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BRITISH CASE AGAINST NAZI WAR CRIMINALS

The British case against 20 Nazi war criminals opened at Nuremberg on Tuesday. Sir Hartley Shawcross K.C., the Attorney-General and chief prosecutor for Great Britain, made an opening address which has created an excitement among the accused men.

From long and legally-worded documents running in all to about 30,000 words, there emerged, backed by quotations from international law and the known history of the rise of the Nazi Party and the war, the argument that the men in the dock were guilty of "crimes against peace."

Of Hess, Goering, Ribbentrop, Keitel and the other accused, Sir Hartley declared: "Their lust and sadism, their deliberate slaughter and degradation of so many millions of their fellow creatures that imagination reels incomprehensibly, are but one side of this matter."

"Perhaps their guilt as murderers and robbers is less important and of less effect to the future generations of mankind than their crime of fraud—fraud by which they placed themselves in the position to do their murder and their robbery."

"The story of their 'diplomacy,' founded upon cunning, hypocrisy and bad faith, is a story less gruesome but no less evil and deliberate, and should it be taken as a precedent of behaviour in the conduct of inter-national relations, its consequences to mankind will no less certainly lead to the end of civilised society."

The main argument put forward by Sir Hartley was that a war of aggression has been a clear and positive crime against international law since the Kellogg Pact of 1928, and that Germany and her individual leaders could be held personally responsible.

"There is no law, no reason why a State should not be responsible for crimes committed on its behalf."

AFRICANS KILLED IN CONGO STRIKE

LEOPOLDVILLE, Tuesday.—Seven natives were killed and 16 wounded when troops early last week fired on a large group of native strikers at Matadi, a port west of Leopoldville.

The strikers, armed with axes, spears, sticks and pieces of iron, seized a railway line and bridge at the port on Monday, erected barricades and then tore up parts of the railway line and cut telephone wires.

They occupied the power station the next day and refused to abandon either the power station or the railway line when native troops, under European officers, arrived. The troops opened fire. Order was established after the arrival of reinforcements from Leopoldville, and the natives are now back at work.

These incidents occurred about a week after an orderly strike in Leopoldville for higher wages, in which about 5,000 natives were involved. The natives, who were employed in hotels, on the railways and small industries, returned to work after a settlement had been reached.—Sapa.

CONDITIONS OF AFRICAN INTERPRETERS

That the methods of appointment, promotion and transfer of African court interpreters are not conducive to the employment of the right type of men and to efficiency in the service, was the consensus of opinion expressed at the annual general meeting of the Transvaal African Public Servants Association held at the Bantu Men's Social Centre, Johannesburg last Sunday.

Taking into consideration the great responsibilities and difficulties of the work of court interpreters, it was felt that the submission of candidates and record takers to an impromptu and, more often than not, irrelevant test before appointment or promotion was absurd and unfair both to the men and the vocation.

PROBATIONARY TRAINING

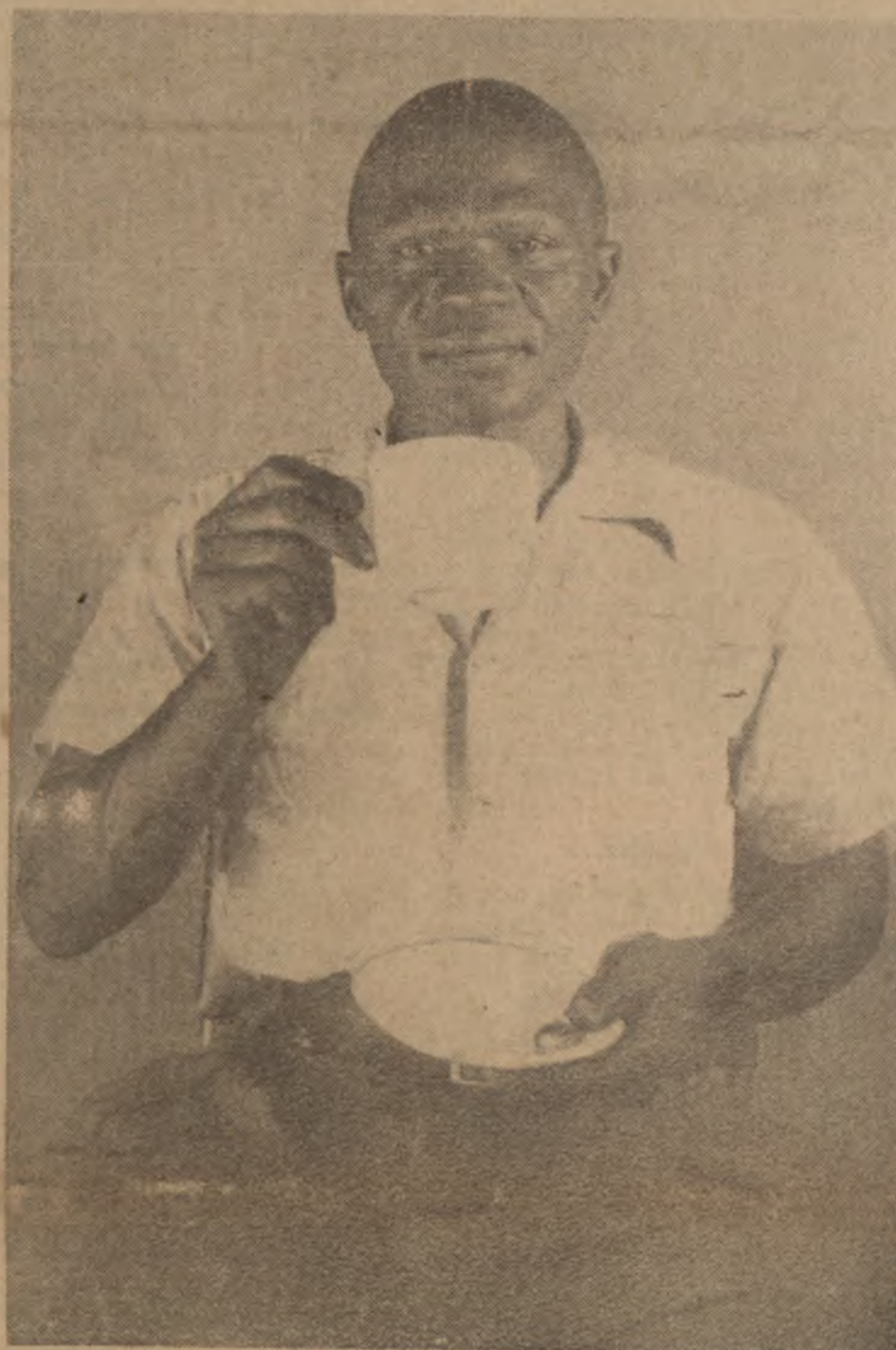
It was suggested that a period of probationary training in Native Commissioners' courts be allowed these men before they are tested by competent officials who must also take into consideration reports from the Native Commissioners under whom the men were trained. The meeting maintained that this was the only way to gauge the capabilities and ensure efficiency in the service.

Dealing with the matter of transfers, the questions of language and knowledge of the customs of the different tribes were found to count for little with the authorities, and yet, it was submitted, they make all the difference between the execution and miscarriage of justice through interpretation. It was suggested that as far as possible interpreters should be transferred to communities of their own language and tradition.

ORGANISATIONAL WORK

Concern was expressed in the meeting about making the African Public Servants Association a national organisation. At present there are only two branches, one in the Transvaal and the other in the Cape Province. It was proposed to encourage similar movements in the Free State and Natal.

The Transvaal association is composed of young educated men. The president, Mr. W. S. Pela, of the Native Affairs Department, Delmore House, Johannesburg, has just written the first year examinations for the LL.B. degree of the Witwatersrand University. He has capable lieutenants in the secretary, Mr. S. Pitsi Makhodo, and the treasurer, Mr. Tshandu.



L/Cpl. Peter Sehole, of Hurry Up Location, Bloemfontein, who has just been awarded the King's Medal for Bravery. Read below the full story of Peter Sehole's brave deed, which brought him this high award. Here Peter Sehole, who is now out of the N.M.C., enjoys a cup of tea.

African Awarded The King's Medal

L/Cpl. Peter Sehole of the Native Military Corps has been awarded the King's Medal for bravery.

L/Cpl. Sehole has now been discharged from the Army and is living in Bloemfontein. This is the first award of the King's Medal for bravery given to a member of the N.M.C.

The citation reads as follows: On April 24, 1945, a U Car and Motor Cycle were stopped in Maitland by Non-European school children, who informed the Officer in charge of the party that there appeared to be a man in difficulties in a sewerage man-hole in that vicinity. One of the soldiers was immediately sent to call an ambulance. The officer, intending to enter the man-hole, but knowing the dangers of sewer-gas, sent one of the school children to wet his handkerchief so that this could be tied over his face to prevent him from breathing in too much gas.

In the meantime he started to take off his tunic, but on turning around found that L/Cpl. Sehole had tied a dry handkerchief around his own face and was half-way down the man-hole, which was 30 feet deep.

On seeing this the Officer threw a rope down to him and with this L/Cpl. Sehole was lowered to the bottom of the man-hole. He fastened the rope to the first man, who was pulled up by it, and in the same way the second man was pulled up. L/Cpl. Sehole was then also brought out of the hole. Although he had only been down in the man-hole for 10 minutes,

he was unconscious owing to the effects of the gas when he was brought to the surface, but recovered shortly afterwards.

The two rescued men were taken by ambulance to hospital, where one of them unfortunately died.

STERN MEASURES AGAINST CRIMINALS ADVOCATED

Cape Town, Tuesday.—"It is intolerable that women should be nervous and even terrified in their own homes. For my part, I intend to do what I can to put a stop to it, if long sentences will do it," said Mr. Justice Twentyman Jones at the Cape Criminal Sessions to-day.

"I regard a sentence of one month's imprisonment for house-breaking as ridiculous," said Mr. Justice Sutton at the same sessions. "Yet this is the trivial penalty imposed by a magistrate for this most serious crime."

A resolution urging the death sentence on criminals found with firearms was adopted by the Free State Provincial Congress of the United Party in Bloemfontein.

Mr. Justice Jones, in giving judgment, said that, because of the large number of burglaries that were taking place in the Peninsula, many women in the city and the suburbs were afraid to be left alone in their homes, not only at night but also during the day.

He declared four offenders habitual criminals, and gave them indeterminate sentences for theft and housebreaking.

BRITISH POLICY IN INDIA

LONDON, Tuesday.—A British Parliamentary delegation under the auspices of the Empire Parliamentary Association will leave for India as soon as possible to meet leading Indian political personalities and learn their own views at first hand.

Announcing this in the House of Lords to-day, the Secretary for India, Lord Pethick-Lawrence, said: "I desire to make it plain that His Majesty's Government regard the setting up of a constitution-making body by which Indians will decide their own future as a matter of the greatest urgency."



Enjoyed by the Million
from Cape to Cairo

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Crime and Race Relations

The policy of this journal is to promote and encourage goodwill and mutual understanding between white and black in this country, because we believe that in God's scheme of things, the two races are destined to live side by side. We are, therefore, perturbed by the increase of crime among our people, and we feel that it is the bounden duty of every African, who is proud of the good qualities of our race, to condemn those men and women who, according to press reports, have lost the respect for law and order and for life and property. These people, it cannot be denied, are poisoning race relations.

Already there are Europeans who are urging the Government to take stern and drastic measures, not only against the criminals but also against the whole of the African population. "There is no one knowing what may take place," they say, "if assaults on white women by Natives do not cease." There can be no doubt that some Europeans are thinking of taking the law into their own hands, if effective steps are not taken to put an end to this crime epidemic.

We know that poverty, ignorance and oppression are chiefly responsible for this rising tide of crime among our people, and we repeatedly condemned these factors. But we would be failing in our duty if we do not rebuke the criminals of our race. These people are making the task of those who champion our cause difficult, if not impossible. They are hardening the hearts of those who would keep our race in the house of bondage. They are weakening the efforts of men who are demanding the abolition of the pass laws.

The disabilities under which we live and labour are not denied; they cry for redress. But they cannot be removed by means of burglary, robbery and murder. These things, as we have already pointed out, are hardening the hearts of those Europeans who believe that Africans should be "kept in their proper place" by means of oppressive laws and regulations. Already they are opposing the relaxation of the laws applicable to us. They are urging the Government to impose more restrictions in order to stamp out crime. They do not realise that it is the restrictive laws that have driven hundreds of our people into crime.

We know it will be said by some people, who are unable to see the evils committed by members of our race, that there are criminals among Europeans as well. We do not deny this, and we are of opinion that some African criminals are organised and trained by Europeans. But we cannot condone and defend the thieves, burglars and murderers of our race simply because there are criminals among other sections of the population. The wrong-doers must know that as a people we cannot tolerate them. They are disgracing the good name of our race.

THE STORIES OF OUR HISTORIC SCHOOLS
TIGERKLOOF MISSIONARY INSTITUTION

(By Rev. A. J. Haile, M.A., Principal)

Tigerkloof itself is young in years—it was born in 1904—but it is older than any other Institution in South Africa in history and tradition. Missionaries of the L.M.S. were the pioneers of Native Education in the sub-continent when they established their Missionary Institution at Bethelsdorp in 1803. In fact in 1945 the L.M.S. is celebrating the Triple Jubilee of its birth in 1795. In accordance with the Society's "fundamental principle" of "sending the glorious Gospel of the blessed God to the heathen," its agents gradually pushed northwards, blazing a trail for the Gospel as they went. In the hinterland Kuruman soon became the acknowledged centre of the Society's operations. Here a boarding Institution, in addition to the long-established day-school, was begun in 1884, to commemorate Moffat's historic labours. This Institution aimed chiefly at training teachers and evangelists. Inasmuch, however, as Kuruman was still somewhat inaccessible it was decided to transfer Institutional activities to a new site seven miles south of Vryburg, in the Cape Province, and on the main railway line from the Cape to Rhodesia. Thus Tiger Kloof was begun, in 1904, and its rapid and successful growth is partly due to its accessibility from all parts of South Africa. Chiefly, however, it is what it is through the generosity of the Trustees of the late Robert Arthington and through the vision and ability of its first Principal, the Rev. W. C. Willoughby. Mr. Willoughby retired in 1914, and later became Professor of African Missions at Hartford, U.S.A. He was succeeded by the present Principal, the Rev. A. J. Haile, M.A. With its roots in the L.M.S. Mission to the Bechuana, Tiger Kloof is at the same time cosmopolitan. Bechuana comprise roughly 50 per cent. of its pupils, while others come from Rhodesia and all parts of the Union.

Tiger Kloof is on a typical Bechuanaland site—a fairly extensive farm of 1,400 morgen, with a limited water supply from bore-holes, with plenty of magnificent building stone easily quarried, with little arable land, but with sweet grass and bush, well suited for cattle. The climate is very hot and dry, but healthy.

The internal affairs of the Institution are managed by the Missionary Principal and the Executive Committee of the L.M.S. The Cape Education Department gives its usual grants to the work and inspects all the Departments; the relations between the Mission and the

educational authorities have always been of the happiest. The Native Affairs Department has also shown much interest in and has given help to the development of the Institution. The pupils pay fees, to cover food, bedding and clothing (a school uniform.) From these two sources—grants and fees—the Institution is financed, a small annual grant from the L.M.S. making up the deficiency. The L.M.S. also pays the salaries of the Principal, and the Lady Principal of the Girls' School.

Tiger Kloof comprises five schools, viz. the High School (boys and girls), Training School for Teachers (boys and girls), the Boys' Industrial School, the Girls' Industrial School and the Elementary (Practising) School for day children.

Attached to the Institution is the Bible School for the training of African Ministers, under an L.M.S. tutor. These students form an integral and valuable part of the life of Tiger Kloof, and they live with their wives and families in cottages within the grounds.

In the Boys' School all pupils are treated alike. They eat the same food, wear the same uniform and obey the same laws. The same is true of the Girls' School. In residence as Boarders there are roughly 210 boys and 120 girls. These numbers represent almost the maximum capacity of the Institution as it now stands. Like other Institutions Tiger Kloof has to decide whether to enter upon a programme for further extension or be stabilised at its present capacity. This matter must be carefully considered from two points of view—first the relation of the size of the Institution to efficient supervision and personal influence and, second, a building programme.

In the Boys' and Girls' Industrial Schools the following courses may be taken:—

For boys, a four years' apprenticeship in either Masonry, Carpentry, Tailoring or Tanning (including boot-making and leatherwork). For girls, a three years' training in Domestic Science (including cookery, laundry, housewifery and needlework) and a special course of one year in Dressmaking.

Tiger Kloof is a Missionary Institution and its aim is to give African boys and girls a Christian Education which will help them to be good and useful men and women, to the greater glory of God in Africa. Sharing, as it does, this aim with other Missionary educational centres in South Africa there may perhaps be mentioned three distinctive features of its life. First, the unique quality of its stone buildings, and especially its beautiful church erected under skilled supervision by the masonry and carpentry apprentices.

Second, the emphasis that has always been laid on Industrial

COMPETITION

The response to our November Competition has been overwhelming. As the judges will take some time to consider each entry carefully, we would ask the patience of our contributors in awaiting the announcement of the results.

Over 1,000 entries have been received which shows clearly the interest our readers have in their paper.

When adjudication is completed, we shall publish some of the winning entries. In the meantime, turn to page 16 where you will find full details of our new competition.

Notice to Ex-Servicemen

A large number of African ex-servicemen has applied to the Johannesburg Branch of the S.A. Legion of the B.E.S.L. to form a local branch of the African Ex-Servicemen's Legion of the S.A. Legion, B.E.S.L. As a result of this, the S.A. Legion has appointed a Sub-Committee which is arranging for an inaugural meeting to be held shortly for the purpose of forming the African Branch.

Training For African Girls

Members of the African Girls' Clubs in Johannesburg and on the Reef took part in inter-club competitions in the grounds of Lady Albu's home recently. There were about 800 competitors from 18 clubs.

Competitions were held in singing, physical training, drama and first aid, and there were various inter-club team races. Led by African club leaders, who receive training in club work by organisers of the Transvaal Association of Girls' Clubs, the choirs and teams showed great progress on previous years.

One of the most enjoyable sections was the dance drama performed by members of the Sophiatown Club trained by Miss Teda de Moor. Dressed in bright flowing costumes, the drama was enacted with obvious enjoyment and complete unself-consciousness. There was a charming accompaniment of songs.

A gymnastic display in which instructions were given by an African woman teacher in English was of a high standard. Miss M. Scott, one of the judges, in congratulating Brakpan on winning the competition, pointed out mistakes, and said that all clubs had done excellent work.

A team of African V.A.D.'s gave a realistic demonstration of correct treatment of a patient knocked down in a busy street and suffering multiple injuries. Speaking in English, the V.A.D.'s were seen in every phase of action, from clearing the traffic, telephoning the police and treating the injuries, all with commendable rapidity and smartness.

This is the fourth year that similar competitions have been held by the Transvaal Association of Girls' Clubs. The performances showed that fine work is done by the clubs through the recreational training of young African women. Club expenses are paid by public subscription and Government subsidy. The work is held up to a certain extent by lack of suitable accommodation. Activities are held in school halls or any other available hall.

training. Especially at the present time our ex-apprentices have a wide field open to them. Until such time as the laws of the land allow African apprentices to be trained under the conditions of ordinary industrial life, Industrial Schools such as that at Tiger Kloof serve a very useful purpose.

Third, valuable records are being built up of the progress of ex-apprentices and trained teachers and others who have passed through Tiger Kloof.

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Iimbutho Zesizwe

Kule nyanga kaDecember kudibana iingqungquthela zeembutho zesizwe kundawo ngeendawo. Zonke zijonge ukulwela amalungelo omntu oNtsundu. Into engaqondakaliyo yeyokuba ngaba aaba bantu balwelwayo bathatha inxaxheba na bona kwimicimbi yezi mbutho. Kuba umlomo kuthiwa awubekwa siziba abantu bakowethu sebenxhamele ukuyiqhela into yokuthetha kakhulu ngalo umpakumpaku begxeka okanye bencoma, kanti into ebalulekileyo zizenzo nenxaxheba ephelileyo kwimicimbi yesizwe.

Ukwenjenje ukubhala kwethu singa singakhumbuzisa isizwe ngefanelo yaso kule mibutho yesizwe. Asiyonto intole ukuziqhelisa ukwenzelwa ngabanye abantu kanti iligugu neqhaya into yokuphumelela ngemizamo yakho. Umzi oNtsundu ma uziquhelise ukuthatha umda kwizinto zesizwe ngalo lonke ixesha empumelelweni nasekungaphumelelini. Sinento yokutsalwa kuphela yimpumelelo ze kuthi apho kuxingela khona sichophe bucala sigibisele izigxeko silibale ukuba kungathi kanti kuxingile nje kungokuba kunyotho kwa thina.

Nje ngesizwe esisaphuthaphutha iindawo zokubambelela yimfanelo yomnye nomnye ukuba afake isandla de isizwe sibe nokuma ngaphandle kwexhala. Indlela yethu inyuka iliwa kwaye apho kuthe kwawa wamnye entla kwethu angagengqeleka nesininzi ayokusi-phosa ezantsi senzakale. Kungoko ke kuyimfuneko ukuba sibambelele ngazo zonke sixhasane kuba kuphela kwendlela esiya kude siqabele ngayo leyo. Iimbutho zesizwe ziziphunzi zokubambelela kwethu ekuxhathise ngazo iinkokeli zethu zitsala abalandeli bazo. Isininzi somzi oNtsundu sisengaphandle kwezi mbutho naxa si kwazi ukubona amadlala nezikhwa zilima kuzo. Kambe abanye ungabeva bebuza ukuba ezi mbutho zide zizenzele ntoni na isizwe, batho behambela kude bona kuzo kanti bezingenakwenza nto kaka-de isininzi sisengaphandle. Ukuba s'neliso lokubona iziphoso kulungile ukuba sizokuzibona ezo ziphoso singaphakathi ngokwethu khon' ukuze siyakale. Ngokufutshane ma sizimisele ukuba kungabikho namnye kuthi ongenambutho yesizwe angenelele kuyo. Xa sithetha ngeembutho asijonge kuphela ezimayela nezomtuso koko siquka nezinye iindidi enjongo zazo ikukuphakamisa isizwe.

Ukusebenza Ngokuncedisana

(Ngu S. M. Daniel)

- Ukuncedisana kukuzakha. Kukukhuph' ebuhlwempini. Kuku'ungiselel' abephakade elizayo
- Kwanokutyebisa izizw' ezingamahlwempu.
- Ukuncedisana asikokuswela ubulumko;
- Abancedisanayo banje ngezilumko,
- Eziqwebel' abantwana bangoku. Kwanaba ngekabikho.
- Ukwahlulelana asikokuswela kuqonda,
- Abaphathi kwako ngabakwaziyo ukuziphucula;
- Abenjenje asizontsweli kuqonda. Ngabakhi benkqubela phambili.
- Nina baqoli bokwahlulela, Lulamelanani ukuze im' imisebenzi yenu.
- Nicebisane nokuqebisana. Kuba luya kemeleza iminqweno yenu.
- Walumkelen' amadoda eniwasondelayo,
- Ukuba apathe umsebenzi wenu Wacokisiseni ukuwakhetha
- Ngab' amanye hleze abangele uqhwithela.
- Khethani oonobhala abafanelekileyo.
- Ngemfundo, ngengqondo nangesi-milo,

AmaGqirha aNtsundu

Mhleli,

Kha undinceda ngesithutyana kwelo lakho lodumo ndikhe ndenze abembalwa ngamaqirha aNtsundu, ooSiyazi ukutsho oko.

Safa isizwe esiNtsundu ngamaqirha amaninzi awabantu abamnyama. Angaba la magqirha avela? Ndifuna ukwazi isikolo sawo nam ndiye kweso sikolo afunda ubugqirha kuso. Mna ngokwam andikasiva isikolo sawo, nto nje into oya kuyibona uya kuse ubone indoda ihleli ixesha elide ingaphangeli, kwale sekunini uve selekusithiwa uzibani-bani li-gqirha, ungazi ukuba ebeye kwesiphina isikolo sobugqirha.

Eli gqirha ke alinasiqiniselelo (certificate) sobugqirha. Kwaye ke la magqirha aNtsundu abiza iimali ezinkulu. Kukho eyokuvumisa yodwa, mhlaumbi lithi zisheleni zontlanu, kuphinde kubekho enye yesivula sikhwama, mhlaumbi lithi naantso i£1/10/-. Kanti ke ngalo lonke elo xesha umntu akakagqibi ukuhlala, lithi igqirha ngoku lifuna inkabi yenkomo, le nkomo ke ziponti zintlanu. Iiyonke ke le mali ziponti zontandathu nezo sheleni ke. Kwawabwala amagqirha ndiqinisekile umntu akanakuhlala ngaphuzulu kwe15/-

Ndincedeni ke bantu bakuthi nam ndifuna ubugqirha bomntu oNtsundu ndizokunibiza le mali ingaka ibhatalwayo ngabantu besizwe sikaNtu. Ndifuna nje nindixelele isikolo sabo apho sikhona ndiye nam.

Umntu angafane acinge, mhlaumbi ngemini la magqirha enza amashumi amathandathu eponti ehleli. Uqirha woNtsundu nokuba umntu uphethwe yimfuxane uya kuthi ubulewe nguzibani-bani kwalapha kufutshane. Safa isizwe sikaPhalo, nqandani mawethu!

Conrad T. Kattey

Johannesburg.

UNYULO LWEBHODI ETSHANTOLO

(NguSindiya kaNtaba)

Yenye ke le yolu thonga kuliwa ngayo unyulo lweBhodi ziinkokeli zalapha! Ekubeni umzi ubusaphethe umcimbi wokuhlanganisa abantu bezitandi nabaqeshi ukwenzela ukuvala umsantsa ophakathi kwabantu behlala ndawonye naphantsi komthetho omnye, gqi ngoku into yobu'Tebele' nobuTswana. Le nto iza neenkokeli zaaba bokugqibela.

NgomGqibelo ngomhla we3 kuNovember kwamenezelwa intlanganiso yomzi. Kwakube kuhlangenwe eholweni kwafumaniseka ukuba abantu abakhoyo ngamaXhosa namaZulu. Umbuzo wenziwe ngamanye amanene, impendulo yathi yinto yangabom leyo. yenziwe ngoonantsi, bayishumayela kwindlu. nendlu yomntu ongum-Tswana. besithi maze bangayi nakuyiphi na intlanganiso engabizwanga ngabo bona mathile.

Ndinoloyiko lokuthi xa ngaba Dumezweni walapha kwaMqandale nto ikho. ibe ishunyayelwe ngabantu abazibiza ngobunkokeli, imihla yabo yoobo bunkokeli se ibaliwe, noobo bunkokeli se buveyishwe bafunyanwa bungeyiyo nehafu.

Usathe gxada kubatshana e-Modder Bee ngokutshintsha impilo uNkosk. Janet Yeni. Somlindela emva kweveki ezimbini nantathu.

Uga'eleke ngeCawa yomhla we-18 kuNovember ukuvela ekhaya eNgcobo uNkosk. Miriam

Sokuqhuba lo msebenzi wempucuko. Ukuze n'qhubele phambili ngene-ne.

Ukuba niqhuba ngokufanelekileyo lomsebenzi woncediswano Nizithobe intliziyo zenu Uloyso lwentswelo lolweni.

Ukumameiana nokuzithoba Zizinto emanizifumbathe. Ngoba ukungamamelani nokungathobelani Asinto zikhe zimise nto.

Abaqabi bomsebenzi onje Ngabakhanyisi bobumnyama. Kwanabagcini bobulumko bangabo Ukuze izizwe zisind' ekusweleni. Ndithi, mawethu. qinisani Ekulwen' ubuhlwempu nokuswela. Id' isondele impucuko ngenene, Phambili, Phambili, mawethu!

EZAKWACENTANE

(Ngowakhona)

Phantsi kwale mbalela yokunqaba kwengqondo eziphilileyo nezinto ezakhayo emntwini apha imvu la ikhe yana ke kambe, yafika nge ngexesha nezinto zonke zenzakele kanye. Sitha xa sithi ziya buyisa iinkabi zenkomo, amadoda azenza iziwephu, azincwela iifosiarhawathembisa amakhuba, azikha aziqingqa izikeyi, ilanga lona labuyela ekakadeni, latshisa ubhobhoyi, kwazingqele kwalulophu.

Abantu babambelele emyonyeni ngoku, kodwa amjojo wona asafacisa. Zikho zona ezingalindi mvula, zenzekile zona nangoku.

UChief D. K. Mdingi, esakhe sathi uzungula into phaya eMonti, indaba zibuya ngoku zisithi ulipolisa laseRailway. Kade ke engumhlali phambili kwiiikonsathi zethu apha ngentla kwaCentane eRoma-OkaMbewu, uA. P. obencedisa kwij. C. eTutura usemkile ngokuya kwengeza imfundo. Indoda ayoneli. Endaweni yakhe kungene uNkosk. Nxokwana. Hayi yona igto kaMzizi ayigungqi.

INGXIKELA YOMTSHATO

Kwimpela veki yomhla we2 ku-November ibeyingxikela yomtshato wento kaLandzela uD. D. K. ezimanya nentombi kaSoga yase-Kobonqaba, kweli lakwaCentane. Omnye ube ngowento kaSogeyane uH. waseQina nentombi yakwa-Xobane, uElda Landzela. Kwa khona omnye ube ngowento kaNikani phaya eTeko emkowaneni noNkosk. V. Dundu kwaseTeko Springs.

Kwa kwezi veki ziphelileyo sibe nekonsati eTeko Springs apho intsumpa inguMn. C. K. Mdlaleli. Iikwayala zibe zezi: Teko Springs iphethwe nguMn. C. K. Mdlaleli. Tsonyana iphethwe nguMn D.D.K. Landzela. Kobonqaba iphethwe nguNkosk. M. N. Gonoti ongene kula ndawo kaNkosk. R. N. Soga otshate' kwaXobane, Rwantsana iphethwe nguNkosk. N. Mloneni. Isigangala iphethwe nguNkosk. A. Makwetu. Qobogobo iphethwe nguMn. A. B. Matimba.

Umhlali ngaphambili ibinguMn. L. N. Makwetu encediswa nguMn. C. E. D. Mzizi, phofu ke kuse sey-

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(Nguntanomhle)

Libuye labalela ianga apha kuKomani emva kwamathontsi okugqibela es'khe sawafumana kweziduleyo, kuphela ngoku luthulikazi olungathethekiyo nengqatsini ye.anga umhla nezolo.

Impahla yona asithethi ngayo, ilele kuba kakade ibingakhange yabantu. Kodwa noxa kunjalo sikhangele phezu kuSombawo ngethembakazi elikhulu lokuba Wobehle Abuye ngenceba.

Kubekho imposiso kwiphepha lomhla we10 kuNovember ngengxelo yomisele lweetitshala zalapha eSecondary School. NguMn. D. M. Mesatywa, B.Sc. omiselwe kwesi sikolo kwiititshala ezintsha zonyaka ozayo. U Mn. C. M. Mesatywa ubesabambe kulo ndawo. Yena uyeka apha ekuvalweni kweziko.

Kwa khona sinovuyo ukubalula into yokuba kwicala lokupheka (Domestic Science) sifumana ngo-January uNkosz. E. U. Swartbooi. Loo nto yenza ititshala zolithoba, ingesiso isixhenxe.

IPHUMELELE EYASE-NDIMANGENI

Iphumelele ibus yaseNdimangeni yeli qela liyi "African Transportation Company." La madela kufa ayikhuphe ngomGqibelo ngomhla we17 kuNovember. Igama layo kuthiwa ngu "Zenzele," isiteketiso ngu "Notiki."

Ibe nguwele-wele elalini yakuthi tyulelele gqi, yanga ngumtshato kobeke indlebe. Kwathi wayiwayi ulutsha kwa nabakhulu. Isebenze kwa ngomGqibelo njalo ibathutha ibabeka abantu. Wonke lo msebenzi uqhutywa phantsi ko-Mn. J. Makaula umququzeleli nomphathi, lijikwa yinto kaNodwele ivi i, uNicholas okwa nolwazi ngezi nqwelo zasemLungwini nozihuba ukuziqhela.

Ukwenje nje ke oku kukuvakala sa ukuba ma ziphele ibhayisekile eKomani, kuba nathi siphelele izinqe nemilenze neebhuluku ngenxa yazo, kude kube ngakumbi ngamaxesha emvula. Lusana mzi kaKushe lukhasela ngasem ilweni, ngoko ke lufuna ukujongwa, ukuncedwa nokufundiswa.

Ukula nam bendingathanga imfundo, ulwazi ke ngoko, ndayishunqula nje ngoko yatshoyo imBongi yeSizwe Jikelele ngendikhe ndiluthuke olu sapho lukaNonesi ndithi:

Kumpondo zankomo makwedini akwaNonesi, Hambani kuba amany' ahambile. Ze niwubambe ngezandla ezingenamkhinkqi

Kuba amany' ahambile, Ze nibaphathe kakuhle abantu bakwaNonesi

Kuba ningenayo nina iPetroli, Kuba ningenayo no ahlwa ePitoli

Ze nibe yntlekisa elizweni nakule ngingqi.

Hayi nje bethu ukuswel' ikhwelo. Nam ngendikhe ndithi mfiyo mfiyo.

Ndith' inene yimincili novuyo. Imbumba manyama, umtya nthunga.

Amaxesha okusetenza kwale bus nezitishi namaxesha ayo obapapashwe. Yazisiwe emzini nge-Cawa yomhla we18 kuNovember nguSbonda uMn. J. Makaula kwintlanganiso ebidibene phaya enkundleni yaseRhabe. Yamkelewe ngo vuyokazi o ukhulu.

Ngelishwa noko unyulo lwe Bhodi yasekhay' apha aluqondakalanga kakuhle ekubeni ke neLiso Lomzi bejengekasebenzeli ngokomeleleyo malunga nale ngcamu.

IMIKHUHLANE
Kulusizi ukuvakalisa ukuba ubawo R. B. Mlilwana, ongumfund omdala kakhulu we "Imyo" nowakha wangumHleli wayo ise seQonce, akaphilanga. Ube sesibhedlele ngolwes: Bini ngomhla wama20 kuNovember ziinyawo ezidumbileyo. Simnqwenelela uhlayeyeko msinya sibe simbone phakathi kwethu ubawo lo uNkala.

Usesibhedlele nobawo uMn. Sol. Sizani. Naye simnqwenelela impilo emsinya sibe simbone phakathi kwethu.

ABANGASEKHOYO
Akasekho umama uNkosz. Rachel Makohliso ogule ithuba elide nesimbike futhi kule mhlathi. Ube ngumxhasi omkhulu nomfundi omdala weli phepha ndaba. Ufihlwe ngolwes: Thathu ngomhla we14 kuNovember ngenkonzokazi enkulu, ephume onke amanina eemanyano ngeemanyano. Utelilungu leBantu Methodist Church apha.

Bonke balapha kwaNgubenchuka bayayazi imisebenzi yakhe etyalikeni nasemzini. Simkelwe ligorhakazi. Ilunga lokwenene elimbala umnye ngawo onke amaxesha.

Ukutsha Komzi eKlerksdorp

(Ngowakhona)

Utshile umzi kaNkosz. Aletta Tdana, utshiswa yinto engaziwayo. Isimanga apho sikhona ubuthi se ucinyiwe ube uvulthe kwakhona, kutshe amatrasi kodwa ingubo ezingaphezulu zona zingatshi. Le nkosi kazi ingumhlolokazi, yenze ka le nto ingekho iseBechuana-land. Kude kwakuphuthunywa abacimi bomlilo edolophini, kodwa bathe befika wabe se ucinyiwe.

Ugwetyelwe uMn. Tladi, ipolisa lakwaMasipala elalibekwe ityala lokunyanzela intombazana. Ulinde iinyanga ezintandathu. Sivuyiswa kukubuyela emsebenzini wakhe.

Kukho umhlola omtsha apha. Ngomhla we18 kuNovember umfana kaMputi Andries Ralane engayanga eCaweni ngenxa yokungaphili kakuhle walala phantsi wade waqengqeleka waya kunge- na phantsi kwebhedhi. Kusemini emaqanda uthe akuphaphama wabona tyhini naanku umfo ezibuka esipilini. Lo mfo akamazanga. Akugqiba ukwenza loo nto lo mfo wathatha yonke into eyimpahla enxitywayo edibanisa ne-lokhwe.

Ubanjiwe ke lowo mbemu. Uthi xa echaza akayedwa baninzi, futhi banegqirha labo elithi xa bengena endlini libalalise abantu, ukuze ke bona bathathe konke abakuthandayo. Eso sigebanga sixe'e izindlu ezininzi apho bathathe kuzo impahla. Yonke ilokishi iya lila ngokumoshelwa emva kokulaliswa. Abantu ke ma balumke bangalaliswa.

ILIFU ELIMNYAMA

Kujinga ilifu elimnyama kumzi wakwaJaca. Ulishiyile eli phakade umfo kaMdingi, ubhubhe ngomhla wama23 kuNovember wachwatywa ngenkonzo ezukileyo. Ubehamba inkonzo kwaAfrika phantsi koMfu. Moseme. Unchwatywe ngumfundisi lowo wakhe encediswa ngumVangeli Elias Sidi.

Kuthe ukuvakala kwesithonga sokubhubha kwakhe lo mfo wathi umatu nomnye esapha akasekho. Yekoko ke abantu ukuya kukhuza apho baphethe iisheleni zabo njalo njalo. Bafika apho lo mfo ezidlele ugcado lwakhe ngasebuhlanti, bazishiya noko ezo tiki zekhuzo zokuncedisa kubhokisi yomchwabo. Ke ngoko lo mfo ukhuzwe esaphila, asazi ukuba kuya kubeka phi na xa selengasekhoyo ngenene. Ukubalela kwelanga kunezimanga.



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Bournville Cocoa costs only 1/3 for 1/2 lb.—enough to make 56 cups of cocoa.

HOW TO MAKE COCOA Put one teaspoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup of tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.

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Home Corner For African Women

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Today!

Is anybody happier because you passed his way?
Does anybody remember that you spoke to him today?
This day is almost over and its tolling-time is through;
Is there anyone to utter now a kindly word of you?

Helpful Hints

To prevent boiling over, grease the inner rim of a saucepan one inch below the top and contents will not boil over.
To prevent moths getting into woollen goods or blankets put some shavings of yellow soap between the folds.

Why Didn't You Tell Me Sooner?

A brave woman was left a widow with four young sons to bring up, on a very small income. She worked hard to add to it, and they were all clever boys and did well and won high positions. Year by year they sent their mother rich gifts and kept her in comfort. At last she lay dying, and they gathered round her. "You've been a good mother to us," said the eldest. "Yes," said the others, "there was never a better mother." "Why didn't you tell me, sooner, ladies?" she asked. "You never said, and I do often wonder if I had been a good mother to you. It would have made me so happy if you'd told me sooner. Now it is too late," and she passed away.

Potato Cakes

Warm up any cold boiled sweet potatoes and mash them well with a little milk and salt. Mix in as much flour as they will take. Put out with the hand on a floured plate and cut into pieces. Cook on a hot greased pan. Brown on both sides and eat hot.

Little Lessons we Learn

Out walking one Saturday when I was 12, I saw my English teacher working in her garden. She came to the fence to talk and before long asked why I had looked so dispirited of late. I told her about a tremendous disappointment that I feared would ruin my life.

She gave a searching look and then asked me to come into the kitchen. She put some water into a cup and held it out to me.

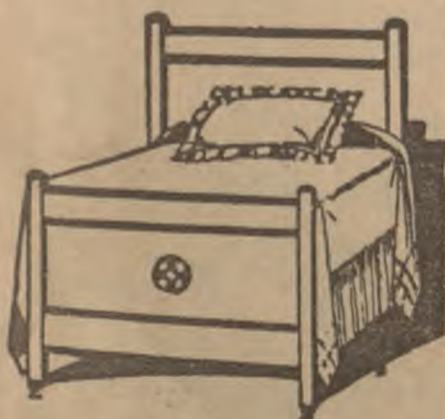
"Is this cup half-full or half-empty?" she asked.

Why, it's both," I said slowly.

"Yes, it is both," she said. "No one's cup of life is full and no one's is empty. Each of us has some happiness and some sorrow. A life is sad or happy, depending on how one sees the cup—sorrowing always that it is half-empty, or rejoicing that it is half-full."

To this day when I am tempted to bewail my lot, I remember that a cup is half-full instead of half-empty.

—Carolyn H. Moses.



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CORRECTION

The article entitled "Make Your Garden Attractive" which appeared in last week's "Home Corner" was written by W. Ramatsui. We regret the error whereby it seemed that W. Ramatsui wrote the poem on this page.

For The Children

THE FORGIVING SPIRIT

One day a little girl in a white frock, with a bunch of flowers, passed by a boy who was playing in a dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart. He threw a handful of dirt which struck the white dress and fell in a shower upon the pretty white shoes.

The girl's lips trembled as if she would cry, but instead a smile broke over her face, and taking a flower from her bunch, she tossed it to the boy.

A more surprised boy no one ever saw, nor one more ashamed. His unkind fun was quite spoiled, just because in return for a handful of dirt someone had thrown him a flower.

What a changed world this would be if everybody were as wise as this little girl! How quarrels would go out of fashion, if for angry words we threw back gentle answers!

Let us put a frame around a text which if memorised will help us to act in the same way as the big-hearted girl in this story.

"A soft answer turneth away wrath but grievous words stir up anger" (Prov. 15:1).

Young Husbands and Their Wives

(Alice Nsele)

There is a common habit among young husbands, a habit which is responsible for many couples appearing before the divorce court. It seems to most young men that they have powers to dictate to their wives once the marriage knot is tied.

This may have had its value in primitive times, a value which we cannot recognise in our time. To-day, things have changed. Women have become conscious of the democratic rights allowed all under our present civilisation. No one can deprive women of this privilege without courting trouble. Women in our time no longer regard themselves as slaves or servants but mistresses—a fact indisputable.

It should be realised that marriage has become a social contract between social equals. The modern husband has to consult his wife in all matters which bear relation to home affairs as well as many others concerning both husband and wife. He should learn to confide all matters to his wife. After all, she married him (if it was a marriage based on love) not for what he could provide for her,



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CHRISTMAS STORY

"When they saw the Star they rejoiced with exceeding great joy."

St. Matthew Chapter 2, verse 10.

Harold staggered forth, with his hands pressed in agony to the bleeding socket where his right eye had lately been. The forest laws of that time were unbelievably cruel, and because Harold had killed a deer for meat for his starving little child Anne, this terrible punishment had been given to him.

Anne grew up into a beautiful young girl, and she was the joy and comfort of her father's life. Harold hated and feared the cruel ruler, Julius, who had given the order to put out Harold's right eye.

One day the cruel ruler Julius, saw Anne and decided to take her for his slave. Poor Harold went almost mad when he heard this, and in the fight that followed, Anne was killed. As a punishment Julius ordered that Harold's right hand should be chopped off.

Later some kind Christian fathers found Harold, more dead than alive, and they took him to their monastery and tenderly nursed Harold back to health. Their love and kindness kept Harold from going mad.

Months later Harold heard that Julius had become so hated that he had been driven out of his rich home, and that he had had to flee for his life.

Not long afterwards, on Christmas Eve, Harold was walking homewards dragging a log of wood for the good fathers' fireplace. As he walked Harold was looking at the evening stars, and he was thinking about the Star of Bethlehem. When to his amazement, one big bright Star started to move across the sky. Fascinated, Harold followed it, and the star stopped above a stable, just as the Star of Bethlehem had done long ago, on the night when Jesus was born.

Leaving the log outside, Harold tip-toed into the stable. Oxen, cows and asses stood quietly in the warm stable. Bright moonlight fell across the manger, and Harold saw that somebody was lying in the manger partly covered by hay! Harold's heart beat very fast. But it was not an Innocent Child, no Virgin-Mother sat nearby, no angels worshipped in deepest adoration around the manger.

As Harold stood there the sleeper awoke and stirred, and looked up. Through the dirt, and tangled hair, and matted beard, Harold recognised Julius, his hated enemy! In Harold's hand was the wood-cutter's axe.

"An eye for an eye." How easily Harold could take his revenge! The poor ragged, starving Julius half fell out of the manger, and sank on his knees at Harold's feet. In Julius' eyes were stark terror and silent pleading. Just then the Christmas bells of the nearby church began to ring for the evening service. A Voice rang in Harold's ears. "Forgive Julius, and I will forgive you. Love your enemies."

Suddenly the old cankerous bitterness was gone, and with quiet joy, Harold tenderly raised the shaking, pitifully thin form of Julius, and half carried him home to the good fathers.

Men marvelled at the deep and wondrous note of joy which the Christmas bells poured forth that night. All unseen angels were ringing the bells in triumphant ecstasy, for Harold and Julius his wife, like a canary in a cage,

but for his own happiness.

For a man merely to imprison may be a pleasant thing to do; but is it pleasant to her who wishes to spend most of her time with her beloved husband? How would a man feel if his wife would be allowed the privilege to go solo to bioscopes, concerts or any other social function while he remains indoors? He certainly would groan with the pain which many cruel men cause their wives.

Men of the present century should follow its civilisation.

started that night to worship the Christ-Child in spirit and in truth.



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Africans and Crime

J. J. Barnett and Benson, Sophiatown, write: The suggestion that a curfew should be imposed on Africans in order to curb criminals from carrying out their nefarious practices is absurd. The mere tightening up of pass regulations will also not help to solve crime among Africans. If the more severe application of pass laws has done anything, it is that it has helped create a large criminal class among Africans. Thousands of African youths have made contact with gaol and crime, but instead of reform which was expected from those cast behind the bars for infringement of the pass laws, we find they come out well-schooled in crime received from their gaol-associates who are past-masters in the art of crime and criminology. Does the Government take the trouble to know what happens to these criminals once they leave gaol? As to this "Native Crime" about which we hear so much to-day, let it be remembered that it is the result of bad or faulty legislation. A more realistic and humane approach to the "Native Question" would have saved us from the crime wave now experienced. Instead of spending money on prisons, schools should have been built, in place of repressive laws, laws which frustrate the Africans in their attempts to rise to the level of decent, civilised and respectable citizens, the colour bar and all other aligned acts should never have found their way onto the Statute Book. South Africa, it would seem, sowed the wind, by its unreasonable and unsympathetic laws designed to keep the African in his "proper place"; now it is reaping a big harvest of the whirlwind—crime. So long as the Africans are denied opportunities to rise, so long as they are frustrated every turn to become useful citizens, so long as repressive laws are passed to hold the Africans down; and so long as the Africans have no homes, crime will always be in our midst. It is our hope that those Europeans who put the government into power will press for better conditions for the Africans, as by that and that alone can crime be brought to heel.

Vilakazi Corrected

Mrs. B. J. Ross, Parktown North, writes: Mr. Vilakazi is wrong in saying Miss Matheson was born in Zululand or Natal. She was born in Johannesburg and lived the first years of her life in the Transkei.

READERS' FORUM

Dangers Facing Africans

Maytham Phetjaolema, Johannesburg, writes: There is an old saying which runs: "beware of Greeks bearing gifts." The moral behind this saying is nothing more than a signal for us to guard against people who pretend to be our friends when they really are out to gain something from us to suit their own ends. Africans need to guard against those people who come to them with promises of the moon. In several centres there are people moving among Africans whom they woo to comradeship-in-arms against capitalism. Glowing promises are made to us and everything possible is done to sway us into their way of thinking. Russia is extolled and held out as a country in which prejudice against Africans is a thing unknown; but never do these people tell us that in that country there are no Africans. As a people, we never embraced doctrines such as those preached by these people, and never will—save for a few people who have been swayed into this foreign teaching. We must search for our saviour here in South Africa and not in foreign fields. Those who have thought it wise to follow foreign doctrines should be warned of the dangers ahead, for their "friends" offer them untrue friendship and help in the struggle for better conditions. The truth is that these "friends" want to use their disciples as a stepping stone to suit their own ends. After all, the superior economic status held by these evangelists of foreign teachings is maintained through the exploitation of the Africans.

Jive is Ungraceful

J. B. Mosiako, Bosrand, writes: It is strange to find that some of our people take far too readily to "passing pleasure" even though in many instances such pleasure ruins their careers. I suppose those who are in favour of jive would rather fall for cheap recreation at the expense of their reputation and honour. Jive is such an ungraceful thing that no responsible person should follow it. To my way of thinking, it is a form of recreation suitable only for that class which styles itself "Don't-Cares." If those among us who care for self-respect wish to enhance our reputation, they should leave jive alone.

Our African Misleaders

E. Z. Daniel, Lewisham Location, writes: The last few years have been characterised by a mushroom growth of misleaders who, posing as people with intelligence superior to that of their fellow Africans, still move in our midst and ask us to recognise them as leaders of the race. The fair-minded African has had no difficulty in sorting corn from chaff; but the majority of Africans being people who cannot think far enough, they are faced with danger of the first order. They fail to realise that these "leaders" are imposters and self-seekers who appear on the screen only when they see an opportunity to gain. In their struggle to gain recognition, they belittle all those men who have done and still are doing much for us. It is because of their doings that our organisations are what they are. Their activities have a parallel in the deeds of Judas. Let us not support them, but let us rally round our recognised and tried leaders.

Note to Our Readers

Time and again readers send us contributions which are neither signed nor fully addressed, and this in spite of our repeated appeals for name and address which must accompany every contribution sent to us. To avoid disappointment we must appeal once more to our readers for the need to observe this rule. Where readers go against our appeal on this matter, and insist on sending us letters with no addresses or letters with an address and pseudonym only, their letters will find a place in the waste paper basket. Further, readers are sincerely requested to write short letters and to deal with the main points of whatever subject or topic they wish to discuss. Much can be said in a few but well-chosen words. Our appeal to this end seems to have had no influence with a number of contributors; we take this opportunity, therefore, to warn everybody of our determination to use our Blue Pencil lavishly and without mercy on long-winded scripts sent to us for publication. —Ed., "B.W."

Africans' Train of Thought

A. Thos. Bowman, Goodwood, writes: Once again, I have the pleasure of complementing you upon the ever-increasing popularity and steadfast support your Readers' Forum has earned. I follow with a genuine interest your people's opinions and progress, their drawbacks and their good fortune. Writing on "Lopsided thinking," Mr H. M. Ngwane has brought to light an interesting if thorny question dealing with African living and working conditions. Due to the advanced style (and mostly wrong too) of the average writer to-day, we find ourselves confronted by phrases which can be taken either way. That is what has happened in this case—the point has been taken up the wrong way. The writer of the letter on which Mr Ngwane comments stresses the need for drastic improvement in the treatment of the Africans to-day. His point is that, in the light of present comparative civilised advancement, the spotlight on the position reveals the blots in our social system, and points out what the whiteman owes the African.

Under "They fear the truth," another correspondent, Mr A. A. Thibile, has brought to the fore an interesting point which to a large extent will, in its answer, solve our existence basic difficulties. Many feel as he does—that economic and social conditions debar him from the House of God. I appreciate his feelings and, as an individual who knows God in the best way a struggling working-class man can, I endorse his views. People like Thibile and I, find God in our respective homes, behind the privacy those homes afford; and there we find our Faith to carry on against odds which are at times very great. Many people turn from a church, frightened by the wealthy-looking building they face, and feel religion is a farce. Thibile will find very little else but desolation and temptation from the material things in life. On the other hand, he will find, in a quiet moment of family or quiet prayer, sufficient Faith to carry on in the light of truth.

Support For Mission Schools

G. M. Sebata, Pietersburg, writes: For many reasons we have to support missionary control over our schools. I have no wish, however, to make a long statement on the reasons why we should support missionary control over our schools save to point out one strong connecting tie which binds the education of Africans with the missionaries. History shows that it was the missionary who saw the sordid plight of the Africans trying to fit themselves into a new era, a new civilisation, a new way of life without the aid of education. Typical of the missionaries' sympathy, they founded schools and laid the foundations of our education. For years they have struggled with our education; for years they have had to face many a hard time, many a storm to weather and, in consequence, they have acquired valuable experience with our educational needs and aspirations, the difficulties surrounding the education of the African and so forth.

Africans and The Police Force

Zeph. S. Kgope, Lydenburg, writes: Sometime back, a correspondent who signed himself as "J" of Johannesburg, complained that the police force recruited illiterates with the result that Africans and the Police are always at loggerheads. I quite agree with this view, but "J" should have told his readers that the fault lies with the educated class which looks askance at police work. This is especially the case with Africans. Sometime ago the Government appealed to educated Africans to join the police force, and to my knowledge, the response was not favourable. As the Government must have a strong police force to maintain law and order, such applicants as could be obtained were admitted into the force. It was the illiterate class which responded, and because of their illiteracy, they have done much to bring about friction between the police on the one side and Africans on the other. If our educated men would leave off parcels delivery and join the police force, there would be better understanding between ourselves and the police. In appealing to educated Africans to join the force, I, as a policeman, make a further appeal to my colleagues in the force to refrain from acts which turn Africans our enemies. We must bear in mind the fact that we are peace officers and helpers of the people whom we should not treat with disdain or brutality.

Comment on "Phafa's" Column

J. D. N., Benoni, writes: I agree whole-heartedly with the views of your columnist, "Phafa," and the discussion under "Tse Qoqoang Ke Phafa" in the issue of November 17. I believe what he agitates and criticises is what we Africans usually shun simply because we fear to face the bold and naked truth about ourselves. But on the other hand I feel "Phafa" went too far in suggesting that sex perversities should be sterilised. This method is unwelcome, for it is a Nazi cult which we of the christian brotherhood cannot accept. "Phafa's" views on the abuse of our religion by self-styled clergymen and religious fanatics will receive a warm reception by all readers who feel that a stop should be put to the ever increasing religious sects oftentimes run by ignorant and illiterate self-ordained ministers. The Press and readers should join hands with "Phafa" in a mission to halt this growing religious schism which undermines our unity and destroys all our attempts at progress.

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A.M.E. Church Conference

(By Monyake)

The Orangia and Basutoland annual conference of the African Methodist Episcopal Church was held at Maseru recently. The first morning session was opened with devotions led by Presiding Elders. The annual sermon was preached by Rev. M. N. Tilo of Kroonstad.

Rev. Dr. J. R. Coan, ex-general superintendent, made official announcements as follows: "The 15th Episcopal district has been divided into two districts, namely the 15th and 17th under Bishops F. M. Reid and G. W. Baber respectively."

Bishop Reid cabled the election of Dr. F. H. Gow as general superintendent of his Episcopal district. In presenting Dr. Gow to the conference, Dr. Coan said the Orangia conference was faced with the world's reconstruction problems, and he felt that the choice was a wise one for the growth of the work.

Dr. F. H. Gow called on the conference to work as a unit, and to work hard.

The Resident Commissioner of Basutoland was represented by Mr. D. H. Mochochoko, who spoke fittingly in welcoming the conference to Maseru.

Among visitors was Sgt. A. A. Cornelius, of South West Africa, who came to join the A.M.E. Church. Telegrams from several sources were read; among these was one from Major and Mrs. Van Zyl, which ran, "Cape Town: Dr. F. H. Gow, c/o A.M.E. Church, Maseru, Basutoland. Cordial thanks to you and members of A.M.E. Conference for good wishes much appreciated.—Major and Mrs. Van Zyl."

At 10 a.m. on Sunday, November 11, a procession led by Drs. Gow and Coan proceeded to a new church site on the mountain side to "break the soil." After the ceremony the procession came back to Council Chambers for the 11 o'clock service. The preacher was Dr. Gow.

Congress Conference

(By "Ancpro")

As already announced, the annual conference of the African National Congress will take place at Bloemfontein from 13 to 17 December 1945. It is our sanguine hope that this first post-war conference will break all past records in both attendance and decisions.

The Director of Congress Propaganda requests all organisers of Congress to be at Bloemfontein during the conference so as to collaborate with him there in laying down plans for bringing one million Africans into the fold of Congress.

The African National Congress

(By Obed S.D. Mooki)

Congress! Congress! world fame,
Thou art dear to us and all;
Congress! Congress world fame,
Thou dost claim both great and small.

Thy brave sons did land o'er seas
From Africa's sunny shores;
To make a stand and to pursue
The peace.

To fight against oppressive laws,
When none for Africa did stand
In the days of long ago.

When the powers did take the land
Thou didst rise to say 'No! No!'
Born of Seme and of Dube
The hardy sons of Africa,
Makgatho and Mahabane
Gumede and others far.

Thou wert small but thou art great
All men to thee do flow;
Thou dost strive to end all hate,
So that tribes all each should know.

And despite the burning sun
Thou hast marched and marched
With pow'r
Altho' the battle not yet won
We do watch from hour to hour.

Congress! Congress! ever dear,
Fighting for to freedom gain;
Thou art honoured far and near,
From hill to hill from plain to plain.

Sing to Xuma, sing to all
Who the ship doth forward steer;
Africa doth make a call,
Sing and let the world hear.
Congress! Congress! ever dear
Fighting for to make us free;
Congress! Congress! full of cheer
Thou dost fight to eternity.

Installation of Chief

By D. P. Kgotleng.

Recently the secretary for Native Affairs, Mr. G. Mears, accompanied by the Chief Native Commissioner for the Northern Areas, installed Robanyane Toto as a chief of the Batlharos of the Kuruman district.

The Magistrate and the Assistant Native Commissioner of the district together with a few Europeans and one thousand Africans witnessed the ceremony.

In the course of his address, the Secretary for Native Affairs warned the new chief to be wary of European liquor; he went on to say, some chiefs died from, while others lost the chieftainship through strong drinks. Four Africans also spoke, namely, L. O. Gae'sewe P. Seameo, J. Lekgetho, and I. O. Moeti. The latter read a letter prepared by the tribe for the occasion. A commando of horsemen met the Secretary two miles from the village and escorted him to the meeting.

Food Gifts to Britain

Kenya's "Food for Britain" drive which has now collected over five thousand pounds in cash and numberless gifts in kind and food coupons during the first two weeks of its activity received £50 from the Masai chiefs and elders. The money transmitted by the District Commissioner of the Masai Reserve was accompanied by the following message:

The Masai elders of the Narok District in sending thousand shillings to the "Food for Britain" fund express their desire to do something to show the English, who have always been our friends, that we are glad the war is over and that we admire them and wish to help them with their food."

British Colonial Policy seldom received more spontaneous, more sincere recognition. The Africans heard of the existence of this fund by the routine broadcast news bulletins; needless to say no appeal was made to them to support the fund. The gift of the Masai is absolutely spontaneous. In this connection it is interesting to know that the Masai, a purely pastoral tribe, take great pride in their warrior tradition.

During this war the manpower participation of the Masai in the war effort compared with other tribes was very small. But they generously contributed to every kind of material effort. Amongst other things the Masai decided to contribute so much per head from the proceeds of the sale of every herd of cattle provided by them for purchase by the Livestock control.

Their contribution to the various war funds was over £6,000 which is a tremendous sum if one considers that the total number of Masai in Kenya is hardly over 40,000.

Natal Bantu Teachers Meet at Nongoma

(J. C. C. Butelezi)

A very successful and impressive session of the N.B.T.U.—Nongoma branch was held once more for the year at St. Margaret's Mission near Nongoma. This took place on October 5 and 6, 1945. Towards twilight on Friday, October 5, the meeting was opened with prayer by Rev. A. Shange. He also gave a very inspiring speech. Supper was served as usual.

On October 6, 1945, Saturday, the chairman—Mr. Bhengu was absent at the first session of the meeting owing to ill-health and asked Rev. A. Shange to lead the devotions once more. Rev. A. Shange in a simple, natural manner gave an impressive speech based on the teacher as a leader and example to children.

The secretary—Mr. N. Nic Mncube read the minutes of the previous meeting. He also read the motions of the last assembly. Mistakes which accrued from the minutes were rectified. Immediately, the enrolment of new members and subscriptions to the general fund of the branch took place.

The delegates to the mother body, Mr. G. G. Nzimande gave his report in a most clear and convincing manner. He also read

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to the house the speech delivered who will constitute the New by Mr. D. Mthimkhulu, M.A., on Executive Committee, for 1946 illiteracy and its fundamental took place.

and basic effects on the educa- The following were elected: tional, physical, moral, intellec- Chairman, Mr. G. G. Nzimande, tual, technical, economical and Booth Memorial School; social development and progress vice-chairman, Mr. B. E. and security among the African Hlatshwayo, Nhlophenkulu High School; secretary, Mr. C. Mthembu, St. Margaret's School; Treasurer, Mr. R. Hlatshwayo, Injampela School; additional members, Mr. Mpanza and Miss B. Mkhwanazi

The chairman gave a short lecture on "Social Activities" in our Mr. R. Hlatshwayo, Injampela schools. This was uniquely and intelligently dealt with.

After supper, every member —both of Hlabisa Mission School. prepared for the concert. Before the commencement of the concert, ing of great delight to all who the election of new office-bearers, attended.

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ever small—are carefully explained. A record is kept of each student's work.

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"Opportunity knocks at your door. My fellow-Africans, plan your future now!"

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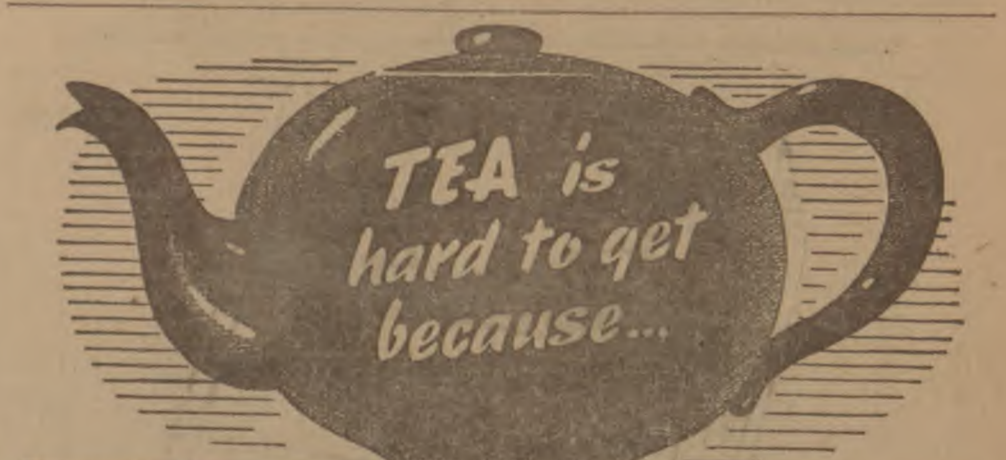
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African golfers posing for a snapshot at an interval during a contest. M. Swart, (on the extreme right and in white habit) is cup-holder in golf for the last two years.

Saints F.C. Beat Callies F.C.

(L. B. Moleele)

The match between Saints football club and the Callies soccer team played recently at Ladysmith-borne drew a large crowd of spectators to the field of play. As both sides are renowned for their high standard of play, spectators were naturally interested to witness the outcome of the match between Pretoria's best soccer teams.

The cheering at first gave the impression that Callies were favoured to win, this being because in all matches played by Callies, opposing teams have been severely walloped. From the onset, Callies forwards moved fast and ere long they invaded Saints' territory from which their opponents could not dislodge them. Fortune seemed to be in Callies' side when they registered the first goal within a few minutes of play.

Undaunted by this initial setback, Saints put in greater effort, and with minds determined to save the situation, the forward line pressed forward towards Callies' "inner" defence, and making a break through, scored a goal in fine style, so bringing the score to 1-1. At half-time, score was still even.

When the match resumed Callies made several dangerous moves and on several occasions, the forwards threatened to smash Saints' defences. But for the wary and agile Saints' goal-keeper who saved one ball after another from landing on the net, Callies would have had a fair crop of goals to their credit. Saints' determination to win, coupled up with brilliant tactics which baffled their opponents, paid them well when, a few minutes before the match came to an end, they registered another goal, thus leading Callies by one.

With but a few minutes left,

TREATMENT OF AFRICAN PASSENGERS

Bloemfontein Railway Station

FOR some time African and other non-European first and second class passengers travelling from or joining their trains at Bloemfontein railway station experienced hardship owing to the failure of the non-European booking office there to reserve accommodation for them, even if they had booked well ahead of the time of departure.

Early in October, 1945, Mr. R. H. Godlo, M.R.C., President of the Location Advisory Boards Congress, took the matter up and made strong representations to the General Manager of Railways, Johannesburg, citing concrete cases. He also complained of the refusal of European porters to carry luggage belonging to non-European passengers and suggested that African porters be employed to serve their own people.

After exchanging correspondence with both the General Manager and the System Manager of that station, he received the following reply from the Bloemfontein office:—

South African Railways and Harbours,
Transportation Department,
System Manager's Office
Bloemfontein.

9th November, 1945.
Ref. No. R.S.16/1128.
Mr. R. H. Godlo,
68, St. Paul's Road,
East London.

(Continued in column 3)

Callies became despondent and beyond saving themselves from a thorough licking, they made no great effort to equalise. Thus Saints become cup holders in the Pretoria senior league.

Christmas Quiz

(Answers Next Week)

1. The word Xmas is often substituted for the word Christmas. What is the derivation of the word Xmas?
2. Glory to God in the Highest and on Earth Peace—In which of the Gospels do these words occur and can you supply the missing words of the quotation as set out in the English Version (authorized) of the Gospel referred to?
3. The giving of gifts to children at Christmas is believed by some people to have its origin in the gifts made by, 'The Magi,' to the Child Christ. Who were 'The Magi,' and what were the gifts that they brought to Child Jesus?
4. At Christmas time it is customary for carols to be sung. Can you explain how carols differ from hymns although the former are sometimes sung in Churches?
5. One well known carol begins with the words: "Good King Wenceslans looked out on the Feast of Stephen..." Who was King Wenceslans and when is Feast of Stephen observed?
6. The following is a quotation from a book written more than three hundred years ago:—"At Yule the Waits performed their Minstrelsie as of yore." Can you explain the words, 'Yule' and 'Waits'?
7. The word Noel occurs in a number of carols. What is its meaning?
8. When and by whom was the name Natal applied to a portion of the coast of Southern Africa?
9. Where is Christmas Island?
10. The day after Christmas Day is known as 'Boxing Day.' The origin of the word 'Boxing' is obscure but it has nothing to do with the present day use of the word as a Sporting term. Can you suggest a possible origin?

Now here are two quotations to test the most erudite of readers:—

11. In certain parts of the country of Yorkshire, in England, it is customary for boys and girls at Christmas to go from house to 'Milly boxes' and in which gifts of money are placed. What is the origin of the word 'Milly' which house with what are termed is also used as a girl's name?
12. At a famous English University it is customary to sing at Christmas one of the most ancient of English carols. What is the title of the carol and at which University is it sung?

Joint-Music Committee Eisteddfod

The secretary of the Joint-Music Committee Eisteddfod (T.A.T.A.) has issued a statement to the effect that there will be no competition this year owing (a) the existence of a constitutional confusion, (b) the dissolution of the provisional compromise agreement, and, (c) the absence of entry quotas for 1945. Eisteddfod particulars announced by the above Committee have been cancelled and will be renewed next year.

Dear Sir,
With further reference to your letter of the 8th October last, I have to advise you that arrangements are being made for reservation of accommodation for 1st and 2nd class African passengers, to be made at the local reservation office instead of the 3rd class booking office in future and the cause of your complaint should thereby be removed.

In regard to the question of availability of porters I have to draw your attention to the fact that heavy luggage should be accommodated in the van and not taken into compartments. Arrangements have been made to augment the present number of porters by two, which should be the means of obviating further complaint in this respect.

I regret any inconvenience to which you and your fellow-passengers were subjected.

Yours faithfully,
(Sgd.) H. A. Gregorowski,
System Manager.

Provincial Schools Singing Competitions

The Transvaal African Teachers' Association will conduct the annual inter-schools provincial singing competition in the Orient hall, Pretoria, on Saturday December 15, 1945. The festival will be opened by the Director of Education, Mr. H. H. Krett at 10 a.m. It is hoped that the competition will be through by noon. There will be a break from 12 to 2 p.m. Presentation of trophies to winning choirs by the Mayoress of Pretoria will be at 3 p.m. The afternoon programme will include speeches by the Mayor of Pretoria and Councillor P. Mosaka. The Competition will be as follows:

Administrator's Cup: senior choirs of primary schools in the English piece "Tell me Flora" by Ciro Pinsuti, Chief Inspector's Shield: senior choirs of primary school in the Vernacular piece "Ezase Bhayi" by G. Sidiyo. Baloyi Cup: secondary schools in "Heavens are Telling" by Hayden and "Duda Nonkala" by G. Sidiyo. Particulars about the Competition may be had from the General Secretary, T.A.T.A., 62a Progress Building, Commissioner Street, Johannesburg; or from the Local Secretary, Mr. R. P. Mapanzela, Kilmerton Institution, Private Bag, Pretoria.

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ENO'S 'FRUIT SALT'



MEN, WOMEN, CHILDREN THIRST FOR KNOWLEDGE

Photographs by courtesy of the Johannesburg Public Library.

Above Left: Men and women crowd round library bookshelves, wherever these libraries are made available. Reading is becoming an increasingly popular pastime with educated Africans. The millions, still illiterate, who cannot read miss much from life through no fault of their own. When will a mass movement start to remedy this state of affairs?

Above Right: A corner of the well-stocked shelves of the Winifred Holtby Library. New books often have a long waiting list.

Left: Children are enthusiastic readers. Provision is made for the smallest child, because librarians know that, once the reading habit is acquired, it will continue through life.

Prizes — NEW COMPETITION — Prizes

Siya kholwa ukuba amaAfrika ayinxanelwe imfundo. URhulumente uchitha intyunkula yemali minyaka le efundisa abantwana bethu, kodwa ngamawaka-waka abantu abadala abangafumani nto konke kule mali. Kwaaba bantu ke iphepha ndaba ngokwalo lingaba 'igumbi lesikolo sasekhaya', ukuba ngendlela ethile abantu abadala abangakwazi kufunda nakubhala bangafundiswa nokuba nje ukufunda nokubhala ulwimi labo. Ukhuphiswano lwethu olutsha ke ngoko kukucela ukuba ubhale inqaku ngalo mbandela:

"IPHEPHA NDABA NALO LIYA FUNDISA"

Inqaku lakho ma lingabi ngaphezulu kwamagama angama600. Zukisisa ukucinga ngalo mbandela phambi kokuba usithumele inqaku lakho. Olu khuphiswano luvulekile kude kube ngumhla wama31 ku-January, 1946.

Sikhupha amabhaso amathathu e£2. 2. 0. lilinye kumanqaku amathathu angawona atshatshelweyo athunyelwe kuthi.

Bhala ngokucacileyo uthumele ku:

Siyethemba ukuthi amaAfrika ayakulangazelela ukufunda. URhulumente ukhipha imali yonke iminyaka enzela ukufundisa 'bantwana bethu, kodwanake kunezi nkulungwane ezithize zabaNsundu zabadala okungabasizi ngalutho lokho. Kulabo asebebadala, iphephandaba leli lingaba nosizo kubo libe 'Isikole saseKhaya,' uma labo bantu bengazama ukufunda noma nje ulwimi lwabo.

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Sizolikeza imivuzo emithathu komu ye nomunye kwabathathu bokuqala abayoloba izindaba eziphambili.

Loba ngokugqambile—imvilophi uyikhele kanje:

We believe that the African people are eager for education. The Government is spending more money each year on education for our children, but there are millions of adults who cannot benefit in this way. For these adults, the newspaper itself can be a 'Home Classroom', if by some means these adults who cannot read or write can be made literate in at least their own language.

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Kahop, he, tiholisano ea rona e ncha, ke ho le kopa hore le ngole taba ka hlooho ena:

"LESELINYANA KE TSELA EA HO ITHUTA."

Ngolang ka hlooho ena, empa mantsoe a seke a feta makholo a tselentseng. Nahana ka hloko ka taba ena pele u e romela. Tiholisano ena ha e na ho koaloha ho fihlela la 31 ho Pherekhong selemong se tlang.

Re tla nehela preisi tse tharo tsa £2. 2. 0. bathong ba pele ba bararo ba tlang ho ngola hantle.

Ngola hantle, u romele lengolo la hau ho:

Re dumela gore Bantsho bathwaafatsetse thuto. Ka ngwaga o mongwe le o mongwe Mmuso o dirisa madi a mantso bakeng sa thuto ya bana ba rona, mme aitse go na le didikadike (millions) tsa bagodi ba ba sa ka keng ba thusoga ka tsela e, bagodi ba, koranta ka osi e ka nna "Sekwele sa Legae," fa e ka re ka tsela nngwe, ba nonofiswa go bala le go kwala segabone.

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Polelo ya gago e se ke ya feta mantsoe a makgolo a marataro. Akanya sentle ka kgopolo e pele o re romelela polelo ya gago. Phadisanyo ga e nka e tswalwa go fihlelela kgwedi ya Firikgong (Jan.) 31, 1946.

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Kwalang ka phepafalo mme lo romele makwalo a lona go:



MEN, WOMEN, CHILDREN THIRST FOR KNOWLEDGE

Photographs by courtesy of the Johannesburg Public Library.

Above Left: Men and women crowd round library bookshelves, wherever these libraries are made available. Reading is becoming an increasingly popular pastime with educated Africans. The millions, still illiterate, who cannot read miss much from life through no fault of their own. When will a mass movement start to remedy this state of affairs?

Above Right: A corner of the well-stocked shelves of the Winifred Holtby Library. New books often have a long waiting list.

Left: Children are enthusiastic readers. Provision is made for the smallest child, because librarians know that, once the reading habit is acquired, it will continue through life.

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