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Revolutionary New Bombs

JAPS THREATENED WITH "RAIN OF RUIN"

President Truman announced on Monday that the most devastating bomb in the history of war—the atomic bomb—is now being used against the Japanese.

The bomb is more powerful than 20,000 tons of T.N.T. and has more than 2,000 times the blast-power of the British 'grand slam' bomb which was previously the most powerful in the world.

President Truman disclosed that two great plants and many lesser factories in the United States are devoted to the production of atomic power. Work has been going on for more than two and a half years.

Britain has played an important part in the development of this new bomb which will change the whole nature of warfare.

Mr. Attlee, the new British Prime Minister, quoted Mr. Churchill's statement in this bomb. He said: 'We must indeed pray that these awful agencies will be made conducive to peace among the nations and that, instead of wreaking measureless havoc, they may become a perennial fountain of world prosperity.'

The President said: "With this bomb we have now added a new and revolutionary increase in destruction to supplement the growing power of our armed forces. In their present form these bombs are now in production, and even more powerful forms are in development."

Mr. Churchill and President Roosevelt had agreed on the wisdom of carrying on the manufacture of the atomic bomb in the United States, which was out of reach of enemy bombing.

Atomic Energy Released

"It is the atomic bomb—the harnessing of the basic power of the universe, the force from which the sun draws its power—that has been loosed against those who brought war to the Far East," said the President.

"Before 1939 it was the accepted belief of scientists that it was theoretically possible to release atomic energy, but no one knew any practical method of doing it.

"By 1942, however, we knew that the Germans were working feverishly to find a way to add atomic energy to the other engines of war with which they hoped to enslave the world. But they failed.

"We may be grateful to Providence that the Germans got V1's and V2's late and in limited quantities; and even more grateful that they did not get atomic bombs at all.

Great Gamble Won

"The battle of the laboratories held fateful risks for us as well as the battles of the air, land and sea, and we have now won the battle of the laboratories as we have won the other battles.

"Beginning in 1940, before Pearl Harbour, scientific knowledge useful in war was pooled between the United States and Great Britain, and many priceless helps to our victories have come from that arrangement.

"Under that general policy, research on the atomic bomb was begun. With American and British scientists working together, we entered the race of discovery against the Germans."

The President said that more than 125,000 persons had worked to construct the atomic bomb factories in the United States and more than 65,000 people were now engaged in operating the plants.

"Many have worked there for two-and-a-half years," he continued. "Few know what they have been producing. They see great quantities of material going in, and they see nothing coming out of these plants, for the physical size of the explosive charge is exceedingly small.

"We have spent 2,000,000,000 dollars (about £500,000,000) on the greatest scientific gamble in history—and won.

"We are now prepared to obliterate more rapidly and completely every productive enterprise the Japanese have above ground in any city. We shall destroy their docks, their factories and their communications.

Production Controlled

"I shall recommend to Congress to consider promptly the establishment of an appropriate commission to control the production and use of atomic power within the United States.

"I shall give further consideration, and make further recommendation to Congress, as to how atomic power can become a powerful and forceful influence towards the maintenance of world peace."

It is understood that the bombs will be available to the great-load-carrying R.A.F. Lancasters and Lincoln squadrons as soon as they operate against the Japanese mainland.

FIRST ATOMIC RAID

GUAM, Tuesday.—"It was awe-inspiring," said Captain William Parsons, describing the effect of the first atomic bomb dropped on Japan.

"The whole thing was tremendous. After the missle had been released I stood back for the shock. When it came, the men on board gasped: 'My God,' and what had been Hiroshima was a mountain of smoke like a giant mushroom."

General Curtis Le May, commanding 21st Bomber Command, said that the first photographs showed nothing but a cloud of smoke rising 40,000 feet. Pictures taken four hours later showed that the smoke was still there, and there were signs of extensive fire damage.—SAPA.-Reuter.

British Share In Atomic Invention

In a statement from No. 10, Downing Street, Mr. Attlee said: "The problems of the release of energy by atomic fission have been solved and atomic bombs have been dropped on Japan by the United States Army Air Force.

"President Truman has described the nature and vast implications of this new discovery. Some account is now required of the part which Britain played in the remarkable scientific advances which have now come to fruition.

"Before the change of Government, Mr. Churchill had prepared the statement which follows, and I am issuing it in the form in which he wrote it."

Mr. Attlee then quoted the statement as follows:

"By the year 1939 it had become widely recognised among scientists of many nations that the release of energy by atomic fission was a possibility.

"The problems which remained to be solved before this possibility could be turned into practical achievement were, however manifold and immense, and few scientists would at that time have ventured to predict that the atomic bomb could be ready for use by 1945.

"Nevertheless, the potentialities of the project were so great that His Majesty's Government thought it right that research should be carried on in spite of many competing claims on our scientific man-power.

Success Found Possible

"Such progress was made that, by the summer of 1941 Sir George Thomson's committee was able to report that, in its view there was a reasonable chance that the atomic bomb could be produced before the end of the war.

"Mr. Churchill said that the chiefs-of-staff recommended immediate action, and it was decided to set up, within the Department of Scientific and Industrial Research, a special division to direct the work.

Efforts United

"On October 11, 1941, the President suggested that any extended efforts might usefully be co-ordinated. Accordingly all British and American efforts were joined and a number of the British scientists concerned proceeded to the United States. Complete secrecy guarded all these activities.

"By the summer of 1942 this expanded programme of research had confirmed, with surer and broader foundations, the promising forecasts made a year earlier, and the time had come when the decision must be made whether or not to proceed with the construction of large-scale production plants.

"Great Britain at this period was fully extended in war production, said Mr. Churchill, and we could not afford such a grave interference with the current munitions programmes on which our war-like operations depended.

Mr. Attlee then quoted the following further extract from Mr. Churchill's statement:

"Moreover, Great Britain was within easy range of German bombers and the risk of raiders from the sea or air could not be ignored.

"The United States, however, where parallel or similar progress had been made, was free from these dangers. The decision was, therefore, taken to build full-scale production plants in America.

"The main practical effort, and virtually the whole of its prodigious cost, now fell upon the United States authorities, who were assisted by a number of British scientists.

"The Canadian Government, whose contribution was most valuable, provided both the indispensable raw material for the project as a whole and also the necessary facilities for work on one section of the project which had been carried out in Canada by the three Governments in partnership.

"The smoothness with which the arrangements for co-operation had been carried into effect was a happy augury for future relations and reflected great credit on all concerned.

Germany Outpaced

"By God's mercy," Mr. Churchill said, "British and American science outpaced all the German efforts. These were on a considerable scale, but far behind.

"The possession of these powers by the Germans at any time might have altered the result of the war, and profound anxiety was felt by all those who were informed.

"Every effort was made by our Intelligence Service and Air Force to locate in Germany anything resembling the plants which were being created in the United States.

"In the winter of 1942-1943 most gallant attacks were made in Norway on two occasions by small parties of volunteers from British commandos and Norwegian forces at very heavy loss of life, on stores of what is called heavy water—an element in one of the possible processes. The second of these two attacks was completely successful.

"The whole burden of execution, including the setting up of plants and many technical processes connected therewith in the practical sphere, constitutes one of the greatest triumphs of America—indeed human—genius of which there is a record.

"Moreover, the decision to make these enormous expenditures on a project which, however hopefully established, remained a heart-shaking risk, stands to the everlasting honour of President Roosevelt and his advisers.

"It is now for Japan to realise, in the glare of the first atomic bomb which has smitten her, what the consequences will be of the indefinite continuance of this terrible means of maintaining the rule of law in the world.

"This revelation of the secrets of nature, long and mercyfully withheld from man, should arouse the most solemn reflections in the minds and conscience of every human being capable of comprehension."

Old Friends are best—

FLAG
CIGARETTES

AFRICA 22 PER ST AN B2

LITABA TSA NTOA

(Li tsoa qepheng la 16)

MOHEU: HA MORENA KAMFOLOMA

Ka la 23 Phupjane ho fihlile baeti ba babeli ha Bulilani motseng oa Mafuta. Ba amoheloa ka hlompho. Ha le phirima baeti bao ba fuoa kamore ea ho robala. Ntlo ea Bulilani ke ea likamore tse tharo, baeti ba robatsoa ho e hare. Kamor'a ho qoqa le bona sebakana Bulilani a ea robala ho ea hae. Ha ho e-sa a bolella mosali hore a lokisetse baeti lijo. Ha mosali a ile ho nka lijo ka pitseng eo a neng a li thapisitse ka ho eona a bona phiri e bothile pel'a pitsa. A hoeletsa "Kea shoa! Phiri! Phiri! Phiri ka tlung mona." Banna ba qala ho tlosa joang holim'a ntlo 'me phiri ea bolaoa. Batho kaofela ba motse oa Mafuta ba maketse. Ha ho e-so be motho ea kileng a bona phiri e kena ka tlung 'me e botha teng ho fihlela ka hosasane.

HA MORENA JERE

Re pheteloa ke Addison Shidzalo hore ha a ne a tsamaile le Komishinara oa setereke, ngoana e mong o phetse hanyenyane hore a longoe ke noha. Ngoana le 'me'ae ba ne ba robetse haufi le pitsa e kholo 'me ka tlung eo ha kena noha 'me ea tla itahlela pel'a pitsa. Mosali a e utloa ha e itahlela fats'e moo a mpa a nahana hore ke toeba. E bile lehlohonolo le hona ka hobane litoeba li ile tsa tla moo ho tla ja semelesi. Lerole la kubella noha e loana le toeba, mosali a 'na a hopola hore ke ntoa e mahareng a litoeba. Noha ea bolaea 'me ea e ja toeba, ea se ke ea tsamaea ea lula hona moo pel'a ngoana ea robetseng. Ka hosasane ha mosali a e bona, a baleha le ngoana a hlabela banna mokhosi ho tla bolaea noha. E bile lehlohonolo hore noha eo e hle e kopane le toeba kapele. Taba ena e etsahetse ka tlung ea moen'a William Mikwala.

NTOA

Likepe tsa ma-Japan tsa ntoa ha li e-so ho tsoele pepeneneng leoatleng ho loants'a makhotla a Bathusani a lifofane le a leoatle, li ntse li ipatile maoatleng a Japan a hare, empa le moo ha a pholoholong. Makhotla a Bathusani a lifofane le a likepe a li futuhetse. Likepe tsa oona tse e-song ho qoelisoe li sentsoe ha bohl'ko hoo li sitoang ho tsoela leoatleng. Boemo joale feela ke hore likepe tsa ma-Japan tsa ntoa li sitisitsoe ho loana me ho rialo ke hore ha e sa le ts'okelo ho makhotla a Bathusani.

Hohle hona hoa makatsa. Ma-Japan a,ne a ikhohomositse haholo ka likepe tsa oona tsa ntoa 'me ho ne ho lebeletsoe lintho tse kholo ho tsona haholo-holo kamor'a hlolo eo li ileng tsa hlola likepe tsa ntoa tsa United States Pearl Harbour. Joale likepe tsa oona li bonile feela mane maoatleng a ma-Japan ha li na matla a ho etsa le letho feela.

Ho boletsoe haholo ka ho hlanyetsa ntoa ha ma-Japan ho e-tsang hore lesole la oona le khethe ho shoa ho e na le ho inehela. Moea oo makhotleng a likepe tsa ntoa ha o bonahatsoe. Moo re neng re hopotse hore makhotla a likepe a ma-Japan a tla tsoa likoung ho tla loana ea ho shoa le ho phela re fumana a ipatile maoatleng a pel'a hae moo likepe tsa oona li ntseng li qaqatoa butle-butle.

VRAGA E TLETSENG EA LINTHO TSA BANA TSA HO BAPALA

Vraga e tletseng ea 'motorokara ea lintho tsa bana tsa ho bapala e tlohile likantorong tsa Toc H Johannesburg e isetsoa bana ba ts'oeroeng ke lefu la lefuba hospatala sa Mount Coke haufi le Kingwilliamstown. Lintho tseo tsa ho bapala ke mpho e tsoang ho batho ba arabetseng boipiletso bo hatisitsoeng koranteng ea Rand Daily Mail ke Major Piet van der Byl, Tona ea Merero ea ma-Afrika. Palo e kholo ea bana ba ma-Afrika e tla ba nyakallong ka liveke tse tlang.

Hape karabelong ea kopo ea Major van der Byl ma-Afrika a fetang lekholo a Johannesburg a sebetsang 'factory' a kopile beng ba oona hore a lumelloe ho etsa lintho tsa ho bapala ka nako eo a seng mosebetsing ka eona. Le tsona li tla ea ho bana ba seng ba sa khone ho tsoha liphateng ba Mount Coke Mission Hospital.

MAFOKO A NTWA

(Di tswa tsebeng ya 13)

MAFOKO A KAROLO TSA NYASALAND

Fort Johnston

N. A. Mponda. Ke rata go le bolelele sengwe kaga mosimane Atiwele wa Mponda. O ne a reka letlowa ja go tshwara ditlhapi me ka di 30 tsa Etabosigo o ne a tswa ka mokorwana go tshwara ditlhapi. Mo a gogang gona a fitlhela a tshwere kwena. Kwena e ne ya iswa kwa lebopong me Atiwele a e ruthaka ya ba yaa swa. Letlowa lona le ne le sa senyega. Kwa bofelong kwena ya tliswa mo kgotleng ya me me batho ba tla ka bontsi go e bona. Re utlwela lekawana botlhobo ka gonne o rekile letlowa jeo go bona kgwebo ka jeona me ka tsatsi ja ntlha fela o tshwara kwena mo boemong jwa tlhapi. Ka tsela e o ngongorega thata.

Moheu

S. N. A. Kamfoloma. Ka di 23 tsa Etabosigo go gorogile baeng ba le babedi mo ga Bulilani wa motse wa Mafuta. Baeng ba amogelwa ka mabogo oo-mabedi. Ka marobalo baeng ba newa ntlo ya go robala. Ntlo ya Bulilani e na e kamore tse tlhano me baeng ba ne ba neilwe ntlo e fa gare. Mo mosong monna a bo a raya mogatse a re a isetse baeng dijo, ga a tsena mo tlung ya dijo a fitlhela phiri e botologile fa pitseng. Mosadi ke ga re: "Kgomo ke bonyeng we! mogalammakapa!" banna ba gana go utlwa ba tlhasela ntlo ba e rutlolo a me ba bolaya phiri. Batho ba motse wa Mafuta ba gakgamala botlhe ka ga go yo bonyeng phiri e ga e tsena mo gae le mo tlung.

N. A. Jere

Addison Shidzalo o bolela gore erile a le Ulendo le Kommissinara, ngwana wa mo Mikwala a batla a longwa ke noga. Go diregile ka tsela e: Mosadi le ngwana ba ne ba robetse gaufi le pitsa me noga ya wela fa thoko ga bona. Mosadi o ne a utlwa noga e wa me a itthoma e le peba. Dipeba di aga di tla moo me di je meroko. Ka yona nako eo peba ya fitlha me noga ya e tshwara. Ga tsoga ntwa me mosadi a gopola e .e ya dipeba. Erile noga e sena go ja peba ya bo e ithobalela gaufi le ngwana. Mo mosong mosadi ga a e bona a sia ka ngwana a bitsa banna gore ba tle go e bolaya. E ne ya nna lesego gore noga e bone peba ka bonako. Tiragalo e e diregile mo tlung ya ga Wil iam Mikwala.

MAEMO A JAPANE GOMPIENO

Ka di 8 tsa Phukwi, Itsangura, Mosimegi wa Japane wa temo, o ne a raya Japane a re o bone difala dia fela. Gompieno go setse go itsege ga mephato ya Japane e lwa ka tlala me e sa dire sepe. Japane o sale a itathela mo ntweng a tshepha ga ba sa fenngwe me ga ba tshwaranye le Jeremane ba tlaa bona phenyo e kgolo. Japane o sale a senya ka go tlhasela Amerika mo Pearl Harbour.

Le ene a simolola ka phenyo tse di kgolo me tsa mo tseneka. A simolola go ipolela fela jaaka Jeremane a ne a ipolela ga a tlaa busa kafa bothuba. Jeremane o ne a tlhotsiswa ke go wa ga Italia le Japane ka go tlhoka go tsena mo ntweng ya Europe.

Maano a bona ene e le go tshwaragana me ba etelelwe pele ke setlhogo.

Mr. Austin Chamberlain, Mosimegatlhogo ya Britonia ka nako eo, o ne a ya Jeremane go buisana le Hitlara. O ne a boa ka pampitshana e kayang ikanyego le tshepo ya Jeremane. Ntwa ya kuiwa fela kafa morago ga moo. Mafatshe a kagiso a gatakwa me Britonia a tshepiswa nyeletso. Italia a bonwa ga a siametse Jeremane. Lekhubu la fetoga, Italia a bifela Britonia ka ntwa, a jela Britonia ntsomane.

Akudlelwane Kusho u Jenene Smuts

Ekhuluma ngesikhathi emukelwa e-Lourenzo Marques, uJenene Smuts, uthe uyathokaza ukuba kuthi kubakhona umcimbi woMbuso phakathi kwama-Putukisi abesekhona naye.

U'qhubile washo wathi, Onsundu nomhlophe **kufanele** bakhelane basondlane. Lana, ngamazwi awakhulume khona ngesikhathi exoxa ne Governor-General vase Mozambique.

Ekhuluma ePitoli, uthe emaluthweni: "Manje senizokhululwa emkhosini. Ngizohlala njalo ngimaphele. Angisoze ngawalibala umsebenzi wenu—inkonzo encomekayo, futhi noma yini enokwenziwa ukuba ithuthukise onsundu, iyokwenziwa.

Uwabongile amasotsha ngosizo nokulalela isicefo. U'qhubile, wathi kubo, mabangalibali ukuthi uHulumende waleli uthatha kaneane njengenqola yezinkabi. Mabebenesineke.

Igagasi L...

Kweledlule isonto, abantu abane bekhona amavolovolo, bahlasele iphoyisa eligada ebusuku ekuthatheni kokusa bathatha impahla engange£600.

Lapha eGoli, phakathi komuzi kanye, umlungu omhlophe, ubanjiwe ngesenzo sakhe sokuvula isitolo esiku Small Street, ngokhiye ofanayo, bambhaqa esathatha ijazi le £30.

Amaphoyisa afuna abelungu abathize ukuzwakala ukuthi bahlasele umlungu othize bamemuka ibhuku lakhe leposi nendandatho ephambili.

Imiqondo Isontekile

UMnu. T. R. Timothy Dludla, wase Alexandra Township, uphendula uMnu. E. Mndebele uthi:

Mhleli ngicela isikhala ngiphendule lomnumzane kumazwi akhe awalobe kuleliphepha lomhlaka 21 July, 1945.

Lento Mnu. Mndebele othi kasithandaze singakhulumi nabeLungu ngamapasi nezinto ezisiluphayo; nokho mina ngibona ukuthi lomqondo wakho osinika wona awusebenzi, njengoba uthi asithandaze. UThixo nguye ozobona abasiluphayo na? Akanakho ukwehla eZulwini ezolungisela wena, wena nma ungakwazi ukuthi uziphe ukudla. UThixo akanakho ukukufunza ukudla ungakufuni.

Zonke izizwe zifuna amalungelo azo. Kazethembi kuThixo, zethemba ukuzikhulumela ngomlomo. Ngizothi ngokunquma ngingeluli, abafundisi nabashumayeli uma uthi bajahe ubutshebi benza kahle, ngoba salahl' amasiko akithi sathath' amasiko angesiwo akithi. NgesiXhosa, kuthiwa, *Izidenga lilifa lezilamko*. Maungasitsheni ngo-Noah labo kwakuzihlakaniphi. Babengakhonzi oThixo beZizwe. Namhlanje abelungu bafike kini banikhonzisa owabo uThixo, nalahla benu. Kakukho okungalunga ngaphandle kokuba nibuyele koWenu. Ngumuntu onsundu kuphela olahle amasiko akhe, wathabatha angenafanelanga. Bona amakhosikazi abelungu namhlanje agoqake izingubo zempi, awakithi agqokeze Sonto ezinge namvuzo.

Namhlanje imiqondo yethu isontekile, njengalo isonto.

Maungadinwa uMhleli ngokwelula kwami.

Ezase Stanela

(Ngu Malandela)

UMnu. A. W. Madi ofundisa kwi United School yalapha ube yisithunywa kwinhlangano yonyaka yamadodana ka Weseli (Sons of Wesley) ebi hlangene e-Nigel. Ukhuluma kakhulu nge mpatho enhle abayithola lapho.

* * *

Sizwelana no Mnu. W. Motloung nezihlobo ngoku bhubha kuka Annah Motloung ozalwa kwa Moloi kwinyanga ephelile. Lenkosikazi ishiye izingane ezincane ubudala bazo buqala ezinyangeni ezimbili buye bugcine eminyakeni eyishumi nane.

* * *

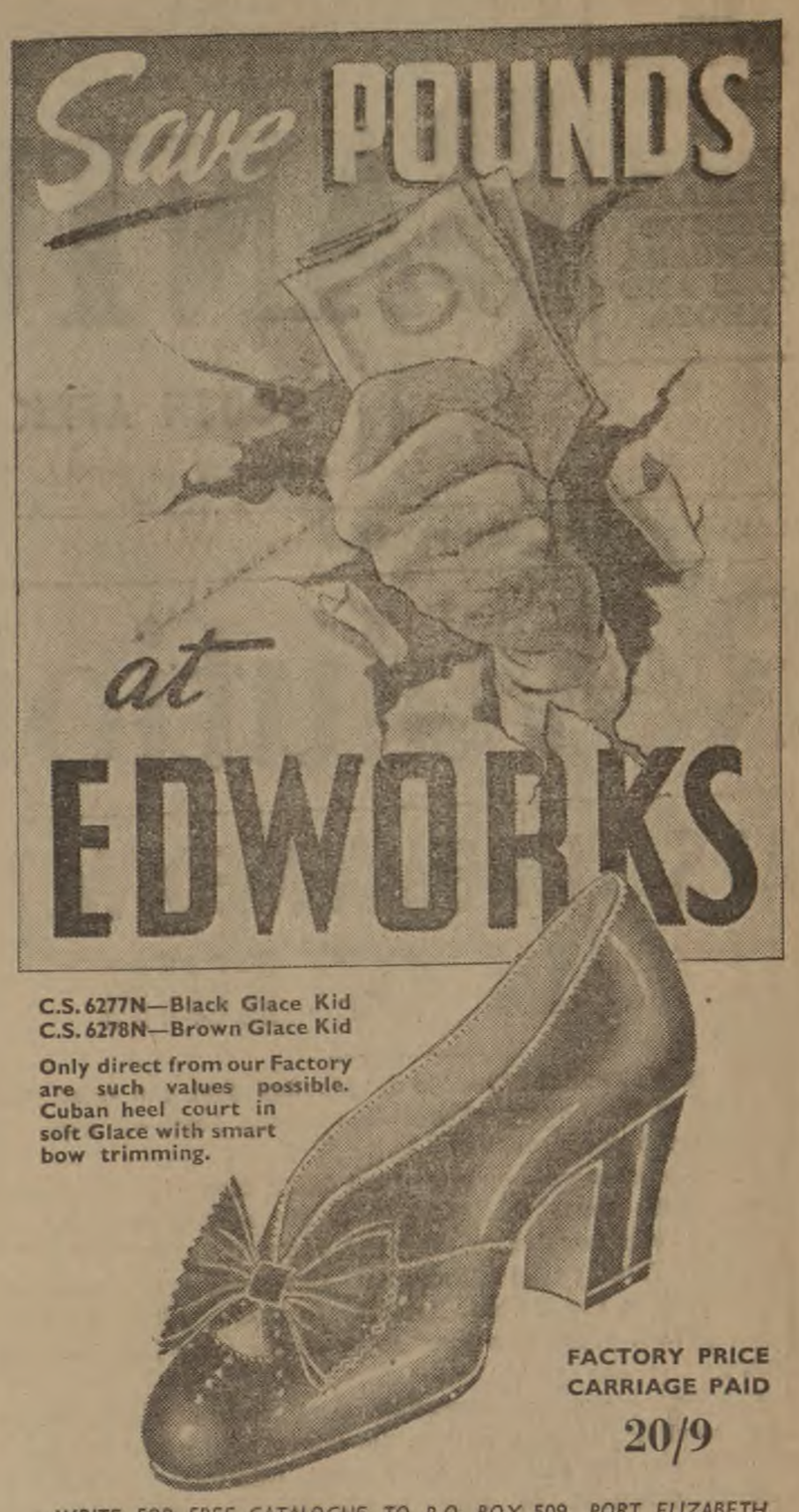
Omunye osishiyile ngu Mnu. J. Tshaba ala owaziwa ngegama elithi Teteni. Lo Mnumzane ube ngumgundi wezinwele. Siyezwelana nezihlobo.

UMnu. M. B. Moloi oyilunga le African Democratic Party igatsha lalapha, obeyilunga le Advisory Board yalapha iminyaka eyishumi, simbone lapha phakathi komuzi ngomkhosi woku shonelwa yindodakazi yakhe u Annah Motloung.

* * *

I-Home Defenders F.C. ephethwe ngu Mnu. James Labersky, ibivakashele kwelase Langwane (Vo'ksrust) ngezebhola. Sizwa ukuthi bafike balimala abafana bakithi. Abathandi nokuyixoxa lendaba.

Iphephandaba lomuzi wakho! Thumela umklomelo wakho uwuqondise kwi "Bantu World." 2/6 ngezinyanga ezintathu. Thumela umklomelo wakho ku: The Circulation Manager, P.O. Box 6663, Johannesburg.



THE BANTU WORLD

SATURDAY, AUGUST 11, 1945

Phalamente ea Ba-Afrika

Phalamente ea Ba-Afrika e kopane Tshuane ga Mmamelodi go tloga ka di 8 tsa kguedi ena. Taba tse boleloa di kgolo. Go tla boleloa ka melao ea dipasa, ka go tshuaroa ga Ba-Afrika ke Maphodisa, ka thuto, ka meputso ea Marena, ka go lelekoa ga baetapele magaeeng a bona, ka masole a Ba-Afrika le ka melao e gatèletseng sechaba sa Ba-Afrika. Go teng taba tse ding tse boleloa, empa ga re na sebaka sa go di hlagisa.

E ka ba ntho e kgolo ga Ba-Afrika bao ba nang le nako ga ba ka ea go mamela ditaba.

Go pelaelo gare ga sechaba gore Phalamente ena ea Ba-Afrika ga e thuse letho, gobane Mmuso ga o ele hloko dipuo tsa maloko a eona. Ga se nnete gore ga go letho le etsoang. Ntho e fokodisa maloko a Phalamente ena ke go se kopane ga sechaba sa Ba-Afrika. Kopano ea sechaba ke eona e tla matlafatsa baemedi ba rona, ke eona e tla etsa gore Mmuso o phaphame. Ena ke thero eo re rerang ka nako le nako, gobane re tseba gore kantle le kopano ga go seo Ba-Afrika ba ka se etsang.

Le juale re sa ntse re hlabela sechaba mokgosi o reng "kopanang le tshuaragane jualeka letsoba la samente." Re ntse re bolella sechaba gore se age Areka ea polbko eleng African National Congress. Ga go tsela e ngue eo re ka fumanang tokologo ka eona ga ese go ikagela areka. Re tshuanetse go etsa se entsoeng le se etsoang ke chaba tse ding. Seo re leng sona kajeno re sona kabaka la go hloka kopano. Re sebetsa katlase ga melao e boima ka baka la go arogana ga rona. Re bahlanka nageng ea go tsualoa ga rona ka baka la go se utluane le go se ratane ga rona.

Ntho eo re ratang jualeka batho ke karogano. Ena ke thogako ea morafe oa rona. Marena a rona ga utluane; baruti ba rona le baetapele ba rona ba sitoa go kopana ka baka la go baka le go loanela ditulo. Ka baka lena mesebetsi ea rona e sitoa go tsuelela, sechaba sa rona ga se kgone go phagama go lokologa. Phagamo le tokologo ea sona e thibetsoe ke go se utluane ga baetapele. Go bolela nnete ga se Makgooa a se gateletseng ke baetapele ba sona —banna ba sa batleng kopano gobane ba batla go phagamisa mabitso a bona. Banna bana ke kotsi e kgolo sechabeng. Ke dira tse tshuanetseng go loantshoa ke mang le mang ea ratang tsuelopele, tokologo le phagamo ea chaba sa rona.

Go matlafatsa maloko a Phalamente ea Ba-Afrika. Mo-Afrika e mong le e mong—monna le mosadi—o tshuanetse go tsena lekgotleng la African National Congress, leo eleng Areka ea polèko le tokologo.

Bua Mor'a "Phafa"

Mong P. G. Mothupi, o re: Baheso ke rata ho bua hakhutsoanyane ka polelo tsa "Phafa." Ruri o buoa 'nete, ebile eka tseo a li bolelang, li koano, athe li ka lefatshe lohle.

Liketso tse mpe, hloeano, ho lakalletsa bobe ba leng litsietsing, ke ntho tse etsang hore kutloano e se be teng. Ke fumana bongata bo loantsha "Phafa," ke hore ba loants'ana le 'nete; leshano ke eona ntho e ratoang. Ha ke le "Ra leshano" nka ruoa lefatshe lohle. Ha ke le "Ra 'nete," ke tla qoba mafika. Babali balang thapelo eo "Phafa" a le ngoletseng eona, le e bale le sokolche.

Keletso eaka ho "Phafa" ke ena: **Bua mor'a "Phafa,"** o seke oa ts'aba lifahleho tsa batho. O seke oa nea lira tsa hao matla: o tiee 'neteng ho ea lefung. 'me o tla roesoa moqhaka oa hlolo.

Tse patiloeng o li bee pepeneneng. Bolotsana ba baikaketsi o bo ntshe lengopeng. Isa evangedi ho ba leng lefifing.

Ke tseo tsa hao "Phafa."

Tse Qoqoang ke "Phafa"

Ga u tsamaea gare ga metse eo go thoeng ke ea Ba-Afrika, u lekola tsa bodulo, matlo, mesebetsi kapa eona kgoebo, u fumana gore go teng ba bang badichaba matlo a bona a matle, ba na le dikoloi tse tsamaeang ka mafura, ba na le naga tse kgolo, ba na le mavenkele ao go rekang Ba-Afrika go oona.

Empa ga u tsamaea tsamaea jualo metseng eo ea Ba-Afrika, u batla mavenkele ao e leng a Ba-Afrika, u fumana gore ke a seng kae feela; go feta moo, ke mavenkele a fokolang a se nang le phahlo e lekaneng. Nke ke ka ea gagolo ka mavenkele ao a Ba-Afrika, che, eo taba e se e kile ea hlaga mona koranteng ena vekeng tse fetileng.

Ntho eo ke batlang go bua ka eona mona ke bothotho ba rona, bo re etsang bahlanka. Kae le kae moo go agileng Ba-Afrika, re fumana gore badichaba ke bagoebi. Ba butse mavenkele, ba etsa chelete ka rona, ba ruile ba iketlile, ba tsoela pele empa rona ga go letho leo re iketsetsang lona mohlaleng ona.

Bagoebi bana, chelete eo ba e nkang go rona, e romeloa magaeng a bona mose go maoatle koana. Ga se chelete e neng e ka thusa sechaba sa Ba-Afrika. Mavenkeleng a bona ga go Mo-Afrika ea rekisang, Mo-Afrika eo e leng Mots'oari Oa Dibuka (Bookkeeper) kapa Mongodi (Clerk). Ena mesebetsi ea monono le mafura bagoebi bao badichaba ba e neela bana ba bo bona. Mo-Afrika eena ga u ka mo bona e le mosebetsi mavenkeleng ao a badichaba, ke "boy" e roalang mekotla ea phofo le mashala feela, "boy" eo moputso oa eona e leng masheleng a se makae feela ka veke kapa ka kgoedi. Empa Ba-Afrika ba rutegileng, ba tsebang Dibuka tsa kgoebo le Bongodi, ba teng, ga ba fuoe mosebetsi oo keng kganthe chelete eo bagoebi bana ba e fumanang, e tsoa go Ba-Afrika, eseng go bana ba bo bagoebi bana badichaba?

Ke bona boo bothotho ba rona: re thusa badichaba go ea pele. Badichaba ba re phagametse, ba na le dichelete ka baka la rona; ba ruile ka baka la rona, ba hlomphuoa ke Makgooa go re feta kajeno, empa ntho eo e entsoe ke gobane ba ile ba fuoa kgatho tsa pele tsa bophagamo ke rona. Go juang kajeno? Ba re tadimela fats'e. Ga u palama terene, u kena ka terokising moo go leng badichaba, ba go tadima ka leihlo le bogale, ba susubanva difahlego ba lebega eka u ba ferekants'e dibete. Ba bang ba se nang dihlong, gona ka nako eo, ba go leleka ba re "u se ke ua kena mona; koloi ena ke ea rona, tsamaea u ee 'dikaforing tse ding!"

(Li sa tla)

O LEBISA POTSO GO "PHAFA."

Mofumagadi Lebaka, oa Kimberley, o ngola tjena: Mohlomphehi, ke sa rata ho lebisa potso tsena ho "Phafa." Ke utloile litaba tsa hao, Morena "Phafa," kamoo u khelemang batsoali ba bana. Che, u khalema hantle, feela u fosa ka ho re ke rona ba rutang bana ba rona mekhoa e mebe. Na ekaba motsoali o teng ea ke etsang ntho e mpe hakalo? U kile na bona mekhoa e estoang ke bana ba rona li-"bareng" tsa Makhooa?

Feela, 'na oaka ha a e-s'o eo bareng; ebile 'na ha nka 'mona, nka 'molaea ka ts'oaroa ha feela ke e-s'o etse selekane le Lekhooa. Bana ba Makhooa ha ba tsamaee li-"bara," polo tsa rona li bohloko ka baka la Makhooa. Molimo o tla re thusa le rona.

O KGOTHATSA "PHAFA."

Mohlomphegi W. J. Masemola, Middleburg, o ngola ka mokgoa ona: Morulaganyi, ntumelle ke bolele le mogwera oaka, "Phafa," ganyenyane.

Monna, "Phafa," ena gona moo; 'nete ga e ts'oeroe ke mogale ga e ke e fenywa ke maka. Gape, hokgopo ga bo ratwe ke motho le badiri ba jona; ga ba rate ge ba ka boletwa ka jona. Go bonagala gohle le teng matagoa, dihlola tsa mefuta futa gare ga baruti le barutuoa; ba phaphathi ba marago ga ba baloe.

Feela ke nyama pelo ge "Phafa" a rapela badimo e seng Modimo. Ge ekaba "Phafa" o dira thapelo ea metlae, kea mo sola ke re a lahle Deuteronomio (18; v.v. 10-12.) a se ke a sola kapa go ts'aba go hlabana le Mashaedi, kapa a ts'osoa ke ditsana tsa bona.

Bare ga go motho eo a phaphathang; 'nete e le gore ba teng baphaphathi le baphaphathuoa. Ts'oara ka thata mor'a a "Phafa," u tiise thaka go fihlela Morena Jesu a e-tla le phenyo.

MAKUMANE LE DIKGANG TSA TSHWANE

(Ke "Semanyamanyane"

Ke ne ke fihla ke tsoa East-wood moo re neng re kopane teng, "Kgongoana" le "Phafa," ka sello sa bothaka oa I.C.U. Ha re le gona moo, ho ile ha utloahala taba tse sisimosang tsa Ngaka ea Mo-Afrika e ileng ea tla bitsoa bosiu e robetse e bitsoa ke Botsotsi, ba ea mo shapa, ba mo tsodisa ba nyaka chelete.

Hape ra kopana le sehlopha sa basadi ba merapelo, bo-'maditha-tsane, ba re kgopela gore re loantse ntho ena ea batho ba sa nyalaneng kerekeng, kapa ka dikgomo, e silafatsa leina la Ma-Afrika.

Ho thoe ka baka la tlala, batho ba utsoa likolobe har'a mots'eare ba bapatsa ka tsona. Ha ho na pelaelo gore morafe o ea timelong. Ke nako gore disinyi le baloisana ba qibolloe.

Dikolo tsa motse di butswe, mesuoe le bana ba dikolo ba itokisetsa dihlahlobo tsa Tsitoe. Ba hlankana le baroetsana ba dikolo tse phahameng ba theohile ho ea dikgutlong le mafulong a bona.

Matsatsing ana motseng oa Pelindaba taba di mosenekeng banna ba bolaoa ke tlala ha ho mohlaba (mela) kapa (malt) ka sekgooa. Che baruti ba thabile goba botagoa bo thuba metse.

Mabapi le dibase tsa koano eka hoja ho tla tloha ho loka ha 'mila o puta. Che batho ba kopuoa hoba pelo-nolo morena Norman Liebenberg o ts'episa hantle. Ha ho na pelaelo gore juale tjena dibase di ts'oenya bapalami baholo ha ba e-ea mesebetsing le ha ba boela mahaeng.

Ga e-ee-tau—mathari le basadi ba bang ba tsuba sakarete; ba matha le Botsotsi. "Nguanaka, ga u sa 'nyalla, u ratoa ke monna e mocha ea nang le chelete oa lesole kapa ea sebetsang menteng, goba o na le madi go "mphala!"

Batho ba Tshwane malokesheng ba makala gore ke'ng ha eka baetapele ba Transfala Congress ha ba thehe (hlome) makala New Clare, Marabastad le Pelindaba.

Ga e-ee tau, o kgutlile sentle morolong e moholo ntate-moruti J. M. Malachi Segola. Ha e-s'o phomole, o sa le merekong!!

Ho hahiloe stashene se secha sa dibase motseng oa Pelindaba. Go hlokafala ntlo ea dijo (refreshment room) e seke ea negoa leloko la Native Advisory Board.

Leselinyana la ntlo ea hau! Lefella joale ho "The Bantu World." 2/6 ka khoeli tse tharo. Romella tefello ea hau ho: The Circulation Manager, P.O. Box 6663, Johannesburg.

LION BLOOD TONIC No.12

BOPAKI BA 'NETE NO. 1.

John o ne a hlola a tsaba ho kopana le thaka tsa hae. O ile a bona hore lipapaling tsohle o ne a ee a fumane a ntse a sutuletsoa morao. O ile a tsoenyeha haholo. Hang a bona khatiso ka **LION BLOOD MIXTURE,** eaba o lakatsa ho leka moriana ona o makatsang. Hoba a o sebelise khoeli, a iphumana a tiile, a nona a ba a ba le hona ho bapala le mathaka. Kajeno ke motho ea nyakalletseng bophelong.

U ka ba joalo le uena ha u sebelisa **LION BLOOD TONIC NO. 12.**

Theko 3/6 ka botlolo. Poso 4/6.

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(3) E molemo haholo ho thibela mahloko a letlalo a tjee ka ho khophoha.

(4) Ha e na kotsi, esita le ho masea, mme e etsa mala a hloekileng.

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THE BANTU WORLD

SATURDAY, AUGUST 11, 1945

The Potsdam Conference

World comment on the decisions taken at Potsdam by the 'Big Three' regarding the future organisation of Germany has been favourable and the Berlin newspapers in touch with the Soviet authorities have expressed more or less guarded approval. Mistakes made after the 1914-1918 war will not be repeated this time and in the purely military field it seems that Germany cannot again rise to a position where world domination becomes a possibility. The danger, if it should come, would be political, for when Germany is permitted to have a central government again there must be a temptation to play off one Great Power against another. We may hope that the new Germany will be willing to co-operate in the general European order, but no one is likely to put much faith in German protestations until actions have shown a general change of mind.

Post-Hitler Germany is to be prevented from producing weapons of war and the whole structure of her militarism is to be destroyed. The intention is to make the country basically agricultural rather than industrial: in short the policy which Germany would have forced upon the rest of Europe is now applied to her. From the point of view of Germans themselves there can be little harm in this, for peaceful pursuits lead to greater individual prosperity than warlike aims. For years to come Germany will be occupied in re-building what Hitler's vain dreams destroyed.

Although the final decisions on the eastern frontier are postponed to the eventual Peace Settlement, it seems clear that the Polish frontier will move westwards to within a few miles of Berlin itself. This measure will help the decentralisation policy which the Allies wish to enforce in Germany, for no German government of the future is likely to regard Berlin with the same favour as in the past when the guns of a potential enemy are practically within shelling distance of the capital. As an added inducement to decentralisation, the Allied Control Commission is to encourage the revival of the old political parties in local government. Much must depend upon what political parties come to the forefront. It is not impossible that the former ruling military caste will seek to hide behind the Communist Party which is itself totalitarian in outlook and disdainful of the ways of democracy.

But whatever agreement was reached at Potsdam regarding Germany, it was obviously impossible to find compromises on other important points equally affecting the future of world peace. It is true that in Poland the principle of free elections by secret ballot has again been acknowledged, but knotty problems such as Russo-Turkish relations and the withdrawal of troops from Persia have had to be left over. It is also reported that Stalin sponsored a proposal for an international trusteeship for Italy's former possessions. Superficially such a step is progressive, but we should also remember that Russia is now taking a far greater interest in the involved affairs of the Middle East and a foothold in Libya, Tripolitania and Somaliland would be more than useful to her. On the practical side, it is doubtful if an administration composed of men of different nationalities would be altogether efficient. Memories of the Belgian Congo when it was an "International State" are not happy.

The work of the Potsdam Conference will be supplemented by a permanent Council of Foreign Ministers which will meet in London. Such a Council will form a useful buffer among the Great Powers, but it is no reflection upon Mr. Ernest Bevin, Britain's new Foreign Secretary, to say that the experience of Mr. Eden will be as much missed in this Council as will Mr. Churchill in any future meetings of the 'Big Three.'

THE FREEDOM OF THE PRESS . . . AND ITS SERVICES TO THE PEOPLE

For the entertainment of our readers we are reproducing in full an article which appeared in a recent issue of a paper noted for its jealousy of the "Bantu World." We need not mention the name of this little paper: it is sufficient to say that it supports one of the two brands of South African Communism. We have varying kinds of Communism here because South Africa has a free Press and freedom of speech. In Russia, of course, things are better managed. There is only one Communist Party allowed to live and people are only allowed to read the paper of the Communist Party. It must, therefore, give the Editors and backers of the Paper we are referring to a dreadful pain to realise that here in South Africa there is no law compelling people to read only one class of Paper and that during 13 years of working for the people the "Bantu World" has grown to be the biggest African paper because of its sincerity, truthfulness and service.

For a moment let us pause to remember that people who hate African progress recently destroyed our building. At the time some European papers described the "Bantu World" as a Communist concern whilst the Communists say we are working for the Chamber of Mines. Now, all thinking and intelligent readers will agree that we cannot be working for both. If the European papers say we are working for the Communists and the Communists say we are working for the Chamber of Mines it proves quite clearly that we are not working for the benefit of the Communist Party, that we are not working for the benefit of the Chamber of Mines, but that we are working for the benefit of the African people and of this we are proud.

Now here is the article we wish to discuss. It starts off with a deliberate attempt to confuse the mind of the reader. To prove this, turn to the front page of the "Bantu World." It is the same as it has always been for more than 13 years and there below the words "The Bantu World" in bold letters are the words "South Africa's Only National Bantu Newspaper." We are proud of them and we have always lived up to the fact that the "Bantu World" is not a Party Organ but a National Newspaper. We are also proud of the sentence which appears below these words. It reads:- "Authorised to publish Government Proclamations and Notices of the Native Affairs Department." It means that, in the interests of our readers, Government Notices and Government News which is of vital importance to our readers is not twisted but given truthfully. Now let us read about our sins—"

"Umthengisi wa Bantu"

"The Bantu World" claims to be an independent African newspaper. It claims to be "a mouth-piece of the African people." Many Africans do not believe this claim. They have, for a long time, considered the "Bantu World" to be nothing else but the voice of vested interests and the spokesman of the Chamber of Mines. They remember that last year during the sittings of the Native Mine Wages Commission, the "Bantu World," had no word to say about evidence presented to this Commission, favourable to the Mine Workers, or unfavourable to the Chamber of Mines. Many refer to this paper as "Umthengisi wa Bantu," (the seller of the people). That this name was a true one, and a fitting one, is proved by what happened last week in the Johannesburg City Council.

Opinions for Sale

The General Purposes Committee of the Council reported that there was much criticism of the services and amenities provided by the Council for Non-Europeans. They considered it desirable to reply to these criticisms by means of "constructive and well-informed publicity." The Committee reported that the "Bantu World" was prepared to sell them news space in their paper—two columns in each issue—for £400 a year. It was clear that the "Bantu World" was offering to sell the Council editorial space (i.e. not advertising space) re the terms of letter written by the Bantu Press to the Council. This letter reads in part: "the Company undertakes to complete the page on which the news would appear by advertising matter, together with one half column of the feature article, such for example as weekly sermon. information to be published will be absorbed in the form of news and not rejected because viewed in the form of official bulletins. Presentation will be attractive and the information conveyed will be an integral part of the paper. the suggested method of imparting information has already been adopted by the Government Native Affairs Department."

Publicity for Council

'I am happy to state that the Council, which has some democratic elements in it, turned this disgraceful proposal down. But a number of interesting points arise, and need to be underlined. First of all, the General Purposes Committee does not ask why there is criticism by Africans of the Council. It does not seem to have occurred to them that the best answer to criticism was to show some more consideration for the Non-Europeans who do not enjoy the vote. As Councillor Hilda Watts pointed out "let the Council instal electric light in Orlando and sewerage in Sophiatown. That would be the best publicity." Only recently the Council rejected the practically unanimous demand of the African people that home-brewing should be permitted. This is the sort of thing that leads to criticism.

A Mangy Cat

'But the General Purposes Committee had another purpose in recommending this subsidy to the "Bantu World." Councillor Fotheringham, Chairman of the Committee, let the cat out of the bag—and a very mangy cat it was. The real purpose of the propaganda which was to be inserted by the Manager of Native Affairs in the "Bantu World," said Councillor Fotheringham, was to "combat Communism." He was proposing that the Council's money should be spent to fight against the Communist Party!

A Prostitute Newspaper

'Even if one can understand the impudence of Councillor Fotheringham and his friends in proposing to spend the citizens' money on subsidising Party propaganda, the "Bantu World" has finally exposed itself as the kept organ of vested interests—a prostitute newspaper. Do not think that any views or news you read there in future represent the opinion of an independent newspaper, or the views of the paid African staff and dummy editors. The "Bantu World's" editorial columns are for sale at 4/- per column inch, or to the highest bidder. They have offered it to the City Council, and already use this "method of imparting information" by arrangement with the Government's Native Affairs Department. I am proud to say that this newspaper, our own Inkululeko, has got no price for selling space in its news and editorial columns to any person or group of persons and never will have. Inkululeko is not for sale. And the same thing is true of any decent newspaper in the world. The "Bantu World" is a disgrace to the newspaper profession, and a menace to the freedom of the press. And I am glad it has exposed itself!

So much for this "exposure." Now what does it mean?

Simply this. Tens of thousands of Africans come to Johannesburg, the largest city in the Union. They come without knowledge of what they should do, where they should go. Rules and regulations are misunderstood and we all know from experience that when we are in Court or breaking some rule, the law does not excuse us if we say simply that we did not know. That is one side of the picture. The other is the fact that in a great city with the end of the war, little is known of the plans of the City Council and where there is no knowledge there is misunderstanding and hardship. No proper News Service has yet been developed to keep the African residents of Johannesburg informed of deve opment and in step with changes.

To alleviate these hardships the "Bantu World" proposed to arrange a special Information Service with the City Council. In doing so it advised the Non-European Administration of Johannesburg that it was clearly understood that all news submitted would be subject to the approval of the "Bantu World," that there was a great demand for advertising space in the Paper but that in view of the needs of Johannesburg Residents a certain amount of this space would be specially reserved for the use of the Council on the understanding that it was treated as advertising space and paid for. There was nothing to hide in such an arrangement and it was made in a perfectly straightforward way to be discussed by the Council.

The "Bantu World" has recently suffered very severe losses. Johannesburg is a great City able to provide an Information Service for its African Citizens and to pay for such a Service. It should be noted that payment would not come out of the Africans' pocket but out of the pocket of European rate-payers and that the payment for this News Service would to a great extent go back to Africans in salaries to the "Bantu World's" staff.

A straightforward arrangement of this nature is in the interests of the residents of Johannesburg and the offer is still open to the City Council when that Body wishes to take advantage of it.

Whilst we fully agree with Councillor Hilda Watts that the Council should instal electric light in Orlando and sewerage in Sophiatown, we flatly disagree with her when these are described as being "the best publicity," for we fail to see how an electric light system or a sewerage system is going to help people to understand the rules and regulations and the difficulties of living in a great city.

Communists and the interests of little Communist bosses may grow in an atmosphere of misunderstanding and confusion, but the "Bantu World's" job is to spread knowledge and truth and to give our readers the information they need in their daily lives. That is the newspaper's rule—service to its readers and we propose to continue this service in an open and businesslike way, for we do not conduct our business with secret subsidies or appeals to party funds.

Africans Want Recognition Under Conciliation Act

Bloemfontein, Monday.— The conference of non-European trade unions unanimously resolved here to day to launch a campaign for the recognition of the African worker as an employee under the Industrial Conciliation Act, and to solicit the support of the South African Trades and Labour Council.

A committee consisting of representatives from the four Provinces is to be elected to set up local working committees in various areas. The resolution also calls for the removal of the anti-strike clause from the Industrial Conciliation Act, and the amendment of the Act to enable workers in all occupations to have the same rights.

Another resolution was passed demanding —to begin with —a national minimum wage of 10s. a day for all unskilled workers. A representative of the Johannesburg non-European Garment Workers' Union urged the adoption of a more definite and positive line to enable them to take their place in the trade union movement. They wanted the South African Trades and Labour Council to become the mouthpiece of all workers, irrespective of race, colour or creed. So far it had failed as far as the non-Europeans were concerned.—Sapa.

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CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial No. 120 SUPPLEMENT TO THE BANTU WORLD August, 1945

Contributions to this column are welcome and are paid for at our usual rates.

When W. Ramatsui, of Onbekend, went on his first train journey it was an exciting event for him, so we are printing his delightful description of the event. Although this is not a subject usually discussed in this column it is nevertheless a Five Cup Matter.

My friends, I shall tell you of my first train journey. One day my mother said to me, "We will get up early tomorrow and go to the station. We are going by train to Natal to see your Grandfather and Grandmother." Oh, but I was pleased! I had never been to the station before, nor had I ever seen a train.

Well, I did not sleep that night. I would get up and look through the window to see the time and then lie down again. Presently I heard my mother say, "Get up, my child, have some tea and let us go." I jumped up, put on my shirt and trousers and other clothes, and we left for the station.

We were soon there; we bought our tickets, and the train was already in We got in, but the train stood a long time. "Mother, when is the train leaving?" I said "Not yet, my child, be quiet; when the train leaves you will see a guard who will wave a red flag" A little while later I heard the bell ring Ding, ding, ding, went the bell...oe.. oe ..oe...and then the train started moving Sakka-pakka, sakka-pakka went the train and we were on our way.

"Tickets, tickets," a tall man dressed in black uniform cried, he had a black cap and startling blue eyes. Oh, I felt quite afraid! My mother searched for the tickets, but could not find them. She looked everywhere, but they were not there. "Oh, they are in my doek on my head," she said, and then she found them. Meanwhile the train was going sakka-pakka, sakka-pakka, sakeka-pakeka, sakeka-pakeka, sakeka-pakeka . oe . oe ...e... Oh, my friends, how I enjoyed it. Perhaps you too have travelled by train.....

CONTRIBUTIONS

Readers are invited to submit original stories, articles, puzzles, jokes and other items for publication in the Children's Supplement. Any material sent in and found suitable for publication is paid for according to length and quality.

THE MONKEY AND THE TORTOISE

By Hermes Eddington Iembo

Once upon a time, when the monkey and the tortoise were friends, the monkey said to the tortoise, "My friend, we are having a big party tomorrow; because you are my friend, I would like you to be present and enjoy yourself with us."

So the next day, the tortoise washed and dressed himself in his finest clothes and set out for the party. When he arrived he found that the party was being held in a big tree. All the monkeys were feasting and drinking up there. Seeing the tortoise at the foot of the tree, the monkey called out, "My friend, climb up here and feast with us." But the tortoise could not climb the tree He tried his best to climb up, but slipped back. Again he tried, in vain; and again and again, but each time he slipped to the ground. When the party was over the monkey came down the tree and said to the tortoise, "I am sorry you could not join us in our feast," adding that there was no food left.

The tortoise was angry, however, and before the year passed there was to be a grand dance at his home, so he invited the monkey. As the dance was to be held on a football ground near the village the tortoise set fire to and burned all the grass around the ground Then, when the monkey arrived at the dance the tortoise met him and told him that everyone who wished to attend the dance must have clean hands. "So please, dear monkey," he said, "go to the river to wash your hands."

The monkey went to the river and washed his hands, but before he could get to the dance ground he had to cross the ashes of the burned grass. Immediately he touched the black ashes his hands became dirty again, so the tortoise told him to go to the river again to wash them. Every time he tried to cross the ashes he touched them and each time his friend told him to go and wash. He went on doing this again and again until the dance was over and the food finished. So the tortoise was even with the monkey and from that day they have never been friends.

PUZZLE PATHS

From the picture above you will see that Tommy Tea is going on a visit to a friend. However, in order to reach his friend's home, which is up in the top right-hand corner of the picture, he must travel over a difficult and tricky path. Take a pencil and see if you discover the path he must follow. In tracing this path you must not cross any of the lines, though you may retrace your steps if you run up against a dead end or get lost. Of the four possible paths, there is only one leading to his friend's home.

THE HAWK AND THE HEN

A Tale From Ankole

One day a hen went to buy meat from some neighbours. She brought it away with her and met a hawk also going to buy meat. When she saw him coming she tucked one leg under her wing. The hawk asked, "Where did you get that meat?" "From my friends down there," the hen replied The hawk asked, 'What did you pay for it?" and she answered, I bought it with my leg; those who go to buy take legs with them." So the hawk cut off a leg and then could not walk. Angrily he said that hawks from that time onwards would always hunt hens and chickens and kill them And since then, when a hen sees a hawk coming she always hides a leg under her wing.

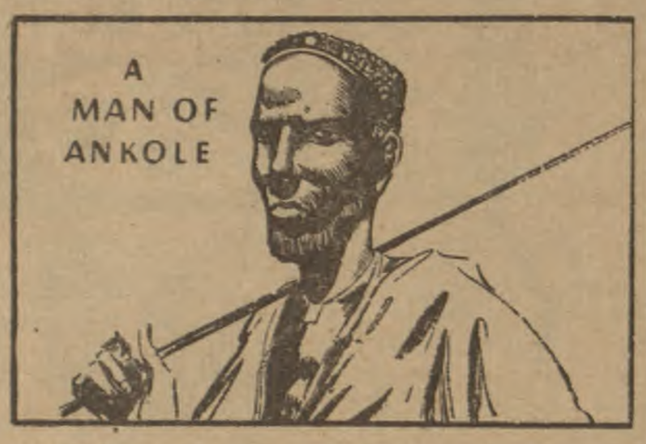
The TRIBES of AFRICA

8.—THE BANYANKOLE

By Sister Kollie

The Banyankole live in the District of Ankole in Uganda; their boundaries being Tanganyika to the South, Lake Victoria on the East, Lake Edward on the West, and the country of the Baganda (of whom we told you last time) on the North.

Ankole is near the Equator, but, being a hilly country, it is healthy. The Banyankole were one of the first tribes to move into this region of the Lakes. They are a pastoral people, being mostly cattle-owners, and they live a nomadic life. In the olden days even the chief, called "Mugabe," had no fixed home; he had no court house and his councils were held under the shade of some large tree.



The country of the Banyankole is good for keeping cattle, and, being well-watered, it provides excellent pasture. There are beautiful lakes scattered throughout the valleys and the hilly part of the country, near Lake Edward, has some of the most beautiful scenery on the African continent.

Like some of the other tribes of the Lakes region, the Banyankole are made up of two distinct classes. The cattle-owners, and the peasant farmers. The cattle-owners being nomadic and comprising the wealthier, upper class; with the farmers playing the part of workers for the cattle-owners and cultivating crops at the same time; the peasant class also undertaking such work as hut-building, pottery, carpentry, and smithing.

As we told you, the ruler of the land was known as the Mugabe and he had chiefs under him in charge of districts. Wealth was counted by the number of cattle a man had and the wealthy people employed herdsmen, from the peasant, or agricultural class. The Mugabe had hundreds of cattle—all kept in separate herds, according to their colour; these different coloured herds were never allowed to mix. Although ordinary people owned their own cattle, in principle all the cattle in the land belonged to the ruler, and no man could slaughter a beast without first getting permission to do so from the ruler of the land. Every year the Mugabe sent his men into each district to collect taxes in the form of cattle. Like today's income tax, the cattle tax was well graded; a man with a herd of 100 paid two cows, a man with 50 paid one cow, while anyone with less than 50 cows did not pay tax.

Banyankole clans take their names from animals, each clan having an animal as its totem. Thus, there are those of the black-faced monkey, those of the gazelle, or those of the hare. It is not customary for members of each totem group, or clan, to intermarry, as they are like brothers and sisters.

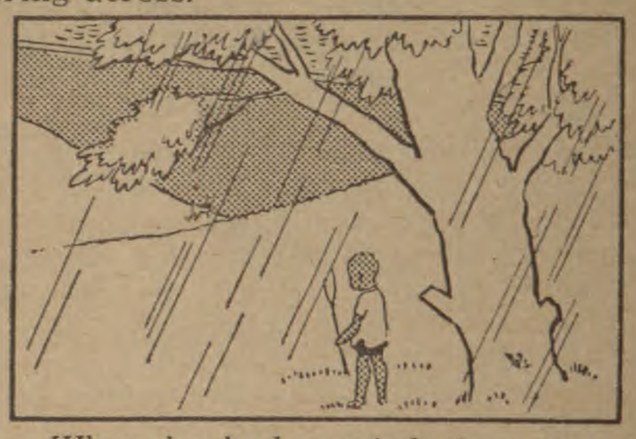
The farming, or peasant people live mostly in the region of the lakes, where they grow millet, plantains, sweet potatoes, beans and peas. The smiths and carpenters live amongst them, working at their trades. Banyankole huts are beehive in shape, being made of sticks and grass. Screens of reeds divide the huts into different rooms. Amongst the cattle-owners, great care is taken of the cattle, who are watered regularly and given salt every month. The cows are milked in the morning and in the evening, the milk being used as food or for making into butter. The women look after the wooden milk pots, keep the huts clean, and fetch water and firewood. The men do very little beyond tending cattle and keeping the huts in good repair.

The women of the Banyankole wear a head covering rather like the sari worn by Indian women. In the presence of her father, her husband, or her own brother a woman can go without a head covering. When preparing for marriage women sometimes become so fat that they can only move with difficulty. When this happens, they dance sitting down, only moving the hands and the upper part of the body. Another custom the womenfolk have is to save all the hair shaved off their heads and then make it into wigs when they go grey-haired.

The Banyankole are now Christians, but in the early days they believed in a number of gods that gave people prosperity. Their story of the creation was that the creator, Ruhanga, who lived in the sky, made a man Rugabe and his wife Nyamata and sent them to people the earth. They had a son, Insimbwa, who was the first of the kings who ruled the country. At the same time Rugabe also created the peasant man and woman and these were the ancestors of the peasant farming people.

TOMMY TEA and SPOT

After all the cattle had been driven safely across the flooded river and Tommy Tea with Spot had moved them up to higher ground, Daddy started carrying the sheep over, one at a time. There were some twenty of them to bring across.



When he had carried six across, it started raining again, so Tommy ran up to the dam to see if he could find some shelter. He had been sheltering under a tree for a while when he heard Spot barking furiously

Spot's barking was so insistent, that Tommy went to see what it was all about. He found Spot by the dam wall, at the place where they used to fish, barking at a small trickle of water which was coming through a crack in the dam.

Running as fast as he could to where Daddy was, Tommy called across the river. "Daddy! Come quickly! The dam is going to burst." "No," Daddy called back. "I'll stay here with the sheep. You go and fetch help."

Uncle Arthur's Letter

P.O. Box 792,
JOHANNESBURG.

My dear Friends,

This war has brought many adventures to those of our people who joined up in the Army, while to those soldiers who were unfortunate enough to be captured and taken prisoners of war it brought many strange experiences. Although adventure is a great thing in many ways, our African prisoners of war suffered great hardships during their imprisonment in Germany, so, consequently, it has been good to welcome them home again—free and safe after long years in the hands of an enemy, who is now completely crushed and defeated.

One of these released prisoners of war came in to see me the other day and we chatted about his experiences over a cup of tea. His name is Sam and he was captured when Tobruk fell to the Germans in 1942. During the three years that passed between his capture and eventual release by the British forces in Germany, Sam saw many countries and endured many hardships. He was kept in Tobruk for some time, working there as a labourer on the docks and was later moved to different parts of North Africa, all the time being made to work at hard and difficult tasks. From North Africa he was taken to Sicily and from there to Italy and then Germany.

Sam told me his hardest life was in Germany, where sometimes he was made to get up in the very early hours of the morning and then work right through until after dark, which meant that by the time he and his fellow-prisoners returned to their camp they only had a few hours sleep. Hard work like this for weeks on end made them very weak and tired. Then, on top of this, they hardly received any food at all. Some days their food only consisted of two hard biscuits and a bitter, unsweetened drink made out of acorns and mealie. "Indeed," said Sam, "it was a dreary, humdrum life, with very little to relieve the monotony of work and hunger."

In fact, the main event they all looked forward to was the arrival of the Red Cross parcels. "Those were the days we all longed for," Sam said, "and what excitement there was when the parcels were handed out." These Red Cross parcels contained clothes or food In the cold winter months there were extra warm socks, jerseys, scarves and shirts. But more important were the food parcels. Into these the Red Cross put tinned meats, fruits, chocolate and other foods, as well as tea. "We could not have lived through our years of imprisonment in Germany without those Red Cross food parcels," Sam told me. "The food the Germans gave us was not sufficient to keep us alive. If it had not been for the Red Cross, we would not have lived."

Now, there are two points arising out of this. Firstly, the shocking treatment of our African prisoners of war by the Germans, and, secondly, the magnificent work of the Red Cross. On the first point there can be no doubt that the Germans violated all the accepted laws of human nature. They deliberately starved our men—in violation of the international law covering the care of war prisoners—and treated them in a most brutal manner. Sam told me that their guards were generally S.S. men, who were savage in their handling of Africans. These then, were the German people who set out to conquer the world and whose greedy eyes were cast enviously at the African continent. Had their plans succeeded, these examples of their handling of our war prisoners serve to show beyond doubt that the African people would have suffered a dreadful fate. The victory of the United Nations is therefore probably of greater significance to the African people than to any other people in the world.

On the work of the Red Cross, no praise for its efficiency and scope can be too high. Without those food parcels many of our prisoners of war would not have returned to us. Those who have come back are living evidence of the Red Cross' work. We must not forget, though, that the money for those parcels was subscribed by the public and that those people who gave their hard-earned cash also played their part in helping our war prisoners.

Going back to our friend Sam and his experiences, he told me that he was down in the south-west corner of Germany when the British forces crashed into the prison camp and released the prisoners "It was a great moment," Sam told me, "and we were all most excited." They were soon moved into France, where good food and new clothes were awaiting them, and before long the Royal Air Force took them over and flew them to England. Flying in an aeroplane was no new experience to Sam because he had previously worked with a bomber squadron before being captured and had flown on a number of occasions with them, but to his fellow-prisoners it was a new and exciting experience. After six weeks' stay in England, where the people were very kind to them, they boarded a ship to return to their homeland Now they are safely back with us and we are most happy to welcome them

Your Uncle Arthur

PUZZLE CORNER

TEATIME ACROSTIC No. 120

By Elizabeth MacSemenya

1st UPRIGHT: A most refreshing time. 2nd UPRIGHT: This is where you spend your refreshing time.

CLUES ACROSS: 1. In this vessel is made your refreshment. 2. Apology 3. Our continent. 4. A man who betrays his own country. 5. To go in. 6. A public declaration or proclamation. 7. You sit for this at the end of the school term.

MIXED ANIMALS

Our artist has mixed up the parts of a number of animals and made them into this strange-looking beast. You have to identify; 1. The head. 2. The horns. 3. The body. 4. The front legs. 5. The hind legs.

MISSING LETTERS

All the words below contain the letters T and A, but the remainder are missing. Your job is to try and work out what they are, with the aid of the clues.

1.—T—A—. 2. TA— —. 3.—TA— —. 4. T — A. 5. — T — A —. 6.— —TA— —. 7.— — —T— — —A—. 8. T.— — —A—.

CLUES: 1. Thieve. 2. A story. 3. Rome is there. 4. A drink from India and Ceylon. 5. Used for binding things together. 6. To get. 7. The editor usually writes this article. 8. It goes through the eye of a needle.

SOUTH AFRICAN PLACE NAMES

By J.S.K.

MAKELEKETLA

The town of Winburg, in the Orange Free State, is based near a rugged mountain. The Basutos refer to this mountain as Makeleketla, which means "a rugged mountain." It is from this mountain that Winburg and district are named Makeleketla by the Basutos.

SOLUTION TO ACROSTIC NO. 120

1st. UPRIGHT: Teatime. 2nd UPRIGHT: Tearoom. CLUES ACROSS: 1. Teapot. 2. Excuse 3. Africa. 4. Traitor 5 Into. 6. Manifesto. 7. Exam.

MIXED ANIMALS SOLUTION

1 Ox 2. Buck. 3. Snake 4. Zebra. 5 Secretary bird.

SOLUTION TO MISSING WORDS

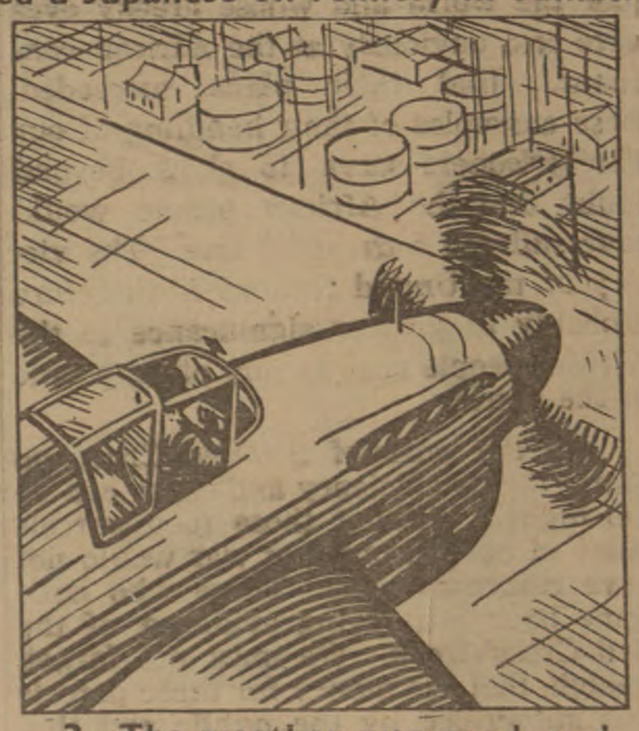
1. Steal. 2. Tale. 3. Italy 4. Tea. 5. Strap. 6. Obtain. 7. Editorial. 8 Thread.

HISTORY IN THE MAKING

British Aircraft Carriers in the Far East

1 In the picture above you see an aircraft carrier, with three aeroplanes parked on the flight deck. These big ships have a deck about 760 feet long and nearly 100 feet wide, which acts as a flying field for the aircraft which the ship carries. There are many of these ships in the British Navy, and recently aircraft from one of them attacked a Japanese oil refinery in Sumatra.

2 Above, you see some of the aircraft taking off from the flight deck of an aircraft carrier for the attack.



3 The weather was good, and from the aircraft the crews could see the oil refinery clearly below them. They took careful aim and then . . .

4 as the bombs landed right on the target, saw huge explosions and fires in the oil plant. Oil tanks and machinery were blown sky high.

5 Japanese aircraft which tried to interfere were shot down by the British, while other Jap planes were blown up on the ground.

6 In the meantime, other British fighter planes hit two locomotives and set a small tanker on fire. The power house was also hit.

7 The "Avengers" and "Fireflies" which made the attack, and the "Corsairs" and "Hellcats" which escorted them, returned safely to the aircraft carrier.

Printed by Bantu Press.

Abantwana—Amakhosazana aseSwazini

Ekusongweni kwesonto eledlule, abantwana, beNgwenyama, iSilo sase Swazini abathathu, kade behambele lapha eGoli bezothenga nokuhlola babone umuzi Amagama abo ngo Pholile, Somjalose no Khonzaphi. Iminyaka yabo iphakathi kuka 16 no 18 weminyaka. Ababili bafunda u-six, oyedwa usefunda u-seven, e Swaziland National School.

UNkosk D. R. Thwala, wazise intatheli yase Star (iphepha lesiLungu) ngalabantwana, ngesikhathi besendlini kaNgwenyama eSophiatown. Ngalesosikhathi, kade befika bevela edolobheni kade bethenga, bebukeka bemangele ngoba abakaze beze edolobheni ngaphambili.

Bekufanele ukuba abantwana bahambe msinyane kodwa sebeyobaniezelwa ngamathikithi kaphethiloli alahlekile.

UNkk. Thwala ubakhethisile ukuba baye embukisweni (bioscope) noma bayobona izilwane eZoo. Bakhethe baqoka ukuya eZoo. Intatheli, yabathwala ngemoto yayo ngoba ibisiphindela edolobheni, yaze yabehlisa eZoo. Bethaba kakhulu abeSilo ukubona inkawu nezinye izilwanyana.

Bethaba

Bajabulile, bathakasa ukubona ibhubesi nenkawu; kodwa amabhubesi bawathandile kakhulu. Kaze balibone ngaphambili. "Hau!" kwasho uKhonzaphi, emangele.

AbantabeNkosi laba kade behamba noNobhala wayo iNkosi, uSigasini Maseko, obonakele ewukhuthalele umsebenzi wakhe ehlezi eqaphele ithelefoni eBantu Sports engahle ifike ivela eNgwenyameni.

Njengesika lakaNgwane omunye nomunye wabantwana uyikhanda lamantombazana angamashumi amahlanu.

Ekufinyeleleni kwabo kaNgwane, bazo kwenza usiko oluqopha ukuthi sebekhulile yikhoke nje kade bezothenga nokubona izwe.

Baziphathe Kahle

Ohambeni lwabo phakathi komuzi, baziphathe ngobunono nokuhlonipha okukhulu. Ngisho phakathi komuzi ebunyakanyakeni abazilibalanga. Bahle bayathandeka abantwana. Bafike ngolwesiThathu mhlaka 18 7 1945 lapha eGoli. Ngomthetho waseSwazini, bamangele ukubona amathuna asondelene nomzila wethilamu, ngoba khona bazi ukuthi amathuna abaseduze komuzi.

Imidlalo yokubemukela namalungiselelo enziwa eBantu Sports Club lapho kwabakhona indumela ye-reception ngeSonto lelo.

Ngamadodana Namadodakazi ka Zulu

(Ngu Sizwile)

Lapho ngingaphosisi akuse nsuku zatshwala kubuthane umhlangano kazonke lapha eJozi. Laphoke kuyokwenyulwa iviyo lomkhandlu wokwakha, ikomiti ngokufuphi.

Abaphethizikhundla nonyaka—1944-45, wona lona osuphela, bemi kanje:—

AbaNumz. E. S. B. Msimang (Sigqiki), W. B. Mkhasibe (Iphini-Lika-Sigqiki), Jno. M. A. Sikakane (Nobhala), R. Ray Majola (Iphini-lika-Nobhala), T. D. Zulu (uSikhwama).

AmaLungu eKomidi nanka:

AbaNumz. A. D. Ndaba, Cpl. A. J. Zondi, E. P. Mart Zulu, B. W. Vilakazi, C. Radebe, A. Madlala, F. F. Mdunge no A. H. F. Xaba.

Yilanake Zulu amadoda okuyiwona elokhu ethwele lomsebenzi wokwakha, ezama ukuhlanganisa aqoqe uZulu wonke lapha eGoli naseMaphethelweni, ukuze achamsele kubekhona amagatsha kulo lonke le Nyonyana njengo Khongolose.

Ngemidlalo Nonyaka

(Mdelwa Mcusi)

Mhleli,

Ngiphe isikhala kengithi fahla ngibhekise ezinsizweni ezidlala ibhola neziculayo.

Sebeqalile ukulungiselela abaphathi bemidlalo, abaphethe ibhola eNatal. Ngiyethemba ukuthi kuzoba ngokunye eDannhauser nonyaka nie. Sizwa ukuthi kunyakaza neTheku lifuna ukuba kelizobona lomdlalo webhola odlalelwa eVerdrict Government School ngamaklabhu ase Goli.

Bazohlangana abaphathi balemidlalo ekupheleni kuka July. Sebelungisela yona imidlalo ngoba sekuphakathi no nyaka. Abezinye izindawo abafuna ukungena kulemidlalo kaKhisimuzi sebengazivezza. Kudlalelwa iNdebe cup. Nasekuculeni, kuculelwa yona.

Sobuye sinitshele futhi ngomuso. Lemidlalo yase Natali iyavuthwa.

Impendulo

Mayelana nezincwadi esizifumana lapha, sazisa abafundi baleli phepha, abangaqondi kahle, ukuthi indaba ayikhokhelwa—kodwa isaziso noma ngebhizinisi nokunjalo, imibiko kuyakhokhelwa.

Ikakhulu, siqondisa ku Mnu. J. D. Dlamini, wase Pitoli. Ungayithumela leyondaba yakho, ikheli ithathe khona lapha ephepheni ngaphambili.—Mhleli, "BW"

Masihlome Sibheke Phambili

U-Mnu. Titus Mabaso, wase Boksburg, uloba uthi:

Mhleli,

Baningi abantu abangafundi amaphepha esintu ngoba bathi aphethe izindaba ezidlulileyo (stale news), kodwa bangathengi noma befunde amaphepha esiLungu noma esizwe. Futhi ukuzonda kwabo ukufunda amaphepha esintu kudinga incazelo, kanti nakulawo abelungu abawafunda 'nsuku zonke bangeke fanelise ngabakufundayo. Uma umuntu engalidli ikati, lokho akusho ukuthi nalabo abalidlayo mabangalidli. Omunye no munye usuthiswa ilokho okunambithayo kuye.

Laboke abanjalo ngibazwela ubuhlungu ngemiqondo yabo ebuya ekhaleni, uma bezwa beqonda izinswelo zesizwe mabadede endleleni 'yempucuko nokuzakha kwesizwe. Omunye nomunye oziba ngokuthi ngumAfrika akahlome ngesikhali sakhe iphepha lesizwe, umkhuseli wezinhlupheko, wezinswelo, wokudingiswa, wesizwe neladi esiphokophele ukufinyelela kulo sidle ifa esibekelwe lona ezweni lomdabu.

Yisikhathi manje sokuba kuphele umona, inzondo nobandlululo ku Ntu; sizabalaze nganyawo lunye lwenkululeko, siguquke kubo bonke ubulwane obusigubuzele sibe isizwe phakathi kwezizwe zomhlaba.

Amaphepha esintu asifundisa izinto eziningi ezingafumaneki emaphepheni amanye abhalwa abantu abamele isizwe sakubo, futhi asekelwe iningi lonke elizimisele ukulwela isizwe ngesikhali sesimanje, imfundo, impucuko, inkululeko nenhlalakahle.

Umuntu ongasekeli isizwe ngalenkathi uyisitha isingayikuthethelelwa neze. Nalaboke abasijivazayo uma sifunda amaphepha esizwe bayalulekwa ukuba babeke phansi lobo buwula, bokuzidonsela bona eweni elimnyama abangayi kusindiswa ngumuntu.

Endlini enye nenye, esikolweni, esontweni nakuzozoke izindawo lapho kukhona um-Afrika, malithunyelwe, malifundwe khona iphepha lesizwe. Olahla lelithemba le Afrika ezayo, naye uyokulahlwa ezweni elizayo.

Izinswelaboya nezigebengu, malithunyelwe kuzo iphepha lesizwe zizifundele kuphele ukubulalana ezweni okungazizuzisi lutho. Kuwo onke amagumbi amane omhlaba amaphepha esizwe makashumayele ivangeli lokuzwana (unity). Yebo, siyoba isizwe uma singenza njalo: okubi okudlulile makuyekwe nobubi bakho, sihlome sibheke **phambili.**

Othanda Isizwe

Ngivumele Mhleli kengixoxele isizwe njengo muntu osithandayo isizwe sakubo.

Sizwe sakithi, ngilapha empini ngokunithanda, ngazofela omnye nomnye omnyama. Angesabanga ukushiya imisebenzi yami ngenxa yenu. Ngingene la emkhosini ngo 15. 2. 1942. Ngiphethe umsebenzi wami, Alexandra United Burial Society, No. 46, 9th Avenue, Alexandra Township.

Ngathatha umfana wakwethu ngamfaka kulomsebenzi okunana muhla usawuphethe kahle lomsebenzi, uhamba kahle impela. Ngawuqala ngo December 1, 1937. Namhla ngiqale omunye okungazathi yinqayizivele kusizwe sakithi. Ngothando abanalo abantu bakithi, ngiqale owezintandane, lapho zifanele ukuphila khona nabahluphekile, beza bekhala kodwa baphuma bejabule. Ngiyathanda mawethu ukuba nizobonana nami nonke nina enihluphekayo, noma ngila emkhosini, nizobonana nabancedisi bami abahlala khona ehhovisi lami; nanti igama—The National Corporation Society of S.A., T.R. Thimothy Dludla and Co., 25a, 18th Avenue, Alexandra Township.

Nansoke indawo enceda izintandane, mina ngikhona ehhovisi ngoMgqibelo neSonto. Wozani nizobona nonke, nina enilambile nenihluphekile, nabafuna ukwenza amabhizinisi.

Ngiyabonga Mhleli: Yimina othanda isizwe, T. R. Timothy Dludla.

Siza iphephandaba elisiza wena! Thumela umklomelo kwi "Bantu World." 2/6 ngezinyanga ezintathu. Thumela umklomelo wakho ku: The Circulation Manager, P.O. Box 6663, Johannesburg.

Ezivela eThekwini

UKWANDA KWABANTWANA

Kunyaka odlule kwelase Thekwini esibhedlela esikhulu sakhona eKing Edward Hospital, kuzwakala ukuthi abantwana abafinyelela khona baningi impela—okusho ukuthi abantu abaningi base Natali nakwa Zulu sebelubonile usizo olukhulu olwenziwa izibhedlela ukuba abesifazane bakhululekele khona.

Umake sekulinganiswa abafinyelele kulesisibhedlela ngonyaka odlule kuthiwa ngelanga bekuvela abantwana abalishumi. Nonyakake kuyindlula, kuthiwa ishumi nesihlanu ngelanga. Phezu kokuqhuba okuhle kangaka kwabantu bakithi kodwa kusekhona insolo yokuthi abazali babantwana ababaqapheli ngendlela abantwana babo baningi abashona ngonyaka wabo wokuqala njena.

Bayaqhuba, bababaza impatho okuyiyona yenza ukuba abantu abaningi kangaka baze basuke kuzo zonke izifunda zeNatal baye kulesisibhedlela. Ngokomthetho wakhona kade owesifazane evunyelwa ukuba ahlale khona izinsuku eziyishumi kodwa manje usehlala ezisithupha njena—ngesizathu sokugcwala.

Bayaphika abelungu ukuthi izingane ezinsundu zedlula ezimhlophe ngesisindo uma zivela, nokuthi zinkulu ziphilile kunezimhlophe. Kodwa umehluko muncane kakhulu.

Kuhle baqaphele kakhulu onina babantwana ukuthi abantwana babo babakhulise kanjani, ukudla ababapha khona bakuphathe kahle ukuze kunciphe izifo lezi kubantwana abavelayo okusengazathi yibona abanganakekeli.

MAYBE YOU DON'T KNOW THIS ABOUT 'ASPRO'

ASPRO DOES NOT HARM THE HEART

No. 46

'ASPRO' combines medicinal qualities that directly attack the causes of many complaints. It is a scientific fact that 'ASPRO', after ingestion in the system, is a SOLVENT OF URIC ACID—so complaints, such as rheumatism and kindred ailments, quickly yield to its influence. It is not generally known, nevertheless IT IS A FACT, that complaints of a feverish nature, such as 'flu, feverish colds, etc., CANNOT DEVELOP if you reduce the temperature. Now 'ASPRO' definitely reduces feverishness in a few minutes. All the feeling of weakness goes with the feverishness and the illness is nipped in the bud. 'ASPRO' is an efficient and effective internal antiseptic and germicide. Take 'ASPRO' and pain becomes AN ILLUSION OF THE PAST —sleeplessness a condition you need not experience. Give 'ASPRO' a trial. Remember 'ASPRO' harms neither the heart nor the stomach. Neither does it create a habit. 'ASPRO' is the safety-first medicine.

For quickest results, follow these directions

HEADACHES.—Take 2 tablets.

RHEUMATISM.—The quantity of 'ASPRO' to be taken for this complaint must necessarily depend on the acuteness and stubbornness of the malady. From 2 to 4 tablets can be taken after meals with perfect safety and with beneficial results.

NEURALGIA.—2 tablets after meals and 1 every hour afterwards until all pain disappears.

LUMBAGO.—2 tablets four times a day after meals.

TOOTHACHE.—A small piece of 'ASPRO' put in the hollow tooth is a valuable remedy for toothache.

NERVINESS AND IRRITABILITY.—2 tablets will quickly soothe away nervy and irritable conditions.

FEVERISHNESS and TEMPERATURE.—In feverish complaints such as dengue fever, ague, chicken pox and measles, 'ASPRO' reduces the temperature without having any depressing effects. 2 tablets every two hours can be taken without the slightest harm to the system.

SLEEPLESSNESS.—2 tablets after a light supper before retiring.

NEURITIS.—For this distressing complaint take 2 tablets four times a day, after meals for preference. Drink plenty of milk.

SCIATICA.—Take doses similar to those mentioned for Rheumatism.

PAINS or DEPRESSION during periodical physical condition. Take 2 tablets three times a day after meals.

SORE THROAT, TONSILLITIS, ETC.—Put 2 tablets in half a glass of water and gargle with the mixture. It is also beneficial to sip some of the liquid.

COLDS and INFLUENZA.—Take two tablets four times a day when you feel the cold coming on. This reduces the temperature and prevents the development of the cold. Taken with a hot lemon drink on retiring the action is greatly accelerated.

NERVE SHOCK.—For any nerve shock 'ASPRO' is invaluable. It effectively calms the nerves. Take 2 to 3 tablets after meals when required.

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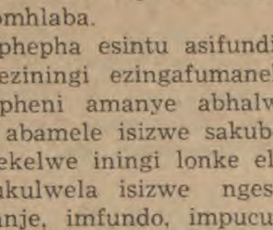

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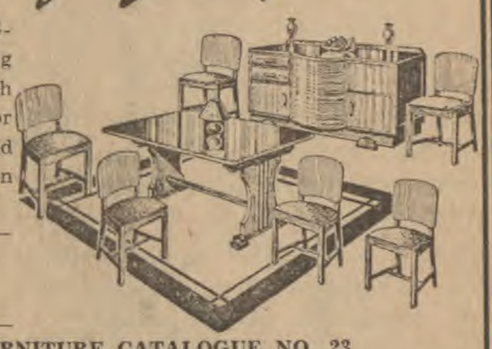

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THE BANTU WORLD

NGOMGQIBELO, AUGUST 11, 1945

Ambalwa Ngezelizwe

Ingqungquthela yezikhulu zithathu zabaNcedani ebihlangene ePotsdam eJamani ifikelele esiphelweni kwiveki edluleyo. Kude kube ngoku sibhalayo nje akukavakali nento le ngemicimbi ebixoxwa apho, ngaphandle nje kokuba kuqhutywe kakuhle. Kuphauleka ke kambe ukuba yonke imicimbi iqatyeliswe ngemvisiswano enkulu. UPresident Truman waseMerika yena ude wavakalisa ukuba ukholiseke kakhulu yinkqubo yeengxoxo zakhe no-Marshal Stalin noMn. Attlee, kwaye kwindlela yakhe esingisa ekhaya uya kulungisa ingxelo yakhe ezeleyo khona ukuze aqinisekise abantu ekhaya ukuba akazange afekethe.

Kanye lo mhla yaphela ingqungqithela yezikhulu zabaNcedani imikhosi yookhetshe babaNcedani yona ityakatya izixeko needolophu zamaJapan empumalanga Umkhosi ongazange ubonwe phezu kweJapan watsho ngamagalelo aqatha kwiidolophu ezine zalapho. Idemeshe eyenziweyo apho yegqithileyo. Nasezantsi eBurma bakwenze loo nto ukulibetha utshaba. Ngangendlela ezihamba ngayo izinto kweli hlelo ngathi abaNcedani bafunzele ukuwuqoshelisa kwa kamsinya lo mcimbi womlo.

Phofu kucace mhlophe ukuba amaJapan afumana exhathalaza nje. Nawo ngokwawo ayazi engaxelelwanga ukuba nokuba se kutheni akanakuze oyise. Aqhuba nje ukuhambisa ixesha. Isizathu sokuba angavumi xa abaNcedani bewacebisa ukuba azinikele saziwa ngawo kuphela. Ngoku abaNcedani bavele ngamahlaselo angaphaya kokucinga kwawo

UMn. Winston Churchill, obesakuba yiNkulu mbuso yama-Ngesi uvakalise ukuba akazimiselanga kuyeka mpela kwimicimbi yombuso. Abaninzi babecinga ukuba nje ngoko ewuqabelisile umsebenzi wakhe wemfazwe ne-Jamani uya kuyekela kwabanye. Nje ngoko iqela lakhe lawayo kunyulo yena uzimisele ukuba alikhokele embusweni.

Eyona ndoda ithiywe ngokwetyhefu eFransi, uPierre Laval ugaleleke kwilizwe lakhe kwiveki edluleyo. Ebekade eseSpain, waze wemka nalapho waya kubanjwa ngamaMerika eAustria. Ukufika kwakhe eFransi kwathi cwaka ngokungathi kufe umntu. Naye ngokwakhe ma kube waphaula ukuba abantu bakowabo abamfuni. Akukhwele kwimoto eyayimbekisa entolongweni kwavakala amazwi ekhwaza esithi afuna igazi lakhe. Utyholwa ngokuba wazama ukuncedisa ama-Jamani.

Kwityala likaMarshal Petain amangqina akhe axele ukuba akangomntu unokuchazwa nje ngomngcatshi, kuba konke awakwenzayo wayezama ukunceda isizwe sakhe. Eyona nto kukuba yena wayesoyikisela ukubulalisa abantu bakhe ngemikhosi yama-Jamani eyayongamile ngelo xesha. Kude kwafika nencwadi evela kummeli wamaMerika eFransi ngelo xesha apho athi yena uMarshal Petain wayedla ngokuthemba ukuba amaJamani akude oyiswe ukuze isizwe sakhe sikhululwe. into ke leyo ebonisa ukuba waye ngenabudlelwana nama-Jamani.

IZINTO NGEZINTO KUKOMANI

(NguNtanomhle)

Singabalula sinovuyo ukubona phakathi komzi lo ukuba nabahlobo bethu beBala nonyaka nje bathathunyawo ngokude nabo babe nomongikazi wesithili (District Nurse) uMrs. A. Johannes ovela e-Adelaide obelapha ukususela ngomhla we11 kuJuly. Ibe lulwaziso iwakhe eD.R.C. Schoolroom kutsha nje ingusihlalo wemicimbi yeLokishi esihlalweni uGqweta J. D. L. Konger ekubeni uSibonda wedolophu engaphumelelanga ukubakho. Kubekho noSister Swan wempilo phakathi kwesixeko esi othe waqingqa imisebenzi yomongikazi lo ukuba iyintoni na. Kucaca mhlophe ke ngoko ukuba kohle kube yimfuneko ukwakhiwa kweClinic yabeBala siphaula ngezithethi kwelo theko.

Ubelapha uNurse Mrubata ose-Dikeni ngemfundo useholideyini yakhe yonyaka sele vela ekhaya e-Hackney, ukhwele ngokuhlwa kwa ngolwesiBini ngomhla we30 ku-July ukusinga kwase Dikeni.

Ukhe akaphila ngokusiquphe u-Mn. E. Njoli olipolisa lalapha wada unkosikazi wakhe wabethela umkhuluwe wakhe ongumsebenzi e-Cumakala (Stutterheim) uMn. P. Njoli oze kunye noMn. Rasiya abafike esesibhedlele.

NoMvangeli W. W. Noyi ehamba noMlu. W. Ngxekana baman' ukuza kumbona, loo nto kwanyanzeleka kwaziswe nonyana oseKapa u-Mn. Lawrence Njoli. Umhlobo wakhe omdala uMhlekazi C. P. H. Mama ukhe wamana emvelela u-Krila lo. Noko sithetha nje uphilile umphakathi lo, selebe waphangela esibulela ukube simbone phakathi kwethu.

Akasekho uNkosk. Lydia Yabo eBede kwaNo. 362 ongumfundi weli phephandaba. Ugule ithuba uma lo walishiya eli phakade ngolwesiThathu ngo11 ngomhla wa25 ku-July. Ufihlwe ngolwesiHlanu ngomhla wa27 ngenxa yokulindelwa kwabantwana. Sithe sabona phakathi kwethu nonyana wakhe ose-Monti uMn. Phillip Yabo. Sivelana kakhulu nomzi wakwaQudeni nowamaZangwa.

ABANTU NEZABO

KuMn. noNkosk. P. Qengqeleka eBede kumzi wekhaya labaNtsundu ngomhla we18 kuJuly kufike umfo wasemzini, unina nosana baya phila. Sibanqwenelela impilo entle bethu.

Uya qhuba eZingxandeni uRoxo nonkosikazi uMn. R. Qaba ne-Coffee Shop yabo engayiwayo, banayo ngoku nendawo yokulala.

Siphaula ukuba noMn. J. Yeko naye uqalise iShoe-making e-Pelem Road phaya kwaMn. J. Siziba. Simnqwenelela impumelelo.

KwaMn. noNkosk. W. Nxazonke uNkosk. Celia Mahumbazo ovela eKapa ubelundwendwe ukususela kumhla wokuqala kuJuly, ube kweli lizwe ngehambelo. Ukhe wegxada naseHewu ekhaya. Ukhangeleke esempilweni.

UMn. noNkosk. J. Mjila balahlekelwe nabo ngudadebonkosikazi uNkosk. Amelia Vuso ozalwa kwa-Rhadebe, akuhlanga lungehlanga.

Sikhe setshe uMn. Wm. Ndunyane waseKapa apha kwaMn. Johnson Filita 1057 New Brighton Location ekhe wakulongalonga nalaa mzi wabantwana eCreche nje ngoko nabo eKapa beza kuwuqalisa, ujike kwangaloo mini ukusinga kwase Kapa.

Kwabagulela kwisibhedlela salapha ngabaNumz. Ebenezar Ntlebi waseMkonjane, W. Hokwana, P. Mgcodo noNkosk. H. Magutyana esibanqwenelela impilo bonke.

UNkosz. Ntlebi ebekhe wakho naye elundwendwe lukaMn. no-Nkosk. E. Njoli. Okwangoku usasingise ngasekhayeni lakhe eMkonjana.

AYISEKHO IMBONGI

Kungosizi ukuvakalisa udaba lokusweleka kweMbongi ye-Sizwe ubawo uMn. S. R. Krune Mqhayi eNtabozuko eBrelin ngomhla wa30 kuJuly lo. Bekhe nathi sanaye apha Ezibeleni kutsha nje nasemva kweyakhe indibano nomzi lo ube waphinda walapha ngexesha lale komfa yaseDipende.

AbaNumz. Z. C. H. Mqhayi noV. Pahlana oonyana bakhe bandluluke ngeyaseKapa ngentsasa yomhla wa31 kuJuly ukusinga khona emngcwabeni. Sivelana kakhulu nomzi wakwaMqhayi. Kudilike umthi omkhulu, usomava jikelele.

Kumdlalo womGqibelo womhla wa28 kudibene emva ko2 iiSpring Roses neBreakers phantsi koMn. M. R. Masabalala, zabethwa ii-Spring Roses nge6pts—5.

Ngelebhaskiti kuhlangene iiUniversals neeAll Blacks kuvuthela u-Mn. Masabalala, yangumdlalo ongqindilili ekuthe kufika ukhefu zabe zilingana 3 pts—3. Yeka emva koko zangena iYhu-u-u. Sesibona ngoDlomo naye elinga idrop-kick engaqabelanga. Yeka! yaduma ipavi yonke zafumana itry iiUniversals engaqabelanga. Zaphinda ngedrop-kick kaMn. S. Bongco yakumisa loo nto kwi10 pts.—3 ekupheleni.

Iimvula eGeorge

(NgowaseSheshegu)

UNkosk. Martha Mthembu (ozalwa kwaNgqase) ubuyile ezihollideyini zakhe eBhai naseRhini apho atshate khona ngowe9 ku-July, 1945. Mpilo-nde-ntle.

NoMn. Edmund M. Gubevu naye ubuyile kwaLanga eKapa kwezakhe iiholide. Ubuye ehlaziyekile kanye uGasela lo. Esitishini eKapa waphelekwa ngala manene alandelayo ngowe14 July: baNumz. M. Mayekiso, Gladstone Ntshinga, Gilbert Mgijima nabanye. Ubunyathele ububele kuMn. noNkosk. Bell Ntshinga nakooMn. noNkosk. Jukulu, Mn. Festus Mbeki bakwaLanga nabanye.

ZIYANA IIMVULA

Ziyana iimvula eGeorge, nokugula kwabantu kukwanjalo. Nengqele itsalela kwelayo icala.

Lisaphila inyange laseGeorge uMn. F. Madonci nenkosikazi.

Safa kukunqaba kweswekile neti nerice. Azi sophila yini na singenawo namazinyo nje.

Amasiko kaNtu

MHleli,

Nceda ngesithuba kwelo phepha 'akho. Mzi ndini kaKauta ndikhathazwa yinto yokubona isonakalo soluntu oluNtsundu ukuba alukwazi ukuziphengulula ezona zinto ziyingozi kuwo.

Izizwe zalulahlekisa uluntu kwasemasikweni zathi zizinto zikaSatana, zatsho zona ziwagcinile awazo. Yiyo le nto ngoku amahilihili emaninzi kangaka kuba akusacanyagushwa kuthethwe namawethu acengane noQamata agoduse amahilihili. Neenkomo ezindala sezahanjiswa ezisilarheni kuba ngoku into esisemva kwayo liqhosha elingenamxhuma, kanti asiqondi ukuba sithengisa nenkomo yomthonyama, silahla onke amathamsanqa.

Namhla nje umntwana akuntshula ingono sele baleka esiya edolophini, kanti lo mntwana wakumlanda uva ezi zitshetshevula zikhala nge "over age," nto besingayazi ke ngexesha lethu, kanti uyise wobuya ekhedamile kuba kaloku engenakudlula kulo nto. Ukuba ukhe waphika ziyamdla nje ezaKomkhulu. Lo mntwana ke uya kubona ngoku selebuya kula yise ebemthethelela akuba exakekile, eze nesilwana ongayukube usazi nokuba selufanisa, safa bethu "nci" ungazi noba yinkawu, noba Bulu na. Ah! bethu mzi ndini kaPhalo yeka ndithethe kuba siza kufa sizishiye ezi zinto kuba ezinto amagxagxa azenza amanene kodwa iintsana zawo zithe saa. Akusoze ubone namnye umntu onomntwana wegxagxakazi. Azi khona sizimfene la manene akoyiki na ukusondela kwezi rhorho. Kuba ke thina zirhorho siya woyika amanenekazi. Ndiya yeka ke mHleli kuwe ubone ukuba le ngxaki ingathiwanina.

Xabalazile Nkedama

Cookhouse

ILELE IMBONGI

Zivakele zabuhlungu iindaba zokutshaba buquphe kweMbongi yeSizwe ngomVulo weveki edluleyo, July 30, 1945 ekhayeni layo eNtabazuko ngaseBerlin. Isizwe siphela, ngokukodwa amaXhosa nolwimi lwawo, silahlekelwe ngokutshona koMn. Samuel Krune Mqhayi, umbali mbongi nomthethi wesiXosa ovunyiweyo ngobunjojeli bakhe angasayi kulibaleka ngencwadi yakhe emi yodwa kwezesiXhosa, "Ityala LamaWele." Ubeliphakathi elikhulu leenkosi zamaXhosa nomvuseleli nkundla zazo, engumthandisizwe ngokubanzi. Litshonile inene nesifundiswa esichubekileyo. Lalani ngenxeba maZima ngokunjalo nani sizwe abengumkhonzi nomfunzeli waso. "Thuthuzelekani ngoko zinkedama."

EKapa eStrand

(NguDizamahlebo Wakhona)

Ngowama 30 kuJune besinombutho wekonsathi apha, amaqela abavumi emi ngolu hlobo: iyeyasekhay' apha iUnited Choir phantsi koMn. R. Nokwe, umde ngeentonga nangezenzo; Sunbeam Choir phantsi koMn. Mgedle, iponi engevayo mfo ndini; neTry Again Choir phantsi kwentonga yoMn. S. Nyembezi.

Ikonsathi le ibiyeyodidi oluphezulu. UMn. S. Nyatela ukhe wenza namazwi ambalwa ewabhekisa kuMn. J. Ngxumza mahinga nemisebenzi yakhe emihle nobuntu bakhe abubonakalise kwimpi yalapha ngethuba elincinane ekho apha, ekwa bulela nokuthi eze apha embuthweni nokuba akaphilanga. Imali yekonsathi ibe kwii-£9.16.4d.

UBULISIWE UNGXUMZA

UMn. J. Ngxumza uyibambe itshisa inqwelo yomlilo ngowe8 kuJuly ukusingisa kwelakubo eNqamakwe naseCumakala, ikakhulu esiya ngezebhizinisi. Babebaninzi abantu esithishini eKapa ukuya kumkhwelisa uDlamini lo.

Lo mfo waba nombuliso awawenzelwa nguMn. C. Patso ngowe 1 kuJuly, ekuthe phambi kokuba imbutho leyo iphume u-Mn. Charlie Patso wakhe wenza intetho esithi ekuziphatheni kukho umvuzo ngoba ngaloo mini bedibene apho ngoMn. Ngxumza bembulisa ngenxa yokuba ebehleli kakuhle nabo. Uthe ke maze esi similo angasilahli.

UMn. Mnikie naye waphosa amazwi, watsho esithi liyinene eli lithethwe nguMn. Patso athe ekuziphatheni kukho umvuzo, ngoba lo mfana kaNgxumza asithuba lide ehleli nabo, kodwa ke ngenxa yembeko yakhe bafanele ukuba benjenjalo.

Imali ayifumene kuloo mbulisn ibe kwii-£2.6.4½d.

Iflva eGolden Valley

(NguThenjiwe)

Iflva iwile apha ngakumbi ezintsaneni, yimasisi ehamba nokhohlokhohlo. Sicinga ukuba ibangwa yimbalela; kudala yagqibela ukuna apha.

Umanywe ngeqhina lomtshato uNkosz. Elizabeth Mnqamisa waphaya eLonghope noMn. W. Mahale waseCook House. Iqhina libotshelelwe nguMlu. W. Teka webandla lamaMethodi ngomhla we10 kuJuly.

Ngomhla we13 kuJuly kusweleke usana loMn. noNkosk W. Mntengwane. Umnchwabo ubuphethwe nguMn. P. Zakhe webandla lamaTiyopiya. Lalani ngengxeba maVundla kwanani maTshawe.

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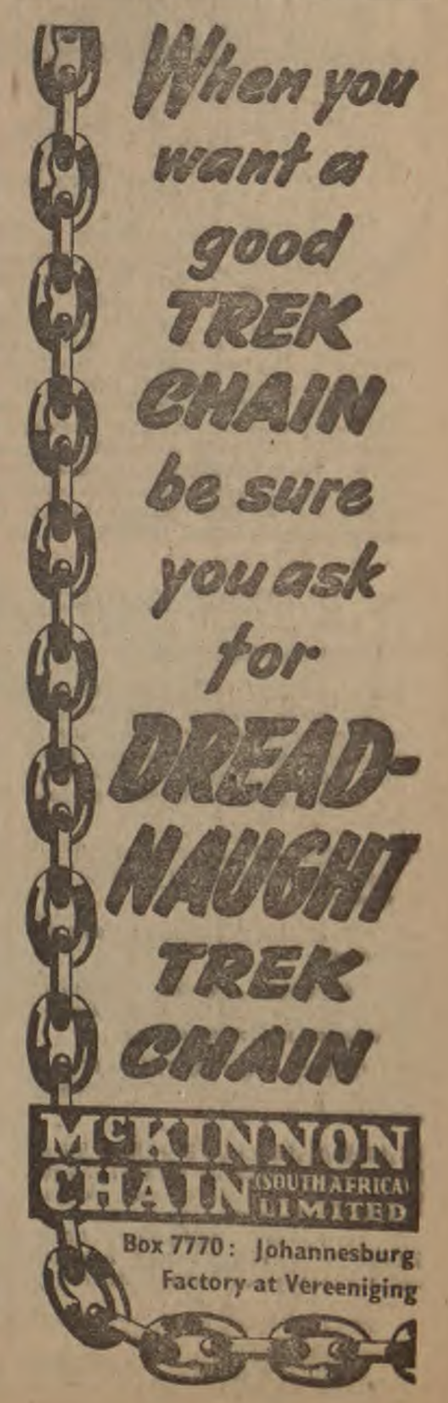

NGENTLANGANISO YABAVOTI EBISEKOMANI

Intlanganiso yeCape African Voters' Association yangena eKomani, eSt. Andrews Mission ngoDecember 16, 1944, yavulwa ngomthandazo nguMn. Nqase, esihlalweni inguRev. R. M. Tunzi ngokungabikho kukaMongameli, uProf. D. D. T. Jabavu, kunye namasekela akhe omathathu, ooNkosi Majeke, Ranana noKraai, UMn. Tunzi ekuvuleni wenze amazwi amafutshane anomdla ngenkululeko yobunumzana obuliliia lomntu wonke ongumvoti.

Iindawo ezimelweyo ibe zezi: Kapa, Nkopo; Monti, Tele noTsenyego, Rhafu, Rev. R. M. Tunzi; Komani, Mngqibisa, Yekani, Sizani noNqase, likho neqela labanye abavoti base-Komani ndawonye nababoneli.

Imirhumo imi ngale ndlela. Kapa, 10/6; Monti, 10/6; Rhafu, 10/6; Khobonqaba (Adelaide) ngokuthumela, 10/6. Iyonke, £2-2/-. IKomani, ngenxa yemeko ezithile, alibanga nawo umrhumo, kodwa lathembisa ukuwuthumela kuNdyebo.

Kwesi sithuba uMn. Nqase uvakalise ubuhlungu abakubo eKomani bokungangeni kweentlanganiso zabavoti, ezagqibela ngo 1937, kwaza ngo 1941 kwafana kwaakho ntshukumana ekubonakala ukuba yayikukudlulisa nje intlanganiso eyayiza kuba lapho ngaloo nyaka. Emva koko kwathi pam-tu. Ubuze icebo abangalenzayo lokuvuselela uManyano lwabavoti apho baza balinikelwa elo cebo.

Intetho kaMongameli

Kuphakame uNobala (Sigila) evakalisa ukungaphumeleli koMongameli woManyano, uProf. D. D. T. Jabavu, ngenxa yempilo esephantsi kwemiyalelo yogqirha. Uphethe ngelizwi lenkuthazo kubaVoti ukuba bayinyamekele imicimbi yoManyano lwabo, ekwakulungiselela iimeko ezinje ngezi xa kwakudalwa amaSekela ade abe mathathu.

UMn. Tunzi ucele uMn. Tsenyengo, yavuma intlanganiso, ukuba yenziwe nguye intetho yoMongameli, athe wenza umtyabulo ngokubaluleka komvoti.

Baninzi abantu abatyhafiswa zingxaki nemithethwana eyimiqobo ekungeniseni amagama abo emqulwini wevoti kwiindawo zedolophi—imithetho enje ngamaPasi eLokishi (Lodgers' Permits), umthetho wePasi laseNgqeshweni (Masters' and Servants Contract Act), umthetho woTywala (Liquor Act), neminye. Yivoti kuphela esasele ilikhaka nesixhobo somAfrika, naphezu kokuba seyenziwa buthathaka nje le voti. Kuwafanele amaAfrika aphelelisela ukuzamela ukuba ande amanini awo evotini, oko koba nokuwaxhasa nokuwakhuthaza amaLungu ethu ePalamente.

UMn. Tunzi ekusekeleni le ntetho ukhalazele iititshala ngokungathathi mdla kolu Manyano, esithi iititshala zingama 54%, kanti nga 200 kuphela eluhlwini lwabavoti. Apho kujongwe khona kukuba namancinekazi ethu ade angene evotini njengamhlophe.

UNobala ufunde iMinutes zentlanganiso ediluleyo (ka 1943) zamkelwa.

INGXELO KA NOBALA

UNobala wenze ingxelo ephaki.leyo nefuncisayo, engomsebenzi woManyano ne.ngxaxi ezininzi athe wahlangana nazo kwimigudu ayenzileyo ukuzama ukuseka uManyano, ngakumbi kwelase-Bolani (Western Prov.).

Kumazwi okuyiphetha le ngxelo ncele ukuthululwa ekubhaleni kunikelwe ithuba kwabasebatsha ukuba anamandla kunaye. UTele esekelwa nguMlwana uphakamise ukwamkelwa kwale ngxelo, esithe eso siphakamiso saxhaswa ngamandla nguMn. Mtshwelo.

Malunga nembalelwano kufundwe incwadi kaMn. Ranana elila ngokungaphumeleli kwakhe ukufikelela ngenxa yentlanganiso yeeBodi zeLokishi es-Kapa, waye ethumele neziphakamiso emaziqwalaselwe yintlanganiso.

Ngokuphathelele emalini uNobala uMn. Sigila, egameni likaNdyebo, uvakalise uxolophantsi benxhowa yoManyano. UTele esekelwa nguMlu. Mtshwelo uphakamise ukuba le ngxelo maze ibuye iphindwe ukwenziwa ukwelandelayo intlanganiso (1945) ngenxa yokuba engekho uNdyebo.

NgeAll-African Convention: intlanganiso ivumelene ngabaNumz. Ed. Tsenyego noNkopo ukuba bagunyazwe ukuya kumela abaVoti beKoloni kwiNgqungquthela yeZizwe eBloemfontein ngemihla ye 19 na 20 ku December, 1944, kwa nakwiUnity Conference e-Kapa ngemihla ye 3 ne 4 kuJanuary, 1945, kwa nokuba baphathiswe umrhumo we10/6 oya kwiA. A. C.

IZIPHAKAMISO ZAMALUNGU

URanana wazise ngesiphakamiso (Notice of motion) sokuba uProf. Jabavu aze anyulelwe kubulungu beParamente kaNtu (N. R. C.) kunyulo oluzayo. Lo mcimbi uyekelwe ukuqwalaselwa kwezayo intlanganiso.

Kwa nokunyulwa koMlu. Tunzi njengoMvangeli omakajikelezele ukwaakha amaSebe oManyano, naso esi sidudulelwe kwezayo intlanganiso.

UMlu. Tunzi uphakamise ukuba imfundo yoNtsundu ikhululwe ezandleni zabefundisi (missionary control), ifuduselwe kulaulo iwePhondo (Provincial Administration), waseKelwa nguMngqibisa, yaza intlanganiso yasamkela ngamoya mnye.

Ingxoxo ebende isuseja kwingxelo ka Notala ngokudakumba konzi nokuhla kwamanani eluhlwini lwabavoti, ikhokelwe ngabaNumz. Mlilwana, Mtshwelo, Gqomo, no Yiba, iyokuphumelelisa ngemvumelwano yentlanganiso esi sindululo: "Ukuba esi simo samaAfrika sokukuyekeyeke nokubanda ngelungelo lawo levoti eseyiqingathisile ukwenzakalisa sizwalwa yile nkqubo yolwahlulo ngebala embusweni, laye iyeza laloo nto lelokuba kuthatyathwe amanyathelo anjongo zikukuhuyisela emzini amalungelo azeleyo ngokufanayo nezinye izizwe (restoration of full democratic rights)."

UMn. Nqase ubuze ukuba amalungu eSebe laseKomani kungalunga etheni na ukuba amaGosa esebe labo engavumi kuyimema intlanganiso. Emva kwengxoxo kugqitywe ukuba iQumrhu loManyano ligunyazwe ukuba limeme intlanganiso yokwaaka isebe elo ngomgqoo.

UMn. Nkopo uvakalise umnqweno weSebe laseKapa ukuba onke amaSebe aziswe ngendawo eya kuba kuyo intlanganiso yonyaka, kunapheli ngamaphepha-ndaba. Kugqitywe ukuba nezayo intlanganiso iphindele kwa se-Komani, kwaza kwavalwa ngofefe.

—C. A. W. Sigila.

Umbulelo Kubancedi

Ngomhla we14 kuJune kusweleke uNkosk. Jane Mattwa, intombi kamfi Philip Njadu awoyeseLuqala kummandla waseHerschel waza waba ngummi waseDikeni apho wabhubhela khona ngo1923.

Umfikazi lo ubengumsebenzi iminyaka elishumi elinambini eAmatole Hotel e Dikeni, waza wenyuka ngo1930 ukuya kusela umoya kwantombi yakhe enkulu uNkosk. Ndaba inkosikazi yomfundisi wehlelo laseA.M.E. Umfikazi ubhubhele e-Evaton apho ebehlala khona nabazukulwana bakhe.

Akagulanga xesha lide, ibe zintsuku ezilishumi elinanye wadlula eseluxolweni olukhulu emva kokuba esamkele umthendeleko wakhe wokugqibela kuMfu. Sello waseA.M.E. Akafanga ulele uMaRhadebe, ulindele iNkosi yakhe. Ma zaneliswe izifikobo ezikude nezikufuphi. Akuhlanga lungehlanga!

Siya mbulela uMfu. Sello nebandla lakhe ngoncedo abalwenzileyo. Nangomso nawethu, iNkosi yobihulela yona ngaphezu kwethu. Boxola abaphose imikhonto ngokungapupashwa kwamagama ngenxa yesithuba. — A. M. Ndaba (umkhwenyana.)

EzaseTshantolo

(NguSindiya kaNtaba)

Kwiveki engaphaya kubanjwe amakhosikazi asixhenxe alapha ngokutheza ihlathi lakwaMqandatye ngamazembe. UMn. Jacobs Qamse, ongusomahlathi lawo, usichazele unobangela wolu banjo lala makhosikazi. Uthe imvume yokutheza amacwaba, nentsasa emveni kokuba bekugaulwe iipali zokuxhasa umgodi yayinikiwe, kuba kwabonakala ukuba ukutshisa ezi ntsasa zakuba zomile, kusuke kwenze umlilo unwenwezele ugqibe ihlathi lonke, ize ke loo nto yenze idemeshe emithini nasezitholeni ezingamagatya.

Umzi ongamakhosikazi ke wona usuke wathabatha iinyawo zokusuke uphathe iintshengeca zamazembe. Kwathi kanti akusathezwa nkuni nje zodwa, sekugaulwa nezibondana zokubiyela iidyaliti, nokwaakha izindlwana zeenkuku nezitorwana zokugcina izinto ngezinto. Le nto ifunyenwe ngokusuke kubanjwe abantu, kwafunyanwa kwiinyanda zabo kukho iimbhekele'o zamagatya aluhlaza.

Kuveki ephelileyo ubelapha ke umLungu owongamele la mahlathi ezokwazisa okokuba wonke umntu ofunyenwe enezembe, nokuba akanalo, etheza apha ehlathini, uya kuba yintambho. Siyambulela uMn. J. Qamse owenze ukuba la makhosikazi axolelwe okwanamhla, kuba uthe ngabafiki abayazi le nto yezembe. Nangomso ke Leta ungadinwa.

ABANTU NEZINGABO

Bekutshata intombi enguMaria yakwaNkosk. Mabi nomfana waseVereeniging wakwaKgaile, olisoja ePretoria. Waamhle kakhulu loo mdudo.

Sivelana kakhulu noMn. J. Njobo kwingozi ehlele inkosikazi yokufumana usana o uyinkwenkwe lungasekho.

Usibonda Daniel Nkone ulele phantsi kukungaphili okude kwabanga ukungonwabi kosapho lwakhe. Simyaleza ezikhungwini zababhedeshi benene.

UNkosk. Miriam Dumezweni wakwaMqandatye ungomnye weetitshala ezintsha ekuvulweni kwezikolo apha eSt. Peter's kwisikolo samaRoma. Sivuyisana naye uNaNdila lo kweli bakala alithabathileyo. Kwaye siya themba ukuba uya kuzama ukuzifunela ibhayisikili, kuba nendlela intle kakhulu. Ayisokumlungela into yokuman' ukwenza u "Twice-one-are-two" kule ndlela le mihla.

Lixhaphetshu kumaTempile alapha kulungiselelwa imvuselelo eza kuba lapha malunga ne 26 yale nyanga yeThupha.

Kuzintsali abantwana bezikolo ukuphindela ezikolweni.

Iintombi zikaMn. B. Sibidla, ezingooLaukazi noNtombana, ziphindele; owokuqala uya kuggibezela i3rd year yakhe, owesibini i2nd year. Ngokunjalo noNonzima Tshibo uya kwi 1st year yakhe. Bonke sibanqwenelela impumelelo aaba bantwana.

IDINALA KWAKAMBULA

Ibiyidinala engayiwayo kwimpela-veki engaphaya kwaNkosk. Queen Kambula.

Imvuselelo yododana ibise-Krugersdorp Location kuCawa ephelileyo. Asikazifumani iziqhamo zayo.

Ku'ahleke amahashe kaMn. Baraki Mfazi abewashiye kwaMboma kumyeni wentombi uMn. Caleni njengoko yena ebenze ugxada emaXhoseni. Ayiqali ke le nto yokubiwa kwempahla apha. Kwaye lona isela elo malihlale lisazi ukuba loze lubé lunye usuku oloze luziginye zonke.

Ubuyile kwikhefu yakhe abeyithathe ngokungaphili uNolali u-Mn. W. D. Grobler, ukhangeleka hlaziyekileyo kakhulu.

EzaseCawa

(NguThos. K. Runeli)

Kwingxowa yemali yokuhlangabezana namajoni aNtsundu abuya emfazweni abantu balapha benze lukhulu batsho ngegalelo le£8. 7s. 8d. Le mali yenziwe ngekonsati ndawonye neqokelelwe ngabazithabathela ukwenza loo msebenzi, yaze yathunyelwa kuMn. Lambert onguNobhala walo mcimbi.

NgoJune sibe sezinyembezini ngokushiywa ngokusutywa kukufa kukaEleki Ngindana waseMaSukwinini. Ebekade engaphilanga isithutyana. Ngokunjalo noMruquli Zito waseMaNtandeni ulishiyile eli phakade. NgoJuly sishiywe nguMayile Hale, uSukwini.

Kuthe kusenjalo kwafika iliqhwa nemvula, kwabuthisa impahla ngohlobo endingazange ndalubona apha kule minyaka yam ingaphezu kwamashumi amahlanu ndilapha. Abanye abantu balahlekelwe ziinkomo ezisibhozo umntu emnye.

UNONGQAUSE WAMAKHUMSHA

Xa kunje ngathi kuza koyisa uNongqause wamakhumsha ongeniswa ngokuthi iinkomo zeli lizwe yimigqutsuba ma zipheliswe, kufuywe ezizalisa i-emele ezimbini ngobisi inkomo inye. Asazi ke ukuba kwakulunga na ukuba umntu alobole nge-emele yobisi, ayokulima nge-emele yobisi athombise kwa ngayo. Kaloku entshonalanga apho zivela khona ezi nkomo akwenziwa konke oko.

Intetho yabantwana abafundisiweyo ivakala kamnandi ezindlebeni ukanti loo nto yile iza kubhangisa umzi oNtsundu. Zonke ezinye intlanga eziNtsundu zikhala ngokusulelwa lilishwa lomXhosa, zaye zikhalazela nokuba umXhosa unekratshi ma kabhange. Akukho mfuneko yayo yonke le yantlukwano, sonke siluhlanga olunye, ke masibambane ngezandla.

Soloko uziva indaba! Rhuma kwi "The Bantu World." Zi2/6 ngeenyanga ezintathu. Thumela umrhumo wakho ku: The Circulation Manager, P.O. 6663, Johannesburg.

Thousands and thousands of Eveready Batteries are sent to the Army and Air Force to assist the men in doing all kinds of jobs. You see just one of these above.

Here is another kind of job for which Eveready Batteries are used—they work radio sets for sending and receiving messages through the air.

And there are thousands of other uses for Eveready Batteries. Here you see just how useful an Eveready Torch can be in the Medical Corps.

So you see where the Eveready Batteries go—why it is not always easy to get a few for your torch. But not all Eveready Batteries go to the Forces. Your dealer is still getting some. So keep on asking. It is worth waiting for Eveready Batteries because, as they are made in South Africa, they are always fresh. They last longer.

EVEREADY TRADE MARK
TORCHES · BATTERIES · BULBS

Manufactured by
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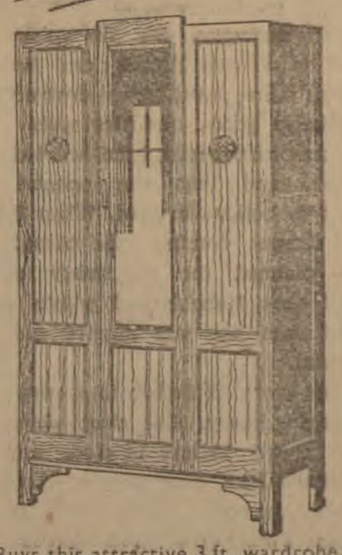

Buys this attractive 3 ft. wardrobe, mirror in centre door, interior fitted with hat shelf and rod.

FREE RAILAGE *in the Union S.W.A., and the Protectorates.*

Very substantial Factory Discount for Cash.

Write for our FREE Bilingual Factory Economy Catalogue (BW) and particulars of our Free Gifts and Commission Schemes to P.O. Box 2553, Cape Town.

MAIL ORDER FURNITURE MANUFACTURERS
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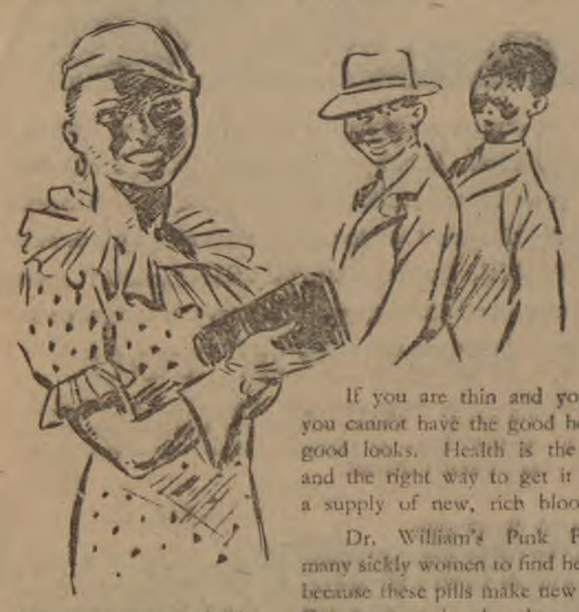
GOOD HEALTH MEANS GOOD LOOKS.



If you are thin and your blood is poor, you cannot have the good health which brings good looks. Health is the secret of beauty, and the right way to get it is by building up a supply of new, rich blood.

Dr. William's Pink Pills have helped many sickly women to find health and happiness because these pills make new supplies of blood. Get some and take them after every meal. Before very long you will be a different person.

Ask at any store or chemist for Dr. Williams' Pink Pills

DR. WILLIAMS' PINK PILLS

Help You to Health and Beauty

Home Corner For African Women

Health giving rest. At Orlando Creche, the Children are trained to take regular rest periods.

From an Old Cookery Book

I guessed my pepper, my soup was too hot.
I guessed my water, it dried in the pot.
I guessed my salt, and what do you think?
For the rest of the day we did nothing but drink.
I guessed my sugar, my sauce was too sweet.
And thus by guessing I spoilt our treat.
So now I guess nothing, for cooking by guesses,
Will ruin all skill and produce only messes.

French Toast

When you are wondering what to give your folk for a light lunch or supper, try making French Toast. It is very economical and very tasty.

Beat up one egg with salt and pepper added. Cut slices of bread about half an inch thick and soak each slice in turn in the egg. Then fry in a hot pan until each side of bread is nicely browned. Serve with fried tomato, fried banana or bacon. One good sized egg should be enough for four pieces of bread.

Rahab And The Two Spies

Joshua Chapter 1 verse 9.
Joshua Chapters 2 and 6

Rahab was a woman who lived many hundreds of years ago, in a town called Jericho. Jericho had a very high and wide wall built round it. This wall was a protection against enemies, and it had a big gate in it which was locked at night. This wall was so big that even houses were built on it. In one of these houses, built right on the wall, lived this woman called Rahab.

Rahab was a heathen, and in some ways a very bad woman.

After the death of Moses, Joshua sent two men to secretly spy out of the town Jericho. These two spies came to Rahab's house, and stayed there. But the king of Jericho had heard that there were spies in Rahab's house. So the king commanded Rahab to deliver the two spies to him.

Instead of doing this, Rahab courageously and kindly took the spies onto her flat-roofed house, and hid them amongst the stalks of flax plants.

Then Rahab answered the king and said that she did not know where the men had come from, and that the men had left at the time when the gate was locked, when it had become dark. Rahab also said that she did not know where they had gone, but if they were followed quickly, they would be caught.

As soon as the king's men were out of the way, Rahab hurried to the roof-top, and spoke to the spies. Rahab had now become a believer in the One True God, and she told the spies that she knew that God had given her country to the people of Joshua. Rahab begged the spies that, (just as she had saved their lives) they would save the lives of her parents, brothers, sisters, and all that they had, when Joshua's people should attack Jericho. This the spies readily promised to do. They told Rahab to tie a red cord to her window, and to fetch her relations, and to keep them in her house. Rahab promised to keep the visit of the spies, and the intended invasion of Joshua's people, an absolute secret.

After all this was arranged, Rahab helped the spies to escape out of one of her windows, by means of a cord. As soon as the spies were outside the city's wall, they hurried to, and hid in some nearby mountains.

After three days (according to Rahab's plan) the spies returned safely to Joshua.

Later on the town of Jericho was utterly destroyed. But the spies kept their word, and Rahab and her relations were saved from destruction.

Rahab's good qualities were that she was courageous, kind-hearted, unselfish, and that she opened her heart to believe in God. When Rahab saw danger coming, she thought of, and planned for the safety of her loved ones. Rahab's bad points were great ones, she was impure and untruthful.

The story of Rahab is a very encouraging story. This story shows us that if we believe in God, and try to please Him, even people who have sinned greatly, meet with Divine Mercy. Father-like God blesses our poor faulty efforts, to please Him, because He believes in us, and wants us to become perfect, even as He and Jesus are.

St. Matthew Chapter 5 verse 48.

Romance and Reality

A romantic father, whose name was Rose called his daughter "Wild" so that she grew up under the appellation of "Wild Rose." But in a few years she fell in love with and married a man named Bull, which sadly interfered with the romance of the lady's name — "Wild Bull"!

Sent in by Johannes B. Molefi.

New Prices of Eggs

Maximum wholesale and retail prices of eggs, which have come into effect immediately, were published in a recent Price Controller's notice in the Government Gazette. The prices are effective throughout the controlled areas of the Union, and are as follows:

Grade 1.—Large, wholesale, 1s. 7d. a doz.; **retail, 1s. 10d.** a doz.; medium, 1s. 5d. and **1s. 8d.**; small, 1s. 3d. and **1s. 6d.**

Grade 2.—Large, wholesale, 1s. 5d. a doz., **retail, 1s. 8d.** a doz; Medium, 1s. 3d. and **1s. 6d.**; small, 1s. 1d. and **1s. 4d.**

Grade 3.—Mixed, wholesale, 1s. 2d. a doz.; **retail, 1s. 2d.** a doz.

The maximum price at which Grade 1 extra large eggs may be sold is 1s. 9d. a dozen wholesale and **2s. retail.**

The maximum retail prices may be increased by an amount not exceeding 2d. a dozen when, at the request of the buyer, the eggs are sold in a carton with fillers supplied by the dealer.

Floor Polish

This week we give you an lasy recipe for a home-made floor polish. Ingredients: 1 oz. beeswax, 1 oz. soap, ½ pt. turpentine, 1 oz. candle wax, ½ pt. boiling water.

Melt the soap in the boiling water. Melt wax and turpentine over boiling water. Combine mixtures. Stir until the mixture is like a thick batter

Woodwork

Painted woodwork should be kept clean as far as possible by dusting instead of washing since water damages paint in the long run. Wash carefully with a damp cloth. Marks around doorknobs should be removed as soon as possible.

YOUR RECORDS DESERVE THE BEST
Medium - Loud - Extra Loud
Brunswick
GRAMOPHONE NEEDLES
These Needles are made only of highest-grade Steel and should be used for less Record Wear and Better Tone.
Obtainable from Shops everywhere. A tin of 200 Needles only
1/3
BW 11/8

FELUNA TEETHING POWDERS

Soothed gums— and sound sleep

Now that her temperature is normal again and her little tummy sweetened and regulated — she's sleeping naturally—making up the lost hours. Gone the fretful cries and wakeful nights. Happy home. All's well. Thanks to the gentle, wholesome efficiency of

FELUNA TEETHING POWDERS

1/- per Packet. All chemists

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When your photograph says

What do your TEETH say?

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

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

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

COLGATE DENTAL CREAM

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

Your baby can be strong and healthy too, if you feed him on NUTRINE Baby Food. If baby is thin and sickly, and cries a lot because your breast milk does not give him enough nourishment, take the good advice of doctors and nurses and change to NUTRINE. Babies like NUTRINE, and it soon makes them strong, well and happy. It is very easy to prepare.

FREE BOOK FOR YOU

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 him Nutrine, the food next best to Mother's Milk.

6883-2

READERS' FORUM

The Editor Acknowledges

The Editor regrets that space does not permit publication in full of the letters he has received from the following readers:

G. Masole, who states that Tsotsis are a curse to Africans, and should therefore be stamped out.

J. Melato, on the value of missionary effort, and also exhorting Africans to be steadfast in the Faith.

S. R. Letswalo, warning young couples against the dangers bestrewn the path of marriage, giving young brides special warning against negligence in paying attention to their husbands.

Letters have also been received from:

A. S. Celia, "Eager," and J. J. Nkumane, none of whom has given a postal address.

(Letters cannot be published unless names and addresses are included. These are not necessarily for publication.—Ed. "B. W.")

Municipal Beer Halls

Mr. H. G. Ngami, Witbank, writes: While I am willing to support Mr. Edmund Legodi's views on the beerhalls, I am dead against the substitute he suggests for the beerhall system. As a teetotaller, I say "away with all forms of strong drinks." Beer, as scientific research has shown, is no asset to health. It is a wasteful luxury, if I may coin the phrase.

The presence of beerhalls near our dwelling places has helped much towards the degradation of our society. The victims of Bacchus have entertained us, unwillingly for us, to their vulgarity of manner and speech; because of beer, drunkards use language of so obscene a nature as to dwarf even that of the notorious Billingsgate women. Our children's ears have thus been polluted, their eyes taxed with witnessing indecent acts by those "guilty" of insobriety.

So that beer, whether consumed at home or in a beerhall, is not to be encouraged but condemned.

Re-Advice to T.A.T.A

Mr. C. C. Majola, Bechuanaland, writes: In the issue of the "Bantu World" of June 16, appeared an article by Mr. Ndima, who posed as a saviour of African teachers at a time when they were contemplating action which would have a boomerang effect. He did not disclose the nature of that action; all he did was to make reference to "Booker Washington's principles," (in itself a meaningless thing since few, if any, know what these are); and to set a number of questions instead of offering plain advice which was, according to the earlier portion of his letter, the aim of his mission.

The impression I gained of him was that he played the role of prosecutor—questioning and cross questioning the T.A.T.A.

I hate with bitterness the comparison Mr. Ndima makes between the teachers' status and that of the milk-delivery boys. Teachers are members of a dignified profession, and because of their paltry salary scales, they should not be victims of derision or scornfulness for circumstances beyond their control.

Wants Golf Course

"L.C.R.," Sophiatown, writes: While I appreciate all that has been done in providing the African community with football, tennis and rugby fields, I must at the same time draw the attention of the authorities to the fact that not all of us are interested in the sports groups mentioned above.

There are those of us who are interested in golf. No golf course has been laid out for our use, with the result that we have to play on awkward spaces which are unsuitable. We would gladly welcome the gift of a golf course where we could enjoy the game in much the same way as other African sportsmen who have been catered for find pleasure in their class of sports.

Correction

Under the headline, "Extremists and Springs Disturbance," in our issue of July 28, we published a letter with which the name of W. Nxongo was associated as contributor. This was done in error, and we take the first opportunity to tender our sincere apology to Mr Nxongo for any inconvenience suffered as a result.—Ed., "B.W."

Fallacy of Non-European Unity Movement

Mr. A M. Lembede, Johannesburg writes: A great hullabaloo is being made by advocates of the Unity of all Non-Europeans in South Africa in their struggle against white supremacy or white oppression. This Unity we are told, is to include Africans, Coloureds and Indians.

Before irreparable harm is done to the development and progress of the African people, this fallacious and fantastic theory must be exposed. Unity among the abovementioned classes of Non-Europeans is impossible or extremely difficult of attainment for the following reasons:

(a) Africans are Natives of Africa; they and Africa are one; their relation to Africa is superior to the relations of other sections of the population. This superiority of relation to Africa clearly places the Africans in a position of ascendancy and superiority over other sections of the South African population. Hence it is evidently wrong to place Africans on a footing of equality with other racial groups at present residing in Africa. Africans are fighting for Africa; but other sections are fighting only for their rights to trade and extract as much wealth as possible from Africa.

(b) Another point which renders unity a non-practical proposition is the historical, cultural and religious differences between the abovementioned classes. The Indians have India their motherland; they are only here in Africa chiefly as traders. Some of them profess the Mohamedan or the Hindu Faith. Even amongst themselves there is no unity on account of their religious differences; otherwise India would have achieved Dominion Status today. Most of the Africans however profess the Christian Faith.

(c) There are three types of Coloureds; firstly there are those who have identified themselves with the Africans, who live with the Africans, and speak African languages, and who have thrown in their lot completely with the Africans. These we can tolerate in our society. There is a second class of Coloureds which regards itself as a distinct nation namely Eur-African Nation. The third class of Coloureds consists or is made up of those Coloureds who regard themselves as Europeans and look down upon and despise Africans and call them "kaffirs."

(d) It must be remembered also that the first and primary duty of African leaders is to their own people, the Africans. The African leaders are not called upon to lead and organise Coloureds and Indians as some of the bigoted advocates of the Unity Movement today would have us believe.

No sane person can deny the fact that there are some common problems confronting Africans and Indians and Coloureds e.g. the right of franchise. The solution of such problems needs the co-operation of all Non-Europeans. But co-operation is different from unity. Africans must be organised as a seperate self conscious unit, so likewise must the Coloureds and Indians seperately. Then if there is a common problem the leaders of the three sections can come together and take a joint decision as to how the common problem is to be jointly and co-operatively tackled. Then they will return to their respective sections of the population and mobilise the masses for the joint and concerted attack. This is the only sound way which is based on common sense and grim realism. Merely to create a motley horde or a colourless amorphous conglomeration of Africans, Coloureds and Indians, will only lead to chaos, to wasted effort and ineffective action.

The call then is: Back to common sense! Back from jungles of fantasies and dreams!!. Back!!!

Indians are Struggling For Power

Mr. R. M. Nkopo, Johannesburg, writes: I always wonder why Africans should hold the belief that they will one day form a united front with Indians. Through my wide experience with Indians socially, economically, and other-wise, I doubt whether we shall be able to accomplish this unity.

I would like to point out that an Indian claims to be more advanced than his African brother socially and economically. He would like to be classed as a white man, had it not been for the laws of this country.

The wealthy group of Indians owns bioscope halls, wholesale ware houses and immovable properties.

In these commercial houses you easily find out that it is here that segregation is practised to its highest of heights. These enterprises are patronised by both Indians and Africans, but you fail to find an African employed as a cashier, usher, or occupying any skilled job. Is it because there are no capable Africans?

Then again you find two queues, one for Africans, the other for Coloureds and Indians. Why do they choose to isolate themselves from the Africans?

The time has come when we should fight these social wrongs. When the question of removing Sophiatown and New Clare was raised by the City Council of Johannesburg the Africans worked with Indians in voicing their disapproval of this scheme. If Africans could study the Indian carefully, they should have voted for the removal of all Indians who own properties in these areas, since 80 per cent. of the properties are owned by these segregationists.

Coming to commercial transactions with Indian merchants, we Africans stand no chance in purchasing from them at wholesale prices.

On some occasions you find Indians at the head of African organisations. In my opinion such Indian leaders are only political adventurers. If these men were fair, and firm in supporting the principles of justice they would prepare their own house first.

The white man in this country is preparing to extend the freedom enjoyed by these other non-European sections to Africans, but how could they when Indians hinder the progress of the African, socially, economically and otherwise?

If Indians are not prepared to work hand in hand with us, and as long as they remain champions of the segregation policy, let us support the Government for segregation. If India should govern this country, Africans would be forced to slavery.

The Church And Its Followers

"Backseat-Fedup," Boksburg, writes: Mr. Mkwanazi's letter anent the duty of the church to its followers reveals his ignorance of the work of the church in this land. He says the church should do something for her less fortunate disciples—the deaf and dumb, orphans, widows, destitute, cripples, aged people, the out-of-work and the blind.

For his information, let me cite the following instances where the church is doing what she is being accused of not doing: (a) the deaf and dumb the church caters for at Komgha in the Cape, and at the Sanatorium, Ixopo. (b) orphans at Lourdes mission, Umzimkulu. (c) widows at Emmaus, Umzimkulu. (d) the destitute at Keveleaur mission, Natal. (e) cripples at St. Michael's, Natal. (f) aged people at Himmelburg mission, Natal. (g) out-of-works at the Johannesburg Roman Catholic Pro-Cathedral. (h) the blind at "Zenzele," Roodepoort.

There seems to me to be a tendency among us to sling mud at the church, and to say things about it which are not always correct. I think before we criticise the unfortunate church (unfortunate because inspite of its efforts and struggles against odds to help humanity, it is unaided and seldomly praised nor thanked), we should furnish ourselves with facts concerning its activities, its faults and failures, together with the cause of such failures.

Why Frank has a better job than Joseph

Frank and Joseph come from the same kraal. Frank has a fine job, as head boy on a big farm, with good pay and a comfortable well-built house for his family. His employer wants him to stay with him for ever.

Joseph, on the other hand, is still working for very little money as a casual labourer, moving from job to job.

Joseph's trouble is that he tires easily and when he is tired he grows irritable and sullen. That is why he cannot keep any job long. His nerves need "toning up."

Frank follows the example of leading Africans and takes Phosferine whenever he feels tired and "run down." Phosferine makes Frank feel better very quickly and he is always smiling and always keen to do his work.

Which are you like? Joseph or Frank? If you are like Joseph, start taking Phosferine. It will do you good.

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WEDDING AT PORT ELIZABETH

NCWANA—MBATA

The Korsten community, Port Elizabeth, was agog with merriment and glee when a unique wedding took place there recently. Both bride and bridegroom, Miss Elizabeth Butiwe Ncwana and Jeremiah Congress Mbata, being university graduates, their wedding, a rare happening in Bantu society, naturally attracted crowds from all corners to the marriage scene.

The bride, who was given away by her father, Rev. K. K. Ncwana, who is a popular minister at Port Elizabeth, was charmingly dressed in a gay satin frock. Her bouquet of beautiful white lillies and asparagus lent colour to her charming appearance.

The bridesmaids, Misses T. Tsewu, B.A., P. Maseko, B.A. and M. Ndondo formed a handsome rainbow background. Their bouquets were made of pink carnations, lillies and asparagus trimmed with pink ribbons.

The bridegroom looked smart in a morning suit. His bestmen were Messrs J. Mokoena and S. Mpande.

One was attracted by a pair of little ones in front of the bride and bridegroom, namely, Miss Eva Molefe dressed in pink and Master Abram S. Nkomo in stripped trousers and a black top-hat.

The marriage ceremony was solemnised in the Korsten Methodist Church by the Rev. W. B. Tshume, Superintendent Minister, J. Funani and A. Poswa.

The guests were received by Messrs J. Zwide and J. Nongongo at a luncheon given by the bride's family at the Korsten School Hall. Before the guests had their dinner, a toast to the bride and bridegroom was proposed by Mr. W. F. Nkomo. Lunch followed and in the afternoon the guests received tea and listened to speeches by some of Korsten's elite.

Reception at The T.C. White Hall

On the same evening a grand bridal reception was held in the T.C. White Hall, Port Elizabeth. Mr. J. Yaya presided and Mr. Waterson Bokwe was master of ceremonies.

Music was rendered by the famous mixed choir of Port Elizabeth under the baton of Mr. C. Qwesha. Other items were rendered by the male voice choir of Port Elizabeth, while Miss T. Tsewu and Mr. J. Mokuena rendered a duet—"I did not know"—accompanied by Mr. J. Denalane. Speeches were made by the chairman and Messrs P. J. Nikiwe, R. Phaatjie, J Socenywa, R. G. Baloyi, W. M. Ncwana, and toasts were proposed by Messrs W. F. Nkomo and J. Mokuena, respectively to the bride and bridegroom and the bridesmaids. More than 80 telegrams of congratulations were received from all parts of South Africa.

The reception was wound up by the "Grand March" popularly known in the North but an unknown event in the Cape Province.

Amongst the many people present at the wedding and the reception were: Mesdames M. Oppermann, M. Mbata, Yaya, S. N. Nkomo, M. Molefe, W. Maneti, G. Belu, Misses P. Masenya, E. Kuzwayo, T. Tsewu, P. Maseko, S. Tsewu, M. Msikinya, Messrs G. Belu, D.V.T., G. B. Molefe, W. M. Ncwana, W. F. Nkomo, R. Peteni, S. Makalima, J. Rantsabo, R. G. Baloyi, P. J. Moguerane, P. J. Nikiwe, J. Pemba, Hermans, C. Mabija, C. Qwesha, Lupondwana, Tutu, Revs. P. S. Ramushu, J. Mbalo, J. Mbata, Mesdames J. Nikiwe, J. K. Ncwana, S. N. Nkomo, N. Dunjane, M. Poswa, J. Kwatsha, M. Molefe, J. Rouen, M. Mbata, M. Oppermann, Messrs C. T. C. Xabanisa, W. Ncwana, J. G. Malie, J. Denalane, P. J. Nikiwe, J. Zwide, B.A. (Inter), J. Nongogo, P. Rampa, L. D. Ncwana, etc., and Misses M. Msikinya, S. Tsewu, K. Oliphant, O. Masuku, M. Mvinjelwa, J. Mvinjelwa and E. Kuzwayo.

The Gossiper's Talk and Comments

("Mgwenyombovu")

If some of us heard that the new premises of the famous Bantu news buildings situated at Industria would be blown up by a bomb tomorrow morning there would be a rush to see them before the disaster. But because people believe that they have all their lifetime to see these premises, they do not bother. The premises are within a stone's throw, so why should they worry? "Tomorrow is a day too," they say! This lack of curiosity is not a habit of Johannesburgers only. The whole world is afflicted with this mania. Some of us need the discipline of the time-table to keep us on the move. How many Londoners have never seen the Tower, Big Ben, the British Museum or other historical monuments? Why carry the example so far? How many Johannesburgers have as yet not visited the Art Gallery, the Chamber of Horrors, or even the Town Hall, for that matter? Well, to return to our subject. Sometimes out of diversity, cursedness, blasphemy, hatred comes blessing. The cowardly sabotage and bombing of the old premises of the Bantu Press at Westdene on November 5, 1944, has resulted in the acquisition of a two-storey strongly constructed new building at Industria. There is a basement to the building where the machinery which produces the newspapers is safely housed. No bomb, however powerful, of another mad hooligan can ever do damage to the linotypes.

The editorial and other offices are the best we have yet seen in our life-time. The offices are staffed with the best brains the press has had. Take a pilgrimage to the Bantu Press someday, nay, to-morrow and you will be sorry you have not done so before.

WOMEN AND POCKETS:

There has been much talk about bag-snatching these days, and we propound the miracle how these bags get lost. Most victims of this notorious habit are Women. We have never heard of men losing their pockets or purses in restaurants, shops, cinema-houses or having been robbed of these in the streets. Never!

I asked Mrs. 'Mgwenyobomvu' the other day why she prefers to bulge her handbag with so many unimportant things whenever she goes out. "You do not understand, Mgwenye," she retorted, "You cannot imagine a lady going about without a handbag. You do not look lady-like, and can never command respect. People think you are poor."

"Now, my Rib of my Ribs," we said affectionately, "Why don't you sew pockets onto all your frocks so that wherever you go you carry all the necessaries you need without making anybody conscious of your possessions?"

This is one of the many difficulties about women we have never yet been able to expound. When we, "Mgwenyobomvu," are dressed, we have enough pockets to carry all such things we may need once out of the house. We have pockets for hankies, pens, pipes, matches, pouches and wallets. All these are so kept that nobody notices them. We do not carry our letters about with us. When we enter a shop, we have nothing to forget on the counter. No, not at all! No silly Boys snatch bags from us. They can only pick-pocket us during moments of abstraction in a crowded bus, or train. But we are not easy prey of forgetfulness. Mr. Editor, we suggest that women must be emancipated from "slavish" traditions.

You have seen how easily they fall victims to the activities of "malalapipes," those gaol-defying, desperate youths of this generation. Women have long won the vote of franchise in legislation let them also win franchise against the monopoly of dress. Give them Pockets and not Bags, then there will be no more cases of bag-snatching.

African Business Men Confer

A conference of the African Business Men convened by the African National Congress Transvaal was held at the Congress offices recently.

The meeting which was well attended, was addressed by Messrs C. S. Ramohanoe, president of the African National Congress, Transvaal, and A. M. Lembede.

Mr. C. S. Ramohanoe said that if Africans could build strong business companies, syndicates and co-operative societies, they would be able to solve many of the problems confronting them. As long as Africans are economically dependent on other races, there would be no progress politically, educationally and otherwise. "The time has come" said Mr. C. S. Ramohanoe, "when we have to stop talking and to get on with the job." Economic Freedom, he said, was needed and could only be achieved by a strong national feeling.

Under discussion, many speakers congratulated the Provincial committee for taking such a move to organise African commerce. Mr. Njakanja, of Mafikeng, said that for many years Congress had been fighting for better conditions for Africans and to-day, Africans were allowed to trade even in Locations where the doors had been closed to them. He congratulated the President for the efforts done at Luipaardsvlei where the people had recently through Congress won trading rights.

On a motion sponsored by Mr. A. T. Seele, seconded by Mr. D. D. Magudulela, the meeting agreed unanimously that the All African Business Association be formed under Congress as a Department of Commerce in that Organisation.

The following were elected as a provisional committee members to draw up a programme of work and to approach other interested people in order to create a big, strong African National Chamber of Commerce: Messrs. R. Mathabe Ramisane, D. Thabede, A. T. Seele (chairman), D. D. Magudulela, F. Molefe, and E. P. Moretsele Secretary.

Plea For Better Police Pay

A strong plea for better pay and improved conditions for the South African Police Force was made by Major-General I. P. de Villiers, C.B., M.C., the retiring Commissioner, in his farewell address at a dinner given in his honour at the Police Training Depot in Pretoria last week.

The dinner was attended by the Minister of Justice, Dr. Colin Steyn, members of the Civic Guard and about 200 senior police officers and their wives.

Dr. Steyn referred to the need for an improvement in the pay of the police, and suggested that it should be "raised all round."

Brigadier R. J. Palmer, the new Commissioner, speaking on behalf of the Police, said that there was no one in the force who did not have a keen sense of regret and a feeling of loss because General De Villiers was leaving.

"Just what I need for this cold!"

INSIDE-AND-OUTSIDE ACTION
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A YOUNGSTER needs lots of relief when he has a cold! So at bedtime, rub Vicks VapoRub on throat, chest and back. See how fast its *inside-and-outside* action eases not just one, but *all* these miseries: stuffy nose, sore throat, tight chest, coughing.

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"BIG THREE" DECISIONS ON GERMANY

The Big Three Conference at Potsdam has decided that:

All German military forces on land, sea, and in the air, of every description, are to be utterly abolished;

All arms, ammunition, and implements of war are to be held by the Allies or destroyed;

All Nazi institutions and laws are to be abolished and no central German Government is, for the time being, to be permitted.

The production of all forms of arms, as well as aircraft and sea-going ships is prohibited;

Powerful German trade cartels and syndicates are to be broken up and German economy decentralised;

Production is to be concentrated on agriculture and peaceful domestic industries;

Germany will be compelled to make reparations in kind in order "to compensate, to the greatest possible extent, for the loss and suffering she caused," although she will be left with sufficient resources to exist without external assistance.

War criminals are to be brought to swift and sure justice, and the first list of those for trial will be published before the end of this month.

The Big Three declare that it is not the intention of the Allies to destroy or enslave the German people, but to give them the opportunity of preparing for the eventual reconstruction of their life on a democratic and peaceful basis, so that in due course they can take their place among the free, peaceful peoples of the world.

To this end German education is to be reorganised on democratic lines, and democratic local self-government is to be restored.

Subject to military security, freedom of speech, the Press and religion shall be permitted. During the period of occupation, the length of which is not stated, Germany is to be treated as a single economic unit under Allied economic control.

The report also announces the formation of a Council of the Foreign Ministers of Britain, Russia, China, France and the United States, with a permanent secretariat in London, to prepare peace treaties with Italy and Axis satellite countries and plan a peaceful settlement with Germany.

Poland's future frontiers will await the peace settlement, but in the meantime Poland will administer the territory east of the Rivers Oder and Neisse. Poland, Czechoslovakia and Hungary are asked to suspend transfers of population until the position is further surveyed, although the principle of transfer is recognised.

SPAIN PENALISED

The report offers membership of the United Nations to qualified neutral States, with the sole specific exception of Spain, the Government of which, it says, lacks the necessary qualifications owing to its previous association with aggressor States.

SAPA-Reuter.

Goering's Waistline Shrinks

Luxembourg, Thursday.— At this little spa on the border of Luxembourg and France I have just seen how some of the leading men of Hitler's Third Reich are now living, says D. H. Ziman, the "Daily Telegraph's" special correspondent.

They are imprisoned in the Morndorf Hotel—generally known as the Morndorf Green-Room—and among them are Doenitz, Goering, Jodl, Keitel, Blaskowitz, van Krosigk, von Ribbentrop, von Papen, Horthy, Seyss Inquart, Rosenberg, Funk, Ernst Bohle, Streicher and Ley.

The last two are the most unpalatable of the whole gang—the guards call them "the gold-dust twins."

Colonel Andrews, the American Commandant of the camp, does not like Germans. He makes this quite clear to his visitors and, by his severe but correct manner, to the prisoners.

He is unlikely, however, to go down in history as the "butcher of Morndorf." His charges are not bullied, starved or beaten, and their general physical and mental state has improved in the camp.

PLAIN MEALS, HARD BEDS

They eat plain meals off plain crockery—largely brown glazed earthenware—and their only eating implements are spoons. Doenitz was at first very indignant when he learned that knives and forks were forbidden lest the users committed suicide.

Equal precautions against suicide are taken in the bed-rooms, all of which are on the fourth floor. As the floors are of concrete, the prisoners are given camp beds, hard mattresses and small chairs without arms. Goering, whose waistline has receded 1½ inches, nevertheless needs, and is given, a larger chair of solid wood. He is now "Prisoner Goering" and not "Marshal Goering."

The only prisoner allowed to give orders to the others is the indoor foreman, Heinz, formerly a staff-sergeant. His peace-time pursuit was head waiter at the Hotel Carlton in Amsterdam. He regards the former generals, admirals and Cabinet Ministers with ironical detachment.

We met some of the prisoners in the grounds by chance. Von Ribbentrop, who was wearing a brown suit scuttled into a corner in order to avoid us. In the garden were Goering and Kesselring, who are inseparable.

Kesselring, whose behaviour is model, has taken "Fat Stuff," as the American call Goering, under his protection. The former Luftwaffe commander, although still highly neurotic and frightened even by a thunderstorm, now has moments of complacency as well as periods of gloom. His weight, which used to be more than 19 stone, is now 17 stone 5 pounds.

He has bronchitis and heart trouble, but the prison doctor says that nothing is wrong with him that cannot be put right by exercise. Keitel is another model prisoner, and both he and Jodl wore smart uniforms.

STAND AT ATTENTION

When the Commandant or a visitor enters, the prisoners rise and stand at attention, but both Ley and Streicher slouch to their feet. Very different is the alertness with which Doenitz and his aide jump up.

Von Ribbentrop's bedroom was untidy, and he and Prince Philip of Hesse are the only two who have had to be rebuked for slovenly rooms.

When Ley first arrived it was noticed that most of his fellow-prisoners avoided him. With habitual impudence he remarked to a prison officer that he would do without his customary food and drink, but really must have female company.

Non-European Arts Congress

The Conference of the South African Non-European Arts Congress (writers, artists, composers) has been postponed from July to a later date.

In conclusion I wish to express on behalf of my Committtee great satisfaction about the resurrection of "The Bantu World" and enclose our first publicity circular letter, for your information please.

Yours faithfully,
Woodroffe Mbete,
Hon. Secretary,
S.A. Non-European Arts Congress.

SKUD WAKKER U LEWERGAL

SONDER KALOMEL

En u Sal Soggens Uit die Bed Spring, en Voel of u 'n Os Kan Omvergooi.

U lewer behoort daagliks twee pinte vloeibare gal in u ingewande te stort. As hierdie gal nie genoegsaam vloei nie, verteer u kos nie. Dit verrot net in die ingewande. U maag word vol gas. U word hardlywig. U hele gestel raak vergiftig en u voel suur terneergedruk en klaar met die wêreld.

'n Blote werking van die ingewande raak nie die oorsaak nie. Dit kos die beroemde sekerwerkende Carter's Little Liver Pills om daardie twee pinte gal vrylik te laat vloei en u soos 'n vis in die water te laat voel. Dit is onskadelik, sag, tog verbasend om die gal vrylik te laat vloei. Vra om Carter's Little Liver Pills. Sorg dat u die naam Carter's op die rooi pakkie sien. By alle apteke teen 1/3.

How can Women be Attractive?

All women want to know that. And their inherent desire to attract should, and does, continue long after marriage. If that were not so we would find them, in later years, careless of their appearance.

A woman's attractiveness does not depend on the shape of her nose, mouth, ears or chin, the colour of her eyes, the uniformity of her teeth, the contour of her face, on her figure, or the quality of her dress. Her disposition, amiability, vivacity, energy, all have a much more important bearing on her popularity than any, or all, of the physical features outlined above. Very often one finds a "plain" woman sought and surrounded by men admirers. Why is this? She has "charm." She is agreeable. She is companionable. Men enjoy her company.

The truth is that attractiveness is nothing more than *inward* Health. All really healthy women are cheerful and magnetic because *they feel that way*.

A man is never attracted by ill-health and its misery.

And the purpose of this advertisement is to tell all women the secret of how inward Health is obtainable.

Feluna Pills for Females Only thoroughly cleanse, regulate and strengthen a woman's structure, eliminating the impurities, stimulating the glands to do their work, feeding the blood, assisting digestion and strengthening the nervous system. A day or two after the first Feluna doses she is conscious *within herself*, of the definite working of their powerful curative action. The dull, lazy, headachy feeling is replaced by a free, clear, happy urge for action. The hitherto clouded eyes sparkle with a new interest in life, expressing a cleansed digestive tract. Work is no longer an effort, it has become a joy. *Feluna Iron* revitalises her blood, multiplying the red corpuscles and thus banishing the weakening scourge of Anæmia.

With this new Feluna health there naturally follows a happy disposition. Patience, serenity, laughter, help and concern for others, sympathy, duty of motherhood—all these are for her and those around her. *She expresses Feluna health.* She holds the Key to that full life of happiness and usefulness which is the birthright of every girl and woman. For in the regular, complete and strong functioning of the female system lies the capacity to take and to give that happiness which, basically, is the real "charm" of the attractive woman. It is the mission of Feluna Pills to provide that basic Health. A trial will prove their power to do what we claim for them. Get a bottle to-day *and note the early encouraging results.*

Sold everywhere at 3/3 per bottle (Trial size 1/9) or direct from P.O. Box 731, Cape Town, on receipt of price.

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Insomnia
Hip and Waist Pains
Palpitation
Irregularities
Blurred Vision
Lethargy
Colitis
Stomach-ache
Fulness after Eating
Acidity
Belching
Irritability
Trembling
etc., etc.

Lefu la Morali oa Rev. E. E. Mahabane

Re na le thabo e kholo ho hlahisa teboho ea rona ho metsoalle kaola e ileng ea re phallela ka mats'eliso le ka lithuso tsohle mahlomoleng ao re bileng ho ona ka ho lahleheloa ke Leseanyana la rona, Maria Henrietta, ea re tlohetseng ka li 12 June, a le khoeli tse robileng menoana-e-'meli, a bolokoa ka li 14 June. Ngoana enoa o hlokahetse ke le sieo hae, ke le leetong la phomolo khoeli tse tharo. Ke tlohile hae a phetse hantle ho se molato. Ka makala haholo ka mora' matsatsinyana a se makae ke tlohile hae ho fumana mohala o ntsebisang hore ngoana ha a sa phela. O kutse matsatsi a mararo feela, 'me bohloko ba mo etsetsa mofere-fere o moho o ba ba ba feta ka ena.

Re leboha Baruti E. A. Jackson, A. K. Maaga, T. Thatelo, ba ileng ba phallela Mofumahali oa ka tsietsing eo a neng a le ho eona ke le sieo. Ke leboha Circuit Steward oa ka Mr. D. M. Padi, ea ileng a phalla ho mpatla ka mehala ho ntsebisa litaba tsena le ho tsebisa metsoalle ea rona le ba heso kaofela, ha 'moho le Legosa la ka Mr. A. I. Z. Motsoahae le banna le mafumahali a mangata a Phutheho ea ka a ileng a phallela mofumahali oa heso ho tla thusana le ena ka nako e bohloko le e boima. Ke fihlile lintho kaofela li se li lokile ka lebaka la makhethe le mafolo-folo a mosebetsi o sebelitsoeng ke banna le mafumahali a Kereke ea ka hammoho le metsoalle ea rona ea likereke tse ling. Ts'ebeletso e ne e tsamaisoa ke Rev. A. K. Maaga a thusana le baruti bana, Revs. J J. Mngadi, T. Thatelo, E. Mokhele, J. Mogodielo, S. Letsholo. E bile mosebetsi o moholo haholo o kang ha se oa leseea, mantsoe a baruti le bongata bo boholo ba batho ebile khothatso e kholo haholo ho rona. Re leboha metsoalle ea kaofela e ileng ea re phallela ka li thuso. Re leboha le Mokhatlo oa Safrican Burial Society ka Motsamaisi oa ona Morena Mvuyana ka moo ba tsamaisitseng mosebetsi ka makhethe a maholo. Lithuso kaofela ebile £19. 2. 11. Re re le ka moso. Ba lona Moreneng.

Rev. le Mrs. E. E. Mahabane

Tsa Ottosdal

(P. G. Mothupi)

Baheso, 'na mona Letsopa ke se ke makatsoa ke ntho tse ngata tse bakoang ke manyalo a kajeno. Boitlamo ba monyali le monyaluoa e se ele leshano pel'a baruti le phutheho, le pel'a Komishinara.

Karabo e reng "ja," e se ele puo e tloaetsoeng. 'Nete le melao ha li sa lateloa. Ke bua tjena, ke bona kamoo bona banyali ba hlolang ba khathalitse komishinara ka puo ea hore "Mosali o ntlogetse" kapa "monna o mpitsitse, nna kea tsamaea, baheso ba ntse ba 'nthata!" Na ke lona lenyalo la nnete kapa che? 'na ke re ho etsoe melao e tiileng eseng e nang le karabo ea "ja."

Monyali le Monyaluoa ba eme ba bolele maikutlo a bona. Monyali e mong hona mona, (bare lebitso le senya motse) o ile a emellana le 'matsala'e ka maoto, a batla bogadi ba hae. Na le re ke tsona litaba kapa eona tsoelopele? Lekgale! ha ebile ha se eona. Nke ke ba bua lolololo! hobane nka ts'oha ke senya mogogo ona o monate.

Basotho bare "mooa kgotla ha a tsekisoe."

Tsa Vereeniging

Matsatsing a sa tsoa feta, Lucky Lads le Bright Stars di ne di kopane lebaleng la football mona motseng oa Vereeniging. Eare e sa tloha, ba etsa mehlohlo ka bolo bashamane kea u bolella: "Englishman" a e akhela ho Abie My Boy; eo a e neha Dadabye ho fihlela e nkuoa ke "Once-a-Year," ea ileng a betsa, ea ts'oaroa ke "Slow-But-Sure." Eaboa eo ea tjeka-tjeka lebaleng moo le bolo eo, a e lahlela ho "Allie Baba," moshanyana ea se nang sieta. Eaba o qala o re "Nwasa die chandos trek;" a tlola ka bolo. "White Horse a re o oa hata, a hloleha.

Papali e bile e thata. Empa qetellong, sekoro se bile tjena: Bright Stars, koulo e le 'ngoe; Lucky Lads, letho.

Morulaganyi go Bangodi Bagage

Morulaganyi o thabetse go amogela mangolo ana a latelang, ao a a rometsoeng ke bangodi ba bang ba gage; 'me ka baka la tlhokagalo ea sebaka, le ka mabaka a mang a hlalositsoeng mangolong a mang tlase mona, o sitoa go a hlagisa lesedinyaneng lena:

J. H. Monate, oa Ramanchaane, ea rometseng taba e telele, e ngotsoeng ka mosidi, 'me e le taba e buang ka mabitso a batho ba bang kamoo e seng molao.

F. M. Sehoole, Marapyane, eo ditaba tsa gage di leng monate, empa ka baka la gore o di gatisitse gampe di ke ke tsa rulagangoa gantle.

Babadi ba le bona ditaba tsa bona ke tse kgahlang: di monate empa ga dia ngoloa ka mongolo o hloekileng, ka baka leo, di ke ke tsa hlaga: M. Maretloane, A. E. M., ea ngolang ka tsa Bethlehema; S. Mofokeng, T. Mamabolo, A. Molatudi le Z. F. Mosieane.

Tsa bana di ke ke tsa hlaga gobane di ngotsoe ka mosidi, ebile di ngotsoe ka mahlakoring a mabedi a pampiri: J. Melato le P. J. Mocheka.

Go soabisa morulaganyi go tsebisa bangodi bana gore ka baka la tlhokagalo ea sebaka, ditaba tsa bona di siiloe ke nako:

W. L. Oliphant, A. R. G., E. Rampai, E. Ralise, "Molekoli" oa Ficksburg, M. Tlhagale, le K. S. Molepo; S. Maduma, M. Phasumane.

(Se feleng pelo, bageso, sebaka se tla boela se hlaga e se neng, moo mangolo kaofela a babadi a tlang go gatisoa. Empa babadi kaofela ba eletsoa gore ga ba ngolla morulaganyi, ba kgutsufatse ditaba tsa bona, ba se ke ba ea lolololo! Ba se ke ba ngola ka mosidi, ba ngole ka enke; ba ngole mabitso le aterese tsa bona ka botlalo; ba se ke ba ngola mahlakoring a mabedi a pampiri. Morulaganyi ke motho ea imeloang ke mosebetsi, ga a na nako ea go bala mangolo a ngotsoeng gampe, kapa mangolo a romeloang go eena ga e se feela mangolo a ngotsoeng ka hlokomelo le ao bangodi ba oona ba latelang keletso tsa gage.....Morulaganyi).

Hei! Lona, Rekhutlile

(Ke Pene-le-Enke)

Taba ke ena: ka motsotsonyana le se le tla re bona, ka motsotso o motelele le ne le sa re bone. Joale re na le lona gape moo South Africa, go bane go ngoadiloe goathoe ba kileng ba kopana ba tla boela ba kopana. Ba kileng ba tsebana ba ke ke ba hlola ba tsebana go bane ga dilemo di ntse di ea pele re ntse re tsofala 'me re khutlela bo nyenyaneng gofitlhela lerole le boela leroleng, molora, moloreng; bophelo, timelong.

Re itumela gagolo gobane bophelo bo ntso bo le bosoeu fatseng la rona e leng Afrika leo re le hloletsoeng ke bo-ntatarona-mogolo, lega ba bang bare le lebe, bare lena le di "colour-bars," go rona go lokile re a lerata. Re tla sebetsa joalo ka di tonki fatseng la Palestine go fitlhela re bulega matlho joalo ka chaba tse phelang ka khotso fatseng la khotso. Ga re so buoe, re sa didimetse; taba e ka sefubeng sa rona e feta le boima joa tlou e soeleng koana Johannesburg Zoo. Baetapele ba rona moo hae ke dikoankhetla, banna ba nnete.

Hei! oena Phafa, u nno-u ba shape joalo, rona re tla ngola mabitso a bona ka pene-le-enke, e le gore mohlang ka "parade" e kholo ea baetsa dibe re tle re ba bitse hantle etsoe re tla ba bona ka mefophodi ea phafa maotong le dikhopong gore ke bona bao Phafa a ba shapileng. Hei! lona ba agi ba George Goch, thabang le nyakalle gobane re tla kena re palame tonki motsaneng oa rona, 'me hana le basadi ba tla phuthulla dikobo tse mebala e metle moo e gatang teng; re ba lopolli ba Afrika. Re nchafetse.

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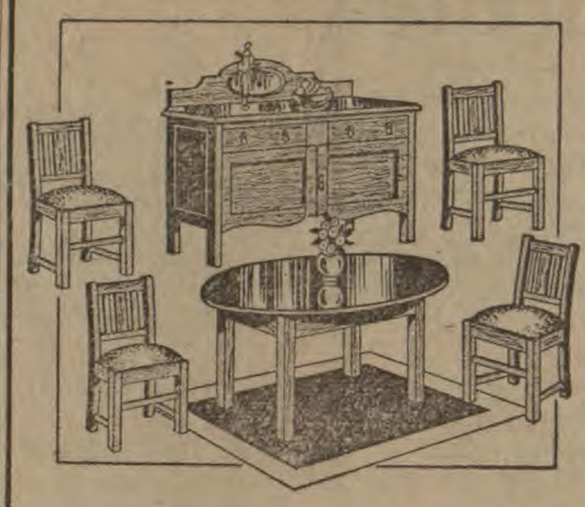

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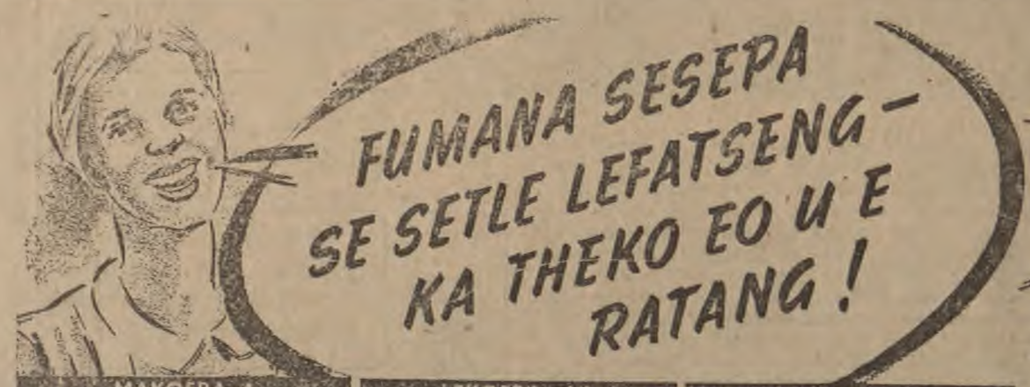

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VEKE 4th August, 1945

BATHUSANYI BA BOLELELA JAPANE GORE A KGAOTSE GO LWA

Britonia, Amerika le China ba rometse tao ko Japane gore a kgaotse go lwa go sa nneng jalo o tla "lelela kgama le mogogoro." E kè tao ya pitso ya "Poo tsa Tharo" mo Potsdam. Kotsolo ya mafoko a a rometsweng ke President Truman, Generalissimo Chiang Kai Shek le Mr. Churchill a gore Japane a kgaotse a ineele e re.—

"Rona Baemedi ba masomosomo re epile pitso ra dumalana gore Japane a newe nako ya go ikwatlhaya a fedise ntwa e. Mephato ya rona e e thibang letsatsi e letile fela go udubatsa Japane lwa bophelo. Basimega-Mephato ba nonofiswa ka gore merafe yotlhe e "mina ka nko e le nngwe" e re Japane a shagopiwe a be a je monate.

"Jaanong ke nako bosa 'bo sele bo sena mahube', batho ba Japane ba tla ikgethela go swa la "pitsana kgotsa la phafana." Kafa morago ga Japane a sena go ineela, o tlaa duedisiwa me a ka seke a senyetswa tiro tsa gagwe me o tla kganelwa go dira marumo a a tla simololang ntwa gape ka ona. Ga go na makgakga ape. Dirukhutlhi di tlaa gatwa me ga di kake tsa bona nako ya go tsietsa batho gore Japane a be a leke go itira kgosi ya lefatshe lotlhe. Re re iketlo ga e kitla e bonala ga re santse re jewa ke ditshole tsa mofuta o mo lefatsheng. Go tsamaya thulaganyo e jalo ya kagiso e tlhongwa, me Japane ene a simegwa, mephato ya gagwe e phatlaladiwa, Japane o tlaa diswa go tsamaya a baka.

"Bogosi jwa Japane bo tlaa tlhongwa mo ditlhakeng tse di tshwanang le Honshu, Hakkaido, Kyushu le ditlhakenyana dingwe tse a tla di newang. Mephato e tlaa re e sena go gololwa ya newa tsela ya go ya gae gore e yo tshela ka kagiso."

Ga rea ikaelela gore Japane jaaka morafe o tshwanetse a tsena mo bokgobeng kgotsa a nyeletswe. Me tshiamo yona e tlaa lebagana le dirukhutlhi tsa ntwa tota, gammogo le botlhe ba ba diretseng ditshwarwa tshiamololelo e e maswe ya setlhogo. E ke nako ya bofelo ya Japane go tshela. Ga a sa amogele Tao ya Bathusanyi o tlaa nyelediwa ke mephato ya lewatle, ya naga le loapi e e boitshegang.

Mo magareng thubako e kgolo ya difofane e mo nyeletsa mo gae. Difofane di nyeletsa madirelo le metse ya Japane. Mna eo motlhaone e tlaa busa ditlhaloganyo tsa Japane.

MOPHATO WA JAPANE WA DIKEPE

Mophato wa Japane wa dikepe ga o ise o tswele kafa ntle go kopana le wa Bathusanyi mo lewatleng. O itsetile ka mogatla mo boitshubelong jwa one mo mawatleng a Japane a fitlhegileng me gona moo ga go na polokesego.

Mephato ya Bathusanyi ya loapi le lewatle e setse e thubaka gongwe le gongwe. Dikepe tse gona tse di iseng di ke di nwediwe, di thubakilwe jaana gore di palelwe ke go tswela kwa ntle go lwa. Go rialo mophato wa Japane wa lewatle o dubakilwe jaana gore Bathusanyi ba se o tshoge ka sepe.

Dilo tse tsotlhe dia gakgamatsa Batho ba Japane ba ne ba ikgantshe thata ka mophato wa bona bogolo thata kafa morago ga phenyo ya Pearl Harbour. Gompieno dikepe tseo di koame kwa gae ga di na mosola.

Go builwe gagolo ka masole a tsenwang a Japane a ratang go swa go na le go ineela. Me mokgwa o jalo ga o yo mo mophatong wa dikepe tsa Japane. Go no go lebeletswe gore mophato wa Japane wa dikepe o tlaa tswa le ona o lwe kgotsa o swe. Nnyaa, o simegilwe sentle. Madi a Amerika mo Pearl Harbour a santse a lela ka pusolosetso ya setlhogo sa Japane.

GURUNG O BONA V.C.

Mo-India wa mophato wa 8th Gurkha Rifles o bona talama ya bo 21st ya V.C. ka mosimane o mokhutshwane. O ne a busa dipitikwe di le pedi a konopiwa ka tsona ke Mo-Japane a le mo nokeng ya Irawwady. O ne a koafaditswa me a ba a leka go konopa pitikwe ya boraro. O ne a dula a le esi ura tse nne a ntse a hula mmaba ka tsogo la molema.

Ke lesole Lachiman Gurung wa mophato wa 8th Gurkha Rifles. O ne a kgaotswe tsogo je letona a koafaditswe mo sefatlhogong le mo leotong. Go no ga balwa Ma-Japane a a suleng a le 87 me ba le 31 go bonala ba bolailwe ke ene ka ba ne ba le fa pele ga gagwe mo tlhogong ya setsha. Lesole Gurung o isitswe kwa kokelong. O latlhegetswe ke letsogo le letona le leitlho je letona.

SEKEPE SA AFRIKA BORWA SE NWETSA LERUARUA JA MMABA

Sekepe sa ntwa e bong Natal, e le sengwe sa tse di ntshitsweng ke mophato wa Afrika Borwa go dira mo ntweng, se nweditse leruarua mo tshimologong ya ngwaga o. E ne e le gona tela se sa tso tsena mo tirong ka tshipi tse pedi.

Natal o ne a tsenye mo lewatleng a bonwa gore a o ka sebetsa sentle ga mokgosi o lela wa "thusang koo." Sekepe se ne sa tloga sa tsena mo ntweng me sa nwetsa leruarua ja mmaba.

Nwetso ya leruarua ga e bole le ga go no go na le batho ba ba pholositsweng. Motlhaope ba ne ba seo.

Basimegi ba sekepe se ba ne ba kgabisiwa ka ditalama di le dintsi gammogo le masole a sekepe, Natal, ba magae a bona a leng mono Afrika Borwa.

KGETHO YA PARLIAMENT MO BRITONIA

Go ntso go na le kgetho ya Parliament mo Britonia me jaanong mophato wa "Labour Party" o gogwang ke Mr. Clement Attlee o fentse ka palo e kgolo. Moetapele wa ona Mr. Clement Attlee e tla nna Mosimega-tlhogo yo mogolo. Kgosi e mo lopile go bopa Kgotla e mpsha. E rile a romela Kgosi lokwalo lwa gagwe lwa tebogo ya Bosimega-tlhogo, Mr. Winston Churchill o ntshitse mafoko a: "Kgopolo tsa batho ba Britonia di supilwe ke kgetho ya tsatsi je. Ke beile marumo fa fatshe jaaka ke ne ka a tshegetsa ka nako ele ya lefifi.

"Ke utlwa botlhoko ga ke sa newa nako ya go feleletsa Japane. Lefa gontse jalo thulaganyetso ya gagwe e dirilwe me pheletso di ka diragala pele ga nako e e lebeletsweng. Boarabelo jo bogolo mo gae bo tla wela mo maruding a Puso e mpsha me re solofela rotlhe gore ba tla atlega mo tirong ya bona.

"Jaanong go mo go nna fela gore ke leboge batho ba Britonia ba ba neng ba nkema nokeng ka nako tse di bosula."

Rotlhe re itse ga e ne e le Churchill yo o neng a nonofisa marapo a batho ba Britonia ka sebete sa gagwe me a dumela gore kwa bokhutlong Britonia o tla fenya bogolo ka nako ya thubako ya fofane tsa Jeremane.

Mr. Attlee le ene o ne a tlhagisa maikutlo a gagwe a supa fa meetlo ya bona e setse e theilwe. "Mo mafokong a lefatshe kwa ntle le gona re tsepame jaaka naledi ya kgogamasigo. Fa e le kagisho ya lefatshe jeotlhe, ke maikaelelo a rona a tshimologo. Fa godimo gape re na le meetlo ya gore batho botlhe ba bone botshelo jo bo botoka mo lefatsheng. Maikutlo a rona mo gae a tshwana le a mafatshe a kwa ntle. Re mo kgopolong tse mpsha me ke solofela gore batho ba Britonia ba tlaa tshagetsa jaaka ba ne ba tshegeditse ka nako ya ntwa. Ke solofela gore Puso ya Britonia ya batho baipusi, e tlaa bula tsela e ntle ya katlego ya lefatshe.

"Lefa go tsenye phetogo mo Puso ya Britonia me bomagogorwane ba tlaa rokang tsiba sa tlhosi." Ka mafoko a a ga Mr. Attlee, go bonala sentle gore lefa go tsena banna ba bafsha mo Puso ga go na tshenyo epe ya thulaganyo tsa Puso. Mr. Attlee o bolela ga ba tlaa tswelela ka go direla kagiso le khumo. A nna tshego gore e atametse kagiso ka bonako, me thulaganyetso ya lefatshe go tlisa khumo ga se kgetse e e tla tsayang nako e khutshwane.

Batho ba Britonia, batho ba Mafatshe a Mmaditsebe le ba mafatshe a Bathusanyi, ba tla rolela Churchill dikuane ka tiro e a e re diretseng.

NTWA YA GAE LOSIKA LOO-KOKO MO NAGENG TSA BANTSHO

(Ke A. L. Vanderplank)

29. MATLHOKO A DIKOKO

(a) Mokgwa Wa go A Tila

(i) **Se Rue Koko Tse Di Bobolang.** Maikemisetso a morua-dikoko a nne "kganelo e gaisa kalafo" ka gonne go botoka thata go kganela go na le go alafa. Dikoko di na le botshelo jo bokhutshwane me ga go thuse motho a senya madi mo go tsona ka kalafo. Gantsi go thusa thata ga motho a bolaya koko me a e chube ga e na le botlhoko jwa Roup, Fowl Typoid, Coccidisis, B.W.D. (Baccilliary White Diarrhoea) jalo jalo.

(11) Tlhaolelo. Koko tse di bobolang di kgethwe fela ga di supa gore dia bobola, go sa nneng jalo di tla feteletsa tse dingwe. Morua-dikoko o na le lesaka ja kokelo ya dikoko me ga di sa alafege ka bonako, a di bolaye. Fa motho a sena go reka dikoko tse di ncha a di tlhatlhele di le tsosi kgwedi yotlhe. A dire jalo ka a sa itse ga di tla le matlhoko kgotsa nnyaa. Matlhoko mangwe a tsena ka dibokwana mo nameng ya dikoko. Dikoko tse di jalo ga di ke di supe ga di bobola go tsamaya di fetsa malatsi a se kae. Nako eo e ka tsaya malatsi a le mane lefa e le Tshipi tse nne me ke nako e re reng botlhoko bo santse bo thuba. Me ga go sena koko e tla bobolang ka nako ya kgwedi di ntse di rekilwe, re tla itse ga di siame me di ka tlhakana le koko tse dingwe.

(111) **Tlhweko.** Tlhweko ke yona e thusang go kganela matlhoko. Santlha go tlaa thusa gore motho a simolole ka go aga dirobe tse di siameng gore motho a tle a itse go di tshwara ka tlhweko. Metsi le dijo di tlhweke me di bone moya o tlhwekileng. Dijana tsa tsona le tsona di dule di tlhwekile. Ga go na pho'ogolo lefa e le nonyane e ka dulang mo motshotelong wa yona ka iketlo me ya tlhoka go bobola.

Go feta dilo tsotlhe, dijana di nne ditshweu; metsi a tlhweke a dule mo moriting. Metsi a tshewe ka malatsi othe gore a seke a bolela mo dijaneng. Matlo otlhe le maraka a tlhwekiswe tota gangwe ka kgwedi. Selo sa ntlha ga motho a tlhwekisa ntlo le lesaka la dikoko ke go kokoanya maloko pele. Ntlo yotlhe e tlhatswiwe ka ntlha tsotlhe gammogo le dijana tsotlhe fela. Fa e tlhatswitswe jalo e tshaswe ka letsoku le mafura (paint) je le tshwanang le "motor oil" kgotsa paraffin di tlhakantswe; ka go dira jalo go bolawa dilomi tsa dikoko.

(iv) **Ila Teteagano.** Ga dikoko di dula felo go le gongwe ka nako e telele mmu o tlala matsae a dibokwana tsa matlhoko. Ga go koko e e ka nnang e sa bobole mo bonnong jo bo jalo. Matsae ao a tsena mo tlhageng le mo dijong tsa dikoko me di tloge di welwe ke botlhoko tsotlhe.

Matlhoko a rata mo dikoko di teteaganyeng gona. Matlhoko a mabedi a a maswe ke "Coccidiosis" le "B.W.D." me a gasagasa matlhoko a mantsi a dibokwana tse di tswang mo maleng a dikoko. Ga motho a rata go falola mo matlhokong a jalo, a seke a tlhatlhela dikoko ka nako e telele mo felong go le gongwe; gape a seke a di teteaganya. Bonno ba dikoko bo ka arolwa masakana me tsa tlhatlhelwa ka go kologanya masakana.

Masaka a kwa morago a ka fetolwa masimonyana. Dirobe di seke tsa dirisiwa kgwedi di le thataro me di tshwanetse tsa tlogelwa kgwedi tse pedi gore di ke di tsenwe ke moya o mofsha. Gape ga dirobe di newa nako ya go ikhutsa jalo, motho o naya letsatsi, pula le moya go di tlhwekisa. Ka go dira jalo go gaisa ga motho a di tlhwekisa ka ditlhare. Go siame thata ga motho a lema masakana a dikoko gore dibokwana di epelwe. Gape le molora kgotsa taka di siame ga di tshelwa mo mmung o jalo.

(v) **Kgetha Felo Fa go Siameng Ga Masakana A Dikoko.** Gape go bolelwe gore felo ga masakana a dikoko go tshwanetse ga seke ga ema metsi. Go lepelele me metsi a pula a fete a taboga. Gape go lebe botlhaba kgotsa bokone-botlhaba gore ga letsatsi le tswa le e tlhabele sentle bogolo thata letsatsi ja mariga. Letsatsi ke ngaka ya tlhago. Le bolaya dibokwana tsa malwetse.

(vi) **Bolaya Dilomi.** Thusa dikoko ka go bolaya dilomi tsa tsona tse di tshwanang le matsetse, dinta le matampana jalo jalo. Dinta di bolawa ka go tshela dikoko ka bupe jwa dinta kgotsa ka molora wa dikgong bogolo thata letlhafula. Gape go nne le mo dikoko di ka bonang go pitika mo meloreng gona. Le tsona dikoko dia gakgamatsa ka moo di itseng ka tlhago go itlhotlhora dinta ka gona. Matsetse a fitlhelwa mo matlong a a ditshila le dirobe tse di sa tlhokomelweng.

Dinta Tse Khibitswana, di ka bolawa ka go tshasa matlo le dirobe ka "motor oil" e tlhakanye le paraffin. Dirobe le digopo di tlhatswiwe di nne di tlhwekile.

(b) **Matlhoko Mangwe A Magolo.** (1) B.W.D. Go na le botlhoko jo bo bidiwang B.W.D. (Baccillary White Diarrhoea). Ke botlhoko jo bo fedisang dikokwana bogolo gą di ise di fetse malatsi ale 12. Ke botlhoko jo bo bosula ka bo sena setlhare. Dikokwana tsotlhe tse di bonang botlhoko joo, gantsi di swa tsotlhe fela. Bo jalega ka bonako. Dikoko tsa botlhoko jo di bo tsenya mo maeng. Go rialo koko ya botlhoko jo e ka tsala lee le setse le na le botlhoko joo.

Ga ngaka e rata go bona ga koko e na le botlhoko joo, e ka bona ka go tlhatlhoba madi a koko me koko tse di fetileng sentle mo tlhatlhobong eo, ga twe di falotse mo tlhatlhobong ya B.W.D. Ere motho a ise a reke dikoko tsa go elamisa le go rua, a bone gore di fetile tlhatlhobo ya B.W.D. ebile di na le lekwalo.

Lesego ke gore botlhoko ja B.W.D. ga bo ko bo tshwenya dikoko tse di tsamayang ka go rata. Bo bosula mo go ruiweng dikoko ka bontsi.

Barui ba ba botlhale ba tlhatlhoba dikoko tsa bona nyaga le nyaga go bona ga di na le botlhoko ja B.W.D. Go botoka go reka mekoko le dithole mo baruing ba ba jalo.

(Di tla latela)

MORWALO WA DITSHAMEKO TSA BANYANA BA BANTSHO

Kariki e tletse ditshameko tsa banyana e tlogile mo setsheng sa Johannesburg go ya kokelong ya bana ba Bantsho ba ba bolawang ke sehuba kwa kokelong ya Mount Coke, gaufi le Kingwilliamstown. Ditshameka tse di dirilwe ke batho ka topo ya ga Major Piet van der Byl mo tlhagisong ya "Rand Daily Mail." Bana ba le bantsi ba Bantsho ba tla itumela thaba mo tshiping e tlang

Gape ke topo ya ga Major van der Byl, Bantsho ba ka feta 100 ba ne ba ya kwa go beng ba bona go ba lopa gore ka nako ya iketlo ya bona ba dire ditshameko tse tla romelwang kwa kokelong ya Mount Coke.

MEJO-MEGOLO

Go kile ga bo go na le monna yo o neng a lwa le mogatse me mogatse a ya go ikuela kwa gaabo. Erile a tsena kwa gae a fitlhela e le "naga mphe-batho" ka gonne batho botlhe ba ne ba meditswe ke kgodumodumo. A tsena mo tlung e neng e le ya ga rraagwe me a fitlhela go le mapututso a diphologolo le madi-madi fa fatshe. A bo a pagama kwa godimo ga ntlo a iphitlha ga a ntse a le foo a bo a utlwa phologolo eo e tla e ntse e re: "Monna k'wena, monna k'wena, ke jele, ke santse ke tshela."

A kokomala jalo. Kgantele ntlo ya tlala diphologolo tsa mefuta yotlhe; tsa tla mo tlung tsa apaya tsaa ja me tsa robala. Ka moso tsa tsoga tsotlhe me tsa ya go tsoma.

Yare di sa ile, mosadi a tshola mafatlha me a tswa mo boitshubelong jwa gagwe a tsaya leje je lengwe ja matshego a dipitsa tsa tsona fa leisong, me a itstuba gape. Erile maitsiboya di sena go goroga di apeile, mosadi a latlhela leje je lengwe kafa dipitseng me diphologolo tsa tswa mo tlung ka therego e kgolo. Kafa ntle tsa epa pitso me kgosi ya tsona ya di bolelela gore phologo tsotlhe tsa mesima di boele mesimeng, tsa dikgweng di boele dikgweng, me tsa noka di boele nokeng. Kafa morago ga moo mosadi a baya serai me a tshwara pudumo; fela a palelwa ke go e bua.

Foo a bona phologolo e tshwana le motho e jang gagolo me a e kopa gore e mmuele phologolo eo. Mejo-megolo a dumela. A ntsha thipa e kgolo a bua pudumo ele. Mosadi a kokoanya dikgong go besa sebete me mejo-megolo a se mmesetsa. Erile a boa ka dikgong a fitlhela mejo-megolo a setse a besa serope. A tsaya kgapana a re o santse a ile go a metsi. A potela ka setlhare a letsa kgapana thata. Mejo-megolo a tshoga, a mmitsa me ene a nna a letsa kgapana. Mejo-megolo a simolola go sia. A tsaya nama e setseng a e tsenya mo kgetseng go sia ka therego e kgolo. Mosadi a mo sala morago a ntse a letsa kgapana go tsamaya mejo-megolo a latlha kgetse ya nama. Mejo-megolo a bo a swatlhamela mo maokeng me a mo ngapa me mosadi a letsa kgapana thata me a tloga a mo utlwa a ntse a re: Ijo maoka ntlogela, Ijo maoka ntlogela.

A letsa thata me mejo-megolo a pshamoga a sia ka lobelo lo logolo. Mosadi a tsaya kgetse ya nama me a boela morago ka yona. A feta a gotsa molelo aa peela bana ba gagwe. Ba dula mo boitshubelong go tsamaya bana ba taboga-taboga. Ka tsatsi lengwe mafatlha a bo a kopa mmaabona bora le metsu me a e ba direla a ba a ba laela gore ba itlhokomele mejo-megolo a ka tloga a ba metsa ga ba ka ya kgakala.

Ka tsatsi lengwe ba ya kwa legaeng ja ga mejo-megolo me ba mo fitlhela a robetse ba mo hula matlho a mabeli. Ka moso ba mo fitlhela a sule. Mmaabona a ya go mo phunya me a fitlhela ntho le dimpia le dikgomo mo mpeng. Batho ba botsa gore ba thusitswe ke mang. Ba ne ba duela mosadi le bona.

(Di tswelela tsebeng ya 2)

Joint Council of Europeans and Africans

The annual public meeting of the Council will be held at 8 p.m. on Monday, August 13, 1945, in the Main Hall of the Bantu Men's Social Centre, Eloff Street Extension. The Speaker at the meeting will be **Lt. Col. Henry Gluckman, M.P.,** and the title of his address will be **"The Health Needs of the Bantu."**

It will be remembered that Lt. Col. Gluckman was chairman of the Public Health Services Commission, and is now chairman of the National Health Services Advisory Committee, and of the Central Health Services and Hospitals Co-ordinating Council.

The public are invited to attend this lecture, and members are asked to make the meeting as widely known as possible.

Golf Contest Winners

M. Swaarts and B. Magau beat J. Jaas and J. Gumbi in the £40 golf tourney held at Alexandra last Sunday.

Coming Events

August 12, 1945: Witwatersrand D.A.F.A. versus Alexandra A.F.A. at Bakers Park Sports Ground, Boksburg.

September 15, 1945: Witwatersrand District African Football Association versus Ladysmith District African Football Association at Ladysmith, Natal.

September 16, 1945: Witwatersrand African Football Association versus West Rand District Bantu Football Association at Bakers Park Sports Ground, Boksburg.

W.D.A. Football Association

(A. Radebe)

First round log of the above association for the Old Natalians' Cup stands as indicated below:

1st Division

Teams	P	W	D	L	Pts.
Old Natalians	6	5	0	1	10
Home Sweepers	6	5	0	1	10
Jack Hammers	5	4	1	0	9
Tvl. Rangers	7	3	0	4	6
E.R.P.M. Callies	6	2	2	2	6
Young Tigers	6	2	0	3	4
Naughty Boys	7	0	3	4	3
Rangers Wit	7	0	1	6	1

The logs for the 2nd and 3rd divisions of the Same Association are as follows:

Mudaweni Cup

Teams	P	W	D	L	Pts.
Home Sweepers	11	10	1	0	21
Rangers Wit	11	9	1	1	19
Tvl. Rangers	11	8	1	3	17
Early Roses	11	8	0	3	16
Jack Hammers	11	4	3	4	11
Young Tigers A	11	3	2	6	8
G.R. Tigers	11	3	1	7	7
Old Natalians	11	2	2	7	6
E.R.P.M. Callies	11	2	1	8	5
Naughty Boys	11	2	1	8	5
Young Stars	11	1	2	8	2
Young Tigers B	11	0	0	11	0

Pillage Deep

Teams	P	W	D	L	Pts.
Home Sweepers	11	10	0	1	20
Old Natalians A	11	10	0	1	20
Jack Hammers	11	8	0	3	16
Rangers Wit	11	7	2	2	16
Old Natalians C	11	7	1	3	15
E.R.P.M. Callies B	11	6	2	3	14
E.R.P.M. Callies A	11	3	2	6	8
E.R.P.M. Callies C	11	4	0	7	8
Young Stars	11	1	0	10	2
RG Tigers	11	0	0	11	0

SURPLUS TOYS FOR T.B. VICTIMS

In a statement concerning his appeal for toys for the African children stricken with T.B. in the Mount Coke hospital, the Minister of Native Affairs, Major Piet van der Byl says more toys than are required have been received. It will therefore not be necessary for donors to send any further gifts.

Thanking the public for the fine response to the appeal, the Minister adds:

"The most touching response was received on Saturday morning when Captain Paisley, writing from ward 29, 130th Military hospital, Baragwanath, sent a cheque amounting to £19 from the officer-patients in that ward. I think all South Africans will be deeply appreciative of this extremely generous donation from imperial soldiers in this hospital, and I can assure them that their kindly action will gladden the heart of many a native child.

WHO'S WHO IN THE NEWS THIS WEEK

STANDERTON

Mr. G. Madi, corporal of the Location police, visited Nigel recently, and was the guest of Mr. and Mrs. Albert Madi.

* * *

Mr. W. S. Mewabeni, who has been visiting relatives in Johannesburg, has since returned.

* * *

Messrs S. Masina and H. Kubheka, who are teachers at Bethal and Amersfort respectively, spent the school holidays here with relatives.

* * *

Mrs. Gladys Mota has left to join her husband Mr. A. Mota who is an evangelist in the Cape Province.

* * *

Mr. H. Langa, who is on the staff of St. Peter's school out here, spent his holidays with parents at Potgietersrust.

* * *

Misses L. Twala and A. Maboea, both teachers at Vrede and Kroonstad respectively, have left to resume duties after spending their holidays here with parents.

* * *

Among the many students who spent their holidays in Standerton were Misses J. B. Francis, A. J. Vilakazi and M. Howard from Stofberg Gedenkskool; Messrs P. Ngubeni and S. Magomezulu from Botshabelo Training Institution.

* * *

Mrs. Julia G. Mathe, of Houghton Ridge, left the City on August 3 for Barkly West, Cape Province. After a short stay there, she will proceed to Pietersburg, Transvaal, on a visit to her people-in-law.

* * *

After spending a month in the City with relatives, Mrs. Paulina Papu, of Uitvlugt, Pietersburg, has returned home.

* * *

Mrs. Adelina Moloto has left the City for Basutoland where she will be spending a holiday with relatives at Tsikoane.

* * *

Mr. Solomon T. Maseko, of Kromkrans, Breyten district, was recently in the city on a short visit.

* * *

A Sapa report states that an African woman, Anna Humala, gave birth to quadrupites in the Umlaas Location near Durban, last Friday night. The children are all girls.

* * *

Mrs. Florence Tshabalala, of Inkunzi, Wessel's Nek, has returned home after spending a month's holiday with friends in the City.

* * *

Present at a church gathering held recently at Mabieskraal were Revs. S. M. Ntshilantshila, S. M. Malefetsi and J. B. Mtetwa; Mesdames M. P. Ramushu and J. Mtetwa; Messrs J. T. Magasa, S. Mabe and members of the Zwartruggen's Manyano women.

* * *

Messrs A. B. Mdima, C. T. C. Xabanisa, both of Wilberforce Institute, and L. C. Mwana, of Orlando, were guests of Mr. B. T. Mokoko, of W.N. Township, last Sunday.

Zeerust Tennis Match

(A. S. B. Modise)

A tennis match between Zeerust and Motswedi was played on the Zeerust court recently. Motswedi started with a lead and kept it up for the whole day. At the close of play the score was 104—68 in favour of Motswedi.

Mr. L. Mangope, of Motswedi, partnered by Mr. J. Mphahlaza, presented the thrill of the day. Mixed doubles were played by Miss H. Nkgwe and Mr. L. Mangope for Motswedi. Messrs S. Kalagobe and Leshomo Zeerust, Motswedi took two love sets in succession.

WOMEN WHO ARE NERVOUS WRECKS

Irritability
Mental Depression
Periodic Pains
Undue Fears
Female Weakness

GOOD LOOKING, BUT A MARTYR TO NERVES

Many women whose faces express a calm and serene beauty are actually Nervous Wrecks, suffering the tortures of the damned from their jangled nerves. Only a strong sense of dignity stops them from venting their irritableness on all around, only their sense of duty enables them to do their work despite the pains, fears and awful tiredness which never leave them.

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No. N 1

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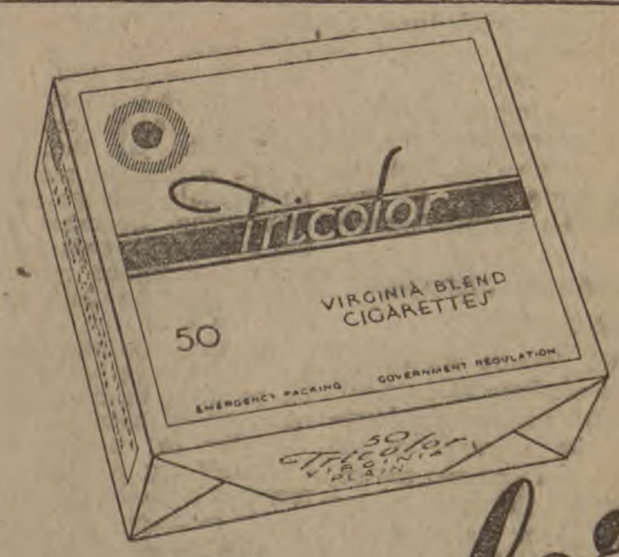

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TRI. 1

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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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"Escom Sturdy" Dark Oak polish, fitted with wooden spring and best quality Coir Mattresses. Guaranteed to give years of good service. Price including Packing. 3ft. size, £7/15/-; 4' 6" size, £10/10/-. DIVANS, steel, 2' 6", 37/9.; 3ft, 40/9, without Mattresses. COIR MATTRESSES, 2' 6", 31/9; 3ft. 35/11.

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WAGON COVERS, WHITE WATERPROOF DUCK, Clearance offer: 10 x 15 each £5/5/-; 15 x 18, each £8/19/-. ROOFING FELT, No Permit required. No. 2, 25/9; Extra heavy, No. 3, 41/3. GLOBE CHAIRS, Can supply any quantity, 19/3 each. GALVANISED BUCKETS, 12" extra strong 6/6. FRUIT JARS, Pint, 9/1, dozen; Quart, 10/7, dozen; ½ gallon, 14/-, dozen. TERMS: CASH WITH ORDER. Orders must not be less than 20/- in value. Ask for our latest Price List sent post free.

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Applications must be in before SEPTEMBER 15th, 1945.

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WHO'S WHO IN THE NEWS THIS WEEK

In a statement to the "Bantu World," Mr S. J. J. Lesolang, formerly head teacher at the Orlando West Anglican school, and now whole-time secretary of the Transvaal African Teachers' Association, says the singing competitions for schools have been postponed from September to the end of the year. Branch secretaries have been informed, and a meeting of all secretaries whose schools are interested in the competitions this year will be held to-day (Saturday) at the Bantu Men's Social Centre, Johannesburg at 10 a.m.

. . .

The new offices of the T.A.T.A. are at 62a, Progress Buildings, at the corner of Commissioner and Von Weilligh streets, Johannesburg. As these will not be occupied before September 1, Mr. Lesolang wishes teachers and all concerned to direct all communications to the temporary office at Exploration Buildings, corner of Commissioner and Sauer streets, Johannesburg.

. . .

Rev. A. Z. Twala, principal of the Elliot Manual Training school, Elliot, C.P., is a recent visitor to the city. He is the guest of Mr. and Mrs. P. Mawele of Western Native Township. During last week, he paid a call at the "Bantu World" offices on an inspection tour. Mr. Gideon Mogale, a keen reader of this journal, was among the many visitors who called at the "Bantu World" offices recently.

Your family newspaper! Subscribe direct to "The Bantu World." 2/6 for three months. Send your subscription to: The Circulation Manager, P.O. Box 6663, Johannesburg.

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At the appropriation meeting held on Friday, 3rd August, 1945, appropriations were made in favour of the undermentioned members:-
Parkview (Joh.): Share No. 404 Appropriation No. 00333.
Newclare (Joh.): Share Nos. 14407, B1667; Appropriation Nos. 14474, B.01754 respectively.
Alexandra Township: Share No. 13610 Appropriation No. 13858.
Payneville (Springs): Share No. 3790 Appropriation No. 03174.

Several people attended a party held at the residence of Mr. and Mrs. Breed Mhlongo of Western Native Township last Sunday. Some came from Louis Trichardt and Lourenco Marques. Among the guests present were Messrs K. Tenyane, A. T. Madi, J. Maswanye and Shabalala.

. . .

Mr. Bernard Zimba, of the City, left last week for Kotakota, Nyasaland.

. . .

Mrs. P. Kamanga has returned to the City after visiting Salisbury and Bulawayo.

. . .

After spending the greater part of the school holidays with his parents, Mr. J. R. Saoli, of the Polela Institution staff, Bulwer, Natal, spent a week-end with the Kotelana family at Matatiele.

. . .

A largely attended funeral of Mrs Mosaka, formerly of Staib Street Doornfontein, and latterly of Orlando, took place on Sunday, July 22. Mrs Mosaka was a widow having been predeceased by her husband Frans Mosaka. She was the Aunt to Mr Paul Mosaka, Member of the Natives' Representative Council. The service wase held in the A. M. E. church, Orlando, where the local branches of the I. O. T. T. and the Manyano appeared in full regalia and uniform and paid tribute to the deceased. Rev Morailane, Rev Nthoba and Rev Maarokanye officiated. Various speakers paid tribute to Mrs Mosaka — a hard wrking and honest woman who made her living as washer-woman, a devout Christian who loved the Temple of God and allowed Christian influences to pervade her home; a woman of kind asd cheerful dispotion who sharedwith all the hospitality of her very modest earnings. Such were the simple and common virtues which endeared Mrs Mosaka to a wide circle of friends both within and without the church. The cortege of more than a thousand strong bore tsetimony of the esteem in which this simple African mother was held. Mrs Mosaka is survived by her six children — three daughters and three sons: Johanna (Mrs Maleoa) Maggie, Rachel, Edwin, Andrew and Ben.

. . .

BUSHBUCKRIDGE

Mr. F. M. Maboko, principal of Masana school, spent the school vacation in Johannesburg and at Valdezia.

. . .

The engagement of Miss Rosé Ngobeni and Mr. J. J. Brand Ngomane has been recently announced. Mr. Ngomane is at present furthering his studies at the Kilnerton Training Institution.

. . .

Amongst the many students who spent their holidays at home were Misses Elsetha Ngoben, Beatrice Maphophe; Messrs Ernest Frank Prise Shilubane, F. N. Zwane, Griffiths M. Mnisi and R. S. Ndzumeni.

. . .

Mr. and Mrs. D. Penry Marolen, of the Walton Jameson teaching staff are spending their holidays at Islington with Mr. and Mrs. Mnisi and family.

. . .

Nurse Olympa Mavanyisi, of the Masana Hospital, recently returned from a visit to Johannesburg and Pretoria.

PIANO-ORGAN LESSONS

Pupils accepted. Fees low. Staff Notation or by ear. Call or write: Mr. C. Dickson, 45 Third Avenue, Cape Settlement, Krugersdorp. At home from 3.30 p.m. daily.
9728-18A.

LEGAL NOTICE
IN THE COMMISSIONER'S COURT FOR THE DISTRICT OF UTRECHT HELD AT UTRECHT. CASE NO. 23/45.

In the matter of: ELIAS VILAKAZI, Appellant; and ALFRED MAHLANGU, Respondent.

NOTICE OF APPEAL ETC.

To: Alfred Mahlangu (Chief Sigudu), JOHANNESBURG; and to: The Clerk of the Court, UTRECHT.

Sirs,

BE PLEASED TO TAKE NOTICE that the Appellant appeals against the whole of the Judgment of Chief Benjamin pronounced in this case on the 10th March, 1945, and that at 10 a.m. on the 21st September, 1945 application will be made to this Honourable Court for an extension of time to note an appeal and if such application is granted the appeal will be proceeded with forwith; and also take notice that an Affidavit dated 13th July, 1945 made by the Appellant will be used in support of the application.

DATED AT UTRECHT this 13th day of July, 1945.

W. E. WHITE
Appellant's Attorneys.

CONRADIE AND WRIGHT,
Appellant's Attorneys,
Landdrost Street,
P.O. Box 55, VRYHEID. X11.A.

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.

ISAZISO

Ngingumthengisi wemithi yonke yesintu, izimbiza, amafutha nezikhumba zezilwane.
—R. P. Mthethwa, Herbalist 43, 10th Avenue, Alexandra Township.
9804-11

PITSO EA BAKGOMANA

Pitso ea Lekgotla la Bakgomana ba Transvaal e tla kopana ko Bantu Men's Social Centre Eloff Street Ext., ka Sondaga 12th August 1945 ka nako ea 10 a.m. Bohle le tle.
9838-11

UMSEBENZI

Ngifuna umuntu wesilisa onolwazi loku baka (Baking) izinkwa, nokunye, ukuba azoqala umsebenzi masinyane. Bala uthumele izincwadi zomsebenzi, (references). Iholo: £6. 10. 0. ngenyanga; liyaqhubeka konomsebenzi omuhle.
D. Marais, Box 39, Paulpietersburg, Natal. X 1.S.

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.

NJIKELANA, ANNAH.—In loving memory of our dear mother, Annah who passed away on 23rd July, 1945. Gone to join our dad and children. We know we shall meet you all when this life's journey is ended. Deeply mourned by your children, Edward, Bella, Charlie, Willie and your babe Matthew.
M. Jno. Njikelana.
9847-11 A

SITUATIONS VACANT
WANTED IMMEDITELY

Applications are invited for the following posts open as from 1/7/45.
HIGH SCHOOL: One Female and Two Male African Teachers with degree or Matric/Senior Certificate and teachers' qualification. Ability to teach science and/or Commercial subjects a recommendation.
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.

MUNICIPALITY OF KRUGERSDORP
Appointment of Non-European Sports Organiser

The Town Council of Krugersdorp invite applications for the position of Non-European Sports Organiser at a salary of £10 per month, plus cost of living allowance payable from time to time, and 10/- per month cycle allowance.
Applicants should have a sound knowledge of the organisation of sports meetings, be interested in boys' and girls' clubs and be of exemplary character. A. knowledge of social welfare investigations will be a recommendation.
The succesful applicant will be required to pass a medical examination by the Medical Officer of Health.
Applications in candidates' own handwriting, stating age, whether married or single, previous experience and qualifications, together with copies of three recent testimonials (which will not be returned) should reach the UNDERSIGNED not later than MIDDAY on SATURDAY the 25TH AUGUST, 1945.
Canvassing, either directly or indirectly, will be deemed a disqualification.

S. B. SHAW,
ACTING TOWN CLEK.
Notice No. 66 of 1945.
31st July, 1945. X11.A.

WANTED

Canvassers wanted to earn money in spare time. In writing state nature of present occupation, age and previous business experience. Write to Advertiser, P.O. Box 6663, Johannesburg.
B.P.-25. A.

Wanted: One male and one female teacher, with knowledge of Afrikaans and Sesutho or Shangaan. Apply with testimonials and qualifications to Mrs. E. M. Jones, P.O. Cottondale, E. Transvaal.
9851-11.A.

'SUNRISE COMMERCIAL COLLEGE'
The only Non-European Centre for Short-hand, Typewriting, Bookkeeping Etc. Personal and Postal.
Apply Secretary P.O. Box 7650 Johannesburg. Phone 33-6806.
9824-11A.

SITUATIONS VACANT
DEPARTMENT OF PUBLIC HEALTH

Vacancies : Health Centres

Attention is invited to advertisements appearing in the Government Gazette of the 3rd August, 1945, calling for applications for the undermentioned posts at the Health Centres to be established in various parts of the Union.

Male Health Assistants

(Coloured):	£150 x 15—210
(Indian):	£150 x 15—210
(African):	£108 x 12—180

Application forms and further particulars are obtainable from the Secretary for Public Health, P.O. Box 386, Pretoria. X—11

KLERKSDORP TOWN COUNCIL
VACANCIES: General Native Nurse.—Native Location.

APPLICATIONS ARE HEREBY invited from suitably qualified candidates who must be bilingual for the following position in the sevice of the Council.
General Native Nurse: On the salary grade £96-12-£120 per annum (plus cost of living allowance). The commencing salary to be dependent on qualifications and experience. Applicants should be registered as a Midwife under the Medical, Dental and Pharmacy Act 1928 and must be in possession of a General Nursing Certificate, and be acquainted with one of the South African Dialects, preferably Sesotho.
The successful applicant will have to serve a probationary period of six months.
Applicants with full particulars will be received by the undersigned not later than FRIDAY 31st AUGUST 1945.

A. F. KOCK.
TOWN CLERK.
Notice No. 30/45.
1st August, 1945. X11.A

MUNICIPALITY OF KRUGERSDORP
Umsebenki Wobuququzeleli Bemidlalo

IKansile yedolophu yaseKrugersdorp imema izicelo kwabangemHlophe kumsebenzi wobuququzeleli bemidlalo ngomvuzo we£10 ngenyanga, necost of living allowance ngaphezulu ehlaulwa ngamaxesha athile, kwalekwe ne10/- ngenyanga intlaulo yebhayisekile yalowo.
Abaceli kufuneka benolwazi olunzulu ngokuququzelelwa kwemidlalo, babe nomdla kwiboys' clubs negirls' clubs babe nesimilo esihle. Ulwazi ngezentlalo lwakumthethela umceli.
Osicelo siphumeleleyo uya kuxilongwa adlule kuGqirha welali.
Izicelo ezibhalwe ngesandla salowo ucelayo, zixele ubudala, nokuba utshatile okanye hayi, apho ebesebenza khona nebakala afikelele kulo esikolweni, ndawonye nekopi ezintathu zesimilo sakhe (testimonials) ezingayi kubuyiswa, kufuneka sifike kongezantsi ngaphambi kwemini EMAQANDA ngomGQIBELO wama-25 KUAUGUST, 1945.
Ukuzicengezela, ngokuthe dzu okanye ngezinye iindlela, kwa kumgxothisa umceli.

S. B. SHAW.
ACTING TOWN CLERK.
Notice No. 66 of 1945.
31st July, 1945. X11.A.

JOINT COUNCIL OF EUROPEANS AND AFRICANS

Lt. Col. Henry Gluckman, M.P. will speak on "The Health Needs of the Bantu." Monday 13th August at 8 p.m. at Bantu Men's Social Centre. The Public are cordially invited to attend. X11.A

FOR SALE

Two vacant stands in Charlestown. Price £175. 0. 0. or nearest offer.
Apply: S. Wade, Caterham Chambers, 17, Knox Street, GERMISTON, P.O. Box 133. X-18.

TO LET

NEW PIETERSBURG. A corner-shop to let for any kind of business transection; at New Pietersburg African Township, Pietersburg. Rent 30/- p. m. Corner Fountain and Central Streets. Apply to: R. M. Mogoba, c/o C. Brenning Esq., Pte/Bag, Middelburg, Transvaal. 9855-11.A

LITABA TSA NTOA

NOMORO 281

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

VEKE 4th August, 1945

BATHUSANI BA BOLELA JAPAN HORE E TLOHELE HO LOANA

Britain, United States le China, naha tsena hammoho li nts'itse lengolo la ho fela leo ka lona li tsebisang Japan hore e khaotse tsitlello, ho seng joalo naha eo e leng lehae la ma-Japan e tla timeletsoa ruri. Taba ena e hlahisitsoe ke Seboka sa bo-Mankoko ba Bararo mane Potsdam. Kakaretsong ea lengolo leo la ho fela le nts'itsoeng ke President Truman, Generalissimo Chiang Kai-Shek le Mr. Churchill le laelang Japan hore e inehele re qotsa mantsoe ana:

"Re bua re buella limillione tse makholo-kholo tsa banna ba heso, re re re se re rerisane 'me ra lumellana hore Japan e fuoe sebaka sa ho imamela hore e felise ntoa ena. Makhotla a maholo ka mokhoa o hlollang a ntoa ea fats'e le ea leoatle le ea moeeng a linaha tsa rona tse tharo a matlafalitsoeng ke makhotla a rona a ntoa ea fats'e le ea moeeng a tsoang bophirima a emisitsoe ka makhethe ho kalla la qetello ho Japan.

"Matla ana a makhotla a ntoa a ts'ehelitsoe le ho hlohleletsoa ke boikemisetso ba Lichaba kaofela tsa Bathusani ho loana ho isa pele ho fihlela Japan e ripitloa hore e be sieo ho hang lefats'eng.

"Nako e se e fihlile ea hore Japan e khethe hore na ho molemo ho eona ho phehella ho busoa ke baeletsi ba iketsetsang boithatelo ba bona le ba ratang ntoa bao bothoto ba bona bo tlisitseng 'Muso oa eona qophelong ea timelo kapa ho ea ka tsela ea 'nete ea boimamelo.

"Japan e tla lumelloa ho tsoela pele le mesebetsi ea eona ea katleho le paballo ea sechaba feela e lefe lits'enyehelo tseo e li hlahisitseng leha e ka ba ka mokhoa ofe le ofe, empa e seng mesebetsi e e tlang ho e fa matla a ho nka marumo hape ho loana.

"Tieho re ke ke ra e mamella. A ts'oanetse ho felisetsoa ruri matla a ba tsielitseng le ho khelosa sechaba sa Japan ka hore se loanele ho hlola lefats'e lohle. Re tiisa hore hleko e ncha ea khotso le tiisetso ea pholoho le toka li ke ke tsa phethahala ho fihlela ho fihlela batho bana ba khants'ang ntoa ba tlosoa lefats'eng.

"Ho fihlela hleko e ncha ea mofuta ona e hlongoa le ho fihlela ho e ba le bopaki bo kholisang ba hore Japan matla a eona a ho tsosa ntoa a timelitsoe, litulo naheng ea Japan li tla nkuoa hore re fumane phethahalo ea motheo oa mabaka ana ao re a hlahisang mona.

"Borena ba Japan bo tla beheloa moeli o knaotsang lihlekehlekeng tsa Honshu, Hokkaido, Kyushu le tse ling tse nyenyane tseo re ba lokollelang tsona."

Makhotla a ntoa kamor'a ho amohuoa ha oona libetsa ka botlalo, a tla lumelloa ho khutlela mahaeng a oona 'me a fuoe sebaka sa ho phela ka khotso.

"Ha se morero oa rona hore Japan e etsoe makhoba le hore joaleka ha e le sechaba e timetsoe. Empa bafehli ba ntoa ba tla sebetsoa ke toka e phethehileng ea molao o tiileng, hammoho le bao ba ts'oereng bats'aruoa ba rona ba ntoa ka sehloho."

Sena ke sebaka sa qetello sa Japan sa pholoho, ha e sa amohele lipeelo tsa Bathusani, e tla ripitloa 'me ha ho pelaelo bakeng sa matla a makhotla a Bathusani, hammoho le likepe tsa bona tse matla tsa ntoa, matla a bona a sithabetsang a moeeng, re sa bue letho ka makhotla a loanang fats'e, a tlang ho phetha timetso ea Japan.

Ha e le joale phuthuhelo e kholo ea lihleke-hleke tsa eona e ntse e tsoela pele. Makhotla a Bathusani a lifofane a lahlela boima bo ts'abehang ba liqhomane metseng ea ma-Japan le litulo tsa eona tse etsang libetsa. Hoo ho tlamehile ho tlisa Japan karabong ea 'nete e utloahalang.'

KHETHO EA LITHO TSA PARLAMENTE BRITAIN

Ho bile teng khetho ea litho tsa Parlamente Britain, e phethileng ka ho kena ha Labour Party ka bongata bo boholo eo moetapele oa eona e leng Mr. Clement Attlee 'me ka hoo e se e le eena Tona-Kholo ea 'Muso oa Manyesemane. O se a bile a kopiloe ke Morena hore a khethe litho tseo e tlang ho ba matona a hae 'Musong o mocha.

Ha a ne a romela ho Morena tsebiso ea hae ea ho tlohela botona, Mr. Winston Churchill o boletse mantsoe ana:

"Seo e leng setlamo sa sechaba sa Manyesemane se hlahisitsoe ke li 'votes' tse baliloeng kajeno. Ka baka leo ke jarolotse boikarabelo bo ke neng ke bo jarisitsoe mehleng ea boima.

"Ke soaba hobane ke sa lumelloa ho phetha mosebetsi oa ntoa ea Japan. Bakeng seo, leha ho le joalo, merero eohle le litokisetso li se li entsoe 'me ho fela ha ntoa eo ho ka hla ha kapele ho feta kamoo re lebeletseng ka teng.

"Boikarabelo bo boholo ka ho fetisa mona hae le mose ho maoatle li oela holim'a 'Muso o mocha, 'me a re beng le ts'epo kaofela hore o tla atleha ho li jara.

"Ho setseng feela ho 'na ke ho hlahisa ho sechaba sa Manyesemane seo ke bileng moetapele oa sona mehleng ea tsietsi teboho ea ka e kholo bakeng sa ts'ehetso e sa kang ea fetoha eo se ileng sa nts'ehetsa ka eona mosebetsing oa ka le bakeng sa mantsoe a mangata a mosa le liponts'o tsa mosa tseo li bonts'itseng mohlanka oa sona."

Mang le mang oa tseba hore e bile sebete sa Mr. Churchill le khothaletso ea hae le tumelo ea hae hlolong e bileng ea tla qetellong, tse ileng tsa khothahatsa sechaba sa Manyesemane lilemong tsa tsietsi e bohloko 'me haholo-holo mehleng e ts'abehang ea ntoa e bohale ea lifofane (blitz krieg).

Mr. Attlee o itse: "Ba khethiloeng ba tla itlama ho ea ka tsamaiso e phethehileng eo motheo oa eona e tlang ho ba ho hopola ka mehla tse hlokoang ke sechaba mehleng ea kajeno. Litabeng tsa lichaba tse ling ntle le sena sa rona re na le tsamaiso eo e leng ea neano e tsoang ho ba boholo-holo eo re lekileng ho tsamaea ka eona. Ha re e-s'o khelohe tseleng eo—ho hlokeha ha hleko e ncha ea thibelo ea ntoa. Ka ho lekana hape, re bile le tsamaiso ea tsa paballo ea lefats'e e theiloeng phehellong ea ho phahamisa maemo a bophelo ba lichaba tsohle tsa lefats'e.

"Tsamaiso ea puso ea rona mona hae e lumellana le tsamaiso ea merero ea rona bakeng sa litaba tsa lichaba tse ling.

"Re talimane le mehla e mecha, 'me ke kholoa hore 'vote' khethong ena e pakile hore batho ba Britain ba talimane le mehla e mecha ka tiisetso e ts'oanang le eo ba ileng ba tiisetsa ka eona lilemong tse telele tsa ntoa. Ke ts'epa hore puso ea Manyesemane e tsamaisoang ke sechaba e ka etsa kabelo e kholo kahong ea khotso ea lefats'e le katleho."

Leha phetoho e bile teng 'Musong oa Manyesemane, tsa 'muso joale li tlang ho jaroa ke banna basele, ha re bone, ha re lemoha puo ea Mr. Attlee, hore phetoho e kholo e tla hle e be teng tsamaisong ea 'Muso. Mr. Attlee o bolela hore o tla sebeletsa khotso le boiketlo. A ka hla a tlisa khotso kapele, empa ho beha litaba tsa lefats'e tseleng e sasametseng hore boiketlo le katleho li be teng ke ntho e ka nkang nako e telele.

Sechaba sa Manyesemane, le batho ba mebuso e katlas'a morena oa oona le Bathusani ba rona ba tla re ka lentsoe la tumeliso ho Mr. Churchill, "Ikele ka khotso, re ke ke ra lebala tseo u re etselitseng tsona."

MEQOQO E TSOANG LITEREKENG TSA NYASALAND FORT JOHNSTON: HO SA MORENA MPONDA

Ke rata ho le phetela tsa mohlankana ea bitsoang Atiwele, oa ha Mponda. O ile a reka letlooa la ho ts'oasa lihlapi 'me ka la 30 Phupjane a le lokisa a tsamaea ka seketsoana ho ea ts'oasa. Ho ba a le akhele a ts'oara koena bakeng sa lihlapi. Koena ea nts'etsoa lebopong, 'me Atiwele a e mulaka ka melamu ho fihlela e e shoa. Letlooa la hae ha le ea ka la senyeha. Koena eo qetellong ea tlisoa khotla ha ka, batho ba bangata ba tla e bona. Re mo utloela bohloko mohlankana eo. O ile a reka letlooa leo la ho ts'-oasa lihlapi le ho etsa chelete ka ho li rekisa empa ka letsatsi la pele a ts'oara koena sebakeng sa lihlapi.

NTOA EA MAHAENG

Leruo la Likhoho Linaheng Tsa Ma-Afrika

Ka A. L. Vanderplank

(Li tsoela pele)

29. Mafu a Likhoho. (a) Mokhoa oa ho a thibela.

(i) U se ke ua rua likhoho tse kulang. Lepetjo la morui oa likhoho e ts'oanetse ho ba lena: "Thibelo e molemo ho feta phekolo," hobane ho molemo haholo ho thibela mafu a likhoho ho e na le ho leka ho a phekola. Bophelo ba likhoho ke bo bokhuts'oane 'me ha ho na puseletso ho senya chelete e ngata le nako bakeng sa ho phekola likhoho. Hangata ho molemo ho bolaea le ho chesa likhoho tse nang le lefu le tsoaetsang le kang (ka Sekhooa Roup la monyetle oa phefumoloho), Fowl Typhoid feberu ea mala, Coccidiosis Beccillary White Diarrhoea lets'ollo le lesoeu, le a mang.

(ii) Ho bea bonnots'ing. Likhoho kaofela tse kulang li ts'oanetse ho beoa seahelong sa tsona li inots'i kapele-pele ho thibela ho ts'oaetsa tse ling. Morui oa likhoho ea bohlale ka mehla o lula a e-na le "seahelo sa bonnots'i" se joaloka hospatala moo a ka koallang likhoho tse kulang hore li alafeloe teng. Empa ha li sa fole kapele kapa motho a lemoha hore li kenoe ke lefu le lebe ho molemo ho li bolaea kaofela tse kulang.

Hape ke bohlale ho bea likhoho kaofela tse tsoa rekoa bonnots'ing sebaka sa khoeli. Hoo ho etsoa ka hobane ho le teng mafu a mang a ke keng a bonoa ha li rekoa. A mang ho mafu ana a etsoa ke liboko tse kenang mebeleng ea likhoho. Khoho e kenoeng ke lefu ha e bonts'e hore le e kene ho fihlela ho feta matsatsi a itseng. E ka ba ho tloha matsatsing a mane ho ea livekeng tse 'ne 'me a bitsoa nako ea ho fuama ha lefu. Ka baka leo, ha ho se tse kulang nakong eo ea khoeli ha li beiloe bonnots'ing, re tseba hore ha ho tsietsi e ka hlahang ha re li kopanya le tse ling.

(iii) Makhethe. Lintho tsohle li ts'oanetse ho beoa ka makhethe ho thibela mafu. Pele ho batleha ntlo e ntle ea ho robala le seahelo se ka 'nang sa hloekisoa. Metsi a hloekileng le lijelo tsa lijo le moea o mongata o hloekileng li etsa phapang e kholo. Ha ho phoofolo e ka phelang tulong e silafalitsoeng ke moiteli oa eona, moo ho leng joalo e ke ke ea phela ha monate.

Ho feta ntho tsohle, maleke a metsi a ts'oanetse ho hloka ts'ila, ho ts'eloe ho oona metsi a pholileng a hloekileng hang ka letsatsi.

Matloana kaofela le liahelo li ts'oanetse ho ba tse hloekileng tse hloekisoang hang ka khoeli. Khato ea pele bakeng sa ho hloekisa ntlo ea likhoho ke ho tlosa moiteli kaofela le lintho tse ngoapang. Ho batleha hore ntlo kaofela e hlatsoisisoe ka borosolo, mokatong, maboteng, marulelong 'me haholo-holo, serobe, makese a ho hela, lijelo le tse ling. Ka morao ho moo lifate tsa ntlo le tse ling tse e ts'ehelitseng li ferefuoe ka mafura a khale a mebotorokara a kopantsoeng le parafini. Hoo ho bolaea le ho thibela likokoana.

(iv) Thibela ho patisana. Ha likhoho li beiloe tulong e le 'ngoe ka nako e telele, mobu o tlala mahe a liboko tse nyenyane tsa mala le mafi a lefu. Likhoho li ke ke tsa phela hantle tulong e joalo. Liboko tsena lia senyeha 'me li kene jo-

anng le lijong. Ka pele-pele lefu le kene khohong le fetele ho e 'ngoe ho fihlela mohlape kaofela o ts'oaeloa. Ha likhoho li petetsane mobu ha o li nehe bophelo bo hloekileng. Mafu a mabeli a mabe ka ho fetisisa—Coccidiosis le B.W.D. (lets'ollo le lesoeu) le mefuta e mengata ea liboko tsa mala, a ata ka mokhoa ona. Ho thibela mafu ana, tulo ha e batle ho sebelisoa nako e telele e sa phomotsoe bakeng sa likhoho, le likhoho tse ngata haholo ha li batle ho teteanngoa seahelong se senyenyane. Tulo e khethetsoeng likhoho e rata ho aroloa e etsoe liahelo joaloka ha motho a arola meroho seratsoaneng sa hae 'me litulo li ka sebelisoa ka ho li chencha. Seahelo se senyenyane se se ke sa sebelisoa ho feta likhoeli tse ts'eletseng, se phomotsoe kamor'a tsona likhoho li tlosoe ka nako ea likhoeli tse peli ho lumella mobu hore o phole e be o monate. Ho phomotsa liahelo ka mokhoa ona ho li fa letsatsi, pula le moea tse li hloekisang ho feta ha re ka li hloekisa e le rona ka dipi le tse ling. Ho molemo ho fetola mobu oa seahelo ka kharafu, kharafu e tebisoa hore ho epeloe liboko. Kalaka le molora le tsona li ka hasoa teng.

(v) Khetha tulo e loketseng liahelo tsa likhoho. Tulo e khethetsoeng likhoho e ts'oanetse ho ba e sa emeng metsi. Tulo e kang e motheonyana hore metsi a pula a tle a se ke a ema ke eona e batlehenğ; 'me hape ho molemo ha tulo eo e theohela ho ea nqa ea Bochabela le Leboea-bochabela hore e tle e fumane matla ohle a letsatsi la hosasa, haholo-holo letsatsi la mariha le mofuthu. Leseli la letsatsi ke sehlare sa tlhaho 'me le thusa ho thibela mafu a mangata likhohong esitana le ho rona.

(v) Thibela Likokoana. Leka ho thibela likokoana likhohong, kaofela ntho tse kang botsikoana, matsetse le kokoana tse khubetsoanyana. Ho bolaea botsikoana likhoho li ts'oanetse ho hasoa ka phofonyana e bolaeang likokoana kapa ka molora oa patsi o omileng ka makhetlo a mangata likhoeling tsa lehlabula. Hape li batla ho etsetsoa tulo e loketseng hore li 'ne li ikulupanye ho eona ka mehla leroleng. Hoa makatsa ho tseba mokhoa oo likhoho li ka phelang hantle ka oona ka ho tlosa botsikoane ka lerole la 'mila le molora ka nako e 'ngoe le e 'ngoe ha li lakatsa ho etsa joalo. Matsetse a atisa ho fumanoa matlong a lits'ila le makeseng a lijo. Litulo tseo li batla ho hloekisoa hantle. Likokoana tse khubetsoanyana li ka thibeloa ka ho ferefa lifate kapa maplanka kaofela a ahileng matlo, le lithupa tseo likhoho li robalang ho tsona le lirobe ka motsoako oa oli ea khale ea mebotokara le parafini. Lirobe kapa makese a ho behela, lijelo le tsona li ts'oanetse ho ts'oaroa ka makhethe.

(b) Mafu a mang a maholo.

(i) B.W.B. (lefu la lets'ollo le lesoeu). Ke lefu le kenang litsuonyaneng, haholo-holo li e-s'o be matsatsi a 12 a boholo. Ke lefu le lebe haholo hobane ha le na phekolo. Litsuonyana tse fumanang lefu lena li sa le nyane li shoa kaofela. Le ts'oaela ka pele. Khoho e nang le lefu lena e ka ts'oaela litsuonyana mafi a lona maheng a eona. Ho rialo ke hore lefi le etsang lets'ollo le lesoeu le ka tla le roetsoe ke lehe le lecha, ho etsang hore tsuonyana ha e qhotsoa e hlahe e se e e-na le lefu lena. Tsela eo re ka elelloang ka eona hore khoho e na le lona kapa che ke ka **ho hlahloba** mali a khoho e 'ngoe le e 'ngoe. Hlahlobo eo e bitsoa "Hlahlobo ea Mali" 'me likhoho tse fetileng hlahlobong eo li bitsoa "leruo le fetileng hlahlobo ea mali." Pele motho a reka likhoho ho li rua, o ts'oanetse ho ba le 'nete hore ke tse fetileng hlahlobo 'me ke tseo ho tiisoang hore ha li na lefu la lets'ollo le lesoeu.

Ka lehlohonolo, lefu lena ha se le khathatsang haholo likhohong tse lumelloang sebaka se seholo sa ho tsamaea le ho its'ella. Le matla ho ba ruileng likhoho tse ngata tse fihlang liketeng ka palo. Barui ba baholo ba likhoho mehlape ea bona e hlahlojoa mali ka selemo se seng le se seng ho bona ha li e-na le lefu lena. Ho molemo ho reka mekoko ea ho atisa mohlape le likhoho kapa litsuonyana ho barui oa joalo.

(Li sa tla)

TS'OMO EA KHOLAJA

Monna e mong o kile a fapana le mosali oa hae, mosali a ngala a mo tlohela 'me a ea ha habo.

O fumane ho se batho ha habo, ka ha ba ne ba melitsoe kaofela ke ntho e mpe ka mokhoa o ts'abehang. A ea tlung e neng e le ea ntat'ae 'me a fumana mohlala oa maoto a liphoofolo le matheba a mali ka nqa tsohle fats'e. A hloella holim'a ntlo 'me a ipata teng. A utloa nthohali eo e mpe e fihla, 'me e re:

"Thaka, Thaka,
Ke jele,
Ka ha ke ts'oanetse ho ja ke sa phela.'

O ne a falimehile. Kapele-pele ntlo ea tlala mefuta-futa ea liphoofolo, tsa besa mollo, tsa pheha lijo, tsa e-ja, 'me tsa robala. Ka hosasane tsa tsoha 'me kaofela ha tsona tsa ea sela.

Mosali a beleha mafahla, liphoofolo li sa ile. A theoha moo a neng a ipatile teng, a nka lits'ehetso tsa pitsa 'me a khutlela moo a neng a ipatile teng.

Ka phirimana liphoofolo tsa fihla, eitse hoba li behe lipitsa ifo, mosali a betsetsa sets'ehetso ka har'a e 'ngoe ea tsona. Liphoofolo tsa ipetsetsa ka ntle. Morena oa tsona a ts'oara pitso 'me a phetha litaba ka hore tse phelang mekoting li khutlele mekoting ee tsona, tse phelang merung li khutlele merung 'me tse phelang linokeng li khutlele teng. Kamor'a tsena mosali a etsa moqeche 'me a ts'oara nare, a mpa a sitoa ho bua letlalo. A bona kholoja (ntho e ts'abehang e kang monna e boleloang lits'omong) e khonang ho ja lijo tse ngata 'me a e kopa hore e mo thuse. Ea lumela.

Ea nts'a thipa 'me ea bua letlalo la nare. Mosali a roalla patsi, a besa mollo oa ho besa sebete. Sa besoa ke monnahali eo oa kholoja. Mosali a nka seho 'me a khutla a fumana kholoja e besitse maoto, e se e jele sebete. A re: "Ke sa il'o kha metsi."

A ipata kamor'a sehlahla, letsa seho se neng se le feela. Kholoja ea makala hore na ekaba ke eng, ea mo bitsa. A 'na a letsa seho kholoja ea ba ea ts'oha hoo e ileng ea nka mokotla oa eona, ea kenya nama e setseng ho oona 'me ea baleha.

Mosali a e latela a ntse a letsa seho, qetellong kholoja ea lahla mokotla le nama. Mosali a 'na a e latela, a letsa seho. Kholoja ea khopjoa 'me ea oela sehlahleng se meutloa, sa ts'oasoa. Mosali a lesa ho letsa seho 'me a e utloa e bobola e re:

"Meutloa hlomohang,
Meutloa hlomohang."

A letsa seho hape, kholoja ea loana ka matla ho its'oasolla ea ba ea atleha, 'me ea nka sekaja. Mosali a khutlela hae le mokotla, a besa mollo, a pheha nama. Hoba e butsoe a ea e beha sets'abelong sa hae 'me a phela ka ho ja eona ho fihlela bana ba hae ba khona ho tsamaea le ho matha-matha kantle.

Ka tsatsi le leng mafahla a kopa 'm'a oona hore a a etsetse liqha le metsu. 'M'a oona a a loma tsebe a re a se ke a bapalla hole le hae, 'me a re: "Le tla metsoa ke kholoja."

Ka le leng mafahla a tloha hae, 'me a leba nq'a moo kholoja e lulang teng. A fumana e robetse 'me a e thunya mahlo a mabeli ka metsu, a ea hae ho bolella 'm'a oona. Ha uoa teng ka le hlahlamang 'me kholoja ea fumanoa e shoele. Bashanyana (mafahla) a utloa batho ba bua ka hare ho kholoja, ba bolella 'M'a bona, eena a e phunya ka thipa, ha tsoa batho le likhomo le lintja. Batho ba botsa ba re: "Na ke mang ea bolaileng kholoja?" 'M'a mafahla a ba bolella, 'me ba putsoa ka mohlape o moholo oa likhomo.

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