Ntoa e se e loanela naheng ea oona.

Hitler ha a sa ithorisa ka hore "mohlang oo." O ahlamisa molomo o re "mpheng sebaka" ke tia lokisa litaba, o leka ho khothatsa batho ba hae ba seng ba sa mo ts'epe. O lekanya hore Bathusani ba lekile ka hohle kamoo ba ka khonang ka teng 'me ho feta mona ha ba sa tla etsa letho, joale ke nako ea phetetso.

Empa ha ho joalo. Matla a makhotla a Bathusani a ea eketseha moeng leoatleng le ntoeng ea fats'e. Makhotla ao a ke ke a khotsofala ho fihlela ma-Germane a hloloa a inehela.

Ho utloahala hore tumeliso ea "Heil Hitler" e felile Germany mehleng ena 'me pina ea Hitler ea "Hosasane, Hosasane, le Hosasane," ha e sa khotsofatsa batho.

NTOA EA MAHAENG KEKELETSO EA KORANTA

Temo Linaheng Tsa Ma-Afrika

3. Ho hola ha semela

(Li tsoela pele)

(g) **Palesa.** Metso, likutu le mahlaku li sebetsa hammoho kaofela ho holisa semela. Ho hlaha lipalesa hore semela se tle se tsoale se mele hape hobane lipalesa li etsa peo.

Limela li tsoala joale ka liphoofolo, hobane lipaleseng ho teng tse ts'ehali le tse tona. Mokopu o na le lipalesa tse tona le tse ts'ehali 'me palesa e ts'ehali ke eona e behang peo. Ho bonolo ho bona palesa e ts'ehali ea mokopu hobane u tla bona mokopu o monyenyane ka tlas'a karolo e ts'ehla ea palesa, leha e e-so ho bulehe.

Poone le eona e na le palesa e ts'ehali le e tona. Palesa e kaholim'a semela ke e tona 'me e etsa lerolenyana. Palesa e ts'ehali ke seqo se nang le lipeo. Limela tse ling tse kang linaoa li na le karolo e tona le e ts'ehali paleseng.

Palesa e tona e bitsoa "stamens" ke eona e nang le lerolenyana "pollen" ka mekotlaneng e bitsoang "anthers." Mekotla ena e ea phatloha lerole le fefoleloe ke moea kapa le roalloe ke nots'i paleseng e ts'ehali moo ho melang lipeo.

Palesa e ts'ehali e na le "ovary" hoo e leng mokotla le "pistil" ntho e kang pompo e isang lerole peong 'me lerole lena le oela holim'a "stigma" e leng bokaholimo ba pistil pompo e isang lerole peong.

Lintho tsena ho bonolo ho li bona paleseng ea mokopu. Pooneng boea bo hlahang seqong ke lipompo tse eang peong. Boea bo bong le bo bong bo ea peong.

Poone e khubelu ha e jetsoe pel'a e ts'oeu lerole la e 'ngoe le fefohela ho e 'ngoe. Joale u tla fumana liqo tse ts'oeu li e na le litlhaku tse khubelu le liqo tse-khubelu li e-na le litlhaku tse ts'oeu. Peo eo ha e sa le e hloekileng 'me litlhaku tse kopaneng ke poone e mpe ha e se e rekisoa. Batho bao masimo a bona a atamelaneng ba ts'oanetse ho lumellana ho jala mofuta o le mong oa poone hore e tle e be e hloekileng.

Lipalesa li hlahisa peo leha li sentsoe ke likokoana empa ha li ka ke tsa beha haholo. Limela li batla metsi ha li palesa 'me li ts'oanetse ho jaloa ka nako eo e tlang hore ha li palesa pula ea na. Ha liqo tsa poone li e na le peo e seng kae ho tsona molato ka mehla ke oa komello.

Lipeo tsa limela ha li ts'eletsoe moiteli, semela se hula lijo kapele mahlakung le likutung se li kenye peong. Ha joang kapa habore e ts'oanetse ho heloa 'me ea omisoa hore e tle e fepe likhomo, e ts'oanetse ho heloa e sa tsoa qala ho palesa hore lijo li tle li be ngata. Limela ha li jalloa peo ho batleha hore li nonts' oe li tle li behe haholo. Lijo tse fumanoang peong li ka mokhoa ona:—

(i) Mafura le lijo tse futhumetsang tse bitsoang "carbohydrates." Tsona ke tsoekere, seteisele (li fumanoa haholo litapoleng le pooneng) mafura.

(ii) Lijo tse etsang nama li bitsoa "proteins." Tsena li ngata haholo linaoeng.

(iii) Lijo tse etsang masapo tse nang le kalaka.

Semela se boloka mefuta ena kaofela ea lijo peong hore li fepe li se holise. Ho tsohle tse jaloang seo re se batlang haholo-holo ke peo 'me ka mokhoa oo re ts'oanetse ho hlokomela ho khetha peo e ntle ea ho jaloa e tlang ho beha haholo.

(Li sa tla)

(Ena ke e 'ngoe ea litabana tse tsoang bukeng: **Litabana tse khuts'oanyane, haholo-holo tse buang ka South Africa** tse ngotsoeng ke Andrew Smith, M.A., tse hatisitsoeng ke Lovedale Press ka 1893. Taba ea banka ea sechaba le mekhatlo e kopaneng ea mesebetsi ka bophara e kile ea lekoa ka lilemo tse fetileng lefats'eng la Transkei, moeta-pele oa eona e le monna ea tumileng ka tsebo ea hae ho tsa polòko le paballo, Rev. Father Bernard Huss.

Khopolo ea ho sebelisana hammoho e melile metso 'me e se e beha litholoana E ne e ka ba ntho e ntle ho bona sefate se hlokometsoe hantle hore se tle se behe ka ho tlala. Motsamaisi oa Litaba tsa Ntoa.)

Libanka Tsa Ma-Afrika

E 'ngoe ea lintho tse thibelang tsoelo pele ho ma-Afrika motsotsong ona ke ho hloka mokhoa o hloekileng oa ho bokella le ho baballa seo ba se sebelitseng, haholo-holo ba putsoang ka chelete, joale ka bathothi ba phahlo mavenkeleng, ba sebetsang likepeng le balisa, le bahiruoa kaofela, empa re bua ka ma-Afrika ka bophara a etsang chelete ka ho rekisa mabele le likhomo.

Le lakatsa hore ma-Afrika e be batho ba ratang mosebetsi! Na le lebeletse hore ba o khothalle feela ba se na morero ka moputso oa bona. Ha motho a se na mokhoa oa ho boloka chelete kapa ho e tsoalisa na o na le morero ofe oa paballo, kapa ke eng se ka mo khothaletsang hore a sebetse ho isa pele. Boemo ba litaba har'a ma-Afrika bo ka ts'oants'oa ka se etsahalang libakeng tse ling. Pele, mebusong e meng, ka baka la ho ts'aba tahlehelo, motho ea neng a e na le chelete, karolo e 'ngoe o ne a e epela, kapa a e pate leboteng la ntlo ea hae ha e le chelete e khubelu kapa e ts'oeu. E 'ngoe o na e fetola mekhabo ea bohlokoa. E 'ngoe e ne e le ea khoebo a phela ka seo e se tlisang. Taba ea mofuta ona ke eona e etsahalang har'a ma-Afrika. Karolo e 'ngoe ea chelete ea oona e epeloa ka matlong a oona, 'me ho kile ha re makatsa ho bona chelete e ts'oeu e tsoileng ka nako e 'ngoe ha ho ne ho rekoa naha. E 'ngoe ho rekoa ka eona liaparo tsa chelete e ngata, lipere, liqhana kapa e senngoe ho rekeng joala ba sekhooa. Ea qetello e reka linku le likhomo.

Ntlo ea mo-Afrika ha se e loketseng hore ho bolokoe chelete ho eona ka baka la bosholu, taba eo ha ke ts'enyo e makatsang. Ho phema kotsi ena, ho rekoa likhomo athe le makhulo ha a eo a li lekaneng ho bo ho hlokehe hore li sisoe metsoalleng e hole. Ka baka la boemo ba mofuta ona re hlahisa hore ho be teng banka ea 'Muso. Tseo e seng tsa 'Muso li ke ke tsa ts'epjoa ke ma-Afrika. Tse ling ha li utloisisi ho amohela lichelete tse nyenyane, tseo ho batlehang hore li nts'e phaello ho tsona.

Empa ho khothaletsa batho ho boloka chelete ka nqe 'ngoe ho fokolisa mesebetsi. Ma-Afrika a amohelang chelete a ka e boloka hore ka lilemo tse seng kae e mong a be a e-na le £50 ho ea ho £100 ho reka likhomo kapa lefats'e. Chelete e ngata e ka bokelloa ke ba etsang mesebetsi ea khoebo. Phaello leha e le nyenyane e ka khothaletsa batho hore ba boloke chelete bankeng, ts'enyo ea phengoa ka mokhoa oo.

Hape-hape chelete e ngata e patiloeng e ne e ka hlaha leha o no o ka fela mosebetsi oa ho cheka daemane. Mongoli oa "The Wealth of Nations" o bua haholo ka bofutsana ba naha mehleng eo a ngotseng buka eo ka eona. Mo-Afrika e mong le e mong ea nang le mashome a mabeli a liponto bankeng e ne e ka ba mots'ehetsi ea matla oa 'muso. Banka tsa 'muso li ne li ka ba ofising ea Mastrata kapa posong. Phaello e nyenyane e ka ba teng. Chelete ena 'muso o ka e sebelisa merorong e mengata. Ha ho letho le leng leo re ka le buang maloka le taba ena. Tsoelopele ha ho batlehe hore e tsamae butle hakana har'a ma-Afrika. Ha lintho li lekiloe 'me tsa e-ba le katleho linaheng tse ling, le mona li ne li ts'oanetse ho lekoa.

Nkoe Le Pheleu Tsomo

Ka letsatsi le leng nkoe e kile ea re e khutla lets'olong, ea fihla motseng oa pheleu. Nkoe e ne e qala ho bona pheleu, ka baka leo, ea atamela ka boikokobetso 'me ea re, "Lumela, motsoalle! u mang lebitso?"

Ka lentsoe le makherehloa, e ikotla sefuba ka leoto la kapele, ea re, "Ke Pheleu. Uena u mang?

"Ke Nkoe," ka lentsoe le kang la motho ea shoeleng; eaba e tlohela Pheleu, e balehela habo eona ka lebelo le leholo.

Phokojoe le nkoe li ne li lula tulong e le 'ngoe 'me nkoe e ile ea ea ho phokojoe eaba e re, "Motsoalle Phokojoe, ke ts'ohile ka mokhoa o makatsang, ke bone phoofolo e ts'abehang ka mokhoa o fetisisang, e nang le hloho e kholo, 'me eitse ha ke e botsa lebitso la eona ea re, ka lentsoe le khorofo, "Ke Pheleu!"

"U sethoto hakakang nkoe toee! ho rialo phokojoe, ho tlohela nama e monate hakalo! U etselitseng taba ea mofuta oo? Empa re tla ea 'moho hosasane ho ea e ja."

Ka letsatsi le hlahlamang tsa tloha ho ea ha Pheleu, 'me eitse ha li hlaha thabaneng, Pheleu ea retoloha, e ntse e qama-qamaka moo e ka lijo tse monate, ea phallela ho mosali, ea re, "Ke ts'ohile eka lena ke letsatsi la rona la qetello, hobane re futuheloa ke nkoe le phokojoe hammoho. Na re tla etsa joang?"

"Se ts'abe," ho rialo mosali, nka ngoana; u tsoe le eena, u mo tsipe a tle a lle joale ka ha eka o lapile." Pheleu ea etsa joalo ha thaka ela e ntse e atamela.

Eitse ha mahlo a nkoe a qala feela ho oela holim'a Pheleu ea ts'oha hoo e ileng ea lakatsa ho khutlela morao. Phokojoe e ne e itokiselitse taba ena, hobane e ne e tlameletse nkoe ho eona ka lerapo 'me ea re "A re ee!" Pheleu ka eona nako eo ea lla ka lentsoe le leholo 'me ea tsipa ngoana oa eona. "U entse hantle motsoalle phokojoe, ho re tlisetsa nkoe hore re je, ua utloa kamoo ngoana oa ka a llisoang ke tlala ka teng!"

Ho ba e utloe mantsoe ana a tsabehang Nkoe e tsoatsoile ka re e ea e rapela phokojoe hore e behe butle e tle e e lokolle, ea tloha ka lebelo le leholo e ts'ohile e hula phokojoe kamor'a eona marallaneng le liphuleng, lihlahleng le holim'a mafika, e sa talime morao ho fihlela e ba e fihla hae le phokojoe e neng e se e batla ho shoa. Ka mokhoa oo, ea phela pheleu.

(E tsoa Bukeng ea Sir James E. Alexander ea "Leeto la ho kunutolla Naha ea Africa" e hatisitsoeng ka 1838.)

MOLOMI OA LESELA LE ALOANG FATSE

Ho tumile hore Hitler ha a halefile o ee a pitike fats'e a lome lesela le aloang fats'e ka baka la bohlanya.

Taba ena ea ho loma masela a aloang fats'e ke Hitler e be e sa hlokomeloe haholo empa taelo e rometsoeng liofisiri tsa ma-Germane e paka 'nete ea eona hobane e re li ts'oanetse ho thibela hore e se ke ea etsahala. Taelo eo e re: "Liofisiri li ts'oanetse ho leka ka hohle kamoo li ka khonang ka teng ho hanyetsa polelo e hlahang sereng le ho ba bang ba heso ea hore Hitler khalefo e ee e mo hlants'e, le hore ha a le boemong boo, o ee a tabole masela a lifenstere, a lome a aloang fats'e ka meno a pitike fats'e."

Ofisiri ea Le-Germane e ntsitseng taelo eo e re "Banna ba bangata ha ba ne ba ka soabisoa ba e-ba le mapalesa-pelo ao Hitler a eeng a be le oona ba ka be ba shoele khale."

Taelo ena e oetse matsohong a Bathusani.

Ha a loma masela ao ka menò oa a loma ho se joalo ha a a lome. Ma-Germane a re a ka hlahisa lipaki tse ngata ho supa hore ha li e-so 'mone a harolaka masela. Empa na ke molato? Ha a barolaka masela ao ha ho ea mo nts'ang kotsi ha e se ho senya oona masela ao feela.

Ntho e makatsang ke hore ofisiri e ikhathatse hakalo ho leka ho felisa taba e se nang mohloli. Taelo eo e etsa hore re nahane hore taba eo ke 'nete

Hape-hape re re na ke molato? Hitler ha a e ja masela hoo ha ho mo hlolisi lintoa, ha a sa a je, o hlotsoe, a ke ke a thusoa ke ho ja masela a aloang fats'e.

(Li tsoella qepheng la 3)

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