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THE BANTU WORLD

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Joseph Mhosi was the winner of the Soap Box Derby.

ORLANDO HOLDS BIG SPORTS DAY

THIS IS A SEASON OF JUBILATION AND FESTIVITY among the African people in Johannesburg. Last Saturday, Orlando residents and other interested people from neighbouring locations came in big numbers on the occasion of the Orlando Sports Day run concurrently with the Floral Week. A sprinkling of European enthusiasts and officials were also present.

The interesting programme attracted a mixed crowd of young school-children, parents and those labourers who had time to attend. The Donkey Derby was an amusing affair to watch. Earlier in the day, news had got about that this item would be cancelled but through the interest of the officials a handful of entrants were got together.

Tree-Planting Ceremony At Community Centre

As the donkeys came down to the starting point from the township the crowd began to cheer the jockeys some of whom were small tots who seemed unconcerned with the real business of the derby.

One jockey had brought along with his donkey a little dog which, instead of spurring the donkey to run faster than the others, disturbed the whole air. It started to bark, upsetting the donkey and the rider. Eventually this jockey and his donkey came last in the first heat. This event received special applause from young boys and girls.

BICYCLE RACE

This event gave the traffic inspectors who controlled the crowd a lot of trouble. Spectators cheered hard as the amateurs set off on their first lap. Some of the competitors, who were termed by the excited boys and girls as 'milk boys,' entered with overalls on. There were a few spills attended immediately by the First Aiders.

The expert bicyclists who took 8 laps around the township covering 25 miles were all well-equipped for the race. All dressed in shots, and were clearly numbered. Their distance of 8 laps took an hour and 20 mins.

Prior to the presentation of prizes, Dr. Ray E. Phillips of Jan Hofmeyr School of Social Work addressed a big crowd of parents outside the Donaldson Orlando Community Centre. Amid clapping, he introduced Mr. Carr, Deputy Manager of Non-European Affairs of the City Council.

Addressing the crowd, Mr. Carr said, "Started in 1943, this year for the first time in Johannesburg, Non-Europeans are participating in the Floral Week."

Continuing he said that the response was magnificent particularly among the juveniles. In reality the response has been better than that of Europeans. There were 107 African garden entrants and 33 entries were Coloureds.

The highlights of these events come this Sunday when a most spectacular show will be presented at the Bantu Sports Ground.

TREE PLANTING

Mr. Carr spoke on the necessity to plant trees. He hopes that the love for plants shown will grow.

Among others present he introduced Mr. Herbert Mdingi, who planted a tree on behalf of the Orlando Advisory Board. In the tree planting both African and European men and women participated, Dr. and Mrs. Phillips and Mrs. C. Mbata among them.

This ceremony was followed shortly afterwards by the presentation to the winners of prizes. Before the presentation started, many children, more perhaps than Orlando has ever seen before, rushed to the doors of the main hall where the prizes had been displayed. Children alone filled the capacious main hall and the gallery. Hundreds could not get in and remained grumbling outside throughout the presentation.

One little t[illegible] very friendly and she remarked that next year she too would take part. But in her opinion when she saw others of her age obtain prizes, this type of thing should be run more often. But three young ones quickly dashed back to their parents as one commented 'balekani nampa abelungu.'

Here is one of the entrants in th[illegible] wheelbarrow race. There were 15[illegible] entries in this competition which wa[illegible] one of the most popular events of th[illegible] day.

The prizes were varied, ranging from a fountain pen, to pocke[illegible] watches and wristlets, trophies and shields as well as draught board[illegible] and other equipment for indoo[illegible] games. Each recipient was cheered as he or she ascended the stage to receive a prize, among them being little tots of four years onwards.

The prizes were presented by Mr. Carr assisted by Mr. Herbert Mdingi and J. G. Young. Mr. R. D. Molefe was interpreter and announcer. Some, if not most of the prizes were donated by a Johannesburg company, Lever Brothers whose representative received a roar of applause from the audience as he was introduced by Mr. Carr.

(See list of prizewinners on page 11).

KING TO UNDER[illegible] OPERATION

It is officially announ[illegible] London that His Majesty t[illegible] will undergo an operation [illegible] prove the blood supply [illegible] right foot. This may tak[illegible] next week.

The operation itself [illegible] dangerous one. An incisi[illegible] made to cut the nerves [illegible] the blood supply to the [illegible] Majesty's general [illegible] excellent.

COMING EVENTS

SUNDAY, MARCH 13: Meeting of Lekgotla La Bakgomana Ba transvaal at the Dougall Hall, Marabastad, Pretoria, at 10.30 a.m.

"Africa Day" celebrations, under the auspices of the Johannesburg Bantu Music Festival Association, at the Bantu Sports Ground, Johannesburg. Celebrations start at 8 a.m. and continue to the evening.

MONDAY, MARCH 14: Johannesburg Joint-Council of European and Africans meets at the Bantu Men's Social Centre, Eloff Street Exension, Johannesburg, at 8 p.m. Mr. Quentin White will speak on the evidence given by the Institute of Race Relations before the Industrial Legislation Commission.

SUNDAY, MARCH 20: Welcome reception to Dr. S. M. Nyembezi at the Western Native Township Communal Hall, Johannesburg, at 4 p.m.

Bloemhof Methodist Church Young Men's Guild tours Schweizer Reneke.

SUNDAY, MARCH 27: Meeting of Reef Locations Advisory Boards at the Bantu Men's Social Centre, Johannesburg, at 10 a.m.

MONDAY, APRIL 18: Start of two-day conference of the Swazi National Royal Club at Swazi House, Sophiatown.

BLINDNESS IN SEKHUKHUNILAND

The way in which ignorance and superstition increase the incidence of blindness among Africans, particularly in rural areas, was disclosed to a "Bantu World" representative in an interview with an African social worker on his return from a survey in Sekhukhuniland. Lack of any knowledge of hygiene, correct feeding, the implicit faith placed in witch-doctors and improper agricultural methods also play their part, he said.

In Sekhukhuniland where he conducted a survey into blindness among Africans, he learned that the official figures at the Commissioner's office showed that about one in eve[illegible] seventy ca[illegible] was blind.

"It is a known fact, of course, that not all Africans so afflicted are on the register. The Medical Officer at Jane Furse said he would not be surprised if the figure worked out at one in every sixty," he said.

DIET

Emphasising the importance of nutrition, lack of which could be a contributory factor to blindness, he said that mealie-meal was the staple diet. Except in rare cases, this was not supplemented by vegetables, and meat was a luxury.

He was struck by the abundance of flies. This he attributed partly to lack of refuse disposal facilities. The older people did not seem to worry about flies which buzzed around places at which people congregated, especially at beer-drinking parties. Flies just sat where they liked on people's faces and thus helped spread infection.

Referring to soil and agricultural matters, he said: "A great deal has to be done to teach ou[illegible] the importance of the

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"Home, School And Press Should Help Inter-Racial Co-operation"

—Professor R. H. Burrows.

A warning that the future of Europeans in South Africa was being endangered by those who stir up race feelings, was sounded by Professor H. R. Burrows, head of the Natal University Economics Department, giving evidence before the Riots Commission of Inquiry in Durban this week. Saying it is easier to rouse than soothe racial antipathy, he added that the home, the school and the Press could be employed to foster understanding and inter-racial co-operation.

"The economic life of Natal, with 90 per cent of its population non-European, must be protected from the risks of panicky policies based on political or emotional panaceas," he said.

Urging a solution leading to inter-racial harmony, he declared that there was a great need for informed public opinion, not only among non-Europeans, but among Europeans as well. He also urged greater encouragement to fundamental research in the social sciences to provide important raw material, thus making work easier and more productive for visiting commissions.

RACE ATTITUDES

In a multi-racial community, social tensions were nearly always found, he said. The seriousness of these varied inversely with the knowledge, tolerance and sympathy displayed by each group for the others' way of life.

Developing this, he said it is among the depressed and ignorant that group tensions are most likely to exist, and eventually are most likely to find an outlet in violence.

"The Natives at the bottom of the economic and social scale can safely and effectively show their resentment by objecting to the more fortunate position of some members of the racial group just above them. The transition to urban conditions and the strain imposed by a new Government against a background of frustration may cause emotional outbursts."

DRAG ON ECONOMY

Ignorance, poverty, ill-health and inefficiency of non-Europeans he said were a drag on the economy of this country. They constitute a really serious threat to the economic and social security of the Europeans in South Africa.

Saying that the Durban massacres could not be given a simple explanation, he pointed out that it was, no doubt, a situation which was enthusiastically welcomed by those who at all times are looking for easy and safe ways to thieve and destroy.

EASILY ROUSED

"Many Natal Natives seem to be easily roused even in these days, and ready to form impis for battle, in contrast to the Natal Indian, who is notably peaceful," Professor Burrows said.

Saying hatred, brutality and murder could neither be explained away nor condoned, whatever the supposed mitigating circumstances, he seemed to believe that anti-Indian feelings and views expressed by Europeans during the past few years, strengthened by recent Government proposals to curtail Indian rights, must have filtered through to the Africans, and must have been responsible for much of the trouble.

Indirect and underlying causes of the disturbances he named as competition for employment, trade, goods and services and housing accommodation.

"The part which may be played by Natives in industrial disturbances emphasises the urgent need for conciliation machinery and perhaps registration of Native trade unions for certain purposes," he said.

Professor Burrows advocated encouragement of trading by Africans who could be granted hawkers' licenses and allotted trading facilities in the locations and the reserves, and perhaps leasing shops or shop sites to African traders. He said it would also be useful to experiment with markets in the locations.

Africans, he said, were not only deprived of the opportunity of owning property, but are often condemned to squat on Indian-owned land in Durban's peri-urban 'black belt.'

Mr Selby Ngcobo said tribal discipline and sanctions had broken down among urbanised Africans, and nothing had been done to develop new sanctions by education and other means. He confirmed previous statements by witnesses that over-payment for indifferent accommodation was one of the causes of the unrest.

Chief Albert J. Luthuli is shown here getting off the Pan American plane at Palmiefontein, Johannesburg on his return from the U. S. A. Albert Luthuli is Chief of a wide area in the Stanger district, Natal where he has since joined his family.

SCHOOL FEEDING TO CONTINUE?

It is believed that the Report of the School Feeding Committee will be published shortly. Although its recommendations are not known officially, it is thought that the Committee will propose that the feeding scheme should be continued, though possibly on a restricted scale.

Funds were exhausted last term, but the Treasury can provide money immediately if authority is given.

ORLANDO AWAITS RANDFONTEIN PROPHET

For two successive weeks, Randfontein Location has been the "Mecca" of pilgrims seeking contact with Providence through a man who claimed powers to grant pardon and absolution of sins. The "prophet," as they called him, has held a mission of penance and absolution day and night in the little A.M.E. chapel in the location.

Here, many people from various parts of the Reef flocked in teeming numbers. Many carried baskets full of bottles containing "sacred water" which they used as instructed, in order to have the last vestiges of sin removed from their souls and bodies.

In the crowded chapel, pilgrims approached the "astral messenger" to relieve themselves of the heavy burden of sins in their breasts, and in the location, gossip has been, and still is centred on the evil deeds, the sins and wickedness which were heard in open confessions during the mission.

"I feel much better, save that a pain which once plagued me has come up again. I think this is because of the drawing powers of the sacred water I have sipped that this pain has been aroused," a pilgrim told a "Bantu World" representative in an interview.

He was under the impression that the "sacred water" had penetrated into every corner of his body, drawing out every vestige of sin. Many interviewed gave similar replies.

The last mission was held on Saturday, and the spiritual messenger has returned to Orlando.

(Continued in previous column)

The faith with which many believed in this man was not only vouched for by the hundreds travelling from far afield for his blessings, but by the fact that many people known for their criminal inclinations and for their irreligion, flocked to the church for forgiveness.

In addition, throughout the two weeks of the mission, there was noticeable tranquility on the streets. Many tsotsis having made confessions and received absolution, attracted their colleagues to the chapel.

A significant point is that the messenger did not charge anything for his work; nor did he recruit from among the many pilgrims calling on him for forgiveness, adherents to his church.

ROMEO AND JULIET

Inspired by what he read as a school-boy, Mr. S. Maloke, father of the two piccanins shown in the pictu[illegible]re above, decided to invoke William Shakespeare's works when christening [illegible] with hands in pocket was christened R[illegible]omeo Peter Maloke, and turns five next July. His sister, Juliet Marry An[illegible]n, turned two last month. Like all parents, Mr. Maloke entertains high h[illegible]opes of placing them on the highest rung possible on the ladder of educa[illegible]tion. He himself is a qualified teacher and lives with his family at Alexandra Township.

[illegible]ng west of Orlando Railway Station has necessitated crossing the lines at [illegible] complained from time to time of this, stating that this crossing was a [illegible]ve already lost their lives as a result of being knocked down by passing [illegible]ver-head bridge or subway cannot be over-emphasised. Representations [illegible]way Administration and to the Johannesburg City Council.

"Flag cigarettes are old Friends. I have been smoking them since 1937. No other cigarette has a flavour as fine as Flag's,"

says Mr. Joel Seitlhamo, who has lived in Johannesburg since 1938. Mr. Seitlhamo is a lorry driver and his home is in the Potchefstroom area.

Mr. Seitlhamo is right. No other cigarette has a flavour as fine as Flag's. In addition Flags are not too strong and not too weak—they are just right. Try a pack of Flags to-day. You will agree with Mr. Seitlhamo that Flag cigarettes are Old Friends!

"For fifty years Flags have been our Old Friends because they are not too strong and not too weak—they are just right. We, too, enjoy Flag's finer flavour."

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FLAG CIGARETTES

OLD FRIENDS ARE BEST.

SECHUANA U/F.E.18

THE BANTU WORLD

Saturday, March 12, 1949.

The New Africa

Developments of far-reaching importance to the future relations between white and black on the African continent are taking place in both Central and Eastern Africa. Recently a conference which must be regarded by any one who sees beyond his nose and the traditions of his race as an epoch-making event in the history of Southern Africa, was held at the Victoria Falls to discuss the question whether or not the Central African territories of Southern Rhodesia, Northern Rhodesia and Nyasaland should be amalgamated or federated.

The representatives of these territories have agreed to establish a new British Dominion on federal lines. This move has aroused a great deal of interest among both intelligent Europeans and Africans in South Africa. There can be no doubt that Africa is on the threshold of great developments. This continent which has slumbered for ages has been awakened, has struck its tents and is on the march. It is no longer regarded as a playground for European explorers and hunters but as a potential market for Europe and as a supplier of Europe's essential needs. That Africans will benefit by the development that is taking place outside the Union, no sane and intelligent African can deny. As is well known, no industrial development or commercial expansion in Africa can succeed without the co-operation of the Africans, who must of necessity be trained to play their part.

Any man, who is far-seeing, cannot dispute the fact that in this great development, South Africa, which has been the leading state of the African continent since 1910, is being left behind because of the narrow-mindedness of the leaders of a section of the European population whose obsession is to maintain the "baaskap" of their own race in order to dominate the rest of South Africa's multi-racial community. The question which is agitating the minds of men of vision is whether or not South Africa can retrieve its position of leadership in the Affairs of Africa. The answer to this question is that she can, provided she can produce statesmen of vision, capable of rising above race and colour prejudice and who realise that "magnanimity in politics is often the wisest policy." What is needed in this country to-day is the spirit of that great English statesman, Sir Henry Campbell Bonanerman who did not hesitate in 1906 and 1908 to grant responsible governments to the vanquished Boer republics of the Transvaal and Orange Free State.

His magnanimity in politics led to the establishment of the Union of South Africa in 1910, and to its subsequent develoment and prosperity. That this spirit is lacking among those who hold the sceptre of power to-day cannot be gainsaid. Defining the policy of apartheid at Springs last week, the Minister of Labour, Mr. B. J. Schoeman, said it meant "that the Non-Europeans will never have the same political rights as the Europeans; that there will never be economic and social equality and that the Europeans will always be 'baas' in South Africa." In a nutshell apartheid as defined by Mr. Schoeman means the maintenance of a perpetual European hegemony, and a perpetual non-European tutelage.

But in the proposed new Dominion of Central Africa the position is quite different. In both Northern Rhodesia and Nyasaland Africans are directly represented in the Legislative Councils, while in Southern Rhodesia, there is no law preventing Africans from qualifying for the franchise. In his Rhodes Memorial Lecture on Native Policy in Africa twenty years ago, after referring to "the rise of Japan, the awakening of India, China, the near East and the Malayan islands of the Pacific," General Smuts inter alia said: "We are concerned to-day with these racial reactions in as far as they affect Europe and Africa — a smaller question, but still a very large human question, brought with immense possibilities for the future of our civilisation as well as that of Africa. What is wanted in Africa to-day is a wise far-sighted Native policy. If we could evolve and pursue a policy which will promote the cause of civilisation in Africa without injustice to the African, without injury to what is typical and specific in the African, we shall render a great service to the cause of humanity."

But the present rulers of South Africa have, in spite of the events that are taking place in Asia and the Near East, and which are bound to have repurcussions in Africa, decided to abandon the path of justice and righteousness and to isolate this country from the rest of Africa which is destined to play an important role in the creation of a New Africa.

"SJAMBOK" ON:

Degree Or Graduate?

The other day, two gentlemen travelled by the same train as myself. They were apparently "highly educated men"—that species known by the name of "graduates."

One of them said to the other: "It does not matter where a man obtains his degree, what matters is what use he is able to make of it."

A large number of words passed between these two men which I cannot and need not write. I only need to express my own views on this question.

I agree one-hundred per cent. that what is of greater consequence is not the degree or even the name of the university that has conferred it, but the graduate upon whom that degree has been conferred.

If Mr. "I Boastful" holds the M.A. degree of the University of Cambridge and is useless to himself, to his family and to society has he any right to boast of his superiority to Mr. "U. Useful" who holds the M.A. degree of the practically unknown "Matoppo University"?

Mr. "U. Useful" is of fine character and spends and is spent in and out of season, in building God's Kingdom on earth by enlightening, uplifting and civilising his fellow-men.

Salt of Earth

Don't misconstrue my view, I am not saying it is better to go to "Matoppo" than to Cambridge University; but it is better to have been at "Matoppo" and be "the light and the salt of the earth" than to have been at Cambridge and yet, in the words of the Psalmist, be merely "like the chaff which the wind driveth away,"—good for nothing.

There is no intrinsic value in a degree. That boast that in my degree I did this "-ology" and that "-ics" is hollow and empty, if, as a result of stuffing my head with all these academic gawgaws, as Africans say, "I do not come out anything." As Africans again like to say, "Am I lying?"

I must be brutally frank that is why my name is "Sjambok." We have to-day far more graduates among Africans than we had in 1922. Can was honestly say that these many graduates whom we meet at every corner of our locations are making a difference in the velocity and rise of our progress?

Of course, they are important hands in the factories which manufacture a large quantity of J.C.'s and Matrics of a much inferior quality than those of Dr. James Stewart's day. "Am I lying"?

Don't start misunderstanding "Sjambok" and reiterate the ancient and childish argument; "He is jealous, for he has not degree." Face the truth and stop turning your guilty eyes from it and defaming me. We want useful graduates and not useful degrees for such cannot exist if the former do not exist.

Remember the folk around us are not concerned whether we are graduates of Fort Hare, Matoppo, Chicago, Ngqushwa. They want those who can best serve them. If Dr. Stethoscope B.Sc., (S.A.) M.B., Ch.B (Manchester) cannot cure my asthma I am not going to waste my time and money with him if Dolosse, B.Sc. (Tembuland) M.B. Ch.B (Congo) will help me. Stop comparing degrees and boasting about them. We ordinary folk want the services of the graduates and not the number of letters they can use after their names.

Further Evidence Before Riots Commission

Giving evidence before the Natal Riots Commission of Inquiry in Durban, Senator E. H. Brookes, said the Africans' main grievances were: Indian competition in regard to bus services, particularly in African areas; Indian interference with African women; Indian commercial competition.

Saying the second grievance was not, in his judgment, widespread enough to constitute a major issue, Senator Brookes added that it was the kind of grievance which had a big emotional content.

On the transport issue, he said feeling was strong among Africans because nearly every African claim for a bus is opposed by Indians who the Africans argue, are in a position to obtain good counsel and do not hesitate to spend money in this direction. Refusal of applications from several Africans had given rise to a good deal of ill-feeling.

Regarding commercial competition, Senator Brookes said the Indians, having been first in the field proved formidable competitors with Africans, the latter having comparatively recently entered the field. In their areas, Africans were, however, not refused a licence on the ground of proximity to Indian stores, the closing down of which would seem quite inequitable as they had been opened legally and properly conducted.

"It is the policy of the Native Affairs Department to give Africans preference in their own areas," he said.

Admitting over-charging by Indians, he pointed out that the Africans had resorted to Indian-owned shops, particularly during the war period, where they were treated with courtesy and made purchases of wares which they could procure neither from European-owned shops nor from those owned by Africans.

Property Ownership

Discriminatory legislation and administration—almost invariably in favour of the Indians—was hard to justify, he said, and cited the case of Indian pensions which he said were considerably higher than those of Africans. Ownership of property by Indians in certain large areas in Durban while urban African were restricted was particularly resented.

Anti-Asiatic propaganda, used as the basis of political elections in Durban, had, he said, given Africans the impression that the Government would be glad to have the Indians driven away.

Remedies

Senator Brookes suggested as long term remedies: Improvement of Africans' housing conditions; increase of provision for family life among Africans permanently employed in Durban; removal, wherever possible, of restrictions on the Africans to minimise differences between the two groups; a more friendly and active Indian policy on the Government's part and the Durban Corporation; the growth of a sense of responsibility in politicians and others, so that racial differences would not be exploited for political purposes.

Regent's Chief's Evidence

"A thing which grieves us very greatly in our hearts is the way the Indian male is taking possession of and seducing our womenfolk. This is a matter which is going to cause something similar to [illegible] Mshiyeni ka Dinuzulu, Regent to the Zulu Royal House and adviser to Chief Cyprian, said.

Mshiyeni said his people felt that the Indian community did not want to co-operate with them in any way they desired. Africans wanted to operate their own businesses, but the Indians would not allow it, or any other privileges.

Africans complained that there was nowhere for them to live "They say they are like the tramp known to the Zulus as Malala Emapayipini (one who sleeps in the gutters)," Mshiyeni said.

Replying to the Chairman who said it had been suggested that Africans were merely using these as excuses, whereas actually they had been encouraged in their hatred of the Indians directly or indirectly by politicians, Ministers and newspapers, Mshiyeni said the grievances were genuine.

Africans, he said, wondered how peace could be maintained while Indians murdered and robbed them to this day. Indians travelled in their cars firing at them (Africans), he said.

Prisoners Give Evidence

At a hearing at the Central Gaol, prisoners serving sentences through offences resulting from the riots also gave evidence. John Mdlalose, serving six weeks for looting during the riots, complained of ill-treatment by Indian bus drivers conditional selling and overcharging by Indian traders.

Another African, said because of loyalty to the government in the past, they had put up with much. The attack on an African child was the last straw. He said, also, that Indian bus owners never gave change for money tendered to them for fares.

Earlier Evidence

In earlier evidence, Mr. J. C. D Nel, Acting Native Commissioner in Durban during the recent riots, said the Africans had complained to him that: Indians claim this as their country; they are arrogant and treat Africans with contempt; Indians flourish on the black-market; they assault the Africans' wives and children; they get the better of Africans and enjoy the same privileges as Europeans; Africans are at a disadvantage and are not getting a just redress in any matter in which they say they are opposed by Indians.

Saying they had now to serve two masters, the European and the Indian, the Africans, Mr. Nel said had accepted the European as master and would never accept the Indian as such.

Points made at a big meeting at Cato Manor were: "The Indians own large tracts of land and we are hemmed in little locations. Africans have no facilities for

(Continued on page 11)

The Week In Brief

Mrs. Hoernle Says Another 'Storming-out' Possible: Speaking in Johannesburg, Mrs A. W. Hoernle, President of the Institute of Race Relations, said that at Moroka, Orlando and at Sophiatown the vast majority of the shacks had sub-tenants and Africans were living under intolerable conditions. She added :" We are liable to have another storming-out of these people at any time. It will be like the storming-out of bees in the hive when it becomes too overcrowded."

◇

More Clergymen Arrested in Bulgaria: Fifteen Protestant clergymen have been tried for treason in Bulgaria. More arrests are expected.

◇

Report on Bulawayo Strike: The report on the general strike of Africans last year in Bulawayo and other Rhodesian centres blames the Government, the Press, the Bulawayo City Council and employers generally. The Commission said that it was obvious that the most urgent need was machinery by which African employees in any industry could voice their complaints to their employers. It recommended the setting up of committees councils in industry with European and African representatives. Trade unions should not be discouraged but should not be regarded as the sole mouthpiece of the Africans they purported to represent. Prompt and vigorous action should be taken to increase the building of suitable accommodation for Africans.

◇

Provincial Elections: Voting took place on Wednesday in the Provincial Election in all four Provinces. The Government will regard the results of these elections as a test of public reaction to its policies.

◇

One of World's Wonders: Mr Attlee, British Prime Minister has visited Berlin after three-and-a half years. Berliners presented him with a silver plate engraved with the city's coat-of-arms. This was accompanied by a letter drawing attention to the heroism of the [illegible] made. Mr. Attlee said the Air Lift was one of the World's Wonders.

◇

Vishinsky Replaces Molotov: M. Vishinsky, who has often headed the Russian delegation to U.N.O. has replaced M. Molotov as the Soviet Foreign Minister. M. Molotov is expected now to become a more important factor in the general formulation of Russian policy. The change in Foreign Ministers is not likely to mean any new attempt to come to terms with the West.

◇

Communists Proposed Mass Labour Rising in India: Following the arrest of several hundred Communist leaders by the Indian Government, there was less danger this week of a mass labour uprising which had been planned. The Bombay police have been ordered to shoot at sight anyone found tampering with public property or moving suspiciously near vital centres.

◇

Racial Antagonism and War: Speaking in Johannesburg on Monday, Major-General Sir Francis de Guingand, former Chief of Staff to Field-Marshal Montgomery, said that all the countries in Africa should do all they could to resolve racial antagonism. Communism would be the principal Fifth Column in the event of war and in Africa the soil was exceedingly fertile for this poisonous growth. He believed that white and black could live happily side by side and expressed the hope that the proposed Central African Federation would give a lead in this respect.

◇

Want to Return to India: Fifty Natal Indians have applied to the Protector of Indian Immigrants in Durban to go back to India under the State Assisted Immigration Scheme. These applications follow those of 14 others who left Durban for India last week in the Karanja. The requests to leave have been made since the Durban riots, and only two so far have been submitted in response to the Government's offer, announced by the Minister of the Interior, of increased bonuses (£40 for an adult and £20 for a child up to 16) for those who wish to return to India.

The Acting Protector of Indian Immigrants, Mr. A. C. Stead, said there are indications that Indians are interested in the scheme. Last week, he received a number of applications, one from a family of nine, another from a family of 11 and a third from a family of eight apart from smaller family groups. Under the scheme, the money was paid to the Indians by the Union Government's agent in India when they arrive there, he said.

African National Congress:

A Critical Review

(By S. M. Molema)

This issue concludes the series of articles by Dr. Molema. He makes a call to Congress to re-orientate itself and march along the path of progress in keeping with the spirit of its founders.

This final instalment of his critical review of Congress activities reads:

The existence and survival of the African National Congress after thirty-six years is a sign of some enduring germ in it. Its idea must stand for something that Africans desire, and it is for us to find that something and to enlarge that idea.

Credit is due to the men who caught the spirit of the originators of the African National Congress and passed it on under the most adverse circumstances of inter-tribal jealousies and disunity, total absence of race pride and colour consciousness, decay of patriotism, loosening of tradional moorings, disintegration of all those forces and sanctions upon which tribal discipline and national solidarity rested, and a rising fashion to condemn whatever is African, and extol whatever is European.

It is a hopeful sign that so many young Africans of different tribes, diverse interests and varying degrees of education can still find a common inducement to go to Bloemfontein every year end, some at great personal sacrifice, with a view to finding a solution to the paradox of South African citizenship.

Method or Technique Wanting

It is quite clear that we want something. It is probable that we know what that something is, but it is certain that we do not know just how to get it.

It is, then, method or technique that we require to envisage and develop. This indeed is a difficult thing for a people that has been subjugated, terrorised and degraded by foreigners for decades and centuries.

The guts have been largely taken out of us, and the spirit so crushed that we almost love our chains and shackles. Thought has become difficult, and action almost impossible. By several [illegible] freedom was attained, [illegible] at one time impossible and unthinkable And if we, too, are serious, determined, united and prayerful, a way must be revealed to us.

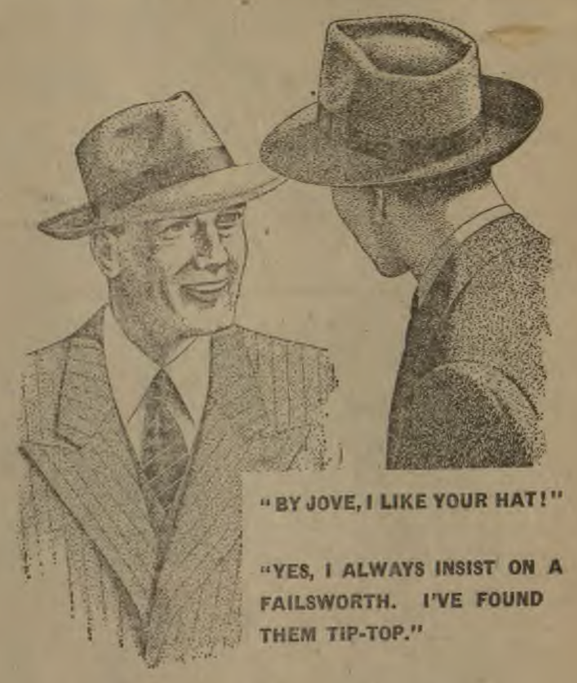
Must Not Shout.

A Moses, a De Valera, a Zaghlul, a Gandhi will be given us also. But in the meantime we must not shout about it.

The preparations and road towards crossing the Red Sea and the Orange River are matters of silent—not necessarily secret-planning of many years, and settlement in the "Promised Land" of self-realisation and independence is a matter of even longer preparation and equipment.

But the immediate need is for all Africans to present a united front in opposing all illiberal and and differential legislation, at first and as far as possible, by constitutional methods.

We must work for racial solidarity and build up a rich legacy of race-consciousness, and then in due time, a way of deliverance will be revealed.



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are best for throat and chest

Zubes Cough Lozenges and Zubes Cough Mixture

IMBAMBISWANA YESIZWE SAMASWAZI

(Ngu Mc. D. MASEKO)

Nina-bekunene, lesisimiso se £250,000, ngumcabango webandla lesizwe sama-Swazi lapha eNyonyana ,okuwona mqondo oyakuxoxwa kumhlangano wama-Swazi ngomhlaka 17 no 18 April, 1949, esiGodlweni e124 Bertha Street, Sophiatown, Johannesburg. Isimiso somqondo weBandla ekucabangeni ukwakha umsebenzi wesizwe sama-Swazi lapha eNyonyana.

Sesibonile nina bakithi ngamehlo, nangemisebenzi eyenzekayo phambi kwethu ngabanye abaNsundu, kwangathi ukuphumelela kwabo bakwenza ngelumbo kanti cha; ukuthembana nje, nokungabi namona ngesu elivezwe ngomunye wakini, uthi ngoba alikaphumanga ngawe ubusufaka unyawo, ngoba ucabanga ukuthi wena uzabe usubhekelwa phansi, nje ngomuntu ongenamasu.

AMASWAZI AFUNA £250,000

Isihlakaniphi ngumuntu othatha isu lomunye alisebenzise liphumelele, kuthi ngokuphumelela kwakhe aphilise nesizwe sonke sakubo, bamdumise ngokuthi unomqondo omkhulu ukusebenzisa isu lomunye umuntu aphumelelise nabanye.

Abelungu bamazisa kabi osebenzisa isu lomunye. Lokhu sikubona emithini yamadoda adumileyo. Isidumo sawo asibi ukuthi lomuthi wakabani, kodwa kudunyiswa u-Dokotela osebenzisa umuthi wakasibanibani.

SINEZWE ELIMANGAZAYO

Makube njaloke nakithi ma-Swazi. Sinezwe elimangazayo, elinothile ngendlela emangaza zonke izizwe, ukuthi ngabe sibulawa indlala ngayiphi indlela na? Konke lokho nina-bekunene, kubangela ukuswela umqondo we"Mbambiswano."

Ngembambiswano akukho lutho okuyakuphinde kudingeke ema-Swazini. Ngiqinisile ngiqiniseka ukuthi akukho Swazi noma sihlobo se-Swazi esiyophinde sihlupheke, ngalomqondo webandla. Wonke amanxusa ayakuba khona kulomhlangano, ayakubonisana ngomqondo ophakamile ukuze isizwe siphumelele.

ISIKHALO KUBANTU BAKITHI

Namhla kukhona isikhalo kubantu bakithi sokuthi Siyaphi nabo ngezimali kudala besidlela zona bathi bafuna ukuphumelelisa isizwe besho baziphumelelisa bona nezingane zabo.

Yebo bakithi akukho muntu ongakuphika lokho ukuthi izimali zabantu ziye zadliwa ngobugebengwana obuthile, obebungaqondwa ngoba abantu bebengaka hlakaniphi. Zonke izizwe ziphuma khona kulokudlelwa izimali, lezi esezibusa umhlaba.

Ikhambi linye, ukufuna indlela yokuvala isilulu singavuzi, sivalwe ngomthofi sithi tu. Lokhoke kufuna amadoda ahlangane njengoba abizwa wonke kulomhlangano.

Hlanganani ke ma-Swazi, ukuqala ukuba isizwe size sizimisele ngaloluhlobo. Amakhosana wonke kanye neziNduna athukuthele ilizwe lonke ukuthi lenhlangano ayinabadlula.

Niyamenywake Bo-Ngwane, niyakhunjuzwa futhi ukuba nithumele amakheli enu kakhulu ukuba nazise ngaphambi kwesikhathi ukuba nilungiselelwe izindawo zokulala.

Ukuhlangana ukunqoba bakithi.

Umsebenzi Omuhle Wesonto eDevon

(Ngu S. Mabuza)

Besinomsebenzi omuhle kakhulu ngomhlaka 12.2.49 wesonto lase United Ethiopian Catholic Church of Christ eWonderfontein. Kwaqalwa ngemvuselelo yavulwa ngeculo 200 nguMfundisi N. Magxolo, kwathandaza uMfundisi J. Matiwane. Usihlalo Rev. J. Matiwane wathatha indawo yakhe wavula kuNcwadi ka Esther 1, 10.

Wayinikela kumadodana namadodakazi asho agilana ebanga indawo yokushumayela ngenxa yobumnandi bemvuselelo lasheshe laphuma ilanga yavalwa ngusihlalo wayo ekuseni ngo 6.

INKONZO YOMTHANDAZO

Ngosuku olulandelayo yavulwa ngeculo 5, yaqhutshwa ngumpristi Rev. P. S. Mkwanazi. Isifundo sokuqala kuncwadi ka Genesis 1, 1—3, nesesibili ku maKorinte 9, 24 zafundwa ngumfundisi N. T. Magxolo.

Inkonzo yolwembeso lwamakhosikazi yaqhutshwa nguMpristi Rev. S. F. J. Mabuza, umongamelikazi wamakhosikazi Mrs. Rev. M. Eland wembesa amakhosikazi amane, esizwa ngusandla Sonobhala Omkhulu Wamakhosikazi Mrs. E P. Mkwanazi no Mrs. Rev. J. N. Magxolo.

Inkonzo yokubhabathiza yaqhutshwa ngumpristi Rev. J. Matiwane, u Bishop wabhabathiza abantwana abalithoba. Umpristi S. B Eland waqhuba inkonzo yobeko lwezandla uBishop E. T. Siphuka wabeka izandla amalungu amane sase samukela amalungu ayisikhombisa.

Umpristi Rev. S. F. J. Mabuza watsho ngenkonzo ephakamile yomthandazo (holy mass) wanikela esizwa ngumpristi Rev. S. B. Eland. Inkonzo yavalwa ngeculo 266 ngumpristi J. Matiwane.

Amalungu ayekhona kulomsebenzi abalulekile yilawa:— Bishop Rt. Rev. E. F. Siphuka (Jo'burg), Very Rev. S. F. J. Mabuza Gen. Clerk (Kendal), Rev. S. B. Eland Vice Gen. Clerk (Jo'burg), Rev. N. T. Magxolo (Jo'burg), Rev. P. S. Mkwanazi (Eloff), Rev. J. Matiwane Arch-Deacon (Jo'burg), Rev. J. Mahlangu (Devon), Rev. J. Msimango (Eloff), Lady President Mrs. Rev. M. S. Eland (Jo'burg), Lady Vice Gen. Secretary Mrs. Rev. E. P. Mkwanazi, Chairlady Mrs. J. N. Magxolo, Mrs. Rev. J. Mahlangu, Chairlady Mrs. M. Mbhelle.

Ezomdlalo kaNgwane

R. M. Mhlanga

Ngiyacela kwelakho iphepha ngike ngithi fahla. Ngomhlaka 6 ku February uMlembe bowuhlangene nabase Komatipoort. Yangena i"B" abafaka lutho bonke.

Yangena i"A" zashaya 3—0 ezaseMlembe. Lesuka lahlala ku Sweet Lobangoma. Zathi Koyilendi Emadulini, Master Biyiki, Six Four, Mthathe Phoyisa, Malalangengubo, Buye Nyasalande, Thela Msupuyashelela, Uyigwedle, Umfaziwekula.

INTO EYENZEKE ESABIE

(Tatitshe Gxoba)

Ngibikela abafundi bephepha into eyenzeke lapha kithi eSabie. Umtoliki wase nkantolo yakithi, uphumile emsebenzini ngemva kweminyaka engu 17 elapha eSabie. Isukhundhla sakhe sivalwe ngu Mnz. Jullie Kok, obe lihumusha lase T.G.M.E. ePilgrims Rest.

Umvangeli wase Weseli, kanye nabanye abefundisi bamema amabandla onke ukuvalelisa lomtoliki esontweni lase Weseli.

Isimangaliso, nge langa lomvaleliso. akwaze kwaya no yedwa kubo bonke labo bamenywa. Noma insimbi ye sonto yashaywa kabili ukubikela abantu bomuzi.

Akubukeki lokhu maAfrika!

PHANSI OKHOLOLO

Mhleli, Umbuzo wami nawu Bafundisi bami, ngingalithola kanjani iqiniso kumuntu ophatha amanzi nomulilo, ethi incwadi ithi izangoma zilahlwe namadlozi.

Umuhlolo nawu ke lomuntu ekhulumanje laphaya phambi kwethu unesi khwama endlini yakhe ushaya namathambo. Phakathi kobusuku utholakala emizini ethile ukhololo ungekho phela usezokwelapha, abuye ahambe phela khonalokho ebusuku angaze abonwe abaningi, uma umfica eseqedile ngezikhwama zakhe. Umfundisi wami, ethuke kuthi kuphakathi nendaba umuzwe esethi imfundo, nokukholwa akusho ukuthi masilahle amasiko ethu esho nokusho ethi khona lena esikoleni esikhulu (College) ungeze waya ungaphethe uphondo esikhwameni.

Usethukile phela ngoba usede wabona elinye ilunga lakhe lelo angaqondi kahle ukuthi lingahle liyazi. Ake nibeke okhololo phansi nibheke kahle nikhethe eliyi lona qiniso elifanele sokunophatha amanzi nomulilo, ngapha uyashisa ngapha uyacima.

Sibona kahle ukuthi ukukholwa akwehlukanga kulobutshwala bethu ngoba bona laba besiko lokukholwa baphinde babuye nganse-nse badumise okhambeni kanye nathi.

Ofuna Kwande Isintu KuBantu Lizwe

Mhleli,

Ngigcwalisa amazwi ka Ndodana ka Tshamase avele ngomhla zingu 12.2.49. Lo Mnz. uchaze amazwi amakhulu nathi siyacela. Singathi uMhleli wethu othandekayo angabeka indlebe kuleyo nkulumo naso isizwe sikaNtu (abafundi) evele yathi inkulumo yase Europe isiNgisi siningi kakhulu kuleli phepha "Izwe laBantu".

Kanti njalo abafundi balo akusizo izifundiswa zodwa. Sithike Mhleli izifundiswa kazikhathaleli Bantu World kakhulu.

Phoke Mhleli isicelo sethu kasilwe nasiNgisi kodwa masibonakale ukuthi siyisicelo ngoba "kuyizwe laBantu" xola nkosi yami Mhleli ngalenkuthazo.

J. Z. Tlelima

Krugersdorp.

I S.O.Z. Inezwi Kubafundi

Siyanibonga nonke enabonakala nilwa nokukhishwa kwesiZulu ephepheni, iBantu World; lokhu kukhombisa ukuthi abantu bakithi sebezinakile izinto zakubo.

Phela thina siyisizwe okuthi noma sicwaswa sithule; lokhuke kwasethembisa muzi weNkosi. Sibonga bonke abebeyilwa lempi.

AmaDodana namaDodakazi akwa Zulu abeselungisele ukubonana ne Bantu World. Okwathi kusenjalo kwavela umbiko wokuthi sesiyabuya isiZulu!

Kephake MzikaShaka kusafanele siyobonana nabo abaphathi balelíphepha ukuzondana kwezizwe makuphele ngoba ziyafana zivinjwe ngamgoqo munye ezimnyama.

Kukhona abantu bazama ngazo zonke izindlela ukubulala lolulimi luka Phunga no Mageba.

Njengoba kukhona isibhelu sabantu namaNdiya eThekwini, kuyamangalisa Mhleli nani Zulu, ukubona abantu bakithi abazibiza ngokuthi bangabaholi, behambe beshumayela ukuthi uZulu onochuku ngoba ethi uyabukwa ungamaqhawe.

Konke lokhu kuyophela nya, uma sesihlangene. Futhike kuyakhomba lokhu ukuthi wonke umuntu wakwaZulu ufanele abe yilungu le Sons and Daughters of Zululand. Inhlanganiso engewuye uMshishilingwana ozishaya incekwana, engeke yacela ngani amatiye.

Kungathi kwaziwa ukuthi ama-Ndiya adakwa imali yethu asibonge ngamasimba kulokhu kucashwa ngeze.

"Hlanganani muzi ka Malandela isinyathele amasimba abantwana"!

Lindelani umhlangano ozobizwa amaDodana namaDodakazi akwa Zulu.

Impilo ende kini nonke "Bashokobezi."

A. Msuthu Madlala,
Umlobi we S.O.Z.

Umbuzo kuMhleli

Mhleli,

Cha Mhleli ngisathanda ukwazi ukuthi uma ngithumela izindaba wonke amasonto, ngingabe ngiyaphosisa yini? Kwesinye isikhathi ngizozibhala ngesiZulu kanye nesiNgisi.

Ngojabula Mhleli uma ungangiphendula ungicacisele kahle.

Ozithobileyo,
Michael M. Maisella

(Zithumele ngesiZulu ungenza ngesilungu uma ubona ngelinye isonto usithume'e naso kodwa isiZulu sona silungile masonto onke — Mhleli).

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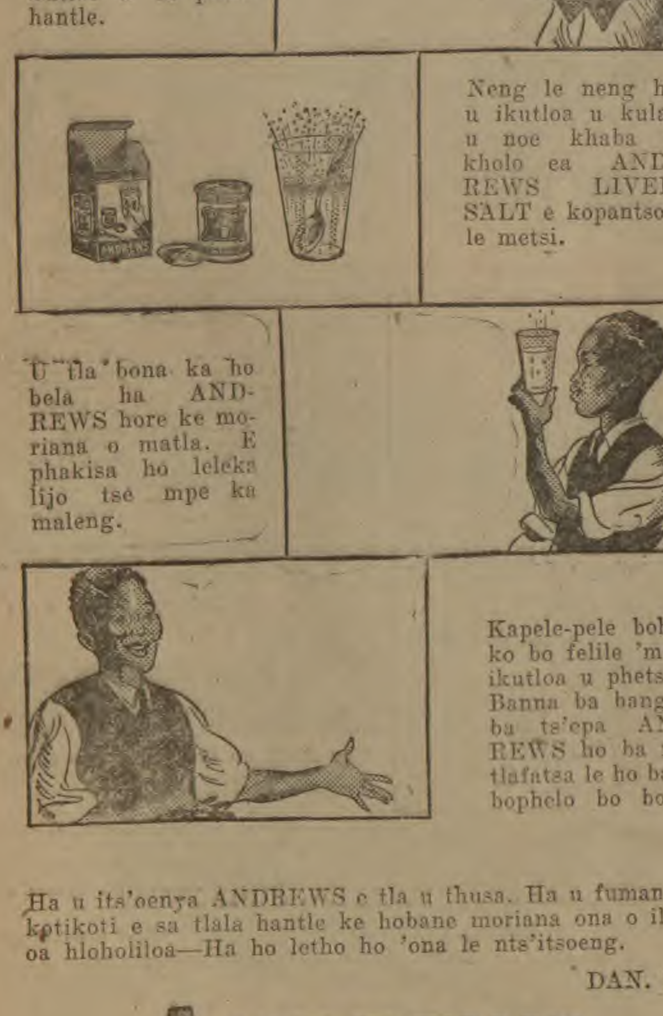

Ha u its'oenya ANDREWS e tla u thusa. Ha u fumana kotikoti e sa tlala hantle ke hobane moriana ona o ile oa hloholiloa—Ha ho letho ho 'ona le nts'itsoeng.

DAN. 7

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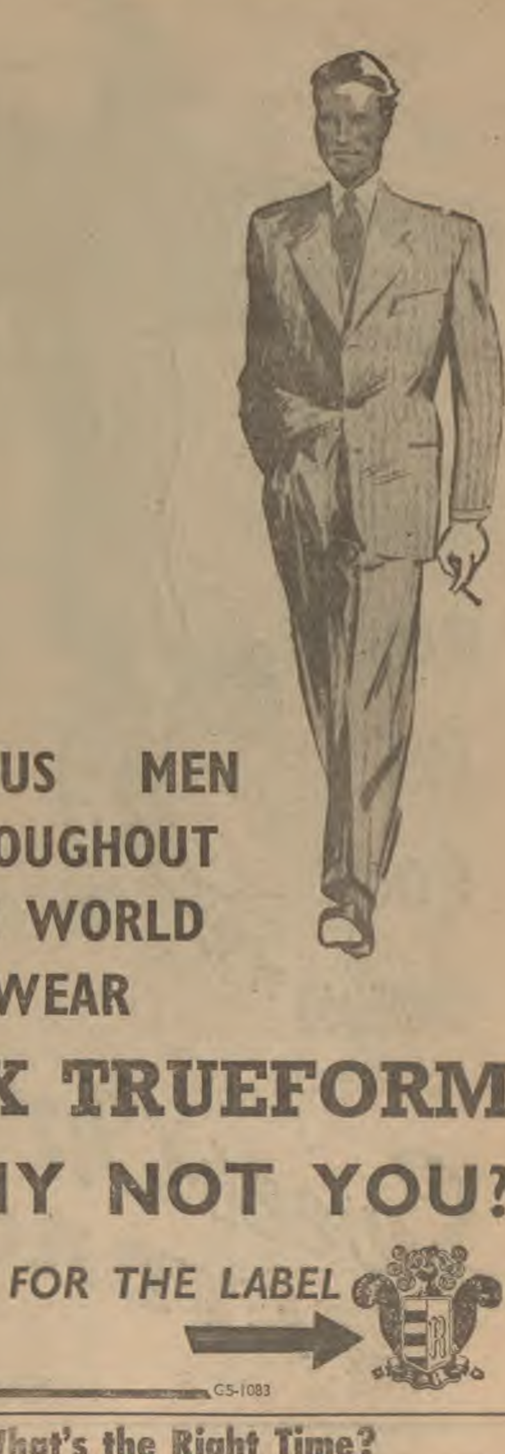

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MOHU CLR. XINIWE

Thaaii—sa re Xiniwe!
Ke dithaai tja lena Bakoni.
Re tla hlalosetjoa ke mang?
Samsone oa rena o ile,
O thopiloe ke Badichaba.

Oena Malehu ga ke go rate,
Ke go soancha le Delila,
O kutile Xiniwe moriri,
Oa re tjiela Samsone oa rena.
Tjoo, Bafilisita, jjoo!

Monna MMattheu o llisha batho,
Ruri o lahlegetjoe, Mokoena;
Homola hle, malome'a bana,
Motswana ga lle sesadi.
Jjoo, Bafilisita, jjoo!

Re gopola go lla piana,
Ga re lebale melodi ea eona;
Papago o agetje majakane Tempele,
Mo go sa tsenego ditagoa;
Lerato leo ga le lebaloe.

O sepele gabotse, Mokoni,
O dumedishe Kgoshi Sandile,
Tengo Jabavu le eena a tsoge,
Jesu o tla go fa mogau,
Gape legodimong ke gagenu.

— ka A. S. Celia 'Mpotu.

Madireng A Ditulo Ka Ditulo

UITKYK, PIETERSBURG: Ka la di 21 February re be re na le mokete o mogolo wa lethabo. Ke wa go lebogisha le go lakaletsa katlego go Morena A. Phalane wa Uitkyk Secondary School, Pietersburg, ge a feditse B.A.

—Million Dollars

◇

ZWARTKOPJES: Monghali ntumelle mantsoenyana, nke, ke ke tsibise Ma-Afrika a heso ka la 13 February re ne re pata maholoana oa rona Ruben A. Mpotu oa kereke ea African Church.

Mosebetsi oa tsamaisoa ke mo Evangeli B. D. Machinini. Mofu one a nyetse ka selemo sa 1942.

Morali oa Piet Kompi koana Vall Water seterekeng sa Vereeniging. O siile bana ba babeli palo ea batho bane ba le 124.

Re mahlomoleng baheso Temana ea Johanne 14: 1 Sefela sa 282. Hlohonolofatsa mantsoe ao mobali oa kuranta eena.—D. Dip 'Mpotu.

MOKOALLO: Molimo o kile a akhela mehaubelo mona 'me a re rothisetsa Marotholi, ebile re ikutloa re le batho 'meleng ke ho phola.

Re se re bile re batla re fela meno ke litsohlo tsa manyalo. Re se re jele manyalo a ka bang mahlano khoeling ena, homme re saletsoe ke a mabeli. Ke utloa ka hlokoa la tsela hore moo teng ke moo re tla fumana mabele-khunoana-ralitlhaku,thabisa-lihoho.

Papali ea futubolo e se e tla qaleha. Koa re liehisitsoe ke ho hloka hloka lebala. Re bone Monghali Pheko a nyakasa le mesuoe ea hae ho rala lebala le lecha.

Re kopa ka boikokobetso hore team ee ikutloang hore e ka lebanya thebe le Mokoallo ("Dangerous Darkies") e re tsebise kapele re tlo bula lebala leo le lecha, ngollang kapele hle, haebe le sa ts'abe o teng Moleleki (C.O.D.)

Ea khutlileng phomolong ke mosuetsana 'Maselele.

Sekolo sa ba-'Mala (Coloured) ho fehlile principal e ncha Mong. Choancheng. Mane Wesele re utloa Mong, Sejaka ho bina ka thapama e ngoe le e ngoe e ka hothoe o itukisetsa seboka se tla ba teng moo kerekeng. E ka le mane D.R.C. ho tla ba le seboka seo ka paseka Joale batho ba Mokoallo itukisetseng ho amohela chaba-chaba tsee matlung a lona.

Baeti ba rona ke Mrs. Nkali le Miss Tema bobeli ba fihletse ha Mr. Nkali.

Kotsi e ile ea hlahela 'Marona Mamosai ea iloeng a oeloa ke mokotla holimo koporasi moo a sebetsang teng. Le Ntat'a rona Alfred Mosai o ile a ts'oaroa ke bohloko che o thusehile hape.

Banna ba motse ba kile ba e-ba le seboka mona ho khetha banna ba Ma-block manne.

—Nota-Habore

VUSA INYONGO YESIBINDI SAKHO—

Ngaphandle kweColomsi—nya kuvuka uzhuma emandlalweni wakho ufune ukuhamba.

Isibindi simelwe ukuba sichithelwe emathunjini iipayinti ezimbini zenyongo yonke imihla. Ukuba inyongo ayivuzeli ngo kukhululekileyo, ukutya okutyileyo akunakho ukwetyiseka. Kunokungundela emathunjini, sivuthamelane isisu, uqunjelwe, udakumbe, ungemi kakuhle.

Thabatha ezoPilisi zilungileyo zeXhego uCarter zincinane, zezenyongo. Iipayinti ezimbini zenyongo ziya kuvuzela esibindini sakho ngokukhululekileyo uzive une kakuhle.

Thabatha unggaliselo ajengoko uyalelwe.

Buza i-CARTER'S Little Liver Pills. Izebe 1/3.

Just look how white it is!

It is Reckitt's blue that makes my white washing as white as snow. It is so easy to use.

Rubbing and scrubbing gets the dirt out, but white washing needs a last rinse in blue water to make it as white as when it was new.
I have used Reckitt's blue for years — it makes me so proud of my snow-white washing.

Reckitt's BLUE
Out of the blue comes the whitest wash

Tlasa Lefika La Thaba Ea Kapa

Lintho tse ngata-ngata tsa lefatse li ntse li fetoha, tsa khale li nkeloa libaka ke mehato le tsoelo pele ea tse ntseng li hlaha matsatsing ana.

Ka ho 'na re khatea naha hona, re bile ra ithuta lintho le lipolelo tse ngata.

Ho fihleng ha ka Kapa ha rona mona re fumane lintho tse ngata-ngata haholo tse makatsang le tse ts'ebisang ha u li lebeletse hantle-ntle.

Ke hopola ka tsatsi le leng ha re ne re le bahlankana ba bahlano ba baqhobi ba bo 'Mampoli kapa bo-'Mamphokoro (Foreign Ministers), e ne e le Benghali Sebea, Nkosi, Nkwadi le Martin

Re ne re re ile ra lokisa ra ba ra rera ho hloella kaholim'a thaba ena ea Kapa. E ne e le ka moqebelo ha leeto lena le tsoelapele, ha re fihla sekhutlong moo ho palangoang sea-le-moea, e leng seokhompepe, ke lopalle le matsoapo le methati; aol ra hla ra ikakhela bashemane, ntho ea sarolla boseka eaka holane re se re nyolohela leholimong.

Ha e fihla ka holimo, ea fihla eare, chobe! joaleka lefokotsane ntloaneng ea eona ka holim'a thaba, hlorong e bitsoang **"Hloro-ea-Satane."** Ha re le mona, ra bona ho phatlalla ha thaba le khoiti ena ea motse oa Kapa o itsoapileng ka thaba ena.

Ha re ntse re le moo, ka utloa e mong oa banna bao ke nang le bona a re: Ha ke lebella sekepe sela, ruri ke hopola hampenyana, ke hopola ka lilemo tse fetileng ha re ne re il'o tima hlaha ea Mojeremane.

E re ka ha re le banna ba baqhobi, ha ho ntho ee re natefelang ho feta ho lebella motsamao oa makoloi litseleng, haholo-holo re ne re khahloa ke tse itsoapang ka leralla la thaba tseleng e bitsoang **"De Waal Drive."**

Mona he, ha ho tsamae barutoane empa ho feta manong a maholo feela; u ka hla ua bona tsena tsa Moreneng ha tali e nyants'a ke hore mots'eare o moholo ha re hopotse ho ea akhela ka maleng. U tla fumana li khutlaletse joaleka kokolofitoe meeling ea masimo.

Tsatsing leo, ra teana le bahlankana ba koana ha Moshoeshoe, maja-pere Kasebele! Ra fumana ba ts'oere khang ea likoloi, mabitso le metsamaeo ea tsona.

Eitse re sa kena Mahlomphehi Moruthane a re botsa hore na re tseba koloi e bitsoang 'Madlamini.' Ra re che, a re ke ena eo re reng ke "Boikokobetso" (Buick)—a fetela pele ka pono tsa hae tse monate tse ts'ehisang ruri.

Ruri e ne e le meqoqo e mengata e monate haholo, hobane o ne a bile a re bolella hore tsena tse ling ha ho letho ho tsona, ha li qala feela e se e le ho bua ka motsoere kapa moea oa tlholohelo ea Lesotho.

Ka mor'a meqoqo ena, ke ile ka fumana hore monna enoa oa bolela eka khona hore batho ba ithute lintho kaofela.

—Tale-Tale

BA BUILE PHOMOLONG DEALESVILLE

Barutintshi ba motsana wa Dealesville ba bolle go tswa kwa malatsing a bone a boikhutso. Mo go bone re ka bolela Batlotlegi T. E. Setlogelo le mofumagadi go tswa kwa Taemaneng, C. M. Moiloa go tswa kwa Wepner, D. V. Sera le mofumagadi go tswa kwa Thaba 'Nchu le Bafumagatsana A. Mahlatsi kwa Ficksburg. Re ba bona ba tla ba fokiwe ke pheo e ntsha.

Morutintshi yo o simolotseng go ruta mono mo tshimologong la ngwaga ono ke Motlotlegi Uriah Taiwe. O tswa kwa Commando Nek koo a ntseng a ruta gone.

Baeti Ba Motseng Ona

Ba ba kileng ra ba bona ba etetse mono go tla go bona ditsala tsa bone ke Batlotlegi L. O. Ramabele le mofumagadi go tswa kwa Philippolis le I. R. Mofosi le mofumagadi go tswa kwa Vryburg. Ba boetse tirong ya bone gape.

Ka kgwedi eno ya Tlhakole fa e tlhola botshelela Baitimi ba motsana ono ba na ba na le tiro e monate ya phuthego e ya bone.

Mme mo go yone tiro ena Motlotlegi D. V. Sera le mofumagadi ba re bolelela ka ga tsa kokoano e Kgolo ya Baitimi e e neng e kopane kwa Thaba 'Nchu ka kgwedi ya Sedimothole 1948.

Motlotlegi C. M. Moiloa o kile a gaolela kwa Majoemashweu go ya kopanong ya lekgotla ja Kopelo ya dikole. O tla ka mafoko a monate.

Motsana wa rona o mo sefifing se segolo thata ka go latlhegelwa ke batho ba babedi ba ka losho: Maria Fanele yo o tlhokafetseng ka letsatsi ja di 30 Firikgong 1949, mme a bolokwa ka di 31 Firikgong 1949.

Moshwi e ne e le tokololo ya kereke ya A.M.E., mme tiro e ne e tshwerwe ke Moruti B. Senkhe wa Majoemashweu, mme a tladiwa ke Moefangeli E. Ramoeti wa Kereke ya Congregational mono gae, le ke baetapele ba dikereke tse dingwe tsa legae.

Batho ba ba nang ba le mo phitlhong ba na ba le 250. Moshwi ke mogatsa Blockman yo motonna wa motsana wa rona. Gape yo nnile le losho ja ga Johannes Kgosiemang Seitheisho mo polasing ya "Dampan" gantshwane le Dealesville ka di 9 Tlhakole 1949, mme a bolokwa ka di 10 Tlhakole 1949.

Ba ba mo teropong ba na ba ile phitlhong ka lori. Gare ga ditsala tsa moshwi tse di tswang kwa Mangaung re ka bolela Bahumagadi S. Mochache le Bo-Oganne.

— Ke Mokwaledi-wa-Gone

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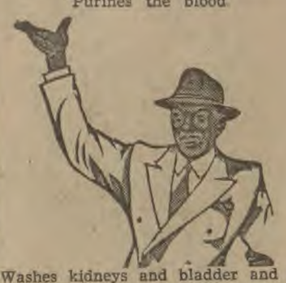

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2 GO UBA GA MARAPO-MANYELELE go fodisiwa ke go metsa dipidisi tse pedi le ga di le nne hularong sa go ja.
3 MEMETSO E E BOTLHOKO le DIKGELESWA TSA LOLEME di nyelediwa ke go itsukunya ka metsi a a tlhakanyang le di-" ASPRO " tse pedi a le mo galaseng a tla fa gare.
4 GO OPA GA MARAPO LE MALOKOLOLO A LETHEKA le GO THUNYA GA TSHIKA YA SEROPE LE YA LETHEKA go a nyelela go fole.
5 MEKGOTLHWANE YA BANA LE MALWETSE A A TLHASELANG BATHO KA DIPAKA TSE DINGWE a nyelela fela ka go dirisa " ASPRO " ka bonako.

Mo godimo ga fa, di-" ASPRO " ga di gaisiwe ke setlhare sepe ruri-ruri mo matshwenyegong a matsatsi-otlhe a a jaaka GOOPJWA KE TLHOGO, GOTHUNYA GA DITSHIKA, GOTLHOKABOROKO, GOTHUNYA GA LEINO, CHAKGALO le METETESELO, MATLHOKO A DITSHIKA.

Mme o phelelang kwa ntle ga tshireletso ebu

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Gakologelwang gore "ASPRO" e direla botlhe e bile e tshwanetse botlhe. Di ka dirisiwa ke batho ba botlhe go tloga ka ngwana go ya go yo o godileng. Go oketsa dinonofo tsa yona tse dingwe tsa tshiamo ya bosetlhare " ASPRO " e na le go gongwe go go nonofetseng go lwantsha gobola ga mmele ke malwetse ka mokgwa o o gaisang. Fa di sebedisiwa ka go itsukunya le go tlhatswa memetso di nyeletsa di fodisi memetso e e botlhoko di be di thibele tlhselo e e ka dirafalang. Theko ke e e ka kgonwang ke batho botlhe.

Go yo mongwe le yo mongwe o o tla balang : 77 Field Street, Durban.
Rara yo o rategang,

Ka bogautshwane jaana nkile ka bo ke bogisiwa ke go ruruga memetso le malengwana ka mokgwa o o boitshegang, mme ke rile ke sena go nna ke leka ditlhare tsotlhe ka tlhagisiwa gore ke ke ke leke go itshobetsa ka go itsukunya ka di-" ASPRO ", mme ke na le boitumelo jo bogolo go bolela gore ke bone pholo e e gakgamatsang e le ruri, boammaaruri ke gore ke nnile ka metsa di-" ASPRO " ke ka moo ke fodileng ka bonakonako.

Ke itsise ka tlhagiso e e kwenneng gore mongwe le mongwe yo o bogisegang ka letshwenyego le le tshwanang le ja me ja nako e e fetileng, a itshebetse ka go itsukunya ka di-" ASPRO " mme ke tlhomamisa gore lo tla bona pholo e e gakgamatsang ntswa lo paletse ditlhare tse dingwe ka bontsi.

Wa lona yo o lkanyegang,
J. McKAY.

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THE BANTU WORLD

Saturday, March 12, 1949.

BASADI BA MERAPELO LE RAPELLA MANG?

Ka Labone, le leng le le leng tikulogong eohle ea South Africa, basadi ba Ba-Afrika ba apere seaparo sa bosole ba thapelo, ba tshuara phuthego tsa merapelo, gomme ba rapele ba be ba kgerese dithaba, empa ntho e makatsang bana ba chaba sena — bashimane le basetsana — ba iphile matla go tsamaea tseleng ea bobe. Ga ba sa hlompha batsuadi le batho ba bang ba ba golo, jualeka bashimane le basetsana ba mehla e fetileng e neng e se na basadi ba morapelo.

Bahlankana le baroetsana ba mehleng eo, ba ne ba tsamaea tseleng ea Setho, gobane ba ne ba godiseditsoe go eona ke banna le basadi. Go rialo, ke gore banna ba mehleng eo ba ne ba hlokometse go ruta bashimane melao ea Setho melao ea boitshuaro — gomme basadi bona ba hlokometse go ruta basetsana melao ea hlompho le boitshwaro. Ka baka lena, lega se ne sele lefifing, sechaba se ne se tsamaea tseleng ea go loka. Bana ba ne ba sa tsuale bana. Bahlankana le baroetsana ba ne ba ihlompa, ba hlompha le botho ba bona.

Kajeno, mehleng ena ea lesedi, ea tsuelopele, ea bodumedi le thapelo go juang? Go dubegile. Bana ba bashimane le ba basetsana ba itire'a boithatelo, ba inyadisa, ba kgoga disekerete, ba noa majoala, gobane batsuadi ba kajeno — ba banna le ba basadi—ga ba sa phetha ditshuanelo tsa botsuadi ba bona. Go rialo ke gore ga sa godisa bana ba bona ka melao ea Setho, gobane ba tshepile thero tsa baruti dikerekeng le thapelo tsa basadi ba morapelo ka Labone.

Ba re ba baruti ba ka rera gomme basadi ba rapela, Modimo O tla thusa bana ba bona melekong eo ba shebaneng le eona. Anthe dihlalefi di re "Modimo O thusa ba ithusang." Lega baruti ba ka rera gomme basadi ba rapela ba ba ba kgeresa dithaba, ga batsuadi ba sa ruti bana melao ea Setho le boitshuaro ba Setho ga go kamoo bana ba ka hlolang bobe bo aparetseng lefatshe.

'Go teng ba tla naganang gore ga re bolela ka mokgoa ona ke gobane ga re dumele go Modimo o matla ohle; anthe ga go jualo. Tumelo ea rona go Modimo e lekana le ea mang le mang ea tsebang gore "mathomo a bohlale ke go boifa Modimo." Empa ntho eo re e tsebang, le eo re batlang gore e tsebejoe ke mang le mang, ke gore motho o entsoe ka setshuantsho sa Modimo gore a phele, a sebetse jualeka Modimo, eseng gore a phele kapa a sebetse jualeka phoofolo. Motho ke Modimo, eseng phoofolo, empa rona Ba-Afrika re iphetotse diphoofolo.

Ntho e makatsang ke gore lega baruti ba fadimegetse go rera le basadi ba fadimegetse go rapela bobe bo iphile matla gare ga chaba sa rona. Basadi ba morapelo, le rapella mang?

T.C

MAIKUTLO A BABADI

BOCHA KE PALESA

Laura Matsiliso Ngoasheng, Johannesburg, o re: "Bocha" le ke palesa, empa, li teng, tsa mefuta-futa-tse ntle ha li shejoa. Empa li fetoa hole, ke "Palesa" ea bocha.

Ho tloha lemong se fetileng re bona palesa e ncha ea ho apara, ho fihlela lemong sena. Joale ha u ntso u shebisisa, se re thutlisetsa morao, mehleng ea bo 'Ma' rona ha ba sa le bacha.

E re lemohisa hlompho eo ba tsoali ba rona ba neng ba ihlompa ka eona.

E re lemohisa seriti seo ba neng ba na le sona mehleng eo. Ho ho nong ho paka hore, noo ho leng motho, ho na le hlompho.

Moo ho nang le hlompho, ho na le seriti. Empa ke lakatsa ho eletsa sepane sena se secha hore:—

Moaparo ha se ona o etsang botho, ho moroetsana kapa mohlankana. Boitsoaro, hlompo ke tsona tse etsang seriti. Eena "Palesa" ea ho apara ea fela, esitang le eona ea bocha ea feta. "New Look" ea bophelo ba rona ke bocha.

Hathe bocha ke palesa ea bohlokoa, re tsoanetse ho e tsoara hantle — re ipaballeng bohle, re se itsilafatseng.

Qeteng re se re tla pheta tsa bocha joaleka tsomo.

O RORISA SETHEPU

P. A. Maseng-Sempe, Port Elizabeth, a re: Ka mosa ha nke ke lumelloe ho hlahisa maikutlo a ka, pampiring ena ea sechaba mabapi le sethepu.

E ne ele feela ka hobane ho ne ho nyaloa sethepu mehleng ea pele, poulelo le tlhalano li neng li fokola. Basali ba mehleng ea pele ba ne ba se na poulelo hobane e ne e re ha a fihla bohali ba hae a fumane ho e ne le mosali kapa basali ba babeli ba nyetsoeng pele ho eena.

'Me tokelo ea hae e ne ele hore a hlokomele lehae feela, eseng a laele joaleka bana ba rona.

Mehleng ea joale esale ho tloha ha baruti ba nyefola sethepu, manyalo ha a na katleho, ho ea loanoa, ho ea hlalanoa, poulelo e iphile matla hoba mosali o lebeletse hore mantsiboea a mang le a mang monna a be ka tlung eo a leng ka ho eona; hang feela ha monna a ka ba silo haese mosali o se a topola molomo, 'me a bile a bolela hore le eena o tla etsa se ratoang ke eena.

'Me ke moo kutloano e felang teng. Tello e hlaha hona moo, 'me qetello le hae le qhalane. Hoja sethepu sa se ke sa nyefoloa tlhalano e kholo hakana ekabe ele sieo, hobane mosali o ne a tla ea bohali ba hae a tseba hore o ea basaling ba bangata, joaleka ha e le tlholeho ea rona sechaba se sets'o hore monna a be le basali ba sehlotsana.

O BATLA THUSO

George Letlaka, Beaconsfield, o re: Ke kopa thuso ho uena, ka ha ke maketse, ke ile ka bona ka selemo sa 1946, re nkeloa chelete moputsong oa rona oo re o sebeletsang ha re se re botsa ra ts'episoa hore e tla re thusa litsietsing tsa rona.

Empa kajeno ha ke hlahetsoe ke tsietsi ea ho shoeloa ke mosali ea nts'ieang le bana ba bararo ba ntseng ba le banyenyane ha ke se ke kopa thuso ea hore ke tsebe ho ba fumanela 'm'a-bona ea ka ba holisang, ke se ke bolelloa hore nke ke ka e fumana.

Hape ke utloa ho thoe ke ee Bloemfontein, ha ke fihla teng le teng ba mpolella hore ha ba e-s'o nke chelete ea ka ke e batle moo e nkiloeng teng, joale ke kopa thuso ho uena.

(Che mohlomphehi, chelete eo u buang ka eona ke e neheloang motho ha a se a sa sebetse eseng ha a ntse a sebetsa.

—Mongoli, B.W.)

"PHAFA" O RE:

Kgomo Go Tsosoa E Itsosang

Ba tsebang go bala sekgooa ba tla gakologeloa tseo ba di badileng vekeng ena e fetileng mabapi le mpho ea pondo tse sekete tse nts'itsoeng ke bana ba makgooa go thusa go fepa bana ba'ba Ba-Afrika sekolong mane Sophia.

Eo ke ntho e ntle gagolo, 'me ea lebogoa thata. Empa lega go le jualo, ke tiisa gore ntho ena e ka ba kotlo go rona, kapa mohlomong re ka e bitsa temoso, gore re ithute go iketsetsa.

Joang Na?

Batho ba bang, bao ka mehla e leng thabo e kgolo go bona ga ba ka otla "Phafa" enoa oa Modimo lejoe, ba tla romela mangoloana a bona go Morulaganyi, 'me e le mangolo a loants'ang seo ke se buang mona.

Ba tla re juang na? bana ba rona re ka ba thusa juang na ga 'muso o sa ba fepe? Che, eo e ka na ea ba potso; empa gase potso e ka ntsietsang go e araba.

Gona juale tje, ke tseba gore batho ba bang ba tla re bona ga ba na chelete ea go fepa bana ba bona sekolong.

Empa taba e makatsang, ke gore ga nke ke utloa motho a lla ka go re eena ga a na chelete ea go reka "Dikeledi-Tsa-Misisi," "Sebapala-le-masenke," "Biosekopo" eo monna a eang go eona a felegeditse mosadi eo e e seng oa gage, a bile a tlogetse oa gage morao koana gae gammogo le bana ba gage.

Gape, monna ga a e-na le matla a go lefa chelete go kena dipapading, go ea dikonsareteng kapa metjekong eo ea teng go thoeng ke "jaefingi," gammogo le go nka di-authu le mathari ao a rekeloang disakarete le dimunamune, e ka ba eena ea ka re bolellang gore ga a na chelete eo a ka e nts'ang go fepa ngoana oa gage sekolong?

Ketso E Ntle

Gangata rea lebala rona Ba-Afrika gore gase oohle makgooa a sa rateng go thusa Mo-Afrika. Re badile ka mahlo ana a rona maoba seo bana ba dikolo tsa makgooa ba se etseditseng bana ba sekolo mane Sophia.

Eo e be thuto go rona; eo hle, kea le rapela bana beso, e be ketso e etelang molomo ea rona pele ka nako e 'ngoe ga re lla ka makgooa le kamoo a re ts'oereng.

A re ithuteng go kgetha metsoalle ea rona magareng ba 'mala o mosoeu, re tsebe le bao e seng metsoalle ea rona.

Ga ke ngola tjena, gase gore ke dumellana le tsohle tse etsoang godim'a rona ke bao ba re busang. Che, dingata thata ntho tse ba di etsang, tse re ferekanyang meea.

Empa lega go le jualo, moo ketso e ntle e hlagileng go batho bao, a re lekeng ka matla go e dumela le go e leboga. Ke tsona ntho tse kang tsena tse tla thusa gagolo kutloano le thatano magareng a rona.

Qetellong, ke sa kgutlela gape go kopo eaka go Ba-Afrika: ke re le rona a re hlagiseng seo re ka iketsetsang sona, eseng gore re letele go beeloa mohlala ke ba bang badichaba.

Sello Gase Thuse

Gase ntho e tla re thusa letho go lla ka gore bana ba rona, kapa sechaba sa rona, ga go letho leo re ka le etsang go thusa katlego ea bona kapa sona.

Ga re tseba go noa majoala le go rekela banana le dinyatsi disekarete, jualo-jualo, kea kgoloa gore ke ka baka la gobane re imeloa ke chelete poteng tsa rona.

—"Phafa!"

TSE LING TSA MATHOKO

HEBRON: Ke ka maswabi go itsise metswalle leso la ntata rona Joseph Motsepe ya agileng mona ga Makau De-Wildt. O tlhokagetse ka di 15 Tlhakole mane Tshwane a le Hospatala. Mme a fitlhwa mono Ha Makau ka Sondaga kgwedi e le 20, ka nako yo 10 a.m. mo mosong.

Ere ka ge e ne e le mogogi e mogolo wa kereke ya Church of England, re utlwa gore moso o ile a ikopela gore setopo sa gagwe se robatswe ka mo kerekeng; e seng ka mo ntlong ya gagwe. Mme ga iriwa byalo.

Nakong ya ga rona re fitlha, re ile ra tshosiwa ke bontsi bo bogolo ba batho ba neng ba eme kantle go kereke ba letetse gore moso a tswelele kantle go kereke.

Kereke yona e ne e tletse go se kamoo re tlholang re tsena. Kantle go ne go tletse mebotorokara (motor cars), dilori, dibaesekela dikariki le batho.

A felelletsa ka go opela Sefela, mme le bana ba sekolo ba kopiwa go felegetsa moso ka pina ya bona. Eaba o a fitlhwa.—**D. B. M. Khotle**

◇

SMITHFIELD: Motse oa rona o tahlehong e kholo ka ho tsamaea ha mo-Evangeli Leeuw oa Kereke ea Methodist ea bitsoelitseng poliseng ba phutheho ea Burgersdorp

Ka li 11 Hlakola, 1949, e ne e le kheto ea ba Advisory Board. Ho khethiloe Mr. Jan van Rooyen Mr. Jack Malekele le Mr. Coum Gabusa. Bohle rea ts'epa bo-ntate bana ba tla re sebeletsa ka botlalo. Pitsong eo re utloile mantsoe a senna ho Tichere Afrika mo-Evangeli Tladi, Ntate Mohotsi le Anbuti motale.

Mathaka a foot-ball a qalile ho itokisetsa lemo se secha. Mafahle le Liphapang ba ikemelisitse ho raha bolo e seng bolo mesi lemong sena.—**Mohloka-Lekunutlu.**

◇

PARYS: Ba kile bare khalo bashemane ba polokoe hoea bapala Kopjes.

Papali tsa hoseng Ntsoe-phepha e ne e le 1. Me Kopjes e ne e le 0.

Bare motho Question Mark? U ile a ba bokeletsa moshemane a ba lotha, e be u e neha "Through the Window."

Eaba ho kena lits'its'ili ka thapama, ao, baea bashemane, ea ba u ea e kenya moshemane bare ke Hlonhlo bachese. Lipapali kaofela e ne e le 9. Kopjes e ne e sena letho Lebana ba Sekolo ba haketseka ho bina.

—Malepe Junior

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READERS' FORUM

Causes of Apathy Towards Church

Sydney S. Mtimkulu, East Rand, writes: "Loud condemnation of the tendency among Africans to be apathetic towards christianity has been raised in several quarters. The man-in-the-street has been threatened with "hell fire."

It is fairly safe to assume that Africans as a whole are deeply religious, and apathy towards the church is found only among a few. Our clergy are, however, perhaps to blame for this tendency. They have a wrong approach in making clear Christianity to the modern churchman.

Sermons are dull and uninteresting, a large number of preachers lack finesse in their sermons. Often, what lacks in substance is substituted for by noise.

How, may I ask, is a person thirsty for a knowledge of God to find conciliation in threats of hell-fire if he does not attend church regularly? Is this the right approach to make?

A Christian, we are led to believe, is a person who attends church regularly; on the other hand, there is the time-honoured view pronounced by outstanding preachers of the Word that a christian is a person who believes in Christ and His teachings. These views, placed together, lead to great confusion in the layman's mind.

Besides, methods adopted by certain denominations tend more than ever to make the average layman look askance and to debate the value of attending church. Antics on the streets in the name of religion, stamping the floors and corruption of hymns seem irreverent and irreligious. But they are being done and called worship

The church should be a dignified place, a place of reverent worship, a place or order and peace. Would a soul seeking asylum from the worries of a sinful world find solace in this seeming Bedlam?

If the clergy seek to bring people to church, they should first put their own house in order. They should make the church a welcome place for souls yearning for spiritual comfort and consolation, and not the place for sermons on hell-fire and the like.

Inspiration Found In Congress Criticism

"Member," Rustenburg, writes: Congress Youth League members may have read articles giving a critical reveiw of the activities of the African National Congress, and published in this nnewspaper. The reception given by Youth League members may probably have been of a mixed nature.

If Dr. Molema's review caused concern among them, they should make up their minds that what happened to Congress shall not happen to the Youth League.

The criticism could be regarded as a lighthouse standing in a troubled and dangerous sea. Such a lighthouse should serve as a guide for our small ship — the Youth League — and so enable it to make its way safely through the perilous sea of South African politics.

There is one thing Congress Youth League members should learn: that there is no royal road to success. The Youth League's success will not depend solely upon the President or the Executive Committee alone; much will depend on individual members. There is the great need for the organisation for the recruiting of members, and African youths will be found willing and ready to follow. This is where individual members can and must help.

In Reply

Richard Fingwana, Roodepoort.—In reply to your letter, we believe that each church is contributing its share, and in its way each works towards the achievement of a common aim.

Points From Letters

"Admirer," Sterkspruit, congratulates St. Theresa Secondary School, Herschel district, on its excellent J.C. results.

Reuben S. J. Mkwanazi, Springs, thinks that class-meetings held by certain churches should be discontinued except for members on trial and children.

M. S. Mdhluli, Boksburg, wants to know the original home of all non-Europeans.

Michael M. Maisella, Nigel, says the blackman has contributed his share to South African history, but has had a raw deal.

TO CORRESPONDENTS

Alpha, Boksburg.—We do not publish correspondence sent to us without proper names and addresses.

"Vagabond."—The matter you sent for publication cannot be used because you have not supplied your address.

Who's Who In The News This Week

After spending his December holidays at his home, Mabieskraal. Mr. P. K. Magasa has returned to Evaton.

◇

Mr. J. Brand Jamieson, of Acornhoek, has joined the staff of Barberton Public School.

◇

Mr. Ernest Prix Shilubane, formerly of Wisani Government School, has joined the staff of Lydenburg High School.

◇

Mr. Bobson Hudson Masungini of Pretoria, has joined the staff of Songeni Swiss Mission School. Mr Masungini was a student at Lemana College last year.

◇

Mr. Maxwell Mashau has joined the staff of Lydenburg Primary School.

◇

Mr. Edmund Nkosi of N.G. Kerk (Badfontein) has been transferred to Lydenburg.

◇

Mr. G. J. Oosthuizen assumed duty in January 1949 as Departmental Superintendent of African Schools—Lydenburg Circuit in the place of Mr. P. A. Laubsher.

◇

Miss Virginia N. Siya, of Bizana district, has joined the teaching staff of Emanyiseni Government Native School, Ingwavuma, under Mr. S. L. Sithole. She lives with Mr. and Mrs. K. Jojo of Mt. Ayliff Cape Province.

◇

Messrs P. Z. Nene and Austin Xaba of Sophiatown were the guests of Mr and Mrs M. K. Xulu of Langlaagte recently. Mr Xulu is Principal of the Langlaagte D.R.C. Mission School.

◇

Mr Obed L. Lelaka, of Idutywa, is visiting the Transkei on business transactions and hopes to return after five weeks.

◇

The marriage took place recently at City Deep, Johannesburg, of Thandi C. Dlamini and Wilberforce W. Cikido; Mr Cecil Nolutshungu being the bestman and Mrs Mzondeko the bride's attendent.

◇

Miss Regina Phillips was feted at a tea party in her honour on the eve of her journey to Fort Hare. Mr Clements Ntombela, Natal dance champion, gave a ballroom exhibition. Mr. Preddie Makaza speaking on behalf of the guests wished Miss Phillips every success in her studies at Fort Hare. Seeing her off at Durban Station were, among others, Mrs P Phillips, her mother, Misses Winnie Jones, Louisa Phillips and Rose Mhlabi; Messrs Abram Gumede, Preddie Makaza and Alfred Sibisi.

A.M.E. Church Conference Meets At Aliwal North

(By A Special Correspondent)

A civic reception in honour of the delegates and visitors attending the Natal Conference and Convention of the A.M.E. Church recently, was held in the Greenslade Hall, Aliwal North Location. Rev. S. B. Msimang and Mr. A. P. P. Sidzumo were masters of ceremony.

Speakers included Mr. I. P. Mokuena (Headman of the Location) N. E. Kongisa Rev. van der Merwe of the D.R. Church and Rev. W. M. Kwatsha, a visiting Minister of the African Presbyterian Church.

Musical iterms were rendered by the Methodist, St. Peter's, D.R.C. and Malcomess Secondary senior school choirs.

Dr. Gow, President-General of the conference, responded.

Among church officials at the conference were, including Dr Gow who presided: Revs. Z. B Tiger, Durban district; M. M. Makwili, Transkei; J. J. Mdlulwa, Queenstown; J. R. Pono, Pondoland East district; G. O. Gule, Zululand district; J. W. Dlamini (Ladysmith), Conference Secretary, Ngcambuza (Umtata); Recording Secretary; E. Z. Make (Dordrecht) General-Superintendent's Private Secretary and Statistical Secretary; and Mrs. J. R. Pono, (Pondoland East), President of the convention.

The conference and convention was attended by over 200 delegates and visitors.

All devotional services were held in the Greenslade Hall, the morning and evening services being conducted by Dr. Gow.

Resolution

The following resolutions were adopted unanimously by the conference and convention:

(1)

Conference expresses sincere appreciation to the Local Pastor and his wife (Rev. and Mrs. H. E Malake), their congregation and the Aliwal North community for the generous hospitality extended to the conference delegation and the fine arrangements made for its entertainments.

(2)

That a letter be written to the Location Superintendent, Mr. J. M Smuts, B.A., expressing the conference appreciation of the pleasurable stay and free movements enjoyed by the delegates while in the location.

(3)

That the conference give the General-Superintendent, Dr. Gow, a rousing vote of thanks for the very able and efficient-manner in which he conducted the deliberations of the gathering.

(4)

That the conference takes cognisance of the excellent reports brought in by circuits from some of the districts which show the growth of the Natal conference.

(5)

"We resolve that, the conference members as well as our church wholly in this country pray for the safe arrival of the Bishop.

(6)

"That the conference held at Aliwal North send a letter to the Government expressing its concern and anxiety over the Government Policy of Apartheid and al its implications.

(7)

"That this conference send a letter to the Government requesting it to reconsider its proposed termination of the Supplementory School Feeding Scheme that has been lately enjoyed by Native children in this country.

(8)

"That this conference views with great concern the proposed abolition of Native reprentation in both Houses of the Union Parliament.

(9)

"That this conference appreciates the presence of three members of the Orangia Conference viz:— The Revs. P. N. Nontlahla, S. S. Mokwena and Dintlileng."

Transfers

The following ministerial changes in the Queenstown District were announced;

Rev. J. J. N. Mdlulwa L. Th., Presiding Elder, from St. Barnabas Mission, Herschel, to Queenstown. Rev. J. Jaho, Steynsburg to Dordrecht; Rev. G. D. Yokwe, Ndofela to Burghersdorp. Rev. J. M. Mpolase, Sterkstroom to Elliot — Barkly East circuit. Bro. J. W. Dlamini, East London to Ladysmith (Natal).

Rev. D. R. Matlaila, from Burghersdorps to East London. Rev. E. Z. Make, Dordrecht to Mcane (Pondoland East). Rev. J. C Mtetwa, Ladysmith to Steynsburg. Rev. A. B. J. Mcetywa, Kingwilliamstown to Herschel. Rev L D Loyilana, Ngcobo (Transkei) to Ndofela.

Ministerial changes of other districts were not available at the time of writing.

The next Conference and convention will be held at Dundee (Natal), in November this year.

LIMELIGHT CORNER

Mr. Sol. Sidzumo

Quiet, unassuming and most amiable, Mr. Solomon Sidzumo, wellknown in Johannesburg African social circles, contributed much in his day towards making life pleasant for his fellows. Many expressed regret when he left gay and merry Johannesburg for the peace and quiet of the little rural town of Rustenburg.

Leaving Johannesburg for a clerical post in the Government service at Rustenburg, the indefatigable "Sidz" applied himself energetically to his social rounds and soon put Rustenburg on the map.

He was not long at Rustenburg when he established himself in business and acquired for himself a place of first rank among his fellow African businessmen.

His keenness in matters politic brought him from time to time on to the local Advisory Board.

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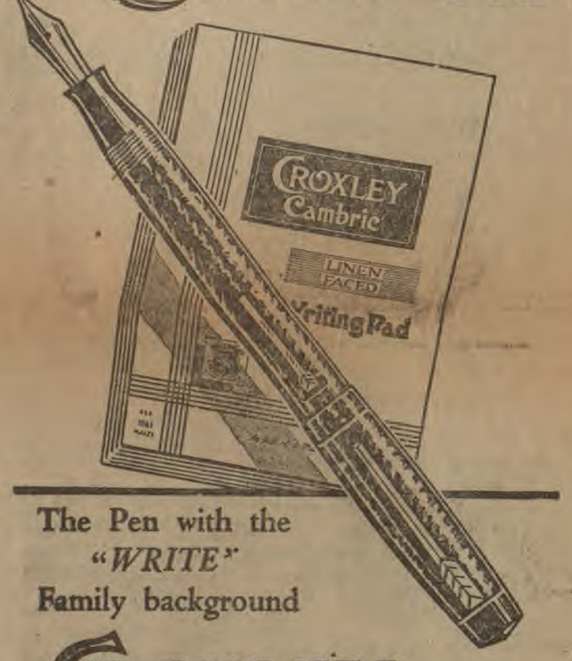

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Town And Country Brevities

CONGRESS YOUTH LEAGUE, SOUTH AFRICA.—After a lengthy discussion on the Indo-African riots in Natal, the National Working Committee of the Congress Youth League issued the following statement on the African and Andian leadership:

"In view of the critical and dangerous situation in Natal, the Working Committee of the Congress Youth League of South Africa appeals to the Executives of the African National Congress, as well as to other African and Indian peoples' organisations, to establish a Joint-Peoples' Commission of Inquiry at once, to inquire into the causes of, and remedies for, the Indo-African friction in Natal, the Commission to include other centres of Indo-African population in the Union where inter-racial might arise in future."

The Working Committe while appreciating, the fact that inter-racial clashes are the direct result of the policy of segregation and of white domination, they are convinced at the same time that there are secondary causes which are traceable to the immediate economic and social relationship of the Indians and Africans.

STATEMENT'S CLAIM

"It is a people's commision of inquiry composed of Non-European organisations which can get at the true facts," the statement claims.

The C.Y.L. Working Committee is convinced that no useful purpose will be served by general and escapist statements which refuse to face the facts of the situation, however bitter they may be to some parties.

The Working Committee is convinced that any solution of the problem based on pre-conceived patterns and ideas is doomed to failure. Hence the urgent need for a Commission to be useful to both the African and Indian leadership in their attempts to normalize the relations between the two sections on a foundation of understanding and justice.—**A. P. Mda.**

◇

QUAGGASLAAGTE.—This is a tribal village belonging to the Bafokeng tribe under Chief J. G. Serobatse. The villagers originally came from the Free State.

Last year, under the principalship of Mr. Bryce Moahloli, the local school presented ten candidates for the Std. VI examination. 90 per cent passed. Mr. Sidwell T. Mafongosi prepared the candidates.

Chief Serobatse was recently at Lichtenburg on business transactions. He was accompanied by Mr. D. Mogoerane.

Rain has not fallen here for some time and local farmers are beginning to dispair. However, with a little more rainfall, crop prospects might improve.—**"A Qwagga."**

◇

QUEENSTOWN.— A technical college for Africans has been opened at Queenstown. The scheme is sponsored by Mr. E. Majombozi B. A., who runs the school with the assistance of Mr. R. S. Madikizela B. A. and Mr. D. M. Mesatywa B. Sc. under trying conditions.

Accommodation appears to be an aspect which demands immediate attention. It was hoped that before the commencement of classes, an agreement to use the Bantu High School classrooms would be reached between by the Secretary of the School Board and the principal of the new school.

No definite agreement has been arrived at; meanwhile classes are temporarily held at the Roman Catholic School.
—**W. Menye.**

◇

MPHAHLELE.—More children were enrolled in the primary and secondary schools here this year than in the past. The standard six class has had to be devided due to large numbers.

The death occurred recently of Mr. Jack Kaleoa Tabane, for many years head-master of Mphahlele primary school. His remains were interred at the Stuartville Mission Cemetry.—**"Mokaaga."**

◇

WITBANK.—On Sunday February 27, a joint public service was held in the Empire Hall in commemoration of the sinking of the "Mendi".

Speakers were Clr. Katz, Deputy-Mayor; Clr. Dr. Mazell an ex-Mayor; Mr. Towne the Native Commissioner; Revs. Dlepu, Vanda and Radebe.

The hall was packed to capacity. Music was rendered by the local secondary and the Methodist school choirs.
—**"Man-on-the-Sport".**

◇

THEUNISSEN.—Africans here are allotted stands to build their own houses. A special Government supervisor has been here recently to inspect erection of dwellings.

Personalia

Mr. S. Khotle, of the local Bantu United school, has completed his matric.

Mr. Esau Matsoso, formerly of the Winburg Bantu United School staff, has accepted a post as principal at Hertzogville, near Bloemhof.

Mr. J. P. Matsoso, proprietor of the Bantu Carpentry and Furniture Depot, is due to retire from business.—**"Progress"**

◇

OOGIES.— At a big gathering of Europeans and Africans here recently, Second Class Sergeant J. Sikhosana was awarded a medal for faithful service by the District Commandant of the Police, district No. 31.

The Commandant gave a brief account of Sgt. Sikhosana's police career.

Sergeant Sikhosana joined the force at Lydenburg on October 3, 1930. On October 16 of the same year, he was transferred from Lydenburg to Pilgrimsrust. He left Pilgrimsrust in 1931 for Graskop where he remained until 1946, when he was promoted from the rank of a constable to that of a second class sergeant.

Not long after his well-deserved promotion he was transferred from Graskop to Oogies.

Africans and Europeans gathered for the occasion gave Sgt. Sikhosana prolonged applause as he stepped forward to receive the medal earned through honest service in the police force.— Sol. J. M Phaladi.

◇

UITKYK.—The Rev. P. H. Makgalemele and Catechist M.D. Sehube, of Lichtenburg and Ottosdal respectively passed here by car on their way to an Anglican Church meeting in Johannesburg.

Mr. P. S. Naude, Inspector of Schools, together with Supervisors N. G. Mokone and J. M. Letlabika paid a visit to the Uitkyk Primary School and the Boitshoko Institution recently.

Miss E. Sechele, who resides in Johannesburg, spent a couple of weeks here to attend to her sick mother.

Building Operations

Building operations here have attracted works trained at various African institutions. The carpenters were trained at Tigerkloof and Emfundisweni Institutions in the Cape Province, while the builders are the products of Emfundisweni, Tigerkloof Institutions, Cape Province, Moroka Institution, O.F.S., and Wilberforce Institution, Transvaal.

There are, in addition, builders whose work is by no means inferior, who received their training in the "World" or "Practical Life" Institution. "I was taught building by the gods", said one of these "self-made" men.

The following interesting things were told me by the Principal of Boitshoko Institution, and I must share them with the readers: The students of the Institution belong to the Methodist, Betswana Methodist, A.M.E., Anglican, Lutheran, Dutch Reformed and Presbyterian Churches.

Wrong Names

Boitshoko Institution has been written as Boikocho (meaningless) Boitsoko (meaningless), Boitshepo (holiness) Boikhutso (rest) by various correspondents.

There passed away recently, Mrs. Salamina Legoale, widow of the late Mr. Moses Legoale of Maaka, at the age of 77. Late Mrs. Legoale was the daughter of Rantshoane Monaisa.

The funeral, which was conducted by the Rev. J. M. Letlabika, was attended by over 300 people many of whom came from Potchefstroom, Lichtenburg and Randfontein.—**"Verkyker".**

◇

SCHILPADFONTEIN.—Drought is serious in the Springbok Flats this year. Usually, the area produces thousands of bags of mealies, ground nuts and Kaffir corn bags, this year's prospects is nil.

When schools re-opened here, children came in large numbers, many being turned away.

Most parents here, send children to school merely to prepare them for confirmation. Once confirmed and accepted as full church members, the children are withdrawn from school.

Chief P. Moepi has been requested to appoint a Tribal Secretary at a salary of £30 per month.
—**"Die Skildpad."**

◇

EVATON.—Rev. H. G. Mpitso, B.A., and Mrs. Mpitso, of the Methodist Church, were given a rousing welcome reception here recently.

Rev. Mpitso suceeds Rev. A. B. Lushaba, who has been transferred to Albert Street..

Speakers were Mr. H. S. Litheko, Circuit Stewart; Mr. A. T. Habedi, B.A., Principal, Wilberforce Institute; Mr. Phera of Salvation Army School, Pimville; Mr. O. Z. Mokhele, Society Stewart; Rev. H. D. Sello, of A.M.E. Church and Rev. Mangoaela of the Bantu Methodist Church.

Music was rendered by the Methodist School choir under Mr. J. R. Mokele and two church choirs under Messrs. M. M. Noge and S. Makgoa respectively.

Mr. Habedi spoke at length, quoting the great services that Rev. Mpitso is rendering his African race as General Secretary of the Mendi Memorial Scholarship Fund.

Rev. Mpitso replied suitably.
—**P. K. Magasa**

◇

ZEERUST.—The Moiloa Reserve T.A.T.A. Branch, held its first meeting at Motswedi last month. A large number of teachers attended the meeting with enthusiasm, most of them came from Linokana and Maanoanoe.

Mr. P. E. D. Lebotse acted as chairman and Mr. W. P. J. Modjadji as a relieving secretary.

Chief Mangope's deputy addressed the gathering.

Khuvhangano Khulu Ya Shango la Vhavhenda

Vhavenda na Matshangana vhare: Johannesburg, Randfontein, Benoni, Germiston, Springs na Pretoria niya kambiwa uri nide mutanganeni wa khoro ngadzi 20th March, 1949. Nga tshifhinga tsha 9.30 a.m. nga matsheloni a swodaha, fhano No. 1, Small Street, Johannesburg.

Zwi ambiwa zwa duvha ilo khezwi: (1) Zwidinaho venda, (2) Manwalo o vhuyaho phindulo, (3) Zwiliwa zwa vhana zwi koloni, (4) Zwothe-zwothe.

Idani nothe ni do di pfela nga nothe; zwihulu-hulu vhoinwi thangana ya murole, ni divhahe mushumo wa pfunzo na zwianwi wa zwayo.

Ra do takala nga maanda ri tshi do vhahulwane na vhatuku vha hushaka lwashu. Vhahali ni songo dziita mabwere-bwere, thakuwani-ha, ri lwele venda, vhunga tshakha dzinwe dzitsthilwela mashango a hadzo-phalaphala yo lila, nga riye thavhani ngadzi 20-3-49.

Nga munwali wa khoro,
P. M. Negukhula.

Office-bearers elected for the year were: Messrs. M. M. Mphahlele, chairman; R. P. Mogorosi, vice-chairman; W. P. J. Modjadji, secretary; B. B. C. Mfecane, assistant secretary; P. E. D. Lebotse, treasurer with Legotlo as assistant Miss C. Moiloa is auditor and Mr. K. T. T. Tong chaplain.
—**W. P. J. Modjadji**

◇

HENNENMAN.—The Rev. and Mrs. D. T. Magooa addressed the Manyano women at their sectional meeting here recently. They also paid a visit to their son, Ambrose, a local teacher, who was indisposed.

The local Methodist school recently held a welcome reception in honour of the new school manager, the Rev. S. Tlatsi. The local Evangelist, Mr. S. Losaba, the circuit steward, Mr. S. Choeu and other church elders were present.

The principal Mr. P. L. Moroke delivered a short but fitting speech
—**"Singapore."**

◇

PRETORIA.—Mr A. H. Sehloho, caucus chairman of the Native Advisory Board presided at a social held at the African Hofmeyr High School Hall recently when the guest speaker was Mr Chris. W. Prinsloo M.A., Asst. Manager Native and Asiatic Administration of the City Council. A representative gathering of Africans attended. Among those present were Mr and Mrs M. Ntja, Mr and Mrs E. J. Masinoane, Mr and Mrs A. Jas Gomba, Mr and Mrs S. Mashupye Mr and Mrs B. Mngade.

Messrs Walter Mataboge, L. Makena, J. S. Lekgetho motored to Villiers, O.F.S., on a business visit recently.

The Mendi service at Pelindaba Sports Stadium was successful, more than 2,000 citizens attending.

Speakers were the Chief Native Commissioner, Mr Hartman; the Deputy Mayor, Councillor Pocock, Mr J. S. Madiba B.A., of Potgietersrust and Mr P. E. Ramasodi who passed a vote of thanks.

Chief Sekukuni and some of his Councillors were recently entertained by the Pretoria Native Advisory Board.—**"Spark."**

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Thousands have asked for this eye-catching, streamlined pen, with the finger-fitting barrel, nickel-silver push-on cap, built-in clip and the famous velvet-smooth Platignum Nib.

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This baby gains correct weight each week !

"For the first 3 months," said his mother, "my baby was very thin, and cried a lot. My milk was not nourishing enough . . ."

"Then my friend, Mrs. Ngibe, who has three children, advised me to feed him with NUTRINE. It made her babies fat and strong."

HE HAS THE RIGHT FOOD

"Look at my baby now, after a few months on NUTRINE. I weigh him at the chemists' shop, and he gains correct weight every week !"

Babies, who are thin, and cry a lot even after they have been fed, need more *nourishing* food. Doctors and nurses tell mothers to give their babies NUTRINE, if they cannot breast feed their babies, or if their breast milk does not give baby enough nourishment. NUTRINE soon makes babies strong and well.

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Every morning and every night, wash your face, neck and arms with Palmolive Soap and water (warm water is best). Rub the soap lather gently into your skin and then wash it off with cold water. The oils in Palmolve Soap will in this way make your skin softer, cleaner and more beautiful.

'M'alitaba's Chat

I walked into a shop the other day only to be confronted with a familiar scene. There was that leisurely way of shopping on the part of a number of African women lining the counters of a big shop and banging of the counters by annoyed shop assistants to the tune "What next".

"What next, do you ask?" the leisurely customer flung back the question in indignant tones. The rest I leave to your imagination.

Planning A-head.

A little woman whom I guess was a school teacher had the right idea When her turn came, she dipped her hand into her bag and produced a slip. On this, she had tabled in neat fashion a list of items required to replenish her pantry larder and other household requirements.

The Angelic smile and polite "Good morning" from the counter-hand raging with anger a few minutes previously, was a well-deserved reward for a housewife who had planned ahead and went about her business methodically.

This young African woman, no doubt educated to some extent, received prompt attention and in less than seven minutes, her paper bag was loaded with the week's groceries and she was making for the door after a kind "good bye" again from the counter-hand. Her sisters still stood unattended, chuckling and clacking like ducks, and complaining of indecent treatment, discrimination and prejudice.

What Was Wrong?

They had been ignored, and they still had more requirements from the big shop's shelves.

"What was wrong," one may ask It is all due to doing things "The Native way." That's the answer.

Customers flock in teeming numbers to shops, particularly at week-ends.

Harassed shop assistants, working at high pressure to give satisfaction to all patrons, have little time for customers who call to make purchases one at a time, with intervals of five minutes in which the customer thinks what next to buy.

"How To Shop" is a subject which I think our Zenzele Women's Clubs should give serious attention and favourable consideration as worthy of inclusion at lectures and lessons. African women would do well to make a list of their shopping requirements before setting out to town.

Apart from showing consideration for over-worked shop-keepers and thousands of fellow-customers, preparing a list of items required for the house means less time wasted, and more time to serve more customers. It also shows a trained mind, and a business-like way of doing things.

Time Is Precious.

If African women do not want to feel cold-shouldered or "insulted"—to use their own phrasing—by shop assistants, they would do well to cease going about shopping without a previously prepared list of their requirements.

Time is a precious factor in business, nay, in the world to-day, and nobody will brook time wasters.

If they cannot write, then surely they have their children to help them. If their children cannot do so, they might ask a relative, friend or next-door neighbour. And if no help can be obtained from among any of these, then this is just too bad.

In any case, this will give them all the more reason for sending their children to school!

Pointing The Way.

That indefatigable and ever-busy African woman's community at Venterspost mine has shot out in another direction. Known for their splendid work of making gifts and comfort for their menfolk during the last war, they have now set their minds on peace-time domestic pursuits. At a recent meeting, they formed a "Helping Hand Club" with the object of rendering assistance in all social activities and wherever their services are required.

In this, they point the way to others. I may be wrong, but I believe this is the first time that African women band themselves to give mutual assistance in cases of distress among themselves.

Nobody knows better than myself what distress in a poverty-stricken African home means. These women deserves congratulations and best wishes for success of their club.

She Envied Them.

"What fortunate people those women are; they are most lucky," an African woman remarked in my presence the other day, when she saw her sisters buy peaches in bulk from a farm wagon at a location.

These women were going to can peaches, of course. One can well understand why this woman envied them. She could not buy because she has no knowledge of canning.

At this time of the year, African women are busy canning fruit. I refer, of course, to the fortunate few who know the game. But a vast number would do likewise but lack of knowledge. I know this, however, that Zenzele Clubs give lessons in canning and I have seen exhibits of their work at annual exhibition.

Would it not be a good thing for someone from among Zenzele Clubs to send "'Malitaba" good recipes for fruit canning?

Don't Forget

By the way, there is that "Mother And Child" competition to which I made reference last week. Now do not forget to prepare yourselves for this contest with the big prizes; also, to be on the safe side, make certain of your weekly copy of the "Bantu World" for the announcement in connection with the competition.— "'Malitaba."

'MALITABA'S POST BAG:

Answers To Correspondents

Ea Kulang

Dear 'Malitaba,

Ke sekulane, empa ke ne ke le ntoeng. Ha ke thole letho. Na nka bua le mang bakeng sa thuso. Ha ke sebetse; ke ts'oanetse ho lefa ntlo, ho lefella bana baka sekolong, ho ba apesa, ho ba fepa hammoho le ho ikapesa le ho iphepa. Empa ha ke sebetse, kea lapa. Joale ke kopa keletso.—

C. P. Maelangae.

(Hoa utloahala Mokoena.. Ngolla mona: The Secretary, African Legion, B. E. S. L., No. 114, Duncan House, 11, De Villiers Street, Johannesburg. Ona ke mokhatlo o babalang litaba tsa masole le lilo tsa oona, 'me ke ts'epa hore o tla kholiseha.— "'Malitaba.")

Temoso: Romelang lilio tsa lona ho: "'Malitaba," P. O. Box 6663, Johannesburg, 'me ke tla leka ho le thusa ka likeletso.

Ea Llang Ka Monna

Mofumahali,

Monna oaka ke motho ea sebetsang; ka mehla ha a tsoa mosebetsing, o tla hae. Ntho e ngoe le e ngoe eo ke e hlokang, o nketsetsa eona; empa oa 'makatsa habone Sateredaha le Sondaha, ha a lule hae. Ekaba molato ke'ng?

Ea bobeli, ha u e-na le monna empa basali ba bang ba ba mo setse morao, ba rata le khaohane, ba bile ba se ba hoile uena mong'a monna eo, u ts'oanetse ho etsa joang?—**"S.M."**

(Potsong ea pele, leka ka matla ho hoahela. Monna o khahloa ke lehae le letle. Mafumahali a mang, motho ha a se a nyetsoe, o ineela bohlasoa. Oa lebala hore ba teng banna ba huloang ka linko ke basali ba ikhabisang hammoho le matlo a bona. Le eona ea bobeli potso e arabiloe.—"'Malitaba.")

Ditaba Tsa 'Muso

Mofumahali,

Na u ka se re thuse oa re kopela go Morulaganyi oa "Bantu World" gore a re thuse ka ditaba tsa 'Muso kapa tsona tsa Parliamente ka puo ea Sesutho? Koranta ena e tletse sekgooa 'me bongata ga re se tsebe. Rona batho ba kgale ga rea rutoa; re ne re le badisana.—**M. R. T. Mogorosi.**

("Re ne re le badisana;" Ah taba e bohloko oee! Che, ke buile le eena, 'me o tsepisa gore ga sebaka se dumela, o tla etsa jualo.—"'Malitaba.")

Ntlhalosetse

Mofumahali,

Ga re itse gore o raya dipotso tse di ntseng jaang. Ke ne ke rata gore o ntlhalosetse.—**D. N. Mocheo.**

(Karabo eo u e batlang, u tla e fumana karabong eame go lekwalo la Joseph Thaane ka tlase ga tlhogo e e reng: "Potso life."—"'Malitaba.")

HOUSEHOLD HINT

How To Mend A Zinc Bucket

To stop a small leak, place a small piece of putty inside the bucket and a larger piece outside and flatten out. When dry the bucket will again hold water.

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Support Compulsory Education For Africans

(By Miss M. C. Nongauza, Secretary, Langa branch of the National Council of African Women).

A call to Africans to cease placing blame on Europeans for all wrongs in the African community, and that Africans themselves must conduct a search into their own lives, constituted the theme of an address by Miss M. Soga at the Cape Peninsula Regional Conference of the National Council of African Women.

Miss Soga, President of the National Council of African Women in South Africa, appealed to Africans to see what duties they have left undone, and warned against egoism.

Shilling Drive

Dwelling on the importance of education, she referred to the "Shilling Drive" decided at the National Council of African Women's conference in Durban last December, urging its support.

The aim of the drive, she explained, is to initiate a fund whose purpose is to erect a school building for an experimental compulsory educational centre. This will be the first step towards compulsory education for Africans, she said.

Hopes were entertained that every African would contribute one shilling towards the fund.

The value to young African women of first aid, home-nursing and Red Cross classes was also emphasised. "Holders of these certificates are of great service to the community," Miss Soga added.

She commended institutions such as the Gordon Mears Training School near Umtata, a training centre for African Women Welfare Officers; and the various Health Assistants' Training centres in the country. Miss Soga urged African women to make use of these centres, and stressed the importance of a healthy, mind, body, sound heart and a healthy nation.

The meeting resolved to send a deputation to the Minister of Native Affairs in connection with the suspension of the school-feeding scheme for Africans. Members of the deputation were Mesdames Nkomo, Nyombolo, Mkize, Bam and Nqo.

Right Vote.

Miss Soga told her audience that women from Umtata district had the right to elect members of the Bunga Council.

Parent-Teachers' Association

The inauguration of a parents-teachers' association at Langa was also discussed at length. Many felt the need for such an organisation as it would help in promoting the educational welfare and progress of the young.

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MOTHER, you can drive away your Baby's cold very fast with Vicks VapoRub! Just rub this good, strong medicine on his chest, throat and back tonight. Also put some in his nose.

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This strong salve makes his chest feel fine and warm right away. The strong medicine works through the skin, and drives out the cold from the chest.

IT SMELLS VERY GOOD!

At the same time, VapoRub gives off a good smell. This smell is very strong medicine. The child breathes this medicine into his nose, throat and lungs. Right away his nose feels clear. Coughing stops. He breathes easily again!

While Baby sleeps, VapoRub fights the cold in these two good ways. Next morning the cold is better!

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TSA RAPOROTO TSA LITEREKE LE MAHAE

UMBUMBULU: Ka khoeli ea Pherekhong hona selemong sena ho ile ha na pula e entseng botebo ba inchisi tse peli le .4 kathoko, boholo e le pula e nang butle e sa ne ka melupe. Selemong sena ho bile le melumo e menyenyane haholo ea maru a pula.

'Maraka tse peli tsa Ma-Afrika ka Umbumbulu le o mong o ka lilovo li ntse li tsoela pele ho sebetsa hantle ka tsela e kholisang. Lijalo tse rekisoang ka limarakeng tsena ke mafurutse le meroho ea majaredeng. Boholo ba mafurutse ke lipanana le li-paene-apole.

Lijalo li ntle haholo. Setereke sena se ile sa ba le pula e lekaneng leha feela ka libakeng tse ling ho ile ha ba teng komello. Poone, linaoa hammoho le Madumbi li ntse li tsamaea hantle. Poone e 'ngoe ka eona khoeli ea Pherekhong e ne e se e ntse e khephotsa.

Likolo

Ka lebaka la ho koaloa ha likolo, ha ho letho le ileng la etsahala ka likolong.

Sehlopha sa libini tsa Inanda Seminary se ile sa etela ka setereke sa Umbumbulu 'me sa ba le mekete e mengatanyana ea ho bina. Sehlopha sena se ka tlas'a tsamaiso ea Mr H. Ngwenya. Libini tsena li na le mantsoe a matle haholo. Sehlopha sena se ka tlas'a tsamaiso ea Komiti ea Sekhopotso sa Inanda. Molula-setulo oa Komiti eo ke Dr I. B. Gumede athe Mongoli oa eona eona ke Mr Martin Kumalo.

Moruti A. Makanya o ts'oanetse ho rorisoa ka tokiso tse ntle tseo a ileng a li etsa hammoho le thuso eo a ileng a e nehela bats'oari ba sehlopha sena sa libini.

Tabeng tsa bophelo teng, ba ho ea ka ha ba teng seoa sa letho ka setereke sena ka khoeli ea Pherekhong. Leha ho le joalo, ho kile ha ba teng ea mong ea jeoang ke lefu la linta. Ho bile teng batho ba bangata ba ileng ba e shoa ka lebaka la ho jeoa ke lefu la mats'oafo. Lefu lena ho bonahala eka le hlile le iphile matla ka setereke sena. Offisiri tsa Lekala la bophelo li leka ka matla oohle ho le hlanaka lefu lena.

Lekhotla

Ho bile le kopano ea Lekhotla la mahaeng ka la 19 khoeling ea Pherekhong. Litho tsa lekhotla la mona kaofeela ha tsona ke Marena 'me li nka cheseho e kholo ka ho fetisisa morerong oa kholiso le tokiso ea setereke sena mabapi le ntho tse kang litsela le matlo a kokelo hammoho le morero o mong oa makhotla.

Haeba marena a ka literekeng tse ling a ka hlokomela kamoo Lekhotla le sebetsang hantle kateng, a ne a sa tlo ba le pelaelo ea letho feela ho hlahiseng mokhoa ona oa makhotla ka literekeng tsa habo bona.

LOUIS TRICHARDT: Khoeling ea Pherekhong ho ile ha na pula e ntle ka tsela e kholisang ka ho hle ka tikolohong ena. Ka libakeng tse ling tsa setereke tse kang polasi ea Trust ea Rossbach pula kaofeela e ileng ea na e ile ea etsa botebo ba inchisi tse leshome le metso e mehlano ka kakaretso.

Ho bile le thekiso ea likhomo ka libakeng tse peli, Malmesbury le ka lokeisheneng la Mpefu empa ha ho eaka ha e-ba teng batho ba bangata hakalo ba eang teng hona thekisong tsena. Leha ho le joalo, kaofeela likhomo tse neng li tlisitsoe ke beng ba tsona ba Ma-Afrika, tse mashome a mahlano a metso e ts'eletseng li ile tsa rekisoa ka theko ea kakaretso ea pondo tse leshome le motso o mong e ngoe le e 'ngoe.

Lijalo

Lijalo ka kakaretso li eme hantle haholo-holo lijalo tsa mabele. Tsena li ile tsa lengoa e se e le morao-rao haholo, empa pula tse neleng li entse hore ho be teng kholo e ntle ea lijalo, 'me haeba selemo se ka lula se ntse se lokile, ho ka nna ha lebelloa hore ho be teng lijalo tse ntle.

Ka la 13 ho Hlakola ho hlokahetse Morenana Mtsweni, ea neng a tsejoa le ka lebitso la Ntsangwisi, ea neng a phela polasing ea Kruisfontein. O na le batho ba bangata ba ka tlas'a puso ea hae ba phelang hohle ka mapolasing a tletse-tletseng sebaka sena.

Ka la 18 ho Hlakola, Mohlomphehi, 'Musisi oa Transvaal, o ile a ba teng ho tla bula hospatala e ncha ea ba jeoang ke mahlo e leng ka tikolohong ea Elim. Moaho ona o ile oa ahuoa ka chelete eka ka lipondo tse likete tse tharo le makholo a mahlano e le e tsoang mokotleng oa Trust ea Afrika e Boroa ea Ma-Afrika athe pondo tse sekete le makholo a mahlano tsona ke tsa sekhutlo.

'Musisi a bua ka mosebetsi o moholo o etsoang ke ba kereke ea Swiss ka sebakeng sena seo eo hona selemong sena e qetang lilemo tse mashome a mahlano e ntse e sebetsa har'a Ma-Afrika. Dr. Rosset, eo e leng eena ngaka e kholo hospataleng sena, o ile a bua ka pele ho batho ba neng ba le teng hona moo.

Libui tse ling tsa bua hona sebokeng seo ke Mr. B. J. Smithers, Komishinara oa ba Bats'o le Mr. Shimati, tichere sekolong sa Elim. Ho ne ho e-na le Makhooa a mangata feela hona ka letsatsi leo.

Nchafatso Ea Naha

Ho sa tsoa ahuoa letamo le leholo hona haufinyane tjenana le lokeisheneng la Sinthumula mose ho noka ea Kokspolespruit. Letamo lena le na le lebota la boholo ba maoto a sekete le makholo a mahlano botelele. Sepheo sa ho aha lena ke ho boloka metsi a tla sebelisoa ho noesa liphoofolo, 'me le tla ba le hona ho be sale le e-na le metsi ka nako ea lilemo tse peli le sa lokisoe le ho lokisoa feela hang feela ha le tletse le tlatsitsoe ke metsi a lipula. Sebaka seo kaofeela ha sona se teratetsoe ho se sireletsa hantle.

Lekhotla la Zoutpansberg la Makhooa le Ma-Afrika leo offisi tsa lona tse kholo li leng ka Lemana, le sa tsoa fihlela pheletsong ea hore le boele le tsose ponts'o tsa phahlo le mesebetsi ea Ma-Afrika 'me ho se ho entsoe tokiso ea ponts'o e tla ba sekolong sa Elim ka la 11 ho Phupjane hona selemong sena.

Ponts'o ena mohlomong e tla thusoa ka chelete ke Lekhotla la haeng la Louis Trichardt, 'me ho ts'epjoa hore batho kaofeela ha bona ba tla ba le hona ho ka tlisa phahlo ea bona hona ponts'ong eo.

Maeto A Komishinara

Komishinara oa ba Bats'o, Mr. B. J. Smithers, o sa tsoa etela ka lithakong tsa khale tsa Mdatza, ka lokeisheneng la ha Mpefu. Lithako tsena ho lumeloa hore ke lehae la pele la Ma-Phoenicians a khale a kileng a ba teng ho etsa patlisiso ka sebakeng seo mehleng ea khale a batla ho fumana merafo. Majoe ana ao ho hopoloang hore a ts'oana hantle feela le a fumanoang ka lithakong tsa Zimbabwe, joale ho thoe a ntse a ea a nyamela.

Lekhotla la hae la Louis Trichardt le sa tsoa thehoa hona haufinyane tjenana le tla nka boikarabelo boo tletseng litabeng le mererong ea setereke sena, ke hore litaba tse kang tsa lidipi le litsela. Le tla shebana le morero ona ho tloha ka la pele ho khoeli ea 'Mesa.

Seboka se latelang sa mehleng sa lona lekhotla lena se tla kopana ka la 18 ho Hlakubele, offising ea Komishinara oa ba Bats'o. Litho tsa lekhotla lena la pele ke: Morena Khutama, Morena Musekwa, Morena Kibi, J. Mashau, D. Morotaba, P. Mugeri, P. Manabela, J Ravela le C. Ravela.

NQAMAKWE: Pula e neleng ka seterekeng sena ke .46 ea li-inchisi Liphoofolo ha li na lefu la letho feela ka sebakeng sena, empa li ea fokola ka lebaka la komello e telele.

Seemo sa poone se sebe ka ho fetisisa ka sebakeng sena. Komello e bile matla ka seterekeng sena hoo ho lebeletsoeng feela hore ho tla fumanoa halfo ea lijalo tse lengoeng ka mona.

'Masterata, Mr. E. N. D. Wilkins o isitsoe ka Butterworth ho ea sebetsa ka teng ho tloha ka la pele khoeling ea Hlakola. Ka la 29 ho Pherekhong, 1949 litho tsa lekhotla la setereke hammoho le Ma-Afrika a tsejoang haholo a ile a mo lumelisa. Sebaka sa hae se nkiloe ke Mr. A. de V. Marais, ea tlileng ka Nqamakwe ka la 28 ho Pherekhong a e tsoa ka Nebo, ka ho la Transvaal.

Ho ile ha ba le seboka seo batho ba ileng ba e-ba teng ka bongata boo boholo ka Ngcazi, ka lokeisheneng la Mtwaku seterekeng sa Nqamakwe. 'Masterata oa Nqamakwe a hlahisa letona le sa tsoa behoa bocha, T. Mfenyane ka pele ho sechaba. Letona lena le khethiloe sebakeng sa mofu Morenana, Gulwa ea sa tsoa lahla marapo ho feleng ha selemo sa 1948.

PIETERSBURG: Pula e ileng ea na ka mor'a la 15 ho Pherekhong ke inchisi tse nne ka kakaretso ka hona ka seterekeng sona sena. Ha ho aka ha e-ba teng thekiso ea liphoofolo. Ho ile ha phethisoa morero oa ho hlopholla liphoofolo ka libakeng tse supileng.

Pula e fihlile e se e morao joale ho ka ba le thuso ea letho feela ho lijalo tsa mabele. Ma-Afrika joale a boetse a lema le ho jala poone e tsebang ho mela ka pele.

Morero oa nchafatso o ntse o tsoela pele butle ka lokeisheneng la Molietzies moo e leng eona tulo e kholo eo ho eona ho talimanoeng le ho lokisa morero ona teng. Ka mapolasing oohle a Trust ntho li hlile li ntse li tsamaea hantle haholo. Mapolasing ana ho se ho ile ha nna ha tsoeloa pele le morero ona oa nchafatso.

PORT ST. JOHN'S: Setereke sena se batlile se hloka pula ka khoeli eohle ea Pherekhong. Ke ka la 30 feela hona ho khoeli eo moo batho ba ileng ba fumana pula e lekaneng hantle.

Leha ho ile ha ba teng komello liphoofolo li sa ntsane li shebeha li eme hantle, ha ho eaka ha e-ba teng seoa sa letho feela sa lefu la liphoofolo.

Ha ho ts'epo ea ho fumana poone e tala ho fihlela ho qaleheng ha khoeli ea 'Mesa, kaha poone e sa ntsane e le nyenyane haholo. Ha ho bonahale hanyenyane feela hore ho ka ba teng ts'epo ea letho ea hore batho ba ka fumana lijalo tse ntle.

Pulo

Ka mor'a phomolo ea veke tse ts'eletseng likolo li ile tsa buloa ka la 26 khoeling ea Hlakola. Bana ba likolo ho bonahala eka ha ba na cheseho ea letho feela sekolong kaha phepo ea bana ba likolo e tlohetsoe ka likolong tse ling.

Chelete ekaalo ka pondo tse mashome a mararo le metso e supileng le sheleng tse leshome le metso e supileng e bokelletsoe ke matona a setereke sena ho thusa ho aheng hape ntlo ea kokelo ea Tombo. Ena ke teko e ntle ka ho fetisisa e etsoang ke batho ka moea oa lerato ka seterekeng sena.

Har'a malokeishene a leshome le metso e ts'eletseng ka seterekeng sena le leng la 'ona le hoeleheli-tsoe e le sebaka sa tokiso. Ka la 18 ho Pherekhong Komishinara oa ba Bats'o o ile a tsoa ho ea lefa batho ba sebetsang litseleng.

Lekhotleng la boipiletso le neng le lutse ka Port St. John's lekhotleng la Komishinara oa sebaka sena, Molula-setulo o ile a botsa Ma-Afrika a thusang nyeoeng hore na ke ntho e lokileng hore monna ea nang le bara ba rararo le morali a le mong o na le tokelo ea ho nehela chelete ea bohali ba morali ho mora oa bobeli.

A re ho ea ka molao ke ntho e sa lokang ho nehela bohali ba morali oa pele le oa ho fela ho motho e mong kaha e le bana ba monna eo. Batlatsi ba re bohali bo ka neheloa Batlatsi ba re bohali bo ka neheloe e le mpho empa ha bo kebe bo neheloe.

Lekala la sekhutlo le shebaneng le tokiso ea litsela ho bonahala eka le nka bohato ba ho lokisa tsela e sebakeng seo ho tla ahuoa borogo holim'a noka ea Umzimvubu ho thusa batho ba eang ka toropong. Lekala leo le ts'epa hore borogo bona bo tla ahuoa ka pele-pele feela kantle ho ts'enyo ea nako.

ELLIOTDALE: Bana ba latelang ba khethiloe hore e-be litho tsa Lekhotla le Leholo la Lepoka; Morena Ngubezulu, Ganituli le Tyali. Ka Pherekhong ho ile ha ba teng mafafatsane a seng makae a ileng a etsa ho tloha ho inchisi tse peli ho empa hase pula e ileng ea lekana hore ho ka etsoa temo ea letho feela. Ka lebaka la komello, temo ea lijalo e ile ea lichisoa haholo.

PIETERMARITZBURG: Litho tsa Lekhotla la Keletso li ile tsa ba le kopano ea tsona ea mehleng. Li sa tsoa khethoa hona haufinyane tjenana. Ho 'nile ha ba le libaesekopo tse hlolang li le teng ka nako le nako. Ho na le baase tse ngata joale tse eang ka lehaeng la Ma-Afrika.

Likolo li ile tsa koaloa empa morero oa ho aha sekolo sa thuto e phahameng sa ka Sobantu o ile oa nna oa tsoela pele. Baahi ba motse oa Ma-Afrika ba thusoa ke koloi e potolohang e rekisang lijalo le ke bahoebi ba leng teng. Morero oa ho aha matlo le 'ona o ntse o tsoela pele.

Pula e ile ea na. Ha ho eaka ha e-ba teng thekiso ea liphoofolo hammoho le sona seoa.

Ndhlovu Mapumulo, Morena oa sechaba sa ha Mapumulo ka seterekeng sa Pietermaritzburg o ile a hlokahala lehaeng la hae ka la 14 ho Pherekhong ka sona selemo sena.

Ha hopoloa hore lefu le bakiloe ke hoo sa lokang empa ha setopo se hlahlobisisoa ha fumanoa hore o bolailoe ke lefu la serame. Ntlo ea kokelo ka Edendale e ntse e sebetsa.

Nchafatso

Tsoelo-pele e potlakang e ntse e etsahala ka libakeng tsa Trust ka Onverwacht. Ho entsoe metero ka boholong ba libaka tse lemehang hantle 'me lipolasi li arotsoe makhulo a mangata a ho fulisa.

Maeo a nkiloeng ke Komishinara oa Ma-Afrika a ne a shebane le mosebetsi o etsoang lipolasing tsa Goedverwachting le Onverwacht.

LUSIKISIKI: Pula e neleng ka mona e ile ea etsa botebo ba inchisi tse nne le .04. Poone ehlile e ntle haholo 'me le meroho ea majaredeng e ntse e le mengata haholo.

Mohlahlubi oa Likolo Mr Pahl o tlohile ka mona 'me sebaka sa hae se nkiloe ke Mr Omond eo offisi ea hae e leng koana Kokstad. Lekala la tsa Bophelo hona joale le ntse le sebetsa ka thata ka seterekeng sena ho bona hore motho e mong le e mong o tofiloe ho thibela lefu la sekholopane. Batho ba behoa kathoko.

Ho lokisetsoa morero o moholo oa ho nchafatsa naha matsatsing ana. Batsoali ba bana ba Ma-Afrika ho bonahala ba leka ka matla a maholo ho isa bana ba bona ka likolong.

Likhomo Banka Ea Rona (iii)

Ho na le sechaba se seng koana East Afrika se bitsoang ka hore ke Masai. Batho bana ba na le naha ka Kenya le ka Tanganyika. Kajeno lena ba na le cheseho feela ho rueng likhomo tse ngata, leha feela ka matsatsi a boholo-holo ba ne ba khathatsana le ba lichaba tse ling ba ahelaneng le bona ka lebaka la phutuhelo tsa bona tse neng li hloka mohau le o monyenyane feela.

Masai ha ho ntho le e 'ngoe eo a e tsotelletseng ha e se feela lenane la likhomo tsa 'ona. Ha a na cheseho litabeng tsa thuto kapa khoebong kapa ho nka karolo ea letho feela mesebetsing ea matsoho ea East Afrika.

Na le hopola hore batho bae ba Masai ba tla atleha joaloka ha mefuta e meng ea batho eona e ntse e atleha? Na le hopola hore naha ea bona e tla ba le hona ho ka' thusa likhomo tse ngata tse ntseng li le kamoo, kapa na Masai a ka hlalefa ho se ho kae a ithuta tsela ea ho lema lijo masimong a bona a mangata a sechaba?

BA HA WATUSSI

Joale hape ka Ruandi Urundi, eo e leng naha e ka tlas'a Ts'ireletso ea Belgian Congo, ho phela batho ba ha Watussi. Sena ke sechaba se ikhants'ang seo ka nako tse ka pele se kileng sa etsa batho ba bang Makhoba ka naheng eo ba neng ba iphelela ho eona. Ho na le mobu o nonneng haholo ka Ruandi Urundi empa ba ha Watussi ba ne ba ichebetse feela likhomo tsa bona.

Kajeno batho ba likete tse lekholo ba hlahang ka Ruandi Urundi ba ea mosebetsing ka selemo se seng le se seng ka Uganda. Ha ba sebetse Makhooa empa ba sebeletsa batho ba Bats'o.

Ka Uganda, batho ba ile ba hlalefa 'me ba ithutile ho lema poone tlisetsang 'chelete' khareng. Na-e ngata hammoho le sejalo se ba kong ena ea bona joale, boholo ba khareng ena bo romeloa ka naheng ea India, ka pele-pele ho ka nna ha ba teng faktori tsa khareng ka Uganda moo phahlo e tala e tlang ho lokisoa e-be khoele hantle.

Batho ba Uganda ba ntse ba ithuta ho sebelisa mobu oa bona hantle ka tsela ea ts'oanelo. Ba na le likhomo empa ba lema lijalo kathoko ho moo. Ho thata hore beng ba mapolasi ba kene ka hare ho naha ea Uganda 'me ka ho rekisoa ha khareng ba na le hona ho ka lefella thuto ba iketsetsa le liphahlo tseo ba li batlang.

Ba ithutile thuto ea mobu ke eona Banka e molemo ho fetisisa.

Batho ba bangata ba ts'epa hore Afrika e tla ba le katleho e kholo ka lilemo tsena tse tlang, empa re ts'oanetse hore re hlokomele hore hona ho ke seng ha etsahala ho fihlela mang le mang a e-ba le lijo tse ntle le tse lekaneng.

BAAAHI BA LEFATS'E

Mohlomong le se le balile lipampiring hore baahi ba lefats'e ka kakaretso ba ntse ba eketseha ka bongata ka pele le ho feta le lijo tse fumanehang hona joale. Hona ke 'nete ka Afrika joaloka e le 'nete feela ka karolo e feng ea lefats'e. Kahoo re ts'oanetse ho ikemisetsa ho lema lijo tse ngata ho seng joalo re tla fumana hore ha lilemo li ntse li tsamaea ha re na ba le lijo tse lekaneng ho ka sebelisoa ka ho potoloha.

Haeba re ke seng ra lema lijo tse ngata, ts'epo ea rona kaofeela ea nako e ntle e lokileng e monate ha e-na ba le mosebetsi oa letho le hanyenyane feela. Ha nako e ntse e tsamaea, sechaba se seng le se seng se tla ts'epela temong ea sona.

Hohle kae-kae ka Afrika ho na le merero e meholo ea mosebetsi oa motsoho, empa phahlo e tala e ka fumanoa feela mobung hammoho le tsona lijo tsa batho ba sebetsang.

MOBU OA AFRIKA

Ka Afrika, mobu hangata ha e atise ho loka haholo le hona ho nona athe le mofuthu oa naha hangata ha o lumellane le temo ea lijalo tse ngata. Ena ke 'nete eo re ts'oanetseng ho e hlokomela ra o fenya. E ka fengoa haeba re ka lokisa lintho ka tsela ea 'nete le e lokileng.

Ha rea ts'oanela ho ithuta feela litsela tse lokileng tsa temo empa re ts'oanetse hore re be le mamello ho sebeliseng tsela tseo hantle hore li phethahale. E mong le e mong ho rona ea sebetsang masimong o na le boikarabelo tabeng ena. Esita leha e-ba re phela ka litoropong re ts'oanetse ho ba le cheseho ho se etsahalang ka naheng hobane ke hona moo lijo tsa rona li tsoang teng.

Re hlola re utloa ho boleloa hore 'Mobu ke Lefa la Rona'. Mohlomong ha re e-soka re hlokomele hore likhomo ke hona moo leruo haholo hobane e le tumelo ea rona la rona le leng teng.

Empa na e ka ba efe mpho e betere ho bana ba rona. Naha e lemiloeng ka makhethe ea thibeloa hore e seke ea senyeha, kapa likhomo tse seng kae tse otileng? Karabo e phatlalatsa. A re ba neheng naha e ntle le likhomo tse lokileng.

Ho lokile ho ba le likhomo tse ntle. Likhomo tsa mofoka ha li na mosebetsi. Thekisong ea likhomo rea tseba hore theko e ntle e lefelloa liphoofolo tse lokileng. Hona haufinyane tejena koana Scotland, ho ile ha lefuoa a chelete e ka etsang lipondo tse likete tse robeli holim'a poho e le 'ngoe feela ea lesika le phahameng ka ho fetisisa.

Mohlomong ha re na hona ho ka rua liphoofolo tsa lesika lena le phahameng hakana-kana, empa ka ho rua ka tsela e lokisitsoeng hantle ka tsela ea ts'oanelo, bonyenyane re ka fumana habeli ka theko ea lihlopha tsa rona tsa liphoofolo.

MAKHOLO A LILEMO

Hona koana Scotland bo-ra-mapolasi ba 'nile ba rua likhomo tsa theko e ntle ka makholo-kholo a lilemo. Ba ea tseba hore likhomo tse se nang mosebetsi li ts'oanetse hore li bolauoe e-be tse ntle ka ho fetisisa tsona li bolokeloa ho holisoa le phaello e tlang ka nama le lebese la tsona.

Melao Ea Lehae Ea Bophelo Toropong

Sets'a. Batho ba Bats'o ka molao, ba phelang litoropong ha ba na libaka, tse kholo moo ba ka hahang teng. Hangata ba atisa ho hira ntlo ea Masepala. Ka nako e 'ngoe ba haha ntlo sets'eng se hirileng ho Masepala.

Boemiso ba Ntlo. Ho molemo haholo hore ntlo e khahle mahlo le bolulo ba eona bo be monate, hore e tle e be lehae la nnete, e setsi sa bophelo le ba lelapa kaofela. E re ka ha matlo a litoropong a hahuoa haufi e 'ngoe ho e 'ngoe, hoo ho leng thata hore batho ba hahle phefo e pholileng, ho hlokahala hore matlo a lokele bophelo bo botle, homme a bolokoe ka makhethe, ho seng joalo, bophelo ba batho ba lapeng moo bo ke ke ba hloeka.

Bonyane ntlo e ts'oanetse ho ba le mafapa (rooms) a mararo e le hore batho ba baholo ba be le ntlo ea bona, le bana ea bona (haese feela ha ho e-na le lesea). Ntlo e 'ngoe kea bolulo homme ea bararo e be ea ho robala bana. Ha ho so ho e-na le banana le bashanyana ba baholo motseng, e ka khona bashemane ba lokisetsoe ho robala setupung haeba ho se ntlo e 'ngoe e fumanehang.

Haeba ntlo e hahiloe ke Masepala re ka ts'epa hore lemati le lifenstere tsa teng etlaba tse lekaneng maboteng a talimaneng ho etsetsa hore moea o tsebe ho fokela ntlo kaofela ka bonolo Esita leha maAfrika a se a ikhahela, Masepala o tlama taba ea hore lemati le lifenstere tsa ntlo eo li eme ka ts'oanelo, e be tse lekaneng. Ha ho se joalo ma-Afrika a ts'oanetse ho hlokomela hore lemati le lifenstere e be tse loketseng. Motho a hopole hore mamati le lifenstere a ts'oanela hore li lule li butsoe. Motho a se ke a li thibeletsa ka likoalo (shutters) le masela a boima kapa ka litupi tse koaletsoeng.

Lifenstere li buloe bosiu. Moea oa bosiu ha o na kotsi. Motho a se ke a sunya malapi kapa lipampiri lisefeng tse phefo (ventilators). ...Phefo e ncha le leseli la letsatsi li thibela mafu. Mamati a mona a bitsoang stala (stable door) ke mamati a lokileng haholo hobane a lumella phefo, athe a bile a lokela boits'ebo ba lehae, homme a thibella likatse, lintja le likhoho li sitoe ho kena.

Leifo. Ntlo ea toropong haholo e atisa ho ba le lifo le chemini ea ho nts'a musi. Ena ke ntho e molemo hobane musi ha o silafatse liphahlo tse aparoang le tsa ntlo le lijo feela, hape ke ntho e sa lokelang hore motho a e phofomolohe. Le setofu sa paraffin se atisang ka ho sebelisoa litoropong se ts'oanetse ho boea ka tlas'a chemini hobane leha u so u hlokometse hore se se ke sa silafatsa musi o tsoang ho sona o mobe haholo. Moea o kotsi haholo le ho feta ke o tsoang paoleng. Moea ona o chefo ka nnete. Setofu sa ts'epe se sebelisa libese tse nyane ho feta tsa mollo feela esitana le mollo oa paola Setofu se butsoisa lijo ka hoo lekaneng ebile se hloekile. Ha u na le hona ho molemo ho pheha ka setofu.

Fats'e ka tlung. Fats'e ka tlung e ka khona ho lokisoe ka makhethe, ho liloe haeba fats'e e le mobu, ho hlatsuoe haebe e le samente kapa lepolanka. Ho liloe mohlomong ho hlatsuoe haeba e le samente kapa nts'etsoe kantle letsatsing e poloe. Ha ho lumelleha e hlatsuoe.

Makhethe a ka tlung. Motho a fiele a tlose lerole kamehla. Ntlo e makhethe e lokela bophelo bo botle.

Ntlo ea boits'ebong kantle. Litoropong tse ngata ntlo e 'ngoe le e 'ngoe e na le ntloana-ea-boits'ebo e sebetsoang ka emere. E re ka ha sebaka sa sets'a se le se 'nyane ntloana ena e atametse haholo matlong. E ka khona ntloana ena e hlokomeloe ka makhethe a maholo, e se ke ea e-ba le lintsints'i. Bana ba rutoe ho e sebelisa ka ts'oanelo, ba se ke ba silafatsa lebala la teng, fats'e le setulong. Haeba bana ba le bannyenyane haholo ba sitoa ho lula holim'a setulo sa ntloaneng, ba etsetsoe setulo se senyane e be ho beoa thuoana ka tlas'a sona, joale ha a se a qetile, e be ho il'o ts'eloa ke emereng e kholo ea ntloaneng. Ka thuoaneng kamoo u ts'ele metsinyana, homme ha u e-na le hona u ts'ele tipi metsing ao. U se ke ua boloka letho ka ntloaneng moo, haese:—

(1) Pampiri ea ho sebelisoa—e taboloe ka makhethe e leketlisoe ka khole, le

(2) Lekopotsi kapa lebokose la mobu kapa molora le kharafunyana (mohlomong sefatjana feela). E ka khona ho hasoe mobu ona kapa molora ha ho sebelisoa ntloana. Ntho ena e thibela lints'ints'i hore li se ke tsa behela mahe a tsona moo, le

(3) Lelapi le hloekileng le leketlisoe ka hare moo, hore ho nno ho hlakoloe setulo ka lona. Le hlatsuoe ha le se le le lits'ila, le

(4) Lefielonyana (le ka iketsetsoang hae feela haeba mosea o le teng); le lona li leketlisoe kamor'a lemati ka moo, ho nno ho fieloe ntlonyana ka lona. Setulo se teng se hlatsuoe esale hosasa, ha emere e se e ts'olotsoe, le emere e beoe hantle bolulong ba eona Ha 'ngoe ka veke u potele ka morao ho bona hore na ha ho na moo ho ts'olohetseng fats'e moo ho ka behelang lints'ints'i. Haeba ho e-na le sebaka se lits'ila, u se fielle koana hole. Haeba ho 'ntso ho ts'olloa bobe boo joalo, u tsamaea u bolelle ra-Lakeshene taba eo

U lemohele hore lemati la ntloaneng le koalehe hantle ka hare, le kantle le ts'oaroe ke ntho le fasehe hore le se ke la buleha. Bana ba rutoe hore ba se ke ba bapala pel'a ntloana ena.

Lithuoana tsa moo ho robaloang, li'o ts'olleloa ka emereng ea ntloaneng esale hosasa, ho ts'eloe molora ho li omisa. Metsi a se ke a e-ba mangata haholo ka emereng.

Malokesheneng a lokileng ho na le ntloana e sebetsoang ka metsi motseng o le mong joalo. Metseng eo, le teng pitsana ena ea teng e ts'oanetse ho hlatsuoa hanngoe ka veke hore e lule e le makhethe e talimeha hantle. U se ke ua kenya letho ka har'a pitsana eo ea teng kantle ho pampiri e etselitsoeng mosebetsi oo—le eona e be likotoana tse 'nyane tse makhethe, u se ke ua kenya maharasoa a malapi. Maharasoa a lits'ila a chesoe.

Haeba le kopanetse ntloana le motho e mong, e ka khona u be makhethe ho eona moo joaloka ha e ka ke ea hao. Mosebetsi oo oa ho e hlatsoa le o nke likoto ka khotso ea setsoalle.

Malokesheneng a mang a hahiloeng hampe ha hona ntloana ea boits'ebo motseng ka mong. Ntho ena e mpe bophelong ba batho, le hona e ke ke ea ruta bana mekhoa e metle. Haeba ho se ka mokhoa o mong, batho ba baholo e ka khona ba sebelise matloana ao a kopanelo ka makhethe, ho bolelloe ba ofeising ea lokeshene ha a silafala. Ho bana ba sa ntsane ba le ba nnyane, ho lokisoe sebaka ka jareteng ea motse, homme e be ho il'o ts'olleloa ka li emereng tsa matloana a lokeshene. Makhotla a ba Bats'o a lekeshene a ts'oanetse ho kopa hore batho ba etsetsoe ntloana tse ts'oanetseng tsa boits'ebo. Haeba tsena li sa hahuoe, baahi ba etse ka matla hore seo se teng se tsamaisoe ka tsela le ts'oanelo. Ho se ke ha its'ebeloa kae le kae feela, ka har'a motse, kapa pel'a eona. Ntho ena e tlisa linnts'ints'i le lefu har'a motse.

Lebala. U ithate ka lebala la hao. Mosebetsi o mongata oa lelapa o ka etsetsoa hona lebaleng. Haeba Masepala a sa etsa joalo, u le tarateele. U emise lifate tsa ho leketlisa khoele ea ho leketlisa meseme ea ntlo le liphahlo tse hlatsoitseng; u se ke ua li leketlisa tarateng e hlabang. U behe lobokese sebakeng se ts'oanetseng, e be lebokese la ho kenya liphahlo tse ts'oanelang ho hlatsuoa hape e be moo ho hlatsoetsoang teng. Ha sebaka se le teng u jale lifate, u bolelle bana hore ba li hlokomele haholo. U be le sebakanyana seo u jetseng joang bo botle teng, empa bakana sena se be hole le ntlo ea boits'ebo.

—E tsoa mokhatlong oa sefapano se sefubelu.

GA A THABILE U PHETSE HANTLE

Dikete-kete tsa batsoadi lefats'eng lohle, di thusa bana ba tsoa go thaba le go nyakalla ka go ba neela Phillips' Milk of Magnesia. Marotholi a se makae a moriana ona a felisa moea le bohloko maleng, e be sello nguaneng sea fela gobane moriana ona o hloekisa mala o nts'a dits'ila.

LEMOGELANG BAETSISI Kopang PHILLIPS' Milk of Magnesia e botlolong le bolou, le batleng lebitso le reng "Chas. H. Phillips" pampiring ea lebotlolo.

Mesebetsi E Meng E Hlokegang:

Phillips' Milk of Magnesia, ga e tsoakantsoe le lebese la kgomo, e mareneneng a lesea, e fedisa bohloko le go ts'oanyega ga nguana ea tsong bohebe go jeng, e thiba go thisa ga lebese maleng. Phillips' ga e tloloa oa nguana; e folisa mele ga o le bohloko kapa o palegile.

Phillips' ke setlolo se ntle 'meleng meno.

E batleng dikhemising le mavenkeleng.

PHILLIPS' Milk of MAGNESIA

TIHOMU I BANGI RA HINA

Vhiki leri hundza hi kambile loko Shivutiso le'shi nge, "tihomu i bangi ra hina," shi ri na ntinyiso, swi nga leswi hi kume kuri rifuno lerikulu ri kumiwa o misaveni. Loko misava yi nga onhiwa hi ku rimiwa hi ta sika na tihomu ti ta fa hi ndlala.

Swa nonoha ku dlaya ntlovelo tane hi matlhelo yo ehleketa. Nkarhi lo'wo leha hi dyondzisiwe kuri tihomu hi rona rifumo ha kunene, kutani swa hi nonohela ku hundzula miehleketo hi mhaka leyi. Kambe a swi nga faneli ku hi nonohela. Hi swi rhandza ngopfu ku dyondza le'swintswha na ku lava ku ya mahlweni kambe hi nga yisa ku yini e mahlweni loko ha ka ehleketa kuri tihomu hi rona rifumo ntsena.

NTLOLOVELO NA MALI

A matikweni yo tala laha misaveni sweswi i nkarhi mali yi tekile ndzawu ya tihomu. Shana mashaka ya hina la'ma yeke ku tirheni e dorobeni va vuya na tihomu shana? A va vuyi na tona; va vuya na timpahla' ta tinshaka-nshaka na mali ya tipondo kumbe masheleni na tipeni kumbe hi buku ya le posweni. Mali i shifaniso ntsena. Hi leswaku a ku na rifuno e ka pondo ya phepha kumbe eka hafukoroni. Kambe nkoka wa pondzo kumbe hafukoroni hi wu vona ngopfu leswi yi nga ta shava leswi hi swi rhandzaka. Loko ho va na ntlhanu wa tipondzo ta maphepha kutani ho ti tumbeta e misaveni ti nge hi pfuni ntshumu. Kambe loko ho ti veka e posweni ti nga tswala, kumbe loko ho ti tirhisa hi nga shava mikumba na swiambalo, swakudya na swibyi. Hi tindlela leti mali yi pfuna ngopfu.

TIHOMU TI TANO

Mhaka leyi ya mali ya fambelana na ya tihomu. Loko ho ti thsika ti dya byanyi hi ti hlamala ntsena ti ta fana na mali leyi a hi tyelele e misaveni. Kambe loko ho shavisa tinwana ta tona hi ta kuma mali kutani hi mali leyi hi ta swikota ku nonisa misava. Hi nga lava ku aka yindlu kumbe shivala kumbe ku biya rihlampfu hi mali leyi. Hi nga kuma "ntswalo" tane hi le malini eka tihomu ta hina, loko hi nga vona kuri ta hlayiseka swinene, ti hi nyika nyama na masi.

Nyama yi lulamile ku va swakudya, kutani a swi sasekangi ku thsika tihomu ti andza loko vanhu va nga kumi swakudya. Ku nga ri khale ku ve na dyandza tlhelweni rinwana ra tiko ra South Africa. Mi ta ehleketa kuri leswi a ku ri na dyandza vanhu a va sika. Kambe a swi vanga tano. Hikokwalaho ka yini va nga sikangi? Hikuva a va ri na tihomu va swi kotile ku tidlaya va dya nyama. Va swi vonile kuri leswi ku nga hava vudyelo va fanele ku dlaya tihomu ta vona hikuva ti nga fa hi ndlala. Hambi leswi tihomu leti a ti ondzile kambe va kume swakudya. Shana vanhu va ndzawu va dyondze dzondzo shana? Loko va tlharihile va nge he swe ndli ku thsana va nga dyi nyama kasi tihomu ti tele leti a va fanele ku shavisa. Vanhu la'vo tala a va kumi swakudya swinene, va karhatiwa hi yuvabyi le'byi khomaka vanhu la'va nga dyiki va shurha.

Ha kanyingi la'vo tala i shisiwana a va na mali yo shava swakudya, kambe hakanyingi swikumeka kuri a va rhandzi ku tlhava tihomu ta vona va dya nyama. Tihosi na tindzuna le'ti nga pfumela ku hunguta tihomu na ku amukela milawu leyi'ntswha ya ku hlayisa misava a ti pfumelangi hi ku lava ku nkhensiwa kambe ti pfumele ntsena hi ku vona ku pfuna ka swona.

MISAVA HI YO BANGI

Tihosi leti ti pfunekile e tindzawini ta tona. A ti nga la kala ti vona dyandza. Swa hi fanela ku landza mitila ya vona. Le'swi pfunaka a hi fanele ku swi landzashana a hi lavi ku pfuna vana va hina kuri lokò va kurile va hi tlula. Ha kunene swi tano, kutani a hi fanele ku vona kuri va dya va shurha. Shana loko ho vutisiwa kuri hi lava yini ku va na tihomu le'to tala kumbe vana lava dyaka va shurha, a hi fanele ku amukela ku va na vana la'va dyaka va shurha.

A hi yeni mahlweni na mhaka leyi. Shana a hi ntirho lowukulu eka lava taka e ndzaku ka hina shana? Loko hi nga lavi ku lulamisa misava hi yini hi heta mali hi dyondzisa vana va hina? Shana ha swi tsakela ku vona vana va hina va suka makaya va ya madorobeni hikuva a va swi koti ku endla ntshunu shana e misaveni le'yi hi yi onheke?

A hi tsundzukeni kuri misava i bangi ra hina, tihomu a hi bangi. Loko hi nga hlayisa misava hi nga ya mahlweni hi ri na ku thsemba. Mhaka leyi yo hlayisa misava i mhaka leyikulu laha Africa. Ho va vanhunyana laha ka hina kambe mhaka yo hlayisa misava yi kulu le Kenya tane hi leswi yi nga yi kulu le ka Zulu na le ka Sekhukhuni.

MUTAVHO UMANGADZAHO WA MIROHO NGA FASI HA MIGERO

Nga K. G. Coleman

Nga thuso yo itwaha nga vhatshena, vha mushumo wa vhulimisi, vhaha, Native Affairs Dept. zwo ita uri vhavema vhandzhi vha rena dzindimana dza miroho kha muvhundu wa vhubve duvha kha Transvaal (North-east Tvl.), vho bindula mali ilinganaho £200 nga nwaha nnthani ha miroho ya vho, na mitshelo.

Vhunzhi ha mushumo wa madi na mupfudze shangoni heli li fhisaho la ha Tshivhasa, zwo ita uri mbeu dzi kone umela dzindimani dza vho tetshelesaho ngeletshedzo ya vatshena.

Miroho na mitshelo ibvaho dzindimani hedzi, namusi ikho u thusa nga maanda zwikolo zwa vharema, na u rumela dzidoroboni, (makete), huno hezwi a zwithusi kha urangisa fhedzi, zwithusa na kha u ita zwiliwa mutani ufhiona ufhio urena ndima ya miroho na mitshelo.

NDIMO YA MIROHO

Nyengedzedzo ya ndimo ya miroho yo bviselwa phanda nga ndila dzo fhana mbanaho kha mivhundi miraru ya vharema, i re galanga lavhu bvaduvha, kha la Transvaal

Tshigwada tshothomaho mushumo wa u tavha miroho, tsho vha tshone tsha u thoma nga nwaha wa 1940, tsho newa muvhundwana wa ndima dzi tinganaho 7,700 nga South African Native Trust, tsini na ha Tshivhasa nga thungo ya tshipembe kha dzi tavha dza Zoutpansberg.

Mukhuwa we a vha o dzula kha muvhundu hoyo, uthoma, o bvisela muvhundu hoyo phanda, nga migero i bvaho mulamboni ya thavha dza Zoutpansberg.

Huno muvhundu hoyu wa da wa shumiswa nga vharema vhe vha vha vhasina vhutshilo vhufulu fhedzeaho, nga u lima mbeu dza shangoni lo-omelelaho lisina mbvula na u funa thakha isikathi.

Hovha huna mila ilinganaho 5.50 mishashani heyo, huno vho vha vhe vhashai nga maanda, zwezwa ita uri munwe na munwe mutuku na muhulwane a bve a yo shuma uri a wane zwiliwa zwo edanaho.

DAKALO NA MBVELAPHANDA KHA MUSHUMO

Namusi vharema vhandzhi vha tshila vhutshilo, ha vhudi, na dakalo nga mitshelo na miroho ye vhalima nga vhone vhane hezwi zwo ita uri vha wane zwiliwa zwafanela ho, ngathungo zwi tshi ita uri munwe na munwe nnthani ha tshi phida tsha ndimana yawe a bindule £50 nga nwaha.

Zwotou thoma zwa fundwa, maitele na mafhatele a midi u-thoma hu sa athu u fhathwa.

Nga murahu zwowanala uri midi yo fancla ufhathwa, ya tou rambalala na tavha ya Zoutpansberg.

Nthaha tavha na miedzini idovha pfulo ya thakha, hone mivhundunyana ya vhudi ido vha ya miri.

Muvhundu u sheledzeaho u do dzhensiwa migero, hune munwe na munwe a do wana kadima kusheledzwaho nga mugero.

NGAFHASI HA NDAULO YA MUKHUWA

Nga fhasi ha mukhuwa wa Native Trust asi, uri, ndi nga zwilinwa zwire nga fhasi ha migero zwo kwathiswaho, fhedzi, hone, na u-bveledza mushumo phanda na u ita Makete.

Vhathu vhane vhvha na dzindima misi vha tshinya ga mupfudze, vha fanela uri vha to u renga kha vhane vha mipfudze nga miroho.

HUNO MIGERO HEI IDISAHO MADI

Masimuni, yo fanela uri idzule i tshi lavheleswa uri madi a sitshothe, i ka piwe zwavhudi.

Mavhele na one a wanala nga nga urenga ngao muroho. Vharema vhanwe vha disa dzi furaha dzavho dza mavhele na mupfudze u do urenga ngazwo miroho. Huno hoyu muvhundu wa Native Trust wo fanela u engedzedzwa uri uvhe muhulwane.

Miroho sa:— tshipinisi, ndabula vhorotolo, nyala, matamatisi na nawa, maswiri mango na mapapawe na minwe mitshelo mindzhi, zwi vhukati ha zwinwe zwinwiwa.

Muvhundu munwe u linganaho mimaela ya mahumi matanu na mararu hune muvhundu wa thabina wa vhahone, hu na bulasi nwe ya Native Trust, hune mitshelo na miroho ya mela nga pfanelo na vhunzhi nga fhasi ha bindu li hulwane nnthani ha ndimana thukhu thukhu dzine vhalima. Huno hezwi zwo ita uri mutango wa zwilinwa u ye fhasi, nga uri na madi a usheledza a wanala nga u tavhanya.

TSHILIKADZI

Hovha na vha shumi vhalinganaha 150 vha pada vhe vha newa mushumo, huno vhathu havho vhunzhi havho ndi huno vhathu havho vhunzhi havho ndi dzi tshilikadzi na vhasadzi vha vha shai.

Ha fha S.A. Native Trust yo thoma u vhidza kana u dzhia zwezwa vha zwitshi rengiswa, itshibadelela zwo lovhaho mahala, kha tshelede ye muthu a renga ngayo. Nga fhasi ha pfanelo, zwilinwa zwine zwa sala u ya makete, kana u rengiswa zwido kovhekanyela vhashumeli. Hezwi ido vha nyangedzedzo muholoni wa vho wa 1s.6d. kha munna nga duvha musadzi 1s. nga duvha.

MBINDU LA VHUDI

Bulasini ya Lorraine henefho tsini huna manwe maitele, he vharema vho nangwaho vha shuma dzi ndimana dzavho. Hedzi ndima vhu hulu hadzo i ita kotara u yo swika kha ndima (acre), hezwi zwo ita uri vhane vha ndima hedzi vha bidule £200 nga nwaha.

Vhunga kha Rembander, mushumo wa vharema unga fhasi ha vhatshena vha mushumo wa vhulimisi, hafha vha wana bindu kha zwo rengiswa, sa mitshelo na mi-roho i bvaha masimuni avho.

Maite mararu a vhutali kha mushumo hoyu, ono di bveledza miroho kana mitshelo i takadzaho vhalimi. Huno tshine tshatodea ndi uri ha wanale makete.

Wa mitshelo na miroho hei ikho u a ndaho. Muvhuso wa pfunzo na wana u wana zwo fanelaho u fusha zwikolo zwa vharema kha lino la Transvaal, hone nga thungo Masipala, u fanyisa sa Pietersburg Springs, Germiston na Johannesburg dzidorobo hadzi dzi wana zwilinwa zwindzhi zwine dza rengisela vhathu vhadzulaho dzi doroboni dzenedzo.

MBVELAPHANDA SPRINGS

Dorobo ibvelaho phanda na mushumo hoyu ndi Springs, huna vha shumisi vhatshena vha vharema doroboni, vha Native Affairs Department vha fhata makete mudini wa Payneville hune vhathu vharenga henefhc tsini vha sitsha twa vha tshi yo renga kule doroboni (Springs).

KHOMBO KHA VHA FUMAKADZI

(Nga Mudinda Wa Venda)

Vhahashu, Vhavendá divhani zwauri vhafumakadzi vhanu a vha tsha do wana ndila ya u ya dzidoroboni, ngauri vha do hanelwa dzithikhithi dza tshidimela tshiaweloni tshatsho.

Huno fhungo lobvaho liri ndi uri huna vhanna vhane; vha khou tahiselwa vhasadzi vha vho makhuwani, kana muthu a shavha na musadzi wa munwe a ya nae doroboni.

Huno o fanela u vha na lunwalo lwa khotsi a we kana lwa munna wawe lune lwa khou muvhidza, huno luvhe na khadiso ya khosi yawe, arali zwi songo-ralo hana fanelo ya u namela tshidimela.

Hezwi zwo ambiwa tshivhidzoni tsho vhaho hone, gambani ya ha-Tshivhasa nga duvha ladzi 27th la Nwedzi wa Phando 1949.

A sizwoha, vhanna vha lushaka lwa hashu, lwa Venda uri ni fanela u divha uri hezwi zwiitelwa uri vhathu vha sa shaya dzidoroboni ngauri vha vhoya u dzula hone. Huno a zwi itelwi hezwo zwauri vhasadzi vha khou tahiswa nga vhanwe vhanna vha si vhavho, hezwo ndi u ladza rine, uri ri ri ndi ngoho

Kholomo Ndi Dzone Banga Yashu

Huna u amba hunzhi; hune ra di dovha hafhu ra di amba, ra a tenda uri ndi maipfi a vhukuma Musi ri tshiri "Kholomo ndi Bannga yashu," ri ya zwitenda hazwi nga nnda ha u funa u divha uri zwi ambani, ari vhuyi ra tolou toda zwine ilo ipfi li amba zwone.

A huna na muthihi ane a hanedza uri kholomo dza vhudi a dzi todeyi. Ndi ngoho, huna khumbulo ya uri fhano Afrika lothe, lidovha na kholomo nzhi nga tshifhinga tshi daho.

Fhedzi hu dovha huna tshinwe tshine tsha ita uri kholomo dzi annde; dzi dovha dzi kholomo dza lushaka lwa vhudi, dzine dza dovha dza u vhulahelwa nama ngauri iya todeya nga vhukuma shango lothe.

SHANGONI LA ARGENTINE

Shango la Argentine ndi linwe la mashango o bvelaho phanda shangoni namusi. Bvelaphanda iyo yo vha hone nga hu havha na namana mavhele zwa vha zwinzhi. Huno mavu Argentine ndi a vhudi u fhirisa mavu a shango la Afrika lothe, fhedzi hezwi a si zwone zwa vhukuma zwo itaho heli shango la tshipembe tsha Amirika uri livhe lone, line na nama lilothe nga vhunzhi shangoni lothe.

Vhathu vha Argentine a vha tou vha vha funaho kholomo uri dzi tou vha ifa lavho vhe vhothe. Vha funa kholomo uri dzivhe na mushumo khavho. Huno nga vhanga lenelo ndi nga afho hune vhafuwa kholomo dza vhudi dza lushaka nga vhunzhi hadzo.

Nga inwe ndila vha toda maitele a vhudi a u lima a no pfana na tshino tshikati. Nga maanda vha funa kholomo dza vhudi, huna vhunzhi hadzo.

ZWOVHA ZWI ZWA VHUDI KALE

Zwino thungo dzothe dza Afrika, nga tshifhinga tshothe rovha ri tshi funa kholomo nzhi, ri sa toda u divha uri dzina mushumo naa kha rine. Hezwi zwa vha zwi zwavhudi nga tshifhinga tsha kale, musi husina vhathu vhanzhi, zwi iteya uri muthu a kone u fuluma u yo u fhata hune a funa, arali a tshi vhona uri afho he adzula hone ahongo tsha luga mavu obva. Huno namusi a zwi tsha iteya naho muthu a fhano khala tshipembe tsha Afrika kana hunwe na hunwe kha lino la Afrika.

Huno inwe ndila ya uri vhathu vha sa tolou fuluwa vha tshiya hothe hothe, ndi umanisa masimo a vho, henefho hune vhathu vha dzula hone. Huno rothe ringa kuda nga zwa kha shango lituku-tuku la Denmark lire thungo ya maphiliphili a lwanzhe lwa Atlantic khala Europe. Huno shango la Denmark ali tou vha shango lire na mavu a vhudi lini; fhedzi vhathu vha hone vho linga, nga maanda uri li bvelephanda kha zwa mishumo na vho-Ramaburasi vha ita uri shango lavho livhe tshifanyeso kha mushumo wa vho-Ramaburasi. Vhamafhimafhi na lunhomba zwi yiswa masiya othe a la Europe nga vhunzhi. huno zwi iswa na tshi tanga dzimeni tsha iNgilandi.

VHO VHA VHA SADO VHUYA VHA ZWIKONA

MaDenisi vho vha, vha sa do vhuya vha bvelaphanda, arali vho vha vha na khumbulo ya uri kholomo ndi dzone Banga yavho. Arali vho vha na khumbulo ya uri kholomo nga dzivhe nzhi naho dzisongo luga, ndi musi namusi shango la Denmarka lisa koni u fusha vhathu vhalo, na u isa kha mashango manwe.

Ngoho, ndi heyi mavu ndi yone Bannga ya vhukuma yashu. Huno vhutshilo hashu, naha vhana vhashu, vhunga vhulungea nga u vhulunga Bannga heyo zwavhudi (mavu). Huno arali ri tshi dzhiya zwinzhi khayo Bannga yashu idowa tshinwela, huno ri dofa nga ndala fhedzi, arali ri tshi ivhulunga, ri do vhuyelwa.

Pfunzo Ya Mabofu Na Madzinga Ndevhe

(Nga P. S. Kho. Mokhudi)

Nthamusi vhanzhi vha Vhavenda airdivhi zwikolo hezwi zwhivhili tsha Mabofu na tsha Madzingadevhe. Ngeno Roodepoort, zwikolo hezwi, ene Mufunzi A. W. Blaxall.

NGA NDI THOME NGA TSHA MABOFU

Ezenzeleni (nga tshi ndzula) ndi uri fhethu hune munwe-na-munwe a kona udzishumela. Ezenzeleni tshikolo tsha Mabofu tsho thonwa nga nwaha wa 1937 ngei Sophiatown, nga Mabofu a fumifhedzi, nga nwaha wa 1938 tsha pfuluwela ngeno Roodepoort.

Namusi ndi tshikolo tshihulwane nga maanda tshire na madanadana a Mabofu, Masuhan na vhasidzana. Ro vhudzwa uri ndi tshihulwane kha zwikolo zwothe zwa Mabofu ngeno Afrika.

ZWIFUZWA

Mabofu havho afunzwa u luka mimanki ya mifuda-fuda vhafunzhwa u nwala Braille, Vhafunzhwa nwala nga michini (Typewritters) vha funzhwa uita maswielo (Brooms and brushes). Zwizhia minwaha miraru uri Bofu livhedze arali a safeili, arali a pasa komiti ya hetshi tshikolo tshiya muira a vheregela tshikolo ulugo dzimanki, ngeyi tshikoloni tsha vhofhedzaho ngei Hammanskraal tsini na Pretoria, afho u do wana malamba awe, vhanwe vha fhirisa dzibondo dza fumi nga nwedzi a kona u dzi ambadza asa vhoni na uthasa vhawe.

VHUTSHILO TSHIKOLONI

Huna zwilidzi zwo utamba zwinzhi; huna piano, huna dzikathara, huna dzi Gramafomu, huna Wailese, zwothe zwa ulidza zwi hone nga migivhela nga madekwana huna utshina (Dance) ine masuhana na vhasidzana vha Mabofu vha thangana vha tshina ngadakala. Nga dzi Sondaha vhaya dzi gerekeni dzahavho.

KUTLWANONG

Ndi uri pfananoni tshikolo hetshi tsho thomiwa nga 1944 nga ene Mufunzi A. W. Blaxall nga ma dzinga-ndlevhe mathanu fhedzi, namusi ndi tshikolo tshihulu-hulu tshire na matitshere manzhi. Nndu ya uthoma ufhathiwa yo vulwa mufu Hofmeyr nga 1946.

PFUNZO

A vha hu ambiwa nga minwe (signs) dzingandevhe lifunzwa dzothe bugu Stds. ubva kha A (Sub A) u swika thanu-nathihi (Std. VI) vha vhala, mbalo, Hygien, Geography etc. Arali a pasa zwavhudi tshikolo tshi ya munyagela mushumo.

VHUTSHILO TSHIKOLONI

Vha thamba Bolo (football) tenisi tsambo no ugidima no zwikolo zwinwe. Nthamusi timi (team) yo football ngeno Roodepoort ndi ya khulwane ndi ya madzingandevhe Mahola yo wina kimiki khulwane kha zwikolo zwa Roodepoort.

Ndi do dzi nidivhiso nga ha Mabofu na Madzinga-ndevhe.

NYELETSHEDZO

(Nga N. R. Manngo)

Yawee? vha Venda vhahashu khari fhatuwe ngauri namu imbi wa Lutere atshiri duvha lotsha fhatuni khari fhatuwe shango lo tshinyala Vhavendi vhahashu, khari thathele vhana vhashu zwikoloni vha funzwe. Ngauri rikho u zwi vhona zwaurisha ngolo iwa ngamifenzhe, khari humbule vhasadzi vha shumahayani, khatsiku, nandala.

Ngauri Vhavenda vhahashu, vhanzhi vha kho u siya midi yavho mahayani, vhaha ngwiswa ngavhe sadzi vha fhano makhuwani; khari humbule vhasadzi vha shu na vhana vhashu zwikoloni. Ri vha thathele zwikoloni vha funzwe. Khari vhone hudzinga vhatendi na vhe inwi nikho uhanga urabe lamudzimu ngauri vhonotou hiri mahalwani; nohangwa ura bela mudzimu.

Khari fhatwe duvhalo tsha kha vivuwe.

KHUMBUDZO

Khari do u vula bivhili Mateo 24 ubva 35 ritshimbile ri ye phanda ngauri nomuhangwa, fhedzi duvha na tshikhathi tsha zwo ahuna azwi divhaho namuthihi. Zwidivhiwanga ene mune mudzimu.

Vhafunzhi ni songo hangwa, nisongoneta u eletshedza vhathu vhanu zwa mudzimu vhavhudzeni vhalitshezwi vhi, navhu pombwe.

Khari fhulufhele mudzimu vhunga ene ofhulu la rine vhathu vhawe. khari humbele ene risaneti udori fha maanda nathalukanyo, nandivho. Khalivhe dakalo Vhavenda vhahashu, rihumbule enemune washufhedzi.

MAVHAVAZA A HLAMULA

Ndzi tsaka ngopfu ku twa timhaka le'ti tsariweke hi nwina mfowethu W. H. Baloyi na nwina Aubhuti J. G. Mabasa, ndza nkhensa loko mi yi twisisa mhaka leyi, na loko mi komba hi laha mi swi vonisaka shi swona. Ndzi swi twisisa ngopfu hikuva ku hlamula ka nwina mi pfusha lava ha etleleke, ende na swona, swi kombisa leswaku mi naveleta leswaku tiko ra Vatsonga ri ya e mahlweni. Manjeni ndzi ta mi hlamula sitiriti thoko wani bhayi wani.

Tifeste, mhaka ya nwina mfowethu Baloyi, jaha ra ka "Tendenya" halahaya tintshaveni, hi mhaka ya nwina leyaku vanwani va ti fihla, a va ti kombi hi mintirho ya vona, mina ndziri, e-e-hambi ari mina hi mpfhuka ndzi ya pasa khoso ya titorovelo le Stellenbosch, a ndzi si vanga fhorovolo nic, a ndzi si pfusha dzolonga eveningi wan deys Whayi? Bhi khoza af khoza a ndzi na matimba, kunwe na swo swi dyondzi a swi na wo matimba. Loko ho endla sweswo hi tava hi ti bhela minkulungwani iri hina, Nqhwazi na khale ka matiko a yi nga ti phati yi nga si phatiwa hi vanhu va tiko; manjena ke a hi tirheni ku ngata soriwa kuri ku se lika ri hi vonile kari hi he va mani.. Hi nga tshikeni ngoma hi ya bha dzandza.

Nekswani hi nwina Aubhuti Mabasa jaha ra ka "khandletela ribyeni" vadyi va tihumba, mhaka ya ku endla komiti yo tirha ntirho lowu ndzi yi twisisa ngopfu. Kutani mina salf, a ndzi tsundzusha leswaku nwina va ka hina mi tsalela mutsari wa T.S.A. mi nwi byela leswaku a tsalela tihosi ta Matshangana hinkwato, a ti hlamusela leswaku hi June 1949 kumbe July 1949 loko swikolo swi wisile, ku Mhlaba, ku nga kona ku nga shikarhi e ka lava sakaka e ka Mhinga na va Shikundu, ni la va nga ta rhandza ku ya, va sukela haleno joni.

Chief Mhlava a nga tsandzeki ku amukela Vhendzi na lihosi siku rinwe ntsena, na swona mhaka leyi a yi ta pfuna na ku hlanganisa tihosi ta Matshangana, na ku ta langa lo anga yena Paramount Chief, hikuwa sweswi mina a ndzi nwi tivi kuri yena i mani. A ri ta va siku leri kulu ra "Shangaan Day".

Hi swosweswoke, ehleketani va ka hi, na wo majaha ya ka hina ya ya e mahlweni ku pasa tidyondzo ta le henhla.

Sweswi Mr. P. E. Maringa hi twa ku ve u ntlurhurile B.A. ya yena, u teka a veka lahaya, vanwani va ha ta.

Misala kahle va ka hina. Wa nwina B. V. Mavhavavaza.

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Apply: The Secretary, Bamangwato School Committee, P.O. Box 1, Serowe, Bechuanaland. X-19-3

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INDUSTRIAL LEGISLATION COMMISSION OF ENQUIRY

It is hereby notified for general information that the Industrial Legislation Commission of Enquiry has, as the result of pressure of work, amended its programme.

The public sitting which was advertised to take place at Bloemfontein on 17th and 18th March, 1949 has been deferred.

The sitting will be held at a later date and details in respect thereof will be published in due course J. M. F. Potgieter, Secretary, Industrial Legislation Commission of Enquiry. G.1603 of 16343. X-12-3

INSOLVENT ESTATE JAMES MOSES NKOMO. C. 21905

Tenders are invited for the purchase of the immovable property consisting of a dwelling on lot 91 being No. 137 Italian Road, Sophiatown.

Tenders in duplicate, marked "Insolvent Estate James Moses Nkomo, Pretoria No. C. 21905", are to be delivered to the Master of the Supreme Court, Pretoria, not later than noon on Monday, 21st March 1949. The highest or any tender will not necessarily be accepted. B. I LEVY, Trustee. Goldstuck, B. I Levy and Co., 603, Pallstate House 51, Commissioner Street, Johannesburg. X-12-3

NATIVE PROPERTIES: In the Estate late Jim Mooke. Four agricultural holdings to be sold to the highest bidder (subject to confirmation by the Executors and the Master of the Supreme Court) at 11 a.m., on Tuesday 15th March 1949, at Arthur Meikle and Co. Ltd's Property. Salerooms, 101 Fox Street Johannesburg. (a) Holdings Nos. 85 and 92 situate on Main Road, Norman Agricultural Holdings, District Pretoria and each 5 morgen in extent. (b) Holding No. 409 Wolmansthal Agricultural Holdings District Pretoria, and in extent 3.125 morgen. (c) Holding No. 430 situate on Marsh Road, Denniston Agricultural Holdings, District Groblersdal, and in extent approximately 5 morgen. Further particulars from the Auctioneers. X-12-3

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ENTERTAINMENTS

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Wednesday and Thursday
March 9th & 10th
Stewart Granger & Valerie Hobson in "BLANCHE FURY" in Technicolor

Friday and Saturday
March 11th & 12th
Jon Hall & Andy Devine in Universals' "THE VIGILANTES RETURN"
The 'Lawless' & 'Fearless' Matched in Murderous Fury.

Monday and Tuesday
March 14th & 15th
Butch Jenkins in "BOYS' RANCH"

PLEASE NOTE Tuesday March 15th Last Night Semi-Finals in our Grand Talent Competition.
Guest Artists—Merry Blackbirds Sextet.
Free Cigarettes to Lucky Winners.

APPROPRIATIONS

AFRICAN MUTUAL CREDIT ASSOCIATION
P.O. Box 7193. 'Phone 34-1707/8/9.
No. 8 de Villiers Street, Johannesburg.

At the appropriation meeting held on Friday, 5th March, 1949, appropriations were made in favour of the undermentioned members.

JOHANNESBURG BRANCH
Orlando: Share No. D3617, Appropriation No. 3717. Kliptown: Share No. D4094, Appropriation No. 4194

PRETORIA BRANCH
Pretoria: Share No. N.A.2648.

EAST-RAND BRANCH
Benoni: Share No. 7102, Appropriation No. 7202.

WESTERN TRANSVAAL BRANCH
Robinson Location: Share No. 360 Appropriation No. 460.

AFRICAN MUTUAL AID BENEFIT SOCIETY
Johannesburg: Policy No. 128 Pretoria: Policy No. N.A.0086.

BLOEMFONTEIN BRANCH
Section 1. Share No. 3410, Mafeteng.

CAPE TOWN BRANCH
Obsertory: Share No. A.57904 Appropriation No. 8104. Cape Town: Share No. A.55734. Appropriation No. 5934. Claremont: Share No A.56164, Appropriation No. 6364 Stellenbosch: Share No. B.65017 Appropriation 5017. Claremont: Share No. B.65512, Appropriation No. 5512 Elsies River: Share No. 1148, Appropriation No. 1148. X-12-3
SECTION II

LEGAL NOTICES

ORDER FOR RESTITUTION OF CONJUGAL RIGHTS. IN THE NATIVE DIVORCE COURT (Central Division). Case No. 72/1 of 1948 Before H. F. Marsberg, Esq., President). Between JOHN MOROBI Plaintiff, and ALINAH MOROBI Defendant.

BE IT REMEMBERED that the above-named Defendant was summoned to answer the above-named Plaintiff in an action for restition of conjugal rights, failing which for dissolution of the marriage subsisting between them;

AND BE IT FURTHER REMEMBERED that on Thursday, the 20th day of January, 1949, before the said Court came the said Plaintiff, and Witnesses; and the said Defendant although duly summoned and forewarned, comes not but makes default; And thereupon, having heard the evidence adduced for the Plaintiff, The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the 15th day of March 1949, failing which to show cause, if any, to this Court on the 28th day of March, 1949, sitting at Johannesbhrg why the bonds of marriage now subsisting between the Defendent and the Plaintiff shall not be dissolved, and with an order of forfeiture of the benefits arising from the marriage. Dated at Johannesburg this 20th day of January, 1949 By order of the Court, (Signed) H P. KLOPPERS, Registrar X-12-3

ISINQUMO SOKUBUYISELWA KWAMALUNGELO NGOKOMSHADO ENKANTOLO YEZAHLUKANISO YAMA-AFRIKA (Central Division). Icala No. 72/1 lika 1948 Phambi kuka H. F. Marsberg, Esq. uMmongameli. Phakathi kuka JOHN MOROBI uMmangali, no ALINAH MOROBI uMmangalelwa.

MAKUKHUNJULWE ukuthi u-Mmangalelwa oseshiwo ngenhla wathunyelwa isamaniso ukuba azophendula uMmangali oseshiwo ecaleni lokubuyiselwa kwamalungelo ngokomshado, uma kungenjalo kwahlukaniswe umshado ophakathi kwabo;

MAKUKUNJULWE FUTHI ukuthi ngolweSine, mhlaka 20 ku January 1949, ngaphambi kweNtantolo esishiwo uMmangali oseshiwo, kanye no-Fakazi; kanye noMmangalelwa lona oseshiwo noma nje wayebiziwe waziswa ngaphambili, akafikanga waphutha;

Ngakhoke lapho, sebuzwakele ubufakazi buka Mmangali, Inkantolo yakhipha isinqumo sokuba uMmangali abuyelwe ngamalungelo ngokomshado ngakhoke yanquma ukuba uMmangalelwa aphindele noma emukele uMmangali ngomhla noma ngaphambi komhlaka 15 March, 1949, ngaphandle kwalokho abeke isizathu uma sikhona, kule Nkantolo ngomhlaka 23 March, 1949, eyobase Goli ukuthi yini ifindo lomshado okwamanje eliphakathi kwabo uMmangalelwa noMmangali lingeke lahlukaniswa, kanye nesinqumo sokulahlekelwa yinzuzo maqondana nomshado. Ilotshwe eGoli ngalomhlaka 20 ku January, 1949. Ngesinqumo seNkantolo. Ijotshelelwe ngu H. P KLOPPERS, uSomqulu. X-12-3

LEGAL NOTICES

IN THE NATIVE DIVORCE COURT (North Eastern Division). Case No. 76/3/1948. In the matter between: CORNELIA ZWANE (born Basson) Plaintiff, and SAMUEL ZWANE Defendant.

To: SAMUEL ZWANE, formerly of P.O. Mattafen, District Nelspruit, and whose present whereabouts are unknown,

KINDLY TAKE NOTICE that summons has been issued and now filed in this Office by CORNELIA ZWANE (born Basson) hereinafter called the Plaintiff, wherein the Plaintiff claims:—

(a) An Order of Restitution of Conjugal Rights on the grounds of his malicious desertion, failing which a Decree of Divorce. (b) Costs of Suit. (c) Alternative relief.

FURTHER TAKE NOTICE that in default of your appearance on the 23rd day of May, 1949, the action will be proceeded with, and judgment prayed for against you without further notice. Dated at Pretoria this 15th day of February 1949. D. C. de Lange, Registrar of the Court. Z. Goldblatt, Plaintiff's Attorneys, of Schwartz and Goldblatt, 39, Bureau Lane, Pretoria. X-12-3

ENKANTOLO YEZAHLUKANISO YAMA-AFRIKA (North Eastern Division). Ityala No. 76/3/1948. Odabeni oluphakathi kuka: CORNELIA ZWANE (uMaBasson) uMmangali, no SAMUEL ZWANE u-Mmangalelwa.

Ku: SAMUEL ZWANE, ngaphambili owayese P.O. Mattafen, esifundeni sase Nelspruit, okwamanje okungaziwa lapho ekhona,

SIZA UQAPHELE UKUTHI isamaniso sikhishwe saze salondwa kuleli hhovisi ngu CORNELIA ZWANE (uMaBasson) lapha obizwa ngokuthi nguMmangali, lapho u-Mmangali efuna:—

(a) Isinqumo sokubuyelwa ngamalungelo ngokomshado ngenxa yokumlahla kwakhe okungemthetho, uma kungenjalo kwenziwe isinqumo sesahlukaniso. (b) Izindleko. (c) okunye.

QAPHELA FUTHI UKUTHI uma wehlulekile ukufika ngomhlaka 23 ku May, 1949, icala liyoqhutshwa kuze kucelwe isinqumo maqondana nawe ngaphandle kokuba ubuye waziswe futhi. Ilotshwe ePitoli ngalomhla ka 15 ku February, 1949. U-Somqulu weNkantolo, D. C. DE LANGE, Z. Goldblatt, uMmeli wo-Mmangali, wakwa Schwartz and Goldblatt, 39, Bureau Lane, Pretoria. X-12-3

ORDER FOR RESTITUTION OF CONJUGAL RIGHTS. IN THE NATIVE DIVORCE COURT. Case No. 15/6/48. (Northern Eastern Division). (Before T. W. Ramsay, Esq., Acting President.) Between: ANTON CILIZA, Plaintiff; and SESILIA CILIZA (born Ncwane), Defendant. BE IT REMEMBERED that the above-named Defendant was summoned to answer the above-named Plaintiff in an action for restitution of conjugal rights, failing which for dissolution of the marriage subsisting between them;

AND BE IT FURTHER REMEMBERED that on Thursday, the twenty-fourth day of February, 1949, before the said Court came the said Plaintiff, and his Attorney: and the said Defendant, although duly summoned and forwarned, comes not but makes default;

And thereupon, having heard the evidence adduced and Attorney for Plaintiff

The Court grants judgment for the Plaintiff for restitution of conjugal rights and orders Defendant to return to or receive the Plaintiff on or before the thirtieth day of April, 1949, failing which to show cause, if any, to this Court on the thirtieth day of May, 1949, sitting at Pretoria, why the bonds of marriage now subsisting between the Defendant and the Plaintiff shall not be dissolved.

Dated at Pretoria this 24th day of February, 1949. By order of the Court. Sgd. MR. DE LANGE, Registrar. Sgd. EDWARD GORDON Plaintiff's Attorney, 13 Becker Street, Johannesburg x-12-3

ISINQUMO SOKUBUYELWA NGAMALUNGELO OMSHADO ENKANTOLO YEZAHLUKANISO YAMA-AFRIKA (North Eastern Division). Icala No. 15/6/48. Ngaphambi kuka T. W. Ramsay, Esq., oBambele, uMmongameli. Phakathi kuka: ANTON CILIZA uMmangali, no SESILIA CILIZA (uMaNcwane) uMmangalelwa.

MAKUKHUNJULWE ukuthi u-Mmangalelwa oseshiwo wathunyelwa isamaniso ukuba aphendule uMmangali oseshiwo ecaleni lokubuyiselwa ngamalungelo ngokomshado ngakhoke yanquma ukuba uMmangalelwa aphindele noma emukele uMmangali ngomhla noma ngaphambi komhlaka 15 March, 1949, ngaphandle kwalokho abeke isizathu uma sikhona, kule Nkantolo ngomhlaka 23 March, 1949, eyobase Goli ukuthi yini ifindo lomshado okwamanje eliphakathi kwabo uMmangalelwa noMmangali lingeke lahlukaniswa, kanye nesinqumo sokulahlekelwa yinzuzo maqondana nomshado. Ilotshwe eGoli ngalomhlaka 20 ku January, 1949. Ngesinqumo seNkantolo. Ijotshelelwe ngu H. P KLOPPERS, uSomqulu. X-12-3

Vanderbijl Park Holds First Board Elections

VANDERBIJL PARK:— Eight candidates came forward when nominations were called for Vanderbijl Park African Township Advisory Board. Successful candidates at the polls were: Alfred Motsoari, De Wet Zondo and Thomas Tshoko.

The Manager, Non-European Affairs Mr. Burnett, the Location Superintendent Mr Saman and the Returning Officer Mr Chalker showed keen interest in the elections.—**Valaushiye.**

'AFRICA DAY' AT B. S. C.

Tomorrow, at the Bantu Sports Ground, a record crowd is expected to come and join in the "Africa Day" ceremony the first of its kind to be promoted by the Johannesburg Bantu Music Festival Sub-Committee. The purpose is the promotion, as far as practicable of Bantu Art, Music and recreation.

The Bantu national dancers comprising Zulus, Sothos, Shangaans and Vendas, in fact all the sections of the Bantu race, are estimated at some 2,000.

In the past in the African press, there has been an outcry that the Bantu living in towns have lost touch of their traditional life. This is a good chance to retain and keep all that is good, traditional costumes, praises and songs, etc.

There will be varied refreshments for the dancers and an ox will be slaughtered. A massed choir of over 200 voices from the Orlando High School conducted by Mr. Z. Mothopeng will perform and demonstrate the achievements of a modern African musical choir.

An entrance fee for the Beauty Queen competition of 2s. 6d. will be charged.

The following programme tells the story :—

11.15 a.m. Lithoko (Sotho National Praises).

11.30 a.m. Zulu National Praises, (Izibongo).

11.45 a.m. Song (200 Voices from Orlando High School, conducted by Mr. Z. Mothopeng, B.A.).

12 Noon. Luncheons will be served by Restaurants catering for Africans: e.g. Blue Lagoon, Mayibuye, Jubilee, etc. Dancers will be entertained by the Committee with a beast slaughtered for them and other light refreshments.

1. p.m. Party Dances. Various entertainments, e.g. Zulu "Indhlamu" Venda "Malende"—Sotho "Meqoqopelo," etc.

2.30 p.m. Cycle Racing.

3.30 p.m. (200 Voices Orlando High School).

4.00 p.m. Beauty Queens Parade (Traditional Dress).

4.30 p.m. Beauty Queens Parade (New Look Competition).

4.45 p.m. Praises to Beauty Queens.

5.00 p.m. National Dances.

Admission for Africans is free and 2s. 6d. for Europeans.

Death of Well-known Sophiatown Resident

The death occurred recently of a well-known Sophiatown resident and churchman, Mr. Joseph Mojapelo Joe Job at his residence in Tucker Street. Late Mr. Job was born about 85 years ago at Mekoatleng, O.F.S. As a small boy he migrated to the Cape where he settled first at Cradock, Steynsberg and eventually at Herschel where he met his wife then Miss Thahe from Quthing.

His father was a farmer. Late Mr. Job was a great sportsman participating in tennis and cricket matches. His funeral took place on Sunday and it was attended by many mourners from all over the Reef. He is survived by his widow two sons Stephen and Jeremiah and daughters-in-law and 6 grandchildren: H. M. Job, V. M. Job and wife, J. T. Job, H. T. Job and M. M. Job and Mr. and Mrs. M. Makgele. Among the chief mourners were: Mrs. L. Ncamani and her son Mr. V. Ncamani (Brakpan), Mr. and Mrs. W. T. Mzenzie, Mrs. A. Mballo, Mr. M. F. Mballo (Springs), Mr. J. B. Masole (Brakpan), Mr. and Mrs. M Nkolanyane, Mr. and Mrs. M Ndarane (Orlando and Pimville) respectively, Mr. and Mrs. J Nzondo (West Rand), and Mr Mr. and Mrs. Edwini Mballo (Springs).

Annual Meeting of Central Bantu L.T.A.

An annual general meeting of the Central Bantu Lawn Tennis Association to elect officials for the current year was held on March 6, at the B.M.S.C., Johannesburg commencing at 10 a.m.

The new officials were elected as follows: Patron Dr. E. H Ashton, President Mr. G. Mabuza (returned), Vice-Presidents Messrs S. R. Mpela and V. Moahludi Treasurer M. D. Mabizela, Secretary and his vice respectively Messrs Z. L. Ntseke and B. Malope Executive Committee Members are Messrs G. G. Xorile, R. D. Molefe, J. Mofokeng and M. Molefe.

Messrs R. Kweyana and E. H. Makhene were elected as representatives to the Transvaal Bantu Lawn Tennis Union.

Cup for Competition

It was agreed in this meeting that an inter-club tourney should be run at the Pimville courts commencing on March 27.

The cup to be competed for is donated by the City Council's Native Affairs Department.

Thaba Nchu Education Fund Makes Headway

The Thaba 'Nchu African Education Fund Association has made progress in its campaign for collecting and raising funds. The efforts to increase funds succeeded beyond all expectations. There is nevertheless much scope for financial expansion and achievement.

The Association's primary aim is to launch an appeal for more funds in order to give the under-privileged children a chance of becoming useful citizens. It is pleasing to note that some sympathetic people, both black and white have responded well in supporting this worthy cause.

The Association has at present five students under training at the Moroka Institution. Three of these Percy Montsi, Fanny Tau and Naumi Mokgeledi, have written their final examinations, two having completed their different causes last year.

Backbone

It is reported that far from being alone in this struggle there are men of great standing who have thrown in their weight and making every effort to see that the noble cause does not fail. Among them are Dr. J. S. Moroka, President; and Chief Fenyang, Trustee-Treasurer. These men are the backbone of the Association.

Mr. S. E. M. Motshumi, a progressive farmer in the Free State has donated a trophy to promote interests of this Association.

Orlando Prize Winners

Soap Box Derby: 1. Joseph Nkosi, 2. Aaron Mngadi, 3. Daniel Nkosi.

Best Looking Cart: Leslie Maqubela.

3 Legged Race: Junior Boys: 1. Albert Sinye, 2. John Mkgampanyane, 3. Daniel Masigo.

Wheel Barrow Race: 1. Cornelius Mphe, 2. Israel Matang.

3 Legged Race: Junior Girls: 1 Selina Masoeu, 2. Norah Makhanya

100 yds.—1. Janet Sibiloane, 2 Witness Zwane, 3. Sophia Mpane 4. Petronel Ngabi.

Intermediate Boys: 100 yds.—Alfred Segapane, Benjamin Nkosi Joseph Nkosi.

200 yds.—1. Phillip Tomo, 2 Isaac Moloi, 3. Alfred Segopane.

Intermediate Girls.—1. Agrineth Melapi, 2. Josephina Kunene, 3 Minah Shabalala.

Bottle Race: 1. Maria Matabane, 2. Norah Makhanya, 3. Agrineth Melapi.

3 Legged Race: Minah Shabalala, Martha Segope.

Senior Girls 100 yds: Mary Jane Dhlamini, Annah Motoli, Paulina Shabalala.

Bottle Race: Maria Mokoena (special).

Senior Boys 100 yds: 1. Nephtali Mshishi (10.4 secs.), 2. Johannes Nkadimeng, 3. Israel Kganya.

200 yds.—1. Marks Sekekete, 2 Mlungisi Boqo, 3. Nephtali Mashishi.

400 yds.—1. Albert Mhlambi, 2 Joel Shabalala, 3. Hlatikhulu Mangina.

I Mile Race: 1. Mlungisi Boqo 2. Nephtali Mshishi, 3. Make Sekekete.

200 yds.—1. Marks Sekekete, 2 Mlungisi Boqo, 3. Nephtali Mshishi.

Donkey Derby with Bridles: 1. Timothy Mabunda, 2. Steven Mabunda, 3. Elenard Maseko.

Without Bridles: 1. Steven Mabunda, 2. Timothy Mabunda, 3 Elenard Maseko.

Bicycle Race: amateurs.—1. Joseph Mlangeni, 2. Alex Moloi 3. Ishmael Modiko.

25 Miles Race: seniors.—George Nene, Joshua Mvemve, Alfred Moloken.

Mr. I. W. Shabangu, President of the Witwatersrand Bantu Cycling Association is organising another race to be held at the B. S. C. tomorrow, on "Africa Day" celebrations.

Presidential Report

It was revealed in the President's annual report that this association has added two more clubs which have affiliated bringing the total number to six. The association was formed in 1947 and is growing rapidly. The following are the clubs falling under it: Eastern Lawn T.C., Western L.T.C., Orlando L.T.C., Pimville L.T.C., Jabavu L.T.C; and Cosmo L.T.C. There is a likelihood of the following clubs joining: Kliptown L.T.C., Motalamobi L.T.C. and Baragwanath Hospital.

Mention was made of the successful organisational work of R. D. Molefe in particular for having organised in the course of his duties the following tennis clubs: Motalamobi Jabavu, Kliptown and Baragwanath. The President also paid special tribute for conscientious and diligent service to the association of Mr. Z. L. Ntseke.

Further Evidence Before Riot Commission

(Continued from page 2)

helping themselves such as trading facilities.

Africans, he said, were not prepared to have the Indian buses back. Mr. Nel, commenting on the Africans' mood during the riots, said that it was evident that an opportunity having presented itself to them, they were determined to rid themselves of the hold of the Indian and to establish themselves in their own way in their own country. How this was to be done was not suggested.

Tension between Africans and Indians started about the time food rationing was introduced, Mr. Nel went on, pointing out also the part played by the Indian landlords' high rents charged to African tenants living in shacks.

Influx To Cities

The Native Taxation and Development Act of 1935 was referred to by Mr. C. V. A. Alborough, assistant Native Commissioner for Pinetown. This Act, he said, led to detribalisation, influx to the cities, the growth of Indian-owned slums with their tale of exploitation first in housing, secondly, in trading and thirdly in transport. All these were partly contributory causes to the riots.

Miscegenation

Major M. L. C. Liefeldt, Chief Native Commissioner, Natal, attributed the main causes of the riots to large-scale seduction of African girls by Indians, and the operation of Indian-owned buses and taxis in African areas.

More than 60 African girls had been seduced by Indians at Edenvale alone, he said, and the evil was rife all over Natal. He quoted resolutions from meetings of chiefs and district councils which asked for legislation prohibiting illicit relationship between Indians and Africans.

These illicit relationships caused keen resentment on the part of the African population. The two grievances which were put forward were not new. There was evidence of the friction they were causing as far back at 1932, he said.

Mr. Harrbersad Bajrangee Maharaj, an Indian building and contratcor and school teacher said, in his opinion, the riots were caused by the spread of ill-feeling against Indians in the country, the two agents most responsible being the Press and the irresponsible European. Relationship between Indian and African had been of a friendly nature for a number of years; Africans lived on Indian-owned land, built their own homes and to some extent enjoyed family life.

Warning

"I do not accept any tender of evidence before this Commission on condition. If necessary, I shall take steps to subpoena those that I wish to give evidence before this Commission."

In these words, the Chairman of the Riots Commission of Inquiry, Mr. Justice van der Heever, refused an application by the Durban Non-European Bus Employees Union to examine African witnesses who would be brought forward before the Commission to refute allegations of over-charging on Indian-owned buses.

Replying to a question, Chief Pika Zulu asserted that "The whole thing was an act of God." He said it was quite necessary for it to happen. The riot was not an organised affair where somebody was at the head to say 'don't injure the child; don't injure so-and-so.'

It was just something which happened suddenly, unorganised, and consequently, all and sundry had to suffer.

Triangle of Forces.

Referring to the triangle of Europeans, Indians and Africans Mr G. H. Calpin said Africans felt that the Indians were being favoured by the Government because some place in the city had been set aside for Indians and no place had been set aside for Africans. At the same time the African knew that everybody hated the Indians. That made in his mind the riot a service to the government.

About 1,600 Indians in Durban, and about 1,400 Europeans had general dealers licences while the Africans holding similar lincences were only 14. Mr Calpin raised this point to illustrate the speed with which the riot was made the occasion for an economic demand.

Mr Calpin said the African saw in the Indian a barrier to his own advancement. The Indian could claim that Indian-African relations were amicable, and was thus shocked by the turn of events. He was apt to see in the riot some sinister forces operating against him.

Absence of correctives of public disapproval of the riots, lack of a civic sense on the Indian's part and bids being made on the African mind by political forces were also mentioned by Mr Calpin.

Summary.

Summing up, Mr Calpin said: "What we have to recognise is that we are at the beginning of a new racial development and on how we direct it the future of all of us depends.

"One of the greatest enactments waiting to be achieved is that which would make it unlawful for a member of one race to make propaganda against another race for his personal gain".

SWAZILAND TEAM PLAYS IN ZULULAND

SWAZI BOYS GIVE GOOD GAME

(M. G. Hlope)

On Sunday, February 27, Hlatikulu F.C. (Southern Swaziland) had the first soccer match this year against the Ingwavuma F.C. (Eastern Zululand) at Ingwavuma. The curtain raisers put up a fine game which kept the spectators roaring with joy as the ball went from one end of the field to the other. The match ended with a draw of 1—1.

At 3.45 p.m. the 1st eleven entered the field to quash the long expected happening. For the first fifteen minutes both teams appeared to balance, but soon the visiting team showed some remarkable handling of their balls and scored three goals in close succession before the first break.

Highlight of the Game

In the last half the home team was awarded a free kick which was not wasted. When the match came to an end, the visiting team had a clear lead of three goals to one.

On the whole the home team had a formidable defence throughout the game. "Menjanelanga" home full back played very well indeed, but the forwards missed many chances of scoring. "Ibomvu Emahlahleni" home outside right served several good balls which were met with obstinate defence from "Doctor Bhuthuma" the famous full back of the visitors.

The visitors were quiker and did not want to localise their balls. The Swaziland team was accompanied by Mr. J. A. Mkwanazi vice president, Mr. O. M. Mabuza secretary, Messrs J. Malinga, J Pantshwa and Mr. M. G. Hlope who managed the team.

EAST CHAMP D'OR L. T. C.

This week-end East Champ D'or will face a Waterval Coloured team at their courts. East Champ D'or was represented by E. Matshisa, M. Muso, S. Mabandla and Nimrod M. Biyana; Misses E. Monaheng, E. Zondi, E. Semela.

Rodney Ditsebe who will take part in the Inter-Provincial Non-European Golf Championships at Kimberley during the Easter holidays.

Ditsebe Reaches Golf Top-Line At Early Age

By IMPARTIAL

R. A. Ditsebe started to play golf when still a small boy. As time went on, young Ditsebe developed a love for this game and made crude golf sticks out of iron and strong wire. He gradually improved these until he could obtain golf clubs proper.

During the late thirties at the time when competitive golf was started in earnest, he began to play golf seriously.

In 1936, golf players like Swartz, Jazz, Nkoadipo, Magan, Tlale and some others had gained honours in the game with Swartz and Jazz outstanding.

Enlists for Tourney

In 1937 at the age of 17 he played in the Griqualand West Open at Kimberley. This was the first major tournament in which he appeared when he showed a great deal of ability in the game. This being his first trial in a major tourney, Ditsebe came second the winner being P. Nkoadipo. Young Ditsebe finished one stroke behind him.

During the war years 1938 and 1942, there was little golf. Ditsebe was at school and found necessary equipment very scarce.

After eight years abstention from golf he engaged in his second tournament in 1946—the Orange Free State Open Golf Championship which took place in Bloemfontein. This tournament was won by J. Jazz, Ditsebe finishing second with M. Swartz occupying the 3rd position.

Champion for two years

In 1947, Ditsebe came into the limelight when he won the Griqualand West Open. He shared double honours when the following year, 1948 he came first in Orange Free State Open. But before the end of this year he lost the Griqualand title to Dick Phala, a golfer of great promise.

Towards the end of last year, he came to settle in Johannesburg with a hope of participating in the Transvaal Open Championships.

His hopes were shattered when the Transvaal Bantu Golf Union in its recent meeting decided to play two separate tournaments in the knock-out system. The one section being that of Top-Line golfers and the other of amateurs.

In an interview, R. Ditsebe said that he was not much against the divisions, but they were unjustified and done without foresight, because a player is defined as a top line golfer after winning one major event.

Ditsebe is married and works in Johannesburg.

Sports Gossip Of The Week

(By Olympus)

Boxing Record Takings

It is now known that 890 fight fans broke the local record by paying £375 to see the last tournament of the Transvaal Association for Professional Boxing which was held at the Bantu Men's Social Centre recently. Only £124 of that sum was profit, the remainder which represents nearly two thirds of gate takings, going towards expenses.

However, the Bantu Men's Social Centre is gradually getting small for star performances, and the promoters are now looking towards the Bantu Sports Club and elsewhere for a more commodious venue for staging their future engagements.

New Venue Wanted

In actual fact the B.M.S.C. was intended for indoor games on its inception in 1924; but as the demand for recreational facilities became intense, subsequently there was room for dances and specifically amateur boxing tournaments which were then becoming popular among the Bantu youth. With amateur boxing tournaments, the expense has never been too high and, as such, it was a fine venue for amateur boxing tournaments.

With the advent of professional boxing tournaments, this venue is far too small for such a venture. As a result the tennis court annexed to the B.M.S.C. was experimented with for these tournaments last year. But with the gamble of the weather it has never been a good success.

Try Robinson Deep

About a mile from the Social Centre, if it could be arranged with the powers-that-be, lies an extremely valuable open-air arena at Robinson Deep.

If a successful approach could be made to Mr. C. R. Lambe, Chief Compound Manager, and Mr. D. M. Denalane Chief Induna, boxers and boxing fans might benefit.

Simmer and Jack Mines are now resuming successful boxing competitions.

In past professional tournaments the response from the public has been growing and encouraging but the spectators have often been cramped.

First S.A. Golf Tourney

Natal will be the only province not represented when the first South African Non-European Golf Tournament comes off at Kimberley during Easter.

After some fine performances in the Transvaal Bantu Golf Union's knock out cup competition which was won by S. Hlapo at Alexandra's Wynberg course, Transvaal has been making intense preparations for the tournament, and already some top division golfers have been produced.

Women Golfers, Too

Another laudable step the Transvaal has taken in the advancement of the game is that the province now boasts of two women golfers—Elizabeth Koza, who plays for Pretoria Central and Mary Mofokeng representing Orlando's Brews Brothers, a club which may soon change its name to Brews Brothers and Sisters.

SPORTS DIARY

SUNDAY, MARCH 13: (i) East Champ D'or Lawn Tennis Club plays against Waterval Coloureds on formers' courts.

(ii) Winter Football League opens at the Bantu Sports Club.

(iii) "Africa Day" celebrations start early at the Bantu Sports Ground, von Weilligh Street South Johannesburg.

FRIDAY, MARCH 18: (i) Committee meeting of the Inter-race Cricket Tournament takes place at the Gandhi Hall, Johannesburg, at 6 p.m.

SUNDAY, MARCH 27: (i) Inter-Club Tennis Tournament promoted by the Central Bantu Lawn Tennis Association commences at the Pimville Municipal Courts. This will help to prepare players for the Transvaal Open Championships in August.

FRIDAY, APRIL 15: (i) Non-European Golf Inter-provincial Open Championships start at Kimberley.

Pioneers C. C. Win By 20 Runs

By G. M.

In a day's match played between Pioneers C.C. and W.N. Township C.C. "A" recently, Pioneers won by 20 runs. W.N.T.C.C. batted first, all out for 76 runs.

Pioneers went in and made 96 runs all out. The top scorers were Walter Tsotsobe 26 runs, M. Shobi 15 runs, Abel Nkwanca 14 runs Moses Ndobe 10 runs.

Bowling Analysis

Constance 5.w—35 R.—7.0 O.M.
Shobi 2.w—18 R.—6.0.—O.M.
Ngozi 2.w—9. R.—I.M. Twenty 1.w.—6. R.—6. 0.—I.M.

Our picture shows two members of the Garlands Lawn Tennis Club of Sophiatown (standing) and two members of the Randfontein L. Tennis Club when the Garlands visited Randfontein recently. A match is being planned between Garlands and East Champ D'or in Johannesburg.

Pimville Cosmos Beat Modderfontein in Two Matches

(By S. Reg Mpela)

The Pimville Cosmo L.T.C. after beating the Nobby Nips of Modderfontein Dynamite Factory by 23 games recently in Pimville, went to Modderfontein on Sunday February 27, where the Nobby Nips were utterly trounced.

Had it not been for the inclement weather which delayed the start of play until well over 11 o'clock, it was quite evident from the series of love sets taken by the Cosmos, that the lead should have been much more than that.

The results were: Nobby Nips 45 games and Cosmos 93 games. The Cosmos were represented by Messrs B. Zimu (Captain), T. Tladi, H. Moikanghoa, D. T. Mgobo, S. R. Mpela and Misses M. Naanyana and M. Taunyane.

Week-end Sports Results

By A. X.

The Middelburg D. R. C. School played against Occupational Training College (2nd Divisions) in basket-ball recently.

The first match was in the morning. The D.R.C.School 2nd team scored many points before half-time. For most of the time they were leading until just about ten minutes before the end of the match when the Occup. Trg. College equalised. The match ended in a 9—9 draw.

The first team of the D.R.C. School proved more powerful. The Occ. Trg. College first team lost many points through their faults. A great deal is still to be learned in so far as the regulations are concerned. The final score was 10-0 in favour of D.R.C. School. The following represented the D. R. C. first team :—Samaria Mahlangu Clara Mabuza, Rouda Mabuza Esther Masitela, Sophia Mahlangu Mary Nkosi, Elizabeth Malema Evelinah Sibanyoni, Emily Hlabathi.

SOCCER

Competitions for the S.A. Robertson Cup at the Bantu Sports Ground have reached the last lap. The four best clubs appeared last Sunday to decide the two finalists.

When these competitions started African Morning Stars, Pimville Champions and Eastern Brothers were listed among the likely winners of the cup.

All these teams have done their share well but Morning Stars were surprisingly beaten by Samrocks last week by 2 goals to 1. The formidable Eastern Brothers beat Pimville Campions 1-0. The finalists are therefore Eastern Brothers vs. Shamrocks. The time of this match will depend on the ceremony at the Bantu Sports Club this Sunday, "Africa Day."

SUMMER LEAGUE

Zulu Messengers played a draw against Dundee Rebellions. The Winter League commences this week-end, much activity being expected.

TENNIS

In the West Rand, East Champ-D'or Lawn Tennis Club has attained a special place in tennis circles. For them, the Summer Season has been a busy one.

On Sunday they played at Robinson Deep courts where they beat the Robinson L.T.C. by a margin of 35 games. The scores were East ChampD'or 94 and R.L.T.C 59.

Spotlight On Sport

EERSTE RUS SPORTS RESULTS: On Sunday February 27, Pretoria Young Method F.C. and Eastern Rainbows F.C. were at Eeerste Rus to play against Black Burn Rovers F.C. and Western Callies F.C. The first match was between Eastern Rainbows and B B. Rovers. The Rainbows trounced the Rovers by 1—0. The last match resulted thus:— P. Young Method F.C. 3, Western Callies F.C. 1.

At the Coronation Ground Pretoria, Blue Birds F.C. drew 2—2 with Young Methodist F. C. while Northern Blue Birds F.C. were beaten by Methodist F.C., the score being 2—0. — **J. M. Sebapu.**

MIDDELBURG WILL ENTER FOR THE TVL. TENNIS CHAMPIONSHIPS: The Middelburg Tennis Team held its meeting on February 18 for the first time since the beginning of the year.

Mr. A. Xu'lu, who played for Eastern Transvaal in December 1948, has been chosen as a captain for 1949. Mr. A. Xulu is well-known in inter-provincial tennis championship circles.

Mr. R. J. Segolela is preparing to enter for Tvl. tennis tournament in August this year. He has an advantage of playing with A. Xulu.

Never in the history of Middelburg Tennis Clubs has there been so many ladies. So far, the number of ladies is far more than that of men. They join nearly every day, as such there is keen competition.

Mr. J. Khomo the chairman of the club, introduced the question of taking part in tennis tourneys. Matches will be played soon against the following sides for the test of strength: (i) Bothsabelo, (ii) Kilnerton, and (iii) Pretoria combined.

The last two will be played during the end of this school term. — **Abram Rantjie Thlapane.**

DOBSON'S XI C.C. PLAY TWO MATCHES AGAINST WILLOWS: Cricket matches between Dobson's XI and Willows ("A" Divisions) were played on February 20 in Pimville and February 27 in Roodepoort Location respectively. The top scorers and the best bowlers for the first match were:

S. Delman 24 runs, E. M. Makhalima 38 runs; C. Dzana 3 wickets, G. Mbambisa 2 wickets, and G. S. Khoboka 2 wickets.

The weather disturbed the match in the afternoon for a few minutes after which the match was resumed to the finish.

The Dobson's XI scored 127 runs, and Willows 74 runs.

On February 27 Dobson's XI scored a total of 201 runs for their second innings. The top scorers and the best bowlers for the day were:—

S. Hashe 68 runs (vice captain), R. R. Balfour 43 runs (captain); G. Mbambisa 4 wickets, and G. S. Khoboka 2 wickets.

The Dobson's XI after emburdening the visitors with 254 runs, declared with 3 wickets not-down. The Willows managed to score 21 runs all-out at 4.45 p.m. for their second innings." — **R. N. Gumede.**

TIGERS DREW WITH HOME DEFENDERS: A disappointing football match was played at Chrome Mine ground on February 27 between Tigers (Thabazimbi) vs Home Defenders (Chrome Mine).

Though Thabazimbi went to Chrome Mine with full confidence to win, it was left to Chrome Mine to prove that this was not so. The match ended in a goalless draw.

It is with great pleasure to inform sports fans that we have just completed our football ground and expect to hold a match or two before the end of the month.

—**By A. Kabie.**

WESTERN RANGERS BEAT VENTERSPOST 3-2: On February 12, a match was played between Western Reef Rangers and a Venterspost team. The weather was mild but changed later. In the morning the "B" Divisions played. The Venterspost B team was defeated, the score being 3-2.

The senior divisions met in the afternoon. Both sides were prepared to defend themselves as best as they could. This match ended in a draw.

—**Correspondent.**

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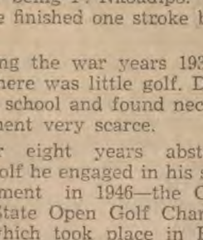
NORMAN Cycles

FOR STRENGTH



NORMAN Cycles

FOR DURABILITY

Roadsters, with Balloon tyres . . . Racers . . . S.A. Models . . . your local Dealer has the full range of Norman Cycles. *Don't delay . . . see them to-day!*

NORMAN Cycles

MADE IN ENGLAND

THE NORMAN

Manufacturers: NORMAN CYCLES LTD., ASHFORD, KENT, ENGLAND.
South African Representatives: Lister Dunn, Ltd., 1, Burg St., Cape Town.

N.1

SHAVE AND SAVE WITH THE WONDER BLADE

WONDERFULLY SHARP because it is made from the finest steel.

WONDERFUL SHAVES because those sharp edges give you cleaner, closer shaves.

WONDERFUL VALUE because they cost so little but last so long.

Minora

THE RIGHT BLADE FOR YOUR RAZOR

In the bright Red, Yellow and White pack.

Look for the name 'Minora' on every pack you buy.

3240-5

FOLLOW THE CROWDS to our Sensational OPENING SALE

NOW IN FULL SWING.

THESE BARGAINS WILL INTEREST YOU...
THERE ARE THOUSANDS MORE IN THE SHOP
CALL IN AND CONVINCE YOURSELF....

★ **LIGHTWEIGHT SUITS.** Made by well known manufacturers in 12 different shades of wool and pure wool light weight material. Double and single breasted styles. Well tailored in full range of sizes. Usual Price £9-19-6. — Sale Price 79/9

★ **TWEED SPORTS COATS.** Including the very latest designs in English Tweed, Hopsacks and Worsteds in patterns to suit every taste. Full range of sizes in stock. Usual Price 59/6. — Sale Price 29/9

★ **MEN'S POPLIN PYJAMAS.** In very neat pyjama stripes. Guaranteed unshrinkable. All sizes to choose from. Usual Price 32/6 pr. — Sale Price 14/9 pr.

★ **MEN'S TIES.** Including. Silk, Wool and Art Silk. In wide and narrow ends. The greatest array of colours in South Africa including numerous Zoot designs. Usual Price 3/6 — Sale Price 1/-

★ **MEN'S SOCKS.** In art silk, and cotton mixtures. A large assortment of colours to choose from. Usual Price 5/6 — Sale Price 1/9 pr.

★ **MEN'S SHOES** We are fortunate in being able to offer you this parcel of men's shoes of black and brown calf with or without rubber soles. All made by well known manufacturers. Full range of sizes in stock. Usual Price 49/6 pr. — Sale Price 19/9 pr.

★ **MEN'S INTERLOCK VESTS.** All English Interlock in sleeveless and half sleeve styles. Truly remarkable value. Usual Price 5/6 — Sale Price 1/9

★ **YELLOW SPORTS SHIRTS.** The colour all men are wearing to-day. This is amazing value. Short sleeves. All sizes. Usual Price 21/6 — Sale Price 9/9

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