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THE BANTU WORLD

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MR. CLEMENT R. ATTLEE

MR. HERBERT MORRISON

MR. HUGH DALTON

LABOUR PARTY TAKES OVER IN BRITAIN

By a large majority of votes, the Labour Party under Mr. Clement Attlee won the British general election.

The most important appointments to the Labour Cabinet so far announced are:

Prime Minister, First Lord of the Treasury and Minister of Defence: Mr. C. R. Attlee.

Secretary of State for Foreign Affairs: Mr. Ernest Bevin.

Chancellor of the Exchequer: Mr. Hugh Dalton.

President of the Board of Trade: Sir Stafford Cripps.

Lord Chancellor: Sir William Jowitt.

Lord Privy Seal: Mr. Arthur Greenwood.

Mr. Morrison will be Leader of the House of Commons.

Other appointments will be announced later.

Already it is clear from Conservative comment that the new British Government will get a fair chance both from the nation and at Westminster, says the "Rand Daily Mail's" correspondent. Modern Britain may be Conservative one day and Labour the next, but it is always democratic.

QUIET 'REVOLUTION'

If there has been a revolution in British politics, as many people say, then it has been one of the quietest revolutions in history. That fact alone may help to remove the uneasiness which the amazing poll may have caused in some countries abroad—notably in the United States.

On all major questions—certainly foreign, and, possibly, domestic—Britain presents a united front.

These demonstrations of goodwill towards the new Labour Administration are not, however, preventing the Conservatives from making mournful speculations as to the causes of the slump in their stock, recalling the disaster of 1906 which brought the Liberals back in triumph to Westminster.

Mr. Churchill, according to inspired statements in the Conservative Press, will lead the Opposition in the Commons, says the "Rand Daily Mail's" correspondent. He has now left Downing Street with his family for a flat in Westminster belonging to his son-in-law, Mr. Duncan Sandys.

Before leaving, Mrs. Churchill asked Mrs. Attlee to tea and showed her round the house. Later Mrs. Attlee stated to the Press that Mrs. Churchill had been most helpful.

(See also Page 4)

PRESIDENT TRUMAN WILL FLY TO PLYMOUTH

Potsdam, Tuesday.—President Truman will fly to Plymouth immediately after the Big Three conference in order to meet the King and Queen before embarking for the United States in the cruiser U.S.S. Augusta.

The President is not expected to stay overnight at Plymouth, and his meeting with the King and Queen will probably be brief.—Sapa-Reuter.

CANADIAN GOVERNOR-GENERAL

London, Tuesday.—The King has appointed Field-Marshal Sir Harold Alexander Governor-General of Canada in succession to the Earl of Athlone.—Sapa-Reuter.

12 JAPANESE CITIES WARNED OF IMPENDING DOOM

London, Tuesday.

As a result of recent bombings, Matauyama, the most important Japanese city and port in western Shikoku, has been 73 per cent. destroyed, and an aircraft plant at Handa, 13 miles south-east of Nagoya, has been 44 per cent. destroyed, says Reuter.

Twelve more Japanese cities were to-day showered with leaflets warning them that they would shortly be destroyed by fire-bomb raids and telling the citizens to get out or be burnt.

The United States Department disclosed to-day that the Japanese Government was using United States prisoners of war and civilian internees as "hostages" by moving their camps into strategic areas subject to Allied bombing.—Sapa.

IMPORTANT MOTIONS FOR N.R.C.

The Natives' Representative Council has been summoned to meet on August 8 at Pretoria.

Several important motions are on the agenda. One motion on the proposed hospital tax calls upon the Provincial Governments to take over existing missionary hospitals and clinics stating also that the Provinces should make definite stipulations how this tax will be used for the benefit of the Africans.

On the representation of Africans on Provincial Councils, a motion will be moved that Africans be given direct representation on those Provincial Councils where such provision does not exist.

Several motions on matters affecting education are also on the agenda. Of these, one requests the Government to raise the per capita grant for African schoolchildren to the same level as that paid in respect of school-children of other races in the country. Another motion requests that teachers be paid a salary not unequal to that paid to teachers of other non-European groups in the same grade of school; and that in African schools, where teachers other than Africans serve side by side with African teachers, there should be equal pay for equal work and equal qualifications. Other motions dealing with educational matters, such as bursaries, governing councils of schools, the establishment of an agricultural school at Thaba 'Nchu, the dismissal of children from school on minor breaches of rules, are included in the agenda.

Motions will be brought forward on matters affecting the Railways, the Department of Posts and Telegraphs, Supreme and Circuit Court Interpreters, the N.M.C., salaries for Chiefs, Pass Laws, housing for Africans, the school feeding scheme and laws affecting Africans.

Haushoefer Arrested

Professor Karl Haushoefer, once described as master-mind behind Hitler, was among a number of prominent Nazi leaders arrested in a large-scale round-up carried out in Bavaria during the past few days.

Haushoefer was the author of the theory of lebensraum (living space) upon which Hitler based his expansionist plans. Sapa.-Reuter.

LAVAL SURRENDERS

LONDON, Tuesday.—Pierre Laval, head of the Vichy regime, surrendered to the American military authorities at the Horsching airport, near Linz, in Austria, on Tuesday and was sent to the French zone to be handed over to the authorities there.

Accompanied by his wife, he left Barcelona airport at dawn on Tuesday on the 650-mile-long flight to Linz. He travelled in a Junkers machine piloted by two German aviators.

As soon as he arrived at Horsching he was taken into protective custody and left for the French headquarters under the charge of Brigadier John A. Copeland, of the 65th Infantry.

The pilots of the plane are reported to have said that they were flying to Salzburg, but lost their way in bad weather and were forced to land at Horsching.

LEFT AFTER FALSE START

This news follows two days of uncertainty about Laval's intentions. On Sunday night he left the Montjuich fortress for Barcelona airport. After a false start on Monday, he spent the night on the airfield and left at dawn on Tuesday.

Before leaving he was described as being in a great state of nervous tension and spluttering with anger. It seems that he did not leave voluntarily, but was ejected by the Spanish Government after three months' sanctuary at Montjuich.

Laval has already been sentenced to death by a French provincial court, and it is expected that he will have to face the High Court in Paris and may even be called on to give evidence in the Petain trial.

N.U.S.A.S. AND FORT HARE

CAPE TOWN, Monday.—"In deciding to invite Fort Hare Native College to join the National Union and to oppose academic segregation of non-European university students, the National Union of South African Students has given practical effect to its belief that it must continue the great traditions of the truly humanist universities," says a statement by the full executive of N.U.S.A.S.

"These are steps that have been too long delayed in the false hope of placating those who have not yet learnt that justice must override superficial self-interest.

"When the N.U.S.A.S. Council met in July, N.U.S.A.S. centres, therefore, approved by a majority of 9 to 1 the inclusion of Fort Hare in N.U.S.A.S.

"By a majority of 7 votes to 2, delegates of N.U.S.A.S. centres also declared their opposition to the academic segregation of non-European university students.

"In taking this stand N.U.S.A.S. does not become political. The National Union is not and cannot be a political body. It can only be called political in the sense that it is resolutely democratic. Those who attempt to discredit the union with political labels will not persuade us to evade our democratic responsibilities.

"Nor do we think that the Afrikaans- and English-speaking students of this country will be misled by any appeals to prejudice. The executive therefore calls on all universities and university students who recognise the principles of justice, equal opportunities and co-operation, to join NUSAS."—SAPA.

A Time-Honoured Favourite

AFRICA 22 PER ST AN B2

LITABA TSA NTOA

(Li tsoa qepheng la 16)

KOTSI E 'NGOE EA SEFOFANE SMUTS O THIBELA MAETO A BOSIU A LIFOFANE

Kotsi e 'ngoe ea Sefofane se roalang masole sa S.A.A.F. Shuttle Service e hlahile ka Labobeli, la 17 Phupu, ha mofuta o bitsoang Ventura oa Sefofane se pshatleha ha se ne se theohela fats'e mane Khartoum. Kaofela ha bona banna ba neng ba le sefofaneng seo ba 16 ba ile ba e snoa ka no panya ha leihlo.

Mehala e rometsoe ho General Smuts e pheellang hore a thibele ho tsamaisoa ha masole ka lifofane, kapa no seng joalo a nenele masole sebaka sa no ikhetneia seo a ratang ho tsamaea ka sona. Mehala ena e tsoa ho banna ba Parlamente bao e leng babuelli ba likaroio tse fapaneng tsa nana ena.

Batsoali le basali ba masole ba kopile hore ho khutlisoa ha masole a tsoang ntoeng ka lifofane ho thibeloe ba tle ba tsoe matsoalong le tsielehong e ntseng e holeia pele.

General Smuts o hlahisitse polelo eo e leng karabo ho ba matsoalong e reng: "Likotsi tse tsoa hlaha haufinyane Kisumu le Khartoum tseo ho tsona ho shoeleng litho tse 46 tsa makhotla a South Africa e bile khopiso e kholo ho 'Muso le ho 'na ka sebele. Ke fetisetsa mats'eliso a 'Muso le a batho ba South Africa ho beng ka bao ba shoeleng, 'me ke eketsa ka sa ka sello ho llela ba shoetsoeng.

Ke ts'oanelo ea 'Muso ho fatisisa ka kelo hloko e kholo hore na ho ka lokela hore pheteho e be teng kapa thibelo e etsoe bakeng sa merero ea ho tlisa lihlopha tsa ngata tsa masole a leng Leboea ka lifofane tsa lekhotla la S.A.A.F. Taba eo e se e ile ea nahanoa ka hlokomelo e kholo 'me ke khopolo ea 'Muso hore ha se takatso ea oona masole a leng Leboea le bona batho ba South Africa ka bophara hore merero eo e be le phetoho e kholo, ha e le hore ho hlokomeloa ka matla ho thibela likotsi tsamaong ea lifofane tsena.

Kapele-pele kamor'a ho utloa tsa kotsi ea Khartoum, batsamaisi ba baholo ba lifofane ba ile ba bitsa Seboka sa ofisiri tse phahameng le maqosa a makala kaofela a batsamaisi ba lifofane.

Ka baka la keletso eo 'Muso o e fumaneng ho reriloe kamor'a therisano (1) Hore nakong ena ea joale ho thibeloe ho tsamaea ha lifofane tsena bosiu.

(2) Hore masole a khutlelang hae a tla kopjoa hore a ikhethele ho tla ho la Kopano ka likepe ha li le teng ho e na le ho khutlela hae ka lifofane.'"

NTOA EA JAPAN

Phutuhelo e matla ea Japan ka lifofane le ka likepe e ntse e tsoela pele 'me e ntse e hola ka bots'abeho ha ho ntse ho eketseha makhotla ka ho tlatsoa ke a fihlang.

Likepe tsa Manyesemane le ma-Amerika li ntse li betsa lebopo la Japan ka likanono, haholo-holo liqhobosheane tse lebopong la Nojima Cape moo kou ea Tokyo e qalang teng le Kamaishi lebopong le ka bochabela ho Honshu.

Koranta ea ma-Japan e itse: "Ho bile thata ho loants'a mello ha sera se ntse se betsa ka likanono. Kotsi ea ho tsoela pele ha mello ka baka leo e bile kholo ho feta ha e le lifofane tse thuakang.

"Batho ba bangata ba ne ba qala ho bona thubako ea likulo tsa kanono 'me ka baka leo ba lula ka lits'abelong, ba ts'ohile ba sitoa ho tsoa ho fihlela likepe e le khale li tsamaile."

Phutuhelo tsa moeeng li hola ka matla ko ha lifofane tse thuakang ka liqhomane tse neng li loana Europe li se li qalile ho thusa ntoeng ea Japan.

Lifofane tse tsoang likepeng tsa Manyesemane le ma-Amerika tse roalang lifofane li thubaka karolo ea Tokyo ka mehla li sa khaotse. Ho fihlela bosiung ba Labobeli (17 Phupu) lifofane tseo tse roaloang li ne li se li pshatlile tse 446 tsa ma-Japan, palo eo kaofela e batla e le ea tse fats'e, matsatsing a mahlano. Li bile tsa qoelisa tsa senya likepe tse 391 tse nyenyane tsa sera.

MAFOKO A NTWA

(Di tswa tsebeng ya 13)

TRANSVAAL E AMOGELA GENERAL SMUTS

Transvaal o ne a amogela General Smuts ka kamogelo e kgolo mo gae ka di 21 July mo Pretoria. Mebila e ne e kgabisitswe e tletse mephato. Kafa morago ga mephato go no go tletse mashomo a batho ba mo gorosa ka meepelwane ha ba bona koloi ya gagwe a hetela ko Union Buildings. Basadi ba ne ba konopela Dicheshe fa pele ga koloi ya Mrs. Smuts jaaka a heta le morwadie Captain Louis Smuts.

Ko Union Buildings General Smuts o ne a amogelwa ke General Pienaar Admistrator wa Transvaal. Union Buildings di ne tsa duma ka nako e telele ha batho ba mo thelela leshalawa. Erile General Pienaar a sena go amogela General Smuts mo gae General Smuts a bo a ema a dumedisa me a simolola go bua le batho ba gagwe. O ne a simolola ka gore: "Ke ikutlwa ke tletse boitumelo ka tsatsi je." Erile batho ba sena go ya ka tulo tsa bona mashomo a lemoga Mrs. Smuts le bana ba ditlogolwana mo maribeng a ntlo-kwalela ya General Smuts ba ba thelela leshalawa.

Erile kafa morago ga kamogelo General Smuts a tla mo Market Square a feta a tlhatlhoba mephato ya bantsho ba amogela gona me a tsena mo koloing gape.

Barwadi ba bararo ba kgosikgolo ya Swaziland, Polile, Sompalose le Konzapi ba na e raabo Sobhuza le mokwaledi wa gagwe ba ne ba tla Pretoria gore ba nne gona ka kamogelo ya General Smuts. Ba ne ba newa tulo e ba tshwanetseng mo ba tla bonang General Smuts sentle ha a bua le bantsho.

Letsatsi le tswaletswe ka moletlo o mogolo kwa City Hall mo General Smuts a amogetseng baeti ba le 1,000.

Gongwe le gongwe fo General Smuts a neng a tsamaya gona ka tsatsi jeo o ne a epeiwa meepelwane a amogela ditlotlo tse kgolo tsa batho ba gagwe. Me go na le sengwe se a se kakeng a se lebala. Seo ke lerato lo batho ba gagwe ba mo ratang ka lona.

NTWA YA PACIFIC

Mr. Raymond Gram Swing, mantsalape wa Amerika o re: Go ka nna ga direga sengwe le sengwe mo ntweng ya Japan. Phenyo ya Amerika ga e bolswe kana le Japan o a lise me neia go santse go na le dilo di le ntsi pe di tshwanetseng go tlhokomelwa mo ditsheng tsa dikepe le difofane gore Bathusanyi ba tle ba bone go tlhaseia mmaba sentle. Thulaganyetso tseo di setse di le mabogong a rona. Ka ntata tnata tsa rona tsa mo loaping le mo lewatleng tse fetang tsa Japan re ka betsa neia jaaka re rata. Lwanima mo ditsong tsa gagwe tse nena tsa ntwa e, Japan o setse a ipnemela neia. Mephato ya gagwe e gasagasamaneng le ditlhake ga e sa na kwa pele le kwa morago. Gape le kwa gae mephato ya Japan ga e tsamae ka go rata ka gonne tsela tsa diterena digatilwe ke merwalo e megolo. Japan o mo tlalelong e Jeremane a neng a le mo go yona. Ka ditsela-tsela re mo lelekile mo lewatleng. Ee go santse go na le mephato mengwe kwa ditsheng dingwe e santseng e padile. E mengwe e meditse kgakge kwa e gona leha e ese e gapiwe. Mo magaring thubako e tsweletseng mo ditsheng tsa mmaba ea mo fokodisa gammogo le boetapele ba akeditseng batho gore Bathusanyi ga ba ketla ba thubaka legae ja Japan ka gope. Go rialo ga go kaiwe ha bokhutlo bo le gaufi. Ga re ese re bone pelo ya mephato ya mmaba. Ga go kakabalo epe ya pheletso ya thubako tse. Ga go na moratshwana o kana ka Japan o ka emelanang le thubako tsa Amerika Britonia le China ba thusana. Ke shona se Amerika a sa obonyeng pheletso ya ntwa. Mephato ya Japan ya difofane le dikepe e paletswe ke go lebagana le ya Bathusanyi jaaka e bileditswe kwa ntle go lwa. Go kile ga tla difofane di se kae me ha e le dikepe tsona di ingatile ka megatla.

Amadodana Namadodakazi ka Zulu

Ngokhetho Lwaba Phathizikhundla

Onkana amalungu asemagatsheni nangekho emagatsheni alelibandla, ayaziswa ngokubanzi ukuthi umbuthano omkhulu wokulungiselela ukhetho lwabaPhathizikhundla oluyoba ngomhla wokuQala ku October, 1945: (1/10/45) ngesikhathi sika 10 ekuseni.

Kulombuthano, onke amalungu ayanxuswa ukuphelelisa imali yobulungu, kanti futhi, nalabo abangesiwona amalungu bayamenywa ukuzongena kulelibandla ngalolosuku, ngokukhipha imali yobulungu engu 2/6d. ngonyaka. Niyaxwayiswa nonke ukuthi ngosuku lokhetho akunakuvunyelwa noyedwa ongelona ilungu elipheleleyo ukuphakamisa amagama nokuvota. Imali yobulungu iyemukelwa nangeposi uma ungenakusithola isikhathi sokuza embuthanweni esikumemela kuwo. Aabakhokha izimali zobulungu ngo May 31, 1944, bayakhunjuzwa ukusithumela amakheli abo ukuze sikwazi ukubathumela izimemo zethu.

Abanesifiso sokuthola ulwazi nencasiselo nokuzwa ngezinjongo zalomhlangano bayolithola ithuba lokubeka imibuzo, iphendulwe. Ngenxa yobuningi bezincwadi esizemukelayo, sicela bonke abasilobelayo ukufaka isitembu ukuze bathole impendulo masinyane.

Yimina inceku yenu,
Jno. M. A. Sikakane
(uNobhala).

Amaqhawe ase Bhova

UMnu. J. L. Mthombeni wase Komatipoort, uthumele lendaba: Nansi indaba iyenzeke lapha ngomhlaka 22 July, 1945 kubantu base Wateval Boven. Babezokwakha isiteshi esikhulu lapha eKomatipoort, lapho amaShangane azihlolela athi afuna ukud ala nabo ibhola. Wol bazithintela kwasuka igama njena eseliqanjwe nguKabuteni wabo J. L. Mthombeni elibizwa ngokuthi yiRailway Bombers. Bathinta okungathintwayo lapho seziza no C. to C. Lomfana edlala iright wing. Ziza nomfana omncane obizwa ngokuthi nguLemon juice (ful -back), nomunye abathi ngu jobo lwemfene (naye full-back). Lababafana bajabulisa abantu kwathi khona uma seziohekise amabombo ekhaya ngaseNtshonalanga wavuka umfana uLubisi, kwavuka noPhineas (left-out). Phakathi kunguKabuteni noMaseko.

Basho bathi uma sengehlulwa, ngeke sisabuyela emuva eBhova, ngoba sesiyipoyile iBhova yonke. Zasho nezintombi zathi uma ningeh uleka nina Railway Bombers ningayi emakhaya eBhova.

Wathukuthela lona okuthiwa nguMthombeni no-giant killer umfo ka Kunene. Wathi ensimini bafana, bathukuthela bonke. Wavuka uNkosi, wavuka uMasuku, wavuka uWilson, wavuka noGolikhipha, umfana uthembintaba. Zakhala zonke ensimini. Athi amantombazana akhona, esehlabela ngaphandle, musa ukungithinta ngisemncane. Uthinta abantu basebancane kuthukuthe a bonke base Railway Bombers, bathi 'asikwazi ukubiza izintombi kanti sizokwehlulwa, bashaywa impela lababantu base Komatipoort. Bashaywa ukuthi bangaphindi bayibize iRailway Bombers. Kwahleka isidakwa sami uKunene, obedlala icentre forward. Wabheka phezulu, wathi iShangane alikho eSwazini.

Sengibongile kakhulu yeka uNkk. Moloi obephethe lokwaya yamantombazana yokuhlabelela, baze lababafana be Railway Bombers banqoba behambele 7—2. Wajabula noNkk. Moloi, ukuthi akakakwazi ukuhlabela mahala beno Nkosz. Lina Mnisi. Bathi basuka eBhova baphuma amatonela amathathu bezele into abangayazi, baze basinika igogogo lotshwala sabonga. Kuze okunye engikubonile.

Hlala uthintene nezindaba! Klomela kwi "Bantu World." 2/6 ngezinyanga ezintathu. Thumela umklomelo wakho ku: The Circulation Manager, P.O. Box 6663, Johannesburg.

Moriana oa Asperin

...Moriana O Molemo Oa Hlooho le Serame

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

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A Ona Le Moshawana Oa
URIC ACID ?

Mo lekotong ya gago? Golo mo go bidiwa GO THUBA GA MAKOTO.—A o mo mokoatleng? Golo mo go bidiwa GO THUBA GA MOKOATLA.—A o fa morago ga serope? Golo mo go bidiwa GO THUBA GA NOKA. Ha ditlhabi di le mo mmeleng otlhe batho ba sle ba di bitse gore ke GO THUBA GA MARAPO.

Moshawana oa Uric Acid o tsengoa mo Mading ke Moroto. Ke ka ntlha e o bidiwang "Uric Acid." O tsewa ke Madi go ea mo mmeleng otlhe, o tsena mo ditokololong, mo mesifeng yalo yalo. O fetoga o nne yaka moshawana oa sukere me o dira ditlhabi tse di boitshegang tse di itsiweng gore ke Go thuba ga Makoto le ga Marapo. Legale gona le molemo o siametseng matlhoko otlhe a, o bidiwa JONES' RHEUMATICURO.

Molemo o o gakolosa CHEFU EA URIC ACID ebong eone e dirang botlhoko yoa Go thuba ga marapo le matlhoko mangoe a ntseng yalo. O lere boikhuco le go lapologa mo molwetsing a ise a fetse lèha ele botlolo ea ntlha. Mogote oa fokotsega. Ditlhabi dia nyelela. Me yaka chefu e gakologile ele metsi e ntshediwa ka koantle ga mmele.

JONES' RHEUMATICURO e bereka yalo. Mo lobakeng loa dingoaga tse di fetang 60 molemo o o itsiwe ha o siame thata mo kalafing ea matlhoko a diroang ke Uric Acid. Melemo mengoe e ka fokotsa ditlhabi ka lobakanyana me ere morago ga mou ditlhabi di coge gape ka thata me molwetsi a choanele gore a noe molemo gape.

SEKA DIRISA DIGOERE! DIRISA JONES' RHEUMATICURO E NTSHETSE CHEFU KA KOANTLE GA MMELE.

Leba mo paking u bone monna eo o dikokotlelo.

Jones' RHEUMATICURO

THE BANTU WORLD

SATURDAY, AUGUST 4, 1945

Le re Bolaisa Makgooa

Ba-Afrika ba batla tokologo ka mahlo a mahubedu, empa ba bang ba bona ba etsa gore pelo tsa bao ba tshuereng marapo a mmuso di thatafale jualeka pelo ea Faro. Ka boitshuaro ba bona, bo sa fapanang le ba diphoofolo, ba etsa gore bao ba tshuereng mmuso ba gagamatse melao.

Baetapele ba Congress ba leka ka matla go bontsha Makgooa le mmuso gore tokologo ga se lefa la batho ba mmala o mosueu feela. Ba etsa kamoo ba ka kgonang gore melao ea kgatello e fele. Empa Makgooa a supa Ba-Afrika ka menoana are: "Sechaba sa banna le basadi ba phelang ka go bolaea, go khothosa, go utsua le go hlabana ka dithipa ga se a tshuanela go lokolloa melaong ea kgatello. Jualeka diphoofolo, se tshuanetse go disoa ke maphodisa, se tsamae ka dipasa."

Ke seo ge, Bageso, se boleloang ke Makgooa go baetapele ba lona. Taba ena e kgolo gomme e tshuanetse go hlokomeloa. Rona ke kgale re bolela mona koranteng ena gore Ba-Afrika tlogelang go itshuara bophoofolo ga ekaba le batla tokologo. Empa sechaba sena se ithibile ditsebe gomme se tla kotula boima ba dibe tsa sona.

Kajeno go tsogile kgaruru gare ga Makgooa, ao a batlang gore motse oa Alexandra o hudusoe gobane mosadi-mogolo oa Lekgooa o bolailoe gaufi le oona bekeng tse fetileng. Makgooa ana a re motse oa Alexandra ke legaga la mashodu. Rea tseba gore bongata ba baagi ba motse ona ke banna le basadi ba itshuereng setho; ba phelang ka mohofutso oa phatla tsa bona eseng oa phatla tsa banna le basadi ba bang. Empa go teng bao, lega palo ea bona e se e ngata, ba tlontlollang lebitso la sechaba sa Ba-Afrika. Ke bona bao ba etsang gore Makgooa a gakalele go hudusa motse oa Alexandra.

Rea tseba gore ga se Ba-Afrika feela ba utsuang, ba khothosang kapa ba bolaeang; le Makgooa le oona a etsa jualo. Empa seo Ba-Afrika ba tshuanetseng go se tseba ke gore re sechaba se hlotseng gomme ka baka lena dibe tsa rona di atisoa go feta tsa merafe e meng. Ka baka lena re le kopa bageso gore a re lekeng go itshuara setho, baetapele ba rona ba tle ba kgone go loantsha melao ea kgatello.

Dikgang Tsa Tshwane

(Ke Semanyamanyane)

Lekgotla la Konkerese le theile lekala Pelindaba. Ho no ho tlile Mr. B. W. Bopape, mongoli e moholo a ena le Dr. Thipe Ditshego le Marena J. S. M. Lekgetho, William Mofeti 'me setulo se nkiloe ke Monghadi A. T. Seele, Khudu le eona e bile le pitso mane Hofmeyr High School.

Mr. Bopape o ile a ts'oara pitso e ngoe e kgolo mane Lady 'me qetellong eena le banna ba motse oa habo ba ea kopana le Mr. J. R. Brent oa lefapha la tsa Batala ha masepala le batsamaisi (balaodi) ba Public Utility Transport go kgopela gore dibase di kene motseng. Sello se segolo sa baagi ba Tshwane ha se nyake go patala sekesepense ka Sondaga, ga go batlege makgooa go hiroe ma-Afrika. Pitso tsa Konkerese di tla ba teng hangata. Haufi go tla kgethoa komiti e sebetsang.

Baagi ba leboga morena P. de Vries mothusi oa Rasetene koa Pelindaba. Monna ena, Morena P. de Vries, ke motho ea mafolofolo ea its'oenyang tabeng tsohle tsa Batala.

Mr. John Swakamisa o filoe nt'o ke masepala motseng wa Pelindaba, eleng lekgotla la Basebetsi.

Batho bare: Morena Norman Liebenberg oa makolei a thothang baagi ba metse ea Lady, Eastwood le Pelindaba ke monna ea pelo-nolo ea nang le kutloelo bohloko.

African National Congress

(Pene-le-Enke)

Ga ele go phela re ntse re iphelela ga ntle ga golo. Le bao releng ka tlase go bona ba ntse ba rets'oere gantle ga golo. Esita le bao re ngoalanang le bona koo gae ba ntse ba re ngolla ga ntle ga golo. Feela re a dumaduma, dipelo tsa rona di re beile pitsong mabapi le bophelo boo re tla bophela ka moso joalo ka sechaba, takatso ea go ipona bogatong joa tsoelopele e kholo pelong tsa rona. Taba e kholo ka mofubeng sa rona re ts'oere boima, boima bo fetang le joa tlou e shoeleng ko Johannesburg Zoo.

Motsana oa rona ke George Goch, oo re o gagetsoeng ke ba re ratang bao re ba sebeletsang. Ka goo, taba ke ena: Khotla la rona ke African National Congress, leo re ikepetseng go lona; leo ngongorego tsa rona di utloagalang ka lona; leo ntsoe la lona le goeletsang gara ga dithaba le maluti a fatse lohle; leo ba etapele ba teng ba tsamaeang le lefatse ba rera joalo ka bahlankana ba le ba leshome-le-metso-emmedi bao moetapele oa bona a ileng a jageloa ka dipere, a tsoaroa a hlajoa ka lerumo a thakhisoa sefapanong ka baka la go rera nnete.

Fatse larona ke Afrika, leo re le tlholetsoeng ke bo ntatarona-mogolo; lega ba bang bare le lebe, bare lena le di nkenenkene, go rona go lokile, re tla sebetsa joalo ka tonki fatseng la Palestine go fitlhela moetapele oa rona oa qetelo a palama maru a tsabegang a ikela legodimong koo a neng a tsoa teng ga atlaba moetapele. Motlhang goo go sa tla thothomela lefatse, mafika a thaba e bitsoang Tafole le bopong la leoatle le ka nqa boroa fatseng la rona a tla phetoga go tla nkha. Ke motlha re tla bona Pilato a tsoa le ngoneng a re: "nna khale ke bolela gore pasa di fedisoe, khale ke bolela taba ena, khale ke e bolela."

Motho ke kokoanyana e makatsang. Ga re ntse re gola re ne re rutoa history ea bokhopo joa Tshaka. Ratadimisisa. Goathoe re rogake Tshaka le bokhopo joa ga goe. Ra morogaka, radidimala. Metlheng ea ka jeno goa tsoga bo-Tshaka bo bong lefatseng. Goathoe re rogake gobane bo-Tshaka bona bo rata go etsa lefatse tsimo ea boqaba. Ea ba re a rogaka, ra ba ra didimala. Ga re botsa gore ke ka baka lang ga chaba tse ding di phedisoa jokong ea Tshaka, ra utloa lentsoe lere: "Ba bolaeng, ba bolaeng gobane ba fatlha 'Muso ka lerole." Goathoe re didimale, "diponyana tsa Modimo dije."

Hei! lona banna le basadi ba sechaba, naa 'Muso oo ke oa Tshaka kapa ke oa ntatarona Smuts! Hei! oena Phafa, shapa batho bana ba senya 'muso oa ntatarona eo re mosebeletsang, ba o etsa oa Tshaka le Hitler.

Hei! Lona, Rekhutlile

(Ke Pene-le-Enke)

Re ntse re phela gantle gagolo. Ga re so ipone phoso pheiong joa rona. Re ntse re phela ka eona tseia eo re saleng re phela ka eona eleng ka thato ea ditlhapi le di nyamatsana tsa naga. Re bolawa ke takatso ea go ipona re le South Afrika. Moo re leng teng ke moo e saleng re le teng, e leng North Africa. Tseo re di bonang ke tseo e saleng re di bona, e leng ditsintsi. Tseo re di utloang ke tseo e saleng re di utloa, e leng propaganda. Ka 'manketu, re a buba joalo!

Joale hee, taba ke ena: motsana oa rona ke George Goch, oo re o gagetsoeng ke ba re ratang bao re ba sebeletsang; ka goo, ga e ba go teng motho ea nyatsang tse re di buoang mona a re tsebise ka pele goseng joalo a tholele ruri, go bane tse ngoatsoeng ka pene-le-enke di ke ke tsa fedisoa ka molomo. Ditaba tse ka sefubeng sa rona di boima bo fetang tlou eane ea goshoa ko Johannesburg Zoo.

Ke mang motho ea kileng a re motho ga a shoele o tsoga gape?

(Li sa tla)

Go Mmuso o Mocha England

Kgetho koa England ea maloko a Phalamente e digile Mmuso oa Morena Winston Churchill, eo e neng ele eena Tonakgolo ea Mmuso oa England dilemong tse tsheletseng tsa ntoa ea Hitler.

Mmuso kajeno o tshueroe ke Morena C. Attlee, moetapele oa lekgotla la Basebetsi (Labour Party).

Banna ba ba ngata ba neng ba thusa Morena Churchill ba lahlegetsoe ke ditulo. Empa ga ele Morena Churchill eena e sa ntse ele leloko la Phalamente. Ke eena ea tla etella sehlopha sa ba tla ganetsana le Mmuso. Ga go letho le senyegileng. Mmuso oa Makgooa o tsamaisoa ka divoutu Lega sechaba sa England se ithorisa gagolo ka Morena Churchill eo a se pholositseng kotsing ea Hitler, empa kajeno se bone gore se ka leka e mong moetapele.

Tseba tsamao ea litaba! Lefella joale ho "The Bantu World." 2/6 ka khoeli tse tharo. Romella tefelo ea hau ho: The Circulation Manager, P.O. Box 6663, Johannesburg.

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

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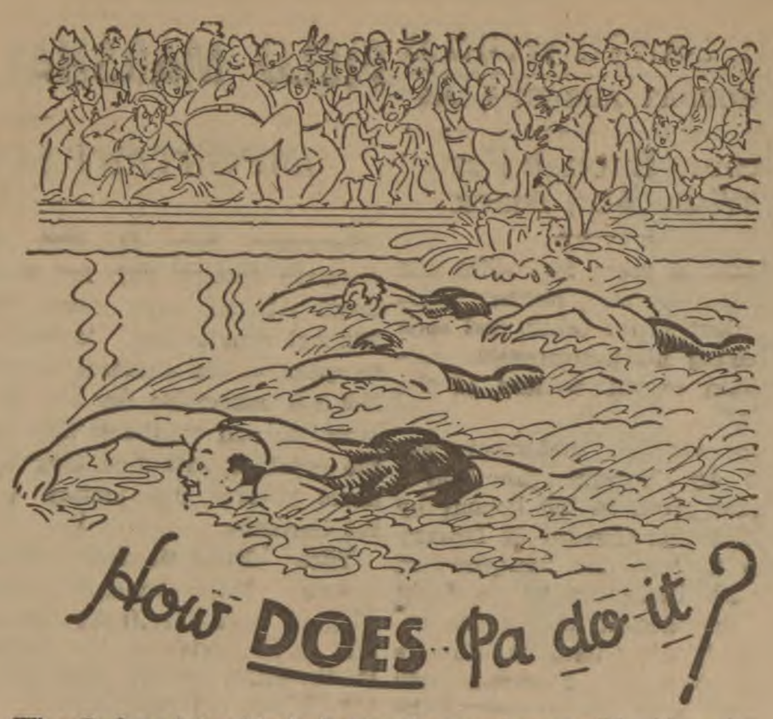

When Pa forged ahead in the last lap the crowd went wild with excitement. One man overbalanced and fell into the water. And that fat old chap, on the edge of the bath, shouted "Three cheers for Pa!" when the Mayor presented the prizes. It was a great victory.

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THE BANTU WORLD
SATURDAY, AUGUST 4, 1945

Room Enough For White And Black

"There is room for white and black side by side. Neither is independent of the other, and each is making his indispensable contribution to the welfare of the whole."

This striking statement was made by General Smuts at a banquet given in his honour by the Governor-General of Mozambique in Lourenco Marques on July 23. There can be no doubt that this declaration, made immediately after General Smuts's return from San Francisco, will be read with great interest by Africans and others interested in the peaceful development of the African continent. It is a great message from one who has played an important role in steering the world towards sanity and security.

While pessimists declare that white civilisation in Africa is rendered insecure by the progress of the African, General Smuts is convinced that it "has been justified and can bear the security of history." The Africans, he says, have "by their labour provided the material foundation of the great progress which, in the space of a generation, has transformed the face of this vast area." This recognition of the contribution made by the black man in the transplantation of western civilisation to this southern end of the African continent, will be greatly appreciated by all those who believe that the peace and prosperity of Africa depend upon inter-racial harmony and co-operation. There is nothing more encouraging than to find that while men of small minds are concentrating their energies and devoting their time to stirring up feelings of animosity between white and black, men of vision are pointing out that "in the long run, the stability of the white man's place in Africa will depend on a modus vivendi based on justice, granting to the African peoples of this continent opportunities for development within their capacities."

We have again and again pointed out in these columns that there is no security in repression and that the white man is not enriched by the impoverishment of the black man. Repression and colour bars can only create fear and strife. Whether they like it or not, the two races are destined to live side by side, and as General Smuts says, there is enough room for both. But they can only live happily and peacefully as partners, and not as master and servant. For they are co-heirs of this vast continent. The white man, by bringing the gifts of civilisation to Africa, has secured a permanent home on her soil. The black man by his labour, which cleared the African jungle, constructed the roads and railways, built the towns and the cities and brought forth the diamonds, the gold, the coal, the iron and copper from the bowels of the earth, has proved that he is entitled to a nobler place than that of servitude in the affairs of progressive mankind. What he asks is that he should not be barred from participating in the good things of civilisation and from enjoying the fruits of his labour.

General Smuts struck a note of warning when he said "the black people in every territory are being irresistibly drawn into the orbit of the white man's industry .....our schools are opening to them a new vista of ideas and opportunities; our literature affords them a training in the political ideas of our western civilisation." There can be no doubt that the African has been awakened from the sleep of the ages; has been called out of the darkness of his ancient life and set on the road to civilisation. In spite of the effusive orations of certain politicians, who think that the African can remain de-Africanised in a Europeanised Africa, the black man has struck his tents and is on the march along the path of human progress. King Canute's tactics cannot stem the tide. So unity must be our aim, for there can be "unity in diversity."

FIELD MARSHAL SMUTS IN EGYPT

IMPORTANT SPEECH AT GARAWI

Saturday, July 14, 1945 was Garawi's greatest day, for to the South African base came Field Marshal Smuts—the "oubaas"—to speak to the audience of 3,000 N.E.A.S. assembled for the great occasion, and to thank them for the great contribution they had made towards the victory over the Germans.

With Field-Marshal Smuts were Major-General Frank Theron, the G.O.A., U.D.F. Brigadier E. P. Hartshorn, the Deputy to the G.O.A., and Mr. Basil Jarvic the South African Consul to Egypt.

The Field-Marshal was welcomed to the Garawi Camp by Colonel Harry Nelck, the Officer Commanding, who said his presence there made the occasion a unique one in the history of the camp.

The Field-Marshal, said: "I am here to-day to thank you. I shall not see you again when you come back to South Africa. You will be going home, you will be demobilised—released from war service—and you will go back to your homes and to your ordinary employment. I shall not see you together as I had the opportunity of seeing you to-day. That is why I welcome this chance, this opportunity, of addressing to you words of thanks for the great work you have done.

"You have served your country well and for this reason the war is over now as far as you are concerned. When danger faced us there was a call to all the people of all races and colours to do their part. It was a wonderful response by all sections of our people. The result was we were able to put a force into the field which, in proportion to the population of South Africa, is as large as any army that marched from any country.

"You did your part well, your duty is fulfilled. I trust that you will be remembered. South Africa is proud of what her fighting men have achieved. We have all been proud of South Africa, of all races there, and now we have more reason than ever to be proud of our peoples. Your families and friends are looking forward to your return, and they will give you the warmest, the lovingest welcome possible.

"All arrangements are being made to send you home as fast as possible. We have very large numbers to send back here in Egypt and from Italy. At the end of the war when the enemy surrendered we had a force of 80,000 men. That is a very large number, and to work 80,000 men back home to South Africa or to other theatres of the war is a very difficult job. It will take time. You must be patient. We are doing all we can to see that no time is lost in sending you back to your homes and country. The demand for shipping over the whole world is very great. It is not only you going back; it is millions of men—literally millions of men who are being sent back either to their homes or to carry on the fight against Japan. They are so large that there simply isn't shipping enough in the world to work off this in a short period. Large numbers are being sent back by air—a very expensive way—but as there is a shortage of shipping, we are using our air service, with the help of the British Air Force, to send large numbers back. We don't like our men, after fulfilling their good service, to remain lying about here in the desert in Egypt.

"Your families want, and we want you in South Africa. When you get to South Africa you will go through the camps to be released from military duties and you will go to your homes. Every step is being taken to see you are absorbed into industry—either into your old employment or into new employment, which will be found for you.

"We recognise the good service you have rendered. And if you play your part, we are prepared to help you to the utmost. South Africa is now at a stage after this war when it will move forward rapidly and open many new avenues of employment. Large numbers of industries have been started, mostly in connection with the war, but many of these industries will be useful for peace purposes. We are producing in South Africa thousands of articles we never dreamt of making before the war. We therefore look forward to a large expansion of all forms of work in all parts of the country, and we hope you will bear your share with the same willingness that you carried on your duties in the war.

"We are all wanted. South Africa, as you know, has a small population. We are a large country, an undeveloped country wanting manpower, wanting willing workers for the work that has increased during the war and will increase more in the years following the war. I have no doubt there will be work for all of us and for more than all of us, but it will take a little time to work you over from wartime industries and service to peace industries and service. Be patient, do your duty faithfully in peace as in war, and we shall be a happier country; we shall be able to enjoy the fruits of our labours.

"I have just returned from America. There, as you know, we held a big Peace Conference. Fifty nations were there at San Francisco, and we were there to try to see how in future we might be able to prevent new menace, new outbreaks of war, new aggression against us in the years to come. We don't want to do this job over again, march over the whole of Africa for thousands of miles, far from our homes and families. I can say that if what we have done at San Francisco is faithfully carried out, we may look forward to a long era of peace and peaceful development and the restoration of the world once more. For the world has been destroyed. Many of you know how much the world has been blasted into nothingness. We have seen the destruction of cities and railways and industries. All that work will have to be restored and it will take a lot of labour. But in our country where there has not been destruction of that kind, there will be other work of very extensive character to perform. For six years many things have stopped in South Africa. Take the matter of building, the building of homes in all directions for all classes and colours of our people. There has been no building, we could not get the material. All that will have to be done. All that is new work which we will have to do to make up for what was not done during the war period. We have stood still in South Africa. We want to see as such expansion of our country's activities and people as possible. I am sure there will be work for all of us and for years to come.

"I look forward to that being done. What you have done in war will be remembered and every possible assistance will be given by the Government and all the other authorities to help you to get re-enlisted not for war but for peace.

"Officers and men, this is my word to you, my last word in the war. After that it is peace. I thank you for what you have done. I wish you years of happiness and your families. You may be sure a great welcome awaits you in South Africa. God bless you. May you prosper in peace even more than you prospered in these years of war."

Some Facts of The British Election

In the first election held in Britain for 10 years, the Labour Party last week gained a sweeping victory. With 389 seats in the New House of Commons, it has a clear majority over all other parties. The Conservative Party now has 195 seats, while the historic Liberal Party has 11. Other smaller parties and Independents number 42. Some of these will support the Labour Party, which is now the Government of the country, while others will support the Conservatives and will therefore be included in the Opposition.

In accordance with constitutional practice, Mr. Churchill tendered his resignation to the King immediately the result of the election became known. The King then called upon Mr. Clement Attlee, Leader of the Labour Party, to form a Government.

In a statement after his resignation Mr. Churchill said: "The decision of the British people has been recorded today. I have therefore laid down the charge which was placed on me in darker times.

"I regret that I have not been permitted to finish the work against Japan. For this, however, all plans and preparations have been made, and the results may come quicker than we have hitherto been entitled to expect.

"Immense responsibilities at home and abroad fall on the new Government, and we must all hope they will be successful in bearing them.

"It only remains for me to express to the British people, for whom I acted in these perilous years, my profound gratitude for the unswerving, unflinching support they have given me during my task and for the many expressions of kindness which they have shown towards their servant."

Mr. Attlee, Britain's new Prime Minister leads the biggest number of Labour members ever returned to Parliament. This is, indeed, the first time that the Labour Party has had an over-all majority, for in 1923 and 1929 the Labour Party formed a government without this over-all majority.

Mr. Attlee, who is 62, has represented the Limehouse constituency in the East End of London for many years past. In the Coalition Government which carried Britain through to victory against Germany, he was Deputy Prime Minister. He is one of a family of eight, his father being a London solicitor who became President of the Incorporated Law Society in 1907. A sister of Mr. Attlee has lived in Cape Town for the past 17 years. Although she is now 70, she is still an active social worker among the Coloured population of the Cape Flats.

FACTION FIGHT AVERTED

A faction fight was narrowly averted at Asynkraal, Helpmekaar district, last week, when 170 Africans, fully armed, took up positions.

The timely arrival of the police stopped the opponents from taking up the challenge.

SENATOR BROOKES' NEW APPOINTMENT

The appointment of Senator E. H. Brookes as a member of the Native Affairs Commission was announced during the week by the Minister of Native Affairs, Major Piet van der Byl. Senator Brookes will succeed Mr G. Heaton Nicholls, now Union High Commissioner in London.

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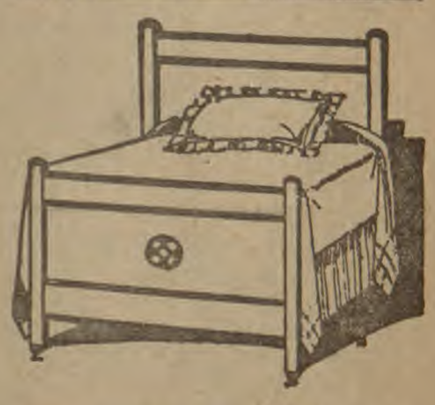
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Kubalobeli Bethu

Ngenxa yesikhala esingephi, bayacelwa abalobeli ukuba bangeluli uma kungafanelekile; futhi niyacelwa ukuba ningalobi ngemuva kwephepha.

Uma umlobeli ebhala ngomshini makathumele ikopi yokuqala ayi etingaphansi (duplicate) ngoba kuhle okulotshiwe kucace ukuze angakhononi.

Yebo isikhala sincane kakhulu okwamanje, kodwa sethembisa abafundi ukuthi sizokwanda—bekezelani—Mhleli, 'B.W'.

Ngamatshe Waze Wafa

Kwakhiwela, sinibikele ngodaba oluhlasimulisa igazi, lwase Linbro Park; lapho abantu abathize osongathi abaseAlexandra Township, abagaya owesifazane ngamatshe waze wafa. Babefuna isisefo semali.

Sasho futhi sathi emuva kwalesisenzo, abelungu baseLinbro Park, baba nomhlangano, lapho okwaze kwaphuma idlangana lamadoda ukuba liye embusweni liyobika isikhalo ngenhlalo yabo.

Labonanake noMkhulu oqaphela Inhlalakahle, Dr Colin Steyn. Ngenxa yalesenzo sokuzobakhona iNkantolwana (Police Stesh) kwaleyindi ezogaphela lomuzi wase Linbro Park. Okwamanje bahlolisisa indawo lapho indlu ingama khona. Kodwa omunye othize umnumzane usenikele indlu yakhe ukuba amaphoyisa angenise khona.

Besekuke kwabakhona ukukhala mavelana nendawo yaseAlexandra ukuthi ayiqashelwe kahle ngamaphoyisa. Kunokwenzeka ukuthi ngenxa yalesisenzo abaseAlexandra bahlale kabi eminyakeni ezayo ngokuthikanyezwa ngamaphoyisa. Abelungu abathize bayakhononda begcizelela ukuba umuzi waseAlexandra Native Township ushenxiswe.

Qaphelani, khuzani ubudlwengudlwengu nokuziphatha kabi kubantu abansundu ngalezinsuku zemizamo emikhulu yokupheza amaPasi, yokuzama ukuqeda nokuxegisa imithetho enzima.

Ezivel' Evaton

(Ngu Richard Tshabangu)

Mhleli wephepha, lena yindaba esiyitholayo emaphepheni mayelana nendaba yase Evaton. Asazi noma ngabe kukhona abayaziyo. Kodwa sekubonakele ukuthi akekho oyaziyo ngoba nakulamaphepha akekho ovelayo ngokuphelele ukuyazi.

Lena yindaba yase Evaton. Ngokungayazi kwethu size sabhalela kubaphathi bezintambo ePretoria ngo May 31/5/45; ukufuna lendaba elithi iphepha iyaziwa ngumuzi wase Evaton, kanti nalo leliphepha lisa phuma lingachazi ukuthi abobani laba ababonayo.

Sizwa iphepha lithi kukhona izimpumputhe ezihambe zikhohlisa abantu endaweni yokuba athi umuzi wonke uzimpumputhe. Engubani yena lona obonayo impela iqiniso ukuthi size siyofika e Evaton siphuma kude amadolobheni anoMasipaladi sibalekela yena uMasipala kundawo esaphuma kuzo uMasipala abamshoyo sinaye yena obonayo. Akachaze ngesiSuthu ukuthi iphepha lomuhlaka 30/6/45 lithini.

Thina sithi lona obonayo akaphumele obala simbone simazi, waloba kuphepha lomhlaka 30/6/45 Siyaliphikisa uma lithi lendaba yendluliswa yiJoint Committee. I-Joint Committee ayizange ithumele lutho ePretoria. Ayizange ithume madoda futhi ePretoria ukuba 'yocela umthetho ngoba laba 'bathi besaba umthetho ukuchazela 'banye abantu ukuthi yiContract lena abayifunayo. Akusiwo umthetho ohambe uxovwa ngokuthi kukhona izimpumputhe, besaba ukuba batshene abantu ukuthi wonke lomthwalo uyakuba semahlombe abantu. Yilapho kuzoba ngumthetho ngoba abelungu bazokudla izitandi zenu ngoba lokhu kwabizwa yini.

Manjeke labo ababonayo siyabacela ukuba basichazele uma abantu base Evaton bengaboshwa ngezinqola, noma ngokuntshontsha nokunjalo, uma bengabanjwa nempela awukho umthetho uma izitolo namasilaha zingenawo amalayisense. Uma zonke lezizinto ziboshelwa lowo ngumthetho na?

Yiwuphi lona ofunwayo oncono kunalona, yiwuphi sicela incazelo kwababonayo bengesizo izimpumputhe.

African National Congress

Umhlangano owawuse Mnambithi uvuse uNatal Native Congress phansi kuka Mfundisi A. S. Mthimkhulu.

Mhleli ohloniphekayo,

Ngivumele baba Mhleli ngibike ngokufuphi ngomhlangano ka Congress owawuse Mnambithi umeyiwe uMiu. Mthimkhulu ngomgqibelo 14/7/45 ngegunya lokuba i-Acting President ye Natal Province.

Lomhlangano owakhethwa uMnu. L. P. Msomi ukuba aphathe isihlalo. Sebebonke ababekhona nampa: Rev. A. S. Mthimkhulu, (ummemi wawo); Cr. L. P. Msomi, M.R.C., (owayephethe isihlalo); Chief W. S. Khumalo, (owayezobukela); Mnu. J. K. Ngubane, (owayezobukela); A. P. Sibankulu, (owayephethe usiba ngoba u Mnu. A. J. Sililo wayengekho); I. S. Mabaso, J. B. Mathebula, M. Hlomuka, (owayezobukela); Shangase, F. H. Khumalo, Nzama, Mazibuko, S. C. Mkhize, J. Buthelezi (uKhithika); F. Shembe, (owayezobukela); no J. Gregory (owayezobukela).

Kulokhu, kuhialuka ukuthi abomhlangano ngempela babelishumi kuphela.

Iyavuswa iNatal Native Congress

Angizukubika yonke imidati kodwa ngizokuba izwe ukuthi lomhlangano ka Congress owawuse Mnambithi ngo 14/7/45 owawumele ukuba umhlangano omkhulu wesizwe kodwa ungowamadoda alishumi kuphela owawubizwe uMfu. A. S. Mthimkhulu wenganyelwe uMnu. L. P. Msomi, M.R.C.—wanquma wapnetha ngokuphakamisa ukuthi (ngamazwi ami) "Ngokuba umhlangano owawuse Mgungundlovu awuphelanga (Adjourned Meeting) lomhlangano uphakamisa unquma ukuthi: uMfu. Mthimkhulu uyakhethwa ukuba uMongameli we Natal African Congress futhi uyaluhoxisa uyalulahla uhlelo owawusuluvumile ukuthi uyokuba ngapuansi kwe National African Congress ye Union njengesivumelwano esenziwa ngo October emhlanganweni woxolo (Peace Conference—held at Old Dutch Road, Durban, Natal in October, 1944.) ngoba iNational Congress ayisebenzi lutho ayimsizi ngalutho umuntu omnyama." Lesisinyathelo sesizwe esingaka sathathwa ngokuvota kwabantu abalishumi nanye kuphela ngokuvota okwema kanje abasisekelayo—8 abasiphikisayo—3, abanye bezihlalelenje bezibukelela.

Ngiyabonga baba Mhleli, angime lapho ngoba umqondo wami ngiyowuveza kwelandelayo lapha ngibika okwenzekayo kuphela.

Yimina enkonzweni yesizwe,
Jesn. B. G. Gregory.

Isimanga lesi esisizwayo esingekho nakuMasipala, sokuthi umuntu ahlaulele indlu yakhe, kanti uMasipala indlu ngeyakhiwe nguye yini lona othi sihlaulele izitandi. Okuwukuthi ngezakhe yini lezitandi okuthiwa azihlaulelwe?

Yithina ibandla le Bantu Batho Party, lase Evaton, elaziwayo nasePitoli.

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Bangani,

Kute ngobunye ubusuku ngihamba ngenyusa u Mfula Zambesi, Northern Rhodesia, ngatola umbiko oshe shayo ngesigijimi so Muntu engicela ukuba ngiye masinyane ku Muntu amusebenzelayo owaye sepezu kokufa.

Sihambisene nalesigijimi izinsuku ezimbili ngaze ngafika lapo kwakulele kona lowo Muntu ocanini endhlwaneni ebisandukwakiwa. Ngi pawule ukupefumula kwake okufishane, noku kwehlela okubulalayo nokupimisa kwake njalo, ngabona ukuti sekusondele isikati sake sokuba afe njengokuba isibhedhlela esiseduze kwakungatata izinsuku ezinhlanu ukufika kona kunyukwa ngomfula. Ngite mahlayana emitini engangiyipete nga hle ngatola ibhodhlela le "Sloan's Liniment." Ngiyalele abafana ukuba bahlikihle i "Sloan's" emblana nase sifubeni salo muntu owayesefa bamboze njalo ngezingubo. Ngite sengihamba ekuseni angakolwa ukuti ngingahle ngimbone lowo muntu futi, ngicabanga ukuti akasenaku sinda, kodwa ngetuka muhla engihambele endaweni yami yamakolwa ngemuva kwamasonto amatatu esabukeka butakataka kodwa esindile ngoku mangalisayo wabuya pezu kokufa.

Lomuntu ungomunye wabaningi e Central Afrika abatole usizo ngokusebenzisa isitambiso senu seqiniso sokupilisa.

Yimi owenu,
HERBERT PERCY SHERRING,
Obengu Mfundisi e Sefula Mission Station, Paris Evangelical Missionary Society, Northern Rhodesia.

Qapelani: I-Sloan's Liniment ayipuzwa, iyahlikihlwa.

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INGANE YAKHO

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Iyaluze,
Isongelane ?

*

Imvama yesisusa sokukhala njalo kwengane nokuzibinya kwenziwa ngumoya esiswini nobuhlungu baso nokusongeleka umuthike ongcono kakhulu kuyo yonke walokho yi Phillips' Milk of Magnesia onconywa ngawodokotela namakhemisi nawonesi kulo lonke izwe.

Khumbula futhi ukuthi:

1) I PHILLIPS MILK OF MAGNESIA [illegible]
2) Isetshenziswa ekuhlikihleni izinsini [illegible]
3) Iyaziphozisa zonke izilonjana [illegible]
4) Ayinamgozi nakwencane kangaka [illegible] kahle esiswini.

NAPHELA ABANILINGISANO: Bi[illegible] PHILLIPS' MILK OF MAGNESIA [illegible] igama lika "Chas. H. Philliza [illegible] umuthi [illegible] 1/9 nango 3/6 emakhemisi nasezitolo.

PHILLIPS' MILK OF MAGNESIA

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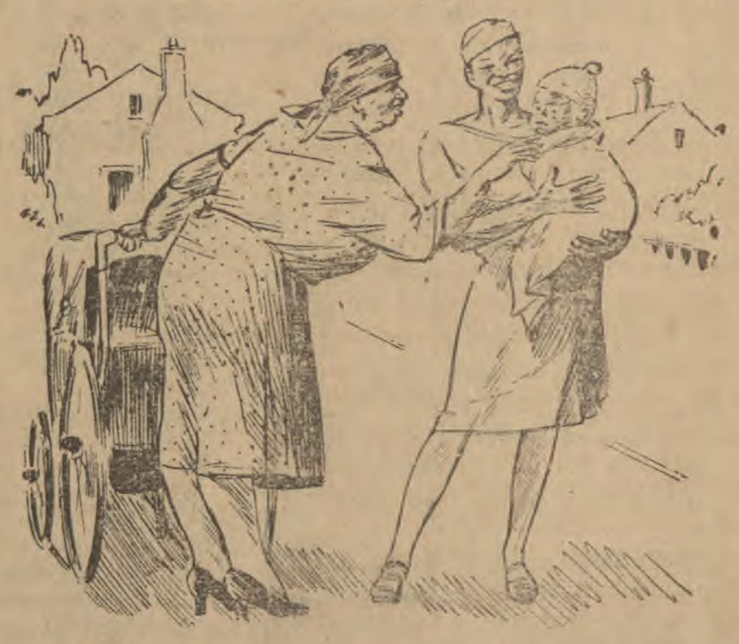

Kuti yifa ngukuziqenya inxa ababeti ubukeka emkulu futi enamandla! Nawe uyaye ujabule kanjani inxa ubona ubuswana bake bumoyizela njalo, nangokuhlwa elala njalo ngokutula.

Lena ke yiyonandlela izimpushana zika Ashton no Parsons eziyokusiza ngaye ukuba ukulise umntanako. Ngenkati sekuquma abatakati, lezizimpushana ziyashesha ukubupolisa ubuhlungu obukalisa izingane, buzizacise ngenxa yokuba zingalali ngokwanele.

Onke amakemisi kanye nezitolo ayazitengisa izimpushana zika Ashton no Parsons ngamanani apansi kabi. Umnini-kemisi uyokutshela ukuti zisetshenziswa kanjani.

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THE BANTU WORLD

NGOMGQIBELO, AUGUST 4, 1945

IMO YELIZWE

Kwiveki edluleyo abaNcedani baphinde balwandisa uhlaselo lwabo kwiindawo zamaJapan kuba befunzele ukucutha umlo ngokukhauleza okukhulu. Ookhetshe babaNcedani badlavule amaziko eenqanawa neendawo ekugcinwa kuzo i-oile eTokyo, lo gama abanye ookhetshe babhodloze eKure naseKobe apho kukholeka ukuba intsalela yemikhosi yeenqanawa zamaJapan inyothe khona. Awabulawa ayatyakatywa amaJapan azama ukugqobhoza kwimigca yabaNcedani ebaleka umsindo ozayo. Ngokwe nene aya phela amaJapan ezantsi eBurma, ngoku azintsalu nentsaduba.

Exakekile nje amaJapan engalazi nelokugqibela nabaNcedani baxakeke ngokwabo, phofu bona baxakwe yeyona ndlela ilula ikhaulezayo enokuwanyanzela amaJapan azinikele msinya. Ama10,000 ookhetshe bamaNgesi aza kuthunyelwa empumalanga ukuya kucudisa amaJapan kwa kamsinya. Inene, ukuba akalumkanga amaJapan akuqabuka iziqithi zawo se zigxogwe zantywiliselwa elwandle. Kunjalo nje ngathi abaNcedani batsala lula kuba uxhathiso lwamaJapan alungako noko. Kuvakele nomingi-mingi lokuba amaRashiya angavula amaziko athile avumele abaNcedani bawasebenzise. Kwa kwenzeka oko amaJapan akuthi shu.

Ityala elikhulu likaMarshal Petain owayeyiNkulu mbuso yaseFransi ngexesha lokuzinikela kwamaFrentshi lisa qhutywa. Utyholwa ngokuba nguye owanikela isizwe kumaJamani esaphula isigqibo esenziwa ngamaNgesi namaFrentshi sokuba nokuba se kunzima ngaluphina uhlobo amaFrentshi angakhe alinge azinikele. Ukwatyholwa ngokubanobudlelane namaJamani, into ke leyo ethetha ukuba wathengisa ngesizwe sakhe kumaJamani. Eli tyala lilindeleke ukuba lakuthabatha iiveki eziliqela.

Agqithile ekhulwini amangqina atyhola uMarshal Petain, kanti awakhe ambalwa kakhulu. Eminyaka ingama89 uMarshal Petain uzama ukuzikhusela naye ngokwakhe, ngokokude afunde enkundleni yamatyala uxwebu olude lwentetho azikhusela ngayo. Elona ngqina liphambili limoyelisayo lelinye elibudala bungama75 eminyaka. Lakube liqhutyelwa phambili ityala uPetain uxele ukuba ngesizathu sokuba engakholelwe mpela kwinkundla evavanya ityala lakhe akazimisele kube aphendule namnye umbuzo. Iijaji zibe ngabhekisa mbuzo kuye wasuka yena wadl' imu.

Ngokucaphuka elinye ilungu labaphula-phuli betyala liphakame labuza uMarshal Petain ngocingo awalubethela uHitler ethembisa ukuncedisa amaJamani apho abaNcedani bathe bangenela khona eFransi. Eli lungu lithembise ukulifunda kakhulu elo cingo, kodwa wala uMarshal Petain kuba esithi akazimisele kuphendula nantoni na. Ethule nje yena amangqina amtyholayo anika inkcazo yawo ngetyala lakhe.

Kwisicelo soMphathiswa wezabaNtsundu sokuba abantu bancede ngoonopopi noonodoli bokudlalisa abantwana abalele kwisibhedlele saseMount Coke abasebenzi benye ifaktili yaseRhautini bacele kubaqeshi babo ukuba bavunyelwe benze ezi zinto zokudlala xa besayekile ukusebenza. Eso sicelo sivunyiwe, kwaye ke aabo nodoli baya kuthunyelwa kunye nabanye abaya kuphuma kubaqeshi kuyo le veki.

EzaseTshantolo

(NguSindiya kaNtaba)

Umhlekazi Bennett Sigidi wamaQwati ophethe apha kwaMqandatye, usibikela iindaba ezibuhlungu zokuwa kweenkosana zamaQwati kuzo ezi nyanga zobusika. Kusithele uManzini Stokwe eLady Frere noGadudu Dalasile Engcobo. Zindaba ezibuhlungu kakhulu ezi zokuwa kweentloko zesizwe. Thina nje ngamabungele edolophu sikhohlwa nalelokuqala izwi lokukhuza abangaka. Hleze sixabhele sigabadele. Singafane nje sithi ma walale ngenxeba amaQwati kaFuba kaDalasile kaNgubenchuka. Akuhlanga lungehliyo zinkosi. Mnye umniki wempilo kuzo zonke izilo zomhlaba.

Umzi waseTshantolo unombulelo onzulu kuNo ali uMn. Grobler ngokuqasha umntu wokulungisa amangcwaba omzi. Besekukho amangcwaba abesele nyathelwa ngenyawo ngokungathi awazange abe ngamangcwaba. Ingqondo zethu azikavumi ukuliqhela umo lomntu wethu ongaseknoyo, ide inge uza kusitsa ela phakathi apho. Mawahanjelwe, alungiswe amangcwaba ngabazalwana babafi mzi wakowethu.

ABANTU NEZINGABO

Sikhe sabona uMn. John Oldjohn okhaya liseZeerust, ubelundwendwe lomolokazana uNkosk. Nomayeza Oldjohn. Savuya ukuyibona le ngwevu.

Imvusele o yamaRhabe kaMzimba ibenomdla kakhulu kuCawa ephelileyo isinxibo sabo sifana nesaseA.M.E. ngomnqwazi osisi "late" nehempe emhlophe. Ibiphantsi kwegosa elihlambekileyo uMn. Jas. Dastile.

Uyichithe apha inxa'enye yeholide yakhe uNkosz. Nomahlati Kunene, elundwendwe kwaninalume uMn. M. W. Somtunzi.

Uphakamile kumkhuhlane obukhe wamngqula walala ngendlu inyanga yonke uMn. J. Mdyogolo ongumakhi wezind u apha.

Bekufihlwa kuveki engaphaya uNkosz. Regina Bartman walapha kwaMboma, bebaninzi abantu efihlweni.

Ulapha eKrugersdorp Location uNkosk. Nomaqwa Gitywa ngenxa yokungalungi kwempilo. Ukhathazwa kukudumba kwenyawo.

Uye wabuya uNkosk. Selina Buti kwaThulandivile apho ebeyokubona umsakwabo onguNkosz. Lucy Landu.

Ibenempumelelo iBazaar nekonsathi kaNkosk. Edward ngomGqibe o ophelileyo apha kuholo kaMoses.

Isanqabile imvula, yona ingqele ingaphaya.

Utyhilo Lwelitye eSheshegu

(NguS. M. Manzana)

Umhla we8 kuJuly awusoze ulibaleke kubantu baseSheshegu ababekho kwinkonzo yokutyhilwa kwelitye lomfi uJames Malahle Manzana walapha eSheshegu.

Noxa izulu lalinomoya ombi kodwa abantu baseKunene bazinyanzela ukuza kuzimasa loo msebenzi mkhulu nophakame kangako.

Ngokungaphumeleli kukaMfundisi R. Mlomzale waseNxukhwebe, intsapho yomfi lo yacela uMlu. J. B. Zokufa, ongumza wabo, ukuba ongamele inkonzo leyo. UNdlovu lo amazwi uwacaphule kwiNdumiso zikaDavide eyama143, kwakwivesi yokuqala, watsho ngesiqhazolo sentshumayelo engobomi bomfi.

Emva kwakhe kulandele uMn. Ben M. Hakula, umtshana womfi, nobawo uCharles Gubevu, nobawo uHese Mhlanga, bonke becinezele kwisimo somfi esasinemfundiso oko wayesadla amazimba.

Ndibulela kakhulu mzi kaMbanyaza maZaku aluhlaza, ngokuwuxhasa lo msebenzi nangemikhonto eniyiphosileyo ebe kwi£2.6s.7d, nenkabi yebhokhwe erholwe nguMn. Ben Hakula. Ndinibulela egameni likama uNkosk. Jane Manzana nosapho lwakhe.

Xuma iphepha-ndaba elikuncedayo! Rhuma kanye kwi "The Bantu World." Zi2/6d. ngeenyanga ezintathu. Thumela umrhumo wakho ku: The Circulation Manager, P.O. Box 6663, Johannesburg.

E-Italy Nasemntla

(NguMtozmele)

Mawethu ukuhamba kukufunda izinto, ngokuhamba ufunda ezintle nezimbi. Ke kukuwe ukuzikhethela eyonanto uyithandayo.

Makhe ndiqalele ekundulukeni kwethu kwelo lomDibaniso. Sanduluka singamaqela ngamaqela indidi ngendidi, ngemikhombe ngemikhombe. Santyumpantyumpeka njalo kolo lwandle lweIndian Ocean sisinga eMantla eAfrika.

Ngale ndlela sagugutha kwicala lasempumalanga yeAfrika. Sathi xa sise zubukweni laseMambasa wathi nobengazi okokuba umgca welanga (equator) uphina kunjani na xa ufike kuwo wazi ngenxa yoousnusnu oobathi babalasela.

Kuthe xa sikwelo dolo lisemantla eAfrica nje ngoko ubona nawe emaphini laqala ilanga laphuma ngasemva kwemikhombe. Saqala ukungena kwelo lwandle lubomvu lawelwa ngamaSirayeli ngexesha likaMoses. Kanye apho ent.anganweni, kulapho izubuko leEdan likhona. Saduda njalo sade saya kufika kwizubuko ekuthiwa yiSuez, apho saqala khona ukubona amaYiphutha. Sehla sangena koololiwe bakaFaro.

Nje ngoko besenditshilo kwamandulo ukuthi ngokuhamba ufunda izinto zathi ekundulukeni sadela sijonge nokwakhiwa kwazo. Kwalile phakathi ndeva amadoda ebuzana odwa: "Bafo ndini, nithi zisabaleka ngolaulo nje?" Abanye: "Nithi zisabaleka elayinini kodwa?" Kwesi sithuba ndakroba ngoloyiko olukhulu nam. Sakholelwa sakubona isima apho kwakufanele ukuba sehle khona.

Indaba yotyelo ayikholisi, ndandisithi sihamba nootsotsi kanti andibuzanga. Safika kumaYiphutha iinto ezithatha intente nilele kuyo noko konke ezikuthandayo zinishiye nidunduluze njalo egcekeni.

INTLALO NGOKUBANZI

Lonke elo likaFaro yintlango. Ukuze ubone uhlaza uya emanxwemeni omlambo omkhulu iNile. Eyona nto ixatyisiweyo ngaphezu kwazo zonke ngabantu balapho yimali.

Kwezo limo kwaabo bathile bakwiindawo ezikufuphi namanzi inkamela nedonki ziya sebenza, nomhlaba uya setyenziswa.

Ubuhle belizwe ubufumana ekuyeni kwelamaJuda, nenkqubela ikho apho.

Ekundulukeni kwethu ukuza kweli sikulo ngoku sanduluka kwa ngolaa hlobo lwamaqela ngamaqela. Salingena eli laseItaly phakathi kunxweme olungasempumalanga. Sangena kwizubuko ekuthiwa yiToranti elisent.anganweni yeMediterranean Sea ephakathi kweEurope neAfrica neAdriatic Sea. Ukusuka apho saya kumzi omkhulu okwa kweloo nxweme leAdriatic Sea.

Saqala apho ke ukuyibona inkqubela phambili yamaTaliyane. Kwezolimo andithethi, balima zonke intlobo-ntlobo zezityalo.

Ma khe ndinikhumbuze ngezinto ezibalulekileyo emhlabeni womfama. Isichumiso, amanzi, umoya (fresh air), ubulusi bomhlaba lowo uza kutya kuwo ngokusetyenzwa kakuhle, zonke ezi zinto baziqaphele aaba bantu kweli. Mawethu, umanyano ngamandla atsho amaTempile. Kusetyenzwa ngeemanyano apha. Akwaba nani benakwenza njalo.

EMOUNT COKE

Kube lusizi ukungaphumeleli kukaMgcini-sihlalo-Nobhala-Ndyebo. Eyokugqibela ibihlangene kuHeadman Ngameli Mpolweni, ithe yeziwa kamnandi ngumzi. Konyulwa uMn. T. Sangotsha ukuba abambe isihlalo, uMn. M. Putu abhale.

Iindwendwe zamkelwe ngokaMafika wasekhay' apha. Kwaphendula uSibonda Maqangeni. Ngesicelo sikaSibonda Mpendu sokuba mababhalelwe kwavunyelwana esekelwe ngubawo uMpanza.

Imbalela ayithembisi, amanzi anqabile tu.

Ngoku lixhapheshu ukwakhiwa kweNative Township ngaseQonce.

Umzi uneentloko apha, iswekile iphelile. Safa bethu.

Kubhubhe indoda ebomvu yaseMaBambeni uQonzi Sihawula. Umfo lo ebeyinkungele yokunyanga abantu abadliwa ziinyoka. Kufa uthatha nabancedayo. Siyini na ngamarhamba.

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INGQANGQAMBO ZAMATHAMBO

Uya kuzinyamezela kude kube nini n' iintlungu ezilimazayo zengqangqambo zamathambo?

Uyazi na okokuba ii tyefu zokufa kwee ngqangqambo zamathambho ezityhutyha umzimbha wakho zihambha ziye kuthi xha ekudibaneni kwamalungu o mzimbha apho uhlalutye lwetyhefu yomchitho ontlungu zibukhali ngokwe mela luthi lwakhele khona?

Kukho iyeza—iyeza elidume kulo lonke i lizwe elixatyiswe kakhulu ngamawakawaka abantu abakha babandezeleka. Iyeza lodumo lwama 50 eminyaka iDe Witt's Kidney and Bladder Pills Eli yeza lingumangaliso ngokuthi ngendlela ebekekileyo lomeleze izintso. Ionga nama thumbu abulalekileyo abuyel' empilweni abe ngabahluzi begaz' abaqinisekileyo njengokwangaphambili. Nokuba ukufa sokwendele kangakanani na iDe Witt's azikhe zoyiswe ukwenza umnyinyiva ngexeshana elifutshane. Thenga ibhokisi namhla nje Ginya zibe mbini xa ulalayo. Uya kubona kusasa, uve uqonda okokuba ziya kuncedа.

Zifunyanwa nge 3/6 ne 6/6 ibhokisi

DE WITT'S KIDNEY AND BLADDER PILLS

IZINTO NGEZINTO KUKOMANI

(NguNtanomhle)

Inyanga kaJuly ibeneziyunguma phakathi komzi lo nakwizithili noxa kubanda nje ngemitshato eqondakalayo emibini.

Apha edolophini ngomhla we11 kuJuly bekududa into ka Ndingane ekhaya isinqe salo liseCala, ngoku olapha engumfundisi ntsapho kule Secondary School, etshata kunye nentombi encinane yamaphetho kaNkosk. E. R. Nxoyi walapha.

Umhla lo ubungqina, kufudumele, kamnandi, kuzolile. Umtshato wonganyelwe nguMlu. Shad. Somagaca weBantu Paptise waseMpotulo. AbeFundisi L. S. Soga noA. E. Kuse bafumene inxaxheba ekuyaleni abatshati aaba ngentetho efundisayo neyakhayo.

Isidlo sedinala ibesesingayiwayo ingooni nooni etafileni. Izipho ezikhutshwe ngabantu zezingumangaliso., imali ezinkozo ibe li£11 ngaphandle kwezitya neglass njalo njalo.

Kodwa ke umzi wakwaNxoyi nowakwaNdungane uthi uswele imilongo ubonge ngentlokoma ufefe olungaka kuzo izihlobo nezithumele iinchingo zokunqwenelela impumelelo lo msebenzi, nempilontle-nde yabatshati, ndawonye nabazimasi. Ayabulela amaQwati athi nangamso.

Kwakuso esi thuba ukususela kumhla we9 de kube ngowe12 kuJuly sibenenyhweba yokuhanjelwa ngoonyawo-ntle nabathunywa babo behlelo laseRhabe (Congregational Church) kwintlanganiso yabo yonyaka.

ULWAMKELO

Iindwendwe zamkelwe ngobubele besiqhelo baseKomani kwicawe yaseDipende, esihlalweni inguMlu. A. E. Kuse, isithethi sokwamkela iindwendwe inguMlu. Z. C. Mtshwelo ngamazwi amakhulu, aphakame kunene echaza uthando.

Iindwendwe ziphendulelwe yiMbongi yeSizwe uMn. S. E. R. Mqhayi ngamazwi akhethiweyo ekude nabaqelukumva lomfo bathi, hai namhlanje akathethi uyayolela.

Ababekho kwiindwendwe singabalula aaba: Mn. S. E. R. Mqhayi (East London), Mlu. Luzipho noMn. Boyes (Uitenhage), Mlu. Nhose noMn. Mfana (Gqadushe) Mlu. Nkonyakazi noMn. Dyaloyi (Rhini), Mlu. Fetsha noMn. Zondeki (Peelton), Mlu. Mbangela noMn. Gxagxa (Lucwecwe), Mlu. Mnyengeza noMn. Zini (Hackney), Mlu. J. E. S. Rune noMn. Sebe (Qonce), Mvangeli Sikweyiya (Nyarha), Mvangeli A. W. Mdaka (Komani), Mvangeli Mabengu (Lucwecwe), Mn. Mbeki (P.E.).

Umzi waseKomani wazinikezela emsebenzini wawo wokonwabisa iindwendwe. Waphethwa ngomthendeleko kwicawa yabeBala nabaNtsundu. Bawushiya umzi uhlaziyekile.

ABANTU NEZABO

Sikhe setshe uMn. V. V. Mbobo, B.A., B.Ecom., wasePretoria apha phakathi komzi ngalo mhla womtshato eyindlela esinga eTsomo sele vela kwiTumente eBhai. Ukhangeleke esempilweni, wajika engajiki bubumnandi bomsitho.

Ubuyile eGoli ugranny uNkosk. Ben-Mazwi. Ugaleleke apha ngomhla we12 kuJuly encoma ubumnandi belo zwe noxa noko lingathanga ncam kuye.

Sezibuye zonke iititshala neetitshalakazi zasekhay' apha njengoko zivulile izikolo ngomVulo ngomhla we16 kuJuly, zibuya zihlaziyekile. AmaKhosz. D. Bambani, J. Mthiya abebezichithe eBhai ezobusika abawuhlanganisi umlomo phakathi kwezo ziyunguma ebezilapho izitumente neezitetafodi yeka umntu obelapho nawe mlesi wozicingela.

eMount Coke

(NguP. Kobus)

Kuhleliwe kulo mzi omele amaNdlambe kaNkosi Slimela imiQhayi kaRamncwana iMidushane kaSiwani amaToyisi kaNqibisile amaTshatshu kaMgcawezulu neNkosi enkulu yomNeno-Nciba (Ah! Velile), ezi nkosi zonke zimele lo mzi waye nogqirha walapho uRev. Dr. Bennett ewavelela onke la maziko kuba umfo lo sisiqululu esihamba ngamandla. Noko sicela imithandazo kuba noko isicaka seNkosi esi impilo ayivumi.

Lixhapheshu umzi ulungiselela utyiso lwabantwana abaminyaka ingadlulanga esixhenxeni ngesisa sikaRhulumente. Kuyiloo nto amakhitshi ezilalini ayidibene neSchool Feeding Scheme. Abaphekikazi bonke bodibana komkhulu bafundiswe apho ziiLady D.V.T.'s nabalimi.

UNkosk E. E. Rusi akasalali ngulo msebenzi uthi eseFort Cox abe ese-ofisini. Ewe, imazi ithi kwakuthiwa dyokhwe itsho inkabi ivez' ulwimi ikhefuze. Yibopheni kufunwa indima ngoku.

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(Ziphelela kwiphepha le6)

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Inkoliso yokutya icolwa esiswini ezantsi kombinqo—kanye apha entlungwini elincinci. Yithi kanye wakuqhinwa ulinge into eyakuthi ikukhulule isisu nasezantsi kombinqo.

Into oyakuyifuna yiCarter's Little Liver Pills kwelo thunjana lakho likhathazayo.

Thatha ibenye i-Carter's Little Liver Pill ngaphambi nasemva kokutya. Zisebenzise nje ngemiyalelo. Zinceda ukuba ezona ucindi zingamandla ngaphakathi, ngobuthathu bazo, zibaleke kakuhle esiswini nasemathunjeni—zincede ukuba ukutya okutyileyo kucoleke ngokwendalo.

Ke inkoliso yabantu ifumana uphumlo obumenza umntu azive engabikwa hlaba ukususka ezinyaweni kude kuye entloko. Qiniseka ke ukuba ufumane eli yeza ukulunga i-Carter's Little Liver Pills ekemisi Lidla: 1s. 3d. x

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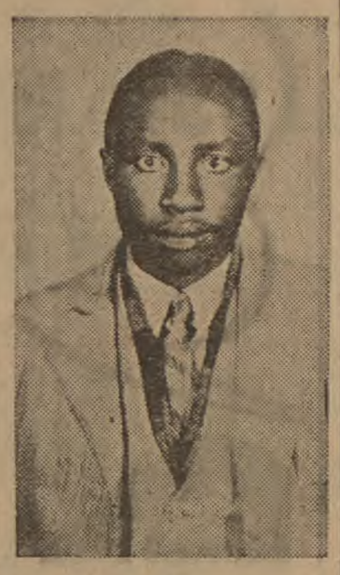

Mr. Y. M. Leonard Chirwa of Orlando Township writes as follows:

"Do you know that education can make you free?

"It took me a long time before I reached the stage where I am now, as I wasted much valuable time and money before I heard of the "Lyceum College," the "University at Home."

"Since 1936 this college has coached students with remarkable success. Its organization is truly wonderful and the number of subjects in which courses have been prepared is astonishing. The college has such a long record of success that the value of its courses is beyond dispute.

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"I indeed pity you who delay and hesitate to enrol with the "Lyceum College" TO-DAY. Only the "Lyceum College" can provide you with true education.

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What do your TEETH say?

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

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

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

COLGATE DENTAL CREAM

Ndibangelwa yinina ukuba ndidinwe?

Abantu abaninzi abaqondi ukuba babangelwa yintonina ukuba banqene, batyafe, bangabi namnqweno wokusebenza. Badakumbile. Amandla abo emithambo enwabileyo aphelile. Abaguli emzimbeni. KODWA AMANDLA EMPILO NGATHI ALELE.

Ukomelela kwemisipha kufuna INKUTHALO ukuze kusebenze. Inkuthalo ivela Ebucotsheni nase Mithanjeni, ayiveli emisitsheni. Xa Imithambo ithumela umyalelo wesenzo ezinamandla emzimbeni indoda nokuba umfazi odiniweyo uyomelela, adlamke, anyameke, aphaphame, akhuthale, onwabe, NGOKUBA AMANDLA EMPILO ANCEDISA ISAKIWO SEMITHAMBO.

I VIRATA kukudla Kobuchopho Nemithambo okhona kufanele ukwondla nokuvuselela Amandla Empilo. Abadlali be Football nabe Cricket bayayisebenzisa ukukwezela inkuthalo efezekileyo ebafaneleyo. I VIRATA yenza amadoda atyafileyo omelele, nawomeleleyo omelele ngapezulu, ngokuba ibanika inkuthalo.

Lencwadi ilandelayo yezinye ezininzi esizifumanayo. Yifunde. Uthi xa ngaba uswele Inkuthalo, ulinge I VIRATA. Ngokumsinyane iyakubonakalisa amandla ayo.

U Mr. Richard Motlhabane, P.O. Klipplaatsdrift, via Ventersdorp, Tvl., ubhala esithi:

"Ndandityafile ndifuna umomelezi. Ndakuba ndisebenzise ibhotile ezimbini ze Virata ndeva kukho into etsazayo emithanjeni yam. Ndafumana ukuba i Virata yenza imimangaliso. Abantu bandibona ngoku ndinenkuthalo engapheliyo, bathi ndiyakhauleza ndinamandla ngokwe Ncuka. Andinibuleli njengokuba ndibulela u Tixo oniphe ubulumko bokuthaka i Virata. Ndiziva ndonwabile, ndomelele ndikhuthele. Ndazisa bonke abantu nge Virata."

I VIRATA itengiswa kuzo zonke indawo nge bhotile ye 1/9 (20 pills) ne 3/3 (40 pills) mhlaumbi ngqo ku P.O. BOX 742, CAPE TOWN ufake intlaulo yayo. Zise pakethini elimthubi.

Virata

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Home Corner For African Women

Saint Paul and Lydia, The Business Woman

Acts Chapter 16, Deuteronomy Chapter 5, verse 12.

One night a vision appeared to Saint Paul. In his vision St. Paul saw a man from Macedonia, who begged Paul to come over into Macedonia, and to help them. After seeing the vision, Paul at once set out for Macedonia.

On reaching the city called Phillipi, Paul and some other missionaries stayed there for a few days.

On the Sabbath day, as there was no synagogue there, the missionaries went to a place at the nearby river-side. Prayer-meetings were always held at that place. There the missionaries sat down and talked simply and earnestly about Jesus, to the women, who had gathered there for prayer.

One of these women was called Lydia. Lydia had come from a city called Thyatira, and she believed in the one true God. Lydia was a rich woman, and a woman of social standing. Lydia was a seller of purple material. This purple material was very expensive, and was worn chiefly by kings and emperors, in those days.

Right in that heathen city, Lydia was true to the Jewish faith. Her rich influential customers had to learn that one day in seven, Lydia did no business. On that day Lydia shut her shop, and she and her assistants rested, and gathered at the river-side for prayer.

That is how one wonderful day Lydia met St. Paul, and heard about Jesus from St. Paul. Saint Paul's words fell on a well prepared heart, and Lydia and her household believed, and begged to be baptised in the Name of the Holy Trinity.

We can imagine how Lydia had often longed for the coming of the long-promised Messiah, the Deliverer. How eagerly she listened to Paul as he explained that Jesus is the Deliverer.

After her baptism, Lydia, like a true Christian wanted to serve others, so she begged the missionaries (in lovely spirit of humility and friendliness) to come and stay with her.

Not long after this happy meeting, Paul and Silas, through the Power of Jesus, healed a mad woman, and because of this, and because they preached Jesus, the missionaries were stripped and cruelly beaten, and thrown into prison.

But even in pain and humiliation, Paul and Silas rejoiced, and continued to praise God. God delivered them out of prison, by means of a mighty miracle.

On coming out of prison, the missionaries went to Lydia's house. We may be sure that Lydia cared for their needs, and helped them. We read that the missionaries encouraged the new Christians to be faithful to Jesus.

Lydia was probably the very first Christian convert in Europe. Because Lydia kept the commandment of keeping one day in seven holy for God, she kept her spirit open to good influences.

Stop and examine your own life. Are you giving the devil or God a chance to grow in your life?

Household Hints

Here are a few hints about storing the more common every-day provision.

Biscuits should be kept in air-tight tins. Do not put anything else in the same tin as this will make the biscuits go soft.

Bread should be kept in an earthenware pan or a tin but there should be a small hole pierced in the lid to admit just a little air.

Flour and Meal should be kept in airtight tins.

Tea, Coffee and Cocoa should be kept in tins with close fitting lids.

Soap shou'd be cut up into small squares about three inches long and stacked on a shelf to dry. This makes it more economical to use.

To Relieve Toothache

If you have a decayed tooth which begins to ache, a certain amount of relief may be obtained by soaking a small piece of cotton wool in oil of cloves and putting it into the hollow tooth. This relief is only temporary and a visit to a dentist should be arranged as soon as possible.

French Girl's Heroism

Here is the story of a young French woman who was a servant in a girl's boarding school situated in a village on the line of the German advance. The girls were all sent to their homes and she was left alone in the building with a crippled old lady.

The Germans turned the school into a hospital and the servant girl attended the German wounded with great devotion for two reasons: first because she was very tender hearted: and secondly because she wanted to stand well with the invaders. Down in a cave outside the school fence she had hidden ten English soldiers who had lost their way and had arrived hungry, weary and footsore just an hour before the Germans had entered the village. The soldiers found the cave damp and uncomfortable so one night she managed to get them into the school house and instal them in an empty room on the top floor. To find food for them was a great difficulty so she went among her friends, begging for scraps and thus she fed the men. A hundred times a day they were in danger of being found by the Germans. The clever girl knew this so she provided them with a rope which they hung down through trap doors to the ground floor. She advised them to practise escape drill so that they might get away if the Germans found them. Happily the soldiers were never found.

Some time afterwards the British entered the town and drove the Germans out so the hidden men were able to leave their hiding place. They will never forget the brave girl who risked death to save them from the enemy.

The Care of Carpets

Almost all carpets with fast colours can be washed after the dust has been thoroughly removed. For this work a basin of hot, soapy water, a basin of cold rinsing water and two cloths are required.

Wash small sections of the carpet at a time. Rub the soapwater into the pile with a circular motion. Then wash thoroughly with a clean cloth rinsed in cold water. Wipe the soap off in the direction of the pile, and remove all superfluous water with a dry cloth. Be careful not to wet the carpet too much since water may weaken the backing of the carpet.

Allow the carpet to dry as rapidly as possible, but do not place it in the sun, since strong sunlight will bleach the colours.

Remove grease spots on the carpet with a fat solvent like benzine, carbon tetrachloride or methylated spirits. A small quantity of fat absorbent like mealiemeal or fuller's earth may be added to the fat solvent before it is used. Ink stains on a carpet should be treated as soon as possible. Place an absorbent on the spot immediately. Salt, mealiemeal or a piece of blotting paper may be used for this purpose. Remove as much of the ink as possible in this way. Then treat the spot with vinegar, lemon juice or sour milk, and sponge off thoroughly. Carpets should be regularly examined for moth larvae. If these are found, place a wet cloth on the back of the carpet and press with a hot iron. This will also kill the eggs. Corners which turn up may be ironed out in the same way.

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MAKE TEETHING SO VERY EASY
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2 The big ships, which used to bring much of the tea from India, Ceylon and the Netherlands East Indies, are now carrying soldiers, guns and other war materials instead. But the time will come when these ships will once more be able to bring us all the tea we want.

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To have a beautiful, soft skin that that attracts friends to us, this is what we should do. Use Palmolive Soap regularly! Rub the rich, sweet smelling lather into face, arms and shoulders, and then rinse off with warm water. That is "beauty treatment" that lovely women all over the world use regularly! Palmolive Soap is famous for softening and beautifying the skin. The perfume oils from fresh flowers are used, also, to give us the charm of dainty fragrance.

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Palmolive soap

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If you are worried about your baby, write for a free Diet Chart, showing you how to use NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Write to Dept. 54N, Hind Bros. & Co., Ltd., Umbilo, Natal.

NUTRINE BABY FOOD

If you cannot breast feed your baby give her Nutrine, the food next best to Mother's Milk

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READERS' FORUM

"Eve's" Partiality

Mr. J. Masegu, Bulawayo, writes: African damsels suffer from a partiality so quaint as to pass my understanding. Their love, it would seem, is only in their eyes. In their feminine vanity, they seek the "glamour boy," the fortunate creature Dame Nature has been kind to invest extra patience and time in the process of his creation. It is this type of man the African woman craves, notwithstanding all other shortcomings he may have.

The young man with features like those of the "bobejaan" or gorilla, no matter how excellent a husband he may otherwise make, "eve's" daughters shun him. He may tramp the streets, attend concerts and dances, go to bioscopes in search of a partner, write one letter after another to such damsels as may have appealed to him; he may be dressed in the best suit of clothes designed to "catch" some woman's eye, in fact, he may do all he can to win some damsel's love, "eve's" progeny remains adamant and lends a deaf ear to his prayers.

I have known of cases of men the worse for excessive pigmentation, who have scrubbed their faces and used all brands of "face improvement creams," all this in an effort to appear presentable to the fair sex. All such efforts have been done in vain.

Can someone with a brain wave step in to save many a lonely man endless hours of enforced solitude?

Politicians And Palliatives

Mr. A. Phasha, Springs, writes: As a result of our politicians' platitudes enunciated so often in the past, Africans view with misgivings the statements made about "improvements" we are to have in the "brave new post-war world." We are now all conversant with events dating from the dark September of 1939. The Government appealed to us to come to the fore in defence of democracy against the fell forces of evil arraigned against all freedom loving people.

Africans, despite oppression, responded to the appeal; they joined willingly and bravely to the call to arms with the hope that they were being asked to take their part in shaping the world into a just and better place for human habitation. They left their homes and their children for the far flung battle-fields; some of these men lie buried in foreign lands where their dear ones may never visit their graves.

As a loyal citizen of the State, I believe it is right and proper for me to apprise the powers that be of the danger inherent in palliatives doled out to the African. The African is watching with keenness, wondering if the Government will implement its promises of improving the Africans' lot as a mark of appreciation of the effort Africans have put in at a time when the country was in dire straits. The African hears and knows much about charters signed during this war, and wonders whether these will apply to one section of the population only. He asks himself whether internal politics, the fear of the opposition group, will result in the Government "shelving" promises made and "forgetting" South Africa's underdog, the African?

Sex Education

Mr. S. L. Thathane, Pretoria, writes: The unsophisticated African will see in this effort the pronouncements of an heretic, all because in Bantu society, matters of sex are dealt with in secrecy. I make no apology for introducing this topic, more so because in this advanced age, no good purpose can be served by anyone who attempts to "shy" truth.

Medical men are to-day endeavouring to show the importance of sex education; against them is a host of opponents who believe teaching of sex to the young is immodest. In the meantime, youth is finding an unhealthy answer to problems of sex. Parents hide the truth when their children ask them questions based on sex education; they tell them fairy tales. The result is that when these children eventually acquire knowledge of sex, they distrust their parents and, added to that, they use whatever knowledge acquired wrongfully.

It is time we took a square look into facts and faced the truth on this matter. Our schools are incomplete without sex education. Here, at least, our children could, in a healthy atmosphere, and in a healthy manner, learn all they must on this subject. Many a wrong in our national life can be ascribed to absence of sex education in our schools or homes. As time marches on, and so long as we refuse to tell our children the truth on this matter, so long too will the deterioration of our moral lives continue.

Africans and Social Inequality

Mr Ben Matlala, Pretoria, writes: Enlightened bodies like the Transvaal African Teachers' Association have time and again voiced the plea for unity among Africans, yet with all their pleas and endeavours for unity there has been no marked progress in this direction.

The root cause of the trouble is social inequality among Africans. There is, for instance, the class of people one might term "literate", who will not readily mix with their unfortunate fellows who are illiterate. The latter their educated brethren dispise. There is another, the affluent class, which, obsessed with the idea of superior social status because of a bank credit, belittles the indigent and less affluent members of the race who are, in truth, in the majority.

No leader who purposes to unite Africans can afford to set about his mission, and achieve any measure of success, without first studying these vital points affecting our social differences. Thus far, I have known of leaders and others speak of unity among Africans appeal to us to sink our differences (tribal), but not a word about social inequality, a subject worth tackling with meticulous care, but with vigour, because it is at once delicate and yet dangerous if allowed to go on unchecked.

Our African intelligentsia — teachers, ministers of religion and students — will do well to heed this, and do everything possible to work for unity on sound lines.

Christ and Mammon

Mr J. P. Shandlale, Tzaneen, writes: In urban and rural centres one comes across people who profess the christian religion. They move about, on their christian mission, with solemn faces, bibles, prayer books and other church paraphernalia either tucked under their arms or placed in some container.

Once outside the solemn atmosphere of the church, they present a different spectacle. They sell you beer, charge you anything from a sixpence to a shilling for a fowl's leg at a party. In fact, they sell any limb of a fowl at a sixpence. With the knowledge I have of poultry, a fowl has sixteen limbs. I leave it to my readers to compute for themselves the sum total thus amassed by these people. So this is the religion about which we hear so much!

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Ask the shopkeeper to show you the name "TENDERFOOT" underneath the shoes. "TENDERFOOT" smart white canvas shoes with rubber soles have been made very strong. They will last longer, whether you wear them for work, walking or games.

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PERRY DAVIS' VEGETABLE Painkiller TRADE MARK

Evaton Leaders and Misleaders

In my last article, I placed before the readers the historic fact that the Evaton African Community had been given authority by the Government to establish an all-African Town Council for the township. As I pointed out, the Transvaal newly-established Peri-Urban Areas Health Board would have placed Evaton under its control, if the leaders had not made the people see the wisdom of asking for self-government.

Evaton leaders are wide awake, and by their education are able to read the signs of the times. They regard Evaton as the arena of the efforts of the Africans to uplift themselves, and to fit themselves into the modern European conditions of life in which they find themselves, and from which they see no way of escape. In brief, having realised that Evaton can never hope to remain a primitive "Native kraal" with all what goes with it, they have embarked upon a positive and progressive policy of leading the people to develop for themselves a "town" with all that this term connotes.

Evaton leaders are not blind to the burden, financial and otherwise, which the community has to bear. They would be very happy if Evaton would forever be a Paradise in which residents lived from month to month, and from year to year, without paying rates and yet enjoyed the privileges, conveniences and amenities of places where residents paid for them. Only a Fool's Paradise could, of course, exist under such impossible conditions. The policy of the leaders is embodied in three words: Realism, Progress, Self-help.

The Evaton misleaders are, fortunately for the community, fewer, irresponsible, and illiterate, even though they are very energetic and vociferous. They stubbornly refuse to see what is most visible. They have their eyes, like those of Lot's wife, glued to the Sodom and Gomorrah of the past going up in smoke.

That Lot's wife turned into a pillar of salt is an excellent symbol of the Evaton misleaders' policy, for they can neither return to Sodom and Gomorrah nor are they prepared to make for the city of Zoar. When these misleaders are shown the hard facts of the Peri-Urban Areas Health Board and the unenviable conditions obtaining in the Village, they turn round and twist and distort the facts, and exploit the prejudices and ignorance of the gullible and ignorant section of the community by telling them that the leaders "have sold the Village to the Municipality," a meaningless phrase which strikes terror into the heart of the simple-minded.

In spite of there being Wilberforce College at Evaton, and this being almost the middle of the twentieth century, the Evaton misleaders and their misguided followers have no time for and no faith in education and the educated African. Need we say more on these people? Their policy is embodied in the three words: "Ostrichism," Stagnation, Nothing.

It is not necessary to say who should be followed.

—Progress

Mr. P. Sechele

Africans And Commercial Training

(P. Sechele)

In choosing their careers, many Africans want to follow what one may call "stereo-type" jobs or professions such as the ministry and the teachers' course. The fear to explore professional avenues thus far unburdened with over-crowding is great.

When we look round among our educated folks, we find many teachers, some graduates, and ministers. There are some who are clerks, but they cannot be termed clerks in the strict sense of the word because their education is not in keeping with modern requirements of the clerical calling.

There is a danger in our method of choosing careers. It would appear as though we either want to emulate others who are teachers and ministers, or that we have been schooled to think that the choice of a career lies between the teaching profession and the ministry.

While it is true that for the African at present, a commercial career seems to offer little scope for development, it is nontheless important to note that without professional men in the field of commerce, the African race must remain a subject race indefinitely. Without qualified and experienced accountants, bookkeepers, auditors etc., our business organisations and undertakings will remain in their embryonic stage. In fact, they will, as many have already done and still are doing, die in the cradle of their birth.

As a people seeking independent means of living, we have to explore the commercial field of studies. It is time some of our young men and women took to commercial studies with a view to following careers suited to such studies. Difficulties ahead should not constitute a stumbling block. It is of note to bear in mind that many an industrial organisation would open wide its gates to Africans with commercial training, provided Africans themselves can acquire such training and through advertisement and other channels draw public attention to the services they can offer.

Besides, in Johannesburg for instance, many an African owned organisation employs clerks, typists and bookkeepers of a mediocre calibre for lack of skilled men and women. There are the churches, sports organisations, shops, social centres and the like which could do well with a number of qualified African bookkeepers, auditors, typists and so forth.

One would like to see a regular stream of graduates turned out each year, in much the same way as we have graduates coming forward year by year with qualifications for the teaching field.

We cannot fight against the odds weighed on us through poverty by preaching politics alone all the time. Most of us think that the instrument by which we can right our present conditions is politics. A survey of events here and abroad will show that among the world's leaders are men who have studied commerce and its aligned branches. Africans aspiring for leadership should not be satisfied with merely being orators possessing no knowledge of commerce. Nor should Africans hope to achieve anything in their desire to rise as a race if this vital branch of learning, commerce, is neglected. Other subject races in this country are paying great attention to it, and, as a result, they are making headway while the Africans wonder why they are, inspite of all other attainments, marking time and lagging behind.

Africans Offer to Help T.B. Victims

More than one hundred African employees of a Johannesburg factory have voluntarily asked their employers to be allowed to produce extra toys in their spare time for African children who are bedridden with bovine tuberculosis at Mount Coke hospital.

Early last week, Major Piet van der Byl made an appeal for toys to be sent to this hospital.

The employers of the Johannesburg factory concerned have agreed to allow these African employees to produce a quantity of "Sorie Dolls" which, together with dolls contributed by the firm, will be sent to Toc H during this week.

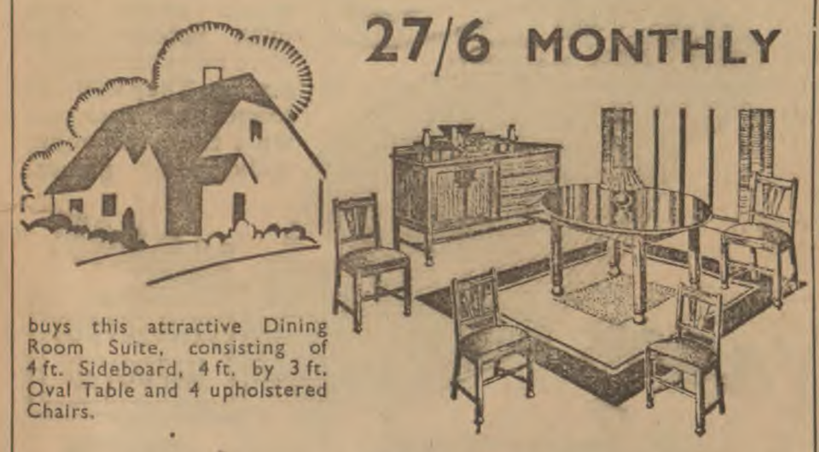
These will be passed on to Mount Coke hospital.

Tractors For Ciskei

The Department of Native Affairs has bought twenty tractors complete with ploughs to assist Africans in the drought stricken Ciskei area. Major Piet van der Byl told the political correspondent of the "Star" that the tractors and ploughs would be used for ploughing as much dry land as possible, so that when the rains came the Africans will have little difficulty in cultivating the already loosened soil. In this way they will be able to get "quick catch crops" like green mealies.

The Africans will repay the Native Trust for the work done. The tractors will be available later on for the rehabilitation schemes in the Reserves.

27/6 MONTHLY



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UNION COLLEGE

Princess Polile and Princess Somjalose are seen here looking with great interest at their photograph on the front page of "The Bantu World."

SWAZI PRINCESSES VISIT BANTU PRESS

"We have seen wonders in this great big town, but this is the greatest of them all," said the two Swazi Princesses, who visited the offices and workshops of the Bantu Press in Industria just a day before the Royal Party left for Swaziland. They were Princess Polile and Princess Somjalose who were accompanied by Mrs. D. R. Twala and Induna Maseko. Princess Konzepi was indisposed, and therefore unable to be present.

Dressed in their national attire, the Princesses looked neat and pretty and caused a stir when they entered the workshops of the Bantu World.

"Hau, this is marvellous," said Induna Maseko when he saw Africans operating the linotype machines. "I never thought that there were Black men who could do things the White men do. This is a revelation and an inspiration to me. The night of darkness has passed; the new day has lit up the African sky and Africa's sons are marching forward."

Where were these men trained? He asked, as he inspected the machines and their operators. He was told that they were trained by the Bantu Press, and he beamed with a smile of satisfaction.

The Royal party was then escorted to the basement to see the printing machines and the dispatch Department. Here again the party was greatly impressed by the skill with which Africans manipulated the machines.

"We read the Bantu World in Swaziland, but we never think that the news we read is gathered and printed by so many Africans," declared Induna Maseko as they were shown the machines which were at the time printing copies of the Bantu World.

"How did this happen, and how did they get our photo?" The Princesses asked excitedly when they were given copies of the Bantu World with their picture on the front page. Mrs. Twala explained that the picture was taken at the Bantu Sports Club while they were being entertained.

"This is grand," said Princess Polile to her sister as the two gazed with a pleased surprise at the picture, and read the story of their exploration of Johannesburg. "We must have copies to show our people and to send to our friends," agreed Princess Somjalose excitedly. Mrs. Twala informed the Princesses that free copies would be supplied to them.

"Siya bonga,' cried Induna Maseko. "I will tell the Paramount Chief about your kindness, generosity and about all we have seen here."

Along The Colour Line

(By Wayfarer)

Academic Segregation

The decision of the Nusas Council to admit Fort Hare into the membership of the National Union of South African Students, has been severely criticised in the Afrikaans press.

Discussing the decision, the "Natalse Afrikaner" says:

The average South African, is a strong supporter of segregation as far as non-Whites are concerned. If there were liberalists who took exception to this then they would simply have to bear in mind that the colour bar was an established thing in our country, and that we were not disposed to emulate other countries where this distinction was not recognised.

This did not prevent us from supporting democratic principles as far as the non-Whites in our country were concerned, nor interfere with their natural development in any way.

The non-White was welcome to his own school, his own training institution, and his own university college, but in view of the particular nature of our social conditions the great majority of South Africans, both English and Afrikaans-speaking, were in favour of a segregation policy in our universities as well.

Now that the N.U.S.A.S. Council had invited Fort Hare to affiliate, it would need to be consistent and extend the same privileges to the Indian students of Sastri College. But in view of the outcry in Natal against Indian penetration it was difficult to imagine that the majority of Whites in Natal would be likely to associate themselves with the N.U.S.A.'s attitude.

"Non-European University"

The proposal, made by the Education Committee of the Dutch Reformed Church of the missionary group, to promote university and adult education for non-Europeans, and for the establishment of a non-European University in Pretoria, is a welcome sign of the shape of things to come. There can be no doubt that the spirit of liberalism is abroad in the land, in spite of the puny efforts of men whose minds are still groping in the darkness of the Nineteenth Century. These Rip van Winkles are no doubt fighting a losing battle.

Facing Both Ways

The advocates of the policy of segregation are a queer crowd; they want the separation of White and Black, but they are not prepared to go the whole hog. They do not want the Blacks to live next to them as a free and progressive community, and yet they do not mind them living at the back of their homes as servants. They remind me of John Bunyan's story of Mr. Facing Bothways.

Revision of Pass Laws

Recently the Minister of Native Affairs, Major Piet van der Byl, told leaders of the National Council of Women that "as soon as circumstances permit he will have the Native Pass system thoroughly investigated."

Commenting on this statement in "Common Sense" the Rev. A. W. Eaton says: "It is an attempt to suggest that the Pass Law system has never been thoroughly investigated; it implies that recognised Government Commissions have not done their job; and that the pass laws are only now being questioned. If the Minister plays with the Pass Laws much longer he will imperil the whole future of South Africa."

"Apple of Discord"

Under the above heading, the Bulawayo "Bantu Mirror" takes to task Mr. Chas. Olley, the Mayor of Salisbury, for having referred to Africans as "baboons" in a speech he made in Salisbury City Council.

"We deeply deplore," says the paper, "this irresponsible attitude as we can foresee the destruction it leads to. Of course it is not conducive to healthy race relations; but it goes still further than that. It antagonises the races against each other, and nothing can be worse. A nation divided within itself ceases to be a nation."

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TSE QOQOANG KE "PHAFA"

KOPANO EA METSOALLE

Ga go ntho e ntle e fetang kopano ea metsoalle. Maoba "Phafa," le metsoalle ea gage bo mor'a "Semanyamanyane" "Khupa-Marama," "Pene-le-Enke" "Mofeta-ka-Tsela," Pudi-ea-Tsela" le "Kgongoana," ba ne ba kopane sebakeng se itseng (gase molao gore go boleloe lebitso la sebaka seo, gobane ke sephiri sa metsoalle).

Che, ea e-ba kopano e monate, morero oa kopano eo e ne e le go buisana ka mano a go atlisa mosebetsi oa go sokolla sechaba mekgoeng ea tahlego. Banna ba ne ba tlile ka moea o motle. Ea bona kopano e ne e se ea dintoa le dinyefolo; e ne e se kopano ea tsekisano ea ditulo; e ne e se kopano ea baloi le babolai; e ne e se kopano ea dintoa le thogakano: e ne e le kopano ea "Majentlelemane."

E Bile ditumedisano pele kopano e kena; e mong le e mong a thabetse go bona metsoalle ea gage. Che, eitse "Pono-ea-Tsela" a ake setulo, oa qalega morero oa tsatsi leo.

E mong le e mong puong ea gage a leka ka matla go hlahisa kamoo eena a bonang. Eitse ga go tla buuoa ka ditaba tsa Sophiatown le malokeishini a mang moo go bonagalang gantle gore sechaba sa Afrika se fetotse motse ona sa o etsa motse oa Sodoma le Gomora, ga bonagala gore lekgotla lena le lokeloa go ea iponela ka mahlo tseo le di utloileng.

Re qadile metsamao ea rona Sophiatown. E ne e le ka phirimana. Ntho ea pele eo re re e boneng ke bana gagolo-golo basetsana ba bagolo le ba banyenyane, ba itsamaela ka go rata setarateng. Go bonts'agala gore go ba bang bana, e ne e le nako ea go tsoma banna, jualeka ga re tle re bone ntja e ts'egadi e solla sebakeng, e batla tse poho!

Ba bang bana, ba ne ba eme le banna diterateng, dihukung, lefifeng, go sunanoa, go etsoa tsohle tsa lefifi, tse re senyang. Ba bang gape ba ne ba e-ea di-"appointmenteng" tsa bona: ba e-ea go banna ba bona **(ke tiisa gore ba bang ba ne ba e-ea go banna ba basadi ba bang; banna bao e bile e le thaka tsa bo-'ntata bona);** ba ne ba il'o kopana le bona di-konsareteng (gobane re gopola gore konsarete le bioscopo ke mehlala ea hlapollogo!); ba ne ba e-ea jualo, ba etsa tseo kaofela, empa ba sa re bone.

A re di tlogeleng tseo: a re feteleng pele. Ga re ntse re tsamaea gare ga motse, ra bona ntho e makatsang. Eitse ga re atamela ntlo e 'ngoe, ra bona ntja di bogola mohlanka oa 'muso, lepodisa! Gona ka nako eo ra hla ra elelloa gore ntja tsa Sophia go teng tse rutisitsoeng go bona le go bogola maphodisa, gobane ga di etsa jualo, Sekokiaan Queen se tla tseba gang feela gore ditaba di eme gampe kantle moo! Eitse rona ga re atamela ntja eo, ea se ke ea re etsa letho, gobane re sa tena kaparo tsa bophodisa!

Che, a re di tlogeleng: a re eeng pele. Ra tloga ra ea sebakeng se seng sa Sophiatown. Eitse re sa tsamaea jualo, ra bona taba e sisimosang pelo: monna a loana le mosadi oa gage seterateng. O ne a mo shapa, a mo ragaka. O ile a mo tabolela kaparo tsa gage a se na taba le ga re bona dirope le marago! Ntho e makatsang, ke gore lega banna le bana le basadi ba ne ba bona ketso ena e mpe. e tlotlollang sechaba, ga ba ka ba namola, ba ile ba ikemela jualo, ba lebeletse, ba ts'ega, go le monate go bona.

A re di tlogeleng tseo: a re eeng pele. Ga re tloga moo, mohlaleng oa rona oa go lekola motse oa Sophia, oo baagi ba bang ba oona ba o fetotseng Sodoma le Gomora, ra ts'osoa ke sello sa monna. Ra phallela teng. Hele! mohlolo ka sebele. Botsotsi le bo-Nwassisa ba ne ba betile monna eo oa batho; eitse ga ba re bona re atamela, ba ineela naga. Re tlil'o ts'oga ga re bona monna eo oa batho a leka go tsoga fase; o n'a amogiloe chelete ea gage, a hlobodisitsoe phahlo ea gage, a se na letho 'meleng, molomo o ela madi, meno a gage a pshatliloe. Ea e-ba tsietsi gore na motho eo re ka mo etsetsa'ng, gobane ga re tsebe moo a tsoang le moo a eang; ra tsielloa ka sebele, ra makala gore juale go tla thoeng. E mong a mo adima baki, e mong jase, jualo-jualo, go fihlela re bona kamoo re ka mo thusang ka teng go mo isa go batho bagabo.

Leetong la rona Sophia, re bone dimakatso. Re lla ka botsotsi le bo-nwassisa, empa bana bao ke ditlogoloana le balatedi ba Moneri Kompese. Re kopane le e mong oa ba-evangedi ba Moneri enoa gona ka tsatsi leo. Ga re feta ntlo e eitseng, ra bona batho (gagolo basadi) ba lelekisa motho. Ga re tadimisisa, ra fumana gore monna eo o apere kolero, basadi ba mo lelekisa ba ntse ba re: u ipitsa moruti, u tla matlung a rona banna ba le sieo, u iketsa motho oa Lentsoe, u re u tlil'o lekola meea ea rona le go batla chelete tsa kereke athe u tlisa evangedi ea lefifi, tiabolose tooe!" Bo-'m'e ba ne ba galefile, ba nkile dilepe, mesaqa, dits'ipi le majoe; melomo ea bona e nts'a mahlapa a mabe, ka baka la go ferekangoa meea le megopolo ke mo-evangedi enoa oa tumelo ea Moneri Kombese, moneri oa tumelo ea lefifi, tumelo ea ts'enyego le tahlego.

Gona ka nako eo, ra hla ra gopola mantsoe a kgeleke eo e leng "Mosupa-Tsela," mantsoe a reng, "go tsamaea ke go bona!" Efelane ke 'nete mor'a "Mosupa-Tsela," o nepile ditaba, gobane go tsamaea ke go bona. Eka u ka kgutla gape hle dirapeng tsa lesedinyana lena u re phetele tsa bo-"Boniwe" le "Ratshosa," gobane kajeno sebakeng sa bona, go hlagile ba bang gape bo-"Boniwe" le bo "Ratshosa." Re ba bone setokofeleng se seng gona mona Sophia. Re ba bone ba etsa mehlolo.

Re ba bone ba noa bo-"Nyembezi," ere kamor'a moo, ba tsoele kantle go ea etsa tsa bophoofolo lefifing, diterateng; re bone gar'a bona ba bang bo-"Rotshosa le bo-"Boniwe" ba kotsi: banna le basadi ba malapa setokofeleng! Ba siile malapa, banna, bana le basadi ba bona go tla setokofeleng moo go phaphathanoang marago, moo mosadi e leng mohlankana kapa moshanyana; moo ngoana le motho e mogolo e leng thaka; moo mosadi mogolo a ferehoang ke bashanyana, moroetsanyana a ferehoang ke banna bagolo, gobane ga juala bo gapile motho, 'mele o ineela bophoofolong kapelepele. Juala ga bo na molato, bo lokile feela ga bo nuoa ka molao le ts'oanelo: e seng gore banna le basadi ba bo kopanele. Ga ba bo kopanela, e be ka ts'oanelo. Basadi ba noe ka hlokomelo, ba se ke ba tlodisa. Ga ba bona gore banna ba shoele ke juala, basadi ba tloga ka eona nako eo, go seng jualo, bophoofolo bo tla tsoga ka matla.

Qetellong, rona, "Semanyamanyane", "Pena-le-Enke," "Khupa-Marama," "Mosupa-Tsela," "Kgongoana" "Mofeta-ka-Tsela," "Pudi-EaTsela," le "Phafa," ra boela ra kopana, ra dula fase, ra bontsana kamoo re tsamaileng, ra utloana morerong oa rona go loants'a bobe magareng a Ba-Afrika. Re tla shapa moneri Kompese; re tla qeta maeto a bahlankana dikitcheneng; re tla loants'a botsotsi le bo-nwassisa le bakgothotsi; re tla tsamaela batho dikerekeng, ditokofeleng diterateng, malong a juala mo metseng, re tla loants'a bakgelosi ba sechaba, gagolo bao ba tsekang borena; re tla loanela gore e mong le e mong ea ipitsang Mo-Afrika, monna, mosadi kapa ngoana, e be leloko la Konkerese. Bao ba re loants'ang, re tla ba shapa. Ba ganang go theeletsa evangedi ea rona, re tla ba shapa. Ka nako e 'ngoe re tla le ts'egisa, re le kgatholle; empa ka nako e 'ngoe re tla lellisa ka thupa tsa rona. Rekang lesedinyana lena veke e 'ngoe le e 'ngoe, le tla utloa tsa rona: kgotsong, oa lona ka sebele, "Phafa."

Tsa Vereeniging

(Ke F. D. Motsoahole)

Ka la li 9-7-45 Re bile le baeti mona Vereeniging Brick and Tile Loc., E leng Mr. le Mrs. D. T. D. Motsoahale—Edenville. Re ba lakaletsa lehlohonolo ho ba le rona phomolong.

Ka la li 17-7-45 Messrs F. D. Motsoaho e le D. T. D. Motsoahole ke ha ba etetse ha Mr. Monyane le Rev. Mareka Sophiatown ba ba ba fihla Bantu World offices. Ea e-ba leeto le monate halolo.

Etsa hore Poso Ofisi e hlokomele chelete ea hao.

Panka ea polokelo ea Poso Ofisi ke tulo eo u ka bolokang chelete ea hao ea bolokeha. E ka se utsue kapa ea timela hobane e disitsoe ke Mmuso. Ha u boloka chelete ea hao ka Pankeng ea Poso Ofisi e tsuala jualeka dikhomo, athe leha hole jualo ha u e batla u e fumana habonolo. E ea Post Ofising eleng haufi le uena kajeno, me u

Sebedisa panka ea polokelo eo Mmuso a ho etoeilitseng eona.

ASTHMA GONE!

Bohloko bo ts'abehang bo fedile ka diteboho tse kholo ho POTTER'S, e fumanang diteboho tse kholo diketeketeng tsa batho.

POTTER'S ASTHMA CURE

E etsa mehlolo ho phekoleng Mats'oafe, Lefuba, Mokudukutoane joalo-joalo. Moriana o molemo matsoafong a bana. E fumaneha ka dibotlolo le ka disikerete. **Hopola lebitso:—** "POTTER'S." Hapoona le dipidisi tsa Potter tsa lefuba. E fumaneha ha sekarese. Bakemising bohle.

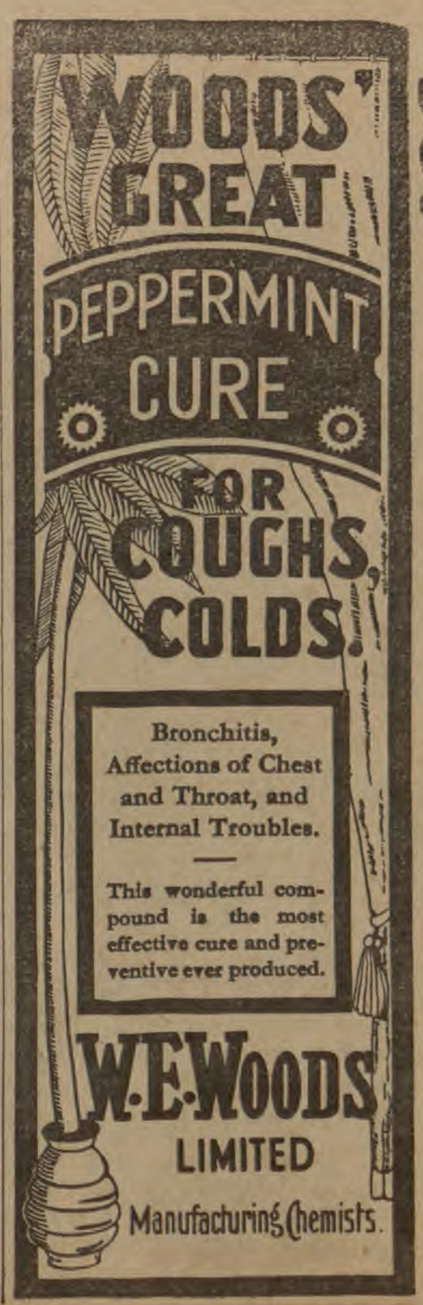
WOODS' GREAT PEPPERMINT CURE

PEPPERMENTE E KHOLO ea banna, basadi le WOODS e loketse bana.

WOODS' GREAT PEPPERMINT CURE is good for men, women, and children.

E phekola sefuba, le mokhohlane le mala a lomang. Dikete-kete tsa batho di phekotsoe ke sehlare sena.

It cures chest and throat troubles and stomach ache. Thousands of people have been cured by this medicine.



SEHLARE SENA SELOKILE'

Ha u boloa ke sefuba, u re ho se noa u ikutlile u le monate. Bana ba bangata ba fodisitsoe ke sehlare sena. Ha se turi.

REKA LEBOTLOLO KAJENO U LE BOLOKE.

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When you suffer from chest ache, you feel a different person after a dose, Many children have been cured by this medicine. Its price is very low.

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8150

MAFOKO A NTWA

NOMORO 28(

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

VEKE 28th July, 1945

NTWA YA JAPAN

Thubako ya Japan ya loapi le lewatle e tsweletse, me e tswelela ka bogale jo bogolo. Dikepe tsa Britonia le Amerika di udubaditse setsha sa Nojima Cape ebong setsha sa go tsena mo Tokio le Kamaishi kafa botlhaba ga losi lwa Honshu. Mafoko a Japan a re: Go no go le thata go tima molelo dikepe di ntse di hulakaka. Molelo wa tsona o no o feta wa difofane. Ba neng ba ipaule ca ne ba roroma mo ba neng ba le gona go tsamaya dikepe di tloga. Difofane tsotlhe le tse neng di le ko Europe di okeditse thubako ya Japan. Thubako tsa Kyusnu ebong setsha kafa borwa ga Japan o thubakwa ka malatsi otlhe. Difofane tse tswang mo kepeng tsa Britonia le Amerika di udubatsa Tokyo bosigo le motshegare. Go tsena Lwabobedi bosigo (17 July) fofane tsa Bathusanyi di hutse fofane tsa Japan di le 446 me bontsi jwa tsona di le ha hatshe mo malatsing a le matlhano. Gape di ne tsa udubatsa kgotsa tsa nwetsa di kepe di le 391 tsa Japan. Difofane tse kgolo di tsweletse bosigo le motshegare ka thubako ya madihelo mo setlhakeng sa Formosa le mo lehatshing ja China.

Didiri tsa Japan tsa mafoko a phefo di setse di lomile batho ba Japan ditsebe gore mmaba a ka nna a ba tlhasela ka nako nngwe le nngwe ha a rata.

Mo China mephato e kopelela setsha Kweiling se e neng e le sa Amerika sa bogologolo mo China. Mephato va China e gapile Pukiang maile tse 55 borwa ga Nagking, Shanghai—Hangchow mo go bonalang Japan a ikepetse gona ka gonne ba lebeletse Bathusanyi go tsena ka nako nngwe le nngwe.

KOTSI E NNGWE GAPE YA SEFOFANE

Kotsi e nngwe gape ya sefofane sa mono e tlhagile ka Lwabobedi Phukwi 17 ga sefofane sa Ventura se tlhekgemane fela ga se fologa mo Khartoum. Banna botlhe ba 16 mo sefofaneng ba ne baa swa ka nako eo.

Megala e kwadilwe ka khutlo tsotlhe, e kwalelwa General Smuts me e mo kopa gore mephato e e gololwang mo botshwarweng jwa mmaba e seke ya tlhola e tliswa gae ka difofane me banna ba ikgethele tsela e ba ratang go tliswa gae ka yona. Megala eo e tswa mo tokololong tsa Parliamente mo karolong tsotlhe tsa Afrika Borwa.

Batsadi le bahumagadi bona ba lela ka gore tsela ya difofane mo di tshwarweng tse di golotsweng e tlogelwe gotlhelele, me setshogo se se tle se fedisiwe.

SMUTS O KGANELA FIFOFANE GO FOFA BOSIGO

Ka kotsi tse di tsweletseng tsa go tlhekgemana ga difofane mo Kisumu, General Smuts o ntshitse dikwalo kafa morago ga kotsi ya maloba ya sefofane se se bolaileng mophato wa banna ba le 46 mo Khartoum. Batho bao ke ba Afrika Borwa. Kotsi eo e utlwisitse Mmuso le batho botlhoko jo bogolo. O ne a tswelela ka go ntsha mafoko a reng **"Ke romela Ba losika lwa baswi kgomotso tsa Mmuso le batho ba Afrika Borwa me le tsa me ke eletsa gore di ka ba gomotsa."**

Jaanong Mmuso o mo kakabalong ya go busa mephato ya Afrika Borwa e e ko Afrika Bokone ka difofane kgotsa nnyaa. Kafa morago ga kgopolo le dikakanyo go bonagala gore batho lefa e le mephato ga ba rate go latlha tsela ya difofane me fela ba eletsa go supa gore difofane di dirisiwe fela ga go bonagala go se diphatsa dipe mo tirisong ya tsona.

Erile fela ga kotsi ya Khartoum e utlwala ga bo go bitswa pitso ya basimegi bagolo ba difofane tse rwalang batho gammogo le baemedi ba mephato e mengwe.

Jaaka go amogetswe dikakanyo tsa botlhale tsa Mmuso go koneletswe mafoko ka gore:

(1) diketso tsa difofane tsa bosigo di kgaolwe.

(2) Batho ba ko bokone ge ba tla gae ba ikgethele ga ba rata go tla ka dikepe kgotsa ka difofane.

TIRO YA KEPE TSA AFRIKA BORWA H.M.S.A.S. GAMTOOS TSE DI NTSHANG DITHOTO TSE DI WETSENG MO LEWATLENG

(Mafoko a tswang mo Basimeging ba kepe tsa Afrika Borwa).

E tlaare ke ise ke kwale ka tiro ya dikepe tse di ntshang dithoto mo lewatleng, "H.M.S.A.S. GAMTOOS" mo ntweng e, go tla siamela batho ga nka ba direla tlhaloso e nnye ya tiro ya dikepe tse.

Mo ntweng ele e e fetileng, dikepe tse di inolang dithoto di dirile tiro e kgolo. Tsona di lebaganye le tshenyo e dirwang ke difofane lega e le dikepe kgotsa masole. Tiro ya dikepe tse e kgolo me e ka arolwa ka tsela e:- (1) Di ka diriswa go bula ditsha tse di kabilweng ke mmaba ka go digela dikete mo melomong ya ditsha tsa dikepe, kgotsa ke Bathusanyi ga setsha se gapiwa se be se gapololwa mo naleng tsa mmaba. (2) Go thusa ga dikepe tsa Bathusanyi di nweditswe ke mmaba. (3) Go inola dikepe tsa mmaba di nweditswe ke Bathusanyi. (4) Go thusa dikepe tse di tlhagetsweng ke kotsi mo lewatleng. (5) Go inola dithoto mo sekepeng se se nwetseng ntswa sona sekepe se e le se se sa kgathalelweng.

Tiro e e diphatsa bogolo thata ga go beilwe dirai mo metsing. Me tiro e bogolo jwa yona bo a ipuelela. Kana mo ntweng e botshelo jwa mephato e le mentsi bo bolokilwe ke tiro ya go bulwa go ditsha tse di sentsweng ke mmaba. Go bonala go se sekepe se se bonyeng pitlagano e tshwanang le a sekepe se se inolang sa "H.M.S.A.S. Gamtoos" ebong sekepe sa pele sa Afrika Borwa se se neng sa abelwa tiro ya go inola mo gare ga ntwa ntswa se dirile tiro e tona mo ntweng ya "Mediterranean" me se santse se tsweletse ka tiro ya sona e kgolo mo lewatleng.

Pele ga ntwa tiro ya "Gamtoos" e ne e le e sele me erile ga ntwa e ntse e ya pele ga bonala gore go batlega thusa mo watleng ja Mediterranean. Ya re ka go le jalo Mosimegi Cunningham a romela molaetsa ka nosi mo Mosimeging o mogolo wa Kopano gore a tlaleletse ka sekepe sa go inola mo watleng ja Mediterranean.

Puso ya Kopano ya dumela me ya romela sekepe sa Gamtoos. Ka Etabosigo wa 1942, sa tlhomelela sa tsena mo tirong ka Phatwe wa 1942 sa bo se tlhomeletse se feletse me jaanong "H.M.S.A.S. Gamtoos" a bo a tloga mo Kapa a ya ko Botlhaba Gare. Ka Ngwanatsele 19, 1942, sekepe se se sa bo se tsenye mo mophatong wa "Royal Navy" mo Durban, me se dira fela jaaka mephato ya go tlosa dirai tsa mmaba mo lewatleng le tsa diila-maruarua mo watleng ja Mediterranean. Sedimonhole a le 20, 1942. "Gamtoos" a tsena mo "Port Said" a ikhutsa a ba a thusa Malines me a tiisa dikgoka tsa gagwe gore a tle a lebagane sentle le tiro e kgolo ya gagwe e e kwa pele.

Erile se sena go fitlha mo watleng ja Mediterranean ka Firikgong wa 1943, sa lebisiwa ko setsheng sa Benghazi me mo tseleng sa lebisiwa Tripoli me sa tsena gona ka di 24 tsa kgwedi eo. Gona moo sekepe sa tsena mo setebetebeng ka erile mmaba a bona a tlaa ntshiwa ka nngoba o sa fotlhwa, a senya setsha tota. Mophato wa Gamtoos o no wa dira ka matlhagatlhaga me ka nako nngwe, o dira kafa tlase ga thubako tsa mmaba tsa difofane. Ba ne ba tswelela ba bula tsela me ditsa-ntwa tsa tsena ka bontsi. Ka bogolo jwa tiro e, re bona ka mo Mosimegi o Mogolo (General Montgomery) ka bogagagwe a romela sekai se: "Ka lo lebela lotlhe ka tiro ya go bula setsha sa Tripoli me mophato wa Bofera-mebedi o bona ditsa-ntwa. Gompieno lo supile ga boteng jwa maoto a 25 bo ka fitlhelelwa. Tiro ya lona e tsweletse ka bonako go feta jaaka ke ne ke lebeletse. A namane tsa meroba!"

Engineer Lieut. F. H. Pecko, o ne a newa kabelo ya M.B.E. me Richards, ebong Engineer e kgolo a bona talama le ene ka tiro ya bona.

Kafa morago ga moo "Gamtoos" a bo a iswa ko Alexandria gore a yo tlhatswiwa tota me a tsena mo setsheng ka 24 Phatwe, 1943. Tiro ya gagwe ya bobedi e ne ya na go siamisa sekepe sa Italia se seng sa udubatswa tota me kafa morago ga paakanyo eo sa romelwa ko Tobruk go inola gona. Mo teng sa ntsha sekepe sa "Corona" me yare fela se ntse se baakanngwa, ga tla ditsuatsue tsa udubatsa "Corona" a ba a nwela a setse a le makgasa. Gamtoos a simolola tiro gape me e rile a le foo a biletswa Alexandria gape ka Mopitlwe, 1943. Tiro ya bofelo ya watle ja Mediterranean e gaufi.

Gamtoos o tlogile mo Alexandria a sena go tlhatswiwa sentle a ya Algiers ka Moranang 10, 1944, a simegwa ke Lieut. Commander F. O. Brien. Kafa morago ga tiro mo Algiers Gamtoos a ya Naples ka Phatwe, 1944. Bofelong jwa kgwedi yona eo sa ya Marseilles me sa tsena gona ka di 3 tsa Lwetse, 1944. Moo se dira tiro ya go bula tsela ya setsha gore dikepe tsa Bathusanyi di tle di bone go gorosa ditsa-ntwa ka go no go digetswe dikepe tsa barekisi gona. Gape le moo ka ponyo ya leitlho setsha sa bo se fedile ka malatsi a le 18. Ka tiro eo Mosimegi wa sona, Lieut. Commander Bermaan, o ne a bona talama ya O.B.E. Kafa morago Gamtoos a ya Adjaccio go inola "S.S. Corfirth" ka Tlhakole, 1945. Go tloga moo Gamtoos a boela Naples me a fetela Malta mo a neng a alafiwa tota gore a tle a dire ka nonofo.

Ka Phatwe, 1944, mephato ya Afrika Borwa e ne ya ntsha sekepe se sengwe gape sa go inola "H.M.S.A.S. Salvertor." Sekepe se se ne sa romelwa Naples me go tloga foo sa leba "Aegean" ka Diphalane 13, 1944, se potologa ka "Bagnoli le Taranto" me sa fitlha mo setsheng sa "Pros Bay" ka Diphalane 30. Moo sa newa tiro ya go inola "Larne," se se neng sa digelwa ke serai kafa morago ga tlhaselo ya Europa ke mephato ya Bathusanyi. Tiro eo ya fela ka 18 Firikgong, 1945, me sa boela Alexandria gore se yo go thulwa me sa tsena teng ka 30 Firikgong, 1945. Ka Mopitlwe 24, 1945, sa tloga gore se ye go thusa ko Botlhaba ka mokgosi wa kgomo o utlwalang gona. Se ne sa feta mo Durban.

NTWA YA GAE

KGOTLANA YA KGATELELO

(Ke E. W. S.)

Ke ga kae re utlwa: "Thuto e nnye e kotsi!" Me polelo e jalo ga e ise e ke e bonale jaaka mo malatsing ano, fa matlhabaphilo a tsweletse ka go timetsa batho ba Bantsho. Batho ba le bantsi ka go tlhoka kitso ba ka wela.

Bomasenya-diagela-bangwe ba senya jaana ba ipaakanyetsa manno a bona. Ga ba rate gore Bantsho ba itse ga ba direlwa tiro tse di tla ba thusang. Jaanong ba tsweletse ka go silafatsa kgopolo tsa batho. Ba ruta batho gore sengwe le sengwe, se se dirwang se direlwa go gatelela Bantsho. Potso e gona; ke gore a mafoko a gona a a tletseng a a pakang kgatelelo tseo? Santlha ga Mmuso o ikaeletse go gatelela Bantsho, batho bao ba ka bo ba sa letlelelwe go bua le go kwala mafoko a ba a kwalang. Tetlelelo ya go bua kontle ga kgoreletso ke yona tsela nngwe ya go bula ditlhaloganyo tsa batho. Jaanong go mo bareetsing ba bona go bolela le go ikatlhole'a mo mafokong a ba a bonang. Mokgwa wa go emisa batho kgatlhanong le Mmuso ke go ba supeetsa phosonyana di se kae mo Pusong.

Phosonyana tseo di tlaa godisiwa me ere bontle jo bo dirwang bo silafatswe ka tsela e jalo. Kana ga motho a rata go senya selo se siame, ke kgetse e potlana. Ntlo e ka nna ntle me ga ke rata go e senya ke tla batla letlere mo leboteng, kgotsa ke tlolele ka seokomela-bagwe jalo jalo. Me monna yo o nang le tlhaloganyo o tlaa emela kwa kgakala a lebe ntlo ka bogolo le potokego ya yona yotlhe. Thulaganyo tsa Mmuso di lebiwe jalo.

Thutho. A re lebeeng thuto ya Bantsho re e dire sekai. Ga go na kganetso epe ya gore ga go na bana ba le bantsi ba ba sa boneng tsela ya go amogela thuto. Ke tlhaelo e nngwe eo. Go santse go na le go tokafatsa tsela tsa thuto le madi a baruta-bana jalo jalo. Fa motho a ka bua ka go re thulaganyo ya thuto e bosula gona ke puo ya bosilo.

Le ba ba buang ka gore thulaganyo ya thuto ya mono e diretswe gore e gatelele Bantsho le bona ba bosilo. Fa motho a leba dikete tsa dikolo tse di anameng le lefatshe jeotlhe, dikolo tse dikgolo tse di rutang Baruta-bana le tse di tlhabololang, tse di rutang tiro tsa mabogo, baagi ba babetli, baoki, balemi le ba thuto tse di kwa godimo jaaka ba ba kwa "Fort Hare" le "Witwatersrand University," motho o tla bona gore maikaelelo a mangwe fela me ke a go tsholetsa Bantsho. Diphoso tse di gona di ka baakanngwa ka iketlo me eseng go nyelediwa popego yotlhe jaaka masilo.

Ga go tlhaloganngwe gore go tlile jang gore tiro yotlhe ye ya Mmuso e tsewe jaaka ya kgatelelo ya Bantsho. Rotlhe re itse sentle ga tswelopele ya Bantsho e godile ka tsela e gakgamatsang mo sefseng gammogo le madi a mantsi a duleng go ruta Bantsho.

Maemo. Jaanong a re lebelele maemo mo Pusong. Go na le ba le bantsi ba ba lelang ka gore Puso e ntshe batho ba Puso ka go lekana. Bantsho ba lekana le Basweu me ba lebale gore Basweu ke bogologolo ba ntse ba dira ka dikete tsa dinyaga ebile ba setse ba na le tsela ya bona ya go tsamaisa tiro tsa bona tse di tshwanang le tsa dithekiso ka madi. Fa e ne e le maikaelelo a Mmuso gore Bantsho ba seke ba thusa mo Pusong, a go kabo go na le makgotlana-kgotlana a Mmuso a re a bonang a "District Local Councils," le "Native Representative." Otlhe Makgotla ao, a ruta Bantsho go busa. Makgotla a a tshwanang le baemedi ba batho a dira ka bonnye me a ntse a okeletswa.

Tiro Ya Batho Ba Botlhale. Go na le thuto e mpsha ya tiro tse di dirwang ke batho ba ba botlhale. Bantsho ke gona ba tsenang mo thutong eo me e lebaganye kganetso e kgolo. Lefa gontse jalo Basweu ba le bantsi ba ema naeo. Mo mafatsheng a Bantsho, Bantsho ba ba botlhale ba bona tuelo ya tiro ya bona. Le mo metseng ya Basweu ba na le ditsala tse dintsi tse di emang le bona. Tsela ya tswelopele e a mo bulegela me a se fele pelo. Batho ba se dume'e mafoko a matlhabaphilo a a reng tiro tsotlhe di direlwa Makgowa fela.

Go tla lemogiwa gore Bantsho ke gona ba ithutang dilo tse me ga ba ise ba di lemoge sentle me ba se gakalele Makgowa ka gonne le bona ba tla mo katoga.

Kalafo Ya Naga. Le mo Mmuso o bayang thulaganyo tsa go alafa naga, Bantsho ba bolelelwa ga e le sekai sengwe gape, sa kgatelelo ya Mmuso.

Ga go buiwa ka go teteagana ga dikgomo ke gona mo ba itshwarelelang gona, me ba sa supeetse batho boammaarure jwa mafoko ka mefuta ya dikgomo le mafsi a tsona. Batho bangwe bona baa ba reetsa.

Go na le thuso ya Mmuso mo batho ba rekisang dikgomo tse di tlotseng palo me chelete e tsenngwe mo posong kgotsa bankeng mo e nang le go tsala. Botlhe ba itse ga naga tsa Bantsho di senyegile me go ntshitswe madi a le matona go di baakanya. Mo go dirilweng gona maungo a setse a bonetse fa pele ga dibogodi tse.

Ko Amerika go na le polelo e e reng "motho a ka tswelela ka go aketsa batho ka nako tsotlhe me bangwe ba tla mo lemoga." Ka mafoko a ga re re batho botlhe ba phepa, nnyaa. Go na le tiro e le kgolo pe'e ya gore motho a ka re o kgotsofetse. Me se se batlegang ke tsholofelo le tiro e kgolo e tla tokafatsang maemo eseng tshilafatso le go senya o ntso o agelwa.

NTWA YA GAE. LOSIKA LOOKOKO MO NAGENG TSA BANTSHO

(Ke A. L. Vanderplank)

28. Tlhokomelo le Tshimego ya Koko tse di Tsalang.

Ga dithojana di feditse kgwedi tse tlhano kgotsa thataro, di tshwanetse go ntshiwa mo sakeng la go di ruela di tsenngwe mo dirobeng tsa go tsalela. Di tshwanetse tsa dula ka go iketla mo dirobeng di ise di tsale. Ga nako ya go ya go tsala e atamela dithojana di tla tlhapisa matlotswana a nne mahibitswana me kafa morago ga tshipi tse pedi kgotsa tse tharo di tlaa tsala mae a tsona a pele. Fela ga dikai tseo di bonala, dijo tsa dithojana di tshwanetse tsa fetolwa ka iketlo go tswa mo dijong tse di godisang. Phetolo e ya dijo e tshwanetse ya dirwa ka iketlo.

(a) Koko e kgolo e ja dijo tsa bokete jwa 4 ozs.—dithoro le magaila a omileng ka letsatsi. Go rialo go tlhakanngwa le dikhukhwi le majang le peo tsa ona fa dikoko di na le go taboga kafa ntle ka thapama. Jaanong ga di tsamaya gotlhelele kafa ntle ka nako tsotlhe, dikoko di ja kafa tlase ga 4 ozs. Gape dijo tsona di laolwa ke tse di ka di thwalang ga di tsamaya kafa ntle. Ga di sa bone sepe di okelediwe jalo jalo.

Morua-dikoko o tshwanetse go itse di koko tsa gagwe. A itse ga di rata dijo me mariga a di okeletse ga di tshwarwa ke tlala. Ga di sa fetse dijo, a di fokotse le gona. Ka nako ya mariga, malatsi a le makhutshwane, dikoko di ka ithusa ka magaila a omileng letsatsi jeotlhe. Letlhabula go botoka go tswalela dijo tsa tsona ura di ka nna nne kgotsa tharo ka letsatsi ka malatsi a le matelele.

Dijo di khurumetswe mo mosong ga dikoko di tsamaya kafa ntle gore di tle di ithute go batla dikhukhwi le ditsie ka tlhwaafelo.

(1) Dithoro. Karolo tse 5 tsa mmidi o gaitsweng o mohibidu, karolo tse 3 tsa mabele a mahibidu le karolo tse 2 tsa Buchwheat. Ke tlhakantsuke ya go newa dithoro gabedi ka letsatsi. Di ka fiwa ½ oz. ya dithoro nngwe le nngwe mo mosong me go tloga fao di tlaa tabogela kwa ntle. Karolo e e setseng ya dithoro (1½ oz.) e kgatshetswe mo gare ga matlhaka a bolang lefa e le bojang ka thapama ura pele ga dikoko dia go robala. Go rialo o tla itse gore dikoko di robala di jele.

Ga lesaka ja dikoko le le legolo le na le tlhaga, dijo di gasiwe mo tlhageng. Dijo di seke tsa tlogelwa ka mokowa. Di seke tsa fepelwa felo go le gongwe ka di tlaa bolaya tlhaga e di fepelwang mo go yona me mmu wa felo foo o nne ditshila. Di seke tsa tlogela dijo ga di ya go robala. Ga dikoko di nna mo masakaneng a a pitlaganyeng, di direlwe bonno jo di tlaa gasetewang dijo tsa tsona mo tlhageng e tshetsweng gona gore di tle di ngapake ga di tlaa bona go ja.

(11) Meroko. Ga dikoko di fepiwa ka meroko e e metsi di fepiwe ka sethabalaka. Koko nngwe le nngwe e newe 2 ozs. ya dijo. Meroko e ka kolobetswa ka metsi lefa e le ka metsi a magobe le magogo a tswang mo dijong tsa nnio. Dikoko di fepelwe mo sejaneng me koko nngwe le nngwe e bone bonno jo bo lekanyeng go sa nneng jalo tse di dikgoka di tlaa tima tse di bokowa. Meroko e e metsi e ka salang kafa morago ga karolo ya ura, e ntshiwe mo mogopong. Ga e se dikoko tse dintsi go botoka go di fepa ka meroko ka le magogo a a mo tlung a tlaa tsena mo le eng le eng sa dijo se se salang mo tlung se tlaa tsena moo.

Matlapi a ditapole le dijo tse dingwe tse di thata di tshwanetse tsa apewa pele di ise di tsenngwe mo dijong tsa dikoko. Ga e le tse di ka kgabetlelwang go dirwe jalo.

(111) Dijo Dingwe. Go gakologelwe gore koko tse di tsalang di bone metsi a tlhwekileng a tsididi le matlapana lefa e le dikgeru tse difsa ka nako tsotlhe. Metsi a nne mo moriting. Gape di batla merogo ka malatsi otlhe. Ka kgwedi tsa Motsheganong le Moranang, koko di tla bo di emisitse me le dijo tsa tsona tsa dithoro di tla bo di fokoditswe (1½ ozs. mo go 2 ozs.) me di tla nna jalo di santse di bopa mae a mafsha. Fela ga di supa gore di tlaa simolola go tsala gape, dijo di okediwe gape koko nngwe le nngwe e bone 2 ozs.

GO ELAMA

Dikoko tse dintsi di rata go elama ka dikgakologo. Ga di elama di le dintsi thata di tlaa lwanela mae dia thube go nne nthagaraga. Ke mokgwa o maswe o rutang dikoko go ja mae le go jana. Dikoko tse di sa batlweng gore di ka elama di tshwanetse tsa alafiwa ka tsela e: Tsaya dikoko tseo me di tlhatlhelwe mo letloding je le nang le terata e diphatlhana kafa tlase lefa e le dithupa fela. Letlodi le tsholediwe 2 ft. gore go tsene phefo kafa tlase ga dikoko. Ga di utlwa phefo e di tlaa latlha go elama ka malatsi a mararo. Di fepiwe ka dijo le metsi.

NAKO YA GO RUA DITHOLE TSEO

Sethole se dira sentle go tloga nako e se simololang go tsala go fitlhela se le kgwedi di le 18. Jaaka se tsofala le mae a sona a ntse a fokotsega. Tota-tota ga go duele go rua sethole se tsofetse. Me go na le dingwe tse di kgolo tse di tsalang mae a mantle ga di tsofetse. Mae a tsona a na le dikgapetla tse di thata ebile mae a tsona a dikgolokwe. Di elama sentle thata. Koko tse dintle tseo di tsamaiswa le mekokwana me di na le lesaka la tsona di le nosi gore kokwana tsa tsona di tle di itsiwe ga di tswa mo losikeng lo lo siameng.

(Di tla latela)

Soccer at Babrasco

(Spectator)

The most outstanding soccer match played here for some time took place recently when Babrasco first soccer team played against Afrikander Lease e even.

At the appointed hour of play, Afrikanders were in high spirits, and clearly evinced a determination to wallop their opponents. Babrasco on the other hand seemed cool and unimpressive.

The game had only lasted seven minutes when Afrikanders scored their first goal. This somewhat upset Babrasco's "secret" plans for a surprise victory over Afrikanders.

After the interval, Piccanin Muntu, for Babrasco, registered a goal, bringing the score to one a-piece. Thirteen minutes before the end of the game, three Babrasco forwards, namely C.T.C., Herr Hitler and Ibob Yishe eni each scored. The dismayed Afrikander Lease team left the field beaten 4—1.

Transvaal Bantu Rugby Union

(W. W. Xatasi)

Finals for the first round will be played to-morrow (Sunday, Aug. 5) at Crown Mines between Venterspost and Queenspark.

Before this match is played, three other big matches under the second round fixtures will take place. A big crowd is anticipated.

Please return your empty tins
7256

W.D.A. Lawn Tennis Assn.

(A. Dhladhla)

N.R.C. Cup Championship

Competitions for the above cup are drawing to a close. Crown Mines lost to Rose Deep by 24 games. W.N.L.A. has also gained by beating African Shooters. Both these teams are now slightly ahead of Bakers Lawn. Mr. S. Sikakane, who has been ill, has now recovered and is practising hard for the coming matches against Rose Deep and W.N.L.A. Some hard going for both these teams is expected in the matches against Bakers Lawn who will be re-inforced by Sikakane and the Jajbhay brothers.

The Log

The log at present stands as follows:

	P	W	L	Pts.
Rose Deep	13	11	2	22
W.N.L.A.	13	11	2	22
Bakers Lawn	12	10	2	20
Crown Mines	14	10	4	20

Coming Event: At the W.N.L.A. tennis court on Sunday, August 12, the W.D.A.L.T.A. will play against Pretoria and D.B.L.T. Association.

Potgietersrust Sports

(C. Moetlo)

An attractive programme of soccer and tennis matches for Potgietersrust on August 5 and 6 has been drawn.

A reception, to-day, on behalf of the Northern Blue Birds F. and L.T. Clubs (Pretoria) sponsored by S.W.S. Dammie will be held at Potgietersrust. The Valkop united schoo choir will perform for the function. The Pietersburg Naughty Boys F.C. has accepted the challenge to meet the N.B.B.F.C. at P.P. Rust to-morrow.

The latter club will be represented by the following players: D. Madiba (Malala-pipe); E. Mokhonoana (Siponono); S. Mashishi (Si ver Ropes); P. Mathibela (Station Master); S. Thipe (Small Matters); S. Koma (D.F.B.); G. Dolo (Shoe Shine Boy); M. George (Linda Mtakwethu); J. Masemene (Joko Tea); C. Manthata (Zigzag); E. Macheke (Stormy Weather); J. Mashiane (Black John).

On Monday the N.B.B.F.C. will play against Jupiter Wanderers and P.P. Rust picked team. Tennis matches will be staged in the morning of each day.

Smallpox

With the sporadic occurrences of smallpox throughout this country amongst both European and Bantu communities, it is felt that a brief outline of the disease and the methods adopted for the prevention of its spread would not be out of place.

Smallpox is a disease that occurs during the first forty years of life, although it can just as likely attack both infants and the aged. It shows no preference for either sex. Although the spread of this disease is furthered by density of population, overcrowding and bad hygiene, it is by no means prevented by provision of good water supply, good health conditions and plenty of nourishing food, and therefore, it cannot be regarded as a filth disease. The common source of infection is not the skin as was generally supposed, but a "Droplet" infection from the throat of those afflicted during the early stages of the disease. Healthy persons who have been in contact with the disease, clothing, letters and parcels may also convey the infection. The idea of aerial conveyance of the disease was promulgated during the last century to account for the unusual spread of smallpox in certain communities, but this has more or less been disproved and probably only play a minor part in the spread. Smallpox, like other acute fevers, depends on infection by a micro-organism, probably a filterable virus.

PREVENTION OF SPREAD

What we are principally concerned with at the present time, is the prevention of the spread of this disease. There are two types of immunity. First is the immunity acquired by a previous attack of smallpox and secondly, the immunity acquired by a successful vaccination. Vaccination produces a partial immunity in about five days and complete protection is afforded about twelve days after successful vaccination. Immunity from vaccination is only effective for about five to seven years and the protection gradually diminishes with the lapse of time. A certain amount of residual immunity is left, nevertheless, until the end of life and the fact that there is this residual immunity will also mitigate the disease in those who have been unfortunate enough to have become infected. In order, therefore, to ensure complete immunity from the disease, one should not depend on the residual immunity only, and vaccination should be carried out at intervals of at least five years.

Much has been written and said for and against vaccination, but we owe a debt of gratitude to Jenner whose researches in the protective side of smallpox, gave to the world the means of protecting mankind from this disease which in days gone by ravaged civilisation. To-day, in countries where vaccination is complete, smallpox is practically non-existent. The Virus Vaccineae which is inoculated into the skin of man is almost always attended by the production of a localised Pox eruption at the site, but the many complications which are suggested by anti-vaccinationists are of extreme rarity!

BEST CHILDHOOD VACCINATION

In reviewing the statistics of a million and a half people who were vaccinated, the complications arising as a result of vaccination were less than one in ten thousand. In other surveys, it has been noted that all the untoward effects arising as a result of vaccination occurred in people who had never been vaccinated in childhood, but had deferred vaccination until early or late adolescence. No single case has been reported for many years of any untoward conditions arising in children after vaccination during the first years of life. It is, therefore, of the utmost importance that persons should not postpone vaccination in childhood unless there are some very definite medical grounds mitigating against it, for an unvaccinated person is a potential danger to his fellow men.

It is beyond the scope of this article to consider the part played by vaccination in the previous history of smallpox, but it is sufficient to quote a well-known health authority who states that there should be vaccination and re-vaccination at suitable intervals in all civilised countries, as this affords the surest protection against smallpox which can at present be obtained.

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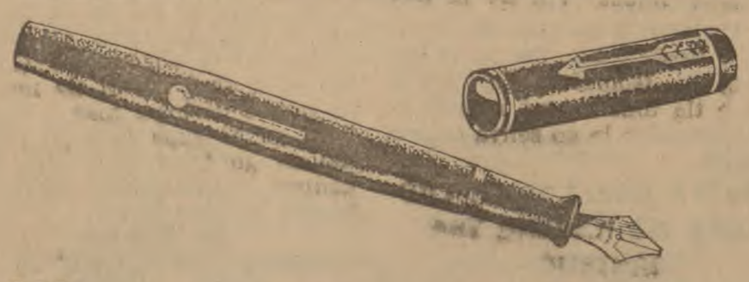

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CANVAS WATER BAGS, made of WHITE WATERPROOF CANVAS each 3/9. COIR MATTRESSES made of Finest Ticking, 2' 6" each 31/9; 3ft. 35/11. 3' 6", each 41/3; 4' 6", each 50/3. PILLOWS, Kapoc, each 6/2. HATCHETS, finest quality, each 6/11. FLY SPRAYERS, single action, each 2/6. PYAGRA, 4 oz. bottle 2/6; 8 oz. bottle, 4/6. NAILS, from 1" to 6", 7½d per lb; 50 lbs. or more 6½d per lb. SADDLES, No. 200. Semi-Military Saddles, £5/2/11. WATERING CANS, 1½ gall, each 106; Galvanised Green painted, 2 gall, each 14/9.

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Johannesburg

At the appropriation meeting held on Friday, 27th July, 1945, appropriations were made in favour of the undermentioned members:-

Roodepoort: Share No. 371 Appropriation No. 00634.

Brakpan: Share No. B.965 Appropriation No. B.01045.

Orlando: Share No. 4158 Appropriation No. 04139.

Johannesburg Share No. 13140 Appropriation No. 12714.

Section Two, Roodepoort: Share No. 55 Appropriation No. 157.

9683-27-10

Keep abreast of the news! Subscribe direct to "The Bantu World." 2/6 for three months. Send your subscription to: The Circulation Manager, P.O. Box 6663, Johannesburg.

WHO'S WHO IN THE NEWS THIS WEEK

Nurse E. M. Kambule, of Port Alfred, C. P., is spending her annual leave at W.N. Township, Johannesburg.

• • •

During the course of her itinerary, Miss Mildred Makgatho, touched at Pretoria for a few days and was the guest of Mr. and Mrs. B. Kgarimetsa. She availed herself of the opportunity to visit the zoological gardens.

• • •

Mr. and Mrs. T. B. Gexa have returned to Wolvehoek after visiting friends at Port Elizabeth and Bloemfontein.

• • •

Rev. and Mrs. W. Mndebele, of Sophiatown, are away in Durban. On their return they hope to call at Bergville, Estcourt, Green Point and Newcastle.

• • •

After a fortnight's stay with his parents in Northern Rhodesia, Mr. Patrick Kamanga has returned to the City.

• • •

Mr. H. H. Dlamlenze, of Sophiatown, was recently in Pretoria on a visit to Mr. V. V. Mbobo, principal of the Hofmeyr high school, Atteridgeville.

• • •

Mr. Albert Mokgomole, of Camp No. 27, S.A.P., Lydenburg, has donated ten shillings to the "Bantu World," his wish being to help the paper along after the loss occasioned by the disastrous fire at Westdene last year. Mr. Mokgomole is a keen reader of the "Bantu World." He states that this journal he finds purposeful, and his generous gift vouches for the authenticity of his statement.

• • •

Mr. A. Lisema

Mr. A. Lisema, for many years a traveller in the O.F.S., is president of the Basuto Committee at Shantytown, Orlando. He is a keen reader of the "Bantu World," of which he is also an agent.

The death occurred recently of Edmund Boy Tshabalala at the Cambrian Colliery hospital, after a very short illness. He was employed at the Cambrian Colliery as a compound clerk. During his period of employment there, he had proved himself a fine young lad. His sudden death came as a shock to his many friends. At the time of his death, he was secretary of the Cambrian African football club. He was a very keen sportsman. He leaves a widow, a little son and numerous friends and relatives to mourn his death. Rev. Vilakazi officiated at the funeral.

• • •

Mr. B. J. Mqwa, accompanied by his daughter, Prudence, left last Sunday morning for Volkrust after visiting relatives in Sophiatown. At Johannesburg station, they were seen off by Mr. J. Mqwa.

• • •

Mrs. W. M. Nyakale, of Evaton, passed away peacefully recently at her residence, at the age of eighty. Funeral arrangements were made by her eldest son-in-law, Mr. A. S. Pooe.

• • •

KLERKSDORP

Miss Wesinyane, of Vereeniging, is at Klerksdorp on a vist.

• • •

Among recent visitors to Klerksdorp are Messrs T. Luthurie, S. Wesinyane, Ben Seleke and Mrs. I. Moruti.

• • •

GEORGE

Among those who attended a meeting of the African National Congress held recently at George were Rev. J. A. Calata, Dr. R. T. Bokwe, Nurse C. C. F. Nkonyeni, Messrs S. P. Akena, W. Zonke, J. Ntshona, J. Malangabi, J. Malunga, P. Sandla, V. Mabaso, E. C. Duna, J. Oldjohn, Z. K. Matthews, W. Phehlwa, H. R. Godlo, J. Stephen, J. A. Nomnganga, J. Gunuza, D. D. Ngubeni, P. J. Mqikela and P. M. Mahlambi.

• • •

After close on two years service at the George hospital, Nurse C. C. Nkonyeni has resigned to take up another post at Cape Town.

• • •

PRETORIA

Among contestants for seats in the coming civic elections are: Revs. Robert Brandier, Isaac Thabane, Messrs A. T. Seele, Flavius J. Mareka, Phillip Gillinge, Alf. H. Sehloho, A. Jas Gomba, Dick Mathole, I. B. Moroe and John Moleele.

• • •

Mr. Herbert H. Lekhethoa, B.A., L.C.P. (Lond.), has returned from Lorenco Marques where he had gone on holiday.

• • •

Among recent visitors to the capital were Mr. R. V. Selope Thema, M.R.C., and Dr. P. ka-I. Seme, L.L.D.

• • •

Mrs. Martha K. Binda has returned from Carolina, and will resume duty at the new soup kitchen at Atteridgeville.

• • •

Messrs S. P. Kwakwa and Andrew S. Madlala, have left for the South African Native College, Fort Hare.

• • •

Mr. Nicodimus M. Komane, a prominent member of the Native Advisory Board, has been admitted into the general hospital as a patient. We wish him speedy recovery.

• • •

Miss Nellie Mphoko Mokoena, of Arcadia, visited friends in Atteridgeville after two months' absence at Heilbron, O.F.S.

• • •

The following have been elected directors of a newly formed company here: Messrs C. B. Mbolekwa, A. M. Mahlatjie, L. P. Makena, S. L. Mokoe, F. Mtombeni, J. K. Matli and N. M. Komane.

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OUR READERS DOMESTIC ANNOUNCEMENTS

We have pleasure in advising our Readers that this space will be reserved for Domestic Advertisements, only, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices. If it is found that Domestic Advertisements do not fill this space, it will be used for Business Announcements each alternate week.

MINIMUM CHARGES: Domestic announcements 3/- per inch, not more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

MOGOROSI, Mrs. Martha Samuel Stand No. 34 Roodepoort Location left home on the 8th July 1945, please come home, or if anybody knows her where-abouts notify the above address.

By her husband, Samuel Mogorosi. X11A.

UNVEILING OF THE TOMBSTONE IN MEMORY OF LATE MR. HENRY MORAKE

This impressive ceremony took place on the 5th July as a tribute to the late Mr. Henry Morake, ex-Principal teacher of Bapo Tribal School and Chairman of Bethanie Branch Teachers Association and Organizer of School Inter-Sports Competitions. His deeds will remain an indelible impression so long as life and memory last. Inserted by D. J. Mogodini. 9837-4 A.

IN MEMORIAM

APHAANE—Faith S. Theo. In loving memory of Mrs. F. S. T. Aphaane, who passed away on the 26th June, 1945 and was buried on the 27th June at Batlharos, the service being conducted by the Rev. Setlhabi and Rev. S. B. Mabodla of Kuruman. Deeply mourned, particularly by her husband, Mr. Theo M. L. Aphaane and her Brother-in-Law, I. M. L. Aphaane.

"May she rest in peace."

9828-4A

WESINYANE, Henry Khuduga.—In loving memory of my Beloved husband, our Dad and Grandpa, who fell asleep on the 16th July 1926. Our hearts to-day grieve for the one we loved so dearly. Wherever we turn, wherever we look, we see the vacant place which can never be filled. Time does not heal. As the years roll on we miss you more and more. Ever remembered by your loving Wife, Dorah; Sons Samuel, Ezekiel, John; Daughters-in-law Ellen, Annie Mildah; Grandchildren Pagel, Henry, Benjamin, Winston Joseph and Mildred. 9817-4A.

MAHLASIE (nee Molefi) Elizabeth. In loving memory of my dear Sister who passed away on the 12th June, 1939.

"Sheltered by the rock of ages,
anchored on the golden shore,
I shall meet my loving sister in that
home prepared for all.
To a courageous heart the hand of
time brings gentle healing."

Ever remembered by her brother, Johannes B. Molefi. 9825-4A.

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9728-18A.

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INDUSTRIAL SCHOOL: One African male instructor in the Tailoring Department.

Applications accompanied by testimonials and stating when applicants can assume duty should reach the PRINCIPAL, OHLANGE INSTITUTE, P.O. PHOENIX, Natal, by 31/8/45. X1/9.

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A qualified clerk in book-keeping, Type-writing and shorthand is immediately wanted. Applicants must enrol as members at 10/6 per annum.

Apply to: The Manager, African United Cultural and Domestic Workers Club, 44 Diagonal Street, Johannesburg. 9822-4/8.

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B.P.-25. A.

MFATHLA TRIBE:

Waterberg District.

Morena Ephraim Naoa o itumella ho tsebisa Morafe oa Ba-Mfahla ba ahileng Lebatloane le tulong tse phatlaletseng hohle Waterberg, hore polasa (farm) ea Lebotloane e felile ho rekoa.

J. S. Tsiane Mongoli. 9816-4A.

MFATHLA TRIBE:

Haakdoornlaagte No. 339:

Waterberg District.

The acting Chief EPHRAIM NAOA has pleasure in announcing that the bond on the above farm has been cancelled.

Sgd. J. S. TSIANE
Secretary.

25th April, 1945. 9816-4A.

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VEKE 28th July, 1945

TRANSVAAL E LUMELISA GENERAL SMUTS HO FIHLENG HA HAE HAE

Transvaal e amohetse General Smuts ka litumeliso tse kholohali ho fihleng ha hae hae Pretoria ka la 21 Phupu.

Mebila e ne e khabisitsoe e eme masole ka mahlakoreng. Kamor'a masole ho ne ho eme mats'oele a batho a ileng a etsa litlatse ha ho feta mokoloko oa mebotokara e eang Union Buildings. Basali ba lahlela lipalesa kapele ho 'motokara o neng o palangoe ke Mrs. Smuts le morali oa hae, Coptain Louis Smuts.

Ha a fihla Union Buildings General Smuts a khahlanyetsoa ke General Pienaar, 'Musisi oa Transvaal. Ha utloahala molumo oa mantsoe a litlatse Union Buildings o batling o sa khaotse.

Hoba General Pienaar a hlahise litumeliso tsa Transvaal, General Smuts a lumelisa 'me a qala puo ea hae ka mantsoe a reng: "Ke monna ea lehlohonolo kajeno."

Ha mats'oele kapele ho Union Buildings a lemoha hore Mrs. Smuts le bana ba hae le litloholo o mathule kantle ho ofisi ea Tona-kholo ba bo opela mahofi.

Kamor'o ho bapaloa ha "God save the King" ke baletsi ba liphala, General Smuts a tloha a theosa Market Street ka 'motokara moo a ileng a hlahloba Guard of Honour ea masole a bao e seng Makhooa. Kamor'a hlahlobo masole a ma-Afrika a mo teela hare ha a ea palama 'motokara oa hae.

Barali ba bararo ba Morena e moholo oa Swaziland, Polile, Sompalose le Konzapi, ba neng ba tsamaea le mongoli oa morena Sigasini Maseko le matona ba ne ba tlile Pretoria hore ba be teng tumelisong ea Tona e Kholo. Ba bile teng pokanong ea masole ao e seng Makhooa Market Square moo ba ileng ba lula pel'a mohaoloana oo General Smuts a neng a eme ho oona, ha a bua.

Letsatsi leo le leholo le qetelletse ka kamohelo e kholo e lokiselitsoeng ke General le Mrs. Pienaar City Hall moo General Smuts a ileng a lumelisa baeti ba fetang 1,000.

Kae le kae moo General Smuts a ileng a ea teng mohlang oo, o ne a amoheloa ka ponts'o e kholo ea hlonepho ke batho bohle. Empa ntho e teng e neng e feta tsohle tseo, ntho eo General Smuts a ke keng a e tseba kapa a e utloa, e leng lerato leo batho ba mo ratang ka lona.

NTOA EA MAHAENG 'MAMOLATASALI OA KHATELLO

(Li ngoloa ke E.W.S.)

Ke hangata hakakang re ntse re utloa mantsoe a qotsitsoeng a reng "Thuto e nyenyane ke ntho e kotsi" 'me mantsoe ao ha a e-s'o lokele ho sebelisoa joaleka ha a lokela mehleng ena, ka nako eo batho ba bang ba sebelisang 'nete e sa phethahalang ho khelosa ma-Afrika Ba bang ho batho bana ba mafolo-folo, mohlomong ka baka la ho se tsebe ha bona, ba kholoa ka botlalo bonnete ba seo ba se buang. Ba bang ba fehla pelaelo feela ho khotsofatsa litakatso tsa bona. Ha ho molemo ho bona hore mo-Afrika a kholoe ho pheheletsoe ka matla ho etsa tsohle tse ka mo hlahisetsang katleho. Ka baka leo ba sebetsa ka mano ohle ao ba ka bang le oona ho senya khopolo ea hae. Ba rata hore a kholoe hore ha e eo phehello eo a e etsetsoang ho mo phahamisa naheng ena, le hore ha e eo phehello eo a e etsetsoang mererong eohle ea oona ea ho mo nts'etsa pele ke ho mo hatella fats'e. Empa potso eo motho a ka ba botsang eona ke hore na a 'nete ea ba pakela na.

La pele, haeba morero oa 'Muso ke khatello, na ba ne ba ka lumelloa ho bua le ho ngola tseo ba li etsang? Tokoloho ho bueng, ke e 'ngoe ea litsela tse holisang matla a ho nahana, 'me ka baka leo ntle le moeli o beiloeng batho ba bua seo ba se ratang. Ke bao feela ba ba utloang ba ts'oanetseng ho ahlola hore na polelo tsa bona ke tsa kelello kapa che.

Mokhoa oo ho sebetsoang ka oona ho etsa batho hore ba loants'e merero ea 'Muso ke ho ba bonts'a lintho tseo batho ba sa li rateng le ho bua haholo ka tseo 'Muso o haelloang ho tsona. Ka ho ts'oaea le ho li bea pepeneneng ba ts'epa ka tsela eo ho thibela batho hobona hoo e leng sepheo morerong. Ho bonolo ho ts'oaea liphoso mohahong oa ntlo, hore e na le lefaro mona, lifenstere li hloka ferefe le hore e ka be e ekelitsoe ka kamore e le 'ngoe. Empa monna ea nang le kelello o tla emela thoko, a hlahlobisise ntlo eo ea 'Muso e ts'oanetse ho talimisisoa ka bophara 'me a bolele haeba eena ea mo lokela kapa che. Merero ea 'Muso e tsamaisoa ka thela eo.

Thuto. A re ke re ts'oants'e ka thuto ea ma-Afrika. Ha ho ea ka hanang hore ka mabaka a itseng ba bang ba teng ho bana ba ma-Afrika ba sa fumaneng thuto. Eo taba, ke eona e 'ngoe ea likhaello. Li ngata litsela tseo thuto ea ma-Afrika e ka nts'etsoang pele ka tsona mabapi le thuto eo a e neoang, le meputso ea litichere le tse joalo. Empa hore tsamaiso eohle ea thuto e mpe ka hobane e e-s'o phethahale ke ho bua taba e sa tsebisahaleng. Batho ba lakatsang hore batho ba kholoe hore tsamaiso ea thuto ka bophara morero oa eona ke ho hatella mo-Afrika fats'e ba bua taba e sa utloahaleng. Ha motho a talimisisa tsamaiso kaofela ea thuto ea ma-Afrika—likete ka likete tsa likolo tsa ba qalang tse hasaneng le tse fumanoang hole koana merung le lithabeng, likolo tse phahameng tse rutang botichere, tse rutang babetli, baahi, baoki, tse rutang temo, litulo tse kang Fort Hare le Witwatersrand tsa thuto e phahameng—ruri o tlamehile ho lumela hore o mong feela morero o khannang mosebetsi ona o kana—'me morero oo ke oa ho nts'etsa sechaba pele. Liphoso li tlamehile ho ba teng 'me ke tseo re ts'oanetseng ho sebetsa ka mamello ho li felisa, empa hore mosebetsi oo kaofela o mobe ka baka la mafaro a seng makae mohahong kapa maboteng ke bothoto.

Ho feta kutluisiso ea motho ho nahana hore ke ka baka la'ng ho ka thoeng morerohali o kanakana o etselitsoe ho hatella batho fats'e.

Ha morero e ne e le ho hatella ma-Afrika fats'e, na ho ne ho ke ke ha fumana tsela e bonolo ho feta ee! 'Nete ke hore tsoelopele e kholo e hlile e teng molokong ona thutong le leseling 'me chelete e sebelisoang bakeng sa thuto ea ma-Afrika lilemong tsena e phetiloe habeli.

A nke ke tsoele pele ke bue ka puello 'Musong. Ba bangata ba llang ka puello e phethehileng le e lekanang 'me ba lebala hore mehleng ena ea mesebetsi ea tsoelopele ma-Afrika ha e e-s'o be ao a ka lekanang le bao ka lilemo tse makholo-kholo ba theileng mokhoa oa ho sebetsa ka chelete. Ha e ne e le morero oa 'Muso ho thibela ma-Afrika ka ho sa feeng ho ba le kabelo litabeng tsa Muso, na e ne e ka ba bohlale ho hloma makhotla a therisano litulong ka litulo, makhotla a keletsano litoropong, makhotla a sechaba a Transkei le Ciskei le Lekhotla le Leholo la Puello ea ma-Afrika—'ohle e le likolo tsa thuto litabeng tsa tsamaiso ea puso. Mekhatlong ena babuelli ba khethiloeng ba sechaba sa ma-Afrika hona joale ba sa sebetsa ka matla kapa tokelo tse beetsoeng moeli, empa e le matla a tla 'ne a hola butle mabapi le tse amang sechaba sa habo oona.

Babueli bao ba rutoa ka hlokomelo tseleng ea 'nete ea tsamaiso ke bahlanka ba 'Muso ba rerisanang le bona le ba tsamaisang mekhatlo ena. 'Muso o pheheletse hore ho hlongoe makhotla a mang litulong ka litulo hore batho ba 'ne ba eketsehe ba ithutang mekhoa ea mehla ena ea puso e tsamaisoang ke sechaba. Na tseo ke liponts'o tsa tsamaiso e rerileng ho thibela mo-Afrika ho ba le kabelo ho tsa puso ea naha ee? Ha ho ka be ho le joalo motho o ne a ka re ha ho bothoto bo fetang bona bakeng sa ho phetha morero oa mofuta oo. Lebaka le bonahalang la ho hlongoa ha makhotla ana kaofela ke ho ruta sechaba le baetapele ba sona tseleng eo e leng eona ea 'nete tsamaisong ea puso.

Mesebetsi ea Tsebo. Mesebetsi ea tsebo ke eo ma-Afrika a qalang hona joale ho kena ho eona, 'me joaleka ha ho ts'oanetse hore ho be joalo, a kopana le khanyetso. Ke taba e joaleka ho khannela likhomo tsa motho ho ea fula makhulong ao e neng e le a ba bang. Empa a bao ba bolelang 'nete e sa tlalang ba se ke ba le Makhooa kaofela a South Afrika a kopane morerong oa ho thibela ma-Afrika mesebetsing ea tsebo.

La pele, literekeng tsa ma-Afrika sebaka se senolo sa bahlaheli mesebetsing moo mo-Afrika a ka bonts'ang tsebo ea hae a sa thibeloe le moo a khotsofatsoang ke bome. Ba bangata ba nang le tsebo ea mesebetsi hona joale ba fumaneng tsa ho iphelisa linaheng tsa ma-Afrika. Literekeng tsa Makhooa, moo moputso oa mesebetsi ea tsebo e leng o phahameng hanolo, ntoa e kholo ea mo-Afrika ea hore le eena a eloe hloko ea loana. Naheng efe le efe maikutlo a batho a tla fapana ha taba ena e qaleha, empa mo-Afrika ea tsebang mosebetsi ha a ea tloheloa hore a itoanele a 'nots'i tabeng ena. Hantle-ntle o na le sehlopha se seholo sa Makhooa se lumellanang le eena le Likoranta tse ngata tsa Makhooa li buella lehlakore la hae. Mang le mang ea khonang ho bala likoranta tse kholo tsa ka mehla taba ena oa e tseba. Hore bangoli ba bang le libui li leke ho hlohleletsa moea ho ma-Afrika oa hore ha a na ts'epo ea ho ka lumelloa mesebetsing ea tsebo, le hore likhoro kaofela li notletsoe ho bona le hore taba eo e ka ba hlolisano mahareng a e Mots'o le e Mosoeu, ka mabaka ana e hole-hole le 'nete.

Maemo le likhopolo ka bobeli ba tsona lintho tsena li fetoha ka phakiso. Mo-Afrika ea sebetsang, ka tsebo ea hae e ncha ea maobane eo hangata e seng e phethehileng, o ne a ts'oanetse ho ba khotso boemong ba hae bo mahareng pele a fihlella mane pele moo a ka reng joale mponeng tsebo ea ka ke e phethehileng, empa boemo ba hae le tsoelo pele ea hae li ntse li mo isa katlehong.

Lebili la tsoelopele le ntse le fetoha ho isa katlehong ea hae. Ka baka leo, eena ha a se ke a nyahama empa e tsole pele ho paka tsebo ea hae le tokelo. Ts'erehano le hlonamo li ke ke tsa mo thusa. Hantle-ntle li tla etsa hore metsoalle ea hae ea 'nete e mo furalle.

Nchafatso ea Naha. Bao ba lakatsang ho kenya chefo kelellong ea ma-Afrika e bile ba etsa hore a kholoe hore merero e senyetsoang chelete e ngata ho pholosa naha moo ma-Afrika a ahileng teng ke mekhoa e meng ea khatello. Ba ts'oephola 'nete ho ea hole hakakang! Eka ke ntho e ke keng ea etsahala, empa ka ho touta le ho touta holim'a tseo batho ba sa li rateng morerong, tse joaloka ho fokotsa leruo la liphoofolo, ba sa bolela ka merero ea ho eketsa melemo ea theko le ho ruoa khomo tse lebese le lengata, ba fumana ba bang ba ba mamelang. Mofuta oa 'nete e sa phethahalang e sebelisoang mona ho khelosa batho ke ea hore "Muso o tla bolaea likhomo tsa ma-Afrika." Seo re tsebang se etsoa ke hore 'Muso o etsa hore thekiso li be teng moo ho ka rekisoang likhomo tse ka holimo ho tseo motho a li hlokang le hore ka ho kenya chelete eo a e fumaneng bankeng, moo e bang le phaello, mong a tsona ha a lahleheloa ke letho.

Mang le mang oa tseba hore naha le makhulo moo ma-Afrika a ahileng teng kajeno li ntse li senyeha butle le hore 'Muso o itokisetsa ho senyeloa ke limillione tse ngata tsa liponto ho lokisa taba ena. Mosebetsi o seng o entsoe litulong tse ling ho pholosa lefats'e le ho hlahisa lijo tse ntle ho feta tsa mehleng e fetileng le tsona liphoofolo, ruri ke o lekaneng ho koala melomo ea lihoho tsena.

Ho teng polelo koana ho ma-Afrika e reng motho a ka thetsa batho ba bang ka nako e 'ngoe 'me e bile a ka thetsa batho ba bang ka nako eohle, empa a ke ke a thetsa batho kaofela ka nako tsohle.

Morero oa lengolo lena ha se oa hore tsohle li phethehile. Le ka mohla o le mong. Ho sa le ho ngata ho ts'oanetseng ho etsoa pele motho a ka khona hore o khotsofetse, empa se hlokehang ke tumelo le ho sebetsa ka thata hore maemo a tle a loke, e seng hlonamo le ho hloka ts'ebelisano.

LERUO LA LIKHOHO LINAHENG TSA MA-AFRIKA

Ka A. L. Vanderplank

(Li nts'etsoa pele)

28. Hlokomelo ea Likhoho tse Behang mahe.

Ha lithojana li le likhoeli tse hlano ho ea ho tse ts'eletseng tsa boholo, li ts'oanetse ho tlosoa moo li holetseng teng 'me tsa beoa matlong a tsona a ho bea mahe. Li ts'oanetse ho lula ka boiketlo matlong ana pele li qala ho beha mahe. Ha li se li tla beha motlopo oa sethojana o ba mokhubelu ka nako e ka batlang ho ba liveke tse peli kapa tse tharo pele se beha lehe la pele. Ha ponts'o ena e hlaha sethojana se ts'oanetse hore lijo tsa sona li fetoloe ho tloha ho motsoako oa lijo tsa kholiso ho ea motsoakong oa lijo tsa ho beha mahe. Liphetoho kaofela lijong li ts'oanetse ho ea butle e seng hanghang.

(a) Phepo. Khoho e holileng e ja 4 ozs. ea lijo (litlhaku le mahaila a omileng) ka letsatsi. Hona e le hore ke kekeletso holim'a likokoana le lipeo tsa joang tse thonokoang ke likhoho ha li lumeletsoe ho ea its'ella mantsiboea. Ha li se li its'ella likhoho li ka fuoa lijo tse katlase ho 4 ozs. ka letsatsi. Ho ea ka bongata ba tseo li its'ellang tsona. Ha khoho e se e beha mahe e ja haholo 'me ha e sa behe e ja hanyenyane. Ea ruileng likhoho o ts'oanetse ho tseba mohlape oa hae. O ts'oanetse ho bona ha li sa khora 'me a li fe lijo hape ha ho bata kapa ha ho bonahala hore li lapile. Ha li sa qete tseo li li filoeng ka moso, o ts'oanetse ho li fokotsa. Matsatsing a makhuts'oane a mariha likhoho li ka ja mahaila a omileng letsatsi lohle. Empa lehlabula ha matsatsi a le malelele ho molemo ho koala makese a lijo lihora tse tharo kapa tse 'ne ka letsatsi. Hona ho etsoe hoseng ha li lumeletsoe ho ea its'ella ho etsetsa ho li khothaletsa ho ea ipatlela likokoana le tse ling.

(i) Litlhaku. Likarolo tse hlano tsa poone e thuiloeng e ts'ehla, tse tharo tsa mabele a makhubelu le tse peli tsa buckwheat, ke motsoako o motle, o li ts'oanetseng ho o fuoa ho ekeletsa o haitsoeng. Ho molemo ho li fepa litlhaku habeli ka letsatsi. Ntho ea pele hosasa ke ho li fepa ½ ounce ea litlhaku e 'ngoe le e 'ngoe ha li bulelo 'me hoo ho etsa hore li itlhakise. Tse setseng 1½ ozs. li ts'oanetse ho ts'elloa har'a joang moo li iphatelang teng mantsiboea a maholo ho sa setse hora hore li e'o robala. O tla ba le 'nete hore li robetse li khotse bosiung boo. Ha likhoho li fuoa litlhaku seahelong se seholo se metseng joanng, li ka hasoa feela har'a bona. Li se ke tsa tloheloa e le liqubu. Motho a khethe tulo esele ka nako e 'ngoe le e 'ngoe ha a fepa likhoho; ha li fepjoa litlhaku tulong e le 'ngoe e ka mehla, joang bo tla shoa 'me mobu o tla ba bolila. Ha ho batlehe hore li fuoe ho feta tseo li ka li qetang pele li ea robala. Moo likhoho li nang le seahelo se senyenyane, litlhaku li ts'oanetse ho hasoa mahlakung a joang fats'e mokatong oa ntlo kapa tulong e lokiselitsoeng hore li fate ho eona. Ha ho sa etsoe joalo li fepjoe lijelong.

(ii) Mahaila. Ha likhoho li fepjoa mahaila a metsi, li ts'oanetse ho a fuoa motseare o moholo. Khoho e 'ngoe le e 'ngoe 2 ozs. tsa mahaila a beiloeng sekaleng a omile. Ke hona a ka kolobetsoang ka metsi kapa ka lijo tse setseng ho tse phehiloeng tsa ka lapeng. Mahaila a metsi a batla ho ts'eloa lijelong tse bopiloeng joaloka V, 'me khoho e 'ngoe le e 'ngoe e tsoanetse ho ba le sebaka se lekaneng hobane tse matla li ka leleka tse fokolang 'me tsa e ja ho feta tekanyo ea tsona. Mahaila a metsi a salang kamor'a halofo ea hora a ts'oanetse ho tlosoa sejelong. Ha motho a ruile khoho tse seng kae phepo ea mahaila a metsi ke eona e molemo ka ho fetisa, hobane masala a lijo tse tsoang ka lapeng joalo ka makhapetla a litapole le masala a tsoang lipleiting tsa lijo, bohobe bo putileng, le tse joalo, li ka ekeletsoa ka tsona, 'me tsohle tseo li baballa chelete. Masala a lijo tse tsoang ka lapeng a ts'oanetse ho phehoa pele a kopanngoa le mahaila 'me a ts'oanetse ho siloa ka machini kapa a etsoe makumane a manyenyane.

(iii) Lijo Tse Ling. Hopolang hore likhoho tse behang mahe li ts'oanetse ho fumana metsi a hloekileng a pholileng, majoenyana a masesane le likhaketla kapele ho tsona hore li tle li ithuse ka nako e 'ngoe le e 'ngoe ea mots'eare. Metsi a behoe moriting.

Hape li batla lijo tse tala ka letsatsi le letsatsi. Bongata ba likhoho bo tla be bo se bo tlohetse ho beha mahe 'me bo tla be bo se bo sola ka 'Mesa le Mots'eanong. Phepo ea litlhaku e ts'oanetse ho fokotsoa e be 1½ ozs. bakeng sa 2 ozs. khoho e 'ngoe le e 'ngoe ho fihlela li qeta ho sola. Ha li bonts'a hore li se li tla beha mahe hape ka bokhubelu ba metlopo litlhaku li eketsoe e be letsoho le tletseng (2 ozs. khoho e 'ngoe le e 'ngoe joaleka pele).

(b) Ho Fuama. Likhoho tse ngata li rata ho fuama ka nako ea selemo. Ha li le ngata tse ratang ho fuama li tla tlatsa makese a ho beha mahe 'me li tla loana le tse behang mahe, ebe mahe a thueha. Mokhoa ona o hlahisa hore li be li je mahe li je le litsuonyana. Likhoho kaofela tse fuamang tseo ho sa batloeng hore li qhotse li ts'oanetse ho phekoloa takatso ena ka mokhoa ona:

Kenya likhoho kaofela tse batlang ho fuama ka lekeseng le nang le bokatlase bo entsoeng ka lithupa kapa maplanka a masesane a nang le libaka tse ahlameng mahareng a oona. Bokatlase bo entsoeng ka 'wire netting' mohlomong ke bo molemo ka ho fetisa. Lekese le rata ho phahamisoa ka 2 ft. ho tloha fats'e hore moea o tle o fete ka tokoloho mahareng a likhoho, le katlas'a tsona. Khoho e ratang ho fuama e tla baka ka matsatsi a mararo kapa a mane ha e koaletsoe ka mokhoa ona. Leha ho le joalo e ts'oanetse ho fuoa lijo le metsi ha e koaletsoe ka lekeseng. Khoho e ratang ho fuama e ts'oanetse ho fepjoa hang feela ka letsatsi.

(c) Likhoho li ka ruuoa nako e kae? Bakeng sa ho hlahisa mahe khoho e nakong e e lokelang hantle ha e beha mahe khetlo la pele ke hore ha e le likhoeli tse ts'eletseng tsa boholo ba eona ho fihlela e e-ba likhoeli tse leshome le metso e robeli. Ha e ntse e hola ho isa pele e beha mahe a ntseng a fokotseha ka selemo se seng le se seng. Ha ho busetse motho hangata ho lumella khoho hore e behe mahe ho feta makhetlo a mabeli a ho beha ha eona. Empa tse ling tsa mefuta e lokileng tse behang mahe a sebopeho se setle, a likhaketla li thata le boholo bo lekaneng li ka bolokoa lilemo tse ngata li ntse li beha mahe. Tsena tseo e leng mofuta o khethiloeng oa tse behelang li batla ho kotoa ke mekoko e lokileng 'me tsa behoa ka liahelong tseo e leng tsa tsona feela hore litsuonyana tsa tsona e be tse tsoang mofuteng o motle ka ho fetisa.

(Li sa tla)

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