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27 MAY 1946

Here you see two West African Chiefs Seyfu Janko Kinti (in coloured robes) and Seyfu Abu Khan (in "fez" cap) with some of their followers. They are attending a conference of chiefs. Here also the old personal authority of the chiefs is being combined with the newer method of governing through councils.

Proposed Rationing Scheme

The following are recommendations made by Sir Henry French in his 'Report on the Distribution of Food' regarding the rationing of bread and maize and the procedure to be adopted. Our readers should remember that the Government will not necessarily bring all of these recommendations into effect.

SCHEME FOR RATIONING BREAD AND MAIZE

1. A rationing scheme should be introduced in the first place only in the nine large cities and towns to cover all sales to consumers of bread, wheatmeal maize and maize products.

2. The first step should be to print forms of application which when completed will show the name and other particulars of the head of the family and of each other member of the family, including servants, whose meals are provided by the head of the family. It will be necessary to mobilize the service of volunteers in every area to assist Africans and others to complete the forms.

3. A Food Office in each of the nine cities or towns will be required with sub-offices in outlying suburbs, African locations and so on. These offices and sub-offices will have to be adequately staffed. possibly some of the officers who have been employed on petrol rationing may be available. After the scheme has been in operation for a few months, the staff could be substantially reduced. It may be possible to secure the services of a proportion of volunteers for the first few months.

4. Individual ration cards should be issued as quickly as possible by the Food Office for every person named on the application forms received. Each coupon should be available either for bread, wheatmeal, maize or maize products. No registration with any particular trader should be required.

5. After a prescribed date which should be widely and repeatedly published it should be illegal for a trader in the ration areas to sell bread or flour without cutting out the appropriate coupons.

6. It is certain, however, that on the prescribed date all consumers within the ration areas will not have applied for and received a ration card. When such a customer comes to buy bread he or she should be referred to the Food Office or sub-office where an emergency card could be quickly made out available for, say, a fortnight. At the end of this period it should be exchanged for a ration card.

7. In case rationing has to be extended at some future date to other commodities, it would be an administrative convenience if a different card were issued to Europeans and Non-Europeans. There may, however, be some suspicion of differentiation among the latter if this is done. The suggestion is made here in the interests of Non-Europeans for whom, if supplies become very short at some future time, a special entitlement may become necessary. The Government alone can decide whether some simple differentiation in the printing of the card should be made.

RATIONING PROCEDURE

1. A card should be issued for each person named on an approved form of application.

2. The first cards should be available for one calendar month only. At a later stage the period might be extended to three months. The colour of each issue should be different from that of the previous months.

3. The cards should be printed in Afrikaans on one side and English on the other. Each card should bear a serial number. Each coupon should have the same number on both sides.

4. The ration card, although primarily intended for rationing bread and maize should contain a counterfoil to enable the holder—when instructed to do so—to register with a retailer of his (or her) choice for other foodstuffs.

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ing example to the sons of Africa and although he was dead, his memory will remain forever a source of inspiration to generations yet to come.

The service which was well attended was presided over by the Rev. N. B. Tantsi. Other speakers were the Rev. S. S. Tema, Messrs R. V. Selope Thema, A. M. Lembede, C. S. Ramohanoe and Dr. W. B. Vilakazi.

REMOVAL OF ORLANDO WEST SQUATTERS

At 4 a.m. last Tuesday, four hours after the week's ultimatum to the Orlando West squatters to leave the area had expired, Municipal officials moved into the shack town. Behind them came the police, and behind them again came troop carriers.

The squatters were taken by surprise. They made no trouble but obeyed the order of removal to Jabavu Township where they've now joined other squatters previously removed from around the Orlando Communal Hall.

STATE PLAN TO CURB INFLUX TO TOWNS

The Government is studying methods to check the influx of Africans into urban areas, and the sale of railway tickets may be controlled.

This information is contained in telegrams received from the Minister of Native Affairs by the Johannesburg City Council and the Boksburg Town Council. The telegram reads:

"Consideration being given to general question of checking influx Natives into areas proclaimed under section 10 of Urban Areas Act. Proposed invoke powers vested in railway authorities under War Measure 81 of 1943, vide proclamation 206 of 1943, whereby issue of tickets may be refused and Natives desiring to travel to areas proclaimed under sectin 10 will be required to produce evidence to Native commissioner or magistrate that they hold authority enter such area under conditions prescribed by proclamation under section 10. When magistrate or Native commissioner satisfied, he will give Native authority to purchase ticket.

"As no Reef towns proclaimed under Section 10. Cabinet wishes to be advised whether you wish to participate in this form control. Am instructing Director of Native Labour to contact other Reef municipalities in this sense and furnish early reply. Please make contact with municipalities your area forthwith and furnish early reply."

The Boksburg Native Affairs Committee has recommended that the Council should support the Minister's proposal.

MEMORIAL SERVICE TO LATE DR. DUBE

Shakespeare was quoted at the memorial service held at the Bantu Men's Social Centre last Sunday under the auspices of the African National Congress (Transvaal Province) in honour of the late Dr. John L. Dube. "I am not Mark Antonie" declared Dr. A. B. Xuma, President General of the African National Congress. "I have not come to bury Ceasar but to praise him, unlike Mark Antonie I do not believe that the evil that men do lives after them and the good is oft interred with bones."

Dr. Xuma paid tribute to the late Dr. Dube in glowing terms, poetry saying that as one of the founders of the African National Congress, Dr. Dube had laid the foundation upon which they should build their own national life. Dr. Dube was a heroic fighter for the rights of his people and proved by deeds and action that the African was as good as any other human being. He was a liv-

(Continued foot of previous column)

TEACHERS CONFER AT BRAKPAN

The adjourned meeting of the Witwatersrand branch of the T.A.T.A. was held last Saturday at Brakpan and was well attended by teachers from various centres of the Witwatersrand.

First item on the day's agenda was the reading of motions intended for the forthcoming teachers' conference at Nigel. The secretary had scarcely finished reading all the motions when many suggestions were put forward that these be treated on their merits.

Later a member moved a motion of no confidence in the chair and the executive; this motion was discussed with some heat. Many members said that it would be unwise to pass such a motion as it meant that time and again there would be new leaders, and that the association would consequently make no progress. "It is useless to have new leaders all the time" said another speaker.

The no confidence motion caused disorder typical of that which lead to the confusion of the previous meeting. After much parley the chairman agreed that the house should divide.

The chairman's approval, however, was not welcomed by some members who felt that there was no need for such a step. The executive they thought, should remain as it stands until the next elections.

This motion of no confidence lead to a heated exchange of words among some of the speakers.

After much discussion, the chairman asked the meeting to vote on the motion for or against elections. This was a critical moment, for the fate of the executive rested on the voting.

By a narrow margin the motion was lost — 72 members voting against and 68 for.

Silence prevailed when the chairman asked Mr. M. S. Kekana to speak. In an eloquent and thoughtful speech, Mr. Kekana referred to matters affecting the teacher as a leader in the African community. "We want a better living, a living which will conform to the status of a teacher," said Mr. Kekana.

He appealed to all teachers to group themselves into a solid body or organisation.

Cheers followed this speaker when he took his seat.

After lunch discussion proceeded on other motions, but many teachers had already left.

AFRICAN PUBLIC SERVANTS ASKED NOT TO STRIKE

An appeal to all African public servants not to participate in any go-slow strike of European public servants until the new salary scales affecting them have been announced and considered has been issued by the executive committee of the African Public Servants' Association.

The members of the association include African court interpreters, messengers, clerks and record-takers of the Native Affairs Department.

The president of the Association, Mr. W. S. Pela, stated that, as a result of indications by some members that they wished to participate in the proposed go-slow strikes in some Government departments, his executive had sent a telegram to the Secretary for Native Affairs, Mr. W. J. G. Mears, asking when the new salary scales for African public servants would be announced.

OFFICIAL REPLY

The Secretary for Native Affairs had replied that the recent statements in the Press had merely quoted examples of the more common salary scales, and that the introduction of new salary scales for employees at present in receipt of a basic salary of less than £100 a year was still under consideration by the Commission.

A Treasury circular setting out all new salary scales was now in preparation, and should be awaited.

His executive, said Mr. Pela, had also decided to ask that these scales should be announced as soon as possible, so that they could take effect at the end of June, simultaneously with the other new scales.

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THE BANTU WORLD

SATURDAY, MAY 25, 1946.

Morero oa Puo ke Eng?

Morero oa puo ke eng? Ena ke potso eo re batlang gore babadi ba ipotse eona pele ba ngola mabapi le go nchafatsoa le go hloekisoa ga puo. Go teng batho ba naganang gore puo ke ntho e ke keng ea fetoloa kapa ea nchafatsoa. Ba nagana gore sechaba se ka gola, sa tsuelapele kantle le gore puo ea sona e gole le go tsuela pele le sona. Ba bang ba gopola gore puo ke ntho e jualeka thaba, e lutseng tulong ele ngue, e sa gole, e sa tsuele pele.

Puo ga se ntho e jualo. ke ntho e jualeka noka, e tlatsoang ke dinoka le melatsoana. Ke ntho e golang le go gola ga sechaba e tsuelang pele le go tsuela pele ga sona, e phagamang le go phagama ga sona, e matlafalang le go matlafala ga sona gomme ka baka leo e tshuanetse go nchafala le go nchafala ga sona.

Puo eo re e tlogeletsoeng ke bontata' rona ke lefa le legolo, empa ke motheo oo re tshuanetseng go aga puo e tshuanelang mehla ena re phelang go eona — puo eo e tla matlafatsa sechaba sa rona ka go se tlama ngata ea dikgong le go se tshuaraganya jualeka tsopa la samente. Ke puo eo ka eona, re ka kgonang go hlagisa maikutlo a rona a tletseng a tsuang kgopolong tse tebileng. Re batla puo e ka etsang gore bao ba nang le mpho ea go ngola ba phele ka go ngola dibuka.

Batho ba gopolang gore go teng mona lefatsheng ba ithetsa, ebile ba thetsa sechaba. Puo ea Sengesemane ke motsuako oa dipuo, gase puo e hloekileng. Ke puo e golang le go gola ga sechaba sa Mangesemane. Ntoeng ena e fetileng e fumane mantsoe a mangata ao a neng a se teng go eona pele ga ntoa.

Le rona bao re buang polelo ea Sesotho-Stswana re ka etsa seo se entsoeng ke Mangesemane; re ka aga puo e matla, e noneng, godimo ga puo tseo re di buang kajeno. Mona Gaudeng merafe eohle ena ea Sesotho-Setswana e ea utluana ka puo, ga e tolokelane. Ga go belaetse gore mona banna le basadi ba setse ba simolotse go thuba Tora ea Babel; go aga godimo ga dithako tsa eona puo e matla, e noneng, e tla re matlafatsa, ea re phagamisa. Puo ena e setse e ena le diema (maele) tsa eona, tse jualeka "A ee Taung," "Ga ua le bona," "E ne ele pele Machaena a sa ja batho" "O sentse mooi ka lleleke" jualo-jualo.

Puo ena ga e bolae dipuo tse leng teng. Eona e jualeka noka ea Lekoa e tlatsoang ke noka tse ding kantle le go di bolaea. Noka ea Lekoa ka baka la noka tse ding ke noka e matla, e noneng, e nang le gauta, mashala, damaane le tshipi. Bophelo le matla a baagi ba South Africa, di theiloe godimo ga noka ena. Re batla puo e jualo, e tla re matlafatsa, ea re phagamisa, ea re tsueletsa pele.

Boramavenkele

Mr. S. Malefo Klerksdorp o re: A ko nthumelle le nna ke tsenye mantswe a se kae mo pampiring ea gago. Ke rata go arabela sello se ke se utloang mo pampiring ea gago ka ga bo Ramavenkele le nna ke mongoe oa bo Ramavenkele. Kea utloa kafa sechaba se llang ka teng kaga rona. Ke nnete gontse yalo bagoebi ba le bantsi ba rona ba ikemiselitse go kuta le go khothotsa sechaba sa bo bone. Babangwe ba liroa ke go tlhoka kico le tlhaloganyo ea kgoebo; ba bangoe ba tlhoka mo ba ka rekang teng liphatlho ba bo ba choaneloa ke gore ba lireke ka "Black Market."

Ke bua yana mono Klerksdorp bontsi yoa bagoebi ba ma-Afrika bo lira le maIndia me ba ba gonya matlho gonne maIndia a ga se li"Wholesalers ke li Retailers." Kgetse ea No 2 Government sugar o ka e fumana ka £1-10/- £2-0-0 eseng yoale o tla lula ka ntle go shukiri.

Ke eone taba e lirang gore bagoeli ba bangoe ba ma-Afrika ba rekise ka mokgoa o sa choanelang. Feela se ke se bonang mogare ga rona ma-Afrika re tletse boikgogomosho fa re bona ekete rena le sengoenyana; re tlhoka lerato la bo Molimo; re fengoa ke lefufa ga re ratanele bophelo fa kena le levenkele ga ke rate gore eo mongoe a nne le lone. Re ka coela pele yang fa moea o ole mogare ga rona? Kantle ga gore re bope lerato momagareng a rona ga re kitla re coa batho ka motlha ope.

Seemo sa Lefatshe

Nageng ea Japan: Batho ba fetang 2,000 — banna le basadi ba pepile bana — ba futugetse ntlo ea Morena Hirohito ka baka la go bolaoa ke tlala go rialo motato o tsuang Tokio. Ba ne ba roele difolaga, ba opela dipina tsa batho ba tshuenyegileng, ba hlaba mokgosi ba re: "Re batla dijo, Kgosi re fe dijo." Tlala e gaketse lefatsheng.

Nageng ea Italy: Banna ba roeleng mofapa-hlogo oa borena fatsheng la Europe ba ja disatheogeleng. Nageng ea Italy, Kgosi Victor Emmanuel e lahlile marapo a borena gobane sechaba ga sesa mmatla ka baka la gobane a ne a utluana le Mussolini, eo a digetseng sechaba sa Italy ka legageng la meferefere le matshuenyego.

Go utluagala gore Kgosi e neile mor'a eona, Prince Umberto, marapo a borena. Empa Prince Umberto le eena gothoe ga batlege. Di uele mahlakola!

Motseng oa Ascoli Piceno, basadi ba 500 ba Mataliana ba ile ba hlasela ntlo e apeeang marotho gomme ba nka marotho kantle le tefo. Ke tseo ge tsa tlala. Ga go belaetse gore ena tlala ke ea mojano.

Nageng ea Germany: General Smuts, Tonakgolo ea Mmuso oa South Africa, eo kajeno a leng koa London pitsong ea Ditonakgolo, o etetse Berlin, moshate oa Germany, go rialo mogala o tsuang Berlin. General Smuts o boleletse banna ba dikoranta gore o etetse Berlin, eseng ka tsa mebuso, feela go tlo bona motse le go hlahloba seemo sa oona. Babadi ba tla gakologeloa gore General Smuts o ne a hloiloe ke Majeremane jualeka Mor. Winston Churchill.

Nageng ea Palestine: Nageng ea Pa'estine, moo Jesu Kreste Moetsa-Kgotso a tsualetsoeng teng ga go kgotso. Banna ba Majuda le ba Ma-Arab, ba emelane ka marumo ba baka naga. Majuda a batla Palestine gobane ele naga ea bontata' oona mogolo — naga eo ba neng ba neiloe ke Modimo. Ma-Arab a supa letsatsi a re: "Palestine ke lefa leo re le tlogeletsoeng ke bontata rona. Mahlakore ana a mabedi a re go tla tshologa madi.

Nageng ea South Africa: Mmuso o kgethile monna ea bitsoang Dr. H. J. van Eck gore e be eena ea laolang dijo nageng ena ea South Africa. Ke eena ea tla bona gore mang le mang o fumana dijo ka tekanyo. Boramavenkele ba neng ba kotula moo ba sa jalang, ba neng ba ntsha bogobe ka ganong ga bana ba bafutsana, ba tla otloa ke thupa e bohloko.

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Ho tsebisoa mona ho thusa mang le mang hore Mohlomphehi Moemeli oa Motlotlehi o thabetse ho hloma le ho beha banna bana ba latelang hore e be Komishinara tsa hae tabeng e boletsoeng

Mohlomphehi ea ts'epahalang Henry Allan Fagan, K.C. Ralefatla oa Karolo ea Sekhutlo sa Kapa Lekhotleng le leholo la Afrika e Boroa (Molula-setulo);

Harold Pringle Smit, Esquire,

Alexander Simpson Welsh, Esquire, K.C.,

Arthur Lutley Barrett, Esquire, le

Adriaan Eksteen von Maltitz, Esquire,

ho hlahlobisisa le ho rapota ka—

(a) melao e teng mona Kopanong e amang Ma-Afrika a kapa lulang teng ho sebetsa mesebetsi ea matsoho e seng ea merafong;

(b) tsamao ea melao ea Ma-Afrika ea lipasa le e meng feela e batlang hore Ma-Afrika e be sa le a botsoa mangolo a bopaki;

(c) khiro merafong le libakeng tse ling moo batho ba tlohang mahae ka bongata; seemo sa taba ena leruong le katlehong ea bao e ba amang; le tsela e ka lateloang ka morao ho moo;

le hore banna bana ba lokise tsamaiso e ka batlehang ho etsoa ho ea kamoo Komishini e ka hlahisang kateng.

Ho etsa hore Komishini ena e tsamaise mosebetsi oa eona hantle Mohlomphehi o e nehetse matla a ho buisana le batho bao e ka bonang ba loketse kapa e ka bonang hore ba ea batleha le bao ka bona e ka fumanang tsebo e tletseng tabeng ena e e hlahlobisisang le taba e feng feela e ka amang le ena le hore e bitse, e fihlelle, e fumane, e hule e hlahlobisise libuka tsohle, mangolo, lipampiri le mangolo a bolokiloeng ao a ka bonahalang a hlile a batleha, le a ka thusang haholo tabeng e batlisisoang, e batle le mabapi le tsela tsohle tsa molao le litsela li feng tsa molao.

Ha joale mangolo oohle mabapi le Komishini a ka lebisoa ho Mongoli oa Merero ea ba Bats'o, P.O. Box 384, Pretoria.

Tsa Mofulats'epe (Smithfield)

Lemong sona sena ka khoeli ea 'Mesa kolo sa kopano le sa ba-'Mala (coloured) li ile tsa khaohela Paseka.

Liphuthehong, ha utloahala thuto, thape'o, le pina e hlomolisang, le eona pelo e thata-thata.

Ka Moqebelo mantsiboea 18 April, 1946 phutheho ea Matlakeng ea A.M.E. ea fihla mona Mofulats'epe ka mphephe-sefoofo (lorry). Oho! ha lubeha.

Moruti Pansegro o na a le mona ho t'a tla jesa selallo kerekeng ea Morali D.R.C. Re thabela ho utloa hore kereke ena e fumane Moruti kajeno. E ne e se e le nako e lutse joalo ka khutsana. A ke a atlehe, Peo ea hae e be be tse kete li ba'oang ka Makholo!

Matsatsing ona ana a Paseka boikhathatso bo ne bo sa bonahale kerekeng feela. Jonna-na! Libapali tsa Polokoe (soccer) li ne li fineletse le tsona. Ho no ho se letsatsi le fetang ba sa eo bapala. Ba ne ba itukisetsa baeti ba Ro'eleathunya (Rouxville). Bona he! tsatsi ha lea chaba leo e sale le lebelloa. La chaba joale ka ha eka le liehile, le siiloe ke nako mohlang oo, ka 22 April, 1946.

Baeti ba hla ba fihla e sale hosasa, 'me batho ba ba ba bona hore, 'Nonyana li lula batho!' Baeti ba h'obola lijase ba li siea ha Mookameli oa Polokoe.

Phala ea lla ea ba ea utloahala ka mpeng tsa libapali.

Ba fihla lebaleng le lecha, 'me hang-hang baeti ba tseleha ka mola ba ts'ets'etha ba latellane.

Bana ba Mofulats'epe ba nka la bona lefapha, ba ts'etsetha ba ntse ba thenthetsa, ba etsa menyakoe, ba hlakisa, ba h'akothisa theko, joale ka tsona lits'epe.

Oa qaleha mokhoa. Che, ha bonahala hore bapali tsa hae li imela baeti. Ba hlaba, ba ba ba phaell'a hararo, pele ho phomoloa.

Litlatse tsa utloahala tsa ba lebelli.

Papali ea hosasa ea fella ba hae ba h'otse ka 7 ho 2. Ho no ho bapala bo: Golden Gate, Dingizulu, Rumo la Chaka, Mexican Poppy, Thanda-bantu, Stormy weather, C to C, Italian bomber, American bomber, American tiger, le Pon, Pilato.

Pilato a hla a bapala hantle haholo.

Centre forward ea Role lea thunya a hla a ikhetha ho ba habo; a etsa mofere-fere.

Papaling ea thapama, Baeti ba boela ba hloloa.

Che joale Role lea thunya e ile ea utloisoa moriana oa eona o ba-tang. Ba Mofulats'epe ba busetsa molamo sefateng!

"Ts'ets'ethang bana ba ts'epe!"

Ha li be mohatl'a khoiti.

J. Malekele.

Basebetsi Mekoting

S. P. Khomongoe, Matatiele:—Ho ea hao pampiri ea Sechaba ke kopa sebaka nke ke lahlele ase makae ka tsa basebetsi ba mekoti ba Ma-Africa Gauteng. Haholo ke lebisa puo ena ho baetapele ba rona ka lefatse lohle la Kopano. Ke toka hore baetapele ba rona ba ke ba hlahlobe tsela ea tsebeliso ea Ma-Africa a sebetsang mekoting Gauteng. Kea kholoa hore ke nako ea hore le eona melao e busang basebetsi ba mekoti Gauteng e chenchoe ka ha e tsofetse 'me e boima holima rona.

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SEBOKA SA BAITIMI SA FREE STATE

(Ke Mongolli)

Seboka sena se seholohali sa Baitimi ba Ntlo-Kholo, seo Baemeli ba sona ba neng ba fihla makholong a mahlano (500) se ile sa kopana Mangaung ka Labone, 27 Tsitoe, 1945. Se okametsoe ke Moruti P. J. Rampou oa Mafeteng, Lesotho, a tlatsitsoe ke Matona ohle a hae a Ntlo-kho'o. Ba sio ele Baruti T. Matebesi oa Heilbron, eo e neng ele Moeletsi, le S. K. Ramailane, e eo ebileng Hloho ea Nt'o-Kholo lilemong tse fetileng.

Seboka se ile sa amohelloa Motseng oa Mangaung ke 'Musisi (Native Commissioner) oa Bloemfontein, Ra-Lokeeshene, Mong. N. Brits, Moruti McRae oa Presbyterian Church, ka mantsoe a bohlokoa, a thabisitseng le ho khothatsa mokhatlo oona yoaleka bahlabani ba loanelang sechaba hose namolela tlokotsing le makaqabetsing ao se oetseng ho eona. Sehlopha se seholo se ne se ahloloa hona hoseng hoo ba i'eng ba sebel'sa letsatsi la-tsoalo ea Morena Yesu, ka mokhoa o sa le laoleloang ke leholimo. Botahoa, lintoa, likutso tsa ho qhemetsa matlo le mavenkele ho ea utsoa tse ka hare ho hlaba kapa ho khehlepela batho ba bang ka lithipa, bosholu bo phahameng ba ho peteletsa batho ka menyako ea lintho tse palangoang, ere ba sa patisitsoe yoalo ba be ba khothotsoa lichelete tsa bona—Bakeng sa thabo le monyaka oa tsatsi leo ke mahlomola, ke lillo, ho kol'a liliba tsa masoabi le mesarelo lipelong tse ngata. Ntoa eo Baitimi ba e loanang kea ho fetole'a tseo tsohle botleng le tlotlisong ea 'Mopi oa Batho.

Lino tse tahang ka mefuta ea tsona li se li fetohile moroallo oo khoholelang bah'ankana, baroetsana, basali le banna, haholo-holo sechabeng sa Ma-Afrika. Seboka sa tsosoa, sa tsebisoa le ho thometsoa ke maqhubu a li polao, kapa liphenetho le bosholu ba ho hanya bo totobetseng le ho lekaleka holima metse e meholo ea South Africa. Seboka sa eketsa ho tlakasela ha se lemoha pontso ena ea bokhopo bo tebi'eng hore e akarelitse lefatse lohle Ma-Polesa a paka yoalo, Baemeli ba sebokeng ba itemohetse tseo ka bo bona, 'me bona ba bona hore sesosa (root cause) sa taba ena ke majoala ka mefuta ea oona a tahang, a etsetsoang mahaeng a baahi ba metse, a etsoang Matlung-a-Thitelo a bo Masepala (Makantini) Matlung kapa Litlhotlelong tsa Merara bo basebetsi ba latsuisoang hanyenyane ho ba ntsa le ho ba hula lipelo ba tle ba bo rate ba itsohlometse ho bona yoaleka lintsintsi lebeseng, le lino tsohle tse tahang tse taolong ea 'Muso.

Ntlo-Kho'o ea Baitimi ba Free State ka boikokobetsi bo tletseng lerato le qenehelo ea etsa boipiletso bo seng bo hlahile lirapeng tsa Senyesemane hona Koranteng ena ho Likereke tsoh'e tsa Evangeli, le ho mekhatlo eohle e labalabelang pho'oho ea sechaba sohle, tsona libokeng tsa rona le litho tsa tsona bongoeng ba tsona, ho khumamuoe ka mangole ho nyollela merapelo ho Mookameli ea renang Eena ea bileng le Mat'a a ho qhemetsa Matla a mabe a neng a fuperoe ke Hitler le sehlopha sa hae sa Ma-Nazi, ho mo rapela hore ka matla a 'hae a Leholimo a tsebe ho lopolla batho bohle marong a senang mohau le kutloelo-bohloko a thohako ena e kharameletsang batho tsenyehong.

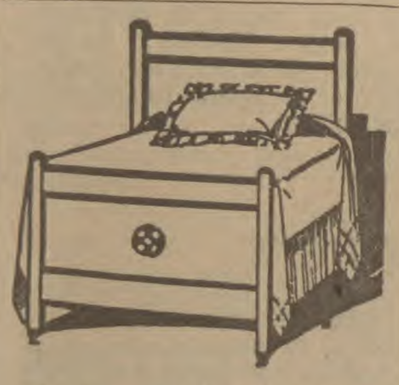
Ba amohetseng moqhaka oa Bone oa Boitimi ba bile 152 hona moo Sebokeng athe ha ba kopana le ba o nehiloeng pelenyana ho moo ba feta 180. Ba filoeng Moqhaka oa Boh'ano oa Bonatla ba bona, eleng oa qetello ebile 25, bongata ha bo aka ba finyella.

Ho ile ha amoheloa le polelo (report) ea Lekhotla la Right Worthy Temple le neng le kopane B'oemfontein ka la pele le bobeli (1st and 2nd) Mphalane, 1945. Leha polelo eo e ne e ngotsoe hantle ka makhethe, ho no totobetse hantle hore e rafiloe lesapong le se nang linama—mosohlo oa 'nete—Ho no'ho se ka ho sele ebile ho se ho etsoa makhoachekhoache feela hobane lebitsitsoe ka potlako. Le hlokile mofuthu, mocheso kapa le lona leseli. Ho nyafile ho be yoalo hobane Li-Temple tse Nyenyane li ne li tla tsieleha hore li sebelise liqeto tsa lona yoang.

Hape ho buisanoe ka ho arola Free State Grand Temple ho etsa Grand Temple tse peli, hobane baeme'i ba eona esele phephitha eo ho seng motse kapa motsana oo ka e amohelang haese eona Bloemfontein feela. Ho khethiloe Komiti e sebetsang tsa karohano ena e'eng bana:— Baruti J. L. Litheko, A. R. S. Poho, Mof. H. S. Ramailane le benghali S. G. Rametsi, Don. MacGroo, S. Matse le J. M. Nthakha.

Batsamaisi ba lemo se fetileng ba boetse ba khethetsoe litulo tseo tsa bona hape haese bakeng sa Moruti T. Matebesi ea bileng sio ho khethiloe Moruti A. R. S. Poho hoba Moe'etsi (Tona-kholo) ea Ntlo-kholo. Ka lebaka la ho lebel'a karolo ea Ntlo-Kholo. Ka lebaka la ho lebella karolo ea Ntlo-Kholo ea Free State ho lumelloanoe hore le Seboka sa monongoaha, 1946, se boele se kopanele Mangaung ka khoeli ea Tsitoe. Seboka se ile sa phuthumetsa liteboho tsa sona ho baahi ba Mangaung ka kamohelo e mofuthu eo ba neng ba amohetsoe ka eona. Mong. B. M. J. Mphuthing o ile a khethe'oa hoba Mongoli bakeng sa moena S. G. Rametsi ea ileng a ikopela ho lokolloa ka baka la hose phele hantle.

Don't Waste BREAD



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1. Le kopanye le lebese la khomo hore le jehe hantle le ho thibela bolila.
2. Le tlotse mareneneng a lesea ha le khoroha meno.
3. Le sebelise 'meleng oa ngoana o ruruhileng, o khophohileng ho o thapisa.

HLOKOMELA BAETSISI: Batla PHILLIPS' Milk of Magnesia ka botlolong e bolou o talime lets'oao "Chas. H. Phillips" pampiring.

Bakemising le mavenkeleng oohle.

PHILLIPS' Milk of MAGNESIA

ACHES and PAINS made her neglect her children

Aches and pains not only make your own life a misery but make your family unhappy too. You can't give your loved ones the attention they need!

B.B. Tablets get rid of the cause of your pain—give you back your health and energy.

Most aches and pains are caused by unhealthy kidneys. They don't do their job properly. They pour poisons into your body. These poisons get into your joints and muscles and cause agonising pain. Sometimes your joints become stiff and swollen. You have to get up many times during the night and you get a burning feeling when you pass water.

B.B. Tablets can put all that right! The poisons in your body are driven out. Your kidneys become healthy and do their job properly. Away go all your aches and pains and troubles.

Once again you are healthy and happy and give your family the attention they need.

Ask your storekeeper for some B.B. Tablets. Look for the letters "B.B." and the picture of the buck on the label.

NOTE: B.B. Tablets may make your water look blue or green. This means that they are doing their job properly.

B.B. TABLETS

LEWIS'S Tablets

48 Tablets 4/6; 24 Tablets 2/6; 12 Tablets 1/6

THE BANTU WORLD

SATURDAY, MAY 25, 1946.

Blow to Black Marketeers

The Government's decision to appoint Dr. H. J. Van Eck a Director of Food Supplies and Distribution, and to ration bread, wheat meal and mealie meal will be highly appreciated by the African people, particularly those who are permanent dwellers in urban areas, because they will be rescued from the clutches of black marketeers. Dr. Van Eck is certainly not known to thousands of Africans who are not acquainted with developments that are taking place in South Africa today. But he is not a stranger to members of the Representative Council, members of the Transkeian and Ciskeian General Councils and to those Africans who are students of South Africa's industrial life. He is one of those Europeans who realise the fact that in the industrialisation of the country, the African must play his part and that industries, therefore, should be started in the reserves.

Dr. van Eck's appointment, therefore, is an assurance that justice will be done to all sections of the nation. His task is by no means an easy one. In a country like South Africa with its diverse racial groups, it cannot be expected that the proposed scheme of rationing will run smoothly and perfectly, from the start. But we are confident that, with the co-operation of the people — the producers and consumers — Dr. Van Eck will see to it that "there will be enough food for everyone's need, but not for anyone's greed," to use his own words.

While welcoming the proposed rationing of bread, wheat meal and maize, we would like to point out that from the point of view of the Africans other foodstuffs in short supply, such as rice, sugar, butter and cheese should have been included in the scheme. The Africans in the nine centres to which rationing will apply, have acquired a higher standard of living than their kinsmen in the rural areas. To them these foodstuffs are not a luxury but a necessity. The days of mealie meal pap, as far as they are concerned, are gone to return no more. This is a fact which, those whose duty is to distribute food, must take into account.

In his report, which has brought about the steps the Government has now taken, Sir Henry French says "there are many thousands of men women and children who are not having sufficient food to eat," and he points out that the majority of these are non-Europeans. "There is no denying the fact," he says, "that the Natives and Coloured people are obtaining far too small a share for the food supplies available." This statement, made by one who is an expert on the distribution of food should not be taken lightly by those in authority. Of the non-Europeans, who are hard hit by the shortage of food, are the Africans, Coloureds and the poorer class of Indians. It is among these people that the black marketeers are doing their roaring business. In the African townships the black marketeers are in league with the Skokiaan Queens who are prepared to pay any price for bread, mealie meal and sugar, and that is one of the reasons why we suggested the inclusion of other foodstuffs to which we have already referred, in the rationing system.

There is an interesting point raised by Sir Henry French in connection with the production of food to which we would like to refer. Sir Henry, in critising the Department of Native Affairs, says "the Department could do a great deal to increase maize production in the next twelve months in the Native reserves. More tractors and ploughs should be employed there. The reserves visited were not producing more than a small fraction of the food which they could produce." We are aware that the Department of Native Affairs has a scheme in hand for the rehabilitation of the reserves, and for this, no doubt, the African people will be grateful. But we do feel that the people in the reserves should be enabled to produce food not only for their own consumption but also for the supply of Africans in urban areas.

THE WIZARD'S CAVE

The Moon Mountains,
AFRICA.

News of the Government's food rationing scheme released a few days ago is the subject of discussion in all circles lately. This action by the Government, like that of the delayed action bomb, has caught the unscrupulous money-mongers unawares; the black-marketeers whose profession is rudely shaken, have given this news an adverse reception.

But this is only the beginning; spon now the circle of black market dealers who've waxed rich in their underhand trade methods will be brought forcibly into line with those who would not deign to pursue dishonourable business methods in their dealings with the public. For the black market trade, the writing on the wall portends ill-omen; ere long this trade, we hope, will be laid to rest unsung and unpraised.

Sir Henry French

It was left to Sir Henry French, that forceful personality of purposeful efficiency, to rid us of an insidious enemy which has wrought havoc among us, saddled us with unnecessary burden, robbed us of our wealth and health and generally made life a misery.

Sir Henry French is completely conversant with food problems, having spent a life-time on the subject which has placed him in the leading position of the world's food expert. It is said that there is probably no other person who has had so much experience in the task of feeding a nation. In the war just concluded, the task of collecting food and distributing it in Britain fell to his lot.

With such an expert for whom the blackmarket monsters is no match, we can feel happy in the thought that as a result of his plans for the equitable distribution of our food and the introduction of the rationing system, the shortage of commodities essential for our use will be felt by all.

Dr. van Eck

Dr. H. J. van Eck, the Union's Director of Food Supplies, is charged with the heavy task of launching and steering the rationing scheme. He is not a man well-known among Africans; but those who followed reports of a speech he made at a meeting of

Photograph by Elfrida Bright

DR. H. J. VAN ECK

the Natives' Representative Council in Pretoria last year have reason to believe that his appointment to this responsible position is fitting. Dr. van Eck is no novice to Sir Henry's rationing system. In 1944, Dr. van Eck spent some time in London on official duty.

I have no doubt that both Sir Henry French and Dr. van Eck will be hailed as saviours of the young children, many of whom to-day suffer from starvation and malnutrition, firstly because their parents could not afford black-market prices; and secondly because in many cases where the means exists, the food required is unavailable.

Mothers' Views

One African mother who heard of this Government announcement said she was pleased as it gave her great relief of mind. "Every day I've been hard put to find bread or meal for my children," she told me, adding also the painful feelings in her heart to see skokiaan women leave shops with loaves of bread while she was refused even half a loaf for her hungry children whose pitiable cries for something to eat pierced her deeply.

The Profiteer's Prayer

"I am glad that the Government has decided to bring racketeers to heel; courts should be empowered to impose severe sentences—twelve years—on all those found guilty of this bad practice," said another. Continuing, she said, "everyday in our prayers we ask God to give us each day our daily bread. Judging by their deeds, profiteers and others of their fry ask in their prayer for: 'Our daily quota of supplies to rob and fleece the sheep which come to our counters in quest of bread."

Revised Version

She further observed that with the rationing system, and with the penalty awaiting blackmarket dealers, such people would now change the theme of their prayer to: "Give us this day our intergrity and honesty; forgive our past wrongs on society and humanity; lead us not into goal, but, save us from our black-market practices!"

Let us hope that this will be so.

Yours Truly,
—"Thikoloshe."

this was not necessary if you and I were conscious enough of this "call." On the whole it is never too late to mend an old hole. Europeans have got the money for the purpose—but we have got the "tools."

The Demonstration will be very educative indeed. Let every chi'd-mother and father attend this great "show." Come and see how a blind man makes use of his hand, and how a deaf and dumb mute has been made to hear and speak, above all to see those wonderful members of the staff who have dedicated the services of their lives to the most unfortunate ones. It is hoped that every senior school-going child will make it a point to attend in order to compare his education with that of a blind-deaf and dumb child. Admission Tickets will be obtainable at Mr. "Tommy Makgele's" Fruit Shop, just at the municipal tram stop, Western Native Township. "Rush for your family ticket" or command us we shall gladly oblige.

Blind, Deaf and Dumb Will Stage a Big Demonstration

(By A. M. Phohlele)

A small committee representing Sophiatown, Western Native Township, and Newclare, has recently been formed to organise one of the biggest "Demonstrations" to be given by the staff and pupils of both Blind, Deaf and Dumb Centres. The committee is therefore making a "National Appeal" to every resident of the Western Native Areas, and to ask every individual to support this national cause, so that it should be a great financial success. The maintenance and up-keep of both Institutions is very costly and hard to run especially that the Government gives on £ for £ basis. The committee strongly feels that such an effort will make every African's conscience alive, so that every African can answer the call for his unfortunate brother or sister. Every shilling or two you give, will be doubled. Have you ever given 1s. before? The time is to give now with both your hands, so as to aim at swelling the funds of the unfortunate ones, in order that their sufferings and misery can be alleviated. The committee has suggested to sell to the public what will be termed Admission Ticket, which will indicate no admission charge. But Alas! Make your own admission fee.

The higher amount you pay for your ticket, the higher the subsidy will be. "Come forward our African bretherens!" Let us make our yoke an easy one. The cry of our handicapped brothers is knocking at every one's door. Let us pitch up our own Tents, and lengthen our ropes because the world in which we live to-day is full of materialism. Let us not sit down and fold our arms; and just be watching European people doing our own work. "What became of the few blind lads who used to walk up-and-down Gerty Street, Sophiatown?" The Government moved them away to a safer place called Ezenzeleni. Surely

(Continued in column 3.)

National Day of Prayer For The Africans

At a meeting of the Executive of the Transvaal Inter-denominational African Ministers' Association held at the Bantu Men's Social Centre on Thursday May 9, it was resolved: That the principle of a National Day of Prayer for the African people be accepted; and that such a day be observed annualy as from the year 1946.

Purpose of this prayer is:

(a) To acknowledge God as our Creator and Sustainer and Jesus Christ as our Lord and Soviour and the Holy Spirit as our Preserver and Guide.

(b) To place before God our plight as a people in this land of our birth. We together with the rest of the world have prayed during the war for PEACE that would ensure freedom to all men regardless of race, colour or creed; but as far as small nations and subject races are concerned, the FOUR FREEDOMS OF THE ATLANTIC CHARTER have receded to the horizon and the hope of freedom appears to be very remote.

The Call

We therefore call the nation to a National Day of Prayer to be observed annually as from the SECOND SUNDAY of August, 1946 (namely August 11, 1946.)

We call upon all African ministers of religion to take a lead in organising for the observance of the Day.

We appeal to African leaders of all organisations to rally their forces and come to God who is no respector of race or colour; but who is the Father of us all.

THE MOTTO: "Hear my cry, O God; and attend unto my prayer" Ps. 61:1.

Organisation For The Day

As far as the organisation for the services, the local ministers' Association or individual ministers in isolated places are expected to organise according to the needs of their respective locaties and circumstances.

E. E. MAHABANE, President,
H. G. MPITSO, General Secretary.

Notice To Subscribers

In order to introduce the "Bantu World" to new readers we are offering a PRIZE of 50 sheets of note-paper, printed with name and address, to subscribers who introduce 8 new subscribers.

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We will then send the "Bantu World" to your 8 friends for 3 months, and you will receive a present of 50 SHEETS OF PRINTED NOTEPAPER.

HELP TO BUILD YOUR NATIONAL NEWSPAPER

Baby used to cry all night and could not sleep

but now he's fit and healthy!

IT is only stomach and teething aches and pains that make babies cry and wake up at night. All very small children suffer from these little troubles, and grow thin and weak, unless you take steps to stop them.

Do as white mothers, and nurses and doctors recommend, and give your baby Ashton & Parsons' Powders every day. You will find they soothe away discomfort like magic, so that he can eat and sleep and play to his heart's content, and grow into a fine, fat boy.

Ask your chemist or store for a packet of Ashton & Parsons' Powders—they are very cheap—and see the difference in your baby after even a week!

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AP/N 8

Ukubekwa kweNkosi yeZinyoni

Ngu P. G. Vilakazi

Kwezwakala ubuxoko-xoko eningizimu,
Kwezwakala ububengu-bengu emaweni;
Kwaphahlazeka amaqanda ezinyoni ezikhotheni,
Kwaphithizelwa kwadidizela izinyoni.

"Wadela wena usulapho,
Sesozwa ngawe ukuthi kwenze njani.
Loku asizange sithole utho ezinyonini;
Hamba! Sozwa ubuya."

Kwaphunywa kwasatshalalwa,
Kwaba songathi kutshada inkosazana;
Kwaba songathi kubekwa inkosi;
Kanti kuyo jaha izinyoni.
Ziya kujahela ubuKhosi.

Kwafika udoye nehlokohloko,
Kwafika unogolantethe nelanda;
Kwafika ukhozi olumaphiko;
Kanye nezintshe namaqola.

"Cha, mina angina kujaha,
Izimpiko zincane kunomzimba.
Cha! madoda ngenani."
Yashi intshe yabhula izimpiko.

"Uxolo ngakimi madoda,
Ngilala emini, ebusuku ngiyazingela,
Ngeze ngangena, neze, neze."
Sasho isikhova kwaba songathi kuyahlwa.

Zahlala ebhandeni lomjaho,
Kwaba songathi aziyindawo,
Kwaba udoye inyoni yabathakathi;
Evuka iphonseke emfuleni,
Ihambe izibuka ithi ngoniwa yilokhu, nalokhu, nalokhuya.

Kwaba yiqola isitha sezilwanakazana,
Ngoba uthi angazibona azibulale,
Kodwa afike angazidli,
Kwaba uNogolantethe, kwaba uNcede;
Kwaba uKhozi, kwaba iNkonjane;
Kwaba izinhlobo-nhlobo zezinyoni.

Zasuka kwaba ububhengu-bhengu,
Okwesiphuku emakhaya.
Kwaba ubufahla-fahla;
Okwezinhlanga emasimini.

Batsho bathi, "uyadela wena osuphezulu,
Ingabe wena Ncede uyofikaphi;
Ingabe wena Ncede usukhawulephi,"
Batsho kwathula kwathi cwaka.
Akwaziwa ezisaya khona.

Zehla nganye, okwamanzi ethonta,
Zehla sezidiniwe okwehlula inja;
Lwasoloke luzichay' izimpiko,
Ukhozi olumaphiko.
Lwathi seluphezulu,
Waphuma umtaka Ncede;
Okwenhlamvu iphuma esibhamini.

Ukhozi lwaphelelw' amandla,
Ukuba luphakame kangaka,
Lufike lehlulwe uNcede!
Laya, laya lathi khalakatha emgodini.
Weza, weza uNcede kwahlokoma izinyoni!

Wafika phansi wakhulekelwa
Kwathiwa, "Bayethe Nkosi yezinyoni,
S'yakhuleka baba;
Wena owachusha phakathi komhlane nembeleko,
Phakathi koKhozi ne hloko-hloko,
Ukuba ube inkosi.
Wena ohlonishwa amadoda,
Wena okhulekelwa amazimu,
Ingoma yakho ayehlulwa lutho;
Imtoti okuhlanyisa izilwane
Lengoma yakho yezwiwa ngabazingeli iminyaka-nyaka;
Kodwa namanje isemtoti,
Nami ngisayizwa noma sengilele."

Akasekho uNkk. D. Luthuli

Mhleli, Siza ungifakele kwelakho lodumo ke ngazise izwe ngesehlo esehlele ibandla lethu. Bonke abamaziyo bayadabuka ukuzwa ukuthi uNkosk Dorothy Ntombintombi Luthuli wase 1500 Orlando Township, Johannesburg akasekho emhlabeni. Umuke ngokuthula ngomgqibelo ekuseni ngo mhlaka 4 May, 1946.

Amazwi awakhulume kubefundisi ababezombona ezinsukwini zakhe zokugcina uthe: "Ngiyanibona nonke befundisi bami ngiyakunibona, noma sengiwela iJordaan;" waqhubeka wathi ku Mongameli, "Ramushu uze uqaphele abantu abeza bephethe amatshe ukujikijela lenkonzo ungabavumeli."

UMufi Nkk. Dorothy Luthuli, wazalwa ngonyaka ka 1870 eUmlazi River, eNatal. Uyise ngu Makhwatha Mkhize wesizwe esidumileyo sase Embo.

Ngonyaka ka 1879 waya nabazali bakhe eEdendale Mission Station bayokwakha khona lapho uDorothy wafike wathola imfundo yakhe khona.

UDorothy lo washada ngonyaka ka 1894 no Abraham Luthuli (uMadla-Nduna) ngaleso sikhathi eseyilungu lo Manyano lwe Methodist Church.

Umuzi ka Luthuli wakhuphuka weza eJohannesburg ngonyaka ka 1907 wafike wahlala eBertrams lapho iningi labantwana bakhe lafela khona besebancane. Wabhubha uAbraham Luthuli ngomhlaka 26 July, 1924.

Uma kuqalwa ibandla le The Bantu Methodist Church of South Africa, ngonyaka ka 1933, uDorothy beno Mufi Rev. M. J. Ramushu, babangabaholi abakhulu, behamba kulo lonke ele Union bemukela amabandla bakha izindlu zamasonto aleli bandla.

UMufi Dorothy Luthuli ubengu Vice-President we Manyano Women Convention, Ilunga elingashintshwayo le Komfa "Honorary members of the Annual Conference." Umvangelikazi we Johannesburg Circuit, Umkhokheli webandla, nelunga le I. O. T. T.

Umufi ubeneso namasu okunikelisa izimali zokusiza abahluphekayo. Ushiye izintandane ezintathu umfana nezintombi ezimbili.

Umngcwabo wakhe ube ngolwesithathu 8 May, 1946. Inkonzo yaqalwa endlini yesonto lase Orlando ngo 9 a. m. iphethwe ngesizotha esikhulu ngu President Rev. P. S. Ramushu kukhona abefundisi bamabandla ngama bandla abangu 21, indlu igcwele ngabantu abanye bemi phandle bevela eduze nasekudeni njengase O. F. State nakulo lonke le Transvaal.

Emva kwentshumayelo ebuhlungu ne yehlisa izinyembezi kubantu ka Mongameli, kuphakame laba abakhulume ngemisebenzi ka mufi nokumazi kwabo nangobunzulu bengqondo yakhe ebe ifana neyendoda awo: Rev. H. M.G. Mpitso, Methodist Church, Pimville; Rev. S. M. Ntshalintshanli Bantu Methodist, Pretoria; Mnz. I. H. Rathebe, Orlando; Mnz. E. Lepitse, Johannesburg Circuit; no Nkk. M. T. Ramushu, bonke beduduza umuzi ka Luthuli begcizelela esimilweni esihle nasemandleni enkolo yomufi, beyala ibandla lonke ukuba libambelele, ligcine izeluleko zomufi.

Kufundwe izingcingo zokukhuza umuzi ka Luthuli nebandla ezivela eBhai, Mafeking, Cradock, Lichtenburg nase Randfontein ngu Mnz. P. J. Moguerane.

Kubuthwe kwabalwa umnikelo ngu Circuit Steward Mnz. Mord. Ndzimedi owema kanje.—

UManyano lwamakhosikazi, £35-17s-7d; Founders Association (Abaqambi), £30-10s-6d; Abantu ngabantu, £11-17s-0d; Templars I. O. T. T. £4-15s-9d; Engene muva, £1-10s-0d; isiyonke £84-10s-10d.

URev. A. S. Mtimkulu wabonga egameni lomuzi ka Luthuli ngamazwi aletha usizi. Kuphunywe ngo 1. 30 p. m. abamphelekezelayo bethwelwe ngamabhasi amakhulu akwa Masipala angu 8, nezimoto ezingu 15 sekuyiwa eBrixton Cemetery lapho elele, ephumule khona uGandaganda we The Bantu Methodist Church of S. A.

Imina Inceku yenu Enkosini, S. M. Ntshalintshali, Secretary of Conference.

Amaxoxo ase Warden

Ngu Makhwikhwi

Umkhuh'ane ubhokile lapha kwabadala nabancane. Indlu yesonto yaseD.R. Church seyenziwe isibhedlela, iziguli zithuthelwa khona noNesi selekhona. Odokotela bemi ngezinyawo ukujova abantu nase maplazini.

Umhlangano wabefundisi bamabandla ngamabandla—Interdenominational Ministers' Association uyaqhuba lapha eWarden. Bowuhlangene ngomhla we 10 kuApril, 1946, kukhona nesihambeli uRev. J. J. Lepele wase Harrismith.

Ngokuhlwa inkonzo yangeneia esontweni laseA.M.E. yaqhutshwa nguye uRev. Lepele, owaze wafumana isipho se10s. Lomhlangano wabefundisi ubuye wangena futhi ngomhla we12 kuyu April ngaleyo mini bekukhethwa ababambi bezintambo; ukhetho luhambe kanje: KuShlalo inkatha ibuyisele uRev. J. J. Tshongwe, Presbyterian Church of Africa; kuNobhala idle uJ. J. Phakoe, A.M.E. Church; Umgcini-Sikhwama idle uP. Skosana, Church of the Province.

Abefundisi bake babonana no-Station Master ngendaba yokungaphatheki kahle kwabantu ebhasini esuka eWarden iye eVilliers. Sengathi uthembisile ukuba izolungiswa masinyane. Siyawubonga umsebenzi wale nhlangano yabo baba W. Bantu United School.

INDLALA ESIKOLENI

Abantwana balesisikole babulawa yindlala, bona abakakutholi ukudla okutholwa ngabantwana bezinye izikolo okuthiwa yiFeeding Scheme. Nithini nina komidi yesikole bafa abantwana yindlala, uyabuza uMakhwikhwi.

UBUFAKAZI BWE VANGELI

Ipepa elifanele ukufundwa umakristu onke.

Nant' ithuba elimangalisayo lokub' uthole izimpendulo emibuzweni yakho, nokuthola incasiselo yeBaibeli nokunye okuningi okunosizo usekhaya lako ngo 2d. ngenyanga.

Thenga lel' iphepha manje! Litholokala ngesiZulu nangesiShangane. Thumela igama lakho nekheli no 2/- wonyaka wonke ku:

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Ukunyakaza kupela kwesisu kakwe lapi. Okwelapayo yizo izinhlamvana zikaCarter's zesiBindi ezenza inyongo leyo iteleke emzimbeni wonke, uzizwe unguwe uqobo Kawunangozi, usebenza kahle ngamandhla inyongo igobhoze Bheka igama eliti Carter's Little Liver Pills emapaketeni abomvu. Ungawavumi amanye. Inani: 1/3.

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Intlanganiso Yezikhalazo eTshantolo

(NguSindiya kaNtaba)

NgeCawa yama28 kuApril intlanganiso yezikhalazo zomzi ehlangene ethafeni ngaseBhiya Holo ngenye indlela ibe nomdla ngakumbi ngenxa yobuninzi bezikhalazo. Zonke zinikelwe kuMn. Jas Z. Mdatyulwa ongummeli kaSenator H. M. Basner, okokuba azisasazele kubo bonke abammeli bakaNtu abakuzo zonke izindlu zePalamente, kwiKhomishina nakumalungu akwaNdaba Zabantu kwidolophu le.

Intlanganiso leyo ichithakele se kurhatyele, kwaye abantu bebesazithulula izikhalazo. Ekugqibeleni kufundwe uzwathi lwesibopho (resolution), samkelwa ngokushushu. Kumazwi eso sibopho siphaule elokucela abakwaNdaba Zabantu okokuba bakhuphe umhloli oza kuphanda ubunyaniso bezi zililo zabantu.

NgomGqibelo we11 kuMay kulahleke umntwana wakwaMn. Theodor Mavuya obudala buyiminyaka emithathu. Kufunwe latshona, bahamba ubusuku latshona neleCawa. Kubikwe emapoliseni nakubacuphi ngenjongo zokucela uncedo ukuba kungenwe ezindlini nasemagumbini. Igama lomntwana lowo nguJoseph Bhabha Mavuya.

Enye intokazi iphose enye embauleni ibomvu ngumlilo, yatsha umlenze bhuxu. Intsusa ngathi bekusiliwa ngendoda, kwaye lo utshisiweyo ngathi nguyena mnikazi ndoda. Uthunywe ukuba ayokuthenga isikali sotywala kwazipeqengeshe, uthe efika naso zabe izinto se zime ngenye indlela phaya emandlalweni wakhe. Wathi ngokukhalima loo nto yamwela le ntokazi. Usinde ngezikaSibi.

ETHIWE "MUNXE" EMHLATHINI

Kwa khona enye inzwakazi ithiwe "munxe" emhlathini ngesitena yaya kuwa ngomhlana, lampompoza igazi ngomlomo nangempumlo. Ityala lakhe ke yena udade lo ubezama ukulamla xa omnye usisi ebengomboza ucango lwendlu esecaleni kwahlala kuyo ezinzulwini zobusuku, efuna indoda ekungaqondakaliyo nokuba ibiyeyakhe na ke gxebe. Kha nizame ukuziphatha nje ngabantu manenekazi.

NgeCawa ye12 kuMay ubelapha uMlu. Ernest H. Skosana waseRhabe eOrlando ezokuvelela igusha zobu buhlanti. Siva ukuba ube nengqindilili imvuselelo encediswa ngabaDala Jas. Dastile noSimon Tontsi.

Ubuyile uMn. B. S. Monaheng waseNkomponi eTshantolo kugxada eLusuthu abemenze kwinyanga edluleyo. Ubhetele kakhulu uMn. C. K. Caleni emva kokungaphili, uzama ukuzixelengela ngenqwelana yakhe yamahashe.

IBUYELE EMSEBENZINI

Ibuyele emgodini impi yakwaMqandatye emva kweentsuku ezimbini ixhathisile ukuhla isithi ifuna i10/- ngemini. Akakho mpilweni, sel' enethuba kunjalo uNkosk. Vivian Lindiwe Maqanda apha eSkomplasi saseTshantolo. Ukhathazwa sisisu esisuke samtsho waxhwileka nomzimba. Ubhetele kakhulu uNkosk. Sophia Ngqulu emva kokulala phantsi iveki yonke.

Usa xhamla ikhefu yenyanga ezintathu uMn. Zacharia Tutu, utitshala omkhulu wesikolo samaTshetshi eMansieville. Uphumile esibhedlele uMn. Eubert Qwalane ebekhe sambika, noko ingekathi gingci-cike impilo yakhe. Ngangokungalungi kwempilo yoMlu. A. M. Semenya wamaTshetshi ugqirha ucebise ukuba ahlukane nebhayisekile. Ibingeyonto kakade leyo ukujikeleza ezifama kwiindlela ezimbi kangaka.

UMGUBO WOMBONA

Kugaleleke iinxhowa ezi16 zomgubo wombona obomvu apha esikolweni saseRoma phakathi kweveki engaphaya. Zathiwa dywanga kwa oko zaphela, zithengiswe 15 lbs. nge2/-.

Phakathi kwiveki engaphaya ubelapha uMn. Ezekia Zondi waseWestern Native Township elundwendwe kwaNkosk. Janet Yeni. Akukavakali nomkhondo okoko lathi shwaka ihashe elihamba kunene lakwaNkosk. J. Matsitsi. Le nto yenzeke emveni kokuba liwine ngomhambo kugqatso olwalulapha ngeNyibidyala, lalahleka ngeveki elandelayo.

ISILUNGISO SENDAWANA

Sicelwa nguNkosk. E. M. Somtunzi ukuba silungise indawana ekucace ukuba abalesi abayifundanga kakuhle kwiphepha lomhla we4 kuMay. Le ndawo ithe "uzokuthathwa ngeAmbulance." NguNkosk. M. Mbizela obezokuthathwa ngeAmbulance, esivuyayo ke nokuthi naye sel' ephumile apho esibhedlele. Uqalise ukungenisa isikolo ngomhla wokuqala kuMay.

Ubelapha uMn. Alexander Tshaka waseRandfontein ngomGqibelo we11 kuMay. Ngathi ubekwencomekayo impilo uTshawe lo. Uyichithela apha ekhaya iholide yakhe yenyanga uMn. Elias Malaza.

UmJikelo Weqela leTemba

(NguMlindi Ophakathi)

NgomVulo weEaster ingqungquthela yeqela leThemba ihlangene ekwesibini eOrlando Township iqu quzelelwa nguMarshal weNdlu eNkulu, uMzal. A. G. Buti phantsi kolongamelo loNolusapho uDade E. B. Maaga noDade L. C. Matloporo.

Ebekho kanobom amagosa eNdlu eNkulu angooDade E. M. Piliso, baZal. I. H. Rathebe, C. L. Matloporo, A. Tshipi nabanye. AmaQela eThemba ebekho ukuqalela eSophiatown kuyokuma ngePimville, enxulwe ziiPresident zawo, ndingasathethi ke ngenyambalala yosapho lawo.

Ithe ibetha intsimbi ye9 kusasa kwase kunyakazela abantu nosapho apho ngaseholweni, betsalwa lixilongo lePathfinders, zimana zikhuzwa kuhle ngabaphathi abazititshala zezikolo.

Kundulukwe apho ngo10 kusasa, yatsho iMaskauti yePafayindasi kwanga kufe ilizwe. Phambili phaya kukhokele uShawuza obomvu kaNgculu. Ichwayitise wonke obebonele inkwenkwe ebikhokela ixilongo, iphethe udondolo lomsimelelo omnyama ogqagqelwe ngeSiliva, unegqudu leSiliva elinqasheliswe ngentambo enamaqhuma, yaye ukunyathel' oku mHhleli le'boy' ikukhetha. Ibingasazidli ke wena se inculumanca.

Bayiphingele yonke ilali baza kungena ngo2 malanga eholweni. Bafike se bekhokelwa ngooNolusapho neeMarshal ukuza kungena eholweni apha, lwaye uludwe se lungumtyino ophantse wayimayili yonke ubude. Yazala iholo akwabikho nendawo yokuma.

Ngokungabikho komntu obemiselwe ukuvula lo msebenzi iqashiso liwele kuMzal. Buti owenze isiqhazolo sentshumayelo eyalatha into ekungayo. (Gqwidi nje ukuba engamkhankanyanga uMlu. Mzal. Mzimba oweza nale "Band of Hope" mhla wayewele ulwandle olugqumayo). Amazwi esithethi asulwe ngumthandazo woMlu. Mzal. G. Mapumulo.

INTSOMI YESIGEBENGA

UDade Maaga kweli thuba uthabathe indawo yakhe nje ngoNolusapho. Entethweni yakhe yokululeka usapho wenze intsomi yesigebenga esakha sagonyamela into yonke kwelimiweyo. Saginya amadoda namakhosikazi nazo zonke izilo ezinamandla, ekwada ekugqibeleni kwazalwa Mntwana Uthile esixekweni Walwa naso isigebenga Wasophula intamo.

Eso sigebenga ke nguSatana, loo Mntwana ke nguYesu Krestu. Esinye ke isigebenga butywala. "Kufuneka ke nani nilwe nabo bufe buphele elizweni lakowenu, bantwana."

UMzal. S. Nyati wenze imiboniso ngamagatya emithi nokukhuliswa kwawo, umbona oluhlaza namagqabi eAlcohol nezinye iimfundiso ezitsho usapho lwema ngenyawo luchwayito.

UMzal. I. Rathebe ulumise ngenyawo usapho elufungisa ukuba luya zamkela ezi mfundiso, luya kuziphumeza kananjalo. Latsho lonke ukuthi, "Siya thembisa," yaaba kukusongwa komcimbi apho ngentsimbi yesine malanga. Kwayiwa eziphungweni kwachithakalwa.

eBhede Phaya

(NguH. C. Zet Solwazi)

Bahleli abantu apha kweli Bhede likaBonasi, umzi omdala wabefundisi baseMoriva, esikolweni ngokupheleleyo, apho ihlelo lise linye kuphela iyiMoriva kule nkqekeko ingaka.

Kwathi cwaka ngezalo mzi waseShiloh oko yatshonayo into kaNgojo, amabi eKongolosi. Kumntu ofikayo lo mzi uqheleka kade, abantu abanayo imvuze-mvuze yobubele, noku kubulisa futhi nale mpilo abanaxesha layo kangako. Ofikayo akangeyilibali indawo embi ebantu bango"Bambezakhe" bonke.

Zonke izinto apha zindala, netitshala mayilumke, kuba phofu wena iimposiso bazijongile. Enye ikhe yaya kuma ematyaleni, phofu ngezangaphakathi esikolweni izinto. Akunakuthemba mntu kuphele, noyena ozisondezileyo mlumkele. Kuhleliwe ngobulumko futhi apha, isinyabi asinyali kuphindelela ematyaleni ngothuthelwano nje oluphantsi. Kuhle! mzi kaBonasi, niyaphi?

Bahleli abefundisi bethu uMehlomane Mfu. P. Moths, noMfu. Deth, namagosa iinto zooPieters, Recliffe, Mdudu, Katta, Brukwe njalo ke bethu. Siya qhuba nesikolo semini apha, kule kota kuqaliswe utyiso lwabantwana banzi, phantsi kwengqonyela yaso into kaMqhayi ephuma kuKomani eHigher Mission. Abantwana ngoku bangama356 phantsi kwezi titshala: baNumz. H. C. Zet Mqhayi, K. Mtshiselwa, S. Silinga, maKhosz. Jeriah Maqungo, N. Silinga, J. Lokwe noNkosk. E. Makunga. Abantwana besuka kuma-304.

YABUYA NENDWE

Esi sikolo besithumele ikwayala encinci kukhuphiswano ngengoma obeluseWhittlesea ngowe12 kuApril phantsi kwento kaBritten umhloli wengoma wePhondo eli. Yabuya nendwe nge150 marks phantsi kwento kaSilinga.

Ngamaxhaphetshu ikomiti yotyiso lwabantwana izama ukwaakha. Isebenza phantsi koSihlalo wayo uMn. Walter Stengile. Amanye amalungu ale komiti ngabaNumz. I. B. Mbebe (Ndyebo), H. C. Zet Mqhayi (Nobhala), N. Katta, noW. Mdudu. Izikhuthali ezikhulu amaKhosk. Lillian Maqungo noGertrude Masiza sekukudala zipheka. Ma kube njalo ziintokazi zakuthi.

UNkosk. Tamara H. Mqhayi akakabuyi oko ebethe gxada ekhaya kuKomani. Ngathi mfana kaMqhayi noba akuthandi uya kuyikhwela ifosi uqhube oompondwana kudala ugeza! Umnakwabo onguPhakamile Mgijima ufunda apha ngoku usazokuhlalisa eli soka linguSbali wakhe.

Bungene ubusika apha. Zibe nkulu kakhulu iinkonzo zePasika. Kubi akulinywanga, asazi ukuba kwakuphilwa yini na, kanti zona iinkuni zidlal' uWatase!

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(NguNta nomhle)

Siyifumene imvula ene iintsuku apha. Yatsho njalo kanobom, into ke leyo eze nengqele. Abantu abaninzi bamfuxu-mfuxu ngalo mathontsi. Siya wabulela noko kunjalo. Sikhangele ingenise ubusika msinya. Kuzimbaula kuyiloo nto emzini apha. Kambe ke abantu maze bangalibali ukuba nengozi kwazo ezi mbaula.

Uye wabuya ekhaya kwaNgqika uMn. J. W. Gqomo kwezi holide zePasika. Ngoku bangamaxhaphetshu kolu balo lukaRhulumente neento zooNtumbuka, Masoka nabanye.

Ngubawo Samuel Buti okhe wenza ugxada eRhautini ngomhla wama30 kuApril ngelifu yakhe yomnyaka. Ebeye kubeka ilitye kunyana wakhe umfi Manfred Marith Comet Buti oswelekele kwelo zwe ngoDecember kophelileyo.

Akasekho uMn. Pono obeseRhautini. Unchwatywe khona ngomhla we5 kuMay. Yeyona nkulu yakwaDlomo umkhuluwa kaMn. A. Pono walapha. Ibe sisithonga esikhulu nesiwubange usizi umzi wakwaNgubengcuka. Noko kukude ukusuka apha ukuya eRhautini uphumelele ukuya uMu. Lennox Soga noNkosk. Alice Pono ababuye nendaba ezimnandi nezintle ngomfi, nangomsebenzi obemhle kunene eRhautini.

INKONZO YOKHUZO

Benze inxhelo kwinkonzo yokhuzo lwamaTempile edibene kwaMn. Pono ngeCawa ye5 kuMay phantsi koMzal. E. Yekani, iNkulu yeSibane kuLukhanji kuKomani, eququzela apho uMzal. F. P. Gxoyiya. Kubekho nombutho wabadlali bebhola phantsi koMn. Stan. Sizani ekuthethe kuwo uMn. S. Batsha ngamazwi amakhulu egameni labadlali.

Amazwi okubopha olu sapho lakwaDlomo aphoswe nguMn. E. Yekani ochaphazele ukunchwaliseka kwemisebenzi kaThixo. Wathandaza uMvang. Mantini wanga uya Mbona lo Mntu athetha naYe. Abakhuzi aaba babulelwe nguMlu. L. Soga ochaze ubuhle bomsebenzi abawubone eRhautini, esithi ngokwenene kulungile ukuMkhonza uYehova.

Sivelana kakhulu nomzi wakwaDlomo, sithi 'akuhlanga lungehliyo.' Zonke izihlobo nezalamane ma zaneliswe ngulo mbiko. Sonke thina sizigusha zikaThixo, kodwa ngenxa yobuqaqauli baKhe asinako ukuya kuYe ngalo mzimba wenyama, simele ke ngoko ukuba sibonakale ngomnye umzimba esiwufumana akuba Yena Esibizile.

Kwa khona kungosizi ukuvakalisa ukusweleka kukaMn. William Ntsabo walapha. Wayekhe wasevenkileni yaseMacirheni kwaKati mandulo, wabe wehla wasinga eMonti apho abuye seyaphukile impilo yakhe. Naye ufihlwe ngeCawa ye5 kuMay apha ekhayeni lakhe kuKomani.

IKONSATI YEETITSHALA

Iititshala zalapha zibe nekonsati eholweni ngomhla wo1 kuMay. Injongo kukuhlangabezana neemfama nezilima nje ngoko nakophelileyo zenje njalo. Esihlalweni ingu-Mn. B. R. Twaku ziqhube iititsnala phantsi kwentonga kaMn. M. M. Moerane ngeendidi ngeendidi zeengoma kunye nomdlalo othatyathwe kwincwadi kaMn. Jordaan ekuthiwa yi"Ngqumbo Yeminyanya."

Ufaneleke wagqiba utitshalakazi Nomabandla obeyinkosikazi yeNkosana leyo yamaMpondomise. Lo mdlalo uqquzelelwe ngutitshala Zeka uJ. D. yena, omnye wabafana abaneziphiwo nabathobekileyo befunde kangaka nje.

Eneneni thina mzi siya zibulela iititshala ukuzenza idini elikhulu kangaka, asithethi nto kambe ngezisonge izandla, sisazi nje ukuba nomthathi uyawuzala umlotha. Nto ibelusizi kukuba le konsati injongo ziphakame kangaka ingathelelwa ngabafazi bebhatyi, ngabashumayeli nabefundisi. Yomelelani zititshala ningatyhafi noxa kunjalo!

ABATHELELANGA ABANTU

Ngomhla we3 kuMay ibe yikonsati yeNational Council of Women kutsholoza iititshalakazi zaseTshetshi. Nakule abantu abathelelanga. Asazi ukuba kubhekiswa phi na luluntu. Se kuhleli nje igama lomanyano olungalandelwayo.

Kungovuyo ukuvakalisa ukuba uMn. M. R. Masabalala, ukususela ngoJuly ozayo, ungena kulo mgca weD.V.T. Siya vuyisana kakhulu noMaduna lo, saye simnqwenelela impumelelo. UKomani uya kulahlekelwa yile titshala kuba phaya kwaAndreyu iititshala zili15 ngempembelelo zakhe. Nabaculi netyalike nabadlali bebhola baya kuba lusizi kukumka kwakhe. Ebengumbethi wehadi, eyimvumi ekwa ngu sompempe emidlalweni yomboxo.

UMn. noNkosk. G. Gxoyiya balizwe ngomntwana oyintombi ngomhla we2 kuApril. Uninq nosana bayaphila.

Yindlala eMolteno

(Ngowakhona)

Imvula iyana, "uSomandla uya zithoba iimfefe zaKhe," kodwa yona indlala iya isanda ngokwanda, ngakumbi kumntu oNtsundu. Namhla ukutya okukhoyo kufanele abantu abanemali, nezityebi ezaziwayo.

Oonovenkile namhla izinto ezineminyaka zingathengwa bafumene ikroba lokuba bazithengise. Bathi thenga ikofu ebunzima buyiponti ube nokufumana iswekile yetiki. Yinto ke leyo etsho kwanzima, nomgubo nawo unjalo. Lilonke siyafa yindlala, uRhulumente ma kayijonge imeko esikuyo ngenxa yokungabi namali komntu oNtsundu.

Ngenxa yokunqaba kwenqholowa, umbona namazimba, umzi ubone into yokuba ubhenele kuMaspala ukuba avale indlu yokuthengisa utywala, oko kutya kuye ezivenkileni, ukuze sikwazi ukukufumana sonke. Ukuba ukutya kunqabile akukho sizathu sokuba kudlalwe ngako kwenziwe utywala obungenangeniso ebantwini.

Sinovuyo ukuthi kulo nyaka iKansile yalapha yasivumela ukuba sibe nomongikazi. Siya bacela ke abo baneziqiniselo (Certificates) ezinje, General neMidwifery, bakhauleze ukubhalela kuNobhala weBhodi (Advisory Board) yalapha malunga nalo ndawo.

Isizathu esibanga ukuba senze lo nto. iKansile yalapha imana isithi azifumaneki iiNurse, kudala ibhala. Nathi ke sifuna ukuzanelisa sincame ke. Kudala lo mcimbi usiliwa yiBhodi awude uphumelele.

Abadlali bomboxo bagilana ngezifuba ebaleni, elowo ujonge kumkhethi (selector) ukuba uya mbonana. Ke naye umkhethi lowo akasalali buhlayo.

Sinovuyo ukubona inkuthalo yabadlali kulo nyaka, phantsi kwento kaOldjohn nekaMqolo. Siya nikhuthaza manene!

(Umbaleli wethu lo uxabisekileyo uya celwa abhale calanye ephepheni.—MHleli)

IWilberforce e-Evaton

(NguS. M. Daniel)

Hay' ukubamhle nokubukeka komzi waseEvaton!
Ngumzi ozele zizifundiswa,
Ngumzi onenkqubela phambili,
Impucuko isoloko isezandleni zabemi bawo.
Ngob' usikeleiwe ngokuba nezifundiswa!

Obu buhle bubangelwa yiWilberforce,
Umzi wokufundisa, ukuchwela nokwaakha,
Kwaneminye imisebenzi yezandla neyengqondo;
Inen' ukuba abafundiswa balo mzi.
Bathe bazimisela, baya kuba ngumzekeliso wemisebenzi yezandla
Nengqondo zabant' abaNtsundu.

Zingqungquthela eziNtsundu iintloko zalo mzi,
Ezaziqwebela iimfundo kumazwe ngamazwe,
Ukulungiselela ukufundisa izizwe zakowazo,
Kwanokuqwenga ubumnyama bokungazi,
Ngoba bungumcinezeli besizwe.

Kukho zindlu zithile kulo mzi,
Enye ngasempumalanga, enye ngasentshonalanga;
Le ingasempumalanga yeyentombi,
Engasentshonalanga yeyamadodana;
Zezo dade abazokuphuthuma imfundo.
Namadodana anxanelwe ulwazi.

Wilberforce! Wilberforce!! unje ngekhwezi;
Unje ngesithunywa sendab' ezimnandi;
Unje ngenyibiba eqhamileyo
Yon' encumisa nezikhohlakali,
Yon' etsal' amehlo eseza kude.

Nina zifundiswa zokowethu,
Ningumzekeliso wokubonisa ukuba
Isizw'esiNtsundu sinak' ukunyamezelana,
Sinako nokuncedisana, kwanokuphuculana
Ngob' ukwenje njalo siqalo senkqubela phambili.

Yitsaleni! Yitsaleni!! loo ntambo,
Yithambiseni ingaqhawuki,
Ekubeni nizithambisile niziqinise;
Wilberforce; kuya thembisa ukuba useza.

Khanyisa eWilberforce!

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"Umfazi wam, emva kweeveki ezintandathu engekho emsebenzini ngenxa yenkathazo yofele wabuya, kodwa umsebenzi wakhe wabe waphazamiseka, saze saggiba ukulinga iGermolene yena eyaziswa kakhulu, ndinovuyo ke ukuthi isebenze umangaliso. H.M.

Lixesha ke ngoku ukuba nawe ufumane iGermolene !

Kwi

Eczema, Impetigo, Amanxeba, Amaqhakuva, Injadukane, Ulwamvila, Amadyungu-dyungu, Ukudumba nokobuza kofele njalo, njalo.

XHOSA—1946 44U

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A CHRISTIAN DREAM THAT IS COMING TRUE

The coming of one woman from Denmark to South Africa, brought blessing to many South Africans. The progress of the world is bound up with the lives of pioneers. The exciting thing about life is that God uses individuals—just one warmhearted soul, to start His great campaigns. So let us always keep the sacredness of every individual life in our minds. You and I have a definite contribution to make to the world during our short lives here.

Maja Christiansen came to South Africa, and she watched all the colourful, and different sides of life in South Africa. But Maja saw beyond the mere surface of things and conditions. Maja saw how silently but in sadly too many cases the dread disease of tuberculosis was spreading over South Africa. Maja was appalled by what she saw around her, so she suggested that a Christmas Stamp Fund should be started in South Africa. "You know that I come from Denmark which has the lowest figures for tuberculosis in the whole world. We are very proud of that, and grateful too, and it was brought about by the compassion, and the vision and ideals of one man—a poor man, a little village postman," explained Maja.

And this is the moving story Maja told:

"One December day, many years ago, in 1904, a little village postman, called Thomas Holfol was trudging through the snow, taking round the Christmas mails. The bag on his back was heavy, for the Danes are, as a nation very family conscious, and at Christmas time, letters, cards and parcels, stream through the post, from one end of the country to the other.

What excitement the coming of the postman caused as he stopped at each gay and festive home! Little children, excited and happy, greeted him, and he got many glimpses of lovely decorated Christmas-trees. And then in the midst of all this joy and fun, the kindhearted postman found himself handling a soft parcel (probably a scarf or knitted cap). The postman stopped and looked at the house in front of him. The house was dark, no laughter came from the house, for no longer was there a bright-eyed little boy living there to receive the parcel sent so lovingly.

That very morning the little boy in that house had been buried. The little boy had died from tuberculosis. So the compassionate postman turned away from the house. He had no heart to deliver the parcel that day, for it could only give pain now to a broken-hearted mother, for the little boy would never need caps or scarves again.

How Thomas Holbol hated this disease which was sweeping through his country. How he wished that he could do something to prevent it from spreading. And then in a flash he thought, if every time a Christmas letter or parcel is posted, an extra stamp were put on and the money used for the fight against tuberculosis, surely that would help!

Well that dream came true in Denmark. The people of Denmark realised that the fight against tuberculosis was a matter of national importance, and everybody gave money to the Christmas Stamp Fund.

So it came about towards the end of the year 1929, that Christmas Stamps were first issued in South Africa. That year the Christmas Stamp Fund brought in £786. Then there was a drop in the contributions to the Christmas Stamp Fund. So Maja Christiansen went through the country, arousing interest in the work of the Christmas Stamp Fund.

Since then the Christmas Stamp Fund has flourished. Last year Christmas Stamps were bought to the value of £250,000.

In 1936 the National Preventorium was built in Pietermaritzburg. Children from the Transvaal, Orange Free State and the Eastern Province can go there. Then there are the Sunshine Homes in the Cape; one for non-Europeans, and one fore Europeans, and there is another Preventorium at Queenstown which has accommodation for 250 Bantu, Indian and Coloured children.

God used the compassionate heart of the little village postman and the kindly thoughts of that poor man have been a blessing not only to his own country, but to many souls thousands of miles away from his homeland.

God is so Good. He always blesses and multiplies any good thought or deed. Live close to the Loving Heart of God, and He will breathe His thoughts of Divine Love into us all, so that we can be the means of bringing help and blessings to others.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

St. Matthew Chapter 10 verse 42.

The Story of The Old Man, His Son and a Donkey

Once upon a time an old man and his son set out on a journey. As they were very poor all they had to ride on was a donkey. But they decided to walk next to the donkey. So they started off happily walking along in the dust next to the donkey. They had not gone far however, when the old man heard a passerby say, "What stupid people those are. At least one of them should be riding on the donkey."

So at once the old man told his son to ride on the donkey. Not long afterwards they met another passerby on the road, and they heard him say, "Fancy that old man letting his son ride on the donkey, while the old man himself walks along in the dust. The old man should be riding on the donkey."

Hardly had they passed this passerby than the old man also mounted the donkey and rode along happily. But he was not to be happy for long. Another passerby was heard saying, "What cruel people those are to burden a poor donkey so dreadfully. They ought to be ashamed of themselves for ill-treating a donkey like that!"

Accordingly the old man and his son got off the donkey, and talked it over, "Well if it is cruel for the donkey to carry us both, then I suppose it would be kindness on our part if we both carry the donkey instead of letting the donkey carry us." decided the old man.

After much difficulty in fastening the forelegs and the hind legs of the donkey together, and after getting a thick strong pole, the old man and his son with great labour and much struggling managed to lift the donkey from off the ground!

The rest of the journey was share torture. The donkey was very awkward and extremely heavy to carry. But worst of all, people stopped to see such a strange sight and then laughed and laughed at the funny picture of the old man and his son struggling along carrying a big fat healthy donkey. At last when this funny sight was seen by some little boys, they shouted with delight and walked next to the old man and his son, and the donkey which was being carried upside down, and the boys jeered at the mad sight.

When the old man, his son, and the donkey, which they were still carrying along wearily, entered a little village, a crowd of people collected around them, and everybody was in fits of laughter! With a sigh of disgust the old man and his son put the donkey down on the ground. "It is impossible to please everybody, and now everybody is laughing at us." said the old man bitterly.

Live according to your conscience, and what others think about you will not hurt you. Only **one** Person's opinion of you really matters, the opinion that Jesus has of you.

"And whatsoever you do, do it heartily, as to the Lord, and not unto men:

Knowing that of the Lord you will receive the reward of the inheritance: for you serve the Lord Christ."

Colossians Chapter 3, verses 23 and 24.

To Revive Flowers

Cut off a small piece of the stem every day; if the stacks are hard and woody, the ends should be split for an inch or so from the bottom. A little salt or soda added to the water will also keep the flowers fresh; the ends of the stems of such flowers as poppies should be closed by dipping them in melted wax or by burning them.

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READERS' FORUM

Rationing Scheme Welcomed

J. M. Sehloho, Johannesburg, writes: The Government's intention to introduce shortly a rationing scheme to ensure a fair distribution of commodities in short supply is something which we all welcome. Although it is yet too early to comment extensively on the scheme, one feels that it should be of great benefit to the indigent African who has been hard hit by racketeers, blackmarketeers and profiteers.

Our primary interest as consumers is that the little there is in the country should be distributed on an equitable basis. When times return to normal, we shall not worry over meal distribution or even blackmarket dealers. All that will solve itself. But in times of stress and emergency, the Government is charged with the care of all members of the community whose welfare is the concern of the State. It is scandalous that at the expense of millions, a handful of people who are well-to-do and have the means to pay the price, should be well-fed while their fellows waste away or die through malnutrition and starvation.

"Ambitious," Sophiatown, writes: The announcement made recently of the Government's food rationing scheme is welcome news to the Africans. The views of medical experts and other sympathetic citizens who, in their comments on the scheme have made suggestions favourable to the country's under-dog— the ill-fed, under-nourished and poor African—are indications of the extent to which many enlightened people have the welfare of the least priviledged at heart.

Anybody who knows the hardships faced by Africans through the blackmarket racketeers will appreciate the warm welcome they give to this new step. Throughout the duration of the war, and as a result of shortage of essential commodities, many unscrupulous persons have seized the chance to swell their coffers at the expense of the hard hit and unfortunate Africans. Families have been made to go without bread and meal, without sugar while certain "favoured" customers got all they wanted. One is now glad to learn that a blow has been given to illicit brewers who, in a race to amass wealth through skokiaan, have used wastefully tons of bread badly needed by hungry people for lawful use.

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. D. Dlamini, Mbabane, writing on modern education, brings forward the important question of the relationship between parents and teachers, with particular reference to the matter of co-operation which he says is essential to the welfare of schools. Further, he deprecates the bickering and strife common among parents on the one side and teachers on the other, saying that this is a set back to progress in African schools.

Dan Alfreds, Benoni, writing on the matter of the church and the people, points out the folly of those people who advocate excommunication of church members leading lives which are not compatible with christian standards. He advances the view that such people, more than the "saintly" christians, should be sought after by the church than is the case to-day. As sinful people, the church should interest itself in their lives which need purification.

WS/SGT A. J. Makgoka, Welgedacht, who writes in reply to various writers on the point of women and beer, pointing out the evils of strong drink, and calling on all African women to resist the harmful persuasions of Bacchus.

AN APPRECIATION

A. Monyatsi, Marikana, writes: Permit me to express my appreciation as well as that of my friends for the very helpful scriptural lessons which have become a feature of that section of the Bantu World "Home Corner for African Women." To those among us who are called from time to time to enter the church pulpit on Sundays, these lessons are a real Godsend. May I say that they are another example of the widely-recognised endeavours of this National Newspaper to meet the needs of the various readers.

Control of Education

V. Dladla, Pietersburg, writes: Discussing the new university for Non-Europeans, "Kollege Ya Banna Ba Afrika," Mr. A. M. Phasha gave us to understand that the education of our children is the responsibility of the State and not that of parents or private enterprise. He gives no reasons in support of his argument, and this is something characteristic of the frame of mind of our African intelligentsia.

I do not agree with Phasha; parents are the natural guardians of their children whose education they must look after. It is for the parents, and not the State, to choose the type of education they wish for their children, also the person or persons who will educate these children. There can be nothing more dangerous than for education to rest in the hands of the State. Both Germany and Italy went astray and gave control of the education of their children to the State. We know the results only too well to repeat them here; beyond that, we know how sorry both the Germans and Italians feel over their foolish mistake. Profitting by their experience, we shall not tolerate State control over our education; so that the opening of a new university college in Pretoria for Non-Europeans by the Dutch Reformed Church is a welcome and fitting move.

Disagrees With Medical Opinion

Selwyn Moleko, Johannesburg, writes: I read with great interest the views advanced by two medical experts on yellow and white mealie meal. Doctor MacVicar says that Africans in the Ciskei are satisfied with the yellow variety. I have been a scholar at a well-known Transkeian college, and I have done some travelling in the Ciskei. In my wanderings both in the Transkei and the Ciskei I have not come across the extensive use of yellow mealie meal porridge. I remember an instance, however, at school when yellow mealie meal porridge was introduced owing to a shortage of white mealie meal. Many students complained of stomach trouble and demanded a change of diet. They clamoured for some other food.

I admit, however, that yellow mealies are used for samp among certain African communities; but in the normal course, yellow mealies are used as chicken feed. White mealies are ground to make "umqa," or bread. This is a food which is quite popular in the Transkei.

The Food Rationing System

"Consumer," Johannesburg writes: The Government's food rationing system, when it does come, should prove a boon to the African consumer who has been the victim of profiteers and black marketeers far too long. One welcomes the scheme in that through registration and issuing of coupons, the skokiaan queens and their accomplices responsible for the mal-distribution of bread, for instance, will no longer be able to carry out their foul trade which has resulted in many going hungry for lack of bread.

Although the rationing system has not been explained in full, one feels it right and proper to ask a few pertinent questions in connection with the distribution of bread and mealie-meal for consumption by the African community. These being essential items in the Africans' diet, essential in the sense that both foods are within the Africans' limited means, how is a family of six to fare under this scheme? Does the scheme make provision so that each member of the family will be allowed 8 ozs. of bread, or 10½ ozs. of mealie meal per coupon, or is there some other arrangement for children?

In any case, it is the sincere hope of all Africans that cognisance will be taken of the views of medical experts, such as Dr. Martha Webb, who, as a nutrition expert, is better placed to advise the Government on the quota of bread and mealie-meal required for the Africans' needs.

(It was stated in a later report that children, no matter what their age, will, for the time being at least, be entitled to full rations. —Ed. "B.W.")

Thanks to The Y.M.C.A

W. B. Petros, Driefontein, writes: Permit me to express my hearty thanks and gratitude to the organisers and leaders of the Y.M.C.A. camps whose work among Non-European soldiers helped immensely in making life simple for the men who volunteered to defend their country against a fell and formidable foe. I can say without fear that the work of these men was a vital contribution to the success we achieved in the war.

Were it not for the Y.M.C.A. depots dotted all over the Union, the men in uniform would have been victims of blackmarketeers. At these depots, one was able to get essential articles at a price laid down by law. Besides, the men who served at these depots were themselves sympathetic towards their fellows whom they treated in the most amicable manner and spirit.

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Mrs. Ngopo: "But why is tea still scarce, Mr. Grocer?"

Grocer: "Because now that we have won the war, the men and ships which used to bring us tea from far away India, Ceylon and the Netherlands East Indies are now busy bringing our troops back home and putting things right in Europe and the East. *One of these days soon the ships will once more be on the job of bringing us all the tea we want.*"

Mrs. Ngopo: "Until that day comes, Mr. Grocer, I will use my tea very carefully. It is so refreshing and good for us that not even a teaspoonful must be wasted."

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LEKGOTLA LA NAGA YA KAPA

Mo Molaong wa Boemedi jwa Bantsho wa ngwaga wa 1936, fa go buiwa ka boemedi jwa senaga go tewa naga ya Kapa fela; ka moo, go a utlwala fa Bantsho ba sena baemedi mo Makgotleng a Senaga a Natal, Frei Stata le Transvaal.

Bakeng sa kgetho ya Senaga naga ya Kapa e arogantswe dikgaolo tse pedi tse nngwe le nngwe ya tsone e kgethang tokololo. Ga go ise go dirwe diphetogo dipe mo matshwaong a nonotshang batho go kgethwa mo tsamaisong ya kgetho ya Kapa mo dingwageng tse di fa pele ga 1936. Ka moo ge, go raya gore MoAfrika mongwe le mongwe yo o kgonang go bala le go kwala leina la gagwe le go kwla aterese ya fa a nnang teng ka puo ya Sekgowa kgotsa e le yo o nang le dithoto tsa tlhotlhwa ya £75, kgotsa e le yo o rileng pele ga kwalo a bo a bona maduo a £50 ka ngwaga, o na le tshiamelo ya kgetho. Letona la Ditiro tsa BaAfrika o na le maikarabelo a go arola dikwalo tsa Puso tsa kgetho dikarolo tse pedi tseo nngwe le nngwe ya tsona e kgethelang Lekgotla la Senaga tokololo.

KGOTLA YA PALAMENTE E POTLANA

Fela jaaka mo Lekgotleng la Senaga le mo Palamenteng e Potlana, baemedi ba ditshiamelo tsa Bantsho ba kgethwa mo nageng ya Kapa e le osi. Ke batho ba bararo mme ba tshwara tiro ka lobaka lwa dingwaga tse tlhano. Dikgaolo tse go kgethwang mo go tsone ke Dinaga tsa Transkei, le Kapa Botlhabatsatsi le Bophirima.

Go tlhokega thata go lemoga gore Makgowa a mararo a a kgethwa tota ke merafe ya Bantsho eseng ke makgotla a BaAfrika a bokgethi le eseng a kgethang BaPalamente le ditokololo tsa Lekgotla la Baemedi ba Bantsho. Gape ebile go itumedisa go tlhaloganya fa Makgowa a mararo a kgethilweng ka 1937 ba ne ba kgethwa lwabobedi fa lobaka lwa bone lwa dingwaga tse tlhano le fedile. Motlhaope ke gore BaAfrika ba ba itumeletse mo tirong ya go lwanela ditshwanelo tsa bone.

Mokgwa o wa kgetho o atamelanya botsalano ba baemedi le merafe, mme ka gale fa dikgang tsa Palamente di tlhaga mo dipampiring batho ka bontsi ba kgatlhegela go bala mafoko a baemedi ba bararo go gaisa botlhe. Baemedi ba ba Bantsho ba tlhagafaletse dikgang tsa Palamente e ka mowa wa bone mme ba dirisa dinonofo tsa bone mo ditirong tsa podimotlhalo ka go bisa go boifa.

E re lefa mo palong ya ditokololo tsa Palamente e 150 Baemedi ba BaAfrika ba le bararo fela, go ka bolelwa ka boammaaruri gore ba dirile ditiro tse dikgolo tse di ronang palo ya bone. Re ka ba ra umaka boammaaruri jwa gore palo ya bone e potlana-potlana thata mo fa gongwe fa Mmuso o setse o akantse go dira molao ba tlholegang go dirisa motlhodi o botoka mo tseleng ya tiro-molao. Ba ka tlhagisa dikgopolo tse di siameng mo kganetsanyong, mme ga ba ka ke ba itsa go dirwa ga molao fa Mmuso o atlhotse gore o dirwe. Dikgopolo tsa bone di reediwa ka tlotlo mme ga go na pelaelo gore ba dirile ditiro tse dikgolo eseng bakeng sa bakgethi ba naga ya Kapa ba le nosi ba ba beileng mo Palamenteng—mme esita le bakeng la merafe yotlhe ya BaAfrika.

Kwa ntle ga naga ya Kapa ga go ise go rulaganyediwe boemedi bope mo Palamenteng go dirwa mo Dinageng tse dingwe tse tharo tsa Kopano Merafe ya Bantsho ba ne ba eleditse gore e tla re pele ga ngwaga wa 1936 tshiamelo ya Bantsho e bonwang mo Kapa ya kgetho go rulaganyediwe gore e aname le lefatshe lotlhe la Kopano. Kgopolo e ne ya se ka ya amogelwa ke Lekgotla la Palamente, mme lefa gontse jalo baemedi ka boraro ba ntse ba eme lepepe mo poung ya gore mokgwa wa kgetho o teng kwa Kapa e bo e re lwabofelo o aparetse dinaga tsotlhe tsa lefatshe la Kopano ya S. Afrika.

PALAMENTE E KGOLO

Mo thulaganyong ya Molao wa S. Afrika wa 1909, Baemedi ba Bantsho ba le bane ba ba kgethwa ke Mmusi (Governor-General) ka ntlha ya kitso ya bone e kgethegileng ya dithato le ditlhaelo tse di utlwalang tsa merafe ya BaAfrika. Ditemana dingwe di neile tetlelelo mo Molaong wa Bantsho wa Boemedi gore go okediwe BaPalamente ka ba bane ba ba tla kgethelwang Natal, Transvaal, Frei Stata, Dinaga tsa Transkei le Naga ya Kapa. Kgaolo nngwe le nngwe e na le batho ba go kgethwang mo go bone, mme ka moo ga go na tiro ya (vote) e tlhamaletseng jaaka mo kgethong ya Makgowa a mararo a Baemedi ba Bantsho mo Palamenteng.

Ditlhopha tse go kgethwang mo go tsone ke batho ba makoko a tlhopho ya podimotlhalo—Dikgosi, Makgotla a Legae, Makgotla a Kgakololo, le dikomiti tsa bokgethi, fela jaaka go rulaganyeditswe kgetho ya Bagakolodi ba Lekgotla la Baemedi ba Bantsho. Baemedi ba BaAfrika ba Makgowa mo Palamenteng tsoo-pedi ba na le tsamaiso e tshwanang. BaPalamente ba ba kgethilweng ba bane le ba bane ba ba tlhophiwang ke Mmusi ba mmogo ba irang karolo ya botlhano ya palo ya ditokololo, ba fekeetsa ba Palamente e Potlana ka palo.

Palamente e kgolo ke Kgotla ya tlotlego le ya tidimalo go gaisa e Potlana e leng Kgotla ya mantswe a sa fotlhwang le ya go bolaisanya dikanono tsa melomo; mme e Kgolo ga e na thata jaaka e Potlana ka gore ke mo go yone molao o kanelwang. Baemedi ba Bantsho ba ka reediwa botoka mo Palamenteng e Kgolo ka gore teng dikgang di akanngwa ka boiketlo mme kgang nngwe le nngwe e beelwa lobaka lo lo telele go reetsa matlhakore otlhe a kganetsanyo.

Go sa le go dirwa thulaganyo mo Molaong wa Bantsho wa Boemedi go oketsa palo ya baemedi ba BaAfrika mo Palamenteng e Kgolo nako nngwe le nngwe go tloga ka 1943; mme ebile Mmusi o neilwe nonofo le thata go laola dikgaolo dingwe gape tse pedi tsa bokgethi ka kwa ntle ga Transkei gore nngwe le nngwe e emelwe ke boemedi wa Palamente e Kgolo a le mongwe. E tla re motlha o diragatswang (ebong tiro e mo maruding a Mmuso wa gompieno), go kgatlhisa go bolela gore le Lekgotla la Baemedi ba Bantsho le tla okediwa ka batho ba bararo ba ba tla kgethelwang kgaolo nngwe le nngwe.

Koketsego e ya baemedi e rulaganyeditswe mo Molaong wa 1936, mme kana ona Molao o, o ka kgona go baakanngwa fela fa go na le palo e ntsi e ka o "voutelang". Ga go molao ope wa mebuso ya lefatshe o emetseng ruri. Fa palo le tsamaiso ya Palamente ya S.Afrika e ne e ka tshwana le ya Enyelane ka tlhabologo, Makgowa a baemedi ba Bantsho mmogo mo Palamenteng e Potlana le E Kgolo ba ne ba ka kgona go dira boemedi jo bo tlhamaletseng. Mme ka na ka Molao wa S. Afrika wa 1911 Makgowa ke one a le osi a nang le tshiamelo ya go kgethelwa ditiro tsa Palamente.

Kafa go ntseng ka gone mo metlheng eno Makgowa a Palamente a tshwanetse go emela Bantsho ba ba kgethilweng ka nonofo yotlhe.

-(V111) TBN.

The Methodist Church Women's Convention

The thirty-seventh annual convention of the Methodist Church Mothers' Prayer Unions which was held in Germiston recently was the most successful ever held viewed from the attendance and the theme of discussions.

The opening ceremony took the form of a reception to delegates who came from far and near. Sister Mapumlo, who presided delivered the annual presidential speech on the official opening day. Then followed the roll-call and the collection of donations to the Shilling Fund which was blessed by the Chairman of the Swaziland and Transvaal District of the Methodist Church.

Characteristic of John Wesley's methods of evangelisation, the day prior to the 'break-up' of conference was devoted to a revival campaign. Members who attended the convention joined in unison and paraded the streets of the location preaching and singing hymns and chants which impressed the onlookers.

As a result of this, many lapsed members of the church, as also new recruits, found their way to the church.

On the final day of the convention, the morning service was opened to the public, and the Rev J. B. Webb, President of the Transvaal-Swaziland district of the Methodist church preached the sermon. In the afternoon, the office of holy communion was conducted, and with the benediction at the end of the service, the convention was brought to a close.

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TIMHAKA TA VUTSONGA

Namuntlha swi vavisa ngopfu lomunhu a khwela shitimela a suka a Joni a ya Pietersburg. Ngopfu ngopfu loko munhu a khwela hi nsoto. A hi vanha i tana o ta vona. Ku tala lero munhu a nga kumi na vuphelo bya mara.

Swi nga leswi vanhu lava a hi hikwavo lava lavaka ku ta vona Vanwanwana va ta ku ta vona va ka vona lava khwelaka, vanwana vo tifambela nje. Kambe vunyingi byi ta ku onheni ntsena.

Tivoneleni Va Ka Hina

Vatsonga va yiveriwile mali kumbe timpahla ta vona hi makhamba lama famba famba lomu vanhu va yimaka kona. Mi nga nghenisi mali a swikhwameni na swona mi nga hlayi mali a shikarhi ka makhamba.

Lavo tala va ta na mali shitishini ku ta khomisa loyi a yaka kaya. Va nyika loyi a fambaka makhamba ma langutile. Sweso swa dlayisa.

U Ri Yini

Ku na vanhu vanwana lavo ngo thamela ku hi byela leswaku mutsonga a nga ka a nga endli ntshumu. Ku na vatsonga vanwana lava kholwaka mhaka leyi. Vanhu lava a va tivi leshi va shi vulaka.

Namuntlha hi na vafundisi, vavuri, matitshara swidyondzi. Lomu mitiweni hi na tindzuna tiforomani vamabalani. Hi na maphorisa, madirayiva.

Lomu mabisimusini hi na vashavishi va nyama, hi na lava va nga na switolo, lava va nga na switandzi, lava nga na mimova. Ku hlaya i ku shurha.

Vanwana va pfanga no vula leswaku hi nga tikurisi hi vanhu lava ni nga va tsala le henhla hikuva ha ha ri hansi ka tinshaka tinwana to fana na Vasutu na Mazulu. Vanhu lava vulaka leswi na lava tsalaka leswi a maphepheni a va tiri leshi va shi vulaka. Vo kayakaya Mutsonga o na vutlhari byo tlula switsari leswi.

Hi Loyi Kuruleni

Ku twala leswaku purasi ra Kuruleni ri lava ku shavisiwa ku fana na ra Mambedi le Valdezia. Vanhu lava shurhaka va ta kota ku shava switandzi.

Vanhu va Kuruleni a va yi tsakeli swinene mhaka leyi. Va karhi va ringeta hi matimba ku hlenga mali leswaku va ta shava purasi leri. Va lava leswaku ri va ra vanhu va Kuruleni. Ku tsemeleriwi ri endliwa switandzi ku fana Mambedi, a va swi randzi.

Ku na komiti leyi tirhaka ku hlengisa mali. Yi fambisiwa hi Mufi Edmund Mabyalani, mutsari wa yona i Mu. Francis Ndleve. Ku twala leswaku munhu unwana na unwana o fanele ku humesa ntlhanu wa tipondzo. Haleno Joni Mu. G. Nwanhenga wa karhi wa ringeta ku yisa ntirho mahlweni na madjaha manwana ya Kuruleni.

Laha Ka Muhlava

Hosi leyintshwa ya ka Muhlava yi komba Vutlhari byo fana na tata wa yona la nga hi siya lembe leri hundzeke. Kutwala leswaku a tikweni ra ka Muhlava a ku nga ha vi na musetsho.

Hosi yi vularule na komishinari leswaku a ta ku ta barisa ntsena. Loko ku ri na Madoni yena hosi o ta ma rhumela ka komishinarhi. A ku laveki maphorisa a famba a lava Madoni. Ku twala leswaku komishinari o pfumele. Bayeti we Nkuna!

Ta Vanhu

Lava tivaka Mn. Dan" Mulungisi" Malungani va ta tsaka ku twa leswaku wa karhi wa tsala buku ya Shitsonga O nge Hosi ya nwi pfuna a kala a ku tshapu.

Mn. D. C. Marivate, o hete viki le Orlando a ri karhi a tirha ntirho wa yena. Maviki lama taka o ta ya le Bushbuckridge ku ya vona Mn. Fred Maboko, Principal wa Masana School.

Nurse Bethlet Mahawani o sukile le ka Sibasa. O le Pretoria. Swi twala leswaku o ta ya tirha le Heidelburg Hospital.

Mn. Edwin Mageza a endzile le Mn. J. Mahuhushi a va endzile le Brakpan viki leri nga hela. Va nghena nhlengeletano ya matitshara.

Mn. Edwin Mageza a enzile le kaya a Elim Mission Station. O ri vanhu va dya va lata. Mayana Kaya!

Shishika

(Maggie A. Chauke.)

NwaShishika nala wa hina swisiwana wa ta,
Ulongile sitlhangu, mafumu u ta a ta lwa.
Hina ha nwi tshava hi hava swo lwana na yena.
Loko u ku ka yena "a ndi ku tshavi wena,"
U ta ku ririsa mihloti na marhimila swi shiririka.
Wena u ta shinya meno u hleka, u rila, a ri kari—
A mukisana na wena na mina ari kari a shika.
Milenge yi sala wonge a hi tsinela nkumeni.
Ku handukela wonge a hi shekiwa hi rikari.
Hambi swi ri tano tinhenha ti gigimbisana na yena,
Misho ni madyambo, ti ri kari ti ya mintirweni,
Ya tinshaka nshaka—ku ya tsela mapatweni,
Ku fambisa tiphasela, ku risa swihlangi shikolweni
Ku fambisa mabasi na ku tshayela mimova,
Ku khomelela makhumbi i ntiro wa malova.
Makhumbi ya khomeleriwa hi minhlana na mavoko.
Hi vanhu va nga ngeneleriwa hi yena Nwashishiko
Hakela yo khomelela makhumbi hi wo masana.
NwaShishika, u wa lunganga u na mona.
Langutani tiko mi vona leswi a ngari bihisa ha kona.
Mirhi yi hluvurisiwile swambalo swa yona,—
Swo saseka swa rihlaza, yi lo punavuna-a!
Byanyi byi lahlekeriwe hi muhlovo wa byona,
Byi petsekile byi etlele byi lo lula lula-a-a
Swifuwo swi ondile ku lo sala minhlana yona.
Tinyanyana tinwana ti balekela matikweni yo kufumela.
Nguva leyi ha yi venga, hi tshava ku titimela.

Vuwa Venda !

(Amos K. Makatu)

Ripfa luimbo lwa vha-dededzi vha fhano ha Tshivhasa lu nori "Vuwa Venda U si sale dzinwe dzi tshaka dzi tshiya Phannda."

Ngoho Venda lo vuwa vha Venda vho no ita mishumo mindzhi i taka dzaho ya Mvela-Phannda.

Binndu ndi lihulu, huna vho Raafolo, vho Ra-Dzingade (vho Kamiroho) vho Ka-Dzinama na na vho Ra Mavhengele.

Mishumo ya vho Ramiroho yo thoma. Ndi vho E. P. Mutsila, P. H. Mutengwe, E. Mpempu, Petrus Muthabi, A. Masakona na vho Amos Makatu. Vha hone vhanwe ngi thunga ya ohukovhe la vha ha mheregi.

Vho Ramafola vhone a vha athu u thoma, ene mushumi wa u thoma wa mafola ndi vho Phinias Mutsila vha Maungani, vhala vhane vharengisa mabasha a balaga, rothe ria vha divha ha tavhela. Eliezer Mphephu wa marude, namusi ndi Petrus Mutengwe na Titus Sikware.

Zwino hoyu mushumo wa mafolo a u tshena mune vhothe vha vho tavha mahayani, miseni na mitangani (gardens). Dzi mbwanana dzone dzo no zwaliwa. Kha mafola ho tou vha (winiwini) hu fhirwa nnyi.

Na a zwi takadzi na arali ri ita nqa u rali.

A funaho u vhona kha a ye ngei. Gambani miluwane u do vhona huna zwiliwa zwothe na mitshelo yothe na mafola o kuyiwaho na dzi gofhi dza vho Rabada na maratho.

Zwinoha ri humbela vha ranga phanda vhashu vha ngaho sa vho J. P. Mutsila, S. M. Dzivhani na vhanwe vha ri hubelele nndu ya u rengise khayo. Ndivhuho!

Ta Mphikizano

(B. R. L. Manyatshe)

Hi siku leri ti nga ta va ti ri ti 3rd August, ri ta va siku leri ri languteliweke hi vanhu hikwavo la va swi tweke ku ri ku ta va na mphikizano e ka mitlawa miraru ya vadyondzisi. Ku ta langhiwa lava' tluleke vanwana ka swikolo leswi nga mitlaweni le' yi nga tlelo ra ka Sivasa na ka Mphaphuli na le ntsungeni wa Rivubyi matikweni ya ka Mhinga, Sikundzu Sigalo na ka Madosi.

Vatswari na hikwavo va rambiwile ku ta vona masingita la ma nga ta endliwa e sikwini rero. Vafambisi va mitlawa le' miraru va thembile ku ta vonana na tihosi ta le ntsungeni wa Rivubyi loko phesa-phesa na nkitsikitsi swi nga si sungula ku ri ku endlela ku twanana na ku seweta tihosi.

A ndzaku ka mitlangu ku ta va ni ku susa, hi ri kari hi vonana kwale phesa-phesa yi nga ta va kona. Vana va ta yibelela, vavulavuli va ta hi byela hi ta ku rula ka matiko.

Mitlangu vana hi leyi' nga ta tsakisa hikwavo yi nga hlawuli titanga. Ku ta va ni ku tsutsuma, kuhaha na kuti dzudza la ku endlekaka.

I ku tsakisa lo' kunene ku vona ntwanano lowu wa vuyaka e ka vanhu va ka hina vantima. Loko i ngi hi twanana a hi ta endla masingita na swo tala.

Hina hikwenu hi vanwi, ku hava Mtshangana kumbe muvenda; loko a nga ri la a ha hleketaka kombe la a ha endlaka swa vukhale, kambe yaloyo a hi fanela ku nwi kombisa ahanyele la mantswa.

Mitlawa leyi miraru ya vadyondzisi sa yona i ku lava ku ri tihosi na vatswari na vana lava' dyondzisiwa hi mathits'ere hikwawu vatwana.

Swinwana iku lwela ku ri hikaswo leswi swi kumiwaku hi vana vanwana e matikweni maniwana na hina hi ka hi swi kuma.

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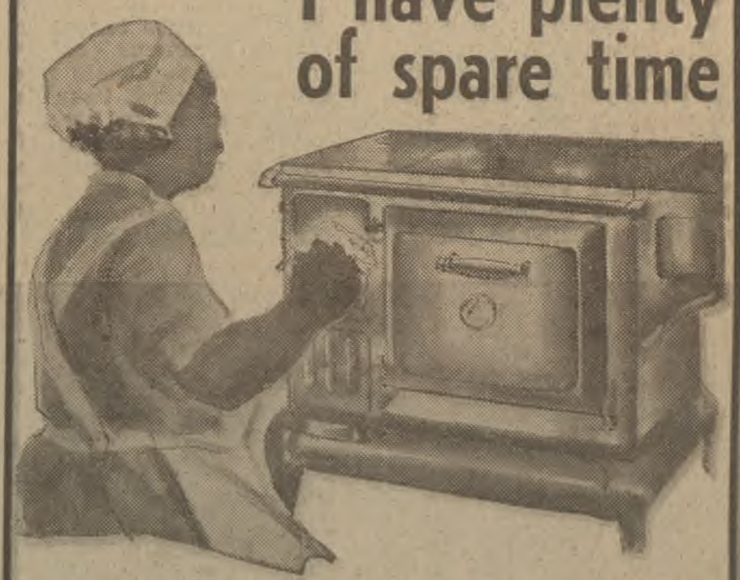

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MA-AFRIKA 'MUSONG OA KOPANO

BOEMELI BOO E SENG BA MAKHOOA

Ha joale mangolong ana re buile ka boemeli ba Ma-Afrika ka Ma-Afrika a mang. Joale re tla ke re bue ka temana e 'ngoe ea sets'oants'o sena 'me ena ke ea boemeli ba Ma-Afrika ke Makhooa mane Lekgotleng la Sekhutlo sa Kapa, Matlong a mabeli a parlamente, e putsoa le e ka tlase.

LEKHOTLA LA SEKHUTLO SA KAPA

Ho ea ka molao oa 1936 oa boemeli ba Ma-Afrika, boemeli ba likhutlo bo sekhutlong sa Kapa feela (Cape Province) 'me kahoo Ma-Afrika ha a na boemeli makhotleng a likhutlo tsa Natala, Freistata le Transvaal.

Ho thusa morerong oa khetho, sekhutlo sa Kapa se arotsoe baka tse peli e 'ngoe le e 'ngoe e na le leloko le le leng. Lits'oanelo tsa bavouti ha li soka li fetoloa seemong sa tsona sa ka pele ho 1936. Hona ho bolela hore Ma-Afrika o feng feela ea ka balang kapa a ngola lebitso le aterese ea hae ka puo e 'ngoe feela e sebelisoang 'Musong ea nang le leruo le lekanang le mashome a supileng a metso e mehlano a lipondo kapa o fumana moputso o ka ba mashome a mahlano a lipondo ka selemo selemong se ka pele ho ho ngolisa, o na le tokelo ea ho vouta.

Ena ke pono e tloaehileng kajeno—bakuli ba Ma-Afrika ba hlokomeloa hospatala ke baoki ba habo bona. Mooki ea katiba e kholo ke eena Mooki e moholo ea hlokometseng baoki ba bang ntlong ea kokelo. Booki ba mofuta ona bo etsa mosebetsi o moholo. Ma-Afrika makhotla a 'ona le mekhatlo e meng e khethiloeng a tsoanetse ho atisa mosebetsi oa hlokomelo ea tsa bophelo haholo matlo a macha a hlokomelo ea bakuli. Ho monate ho ea sepataleng se seholo ha motho a kula empa ho ea ntlong ea hlokomelo e haufi le hae e kabe e thibetse tsietsi eo pele e e ba mpe—"Thibelo e molemo ho feta phekolo."

Tona ea tsa ba Bats'o ke eena ea nang le matla a ho arola buka ea mabitso a khetho a e arole karolo tse peli e 'ngoe le e 'ngoe e be ea ho khetha leloko ho ba lekhotleng la sekhutlo. Maloko ana a nka setulo sa 'ona ka lilemo tse hlano ho sa khathalehe khetho e ka bang teng ea maloko a emetseng Makhooa a mang hona lekhotleng lona leo.

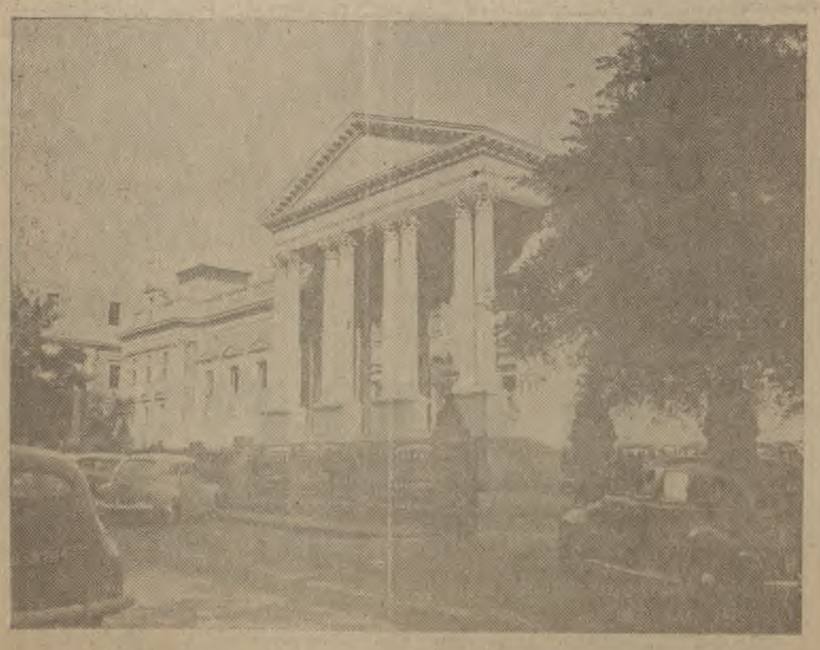
NTLO E TLASE EA PARLAMENTE

Baemeli ba Ma-Afrika ntlong e tlase ea parlamente ho khethoa feela ba emelang Ma-Afrika a Sekhutlo sa Kapa joaloka ha ho etsoa lekhotleng la Sekhutlo. Baemeli ba bararo ka lenane 'me ba nka setulo e mong le e mong nakong ea lilemo tse hlano. Libaka tsa khetho ke Linaha tse ka mose ho noka ea Kei, Kapa e Bochabela le Kapa e Bophirima.

Taba e matla mona ke hobane maloko ana a khethoa hantle ke Ma-Afrika ka bo 'ona e seng ka ho khethoa ka libloko joaloka ha ho etsoa khethong ea baemeli ba lekhotla la boemeli la ntlo e putsoa ea parlamente.

Ke taba e monate hape ho bona hore baemeli bana ba bararo ba e sa leng ba khethoa ka selemo sa 1937 ba ile ba boela ba khethoa hape ha nako ea bona ea lilemo tse hlano e se e felile. Hona ho ka thoe ke bopaki ba hore Ma-Afrika a bone hore baemeli ba tsamaisitse takatso tsa 'ona ka hohle kamoo ba ka khonang kateng.

Khetho ea batho e seng ea bloko ke eona e thehang selekane se bonahalang mahareng a baemeli le bakhethi 'me erekaha taba tsa ntlo e tlase ea parlamente li hatisoa kuranteng tsa Makhooa, ho talimisisoa haholo mantsoe le ketso tsa baemeli bana ba bararo ho fetisisa le ba bang. Baemeli bana ba emetseng Ma-Afrika ba sebelisa matla a bona haholo puisanong ebile ba sebelisa matla a bona a ho khetha ka ntle le ho ts'abo kapa khetho.



Ena ke pono e 'ngoe hape ea n tlo ea parlamente Kapa. Mona ke tsela e lebisang ntlong e putsoa (Senate) ea parlamente moo Ma-Afrika a nang le baemeli ba bane.

Leha ba le bararo feela har'a maloko a lekholo le mashome a mahlano a parlamente, re ka bolela hore matla a bona a bonahetse ho fetisisa kamoo ho ka bonoang lenaneng la bona. Mona, re ka boela ra bolela hape hore lenane la baemeli bana le lenyane haholo ho ka etsa hore baemeli bana ba be le lentsoe ha 'Muso o se o ikemiselitse ho nka bohato khethong ea molao o seng o behiloe. Ba ka bua ha molemo ka temana ha e sa ntsane e le bohatong ba ho buisanoa, empa ha ba na hona ho thibela ho fetisoa ha hlahiso ha e se e lokela ho fetisetsoa ntlong e tlase ea parlamente.

Maikutlo a bona a mameloa ka hlompho e kholo ebile ha ho pelaelo ea letho mosebetsing oo ba o etsang, e seng ho Ma-Afrika a sekhutlo sa Kapa feela empa e leng ho a naha eohle.

Ha ho e soka ho etsoa malokisetso a letho mabapi le ho batlela Ma-Afrika a khutlo tsena tse tharo boemeli ntlong ena e nyane ea parlamente. Ma-Afrika a ile a lakatsa pele ho 1936 hore tokelo ea Ma-Afrika a Sekhutlo sa Kapa ea voutu e lebisoe ho a likhutlo tse ling Afrika e Borpa. Taba ena ha e ka ea lumeloa ke ntlo e tlase ea parlamente, empa baemeli bana ba bararo ba rata ka hohle hore voutu e neheloe Ma-Afrika oohle koano. Maikutlong ana ha joale ba sa fumane karabelo e fokolang malokong a mang a parlamente.

Leha boemeli ba Ma-Afrika bo hloleha ntlong e etsang melao, ha ho motho ea ka belaelang hore baemeli bana ba bararo ba lekile ka hohle ho loanela lits'oanelo tsa Ma-Afrika. Ba behile maikutlo a Ma-Afrika ka pele ho ntlo e ka tlase ebile lilemong tse leshome tse fetileng ho se ho fetisitsoe melao e mengata e kang ea hlahlobisiso ea meputso, thuso ho batsofali, thuso mererong ea khetho, tsena li ke be li saka tsa atleha bukeng ea molao hoja e se be ka matla a banna bana.

NTLO E PUTSOA (Senate)

Ho ea ka molao oa Afrika e Boroa oa selemo sa 1909, banna ba bane ba ntlo e putsoa ba khethoa ke Moemeli oa Motlotlehi ka baka la tsebo ea bona e tletseng ea litakatso le liboko tsa bao e seng Makhooa. Ho ile ha hlahisoa molaong oa boemeli ba Ma-Afrika hore ho be teng banna ba bane ntlong e putsoa ba khethoang Natala, Transvaal, Freistata, linaha tse ka mose ho naha ea Kei le sekhutlo sa Kapa.

Sebaka sa khetho se teng tulong e 'ngoe le e 'ngoe 'me kahoo ha ho ho vouta ka tsela e tobileng e kang e teng ea ho khetha maloko a mararo ao e leng baemeli ba Ma-Afrika ntlong e tlase ea parlamente.

Libaka tsena tsa khetho li na le likoto tsohle tsa ho khetha ke hore marena, makhotla a mahaeng, makhotla a keletso le komiti tsa ho khetha, joaloka ha ho behiloe ho khetheng litho tsa lekhotla la boemeli ba Ma-Afrika. Leha ho le joalo phapang e teng ke ena.

Ha ho khethoa ba ntlo e putsoa (Senate) kaofela likoto tsena li ea vouta athe ha ho khethoa maloko (kantle ho Transkei) leloko le leng le khethoa sebakeng se seng le se seng ke Makhotla a Keletso.

Joaloka ntlong e ka tlase ea parlamente, ho joalo feela le ho e putsoa, batho ba khethiloeng e ts'oanetse ho ba Makhooa. Banna ba bane ba ntlo e putsoa ba khethiloeng, le ba bane ba khethiloeng ke moemeli oa Motlotlehi ba etsa karolo e 'ngoe lenaneng la bohlano (one fifth) 'me ba na le lenane le leholo ho fetisa ntlong e ka tlase.

Ntlo e putsoa e kopana ka moea o thotseng le o nang le hlompho ho feta ntlo e ka tlase moo teng ho bang teng kanono tsa melomo. Ntlo ena e putsoa ha e na matla a ts'oanang le a ntlo e ka tlase, hobane ho e ka tlase ke hona moo melao e hlahisoang la pele. Banna ba ntlo e putsoa ba ka hlahisa likeketso empa ha ba na hona ho beha molao pele.

Ba ntlo e putsoa ba emetseng Ma-Afrika ba ka fumana ho mameloa ho betere ntlong e putsoa hobane teng nako e ngata ebile ho na le sebaka sa ho bua ka taba e buehang ka ts'oanelo e tletseng.

Ho entsoe malokisetso molaong oa boemeli ba Ma-Afrika, a hore ho eketsoe lenane la maloko a ntlo e putsoa a emelang Ma-Afrika, keketso ena e be neng feela ka morao ho selemo sa 1943. Moemeli oa Motlotlehi o na le matla a ho beha karolo tse ling hape tse peli tsa khetho tse ka ntle ho Transkei, eo ho tsoang e 'ngoe le e 'ngoe e tlang ho emeloa ke leloko le le leng la ntlo e putsoa.

Ho hlomehile ho ba matleng ho bona hore na taba ena e tla etsahala neng. Ho elelloe hape hore ha libaka tsena tse tharo hape li e ba teng, ho tla eketsoa hape maloko a mararo a lekhotla la boemeli ba Ma-Afrika sebakeng se seng le se seng.

Boemeli bona ke bo hlahang ka tlas'a temana ea molao oa 1936, empa leha ho le joalo, molao ona, o ntseng o ka nna oa eketsoa o ile oa fumana hlolo e kholo. Ha ho mekhatlo ea tse amang puso e ka bang le seemo sa 'Muso ka tlalo. Joaloka ha re bone lengolong le ka pele khetho ea Manyesemane e eketsehile butle ho tloha liketeng tse seng kae ho fihlela kajeno ha monna le mosali e mong le e mong a e na le tokelo ea ho vouta ha ho khethoa maloko. Hape lenane la litulo ntlong ea parlamente ea Manyesemane e ka tlase le eketsehile ho thusa ho khahlana hantle le takatso tsa batho ba milione tse mashome a mane ha re se re ba bapisa le lenane lena lilemong tse mashome a mahlano tse fetileng.

Ke 'nete e tletseng hore baemeli ba Makhooa ba emetseng Ma-Afrika matlong a mabeli a parlamente ea Afrika e Boroa ba ka nna ba nehela boemeli bo tletseng haeba ho ne ho lumeleha. Empa ka tlas'a molao oa Afrika e Boroa oa selemo sa 1911 ke Makhooa feela a' ka khethoang ho ea parlamenteng.

Hona ho ka fetoloa ke lenane le ka ka karolo tse peli borarong ntlong tse peli tsena tsa parlamente moo li lutseng li buisana ka bobeli ba tsona.

Ha ho seemo sa letho sa taba tsa lefats'e ha litaba li sa ntsane li tsamaea ka mokhoa ona. Makhooa a parlamente a ts'oanetse ho be sa le e le melomo ea Ma-Afrika. Ha ho belaetse leha ho le joalo hore a tsamaisa kapa a phethisa litakatso tsa batho bao a ba emetseng ka hohle kamoo a ka khonang kateng.

Sets'oants'ong sena ho bonts'oa Tona ea merero ea ba Bats'o, Major Piet van der Byl, a bua le morena e mocha oa ha Zulu, Cyprian Bhekuzulu ka Solomon ka Dinuzulu ha a ne a le phuthehong mane ha Nongoma. Na kong ea ha morena e mocha a ntse a le sekolong, rangoana'e M shiyeni o ts'oere setulo sa Borena.

E ne e ka ba mohlolo ha Ma-Afrika a neng a ke seng a batla boemeli bo tletseng makhotleng a ona hammoho le parlamenteng. Tsoelopele bohatong ba litaba tse amang lefats'e, le ho tsohle tse ling, ke bona boikemisetso ba 'nete.

Ha joale leha ho lejoalo ho ka ba molemo ho sebelisa ka hohle mehloli e teng ea boemeli le ho lebella hape tokelo tse ekelitsoeng tseo, ha nako li ntse li tsamaea, li hlomehileng holim'a kamoo bakhethi ba itukisang kateng ka matsoalo a bona le ts'ebeliso e utloahalang ea tsela ea khetho. —(viii)SBM

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MADIRENG A DITULO KA DITULO

Hoopstad: Motse oa rona o ile oa futuheloa ke ba-ahi ba metse ena Bothaville, Wesselsbrown le Bloemhoof ka papali ea bolo. Eitse ba sa tloha Bothaville a betsoa, Wesselsbrown a re oa kena le eena a betsoa. Eitse Bloemhoof ha e bona tseo ea kena e halefile. Moruti J. Sello oa Bloemhoof o ne a tlile le bona ho tla bona Khaitseli ea hae Mrs. Mohopeloa le eena Moruti Sello ha a utlua tse etsahalang lebaleng la bolo a tloha a se a ena le Moruti B. Mochekele oa Hoopstad.

Ah, ba re ba sa kena ba Bloemhoof ba bona oa habo bona: ba e hlaba hateli, ba hlola Hoopstad. Bashimane ba Thamahane ea tsoa e roropa ka bona lorry. Bachana ba Moruti Sello ba ne ba thabetse maloma bona.

O nyetse Ben Pebane, Sebapali se seholo sa Tenn's le football. Libapali tsa Tennis tsa mona hae li ne li sokile hore ha eba club tsa tennis tsa metse e meng li ka tla li tla tseba hore mona ke Maokaneng.

Re bona Mr. T. Lekaota, motsoalle oa litichere, a hlile a le bophelong bo botle. A-A. ho bonala chelete e kena hantle hoba morena enoa o na le levenkele. Ntate B. Mochekele o hara mosebetsi oa ho 'kahela ntlo ea hae 'me Moruti Sello oa Bloemhoof e leng motsoalle oa Moruti Mochekele o khathatsa motsoalle oa hae tabeng ea ho haha ntlo e leng ea hae.

Mr. G. Bookholane S.A.P. o hara thabo e kholo. Kajeno mofumahali oa hae o filoe bana ba maoelana ba banana ka bobeli; bana le 'ma bona ba phela hantle.

Sekolo se butsoe; re soaba feela ha Mr. A. Motloang a kula ebile o mane Kroonstad Hospital. Che leha ho le joalo mofumahali oa hae o ne a bala ngolo le tsoang Kroonstad are bare morena oa o ea hantle. Matichere a khathala ke ho utlua tsa bophelo ba Mr. Motloung.

Mr. G. Sents'o o kile a re khalo mona oho a bonala a phetse hantle. Mathaka a ba a mo isa lebaleng la Tennis. Ah, a qhomaka Motaung, bohle ba ne ba mothabetse.

Tichere e ncha mona ke Mr. Mokhethi re sa motalimile, o ntse a le teng Mr. S. Polile Principal, mohlankana oa kelello e telele, o se a entse pina e bitsoang Hoopstad hoba morena ke seqapi sa lipina. Tsamaea mora Polile ntsetsa bana ba ma-Africa lithallera tsa Africa.

Mrs. B. Mochekele o ile hae Mafeteng ho ea kha moea o mocha Mr. Joseph Nconyane toloko ea Lindley o kile a ba ha Mr. C. Nkuta. Mr. Mogorisi o tsoa Potchefstroom ho tsoa nyalisa moena oa hae.

Mr. Mokhethi, Miss D. Mojaki le Miss M. Mochekele ba qhomaka le bana eka Bothaville e rata ho hlasele sekolo ka lipapali, re sa tla bona.

(Ke oa Teng.)

Wolwehoek: Re bile le lipapali ka la li 11 May, 1946, mona motsaneng oa rona. Re ne re futuhetsoe ke sekolo sa Kopjes.

E'tse pele ho nako ea lijo (1 'oclock) ke ha ho kena sehlopha sa banana sa Basket-ball (2nd teams) Mrs. S. C. Mtimkulu oa Wolwehoek le Miss Kopane oa Kopjes e ne e le bona li-referee. Goal ea pele ea kenya ke ba Wolwehoek; batho joale ba qala hore "Vuku! Vuku!!" ea bobeli ea bitsoa. Papali ena ea fela tjena:—

Wolwehoek 28 points Kopjes 1 point.

Joale he ha kena Sehlopha sa ba banyenyane sa bashanyana (2nd. teams). Ra ea lebaleng la bashemane ka matsoafo a phahameng; che bashemane ba rona ba kalla; empa joale bashemane ba Kopjies ba hla ba loma lilelu ba shapa ba Wolwehoek 2—1. Banana le bashemane ba Kopjes ba qala joale ho ba le thabo e kholo.

Hoba papali tsena tse peli li fete ra ea lijong. Joale ke ha ho kena sehlopha sa pele sa Basket-ball. Kalamazu, Ever-fighting le Smiling Beauty ba ile ba kalla ka matla. Papali ea fela tjena:—

Wolwehoek 16 points Kopjes 13 points.

Ha kena sehlopha sa pele sa bashemane. Kopjes le mona ea boela ea shapa Wolwehoek 4—2. Pasop Kopjes.

Bengh. P. J. Moleleki le Rampa ebile lireferee. Mantsiboea ke ha ho etsoa concert. Mongh. Moleleki o ile a bintsa sehlopha sa Wolwehoek, Bengh. Rants.eng le Rampa ba bintsa sehlopha sa Kopjes. Matichere a Kopjes a neg a le teng e ne e le Misses Guzula, Kopane le Mrs. Tsoku, Benghali Thambisa, J. B. Mako, Rampa le Rantsieng.

(T.B.G.)

Edenville: Re thabela ho bolela hore motsana ona oa rona o ntse o hola. Kajeno re ho ahuoa matlo a mabenyane ka litene tse besitsoeng. Ruri ke meaho e metle. Re tla le phetela tsa oona ha a se a feiile. Ho baahi ba matlo ana re ka bolela Messrs N. Theletsane le Ishmael Seruoe.

Mesuoe ea motsana oa rona e eme ka maoto ho lokisetsa lipapali tsa bona ke hore "athletic sports." Likolo tsa papali ena ke tsena Edenville, Rietgat, Wolwekuil le Revieplaas. Methaka ea likolo tsena e ts'oanetse ho hlakisa haholo. Re lesitsi ha e le mona Mr. S. B. Mofube eo e neng e le hloho ea sekolo sa Wolwekuil a tsamaile ho ea qala mosebetsi mane Manyatseng. E ne e le thuso e kholo ho rona lipapaling tsena.

Ba kileng ba re khalo ke moruti Serathi le mofumahali, Mrs. Martha Kunene, Mr. N. Theletsane le mofumahali ho ea sebokeng mane Phiritona. Joale ba khutlile. Miss Alrinah Mokhameli Vereeniging. Ho ba kileng ba re etela re ka bolela Messrs Petrose Mokhameli A. P. Theletsana ea fetetseng Manyatseng joale ho ea ruta teng. Re thaba ho bolela hore Mr. Ernest Mokhameli o hlaphohetsoe bohlokong ba hae.

Ea mahlabanyana ke 'm'a rona Mrs. Emily Mokhameli. Ea ntseng a hanelletse liphateng ke ntata rona A. K. Mosesi. Molimo ha a ke a thuse. Matsatsinyaneng ana ke ha Mrs. Kutwane a re khalo ho ea Serfontein le Miss Bernice Mokhali a re khalo ho ea Gaudeng.

Ficksburg: Maoba ke ile ka le phetela tsa mehaho ea motse ona oa heso. Kajeno ke tla le phetela tsa ona hape tse monate le tse bohloko. Ha ke qale ka tse monate pele e tle e re ha re akhelanang matsoho, ebe e se e le qetellong.

Letsatsi la 'Mesa 27, hona lemong sena, le ne le lebeletsoe ke motse ohle oa Ficksburg hore le chabe. E ne e le letsatsi leo Bethlehem Bantu United School e neng e tsoanetse ho tla bapala mona ka lona.

La chaba le boletsoeng, la ba la likela re sa bone letho, che ra tseba hore lebaka le teng le ba thibileng, 'me ba tla 'le bolela. Re ntse re ba lebeletse le joale ha lebaka leo le felile.

Ka la 'Mesa 28, 1946, ra ba le mokete oa semetletsa mona oa Tennis. Matichere a Bethlehem Bantu United School a ne a patetse a motse ona. Ea kopana ka bohale ho tloha ka 8.30 hoseng ho isa ho 6.30 mantsiboea. A e hlanaka motho e mokhutsoanyane, Mr. Lecheko, haeka lea rapama, a ba a fafoha serope moo a thibang hore noha e se ke ea tsuoa mokoting. Miss Rampa eena seeta sa ba sa tsoa sa re pirrrr ha a thiba libombo tseo Ma-Bethlehem a neng a 'metsa ka tsona. Mr. Mkwibiso, a ba khutla ka rakete kamoo a boneng ba le babe kateng.

Moo e tsoarameng habohlokohloko, re tsoha motho a s'a ntsa lokolla net, ka bonale boo makatsang! a re lebala leo ke la hae libapali li tsoe ho lona. Khele! ra qhalana ho leba lebaleng la ma-Coloured. Ha fihla ha bapaloa ho qetela match feela ka ha nako e ne e se e ile. Match oa fela tjena: Ficksburg 95 games Bethlehem 101 games. Mr. Isaacs Mothibi a hlahisa puo ea kananelo.

Superintendent e mocha o teng feela ha e-s'o beoe. Re tla le mema, ba haufi mohla peo ea hae.

(Ke Naledi)

Villiers: Motse ona oa rona o oetsoe ke leru le leho o ka lefu la Mrs. B. Dlamini, mofumahali oa Mr. J. Dlamini. O hlokahetse ka Moqebelo la 11 Mots'eanong 'me a patoa ka la 12 ke Moruti Mdlalose oa Ethiopian Church of Africa, Frankfort.

Mosebetsi oa buloa ka sefela ka nako ea mots'eare. Ha baloa ho Jobo khaolo ea 19. Moruti a khothatsa haholo ka hore batho ba lumele ho Morena Jesu. Evang. J. Mokuena, (Presbyterian Church) le eena a khothatsa, a a ba a tla tsa ka sefela sa 239 ho tsa Se-Xhosa. A lateloa ke Mr. I. Mahlophe oa Bantu Methodist. Mr. S. Mapena (Methodist Church) a ts'elisa ka thapelo. Phupung ha rapela Moruti J. L. Witzie oa Baptist Church; mosebetsi joale oa qetelloa ke Moruti ea o ts'oereng.

Ho ne ho le teng batho ba likereke tse fapaneng, mafumahali le madodana a felletse liaparong. Har'a mosebetsi ha fihla mafumahali a Frankfort a kereke ea mofu. 'Ona a koleka £1 8s. 0d., 'me ea etsa £2 13s. 0d. ha e kopana le e kolekiloeng ka kereke, ho sa baloe e nts'itsoeng pele ke motse le limpho tsa liphofo. Palo ea batho ea e-ba 380.

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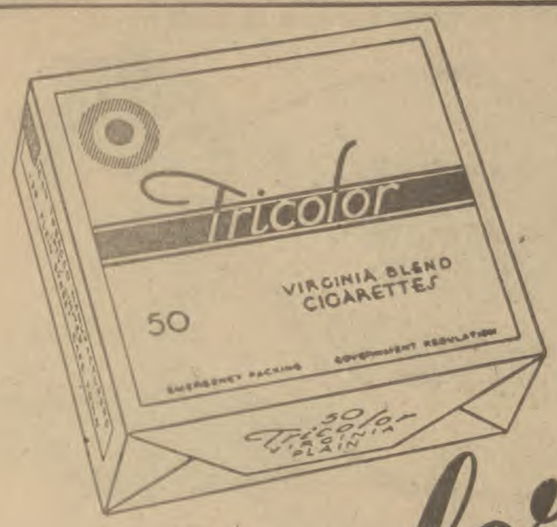

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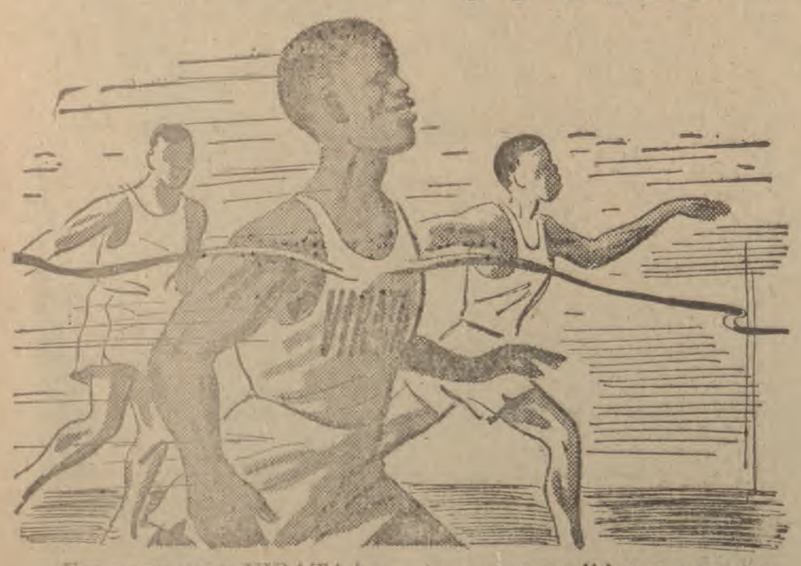

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W.D.A Referees' Association

At the meeting of the Referees' Association held at Stirtonville Location, Boksburg, on May 19, the following were elected office-bearers of the Association:

D. Ponoane, President; M. Bham, Hon. Secretary-Treasurer; T. Smith, Hon. Assistant-Secretary-Treasurer; T. Nkosi, Organising Secretary.

Messrs T. Nkosi, D. Ponoane, and A. T. Nkone were appointed as referees to officiate in the Henoksberg Cup competition fixtures.

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Band of Hope Session at Orlando

On Easter morning the Communal Hall, Orlando, was filled to its capacity with Bands of Hope children, members of the I. O. T. T. and the public.

A long procession started at the Communal Hall at 10.30 a. m. and proceeded through the main streets of Orlando led by pathfinders of the Methodist School under Mr Mahlangu.

At 12.30 p. m. the procession returned to the Hall, with hundreds of children and adults who were attracted by the bugle, drum and more impressed by the long chain-like procession with banners.

At the Hall Bro. A. Buti, G. T. M. presided. The major work started with Prayer by Bro Rev. Mapumlo.

In his opening remarks Bro. A. Buti G. T. M. explained the aims and objects of holding the Bands of Hope Session.

In her address to children, Sister Maage made a very good illustration on how they could save the country from destructive beverages.

Africans

YOUR OWN BANK - - HAS OPENED !

Africans need no longer wonder what to do with their savings. A new bank catering for Africans, staffed by Africans—and operated for the benefit of Africans has opened its doors. This new bank puts the life and hopes of Africans before anything else.

Africans may come to the bank to deposit or withdraw money and be assured of a welcome. Their comfort and welfare will be the aim of the bank. Europeans, trained in banking methods, will instruct Africans in the art of banking. The Board of Directors—all well-known men of high standing—have pledged themselves to do their utmost to promote the interests of Africans.

Branches will be opened so that the African can do his banking business in comfort at places selected for his convenience.

AFRICAN and General Bank, Limited

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AFRICAN ADVISORY COUNCIL: J. R. Rathebe, I. H. Rathebe, D. M. Denalane, J. M. Nhlapo, S. R. Mutshekwane, G. R. Kuzwayo, P. R. Mosaka, D. R. Twala, J. Mopiring.

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TRADE MARK

Bronkhorstspruit Soccer News

(By Spectator)

B. H. Spruit School children spent a very interesting and enjoyable week-end with the children from St. Peter's School, Witbank on May 10 and 11, 1946.

The St. Peter's children arrived on Friday afternoon and the 1st teams played their soccer match amidst great excitement and deafening noise from the spectators, as the ball was played from one side to the other. The match ended in favour of B. H. Spruit.

The same evening a well-attended concert was held, where music was rendered by the main choirs from the two schools. On Saturday morning Basketball matches were played by the 1st and 2nd teams, and soccer was played between the 2nd teams. These matches attracted a large crowd of spectators. The result of the matches were as follows:

1st teams soccer 3—0 in favour of B.H. Spruit, 2nd teams soccer 1—0 in favour of St. Peter's; 1st teams Basket-Ball 20—17 in favour of B.H. Spruit, 2nd teams Basket-Ball 27—21 in favour of St. Peter's.

On Sunday, B.H. Spruit Town Team played against Onverwag Team. The final score being 3—2 in favour of B.H. Spruit.

Central District Bantu Football Association

(F. Ngoako)

A most exciting match was played on May 12 between Jupiter Sweepers A and Hotspurs A. It was the most sparkling match, Turton Hall Ground has ever witnessed.

The spectators could hardly make a choice as to which of the two teams were going to win. Hotspurs began to display an excellent combination which we thought would enable them to score 5 goals in 5 minutes. The inner-right of Hotspurs Kalamazu registered the first goal. From then on Jupiter Sweepers the young boys, showed their superiority. A. Ndaba ("One-One") of J. Sweepers netted a thrilling ball to equalise the score. The 2nd half saw Hotspurs at "bay," and could hardly break through the powerful J. Sweepers full-backs. "One-One" the J. Sweepers centre-forward played a brilliant game and S. Monyamane "Cannon Shot" attacked vigorously with terrific shots that gave Hotspurs goalie a hard time. The match ended 2—1 in favour of Jupiter Sweepers.

Middelburg Tennis Club vs. Vereeniging

(M. P. Makoela).

On April 20 and 21, the Middelburg Tennis players played against the Vereeniging team at latters course. Players on both sides played with all their energy and at the end of the match which lasted for two days, Middelburg won the match by the lead of 81 games.

On April 22, Middelburg club opened the gates of the Brakpan tennis courts.

Here from the beginning it looked as if Brakpan would be victorious, especially that on the ladies side it was strongly backed by Miss Nhlapo (the Union lady champion).

A very thrilling game was witnessed during the males' singles, when Mr. Mbambo for Brakpan faced Mr. Xulu for Middelburg; balls were returned to each other, so that at short intervals these two players found themselves playing a wall-to-wall game. Finally Mr. Xulu, Middelburg placed Mr. Mbambo and the Brakpan club on losing side. Middelburg led by 7 games.

Middelburg players were: Messrs J. Khomo, A. Xulu, P. Xulu, N. Xulu, J. Masimula, R. Segolela, H. Ngcobo, P. Makoela and Misses: E. Mdluli, M. Prince and Liza Mtombeni.

Our Readers Domestic Announcements

We have pleasure in advising our Readers that space will be reserved for Domestic Advertisements, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices.

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

ISIKHUMBUZO

MARGRETHA E. SIBEKO.—Isikhumbuzo esinothando, emoyeni wami, ngomama wami, lowo owasishiya ngomhla ka 19 May 1942. Ilizwi lako ngisalikhumbula Khatide. Futhi seloku wabhubha ngithola amandla. Lala ntombi kaM'Memezi ngoxolo. Side sibonane futhi kwelizayo. Ikhaya lokuphumla.

Abia E. Sibeko (indodana yokhe), P.O. Box 49, Standerton. 211-25-5

IN MEMORIAM

KEKANA.—In loving memory of our dear mother Batseba Kekana, wife of chief Abram Kekana late of Hamanskraal, who departed this life on 20 May 1945. A light from our household gone. Today and everyday, in silence we remember. From her sorrowing children, Mabel, Rebecca and George. 232-25-5

NDIBONISELENI

Bonisani ngentombi yam egama linguGladys Nondabula, endahlukana naye eBloemfontein kiminyaka ileli12 eyedlulayo. Ukugqibela ukuva ngaye wayese George Goch. Olandisayo makabekise kum ngolu hlobo: Emmah Nondabula (unina), Stand No. 117, P.O. Randfontein Location. 214-25-5

BUSINESS NOTICES

AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193, 8 De-Villiers Street, Phone 33-0862, JOHANNESBURG.

At the Appropriation meeting held on Friday, 17th May, 1946, Appropriations were made in favour of the undermentioned members:-

Benoni: Share No. 11985, Appropriation No. 11830. Germiston Location: Share No. 3936, Appropriation No. 03621. Krugersdorp Location: Share No. 9871, Appropriation No. 09923. City, Johannesburg: Share No. 7783, Appropriation No. 07694. Payneville Location, Springs: Share No. B.6494, Appropriation No. B.06567. Pimville Location, Share No. B.4795, Appropriation No B.05513. New-Clare, Johannesburg: Share No. B.3799, Appropriation No. B.03846. Krugersdorp Location: Share No. B.2531, Appropriation No. B.02623.

We specialise in Motor-bike Repairs and Spare Parts. Send us your motor-bikes for rebore, resleeve or repair. Brand new, guaranteed 12 months; Harley-Davidson and Indian motor-cycle Batteries, £3/15/-; other makes £2/12/6. New Tubes 10/-, new Saddle Covers 25/- each. We have for sale the following reconditioned Motor-bikes: Norton, Sunbeam, B.S.A., Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want Scrap Motor-bikes and Spare Parts. Lighting Plant Batteries: 17-plate, fitted with special terminals, £10; 13-plate, £3/10/-; 15-plate, £4/5/-; 17-plate, £4/15/-; guaranteed for 12 months. Also good second-hand Spares. Parts for cars and trucks; also new Spares Piston Rings, Ramco Perfect Circle, etc.—Solly Appel, 28 Sauer Street Extension, Johannesburg. Phone 33-9979, P.O. Box 4225. X-1-6

MESEBETSI EA HA POONEE

Bakeng sa mesebetsi eohle e metle, 'me e tla 'ne e nts'etsoe pele, ka theko e utloahalang, bakeng sa ho etsa makase a bafu le mekhabiso eohle-eohle ea teng, itlhahise ho batho bana:-

Phone: 35—9169.

Std. 564 Steytler Street, Newclare, Johannesburg.

Mong a mosebetsi ona ke R. POONEE.

HAWKERS AND TRAVELLERS

First try S. D. Levy, Wholesale Merchant, 105 Market Street, Johannesburg, for assorted soft goods, at the best and lowest prices in town.

JOINERY WORKS

For your picture frames, woodwork repairs, kitchen dresser, kitchen tables and sign writing see

SCOTTY'S WOODWORK SHOP

Joinery and Builder,
Stand 276 Mgilane Street, Stirtonville Location, Boksburg. Proprietor: I. Scott Nyashengo. 239-25-5

£5 PER MONTH

You can earn this amount in your spare time by collecting used postage stamps. Write to-day for a list of the prices we pay. Edison's Stamps, Atlas Building, 102 Commissioner Street, JOHANNESBURG. 479-25-5

A partnership is required for well paying business in the Native village. Partner must be a man with full experience of business ,with £500 or £600. All communications to P/Bag 20 Motshedi, Marico District, Transvaal. 216-25-5

MOTOR CAR OWNERS

From the 1st of May all motor cars have to be insured. Insure to-day your motor car or Life through B. T. W. NYOKANA and CO. (Agents Dominion Insurance Co. of S.A.) We insure cars and people throughout the Union 32c Diagonal Street, Johannesburg.

BUILDING

We undertake building and house repairs at the lowest prices and easy terms. We apply for Building Permits and Building Materials for our customers. Build your home today the Nyokana way. B. T. W. NYOKANA and CO. 32c Diagonal Street, Phone 32—1233 Johannesburg.

LAND FOR SALE

We have for sale throughout the Union, Farms, Vacant Stands, Built Properties, on easy terms. Apply for a new list of Properties for Sale, from B. T. W. NYOKANA and CO. 32c Diagonal Street, Phone: 34—1233 Johannesburg.

SHOP TO LET

Corner shop with storeroom and cottage attached to let and a separate cottage, next stand at Evaton not far from Evaton Bus Terminus. Rent reasonable, B. T. W. Nyokana & Co. 32c Diagonal Street, Phone 34-1233 JOHANNESBURG.

SITUATIONS VACANT

SUPERVISORS OF NATIVE SCHOOLS

Applications are invited for qualified male teachers with at least ten years service for the following posts of Supervisors of Native Schools under the Transvaal Education Department (Native Section).

1. Supervisor of Handicrafts with knowledge of woodwork, metal work and buildings. Knowledge of other crafts as recommendation.
2. General supervisor of schools.

Applicants must be able to speak the two official languages and must be efficient in Northern Sotho (Sepedi). Knowledge of other Bantu Languages will be a recommendation

Applications setting out qualifications and experience accompanied by copies of certificates and testimonials should reach The Secretary Transvaal Education Department, P.O. Box 564, Pretoria, not later than 10th June, 1946.

SALARY SCALE

Grade	Men.
1	£144-9-252
2	162-9-270
3	180-9-288
4	198-9-306
5	216-9-324
6	234-9-360

x-25-5

WINBURG MUNICIPALITY VACANCY FOR FEMALE NATIVE NURSE

Applications are hereby invited for the position of "District Nurse" at Winburg, at a salary scale of £8 per month plus £12 a year increments to £120 per annum, plus cost of living allowance.

Applicants must be in possession of Certificates in Midwifery and General Nursing.

State qualifications, age, whether married or single, and submit copies of above certificates together with copies of three recent testimonials, which will not be returned.

Appointment is subject to a probation period of six months. Duties to commence on 1st July 1946 or sooner if possible.

Closing date Friday 31st May 1946.

L. J. DE WET,
Town Clerk and Treasurer
X-25-5

BALINGER HOME

Married couple for children's home. Male to assist management. Woman domesticated. Salary £10 per month plus board and lodging. Apply in writing to B. H., P.O. Box 6663, JOHANNESBURG. X-25-5

AGENTS WANTED

Energetic Agents for the "Bantu World" are wanted at the following places: Acornhoek, Dennilton, Ermelo, Heidelberg, Kendal, Piet Retief, East London, Paarl, Clocolan, Francistown, Lobatsi.

Write immediately for details to:
Circulation Manager,
P.O. Box 6663
JOHANNESBURG.

WHO'S WHO IN THE NEWS THIS WEEK

Mr. Elias D. Gumede of the S. A. Police Staff, Maartenshoop has been transferred to Germiston.

* * * *

After a short stay in Orlando where they were guests of Miss E. B. Sophangisa, Mr. and Mrs. S. Boom of Langa Township, Cape Town left last week for Kimberley, C.P. They were seen off at Park Station by Miss E. B. B. Sophangisa and Mrs. I. Ncapai.

* * * *

Mr. A. Pitso is back to his home at Nodrone in the Cape Province. Mr. Pitso has been doing agricultural work in Tanganyika for the last fifteen years. He is the eldest son of Rev. A. P. Pitso.

* * * *

Miss Lydia T. Sebolai of Germiston high School spent the last week-end, with her sister and brother in law in Sophiatown.

* * * *

Nurse Freda Bidli of Durban is spending her holiday with Mr and Mrs H. D. Marwede of Pimville.

WANTED

A Male Teacher, Tsoana Speaking, to start in July.
Apply:
CATHOLIC MISSION,
RANDFONTEIN.
237-8-6

Wanted: Certificated male teacher for Makapanstad Methodist School, Afrikaans, games singing. Tswana essential. Begin third term.
Write:
SUPERINTENDENT,
Box 8,
Warmbaths, Tvl.
233-25-5

MAFEKING STAD CHILD WELFARE CLINIC

NURSE. Qualified maternity and Clinic Nurse required for the Mafeking Stad Child Welfare Clinic for 1st July. Apply Rev. E. H Proctor, Box 75 Mafeking, C.P.
231-25-5

PROFITABLE WORK

If you have organising ability you can make money by selling the 'Bantu World.' Agents are wanted in the Johannesburg area. Write to Circulation Manager, P.O. Box 6663 Johannesburg for full particulars.

LITARARY CLASSES

Under the auspices of the Donaldson Orlando Community Centre)
At 7 p.m. on:
MONDAYS, TUESDAYS, WEDNESDAYS, THURSDAYS, at the following places:-
(1). Swiss Mission, Orlando,
(2) Dutch Reformed, Orlando,
(3) Holy Cross, Orlando West,
(4) Baptist, Orlando.

TIKOLO ZOKUFUNDISA UKUBALA NOKUFUNDA E ORLANDO

Kusihlwa ngoMsombuluko, ngolwesiBili, ngolwesiThathu nango lweSine kulezi zindawo:-
(1) Swiss Mission, Orlando,
(2) Dutch Reformed, Orlando,
(3) Holy Cross, Orlando West,
(4) Baptist, Orlando.

DITSA HO ITHUTA HO BALA LE HO NGOLA, ORLANDO

Ka Mantaha, Labobedi, Laboraro le Labone mantsiboea tulong tsena:-
(1) Swiss Mission, Orlando,
(2) Dutch Reformed, Orlando,
(3) Holy Cross, Orlando West,
(4) Baptist, Orlando.
X-29-6

INVITATION TO BAKUENA BA MODIMOSANA AND FRIENDS

You are cordially invited to the dedication of Matau Piloe School which will be held on June the 1st '946. The school shall be registered as Lekgatle II Sekolo sa Morafe.

BAKUENA BA MODIMOSANA LE METSOALLE

Re le laleletsa Sekolong sa Matau Piloe se tlang go buloa kadi 1st June '946. Se tla itsioe ka leina lena: Lekgatle II Sekolo sa Morafe.
Ke H. Nong. 210-18-5

ESTATE LATE STEPHEN NTHOANE

The Executrix of this Estate will be glad to have information, that may lead to the addresses or whereabouts of **MAULLO NTHOANE** (also known **RACHEL KADI** or **KALI**) who was married at Aliwal North to the said Stephen Nthoane who died at Huguenot near Paarl in January 1944. If anybody can say whether she is still alive or whether she is dead and if dead. When and where she died please communicate with the undersigned. Said RACHEL came from Mafeteng, Basutoland.

MESSRS. ALGER & KOTZE.
Attorneys.
P.O. Box 54,
ALIWAL NORTH. 215-25-5

The Nyasaland African Congress (S.A .Branch) will hold its meeting at the B. M. S. C. on Sunday, May 26, 1946. All are invited.

* * * *

The following "Bantu World" staff members were at Germiston location last week-end: Messrs G. Shole, L. Mchunu, D. Nkaelang, D. Tselawa and T. T. Mapheto. They had gone to pay the last respect to the late Alec Ramotse who was in the dispatch Department.

* * * *

Mr. C. Phatudi Mphahlele, Supervisor of schools, together with Messrs M. Matime and H. S. Mphahlele of East Rand spent the last week-end in Sophiatown. They were guests of Mr Mphahlele at his home in Sophiatown.

* * * *

A meeting of the University of South Africa was constituted at Fort Hare, Alice, on the morning of May 6 by the Vice-Chancellor of the University, Mr. H. H. Kreft, B.A., to confer degrees of the University of South Africa on 62 African, Coloured and Indian men and women. One Master of Arts degree, 42 B.A., 1 B.A. (S.S.), 12 B.Sc. and 6 B.Sc. in Hygiene degrees were conferred. For the first time in the history of the University of South Africa Bachelor of Science in Hygiene degrees were conferred and Fort Hare has gained the distinction of being the first of the constituent colleges of the University in this direction. On one graduand, the late Michael Pringle Lokwe, was conferred the degree of B.Sc. in Hygiene posthumously, with the whole house standing.

The following graduands were capped that day:—

Degree of Master of Arts (Philosophy) in absentia: Anton Muziwakhe Lembede, B.A., LL.B. Thesis: "The Conception of God as expounded by, or as it emerges from the writings of Great Philosophers—from Descartes to the Present Day."

Degree of Bachelor of Arts, Internal, In Praesentia: Canca R. S., Dontsa, W. E. N., Evans R. S. Gaboo, G. R. Jijana, T. T. Kobe, Derek (distinction in English); Makubalo, L.; Maqubela, Miss G.N.; Masilela, A. M.; Matlare, I. S. J. Matlow, P. G., Mbalo, T. M. Mesatywa, N .N. C.; Ngema, K. L., Nibem, Miss M. P. Njonjo, C. H. Nombe, Miss E. N. Nongauza, Miss M.C. Nqabeni, Miss T.M.; Ntsihlele, Miss E. M., Nyathi, T. M. (distinction in English); Oliphant, W. D., Qaba, S. M.; Rama, J.; Skolo, S.; Thwaku, H. G. (distinction in Xhosa); Tikili, E.; Xaba, W. S.

External: Dandala, J. M. (Distinction in Xhosa); Kgadiete, V. H.; Luthuli, B. S.; Majozi, J. H.; Mesatywa M. M. L. (Distinction in Xhosa); Michaels, C.; Ndamase, M. M. Nduna, W. N. Nomvete, M. Jno; Pieterse, J. K. Sihlali, Leo all in praesentia.

In Absentia: Calvert J. E.; Wong On A.

Of these graduates 11 included History, 11 Native Administration, 22 English, 10 Xhosa, 8 Psychology, 1 Hollands (an African) and 2 Social Anthropology in their majors. One each included, Social Science, Ndebele, International Politics, Sociology, Roman Law, Political Philosophy.

Degree of Bachelor of Arts in Social Science, in praesentia: Budaza, G.S.

Degree of Bachelor of Science, Internal, In Praesentia: Kotsokoane J. R. L., Lowe, D. S. J. Mashologu, L.M., Mzimba Z. K., Naidoo, Miss G. C., Naidoo, Miss T. T.; Putsoa, A. K.; Rangiah, M.; Siyaya, H. K. L.; Sundrum, Miss E. F.; Williams, Miss M. M. In Absentia: Msikinya, M. Jas.

Degree of Bachelor of Science in Hygiene, Internal, In Praesentia; Ismail, M. H. H.; Masuku, W.; Mbekeni, W. K. In Absentia: Cindi, D. O.; Lokwe, M. P. (Posthumously conferred) and Sishuba, D.C.T.

Altogether 10 women graduated B.A. or B.Sc. and 5 graudates obtained distinctions in either English or Xhosa.

Treatment of Urban Natives

A survey of the behaviour of Natives carrying exemption passes in the Transvaal and Free State had revealed that in only .04 per cent. (about 4 in 1,000) of cases had the Minister applied for cancellations. This was as valuable to the country as the discovery of gold at Odendaalsrust, said Major F. Rodseth, Under-Secretary for Native Affairs when he adressed the annual meeting of the Pretoria Legal Aid Bureau.

During the war, he said, people had learnt what happenend to those who ruled by fear. There were people in the Union to-day who felt it was time better provision was made for Natives to live a more normal life—particularly in the towns.

The Minister of Native Affairs had decided to make use of this improved outlock by instituting the Fagan Commision and if good recommendations were made by this commission, there would be a better spirit between the two races.

Major Rodseth said the urban Native encountered many laws he did not understand and was arrested, prosecuted, judged, fined and imprisoned by Europeans. It was a good thing to have a body like the Legal Aid Bureau to help him.

ECONOMIC ASPECT

Economically it was to the country's advantage to give Natives a square deal in the towns. Secondary Industry had been given impetus by the war and people were beginning to realise that South Africa could never compete in the world market unless skille Native labour was employed. It was no use having a Native with his hands and his brain in the towns if his heart was in the country.

The question of segregation and decent living conditions had to be settled soon because, according to statistics, the Native population would double itself in 35 years. It was up to the bureau to convert and guide public opinion.

1,339 APPLICATIONS

The director of the bureau reported that 1,339 applications for assistance had been received during the past year from Europeans, coloured people, Indians and Natives. The bulk were matrimonial cases and the policy of the bureau had had been to encourage reconciliation.

Commenting on the report, the chairman, Mr. C. G. Thackwray, the Chief Magistrate, said it revealed that the country was in the throes of post-war readjustment. With more suport, the bureau could do much to assist.

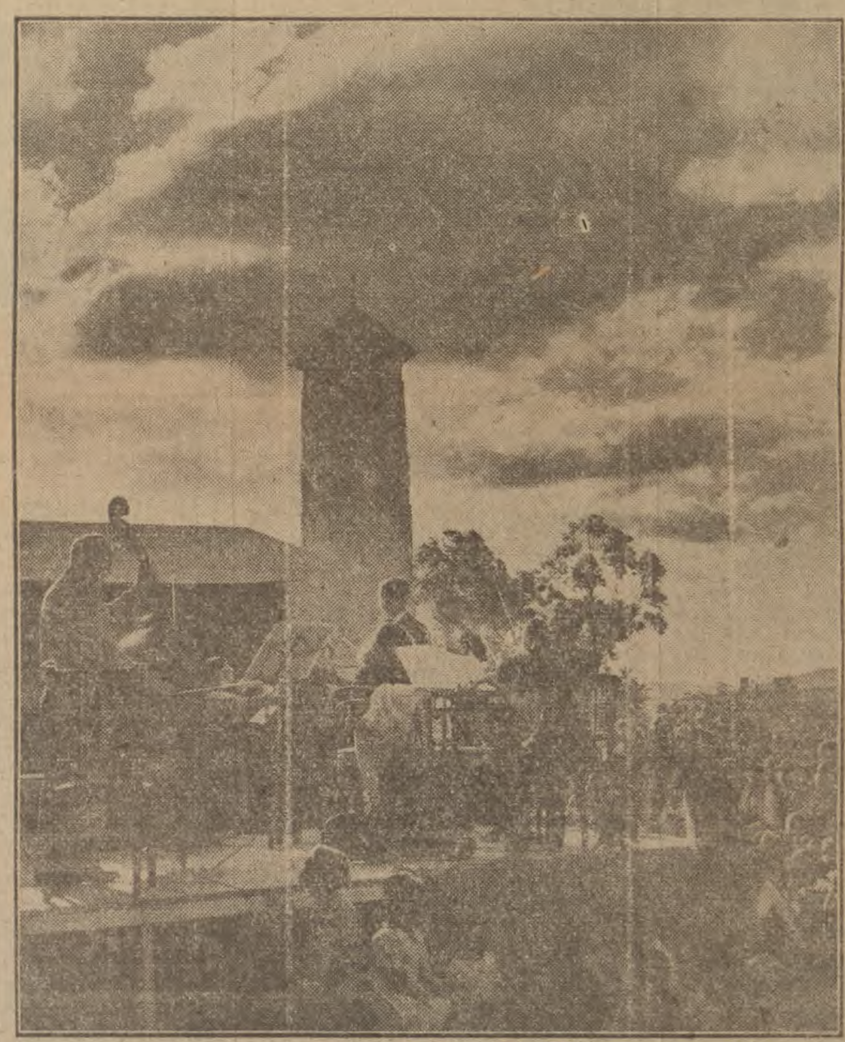
NATIVE PASS LAWS

The appointment of the commission on Native pass laws was gazetted last Friday week. Correspondence for the commission should be addressed, temporarily, to the Secretary for Native Affairs, Pretoria.

Fred Holland Scholarships

African children living in New Brighton, Port Elizabeth, will be glad to know that Mr. F. H. Holland has made a grant of £1,500 for a scholarship tenable at Fort Hare. Post-Matric African students living in New Brighton and taking up Law, Medicine, Arts and Theology will be given the scholarships, as from the beginning of next year.

SOPHIATOWN SYMPHONY CONCERT . . .



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LEARNING TO APPRECIATE MUSIC

Children made up the bulk of the audience which listened with rapt attention to a concert given by the Johannesburg Symphony Orchestra at St. Cyprian's Primary School in Sophiatown. This is the second concert given by this orchestra for Africans and thanks are due to the conductor, Mr. Joseph Trauneck for the enterprise he has shown. These pictures tell their own story of an appreciative audience.

Top Left: From the expression on the faces of these youngsters, it seems that they would one day like to be musicians themselves.

Top Right: Mr. Joseph Trauneck conducts the Johannesburg Symphony Orchestra in Raff's "Cavatina."

Middle Left: Another section of the young audience. One small girl seems to have fallen asleep!

Centre: A fine study of the Orchestra against a background of the buildings of St. Cyprian's Mission.

Middle Right: A general scene of the concert.

Bottom Left: These girls do not believe in wasting time and so they knit while they listen to the music.

*

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