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# THE BANTU WORLD



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## WHAT MENDI FUND CAN DO

The Mendi Scholarship Fund, details of which were published in last week's issue of the 'Bantu World', was followed up this week by a statement from Rev. H. G. Mpitso, Honorary General Secretary of the Fund. The statement is a discussion on the possibilities of the Fund and an outline of the achievements which the Fund can register with the whole-hearted support and co-operation of the Africans.

Mr. Mpitso outlines two schemes on which the fund might work with success: one is a penny scheme designed to arouse local interest among the residents of a particular district whose contribution up to a certain mark can entitle them to nominate a pupil for post-primary education. The second, a shilling scheme, would entitle a district to nominate a student for university training.

### Everyone Must Help

"The Mendi Memorial Scholarship Fund, if given full support by all Africans, could provide free education for every son and daughter of the African race," Mr. Mpitso's statement declares.

"Think about it and see what immense possibilities there are in the Mendi Scholarship. We can send five-hundred students to the universities and colleges if only all of us would contribute one shilling each year."

#### HOW TO RAISE FUNDS

The statement observes that with a total population of 8,000,000 Africans in the Union, if only 3,000,000 people contributed one shilling each per year, it would be possible to raise £150,000 a year, or ten times that amount over a period of ten years.

"Such capital, if invested at 3 per cent. per annum would yield £45,000 each year thus making it possible for 500 students to pursue higher learning," Mr. Mpitso says.

#### ALLOCATION OF GRANTS

Outlining the basis on which these bursary grants could be allocated, a chart shows 100 research scholarships (£200 each), 150 degree scholarships (£60 each per year), 250 high school scholarships (£30 each per year).

The total for 500 scholarships outlined above would amount to £36,500 each year, leaving a balance of £8,500 pounds from the annual interest of £45,000 on the capital invested.

Stressing the need for the establishment of Mendi Memorial Scholarship Fund Committees in every district throughout the Union, Rev. Mpitso suggests two schemes on which the district committees could work.

#### ONE PENNY SCHEME

"This scheme is designed to arouse local interest. It is very simple. Any locality or district contributing 10,000 pennies to the central fund of the Mendi Scholarship Fund will be entitled to nominate a pupil from among the successful children in the sixth standard for the Mendi Memorial Scholarship to a high school or training college. The Committee will accept the nomination and award the scholarship provided there is a guarantee to keep the 10,000 pennies' contribution constant."

#### ONE SHILLING SCHEME

Similarly, any district or locality which raises 1,500s. to the central fund of the Mendi Scholarship Fund, and guarantees this amount every year will have the privilege of nominating a local boy or girl for University training.

If 800s. is raised under the above condition, a district will have their own nominee for high school as in the case of 10,000 pennies.

#### Preliminary Announcement

### Bantu World Beauty Competition

Who is the most beautiful African girl south of the Limpopo?

The Bantu World is organising a nation-wide Beauty Competition, further details of which will be announced next week.

The Bantu World will put African beauty on the map. Make sure of your copy of the Bantu World next week.

### Public Demonstration At Six Mile Spruit

Farmers and others interested in anti-soil erosion measures will be interested to learn that a demonstration of some of the latest methods and implements employed in soil conservation work will be given on 20th and 21st February, 1948, on the farm 'Zwartkop' at Six Mile Spruit, known as Weirda Bridge.

The demonstrations, which will be open to the public, are being given in conjunction with a Soil and Water Conservation Conference being held at the University of Pretoria in collaboration with the Department of Native Affairs.

Besides a demonstration in the contouring of lands by latest agricultural machinery there will also be a demonstration on:

1. Dam making
2. Stump pulling
3. Modern equipment for conservation work.

## No Delay In Housing Plans

The first step to be taken by the State towards the building of houses for the African population in the Union will be next Tuesday when the Minister of Health, Dr. Gluckman, meets the Executive of the National Housing and Planning Commission in Pretoria to decide in what areas Government building shall start. Details of housing for Africans were outlined last week by Dr. Gluckman in the House of Assembly when he announced that the Government had authorised the commission to build sub-economic houses for Africans.

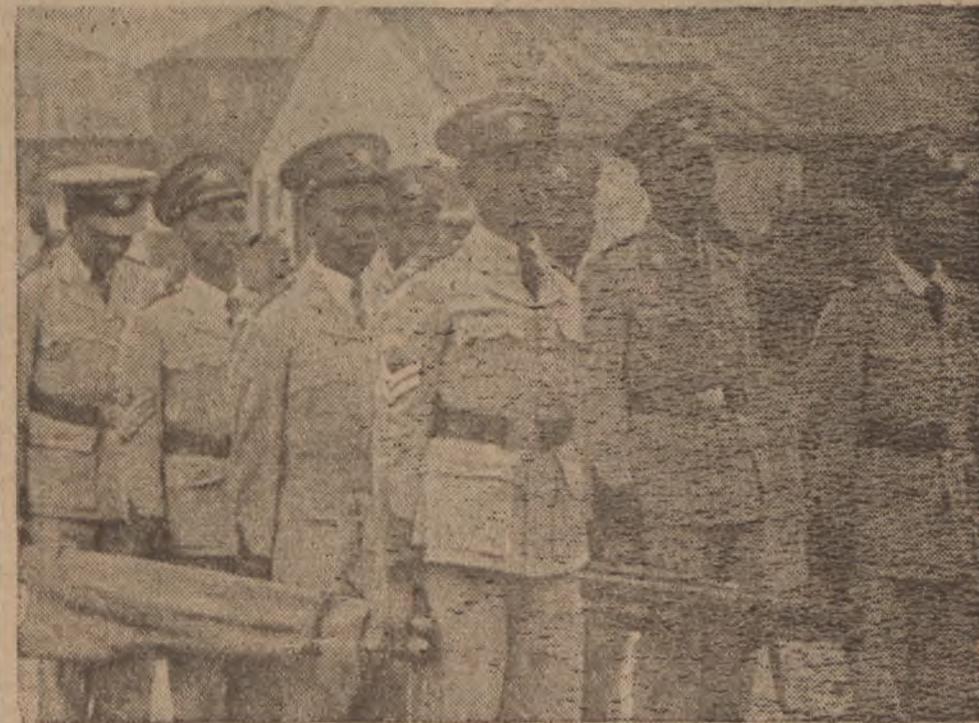
The Minister told the United Municipal Executive that the Government has decided the principles on which it will carry out its proposals, and will not negotiate further. In undertaking individual schemes, however, the Housing Commission, in collaboration with the Native Affairs Department, will settle details with the local authority concerned.

The Commission will buy land and develop it at its own expense where necessary. This will include—in addition to roads, sewerage, electricity and water—the provision of communal halls, sports fields and libraries.

As owner of each scheme the Commission will meet all capital charges and the cost of repairs. Though it will not pay municipal rates, it will pay by agreement for such essential services as water, sewerage, refuse disposal and lighting.

**Rents will be fixed after consultation with the local authority and the Native Affairs Department with full regard to what the African can afford. The scheme will then be leased to the local authority at the total of the agreed rents.**

The local authority will be responsible for bad debts and for



The picture above was taken at a demonstration of first-aid by members of the 15th Johannesburg Non-European Division of the St. John Ambulance Brigade. On this occasion, presentations of diplomas in first-aid and home-nursing were made to several members by Colonel J. M. Watt. The picture shows one of the teams doing stretcher work.

### MENDI SERVICE ON SUNDAY

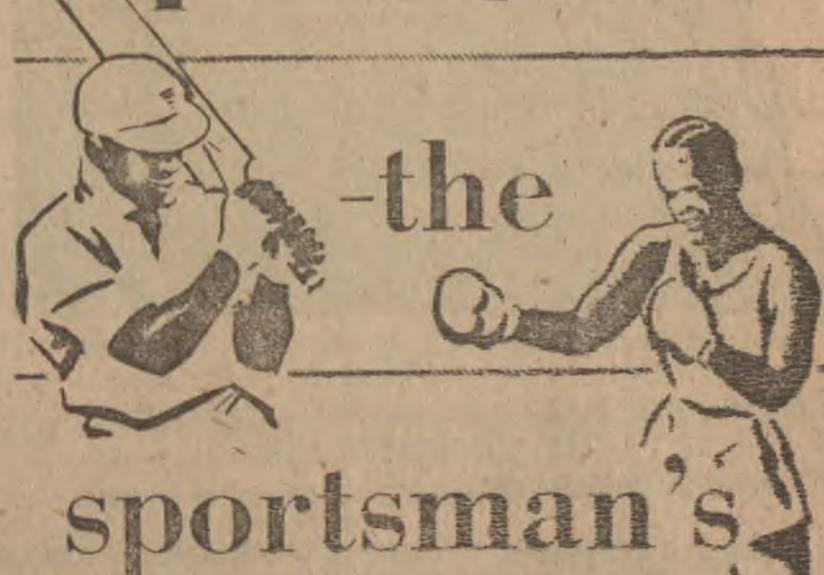
### GRAVE CONCERN OVER N.A.D.

The annual celebration of 'Mendi Day' in commemoration of the 615 African heroes who sank with the troopship, Mendi, will be held at the Bantu Sports Club, Johannesburg, on Sunday, February 22.

Similar services will also be held in various centres of the Union.

Speaking in the Union House of Assembly, the Minister of the Interior, Mr. H. G. Lawrence, said that the Public Service Inquiry Commission was gravely concerned at the position in which the Department of Native Affairs finds itself to-day. The Commission's sixth report tabled by the Minister urged that meticulous care should continue to be exercised in selecting recruits for that department.

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### African Mannequin Parade

Probably the first African Mannequin Parade is being organised by the Pan-African Trading Company at the Wonder Store, Wynberg. There will be two showings of this spectacular parade. The first will be at 2.15 on Saturday, February 28, and the second at the same time on the following Saturday, March 6.

Taking part in the parade will be 20 African girls. They are being trained by Frank Rogaly. Production and reports confirm that they are extraordinarily good. Men will also take part in the production to show the latest London fashions in suits.

The well-known 'Merry Blackbirds' will be in attendance to make the show 'Africa Through the Ages' an outstanding success.

There will be big crowds at the 'Wonder Store' and visitors are advised to be present in good time.

## BETWEEN YOU AND ME

(By J.G.)

There are two sides to a story, so the English say. This makes it necessary for me this week to show up the unpolished side of the S.A.R. and H. Administration.

For some time now, people have been complaining about the treatment of African passengers on the Railways.

These complaints have ranged from the unnecessary delays caused by the indulgence in idle conversation on the part of ticket clerks with a resultant loss of trains, to the overcrowding of trains; the impatience of staff with the passengers; the pulling off of electric trains before all passengers are aboard and the general incivility shown by the younger conductors in particular.

Endless deputations have been sent to see the authorities concerned, in which activities the Joint Council of Europeans and Africans has played no inconspicuous part.

At all times the men at the head of affairs have stated and re-stated their readiness to bring about a change, but these hardships have continued unabated.

### No More Tickets.

It now transpires that No Native can buy a ticket at the place downstairs where other non-Europeans have been served along with Europeans for as long as memory can serve.

It has been the practice for clerks to stare daggers at some timid darky wanting a second class ticket to Pretoria, and on being satisfied that at least the applicant's face was washed and his hair parted in the middle, he gave the required ticket with the injunction not to come there again.

I know this for certain as this process has been repeated so many times with me as the principal boy in the pantomime. The arrangement has worked well with me, as I always got the ticket without having to queue (the Lord be praised) for at least an hour and still miss my train in the bargain.

To-day, no amount of pleading will move the ticket men behind the iron bars. They say "Ikona" and that means "No" in any language.

To you my good friends who have always felt that you were some sort of swart "herrenvolk" because you managed to "pass" for an Eskimo who has been bleached by the sun or an Abyssinian Chieftain, the game is up!

You will have to take your turn in the queue upstairs by die naturelle stasie. You may be the President-General of the League of Gossipy Women or the Chairman of the Society for the Prevention of Cruelty to Native Railway Passengers, the law is the same. Apartheid has come! I sincerely hope my friends of last week, the gentlemen of the Staff Association, will put in a good word for the members of the S.A.R. and H. travelling population. How 'bout it Theo?

### BLOEMFONTEIN NEWS

("Fulcrum")

The local branch of the African National Congress feted Mr. L. K. Ntlabati, Vice-President of the Free State Congress at a farewell function last Saturday. Mr. Ntlabati has taken a Principalship at Bethlehem.

Dr. Setlogelo, President of the Free State A.N.C., said that Mr. Ntlabati was a beacon of leadership not only in the teachers' association but in the welfare and social development of the people of Bloemfontein.

"Bloemfontein's loss was Bethlehem's gain," he said.

He appealed to the officials of the African National Congress to be more vigilant and militant in these lean times for Congress.

Other speakers were Mrs. Motlhakoana, Messrs. Khati, Thagane, Tsingtsing and Msikinya. The African National Congress choir under the baton of Mr. Nkoana rendered the musical selections. Mr. Ntlabati in reply said that Bloemfontein had given him experience in political and social development of the African and he hoped to foster the spirit of the African National Congress elsewhere. Mrs. A. N. Sefothelo presented a present on behalf of the local branch.

The Hot Kids are sponsoring a concert and dance on March 2, 1948.

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# THE BANTU WORLD

SATURDAY, FEBRUARY 21, 1948

## Remember The Mendi Heroes

Thirty-one years ago to-day a tragedy unparalleled in the history of the African people of the Union (we say of the Union because during the last war about 700 members of the Basutoland Pioneer Corps went to the bottom of the sea as the result of enemy action) was enacted in the English Channel, when the troopship Mendi went to the bottom of the sea with 615 Africans, members of the South African Native Labour Contingent. It is needless to stress the point that when the news of this tragic event reached South Africa there was weeping in both urban and rural areas among Africans, and a profound sense of sympathy among White South Africans. When the late General Louis Botha, the then Prime Minister, informed the House of Assembly of the disaster, members stood up and paid tribute in silence.

To perpetuate the memory of these gallant men who gave their lives for the cause of freedom and civilisation, the Mendi Memorial Scholarship Fund has been established. The purpose of this Fund is to enable young Africans of both sexes to acquire higher education; because the founders of the Fund, according to the Secretary to the Rev. H. Mpitsi, realised that "education is acknowledged to be one of the greatest forces in uplifting a people." The African people cannot hope to achieve a position of importance in the affairs of progressive mankind without knowledge. But this knowledge cannot be acquired without money. For this reason, the committee of the Mendi Memorial Scholarship Fund is appealing to every African man and woman to donate generously to the Fund which has already started its educational activities.

Already there are three young Africans at Fort Hare who are receiving education under the auspices of the Mendi Scholarship Fund. One of them has already completed the B.A. degree. No sane man can deny the fact that this organisation is going to help the African people in their onward march along the path of civilisation. The Committee "has set itself the task of raising £150,000" from the people, and it is to be hoped that its appeal will not fall on deaf ears, but that it will meet with enthusiastic response.

As a people we are very fond of talking and grumbling, but not of doing things for ourselves. It is true, we are living under conditions which are not conducive to a life of peace and happiness. But let us not allow our difficulties to overshadow our opportunities. We must remember that it is our duty to overcome the obstacles that may be placed in our way. There are no people on earth who have found the road to freedom and progress without difficulties. The great nations of to-day have travelled in the darkness of ignorance and oppression into the light of civilisation.

As we remember the heroic deeds of the men of the Mendi let us forget, for a moment our troubles, and put our hands into our pockets to swell the Fund which is destined to be one of the pillars of our progress. This Fund, as the Rev. Mr. Mpitsi points out, is not "a Transvaal or a Johannesburg affair; it is a national Fund," and should therefore be supported by all Africans irrespective of tribe or sex. The men of the Mendi were representatives of all the tribes. They were all sons of Africa. Their loss was not tribal but national, and was mourned by all Africans ready pointed out, will play a part in helping our race to climb from the Cape to the Limpopo and from Kuruman to Zululand.

The Mendi Memorial Scholarship Fund which has been created to be able to make its distinctive contribution to human progress

## Outstanding Plea For Progress

By R. V. Selope Thema

If you want to know a full story of the African people, not only of their primitive conditions, but also of how they have been uprooted from the anchor of their ancient life and brought into the orbit of Western civilisation, read "African Contrasts" (by R. H. W. Shepherd and B. G. Paver, Oxford University Press, price 25s.)

This book is not written by "experts on Native affairs"—men who were born and grew up among Africans in mission stations, but by men who have discovered the truth that Africans are part of the great human family, with human feelings, aspirations and ambitions as any other people.

## Bantu's Authentic Speech

To emphasise the humanity of Africans, the authors say in Chapter One, "Can we therefore see this other, so vastly preponderating section of the population, not as a mass but as units with their daily, individual lives? Can we find on their lips the words that Shakespeare gave as the speech of one of another race? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer... if you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? To the man of imagination and rightness of feeling this is the authentic speech of the Bantu, alongside whom he lives day by day."

This book, which does not depict the life of the African as that of a lazy savage who glories in slaughtering other people and stealing their cattle, sheep and goats thereafter indulges in wine, women and dance, but as that of a human being, with his rich human nature, his cheerfulness, his expressive language, his love of home, quaintness, his teasing problems, his poverty and his aspirations, is primarily "written for white South Africans, for visitors from overseas and for South Africa's many friends in other lands."

### But it is a book which every educated and intelligent African should read:

After describing the African's primitive life his laws and customs and his outlook on life before he came into contact with the whiteman, the authors proceed to deal with his conditions of to-day. They show how into his simple primitive life, with its few wants and needs, the complicated life, laws and customs of the white man had been thrown, and with what results?

"The truth is," they write, "that in South Africa to-day we are witnessing most of the pains and the horrors of the industrial revolution as they were seen in England a century ago, with the additional complication, that many of those moving citywards are people of colour with primitive Africa as their ancestral home, knowing only its pastoral ways, and with no real share in the white man's mental and spiritual heritage to soften the impact contact with the industrialism and individualism of the West has, at first, a demoralising effect upon primitive African races. Old sanctions are loosened and the new must battle long to make good the losses sustained. The

This insistent call in our time finds a ready response within the African's breast, because in him a process of education has been going on for several generations... not merely the education given in schools under missionary care, but another of a different and many would say, a much more influential kind. Every farmer who has engaged a Native labourer has begun a process of change. The raw African sees on the farm many desirable things—oxen, cows, milk-galore, crops to keep him in abundance for a life time, horses, a car to ride in, a house with many furnishings which his poor hut lacks. The fact is, the merchant who employs a Native in his store, no matter in what capacity, the housewife who employs one in her home, the railways who employ them by scores of thousands, the mine owners who send out their emissaries to the most remote and uncivilised kraals in order to bring men in the mass to the

to perpetuate their memory should be regarded by all of us as a national memorial to which every man and woman should give generously. It is a living memorial which, as we have always mourned by all Africans ready pointed out, will play a part in helping our race to climb the ladder of civilisation and thus bring men in the mass to the

(Continued on page 17)

are all carrying both the European and the African people into a new day.

"We are all as busy as we can be—every white man and woman of us—educating the Natives by the work we demand of them and by our example. It is the road we have chosen, partly because the urge for progress in a young nation will not be frustrated, partly because our own convenience and comfort are helped thereby. It is noteworthy that many of those who fear the future for their children are among those who are content to accept the fact that through black people's efforts they are able to enjoy the large leisure that comes to them, and in many instances even their very livelihood."

### How Many Realise This?

How many Europeans realise the truth contained in the above passage? How many understand that they are responsible for the disintegration of African tribal organisation and family life, because of their demand of the African's labour? How many realise that as a result "teaching the African the dignity of labour", they have brought about changes in his economic and social life and have increased his wants which he cannot easily satisfy? Few white people know all this.

The majority of Europeans still think and believe that Africans are still living like their ancestors, and they say that if they must develop it must be along their own lines.

It will be a terrible thing, they maintain, to de-Africanise the Africans, to make them "black white men!" They do not seem to realise that by making them work on their farms, in their homes, on the mines and in their factories they are encouraging and accelerating the process of de-Africanisation.

### Forced Them To Cities

"We shall never avoid misunderstanding with the Bantu", say the authors, "still we remember that we have led them to live in a time and scene of tremendous change. Unsophisticated country folk as they are, we have made them in their thousands to be industrialised. We have bereft them of their land and so forced them to the cities, where we have compelled them to live in dreary locations or in compounds, with the latter's unnatural conditions of life and all its problems of a mental, sexual and social kind. They are largely out on uncharted sea, but we wonder at their unsteady hands as they grasp the rudders of their frail ships. To put ourselves in their place is surely to know more of patience and goodwill".

### Achievement and Failure

After dealing with the administration of Native affairs, and how the Africans are governed, the authors, who are broad-minded men, and who are capable of seeing both sides of the question, have not only pointed out the disabilities under which Africans live and labour, but have also devoted a chapter on "Achievement and Failure."

In this chapter, they mention all the efforts that have been and are being made by missionaries, the Department of Native Affairs, local authorities, the Government, other public bodies and individual white men and women for the welfare and advancement of the African people.

These efforts, it is no exaggeration, to aver that they are not often acknowledged by African politicians, particularly those who hold extreme views on race relations. They are ignored and the masses of the people are told that nothing has been done for them

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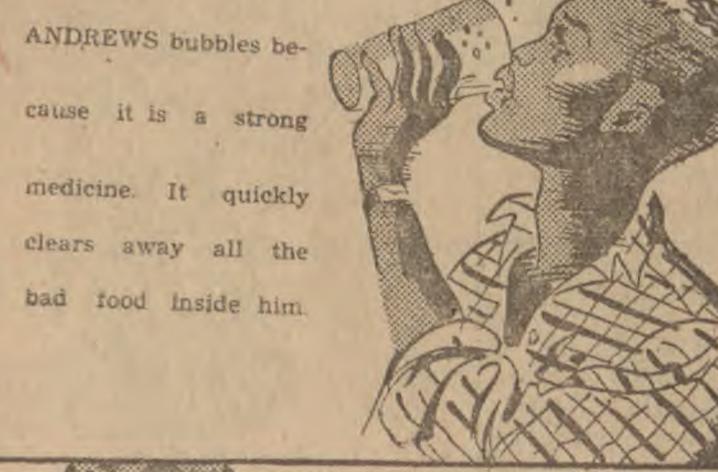
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(Ka "Carrigaholt")

Haufi tjena, re sa tsoa amohela Moruti Rev. Maaroahanye le Jeffrou ba tsaoang mane Namahali. Selemong sena, taba li tsamaea habohlokonyana mona motseng oa rona; re bona lits'ia tsa motse li tsamaea. Thoasong ea selemong sena, re ne re boloka 'm'e Adel Molise, mofu e ne e le molumeli oa kerekere ea Fora. Ts'ebeletso e ne e ts'oeror ke Moruti J. le Roux oa kerekere ea Fora, le molula-setulo oa mokhatlo oa bo'm'e, 'M'a-rona 'm'e Johanna Motsemme; a fuoa sebaka sa ho hlahisa mantsoe mabapi le mofu.

Ho sale joalo vekeng eo kerekere ea Fora e tsoa lahlheloa ke e mong oa bo 'm'e, 'm'a rona F. Tsapi. Ts'ebeletso ea ho pata mofu e ne e ts'oeror ke Moruti oa sebaka—Moruti J. le Roux—ho mohlanka oa Morena le eena a ileng a ba a hlahisa lentsoe la hore eka hoja selemong sena Morena a kene ka kerekeng ho ikhethela lits'ia tsa ona.

Likolo li butsoe, 'm'e pulong ea sekolo, batsoali ba ne ba tlife ka bongata bo ts'abehang, Ra hla ra bona ka 'm'a-rona ka ho nka lere la hae ho ikokotela ho ea pulong ea sekolo. Ao! che, motse oa lubha; ea e-ba "se-mphete-se-nstie."

Mo-Evangelist S. Leeuw, pulong ea sekolo, a khothatsa bana le matichere ka mantsoe a monate haholo.

Hiooho ea sekolo, Mong. S. Molotsane, a kopa Mong. J. Hlobelo ho bala lenane la mabitso a bana ba fiteling hlahlobong ea bona ea Standard Six; 'm'e ka mor'a hore bana bana ba tsocle-pele, prinsipala a khothaletsa bato-si holim'a thuto ea bana ha-ho-ho holim'a thuto ea bana ba bats'e-hali, bao eleng bona litsia tsa sechaba.

'm'e Johanna Motsemme a emale eena a tlatsana le hloho ea sekolo bakeng sa thuto ea bana are tsatsi lena le mo hopoisa mehleng ea khale ha thuto e qala ho finla ho lena la rona ka baruti ba Fora mane Berseeba; a lakaletsa le mesuoe lehloholo mosebetsing oa bona oa thuto.

### KATLEHO

Katleho selemong sena motseng oa rona mabapi le tsa thuto e bile tjena:

Third Year Teachers Course: 3rd Class pass: Johannes Pitso (Moederpoort Training Inst.).

Second Year Teachers Course: 3rd Class pass: David Khahlia (Stofberg Gedenskool.)

First Year Teachers Course: 2nd Class pass: Samuel Leeuw (Stofberg Gedenskool.) 3rd Class pass: Stephen Moreeng (Stofberg Gedenskool.) Alfred Moletsane (Modderpoort Inst.) Elizabeth Litscho (Strydom Opleidingskool.)

### STANDARD SIX

Baneng ba 14 ba ngööseng hlahloba ea Standard Vi, ho fitile ba 9. Mabitso a ba fiteling hlahlobong ea bona ke ana: Olive Pitso, Susan Molefe, Ida Ngadiela, David Mancoe, Henry Schlabaka, Sabath Mphulanyane, Maria Ramathoko, Adelina Tsoamotsa, le Anna Mosola. Mesuoe e lebuhuo ha-ho-ho holim'a katleho e kale.

Mesuoe ena e latelang e se e ile mofu e rutang teng: Monghalie Mofumahali Bookholane Boesmanskop ka koloi ea bona; Monghalie A. Litseho ka "Two-seater car" ea hae Vanstadensrust; J. Malekele, Ladybrand; E. Chabane, Copenhagen; E. Morake, Carmel; K. Toli, Kruidbad; A. Sefako, Boesmansberg; J. Pitso, Padaffontein; W. Tladi, Reddersburg; H. Tschisi, Principalship Clarence; Mr. J. Sebetela, Principalship Rosendaal; J. Madikane, Rouxville; Morali A. Hatane, Rouxville; E. Litseho, Franshoek; G. Raphael, Thabo Phatsoa; C. Raphael, Struben; B. Kuekue, Philipolis.

### Edenville Mane Ba Fumane Lehlohonolo

(J. S. Moropane)

Motsana oa rona o bile lehlohonolo haufi tjena ka ho fumana lillallo tse tharo. Mane kerekeng ea A.M.E., ha Moruti Wesinyane, Mookamel P. N. Selepe oa Vereeniging o n'a tlife ho thusa. Thutong ea hae a bua haholo ka lerato. Selallong ba ne ba le 69, kolobetsong ba le 5. Sa bobeli se ne se le mane Presbyterian ha sa haholo cond se le mane Presbyterian.

## KGOSI EA BAKWENA BA BETHANIE

(S. W. Mahuma)

Kgweding yona ena, ka tsatsi la botlhano, selemong sona sena, Komosasa wa Rustenburg o ne a le teng mono motseng wa rona wa Bethanie, a tile ka tsona tsa bogosi. Morago ga madume Komosasa o ne a re:

"Bakwena, le mono ka tsa bogosi ba lona; le a itse gore selemong se se fetileng, ka eona kgwedi ena e le di 24, re ile ra kgetha Daniel Mogale More go tshuara setulo.

"Rea mo leboga thata ka moo a lelikeng kateng. Byanong Bakwena, ke tile go lo itsise gore go simolla ka letsatsi le, setulo sa Bakwena se neelwa Daniel David Mamogale byaka re setse re buile mo dipitsong tse di fetileng.

"Ene o tla tshuara bolele, go tshuarella ngwana wa ga mogolowewe ebong Lerothodi:

### "PULA"

Bakwena bare: "Pula! pula!! pula!!" ka matla thata.

Go eone Tau-Tona D. D. Mamogale re lebeletse tse di pilo, tsa thulaganyo le tswelopole. Re itumela gore Mokwena ke tichere go feta dijara tse mashome a mabedi.

Kamoo ge, thihoganya tsa tswelopole, tsa dikolo tse nyenyan le tse di phagameng. O tla itsise gore baroa ba rragwe, bo rra-ngwan'age, dikgosa, banna ba lekgotla ba siameng ke bona bathusi ba gagwe.

Gape, baruti, matichere, barutua dikolong tse phagameng gammogo le bona bana ba dikolo tse nyenyan, le bona ke bathusi ba gawe.

## BA NE BA TS'OERE KOPANO ANDALUSIA

(A. P. Sehumi)

Re bille le pitso ea motse mona gaetsho, Andalusia, ka yona kgwedi ena ka di 8 tsa yona. Banna ba re neela pegi ea boemo ba mokolita wa rona wa chelete. Ra rera gore ba re bolokele yona mo go Building Society, Kimberley.

Maina a banna bao ke ana: Beng. H. B. Phillips (Mongodi), S. B. Nuezzi, S. B. Monyako.

Mono motsaneng wa rona, mooki (nurse) wa rona o kile a lwalwa ka ntla ya tiro e kgolo. Re elelsa gore baradi ba rona ba Afrika ba ithute thata gonne "Thobo e kgolo, badiri ba bottlana."

Motse wa rona o batla banna tota; mane Post Office ya gone, Mo-Afrika o ema ka fensterfa a reka ditempe.

## MY BAASEATS FISH



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Ke rata hiapi-e ea laisocha ke bile ke ea tseba bore e nketsi molemo. Bana baka le bona ba rata hiapi, tsamaea le nako, e-ja hiapi e ngata feela EMPA THI-SA HORE KE TRAWLER BRAND.

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SATURDAY, FEBRUARY 21, 1948

**Mokete Oa Mendi**

Ga re eso go utlue ka batsamaisi ba Komiti ea Segopotsa sa Mendi gore mokete o tla ba neng. Empa jualeka ga, re etsa jualo ka selemo le selemo re tsebisa babadi le sechaba gore ka di 21 tsa kguedi ena ka selemo sa 1917, sekepe sa Mendi se neng se roele masole a Ba-Afrika a 800 le baetapele ba oona ba Makgoa ba 94 ga ba kopana le batsamaisi ka sekepe, se ile sa thuloka ke sekepe se seng gomme sa noela le Ba-Afrika ba 615.

Tsatsi lena kajeno ke tsatsi le legolo bophelong ba chaba sa rona, gomme le tshuanetse go tloloa ke Ba-Afrika kaofela. Ka lona re gopola dinatla tsa banna ba Afrika ba ileng ba metsoa ke hilapi tsa Leototle ba ntse ba phela. Gore ba tie ba gopolo ke ditlogoloa tse tlango, batsamaisi ba Komiti ea segopotsa sena ba logile mano a go kgobokanya chelete ea go phagamisa sechaba ka thuto e phagameng. Chelete ba seiseng ba ena le eona, pankeng e ka godimo ga £2,000. E mong oa bahlanaka ba rutiloeng ka chelete e tsuang motkoteng ona o setse a phethile thuto tsa gagoe koa sekolong se segolo sa Fort Hare. Ba bararo ba sa ntse ba ithuta, gomme go utluwa gala ba tsuelela.

Modimo o thusa ba ithusang, bageso. Ka Sondaga e tla ba mokete oa kgopotso en Mendi, gomme ka tsatsi lena Mo-Afrika e mong le e mong, monna le mosadi, o tshuanetse go ntse 1/2 kapa go feta. Gape kaofela Ba-Afrika ba memua gore ba be teng moketeng ona kae le kae mo o tla ba teng. Re tshepa gore ka tsatsi lena banna le basadi ba tla tiogela mokete ea ditokofela ba ea moketeng ona oa phagamo le tsuelopele ea sechaba. Mokete ona o tla gang feela ka selemo, gomme ke tshuanetlo, gore o hlokomeleke batho kaofela.

Mona Johannesburg mokete oa Sports Ground, gomme re tshepa Mendi o tla tshuanetlo Bantu gore Ba-Afrika batho ba tla ea teng ba tshuere 1/2 kapa go feta 1/2 go ea lahlala sephikantsueng su thuto.

**BOIFI VREDEFORT  
PULA E NELE**

(Ke Letsipa)

Ke ka masoabi a maholo ho bolela ha ntat'ra rona, G. Lefakane, a re sile ka la 1 ho February. Kamoo ke bonang mona motseng ona oa rona, maqheku kaofela a ea re siea, 'me re tla sala re le feela. Ba ha Lefakane tsilisehang hle le ts'epe Molimo.

**LIKOLOKO**

Likolo li butsoe, 'me bana ba tli-ka bongata. Ntho e bohloko ke ea ho bona tsamaiso e entsoeng liblahlobong tsa Std. VI; hona ruri ho ea tepeletsa ho bile ho nyahamisa lipelo ke maikutlo a bana le mesuoc ea bona.

Re tsoa fumana lefafsans le le-tlyana maoba re na le ts'epo ea ho besa lehoeta le lengata.

**O ARABA TABENG  
EA LEBOLLO**

**Mong. N. W. Monama, States  
Mines, o re:** Ke araba ba ba reng lebollo le fedisoe. Ke re ga ele gore re balatedi ba Kreste, re ka reng na go go lahlala lebollo? Re gopola go bolloa ga Morena selemong se seng le se seng mathomong a sona.

Boshoboro ke sona selo sse re sa se rateng. Matsatsing a lehono, boshoboro bo iphile matla, 'me go jualo, le eona tlhalo e iphile matla. Ke gore ke eona tselo eo go thoeng lebollo le fedisoe.

'Na ka bo 'na ke bona sebe se segolo tabeng eo ea gore go se ke ka hloka go bolloa. Ka mehla ga re bala pampiri, re bala tsa boudou Gaudeng moo go leng teng mashoboro a mangata-ngata? Moo a seng teng, ga re utloe letho ka tsa boshodou. Mahoboro a utsoa magapu, poone mashimong, 'me ge ba bolotse, ga ba sa utsoa ka gore ba rutiloeng molao o mocha.

Tloeglang koma gobane e lokile go feta botsotsi. Koma ga e senye letho la motho.

Kajeno "Phafa" o re

# LE SEK'A BA LEBALA: BA KHETHENG GAPE

Ka mehla ga motho a u etseditse molemo; ga motho a kile a u thusa; ga motho a kile a u tlisetsa mahlohonolo jualo-jualo, u ee u mo lebohe. Oo ke moetlo, oo ke mokgoa oa 'neta ea batho le botho. Seo re se etseditsoeng ke bathusi ba rona, rea se leboga 'me, gape, le bona rea ba leboga. Tebogo e nka dibopego tse fapa-fapaneng. E mong motho o leboga ka lentsoe la molomo leo re le bitsang, 'tanki,' ga e mong mohlomong eena a leboga ka mpho, kapa eona 'tanki' eo gammogo le mpho.

Sechaba sa Ba-Afrika kajeno se tlamegile go leboga banna ba se etsediteng molemo ka nako e fetileng. Ke bua ka bona banna bao re ba bitsang Baemedi ba rona, babuelli ba rona 'Musong. Ke bua ka banna ba Lekhotla la Baemedi, bao juale go batlegang gore re ba kgethe gape go ea re buella 'Musong, le go isa dillo tsa rona gape go oona 'Muso. Lega mohlomong magarenge a rona Ba-Afrika go e-na le batho ba sa tsebeng letho ka banna bao, ba sa tsebeng letho ka morero le mosebetsi oa Lekhotla leo. 'lona la bona la Baemedi, re tseba gentle gore bao matla a go kgetha a leng diatlong tsa bona, ke dipaki tsa molemo le thuso sechabeng, tseba kaofela e leng ditholoana tsa mesebetsi ea banna ba Lekhotla la Baemedi ba Ba-Afrika.

## DIKETSO ESENG DIPUO BANNA

Ke ntho e bohloko ga re nagana bo Thema, Moroka le Mosaka mokamoo bongata ba rona bo sa tsebeng letho ka tsamaiso ea molao nageng ena; empa monna kajeno nke ke ka bua ka taba eo gobane nako ga e teng.

Lengolo lena kajeno ke kopo e lebisoang go bakgethi—Morena, makgotla a merafe. Makgotla a 'sebulu-mahlo' go lona ruri. Kajeno, re bona makgoa a supana ka menoana mane parliamenteng ka baka la diketsa le dipuo tsa baemedi bana ba rona.

**Lerumo Le Matla**

Lona, bakgethi, jualeka ga le fuoe tokelo le matla a go kgetha lebitsong la sechaba, lebitsong la batho bao le ba okametseng, elang hloko gore seo le se etsang, e se ke ea 'e-ba sefatse se se tlang go tsoala tholoana tse babang.

Go rialo, ke bolela gore le tie le sebedise masene le bohloka; le tie le sebedise kelello ka bottalo, 'me seo le se etsang, e be se se tlang go ba le thuso go batho bao le ba etelang pele. Matla ao le a fuoeng, ke lerumo le bogale, 'me le se ke la sebedisa lerumo leo go hlabla sechaba sa bo lona ka lona—lerumo leo le le fuoe ka morero oa go hlabla dira tsa tsuelopele ea lona le ea sechaba sa bo lona.

**Metsoalle-Bathusi**

Metsoalle ea rona ke bathusi ba rona, 'me ke ka lebaka leo hlo-gaona ena e ka godim's temana e ngotsoeng ka mokgoa ona: "Metsoalle-Bathusi". Rona ba balang masedinyana, rona ba latelang ka hlokomele e kgolo ditaba tsa lefats'e ka bophara, rona ba bang ba bang ba balang ka mehla dithagiso tsa baeta-pele ba merafe eohle, le tsona dithagiso tsa motsoalle Daniel Francis Malan eo e leng mettapele oa sephlopha sa makgoa a leng motho e moits'o a gatelloe fase, re na le tsebo e febileng, 'me ga re eletsa sechaba, re se eletsa ka tsebo re di tsebeng.

**Masene Le Kefello**

Juale ge, ga ke eletsa lona bakgethi gore le kgethe ka masene le kelello, ke gobane ke elia hloko gentle gore ka nako, mehleng ena, go tla ithagisa pe! a lona ba bang bo 'nkgetheng' ka dits'episo tse se nang go phethagala. Ba tla le

## BATHO BA RE'NG NA?

(Ke "Phalafa")

Bare Mr. P. R. Mosaka eo ebeng ele Moemedi oa Ba-Afrika bao ba agileng ditoropong tja Transvaal le Free State Palamenteng (Native Representative Council) e fetileng, o shila mafago go etela ditoropo kamoka tja Transvaal le tja Free State go soara dipiitjo gore ba mo kgethe gape. Tselo choue, Mokgatl!

Bare Dr. Moroka le Mr. Thema, bao bona ba emetjeng Dikgoshi le Ba-Afrika bao ba sa agandito ditoropong, le bona ba itukishetja go eo soara dipiitjo metseng ea Dikgoshi le dipolaseng gore ba kgethoe gape.

Re ke thaba ge Dikgoshi le dikomiti tje di kgetheng di ka ba likoshetja dipiitjo goré. Dichaba di tlo koa gore seo Lekhotla le le se fapanetjego le Gen. Smuts le Mmusho oa gagoe ke eng.

Re dumela Bahlabanedi ba ba Sechaba katlego maetong a bona. Bare ngoaga o mofsa oa dikolo o balamile gomme o balamile ka boshoro bo bogolo.

Bana ba ba ntji-ntji bao batsoa di ba bana ba beng ba ratile gore

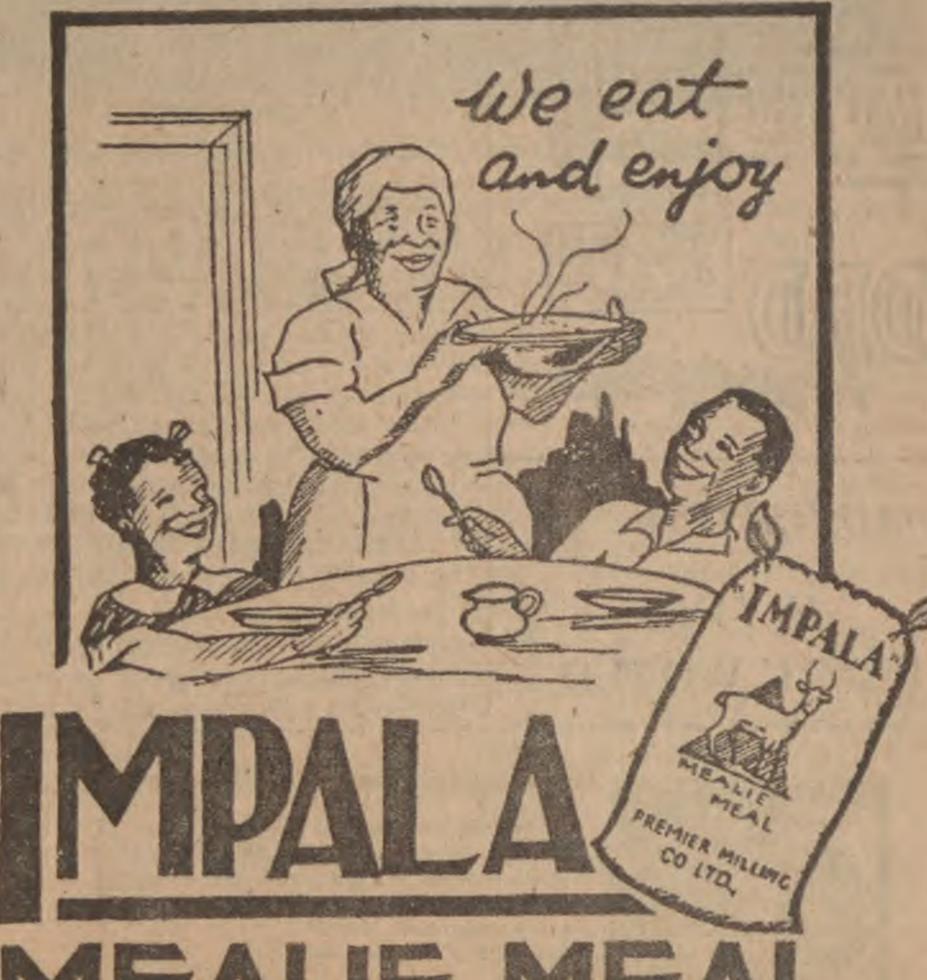
ts'episa 'Muso oa Magodimong, ba ntle, a di pannole a pane tse ding tla le ts'episa namane e e-s'o tsoa. tse a sa di tsebeng, tse, ereng loe, 'me ere moo ba kgethiloeng, di mo kgahla ka sebopogo sa tsoana, a gopole gore ke tsona tse tla

hula koloi eo. Monna ts'epo ea gage o e bea go seo a se tsebeng, seo a se sebedi-sitseng lemong tse ngata.

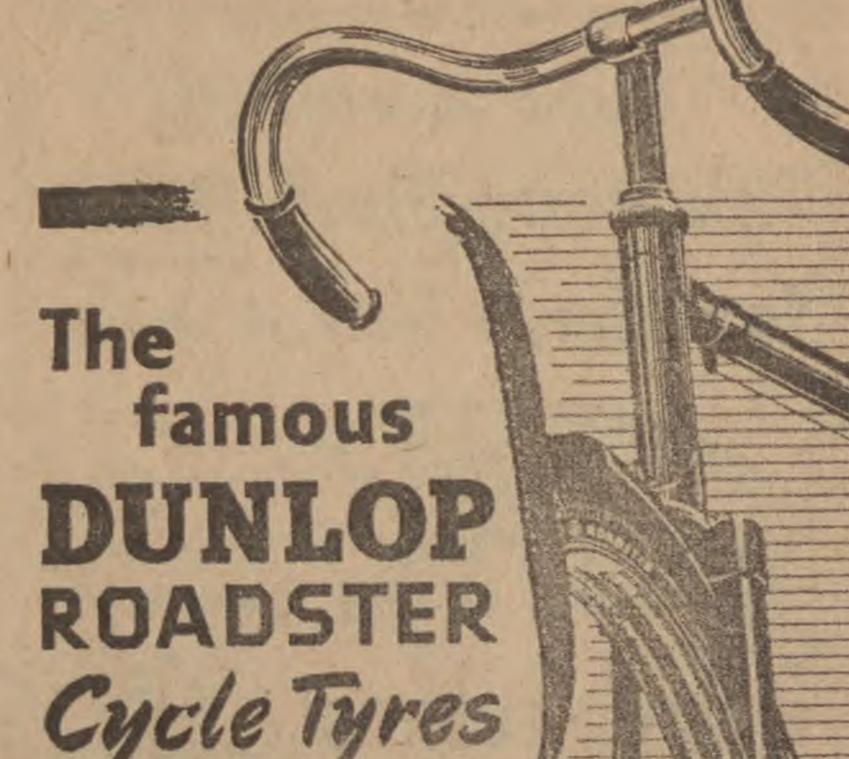
Go be juang gee moo? 'Muso o tla re baemedi ba lona ba ts'ona tla lona, gobane ka kgethiloeng, di mo kgahla ka sebopogo sa tsoana, a gopole gore ke tsona tse tla

ba bachelo. Ka bachelo, empa re e pake diketsong tso ro na gobane ketso e molemo go feta puo ea molemo. Ka molemo, re ka pheta ntho tse re ke keng ra di pheta ka diketsa. Bo 'Nkgetheng' ba bachelo, tla ka tsa molemo feels, athe bo Thema, Mosaka le Moroka bona, ba tla ka diketsong ntho e tsebagalang le e ts'epaglang. Kgetheng ketso le tloeglang puo. "Phafa!"

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Ho romela puo ea motho kapa mats'ao ka seo rona mona Afrika e Boroa re se bitsang "wireless—se—ea—le—moea" ke ntho e qalioeng nkong' ena tlemo ts'e ka bang mashome a mahlano tse seng li fetile. Ke ka selemo sa 1902 ha monna oe Motlalana ea bitsang Marconi qala ho tsela pelt morerong oa ho romela melaetsa ka mœa kante ho ts'ebeiso ea me mehala, 'me ka tlemo tse hlanlo mehala le se—ea—le—moea ho ts'eela Leoatla la Atlantic le mallareng a Amerika le Europe.

Kajeno lona, ka naheng tse ngata tsa lefats'e, ho na le litulo tse kholo tse matla tsa se-ea-le-moea ko moo ho tsena ho hasoang litaba lefats'e lohle, 'me litaba tsena li ka utluoa libakeng tse thoko tse hole tsa lefats'e ke batho ba nang le se bitsoang mehala e amoheang.

Ka tsela ena ba ka mamela litaba ba thabiso le ke lipina, puo tse nialosang lintho kapa ba lula nako eohle ba ntse ba nehelo tsebo. Ruri, motho ea thetsang ts'i' ea se-ea-le-moea sa hae haeba se lokile hantle a ka utloa se hasoang moo li-ea-le moeas li leng teng sebakeng sa makholo a limailo athe ea nang le se-ea-le-moeas se sholo eena o na le hona ho mamela litaba tse likete-kete tsa limailo.

### HAPE-HAPE

Hape hape motho enoa a ka ulela se buuoang ka pele-pele joaloka motho ea leng ka tlung ea mameetseng ha puo kapa molaetsa o ntse o romeloa. Mohlomong ho ea etsahala hore e-be koana London motho o bina pina e tla hasoang ka se-ea-le-moea 'me motho ea mameetseng a le koana Kapa o tla e utloka pele-pele joaloka motho ea emeng a mameetseng ntlong ea moo ho hasoang litaba koana moseeng on London.

### MATHATA A MANG

Bothata ba pele bo ileng ba batla bo lokisitsoe makapi le se-ea-le-moea ke ba ho fumana tsela le maleba-leba a ho thibela mofere-fere o neng o ka hlaa ntle ho hore

e-be ho ile ha etsoa tokiso e itseng eo ka egna ho romeloa, ha puo, mino, lipina le mats'ao a hlahang ka libakeng tse ngata ho ka tsamaisoang hantle kateng, hobane ho ne ho saka ha etsoa joalo, ho ne ka ba teng mofere-fere o sa rateheng.

Re ka bapisa ka hore ka nako e 'ngoe motho ea ratang ho sotha se-ea-le-moea ho mamela taba e sebakeng se itseng o utloa hang fela ka eona nako eo lerata le le ngata; ka nako e 'ngoe hona ho bakooa ke hore ha a sotha motho e mong ea koana India mosali o binna pina k'd Se-India; ka Johannesburg teng ba mokhatlo oa Afrika e Boroa oha ho hasa litaba tse Sesotho ha ka maoatleng koana sekape se romela molaetsa ka se-ea-le-moea koana moseeng oa Kapa.

### TUMELLANO

Bothata bona, hammoho le a mang hape mathata a ne a ka lokisoa, ebile a ka phekholo ka tumellano mahareng a Lichabha; ka selemo sa 1927 ha na ha bitsoa phuthehb' ea lichabha tsolie ea bletsos moseeng o Washington ho la Amerika, 'me ke hona phuthehong eo moo lichabha tsa lefats'e li ileng ts'a lumela pele ho hlokomele mela o itseng mabapi le lhora le mafuta ea ho hasoang litaba ka sepho sa ho thibela ho hloka kultloa; ho lokisa tsela tse ling tsoo litaba li ts'anetseng ho tsamaea ka tsena hammoho le meloa ea mats'ao a romeloangka likepe le ka moea, polelo ka maru le tse ling joalo-joalo.

Ka selemo sa 1928 ha na ha kethoa Komiti ea Lichabha tsolie erisanang ka tiba ena ea se-ea-le-moea; komiti ena e ile ea kopana ka makheto a mane ho tloha moe.

Bothata bona, hammoho le a mang hape mathata a ne a ka lokisoa, ebile a ka phekholo ka tumellano mahareng a Lichabha; ka selemo sa 1927 ha na ha bitsoa phuthehb' ea lichabha tsolie ea bletsos moseeng o Washington ho la Amerika, 'me ke hona phuthehong eo moo lichabha tsa lefats'e li ileng ts'a lumela pele ho hlokomele mela o itseng mabapi le lhora le mafuta ea ho hasoang litaba ka sepho sa ho thibela ho hloka kultloa; ho lokisa tsela tse ling tsoo litaba li ts'anetseng ho tsamaea ka tsena hammoho le meloa ea mats'ao a romeloangka likepe le ka moea, polelo ka maru le tse ling joalo-joalo.

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### BOTHATA BA TAOLO

Ho bonahala phatalatsha hore naheng e feng feelsa ho ts'oanetse ka laoloa taba ea ho romela litaba ka se-ea-le-moea, 'me ka lebaka lema, mang le mang feelsa ea lakahang amohelo hlo amohelo litaba ka se-ea-le-moea o ts'oanetse hore e be le tumellano e tsoang ho 'Muso, 'me ho na le melao e itseng e laolang tsela ea kamoo motho a ts'oanetse hore ka bophelo kapa pina bakeng sa ho ithabisa ba batho bana ba mamelang.

Ke efe nako e lokileng haholo bakeng sapusiano tsa mofuta ona 'me ke ka puo li feng li tlang ho hasetso batho hore ba li mamele? Mohlomong ho hopoloa hore ka nako tsa 9:30 le 10 hoseng ke tsena nako tse ka lokelang mosebetsi ona, empa ho boela ha fumanoa hore hora tsena, ke hora tse loke-tseng feelsa hore bana ba kenang likoleng ba tsebe ho mamela puo itseng tsa thuto.

Hape-hape ho teng nako tsa ka shoalane tse ka lokisetsoang mafuta e fapaneng ea ba mamseng, bao-kofeela ba fapaneng ka ho rata le no se rate ha bona puizano tsena ha li hasoang ka se-ea-le-moea.

Mathata ana a boletsoeng mona kaholimo mohlomong ke a sing makae har'a ao ho kaholimoang le 'ona ha ho lokisetsoa hore tsa ho lokisetsoa batho litaba tse hasoang ka se-ea-le-moea.

### QETELLONG

Qetellong, re tlamehile hore re ke re bue ka bothata ba se-ea-le-moea matsaiseng a ntoa ena e sa tsota feta 'me re bone ka makheto a mangata kamoo se-ea-le-moea se ka sebelisoang hore se seke sa phe-thisa mosebetsi oa sona.

Ena taba ke hona e tlang ho lokisoa ha nako e ntse e tsamaea. Joaloka ntho tsolie tse fumanoa bocha, tse kang ho fumanoa ha sebetsa sa "Atom" se-ea-le-moea se ka sebelisoa ho thusa le-ho tsoellisa sechaba pele, empa se ka boela sa nna se sebelisoa ka tsela e sa lo-kang.

Ho tla ts'epjoa hore ka ho sebeta ha tsena hammoho, lichabha tsa lefats'e li tla fumana hore se-ea-le-moea se tia sebelisoa feelsa ho thusa batho, e sang ho sebelisoa ba-keng sa ts'enyo.

XAD (xxv)

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# UZULU OSE GOLI UZIBONELE UMNDLUNKULU

(YINtatheli Yethu)

Kuthe kanti uZulu wabe esexhome amehlo ngokuthi iZulu latina ngoMqibelo mhla ka 7 February, kanti ngakusasa phela kwase kulu. suku olukhulu lokwamukela iziNdlovukazi ezimbili ze Nkosi uMu uSolemon ka Dinizulu, okaSibiya nokaMthembu; kwa'a ngeSonto e-kuseni mhlaká 8 February kwasa ifanga liphuma sengathi yiNgayi-zivele. Laphaya kwa Mai Mai Om usha eshashatazini fakhona kwathi una umuntu engena nje wakhang wa amalungiselelo ayesenziwe la-pho.

Kwathi kushaya u'leveni' ekuse-ni iKomidi yamaDodana kaZulu yase ikade imi ngezinyawo imissa upahala olwakhiki ngesinono we-na owabona amalungiselelo aye-nzelwe iNkosi Yapheshya. Lapha-nalapaya phakathi kwa Mai Mai uZulu wayevungama yedwa nge-zixukwana kubonakalisa ukuthi kuhona abakuzwile ngoMndlu. nkulu wakubo.

Singasho lapha ukuthi noma nje konke kwensiwa ngokuphuthuma n jeng o b a ingozi yayisivele e-Mndlunkulu kodwa kwabonakala ukuthi iKomidi ikwenzile konke okuyilingene ukulungiselelo noma isikhathi sasesingekho kusukela osukwini kuvunyelwana ukuba lo-msebenzi wenzelwe aboGazi iwa-sebuKhosini.

## WAFIKA UMNDHLUNKULU

Akubanga sikhathi singakanani yase iyafika inqola yokuqala i-thwele abaNtana uAgrippa no J.C. Zulu behamba ngengola u-nyonyo ishayelwa ngu Mnz. W.J. Tshabalala. Akubanga mizuzwana mingaki lapho kwangena uhlazakazi Iwengola uhunshu lu-thwele uMndlunkulu njengoba u-subaliwe engenhla. Yayilapho i-nduna uMdhlalose evathe ezakhe zobuDuna. Wezwakala uZulu owa-yesebuthene ekhala ngo Bayede!

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Ngaso lesi sikhathi kwafika u-Mntwana Philip Zulu esabikelwa ukuthi uthanywe liZinyane leSilo iNgonýama Bhekuzulu, noMntwana Salatian Madlamambana. Kwabizwa bonke aboGazi beNdlu kaSe-nzangakhona bahlala ngaphambi komthunzi owoawkhelwe uMndlunkulu. Phakathi kuhabo kwaku-lonka labaNtana; E. M. Zulu, Willie Zulu, Albert Zulu.

Waqa lake umsebenzi lona owa-wulungiselwe ngamaDodana nama-Dodaki kaZulu. Kwasukuma u-Siblalo Mnz. J. Nxumalo wacela iNduna. Mdhlalose ukuba ivule ngegamazwi. Wathi fahlia izibongo ngokufushane waseke ethula eba-ndla uMndlunkulu. Kwaduma i-hlombe no Bayede! uma ephatha amagama eziNdhlovukazi. Wabika futhi nangabantwana nokuthi u-Mndlunkulu uze kuleli lase Goli nje ngesifo lesi estivele kuBantwana. Walimisa ngesihloko elokuthi kuqala iSigidio seNkosi sasingabonwa ngabantu kodwa manje ngoba phela izwe sekungeleizizwe sebeyanbonwa ngakho uZulu namhlane unenhanla.

## BESE BEYINDELEA

Waqa huba washo uSiblalo wama-Dodana kaZulu ukuthi uZulu o-khona lapha makaziqhenye azikhithaze ngoMndlunkulu wakubo njengoba ubukhosu buyintu enkulu futhi ezinye izizwe azisenawo na-makhosu lawo. Aziveza ngaphambili amadoda axhawula uMndlunkulu sebethi ndlelanhle futhi ngoba phela sebezokhwa ngakusa-abeNkosi ba bheke ngase Natal.

Zawa lapho izimali ezithize za-madda athanda ubukhosu bawo. Kwathi kusenjalo yezwakala i-mbongi yamaDodana kaZulu u-Mnz. Mnz. Lapho Iwasuka usi-nga ezinsizweni zathleka phambili kwawo impela uMndlunkulu zi-giya zivivinya, yaiywa njalo imaili. Isithunzi esilapho nobani wa-yengeke atbandabuze ukuthi nge-mpela kufike wona uMndlunkulu noGazi lwasebukhosini bakwa-Zulu. Abantu ababebuthene bab-e-xubile abagqokayo nababevunuli-le.

Ngaphambili laphaya kwakuhlezi etafuleni uNkosk. C. Mbatha kanye noMnz Jno. M. A. Sikakane beloba amabizo eduze kwabo i-Komidi yamaDodana kaZulu. Wa-fika naye uNobhalo wamaDodana kaZulu uMnz. A. Msuthu Madhlala njengoba wayengelko nje eke-wathi gqi ngase Natali. Kwathi kanti ahantu babesamangele wa-bhindwa wawasho futhi uMngadi amakhosu akwa Zulu wawasho onke ngothi Iwawo. Wabonga u-Cetshwayo, wagcina ngo Dinizulu. Kwabonakala lapha kulomsebenzi ukuthi uZulu lona ungamtinta nje kukho konke kodwa umyekelo ngobukhosu bakhe.

## ABABEFIGELE KHONA

Njengoba njena uMndlunkulu lona wawufikele khona lena - e-Alexandra Township, sibikelwa ukuthi umuzi wakwaGumede wona wakhipha izimbuli we-ngezelelo ngezimpondo ezine uqondise kwabeNkosi. Oka Baloyi yena uR. G. kuthiwa wakhipha izi-

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mpondo ezimbili naye ethi nyawolu-hle kwaboGazi. Ngaleso sikhathi nje imali yeza eshumini lezi-mpondo yeva ngeminwe emibili (212.2.7.) kanti abase Alexandra bona bakipha £18.

Ngenxa yesikhathi kwavalwa a-abantu besafika. Umsebenzi wama-Dodana namaDadakazi kaZulu u-bemkhulu ngempela. Njengoba a-bantu behlakazekile nje lapha e-Goli bewungeke ubengcongo kakhu-lu kunalokhuya ngoba isikhathi sokuwumemzelwa sasingasekho njengoba konke kuvele ngesithuba sengozi. Sitheke phambili kusasa si-lindlele okukhulu kunalokhu. Kwa-vala uMfundisi P. H. Mkize kwav-cula noNkosi Sikelela iAfrika njengoba kwavulwa ngalo futhi lelo leSizwe. Sizobuye siveze fu-thi eminye imisebenzi yamaDoda-na kazulu kanye nemiklomelo ya-madoda ngalelo langa.

UMakoti waseBukhosini uMa-Radebe naye noMtwna umyen-wakhe babekhona. Njengoba wa-yelilewa lapha nje lacela ibandla limbone uMaRadebe, nangempela wema ngazo zombili khona phe-zulu laphaya.

Kwathi lapho sekuchithewa we-hla umndlunkulu usungqongwe yi-komidi yamaDodana kaZulu usa-yothoba umphimbo. Wayeqigqizela uMnz. A. E. Msomi elungiselela ekhathalele ukuthokozisa abasebu-khosini.

(Ziseza)

## Uyanibonga Oka Thema

UMnz. R. V. Selope-Thema omelie ukhethe iwanaphandle e-Transvaal ne Freyistata, ufisa ukuhonga bonke laba abathe ba-mkhetha, badumba igama lakhe, ukuba ayobakuhulumela futhi emRhandlwini wase Pitoli,

Uthi oka Thema uyozabala-za njalo ukukhulumela alwele inkululeko yohlanga oluNsundu e-zweni labo lomdabu. Uhonga a-makhosu, iziKhulu nabo bonke kielcele abamele yenä.

Ekubongeni kwakhe oka Thema uR. V. Selope yena; uthi sengathi nasonyalweni mhlaka 17 March, bangammela njalo bonke bam-votele eqiniseksa umfutha ne-galelo njalo njalo.

ISIKHUMBUZO  
SAKWA KHUMALO  
(T. T. Nkumane)

Kube yinjabulo enkulu ukuxoxa ngosuka oluhle oluke salubona la-pa kwelakithi lokuzalwa e-Barberton.

Ngonhla weshumi kweyendule besinombebenzi wesikhumbuza sa-bafu uMnz, no Nkosk. Kumalo.

Umsebenzi waqala eSohtweni nge hora lesibili ntambama (2. p.m.) Wawupethewo ngobaba-bethu abathathu o Rev. Mlotshwa, Zukala no Msibi.

Inkonzo yavulwa ngu Mfundisi Mlotshwa walapha eMethodist Church ngoba phela abafi laba kwakungama Methodist ngobubili babo.

Kwafundwa indawana ku Geno-sis esahlukweni samashumi ayisihlanu endimeni yeshumi ne thoba nge Rev. Msibi.

Kwalandela kwashunyayelwa ngezwi elithathwa encwadini ka Nehemiah esahlukweni sesibili endimeni yokuqala kwaze kwemi-wa endimeni yesithupha. Yaqu-tshwa njalo inkonzo kwase kuthi emuya kwayo kwaphunywa sekuya emathunene.

Kwa qalwa umsebenzi wenkonzo ethuneni le Nkosikazi ka Khumalo. Kwadlulwa lapho ibandla laya kwelo Muhi Khumalo ithuna.

Umsbenzi owenziwayo kulawo mathuna amabili angingezi nako ukulandisa ubuhle nokuhloniphaka esakubonayo lapho. Kwamangala wonke umuntu.

Ibandla lonke labonga lomsebe-nzi ngezinhlamu ezingange £2-18-3. Kuyabongeka kakhu-lu wonke amalungiselelo nokuhlu-tshwa komsebenzi owenziwe nguba-ba uRev. Mlotshwa.

## Ubevaleliswa UMfu. H. Nawa

(Ngowayekhona)

Ngomhlaka December 6 no 7 ngonyaka owendule, kwakukhona umvalelisu omkhulu ka Mfundisi H. M. Nawa we Bandla lasé Ameri-can Board eDoorfontein. Wo, sa-ba nelanga elikhulu ngempela. Ngomqibelo mhlaka 6 December, kakuhlangene onke amabandla e-vela ngezindawo ngezindawo. Kwafika nezikulumi, eziningi e-ningebe ngisazibala kwayo noku-niingi okuphuwayo kwasesilungwi-ni sagwinya namakekhe amna-dni.

Kwanandisa ngomculo omangali-sayo iChurch Choir yase Afrika ephethwe ngu Mnz. Sikhakhane wodumo Iwase Matiwahe ngase Mnambithi esizana no Mnz. Khumalo futhi nayo eyase eyase uQo-bo uNatal Witness, uMnz. E. A. Khanyile wodumo Iwase Mnambithi no 1935 kuye ku 1939. Ayi za-sho kwafika izinyembezi, zezwaka-la izalukazi zinyenyeza zithi yeka ukuzala.

Ngosonto sekuyinkonzo yomu-nyu yokugeina, wayivula uDr Taylor ngamazwi amnandi oku-

vala kakhulu ngomsebenzi we Me-ndi Memorial (Isikhumbuzo sika Mendi) ebambisa no Rev. H. G. Mpitsi wase Weseli. Wo, silah-kele bakithi!

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## INDL'ENKULU YAMATEMPILE ASENTLA

(NguM. W. Somtunzi)

AmaGosa eNdl' eNkulu yama Tempile oPhondo lwaseNtl aebeko onke kwinguquthela yayo ebise Alexandra. Township ngase-Rhautini ekupheleni kukaJanuary. Wayekho uMzal. E. E. Mahabane, G. T. T. esitulweni, ekho noMzal. Ramailane, D.R.W.T. UMzal Mahabane uyingxabashe ngodlwabevu zambalwa jindawo esizinkakuleyo.

Lo ngumnyaka well sagqibela ukuhianganelu kumzi waseAlexander Township. Ngoko iTempile, yayinye apha, "Lohloholo la Alexander" kanti namhla zit iTempile. AmaGosa eNdl' eNkulu afudukeni kwiNdlu eNkulu yaphenzulu ngabaZal. J. D. Mokuna, G. T. S.; J. B. Mabona, D.R.W.T. H. B. Hlabangane, G. T. Tr; P. Lemeke, G. T. Marsh.; Jacobs, A.G.S.J. W.; Dade M. Hlabangane noB. M. umvangelu wokuqala weTempile kwelelaNtl.

Wanele ukuggiba ukuwalesa la magama, yanqaphuka iNdlu yema ngenyawo. Watsko ngengoma velwano uMzal. A. K. Maaga onguMthandazeli weNdlu. UMzal. Mahabane uhambise wathi amava afumeneka eBotwe (Right Worthy Temple) athi xa iNdl' eNkulu ifikelele kumashumi amahlanu eeTempile ezingaphantsi, sukuba lwaalo Ndlu se lukufuphi, lwaye lunyanalekile naphantsi kweziphi na iimeko.

UXWANDU-XWANDU  
LWEYEMALI

Ikomiti yemali phantsi kolongamelo lukaMzal. Theo A. Mareka yenza uxwandum xwandum iwenxhelo yengeniso nenkcitho yentlobon-ntlobo. Le nxhelo iswantsuliswe kakhulu ngemibuzo yabaZal. J. R.

Rathebe noC. Matloporo befuna ingeaciso yemali ethile engavelanga kwinxhelo, kanti yayifumene ke ingapelelanga kwaseMefeking nyakenye. Impendulo yeKomiti ithe loo mali yacaciswa ngelithi oko kungapeleli kwabangwa ukukuthi ngelikesha lobudulu bempahla yeTempile, nje amaxabiso eencwadi namaqhosha ebemana enyuka, wathi kanti uNdyrebo awakhe amanani akawalungelelisi, akawanyusa awentengiso. Wayiphala loo nto se kukho ilahieko endaweni yengeniso, yaza imali esesandleni yabonisa ukuba nokushiyashiana kwamanani amalungu eeTempile ngolu hlobo: iPeace be Still inama575, North Cross 500, Rock of Ages 323, Tabanskel of Bramfontein 303, Ark of Nowa 292, Shield of Johannesburg 285. Zontandathu ke ezingootshanana, ziya bhexesha nangamanani eentsapho (Band of Hope).

Uluhlu lwabangasekhoyo lufundwe ngumncedi kaNobhala uMzal. Tshabalala, lwabonisa ukuba ngama53 abasweleke ngo1947.

**UXWANDU-XWANDU  
LWEYEMALI**

Kwiveki ezayo sonika inxhelo yomvangelu ojikelezayo, uMzal. A. G. Buti oseke iTempile kwelingentla kwaBulawayo naseSalisbury eRhodesia. Le nxhelo ebenomdla ngokwanelisayo, yaye ikwachaphala kwiindawo ezbialuleke kakhuza kwalapha ebuTempileni. Ungaphoswa ke liphepa elizayo.

(Isaqhutwy)

UKUNGAVANI  
KUBANGA  
UCINEZELO

MHleli,

Noko ndiliyilo nje kodwa ndiya sithanda isizwe endisiso. Kuba buhlungu entliziyeni kum ndakugonda ukuba iinkokeli azivani. Loo nto inika ithuba kubelungu lekuba babe nexeshu ellungileyo lokusinicinela kuba baya bona uku siphambene sodwa, asivani.

Ndisuswa sisigqibo sentlangamiso yeKongresi ebiseBloemfontein sokuba ma kubuyiselwe amalungu amadala ePalamente kaNtu, kungabiko bachasi. Kodwa yakuhiangana yona iAll-African Convention yachasana nesiqgibo se-Kongresi, yathi into ethethwa yiNkulumbuso ngamampunge, into eyifunayo kukungena ePalamente kuuphela.

Singathini na thina ukuyakala kwezinye izizwe xa siphikisana kwa sodwa, kuphikiswe intlangano engumlomo wesizwe xa iphindisa amadoda ePalamente kaNtu. Into endimangalisayo ezi ntlanganiso zinkulu zombini, kwaye zinamadoda angagqwagqwanga, afundileyo kakuhle. Amanye kuwa avela kuputhuma le mfundo phesheya kolwandle, kanti noko kusekho ukuphikisana phakathi kwavo.

Bangaba ke bafundele ukuphikisana okanye ukukhupha isizwe sabo ebukhobokeni. Ma bangsa sitshonisi. Kuni zimfundu ibhayibile i-thi nanisiya kubona ntoni na e-Jordan, nanisiya kubona umzi ushukunyisa ngamanzi? Lo ngumbubo owareukho ngelo xesha. Namhla nje lo mbuzo ubhekiswa kuni. Amakhumsha kweli xesha akahanto hoimtu ongakhumshiyo nenevadi ayibhalleyo nokuba se ithetha izinti eziidla umzi, awayisi so amakhumsha. Thabathani kwezinye izizwe ukubekana kwazo ofundileyo ukugcina ongafundanga. Nathi ma senze loo nito. UMoses wamaHebere wathi akufika kusilwa umHebere nomFilistiya wanedisca owakowabo, bambulala umFilistiya. Naango umzekelo kuni zimfundu.

Ndingweni ukwazi ukuba kutheni na hindaba zeengxoxo ze-All-African Convention zibhalwa emaphepheni abeLungu nje, kanti aziponakali kumaphephanda a-

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## Abantu Nezabo E-Tshantolo

(NguSindiya kaNtaba)

Ngombla we18 January bekufi-hlwa uNkosk. Maria Moloto Tusi. Ukhathswa ngama80 abantu. Sikhe-sabona phakathi komzi uMn. Simon Lekgoete waseVelvedini endwendwelo unyanta wakhe u-Samuel. Ngokunjalo noMn. Aaron Ngozi waseRobinson ukhe walapha kutsha nje ekwente impilo.

Ngombla wama24 January bekufi-hlwa kwaJuliwe uMn. Harry Ntsele obellungu leBhodi aphi. Ube inkulu umnhwabo, abantu bengaphezelu kwama60. Bekukho nabamhlophe noSibonda wedolophu. Ube nguSihlalo weBhodi yaphala nyakenye. Umsebenzi ubuthielle iBuriel Society uquezelwa nguM. W. Somtunzi.

Sel' ebuye waphindela emsebenzini wakhe eModder Bee Sibhe-dlela uNkosk. Letta Ndimande emva kwekefhu lenyanya ayichthele aphi ekhaya. UMs. M. W. Somtunzi uyichithele eOrlando impela-veki yama24 aphi abone nezihlobo zakhe uMn. noNkosk. Mabel Vanga noNurse Lillian Ki-ka, Mn. Mbambo, Mn. Jas. Z. Mdatyulwa, Nkosk. Mabel Vanga noNurse Lillian Mlahleki, ihelukazi eliyindlezzana ngobubelle. Uthi umbonile noM. I. X. Maswane.

## UYIBAMBE ITSHISA

UNkosk. Gertie Buyiswa Nongogo uyibambe itshisa iketile eya ekhaya eBhai ngombla wama26 emva kweholide yenyanga ayichthele phakathi kweOrlando neTshantolo kwadadeboyise nakwaninalume. Ubelapha kutsha nje uNkosk. Nora Mogorosi waseJwanasbegi engenawa nowempumlo. Kwi-ngungquthela yamakhosikazi ase-Tshetshi ebihlangene kwaDukathole ngaseGermiston umzi lo ubume-

lwe ngamaKhosk. E. Rampoo, unkosikazi kamdikoni noNobambo Mpontshwane. Sel' ebuyile kugada ekhaya eLusuthu uMn. Elias Mahlati waseRobinson.

Uggith' aphi uMn. B. M. Lutya waseMafikeni nentsapho yakhe ukuya kuvula isikolo eLady Frere. Unkosikazi yena wekhe athi gxada ekhaya eRabula (Keiskama Hoek). Bazuzile abaThembu. Utshtintshewle eRhodesia uFather Plasters wamaRoma alapha. Ubuye ngoNovember kwiholide yake yeenyanga ezi6 ayichithele ekhaya eBelgium. Ulahlekewe umzi ngokumka kwesi silulami sunodundi.

## KWAHHWA IIHENKILE

UMn. Dantjes noNkosk. Nurse Nompelb baseMunsieville, balungisefi ukgada ekhaya eNyasha naseKwelerhana yaseQonce kweveki zizayo. Ndele-afile. Uye wabuya ekhaya eEvaton uNkosk Emely Somtunzi kwiveki engaphaya. Ziqalile ukwakhwa iihenkile zaseTshantolo emva kweminyaka kungqozwa ngabemi becela ilungelo lokurhweba. Iinewadi zezelco (application) zingangoontwala kubaThembu, kodwa fivehlike ezakhwayo zif kuuphela. UMs. A. J. Lerutle (Sports Organiser) uvule iBoys Club ngenan elingaphezu kwama30. Lo msebenzi uzinyasw yikomiti yabantu abakhulu abaNumz. Stain (Chairman), J. Mzimba (Secretary), Geo. Leburu (Treasurer) H. Sikit, Sam Ntshingila noM. W. Somtunzi. Ube wenza ovenkwu apha uMn. Zach. Tutu waseMu-nsville kutsha nje. Ubephila be-thu uTshezi lo. Madoda alo mzi needani, thenani imiqutuba yeen-kunzi, zimosha iinkomo zethu zohlobo phaya emadelwensi, sifuna ubisi thina!



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# Home Corner For African Women

## Awards Made To African Nurses At Jane Furse

During last month, the Rt. Rev. Wilfrid Parker, the Lord Bishop of Pretoria presented prizes and certificates to successful student-nurses at the Jane Furse Hospital, Sekukuniland. A number of friends of the hospital were present, including the Native Commissioner and Mrs Arkon; Chiefs Sekwate and Frank Maserimole.

The proceedings opened with the singing of the favourite hospital hymn: "Take my life and let it be, Consecrated Lord to Thee," followed by prayers offered by the hospital Chaplain; the Rev. Fr. Bradshaw C. R.

### Welcome Address

The Medical Superintendent, Dr. W.J.L. Downing, in welcoming the Bishop spoke of the aims and work of the hospital.

In his address Dr Downing stressed the fact that the hospital had been in existence for 25 years and its aim was to bring medical services to all the people of the area, regardless of colour, creed, or class. Like so many hospitals, it had a Christian foundation, and the aim of all the workers should be to show forth God's glory through the work of healing.

### Devoted Nurses

This work could not be effective without the services of Christian and devoted nurses, and the training of such nurses is one of the most vital duties of the hospital. The hospital's well-being depends

largely upon the training school, whilst the thoroughness of the training of the student nurses is dependent upon the hospital.

### An Appeal

This is one of the reasons why an appeal is to be made for the extension and partial rebuilding of the hospital, in order that more efficient medical and surgical aid may be available to the people of Sekukuniland and also to provide the advantages of an up-to-date and modern training school. Europeans and Africans alike were here to bring some knowledge of our Lord and Saviour Jesus Christ, through the work of healing.

### School Record

During the past year the Training School has had considerable success. The following nurses have passed:

State Final Examination: Selina Mokgothu.

State Final Examination Practical and Oral: Dora Tau, Louisa Ntele, Sophie Mpahale.

State Preliminary Examination: Lydia Sekwane, Mercy Mrubulu.

Hospital Final Examination: 4 nurses.

Hospital Preliminary Exam.: 3 nurses.

Red Cross First Aid Certificates: 15 nurses.

Dr Downing spoke of the pleasure it gave to all members of the hospital staff to record these successes, and to realise that each year more nurses were being successful, and he felt it would be true to say that the Training School was going from strength to strength.

The Bishop who presented prizes and certificates to the successful student nurses recalled the first occasion 25 years ago when he had first visited the site of the present hospital, then just bare veld.

Speaking as Bishop of the Diocese and as chairman of the Governing Body, he regarded this as a great day in the history of the hospital. Nurses were qualifying for the State Registered Nurses' Examinations and the Hospital Certificates.

Some were passing at their first attempt, this was indeed a laudable achievement. The successes were due to many causes among which were the many gifts made by the Red Cross to the hospital from time to time, and the devoted work of all the hospital staff.

Sister Lugsden, who had acted as tutor was to be congratulated on the results. The Bishop under-

(Continued in column 3)

### NO PLACE FOR THEM

The city is no place for children. The schools are too crowded for proper education. Play is almost out of the question. And so much money is spent in the detection of criminals, in the treatment of disease, in the building of refuges for the mentally unstable and above all, in the labyrinth of sewers... that there is relatively little left for the more fruitful processes of living and learning.

— Lewis Mumford in The Intolerable City.

### Thought for To-day

"That we henceforth be no more children... But speaking the truth in love, may grow up into Him in all things, which is the head, even Christ"—Eph. 4: 14, 15.

"If we would live a true Christian life, the conscience must be quickened by constant contact with the word of God. All the precious things which at infinite cost God has provided for us, will do us no good; they cannot strengthen us and produce spiritual growth unless we appropriate them. We must eat the word of God—make it a part of ourselves."

7 T. 195.

### Under The Circumstances

"I remember on one occasion making the discovery, soon after my arrival for the first time at one of the great sheep-stations back of Bourke, that I had two large holes in my trousers just where you expect holes to come in the pants of a man who spent as much time as I did on the saddle. After a bit I said to the charming ladies, who had given me the usual hospitable Bush welcome, 'You may think it odd, ladies, that I go out of room backwards. Of course, in England we do that when leaving the presence of Royalty, but I am doing it simply because the state of my circumstances is such that I do not like to turn round.' To which I received the prompt reply: 'If that's your trouble, leave your circumstances outside the door when you go to bed tonight and we'll have them mended before the morning.' And they did." (The Rev. C.H.S. Matthews speaking on "The Bush Brotherhood" in the BBC's Pacific Service.)

Lined the words of the Medical Superintendent as to the aims of the hospital. It had been suggested that we might become a public hospital, but from the very beginning the work at Jane Furse had been inspired by the spirit of our Lord and we preferred to remain a private hospital in order to preserve its Christian character.

A happy incident occurred when one of the student nurses presented Sister Lugsden with a bouquet, expressing their good wishes for her success in the studies she is to undertake at the Witwatersrand University, where she has been awarded a bursary by the Provincial Authorities, in order that she might obtain the Diploma of Nursing to qualify as Sister Tutor. In reply Sister Lugsden said, that she hoped to return at the end of the year and to hand on to others the benefits she had herself received.

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## READERS' FORUM

### LET THEM RETURN TO SCHOOL

"Language," Johannesburg, writes: Any learned man will not be worried by the suggestion made here for the elimination of the vernaculars in our newspapers. A number of letters show that their authors are the victims of inferiority complex, which they wish to overcome. I suggest that they return to school.

### UNFORTUNATE TRENDS

J. E. Mabaso, Vereeniging, writes: As a Bantu World reader, I feel I must say something about Mr. Mogane dissatisfaction. I do not blame Mr. Mogane, he can't help it. It is unfortunate among us, Africans, that the "educated" look upon the illiterate African as a down-and-out sort of being; someone on whom time cannot be wasted.

### N.R.C. NOMINATIONS

"Makhandakhanda," Pietersburg, writes: It is true that Africans have still a long way to go before they can grasp the value of such privileges as they are granted. The nominations for the Natives' Representative Council have revealed a sad state of ignorance of what the Council stands for. Most of our illiterate brethren have never even heard of the Council and its members. Nevertheless it is gratifying that our retiring Councillors have gained an overwhelming number of votes at the nominations, and we hope that they will pull through at the election in March.

At various nomination centres, the chairmen were astonished to hear people confess that they did not know that they had Africans representing them in a government institution or Council in the Union.

During the nominations, it was discovered that in many districts, the people nominated men of their own locality, men who have no knowledge and experience of political affairs. As we write, we have a long list of nominees being African men who are not known in the African field; men who have never been out of their districts ever since they were born; men who have never contributed anything towards the uplift of the African race; men who have never addressed a meeting in their lives.

What did they promise the people who nominated them?

### WHICH REPORT IS CORRECT?

"Enquirer," Johannesburg, writes: There seems to be confusion over facts concerning the Lebombo Diocese. Your paper says that the consecration of Bishop Boys was the second occasion on which a Bishop was consecrated in an African Church, whereas other newspapers say that this was the first time that an Anglican Bishop was consecrated in an African Church in Johannesburg.

Which report is correct?

(OURS.) As pointed out in our report, a former Lebombo Bishop, Rt. Rev. W. B. Peasey, now in the Diocese of Cape Town, was consecrated in 1929, at St. Peter's Church, Rosettenville. This Church is used by the boys and girls attending the St. Peter's Secondary School, and by the African congregation in and around Rosettenville.—Ed., "B.W."

### THEY FAILED TO IMPRESS

Cameron Bendle, Johannesburg, writes: The impending N.R.C. election could be likened to a sort of referendum on the adjournment resolution unanimously passed by the Councillors in 1940. The adjournment policy is the platform of the retiring members who are now receiving overwhelming support for re-election. The nomination results indicate clearly that these men will be returned.

The bitter critics of the old Council are the Communists whose puerile boycott policy failed lamentably to impress the Africans. That policy just collapsed.

Africans will ridicule the Communist candidate (s?), and will stand by their accredited and tried representatives in the persons of Dr. J. S. Moroka, Messrs. R. V. Selope Thema and P. R. Mosaka, all three of whom they will see returned to the Council on March 17 next.

### INSTRUMENT OF UNITY

William S. Twala, Alexandra, writes: Admittedly, the "Bantu World" is not an English newspaper; it serves the Africans' interest and to the Africans, again, it plays the role of an instrument of unity. Notwithstanding its wide circulation among the various tribal groups within and without the Union, it carries too few languages in proportion to the number of tribal groups it serves.

This is bound to lead to trouble. It would appear as though the questions set were intended for a class higher up. Questions set for certain subjects were, I think, rather difficult.

What was the aim behind all this? Are we to take it that the large number of children failed would have constituted a problem for the authorities faced with the burning question of accommodation in secondary schools?

I suggest, therefore, that to encourage nationalism among us, one common language should be the medium of this newspaper. We have no common Bantu language, but English is understood by many of various tribes. Hence I advocate English and English only in this newspaper.

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### BLOT ON OUR NAME

Optimist, Vereeniging, writes: The number of murder cases alleged to have been committed by Africans is a blot on our good name. By tradition, we are a peace loving people, but some among us seem to have lost their heads and are taking delight in perpetrating evil — murder, rape and robbery.

Most disconcerting is the common talk heard wherever one goes among people who freely encourage such misdeeds. "If you feel fed up" with someone, send him along the "transjordan" road," is what one frequently hears.

The law is, to my mind, chiefly to blame for this. If justice and strict application played a part, we would be spared from the misdeeds of the wild animals of crime. The capital punishment should be applied stringently.

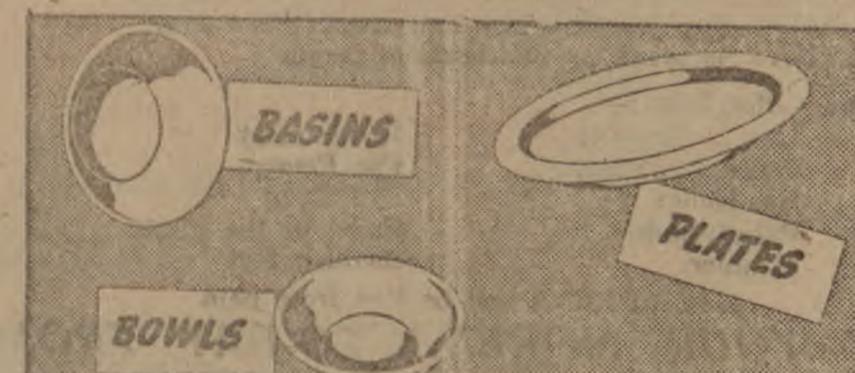
### ALLEGED MISTAKE IN AFRICAN SCHOOLS

S. M. M. Maiuleka, Komatipoort, writes: There is, to my way of thinking, a big mistake being made in our African primary schools with regard to staffing matters. Unqualified teachers are allotted the task of educating the sub-standard while better qualified teachers are confined to the upper classes.

The situation could be likened to that of a qualified builder who neglects the laying of the foundation which he entrusts to an unskilled hand.

I think this state of affairs calls for immediate remedy: we cannot afford a poor, or weak foundation laid for our children by weak and inefficient or untrained hands.

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Mrs. ASPINALL, of 42 Fair View Avenue, Newtown, Geelong, Victoria, Australia, writes: A few days ago I slept right through and it was very much like the 'flu'. I had to keep going to work so I got my wife to make me a hot lemon drink and I took three 'ASPRO' tablets with it and cuddled into bed. During the night I perspired very much but was much better in the morning and able to go to work. I am sure if I hadn't taken 'ASPRO' I would have been laid up with a very bad cold."

No. 444

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## Tribute Paid To Deceased African

(From Our Correspondent)

"This big gathering wishes to pay homage to the memory of Issac. We have come here to pay our last respects to our colleague," declared an official of the Union Department of Labour when he spoke at the funeral of Isaac Mojanaga recently.

Educated at Tiger Kloof, late Isaac was employed at the Native Commissioner's office in Johannesburg where he served a number of years prior to his transfer to the Department of Labour.

More than 600 people attended his funeral which was conducted by Rev. J. M. Molobaloa of Pimville. Present among the mourners were his parents, Mr and Mrs P. G. Mojanaga from Mafeking, Messrs A. Ramahitshana, J. Modisa and Marumo.

### Loyal Servant

Referring to the deceased, the representative of the Department of Labour said that Isaac was a loyal public servant whose departure would be sorely missed. "Although he was an African, we treated him as one of our own. He respected us and we respected him. I specially want to mention his services to the Africans; their loss is also our loss."

The Labour Department representative said that Isaac was an example of what could be achieved when European and African showed mutual respect for each other. He exhorted the gathering to follow his example and to make South Africa a happier place.

Mrs. Dinah Mabile has arrived in the city from Cape Town. While at Cape Town she was the guest of her brothers and sisters.

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## Teacher Explains Reason Why Many Failed Std. Six

Discussion on the deplorable Standard Six examination results continues unabated. Below is an account supplied by a well-known school teacher outlining the reason why thousands of pupils failed to pass the examination last year.

His account begins: The children wrote six papers each counting 100 marks. The sub-minimum in each of the three languages was 40 per cent. and in each of the three remaining papers 30 per cent. The aggregate for the six papers was 240 marks which, if a child obtained, success was gained on condition that such a child failed in no subject.

A candidate failing in a subject by a mark increased its aggregate by 10 marks so that, to pass, it would be expected to obtain a total of 250 marks. In other words, for every mark by which the candidate failed to obtain a sub-minimum in subject (s) an addition of 10 marks would be expected over and above the aggregate.

Note what the results of the following two imaginary schools would be under this system:

Woestyn School Schedule					
	Science	Maths	Economics	Latin	Total
1.	30	30	45	45	240
2.	29	28	43	90	270
3.	29	100	29	29	270
4.	29	29	29	50	270

Result: All these candidates have passed.

Lock School Schedule					
	1.	2.	3.	4.	Total
1.	50	20	60	56	324
2.	55	20	65	61	339
3.	75	14	80	80	399
4.	100	0	100	100	500

Result: All these candidates generally applied by most education departments in the Union, (particularly by T.E.D. c/o J.C. Exams.)

The T.A.T.A. should fight for the immediate abolition of this new system.

### Orlando News: ORLANDO RESIDENTS DISCUSS GANGSTERISM

(W.X.Y.Z.)

The incidence of hooliganism and gangsterism in Orlando led to a meeting of the township's residents recently, when steps to combat this rising evil were discussed. It was pointed out at that meeting that immediate action against gangsters and hooligans was called for.

The meeting, which was well-attended, decided on the following points: to approach the authorities in this matter; to organise patrol squads who would police the whole township; to seek wider powers for the municipal police in the township and to urge all parents to teach their children proper behaviour.

#### Transportation

Great difficulties are placed in the way of residents in the matter of transport. The fares charged for transport services in the township are regarded as being rather high.

With the exception of fares charged by the railways, private operators—taxi, lorry and other transport services—place their charges on a high level. The taxi fare from Orlando to Orlando West is 4s. a journey for a lone passenger, and 2s. single if more than one passenger is carried.

The residents intend to appeal to the transport operators on the various routes in the area to reduce their charges to a half or a quarter of the prevailing rates.

Rev. David W. Khonoana of the United Apostolic Faith Church, Messina, is a patient at the Messina hospital.

Mrs. Emily Musi of Windsor, C.P. was the guest of her mother Mrs. R. Masooa and her sister, Mrs. J. M. B. Marokane, of Steynsrust.

## STUDENTS MEET

### FINAL NOMINATIONS FOR N.R.C.

P.A.S.A. MEETING: The annual general meeting of the Pretoria African Students' Association was held last month at the Dougall Hall, Marabastad, Pretoria, with Mr. G. M. Pitje, B.A., presiding. The chairman appealed to the students to close their ranks and to organise against certain people who sought to exploit the name "student" for their own advantage.

Following were elected office-bearers for the ensuing year: Mr. G. Pitje, president; Mr. I. Kotu-Rammope, vice-president; Mr. T. Masoka, secretary with L. Kotu as his assistant; Mr. S. P. Kwakwa, treasurer with the following as committee members: Misses M. Moema, M. Ramabutu; Messrs. T. Madiba and C. Kekana.—T.M.

Rev. S. S. Phoofolo and family were guests of Rev. T. Mateza and Mr. and Mrs. Marokane recently. They have since returned to Senekal where Mr. Phoofolo is a pastor of the A.M.E. Church.

Only two candidates remain in the final nominations for the Transvaal-Free State urban areas' seat of the Natives Representative Council. The candidates are Mr. Paul R. Mosaka and Mr. Edwin T. Mofutsanyane.

Two sitting members, Mr. R. V. Selope Thema, Dr. J. Moroka, and two new candidates—Messrs. R. G. Baloyi and N. Pilane—remain to fight the two rural seats of the Transvaal-Free State division.

In the Ciskei, at least two if not all three sitting members are assured of retaining their seats. Mr. R. H. Godlo of East London stands unopposed, four of the original five nominees sent forward for his urban seat having withdrawn.

The rural candidates are the two sitting members—Professor Z. K. Matthews, Mr. B. Xiniwe—and Mr. P. Mzazi.



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ea banyali. Mose kapas  
chenchi o fumana ka  
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Tallare e phalang  
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Hape re na le diphahlo tsohle tsa basadi le tsa bana

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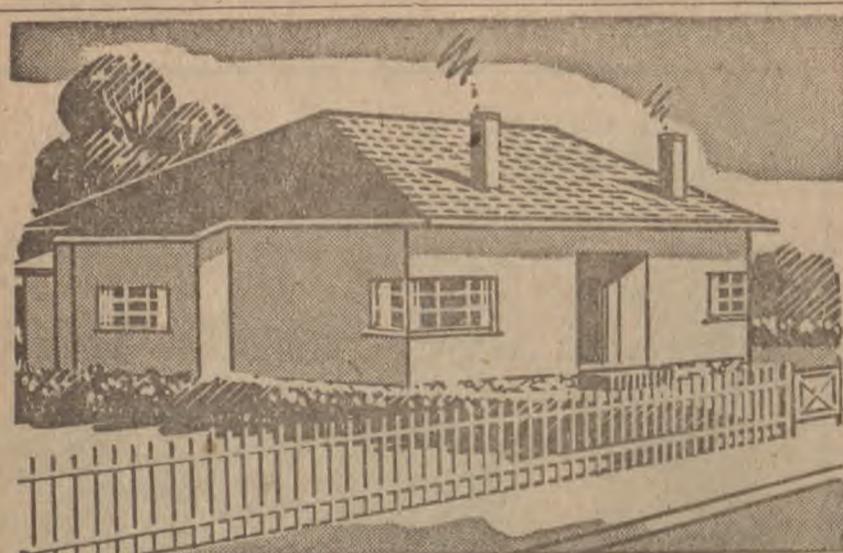
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# MY VISIT TO EUROPE

(V. V. Mbobo)

During the recent war we often heard over the air a communiqué from one of the capital-cities of Europe, like, Warsaw, Belgrade, Prague. Little did I dream at the time that I would live to see some of these in person.

Prague, the capital of Czechoslovakia, has been ranked fourth among the most beautiful cities of Central Europe. It is picturesquely situated.

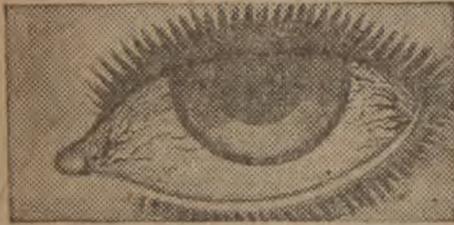
Part of it is on a hill slope, on which stand many a stately building, while the other half nestles in a basin through the centre of which meanders the Vltava river. Upon the hill stands the imposing Castle, the seat of the President of the Republic.

## Veritable Treasure

Here also is the Cathedral of St. Vitus, below whose foundations lie the remains of the kings and queens of Bohemia.

The city is a veritable treasure of ancient, mediaeval and modern architecture. This is the city that gave to history such names as John Huss, reformer and martyr, and

## Mahlo a Hloekile



Ka metsoto e seng mekao feels, ka pele-pele feels, mahlo a hao a shebeha a hikale a le masoeu. Ho hote joang ha a sa khathatsoe ke methapo e bonahalang phatalatsa! A pholile ma hakakang! Bakemising bohole le mabankelie: Thoko 2/3 le 4/6

## Marotholi a seng Makae



Kapele! Lerotholi la Eye-Gene le eb ka leihlong le leng le leng. Ke setilo se secha... entsoeng ke banna ba babeli ba tsebang E na le mo tsako o mong o itseng o leng sie merianeng e meng



Matsoalo! Mahlo a nos a mafubelu-methapo e bonahala hantle! Hona ho telele, ho bala haholo, ho sheba 'e etsahala kamehla ka mora nako e tsatsing ioalo-joalo. U da tess enz?

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## Outstanding Plea For Progress

(Continued from page 3)

except the enactment of oppressive laws and the proclamation of restrictive regulations.

On the other hand these very efforts are condemned by those Europeans who believe that Africans were predestined to be hewers of wood and drawers of water for the white race, and those who "spend their days damning the nigger; treating him as a dirt beneath their feet, and calling for bullets as the solution of the 'Native problem'. They declare that there will be no place until the African is "put in his place by being taught that the white man has guns and that they will be used against all who question white supremacy."

The extremists on either side of the colour line are severely taken to task by the authors who sincerely believe that White and Black "are inexorably interdependent," and that, therefore, they should find a formula of life which will enable them to live in harmony and peace.

## Colour Bar

Of the African extremist politicians they express themselves in the words of Father Gallaway—"that great and sane and devoted champion of the Non-Europeans"—who wrote: "there is the extremist who turns acid whenever he thinks of Europeans in South Africa. He has lost all sense of balance and proportion. He fails to see the really great and good achievements of Europeans in the past. He has no pride of race. He ignores equally the sturdy independence of the early Dutch emigrants, the heroism and idealism of the French Huguenots, and the moral greatness of many of the early English settlers."

In short he sees the European as nothing but an oppressor, whose record is one of unfairness, cruelty and exploitation.

But the authors of "African Contrasts" are not unconscious of the fact that politically Africans are wandering in the wilderness of frustration, seeing no ray of hope and having no faith in the future of their race.

"The African soul", they say, "will remain unsatisfied so long as the civilised African man is not treated as an integral part of the population of the Union, so long as he is classed as being apart with special laws made for himself alone."

Copies of "African Contrasts" can be obtained from the Bantu News Agency, P. O. Box 6663, Johannesburg, price 25/- post free.

A minute later a couple of Czechs joined me, announcing that their English was bad. Soon a lively conversation ensued. When I tendered my fare for the bill, to my surprise, that had long been settled for me. I was often told of a Czech proverb: not tree meets tree but man meets man, (one good turn deserves another).

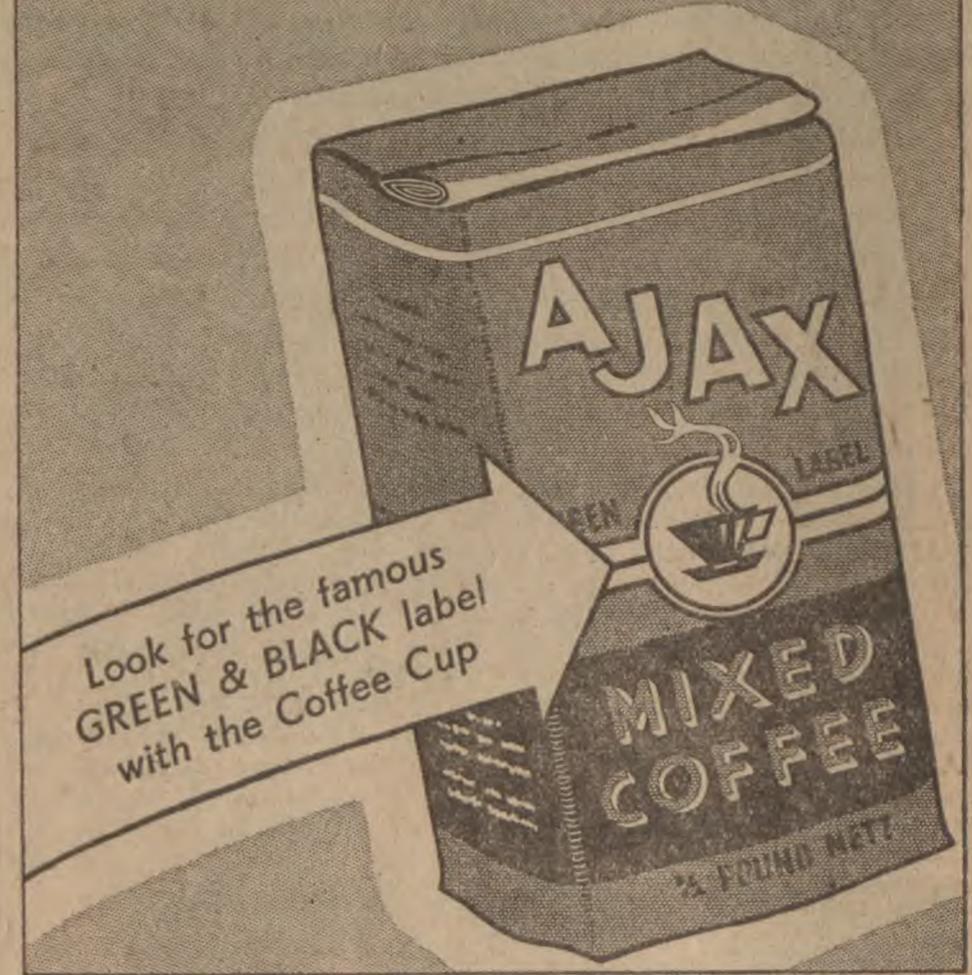
**Stormed and Mobbed**  
Indian girls with their attractive saris, Indonesians with their red silk robes, Mongolians with purple robes, and we from Africa with our black colour were all stormed for autographs. One sultry afternoon I was literally mobbed by hundreds of boys and girls eagerly seeking my autograph. Never in my life have I ever signed my name so many times as I did in Europe.

Miss Mickey Jasan of Johannesburg, standing by me that day, could not help remarking, "I just can't imagine an occasion at home when you could be surrounded by such a sea of white faces!" When I heaved a sigh of relief at signing the last a Yankee girl in jeans and outsize striped shirt drawled, "Golly, you're sure doing better than Clarke Gable."

The friendship we all made at the Festival will remain a sweet memory for years after this. My Christmas mail at the Office, coming from all over the world, has caused my boss to suggest my obtaining the services of a private secretary!

In the next instalment I shall tell readers more about the Czechoslovaks.

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MORENA: is good for men, women and children  
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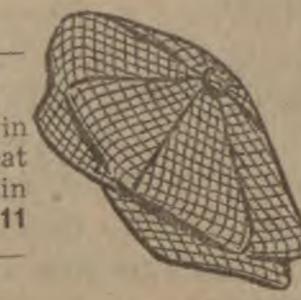


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**Men's Grey Working Shirts**  
An outstanding value. Full cut in a hard wearing good washing material. Priced at 13/11

**French Style Braces**  
Wide selection of colours. Fully adjustable. From 2/-



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**ACKERMANS**  
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Please Enclose Cash  
with order and include  
postage.

## Three 'Knocked Out' In Boxing Contest At B.M.S.C.

Following its usual practice of presenting a large, cumbersome card which is seldom fought to an outright finish, the Transvaal Non-European Amateur Boxing Association treated the Rand's fight fans to a 36-bout programme of semi-final encounters at the Bantu Men's Social Centre on Saturday night. Only 22 of which were fought out, the remaining fourteen being postponed to a later date.

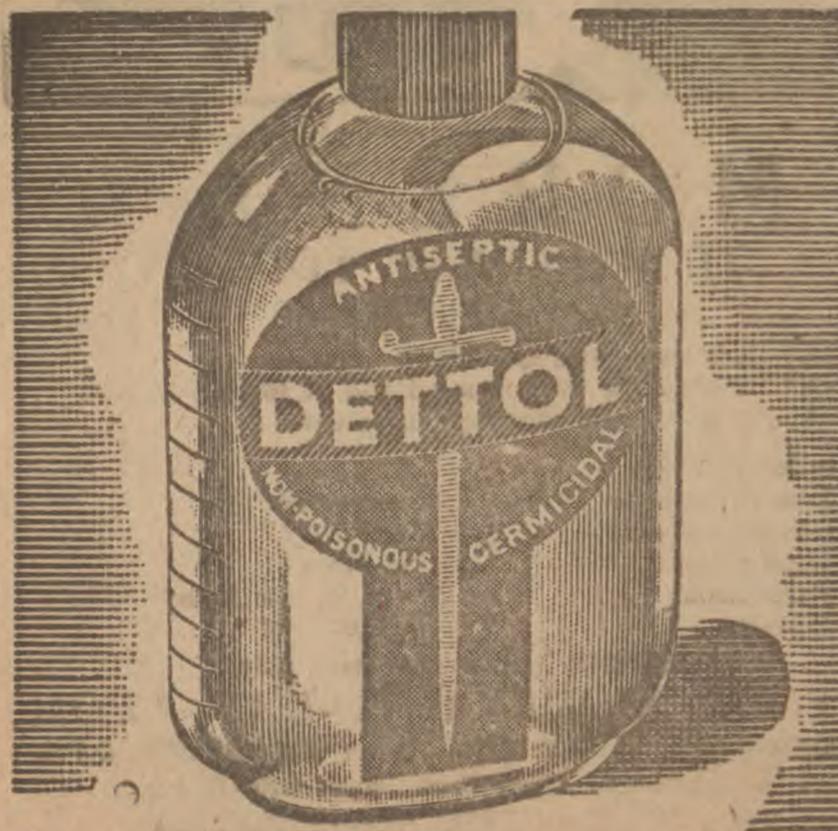
Hailing from Evaton, Germiston, Home Defenders, Pretoria, Jabavu, Western Native Township, Central Boys' Club, Randfontein, Springs, Blue Mountain, Bantu Men's Social Centre, Goodwill, St. Peter's, Bull and Bush, African Youth, Benoni and Roodepoort the imposing array of entrants afforded little improvement to previous ringcrafts exhibitions and although there were three knock-outs throughout the tournament there were, however, instances of poor match-making on the part of the promoters.

Two paper, five fly, four bantam, five feather and six lightweight bouts were in the offing. Ntauli, of Germiston knocked out Bogata in the first paper-weight and opening bout of the night, followed by Twala defeating Evaton's Mahlatsi in the same weight.

Absalom Pitsi, of Pretoria beat Frank Zulu of Jabavu, while Gilbert Seabela of Sophiatown licked

### OUT-GENERALLED

Jacob Maruping of Orlando outgeneraled Evans Rabotapi of Evaton, while Joseph Maduna of (Continued in column 3)



**Brutal to germs,  
but kind to you**

Here is an antiseptic several times stronger germicidally than pure carbolic acid, and yet non-poisonous and safe. A child could use it. To the germs that cause and spread infection, 'Dettol' is deadly:

a swift and ruthless killer. But to you, and to the delicate tissues which the germs invade, 'Dettol' is kind and gentle. Ask at your chemist or store for 'Dettol' and use it promptly to prevent infection.



ENO'S is the drink that brings health to you and to your family! ENO'S makes the blood rich and pure. ENO'S cleans the poisons out of the stomach. That's why ENO'S is so good for you! Buy a bottle to-day—it will last you quite a long time!

**Eno's 'Fruit Salt'**

## SPORTS REPORTS

A number of correspondents and reporters for sports clubs must be at a loss to know why their items are not published on this page. The trouble is that these items reach this office too late for inclusion in the issue for which they are intended.

It is desirable and most important that all sports correspondents intending to have their items published in the issue following the last day of play should see that their reports reach this office either on Monday or, at the latest, Tuesday morning at 9 a.m.

Reports sent after 9 a.m. on Tuesday are too late for inclusion in the issue of that particular week and unless the matter does not date, such reports will be discarded.

### KNOCK OUT CONTEST IN CRICKET (By Proxy)

As the cricket season draws apidly to a close, I had occasion to interview the Transvaal Bantu Cricket Union President, Mr. P. A. Gwele, and gathered the following interesting information: The Reserve League and Junior Divisions will engage in knock-out competitions, commencing his week-end. It should be clearly understood, that these games will be one-day matches. Clubs are requested to contact the General-Secretary by phone if possible immediately after the matches or the following day at the latest to facilitate drawing of the next fixture.

The third and fourth divisions will play in the same competition for the knock-out trophy. Teams failing to complete the first innings will, except through rain, fall out. Time for commencement will be 10 a.m.

#### TIME-LIMIT

Transvaal Bantu Cricket will again make a determined effort to close by Easter so as to leave the playing grounds free for rugby and soccer. It is hoped that the people controlling these winter games will take a hint and do likewise when it is time to open the cricket season.

A deputation of the T.B.C.U. to the winter Unions is contemplated to discuss the question of setting up liaison between these different forms of sport in order to create mutual assistance.

Germiston defeated Aaron Makgane. Slumber Gogosie licked out Payneville's Ezekiel Msemola, while Solomon Malefane defeated Johannes Ngatane.

#### FEATHERWEIGHTS

Featherweight bouts were not altogether very hot, and first one was an instance of poor match-making. Abednigo Mnguni (120 lbs.) was absurdly matched with Isaac Moléte, a Bantu Men's Social Centre Club scrapper whose weight was not shown on paper but who later turned out to be a 30 pounder—a lightweight fighting in the featherweights. Mnguni lost that fight by a technical knock-out.

Isaac Keswa beat Joel Tsotetsi, while Jerry Mavuso defeated Peter Deyeraux. Jack Kumalo (Blue Mountain) defeated Jacky Modukane, and Rocks (Orlando) who weighs 125 had to put on extra energy to defeat Ezra Maselese, an Alexandra Township 129 pounder.

Jeremiah Moloi defeated Joel Mtambo in the first lightweight bout, while Leopard Mbuthuma lost to B.M.S.C.'s Theophilus Mtembu after having been hit below the belt. Richard Modise beat Noah Serumi, and Isaac Phela defeated Barney Molapo of Alexandra. Harry Mahlase licked William Matlaku, while Adam Ntumela knocked out Elias Mofokeng.

## NODOBA WANTS TO BREAK HIS OWN CYCLING RECORD

The Griqualand West Bantu cycling champion, M. M. Nodoba, is making another attempt at breaking his own cycling record. In 1945, he rode in his first race over a distance of 307 miles from Kimberley to Johannesburg, in 13 hrs., 18 minutes. Last year in December, he came second in an inter-town race held at Bloemfontein.

This year, on March 22, he intends to cycle from Kimberley to Port Elizabeth—via Bloemfontein and Cradock—a distance of 580 miles.

During his stay in Port Elizabeth, he will take occasion to witness the preparations being made by the South African battalion for the Olympic games.

#### CYCLE RACE RESULTS

Several competitors took part in a cycle race organised by the Witwatersrand Cycling Association recently.

The distance covered was 72 miles, the points between which racing took place being City Deep to Vereeniging and back. The results of the race were:

A. K. Mots'oeng 1st; time: 3 hrs. 30 mins. and 2 sec.s.

B. M. Tsaketsi 2nd; time: 3 hrs. 35 mins. and 5 sec.s.

C. P. Mofokeng 3rd; time: 3 hrs. 40 mins. and 10 sec.s.

## T.A.T.A. Music

### Competition Syllabus

With a view to giving choirs and their conductors ample time to prepare for the oncoming eisteddfod, the Transvaal African Teachers Association has decided to publicise the programme for the competition early this year.

All going well the Provincial competitions will take place in September. Teachers in the Branches of T.A.T.A. have been requested to see to it that the preliminary hits are staged in the first session of the year.

Following is the syllabus for this year's competition:

#### Choral:

(a) Open: English, "From Oberon in Fairyland," No. 57 Koh. S.A.T.B. (Lovedale), Vernacular "Diphala," by M. M. Moerane S.A.T.B. Lovedale.

(b) Secondary Schools or High Schools: "English who shall win my Lady Fair," No. 112 Nov. S.A.T.B. Lovedale. Vernacular "Moe oaka," M. M. Moerane, 10 Scanlen St., Queenstown, C.P. Boys Choirs, "On the Boys came marching," No. 82 Koh. T.T.B.B. (Lovedale). Girls Choirs, "Carnival," 70434 Cur. (Lovedale).

(c) Primary Schools: (Senior Bantu Secondary School, Krugershoek) English "In This Hour of dorp."

## Sports Correspondence

### To The Sports Editor:

Sir,—On Sunday, February 8, the Western Native Township Lawn Tennis Club held an annual meeting at the W.N.T. tennis court, the chairman of the club explaining the reason for holding this meeting there.

The annual report was presented by the secretary and after all the usual formalities, members were invited to ask questions on the report and the president's address.

The impression created in my mind by some of the speakers is that they merely wanted to waste time with irrelevant questions. Past matches were discussed unwarrantedly. The whole affair turned out to be more of a schoolboys' debate rather than an adults' meeting. Added to this, some members arrived long after the meeting had begun!

Then the chairman spoke about elections only to have hurled back at him orders on who must be elected.

As a novice, and a member of this club, I felt deeply pained at heart to find that after being ill-treated by a club which seldom cares to give learners a chance to practise, even at a meeting of the club more painful things must take place.

Only the "champions" of the club seem to have preference in play, yet all members pay alike.

Most of us choose to play for this club because it is the only one with tennis courts in the Western areas of the City.

Let those members who did not attend this meeting thank their gods for abstaining, otherwise they would have had to put up with all what transpired at that meeting. One hopes that the new officials will bring about a better order.

"Shetty"

### SOPHIATOWN.

## SATURDAY'S

### SOCCER AT

### B. S. CLUB

Two soccer matches will be played at the Bantu Sports grounds on Saturday, February 21 for the Robinson Cup. Eastern Brothers will play against Bergville Lions and Pirates against Transvaal Soccer Board.

Softened Splendour," 60664 Cur. (Lovedale). Vernacular "Morena Tlake by M. M. Morena Tlake, 10 Scanlen St., Queenstown, C.P. Boys Choirs, "On the Boys came marching," No. 82 Koh. T.T.B.B. (Lovedale). Girls Choirs, "Carnival," 70434 Cur. (Lovedale).

Junior Choirs: "Early Dawn of Day," 203 Arn S.S.C. (Lovedale). "T.A.T.A." (Sesuto) Matskechoirs.

(c) Primary Schools: (Senior Bantu Secondary School, Krugershoek) English "In This Hour of dorp."

## Umsebenzi uvathandeka xa

### INTYATYAMBO MATAMBO

#### IQABUKILEYO

Kumandi ukugala ukusebenza kawakhona ungakathazwa zitlungu nentumbo se ntatyambo-matambo. Ukuqala ukusebenza! Pilisi zika De Witt's yinto elula—sezincede abaninzi ababe bulaleka zitattyambo matambo.

Ukuba "uhamba nayo," ungaqondi apho unokufumana uncedo, qwalasela okokuba! Pilisi zika De Witt's zinceda ngokwenzani apho izintso ezingasebenza! ngokufanelyo zingunobangela we ntatyambo-matambo. Ityefu nokunchola ebekufanelyo ukushenxiswa zizintso, kuhlala agaphakali embilini kubu ngu nobangela we zitlungu nentumbo. Kungenza yoko! Pilisi zika De Witt's zinokubenza kangoko—ziphithikeze ngokubalulekileyo ukuba zithi ngqo esintweni—ziya zivuselela. I-tyefu efumbileyo ishenxiswa kaulu zize izintso zivuselewe nkuza zisibenza ngokwe siqelo.

I-Pilisi zika De Witt's zaxwe zithenene okwexesa elide... apho ukhula benazo. Kwindawo ohi di kuyu aya kufumana onnye onokukuxelela ngokulunga kwe Pilisi zika De Witt's. Bura kubamelwana bakho, njalo-fumana imboldelana kwi kembi yakuni nambla. Umsebenzi aya.



## DeWitt's Pills

KIDNEY AND BLADDER

yama Tambo, Intyatymbo ye Nyonga, Intyatymbo ye Singe na Mahlaba Zenzive ngoku balulekileyo ukudambisa intlungu zo Mgolo, Intyatymbo ema Lungwini. Kuwo zozae ikemisti ne neevenkle, ixabiso 2/6 ne 6/6.—F.811

## WHO'S WHO IN THE NEWS THIS WEEK

Mr. C. N. Phatudi, Supervisor of schools, is congratulated on his success in the B.A. degree. Mr. Phatudi was at Fort Hare last year. The staff of the West Rand Inspectorate to which he is now attached gave him a rousing reception recently.

Messrs. A. and G. Sibilione spent the last week-end with friends in Sophiatown.

Mr. and Mrs. J. M. Pelého of Ladyselborne have recently returned from Potgietersrust where they spent the Christmas and New Year holidays. Mr. and Mrs. Pelého are members of the A. F. Mission.

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## Revitalise Your Kidneys

You'll Feel and Look Young  
Nothing aches man or woman more than aches caused through bad kidney action. This makes you suffer from Getting up Nights, Nerves, Dizziness, Rheumatism, Backache, Leg Pains, Swelling under Eyes, Swollen Ankles, Loss of appetite, Feverish etc., because kidneys which should filter blood fail to throw off acids and poisons which creep to joints and muscles. In a matter of hours Cystex starts attacking kidney germs, strengthens kidneys, and expels acids and poisons. Get Cystex from any Chemist or dealer. Act now!

**Cystex**  
for Kidneys - Rheumatism - Bladder

## GRAMOPHONE AND CYCLE REPAIRS

WE HAVE BEEN REPAIRING AND SERVICING CYCLES AND GRAMOPHONES SINCE 1908.

## Latest Bantu Records

National Cycle & Hardware Co.  
Corner Maddison and Park Streets,  
JEPPESTOWN, JOHANNESBURG.  
P.O. BOX 81, JEPPE—JOHANNESBURG.

## HACKING COUGH



A SPOONFUL OF CHAMBERLAIN'S COUGH REMEDY acts quickly!  
Contains no narcotics! Children love the flavour! For over 50 years satisfied users have recommended

**CHAMBERLAIN'S COUGH REMEDY**

Mr. M. Monnakgotla of Sophia-town spent a recent week-end in Pretoria.

Mr. J. D. Tjikana of the Native Labour clerical staff, Iscor, Pretoria, and an agent of the Bantu World at Iscor and Pretoria West has returned from the annual leave which he spent in the Northern Transvaal. Mr. Tjikana reports heavy rains in the North.

Through the who's who column Mr. and Mrs. S. D. Mtezuka wish to thank all friends and relatives who attended their party given in honour of their eldest daughter — Phranella, on Sunday, February 1, 1948. Among those present were Phranella's Teacher Mr. W. Ramaboa; Rev. L. M. Vabaza, Messrs. E. Mafilika; A. Njabo; P. H. Mabusela; B. Ngema; I. Mshibe; E. Motaung; T. Tshabangu; G. Zulu; Mr. and Mrs. Seopa; Mrs. Mhlambiso; Mrs. May; and Mrs. Ncaphayi. A variety of selected music was rendered by the Wolhuter Methodist Church Choir.

Miss Mtezuka left by the Pretoria train on Wednesday February 4, for Kilmerton.

Messrs. J. G. Mophiring and L. L. Makhembo of Orlando and Ficksburg respectively visited the offices of the "Bantu World" last Thursday on a tour of inspection. They were impressed by the works.

The following are among many from Pimville who left last week for various Institutions, Miss Alpha Mgashane, Gum Njanya, David Jwili, Enoch Msebi and Jacob Motsepe together with Miss P. Motsikare. David Jwili has gone to further his studies at Lovedale Institution.

Mr. Albert Njanya of Pimville Township entered into eternal rest on January 24, 1948. He is survived by his widow and a young baby. Deep sympathy is extended to his family in their bereavement.

Nurse E. N. T. Sidzumo, formerly of the Coronation Non-European hospital, Johannesburg, has joined the staff of the Pretoria General hospital.

His many friends will be pleased to learn that after a long period of suffering, Mr. Peter Mancoe of Sophiatown, has recovered. He left recently for Brandfort, O. F. State on a recuperative holiday.

Mr. A. Sibothobotho of Johannesburg is making arrangements for a protracted visit to Umtata.

Congratulations are extended to Mr. Godfrey M. Mnyande of Engcobo, Transkei on his recent success in his Arts examination. Mr. Mnyande received his high education at St. John's College, Umtata where he completed his Senior Certificate in 1942. Before he proceeded to Fort Hare, he worked at Cape Town.

Mr. Eghraim Mathapo of Johannesburg paid a visit to the offices of "The Bantu World" recently on a tour of inspection.

The death occurred recently of Mr. Michael Seroko. Mr. Seroko was a keen member of the Bapedi Lutheran church. Rev. A. Mabusela officiated at the funeral service which was attended by many friends and relatives. The deceased is survived by his widow and son.

## "JB" Programmes

Saturday, Feb. 21 (Zulu): The Alexandra Double Quartet, leader F. Mhlambi: "Emakhaya", Nourse Mines Xhosas: "Watsho," Nourse Mines Xhosas: "Ududo Bawo."

Thursday, February 26, (Ndebele): Shandavu's Sindabele Choir:

Cast Includes: D. R. Twala, Anderson Meflo, Oscar Mabika, Samuel Tshabalala, Nellie Williams, Afrika Kubeka, Alec Bheengu, Elizabeth Ngwenya, Carthine Kunene, K. V. Moss, Ellen Mkwani, Margaret Ntsele and Doris Saul.

Theme: Farmstead at Standershoop. A village of Christian peasants, living a quiet country life. The first half of the play depicts the working and social life of the farm. The second half depicts the trek into the city—a location home where mother lives on washing, the father on hawking vegetables and where the children attend the local school.

The family pools its sources of income together to save for furniture until disaster befalls them and the boy loses all the household savings in gambling.

The family horse dies and they have to choose between buying the furniture or buying a horse for the hawking business.

The last part of the play finds the family breaking away from parental control. The father is forced to go and work in the mills, the mother forced to augment the family income by brewing beer illegally. The daughters leave school to go and work in the kitchens and the brother begins indulging in gambling for a livelihood.

Resultantly, the father loses his job and endeavours to obtain old age relief, the mother is arrested for brewing illegally and the daughters trek to bigger towns to earn more money and keep away from the parental eye.

The son follows them and becomes addicted to drink and gambling. At last the father dies with only the mother left to bury him and the children who should be working for their parents are lost to them for good.

The end of the play finds the mother on her knees in prayer by the bedside of the dying old man.

Tuesday February 24, (Xhosa): Nourse Mines Xhosas "Magaula Inxesha," Nourse Mines Xhosas "Ithi Inkosi Masithini." A. M. E. Choir of Bergvlei, conductor David Miya. "Ndililela uLiza" (Sidyiyo).

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says the Farmer

I've tried a lot of brands, but I've never struck one with the all-round value of Tricolor. I like them, they agree with me, so why should I pay more?



TRICOLOR TRANSVAAL • TRICOLOR TURKISH  
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Please write clearly in CAPITAL LETTERS

**UNION COLLEGE**

# THE PEOPLE'S PAGE

## Our Readers' Domestic Announcements

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

Minimum Charges: Domestic announcements 3/- per inch, no more than 40 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

### WEDDING

**MABALANE—MOLUBI**—A popular marriage took place on January 24 at Emmaus, between Miss Elizabeth Mabalone and Mr. Johannes Molubi. The local Lutheran Minister Rev. Jansen officiated.—Ezekiel J. Molubi. 839-X-21

### IN MEMORIAM

**MTYAPI**—Silent thoughts and tears have never left our hearts since 1st February 1948 when God took from us our beloved grandfather Solomon Mtayapi born at Kingwilliamstown district living grandmothe Lydia Mtayapi with three daughters and two sons, ten grandchildren. Rest in peace ever remembered by us all.—Nurse IV, Gashe (Grand child). 851-X-21-2

### IN MEMORIAM

**LEBELE**—In loving memory of our dear mother and mother-in-law, Mrs. Emily J. Lebele of Kierksdorp who passed away 21st February 1945. Always remembered by your loved ones.—J. Hlabi. 852-X-21-2

## WORK OFFERED

### TEACHERS WANTED

APPLICATIONS are invited for the following teaching posts on the staff of the United Bantu School, Bethlehem. O.F.S. Applicants must be able to teach in both official languages and in Zulu and Suthu.

1. Senior Assistant in the Secondary department of the school. Graduate will have preference. State subjects able to teach.

2. Three female assistants, must be able to take needlework classes, and to teach through medium of both official languages and Suthu and Zulu.

Successful candidates must be able to start at the beginning of the second term, 6th April 1948. Applications close on 3rd March 1948.

Apply to: Rev. P. J. Bloem, B.A., L.B.Dip., Manager United Bantu School, P.O. Box 88, Bethlehem. 854-X-21-2

### EZENZELENI BLIND INSTITUTE

APPLICATIONS are invited for the following vacancies at Ezenzelini Blind Institute:

1. A teacher for the Brush Making Department. Salary: Coloured, £150—10-240/-—10-300; African, £72—6-96/-—6-144.

2. A woman teacher for Basketry and allied crafts. Salary: Coloured, £84—6-150/-—6-180, African, 60—6-84/-—6-120.

These salary scales as at present laid down by the department of Social Welfare. The mark // signifies the barrier beyond which no progress can be made without a technical certificate. The Society will consider supplementing this scale for an exceptional African candidate.

Applicants must state full name, date of birth, address, present occupation, educational status, professional experience.

Copies of testimonials should be enclosed (originals must not be sent), and names of two persons given to whom further reference can be made.

No replies will be sent unless a stamped and addressed envelope is enclosed. Apply not later than March 15th to the Superintendent, P.O. Box 42, Roodepoort, Transvaal. X-28-2

**TEACHER WANTED**—Application are invited from certificated teachers for the vacant post in the Bantu United School as from April 1948. Only Methodists need apply.

Stamped and self-addressed envelope must be enclosed if reply is wanted. Copy of latest testimonial should be sent and not the original. Address: Rev. E. C. Lediga, P.O. Box 18, Bothaville. 850-X-21-2

### VACANCY FOR NURSES

APPLICATIONS are invited for the posts of Location Nurses at Bethlehem. O.V.S. Only registered nurses with midwifery qualifications need apply. Municipal registrations will also be accepted.

Applications must be forwarded to Rev. P. J. Bloem, P.O. Box 88, Bethlehem on or before 28th February, 1948. X-21-2

### WANTED IMMEDIATELY

Graduate or non-graduate to teach Afrikaans and Geography to J.C. classes.

Apply to the Superintendent, Bantu Secondary School, P.O. Witbank Location. 840-X-21-2

### FOR SALE

In a Deceased Estate. Stand No. 1845 Alexandra. For particulars contact B. Stern and Co.

29 Sauer's Buildings, Loveday Street, Johannesburg. X-28-2

APPLICATIONS are invited for the Boarding Dept. of the Mphahlele Secondary School (classes Std. V—Form III). Apply: Boarding Manager, Mphahlele Secondary School, P.O. Moisgat, Pietersburg. 837-X-21

### LOCAL HEALTH COMMISSION

Vacancies For African Nurses

VACANCIES exist on the staff of the Local Health Commission for qualified African Nurses on the grade £120 x £12—£180 per annum plus cost of living allowance and free furnished quarters.

Applications stating age, marital, state, qualifications and giving details of experience should be addressed to the undersigned.—D. R. Donaldson, 195 Longmarket Street, Pietermaritzburg. X-28-2

APPLICATIONS ARE INVITED for male and female for vacancies: clerks, cooks, waiters, gardeners, painters, messengers, nurse girls, police, drivers, machine workers in factory etc

Under Clause (a) section 18 page 11 of the Constitution governing the club. Applicants are advised to submit their membership of 5/6 postal orders half yearly or 10/6 annually before registered to any employment. Apply:

African United Cultural and Domestic Workers Club, 37 Nugget Street, off Fox Street, Johannesburg, Phone: 2-9730. X-13-3

**WANTED** by Bloemfontein Non-European Child Welfare Society. Social Welfare Worker, to work in the locations. Salary according to qualifications. Apply to Mrs. F. W. Storey, Spitzkop Home, Private Bag, P.O. Bloemfontein. X-21-2

**EMERGENCY VACANCY** for Teacher. Apply to Principal, Bremerhoop Nazarene School, Box 14, Tremsersdorp, SWAZILAND. X-28-2

### SOUTH AFRICAN IRON AND STEEL INDUSTRIAL CORPORATION, LTD.

Vacancies: Native Medical Orderlies

APPLICATIONS are invited from suitably qualified persons to fill certain vacancies in the Corporation's Compounds at the Pretoria Works and its Iron Ore Mine at Thabazimbi.

Wages will be in accordance with qualifications and experience. Married quarters will be available at Thabazimbi.

Applications, stating full details of training, qualifications and experience, must reach the undersigned on or before the 25th February, 1948.—E. D. B. RUSH, Secretary, P.O. Box 450, Pretoria. X-21-2

### TIGER KLOOF INSTITUTION

(London Missionary Society)

Owing to unexpected withdrawals here are five vacancies in the first year Carpentry class.

Applications (accompanied by 2 testimonials) should be made immediately to the Principal Tiger Kloof. X-21-2

### MISCELLANEOUS

#### OPENING CEREMONY OF THE NEW D.R.C. SCHOOL

##### LADY SELBORNE

A hearty welcome is hereby extended to the opening ceremony of the above school on Saturday, 21st of February 1948 at 2.30 p.m. Inspector O. W. Spruyt, deputy for the Chief Inspector, will be the principal speaker.

##### KOLEGE YA BANA BA AFRIKA

All students desirous of attending post-matric lectures at the Kolege ya Bana ba Afrika during 1948 are hereby notified that they should interview the Chairman at 129 Minnaar Street, Pretoria, on the 19th of February 1948 from 9 a.m. to 5 p.m.

##### CANVASSER WANTED

To sell ladies' garments to private people. Only applicants with either substantial deposit or other security need apply: P.O. Box 3427, Johannesburg. X-28-2

##### HARMONY AND COMPOSITION

1. Become a successful composer. Many are already succeeding, what about you? Home Study Course now ready.

2. Songs for all occasion: Choir songs and Jazz songs.

3. Any music instrument you want you may get through us.

4. Radios: Portable, Battery sets Electric sets etc. Enquiries must include 6d. stamps.—Mike's School of Music. 856-X-21-2

##### BUILDING MATERIAL

Timber, flooring, shelving, doors, windows, lime, cement, round poles and split poles, and all other building materials. Prices on application.

H. PERES and COMPANY, Market Street West, Fordsburg Phone: 33-3428, P.O. Box 6419, Johannesburg.

##### FOR HAWKERS AND FOR SHOPKEEPERS

##### Wholesale Soft Goods Merchant

Specialists in: Blankets, Rugs, Vests, all kinds of knitted wear clothing, etc., at lowest prices.—S. D. LEVY, 105, Market Street, Johannesburg, P.O. Box 3764, Phone: 22-3036.

##### FOR SALE

Stand (50' x 200') with three roomed house, fruit trees, good well. Vacant space for larger house with frontage on La Fleur Street, Lady Selborne. Price £975. For further particulars apply to Mrs. Emma Ware, 200 Baron Street, Lady Selborne, Johannesburg. X-28-2

### AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193 8 de Villiers Street Phone 34-1707. (First Floor) Johannesburg

At the appropriation meeting held on Friday, February 13, 1948 appropriations were made in favour of the undermentioned members.

### CIRCLE A.

Johannesburg: Share No. 1110, Appropriation No. 1224, Johannesburg: Share No. 10904, Appropriation No. 11305. Roodepoort: Share No. 270, Appropriation No. 539. Johannesburg: Share No. 3709, Appropriation No. 4817. Florida: Share No. 5648, Appropriation No. 6027.

### CIRCLE B.

Pimville: Share No. 4387, Appropriation No. 4867. Orlando: Share No. 13180, Appropriation No. 13268. Sophiatown: Share No. 6109, Appropriation No. 6161.

### CIRCLE C.

Pimville: Share No. 907, Appropriation No. 974.

### North-Eastern Transvaal

Pretoria: Share No. B8428, Appropriation No. 8502.

### Western Transvaal

Rustenburg: Share No. B14209, Appropriation No. 14296.

### Griqualand-West

Kimberley: Share No. D709, Appropriation No. 794.

### NOTICE

The African United Cultural and Domestic Workers Club has removed from 44 Diagonal Street to 37 Nugget Street, off Fox Street, Johannesburg. The above club caters for both that is in Social Activity, Religious, sections of Africans male and females; Domestic Science School, Night School, Dancing School and all kinds of indoor games etc. High class meals are available at all hours. Come again and spend your leisure hours. For appointment dial 22-9730. X-13-3

**IF YOU WISH** to buy or sell business or property in Alexandra, Martindale, Sophiatown, Newclare, Evaton, Lady Selborne, Pretoria or elsewhere contact ALLIANCE CONSOLIDATED TRUST (PTY.) LTD. 4th Floor London House, 21 Loveday Street, Johannesburg, Phone: 33-3306. X-6-3

AFRICONGO TIMBER CO. LTD., Main Reef Road, Denver, Johannesburg, P.O. Box 6423. Phones 24-2219—24-2210. Supply seasoned and treated timber cut to your requirements. We are also suppliers of all building materials and accept timber for cutting and machining. X-1-5

### REWARD

ANYONE supplying information leading to the recovery of a blue 1947 model Chrysler Sedan T.J. 31445, Engine No. C.38110081, Chassis No. 7060692 missing since the 29th January 1948. Please contact Phoenix Insurance Company Limited, Telephone No. 33-6366, P.O. Box 134, Johannesburg, or any Police Station. X-28-2

### NOTICE

It is hereby notified for the information of the Sekukuniland Natives that the following articles which have been left unclaimed in Council depots for a considerable length of time will, if still unclaimed on or before the 31st March, 1948 be sold, at respective depots:

1. Schoonoord Council Depot.

2. Bicycles. 1 Hercules: Description Frame No.: T.E.65333 and 4025; 1 Hercules: Description Frame No. 420. These bicycles have been 4 years in the above Depot, they have no tickets.

1 Plough addressed Petrus Magoba, Council House: Description TE-KWANE SAFIM Vereeniging and has been in this Depot since 13-11-44; 1 box covered with sacking arrived in his Depot 31-1-47; 2 boxes stored in his Depot since 1937. They have no tickets; 1 Kiffi Pot for Motseppe Malope; 1 parcel blanket; 1 box; 1 Plough Rodsak was stored in this Depot since 1936; 8 pieces of planks with no ticket and 1 small box.

2. Jane FURSE COUNCIL DEPOT

7 bundles of planks addressed to Matoppi Hiakudi Jane Furse Hospital, Sekukuniland: Description Carr. Paid, stored in this Depot since 23.10.46; 1 Iron bedstead (single) and mattress addressed to Johannesburg Nkadimeng, stored in this Depot since 23.4.47; 2 cardboard boxes addressed to Mrs. Ramotse Ga Pahalana, stored in this Depot since 13.8.47; 1 small box addressed to Masemola: Description J.S.O.F. stored in this Depot since 17.3.47; 1 door addressed to Lebokane Manane via Stoffberg; R.M.S. Jane Furse Hospital, stored in this Depot since 27.8.47.

3. Magni Heights Council Depot

1 small parcel Sugar addressed to J. Matlodi Gaseroka, stored in this Depot since 19.11.45; 3 boxes with no ticket; 1 gall. Kaffi pot with no ticket: Description 3 K/Pots and lids B.9083; 1 2 gall. K/P: Description B.9083—By order of the Sekukuni's Location Council—L. B. MATLALA, Secretary, Sekukuni's Location Local Council.

X-28-2

### NOTICE

I HEREBY give notice to my JULINAH QAKA (born Twala) whose whereabouts are unknown to me that unless she returns to me on or before 28th of February 1948 proceedings for divorce shall be instituted against her without any further notice.

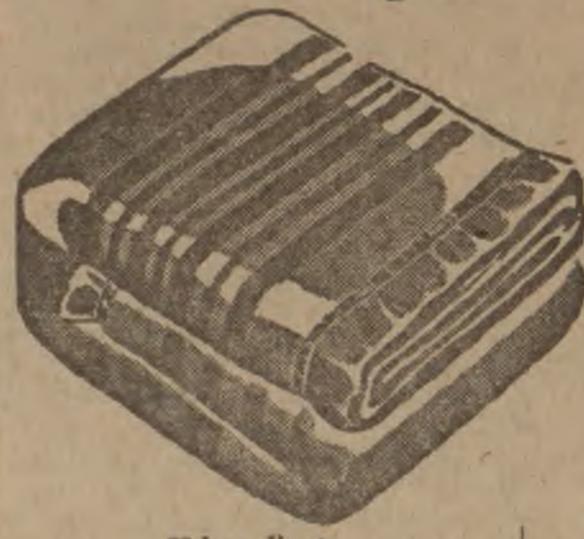
843-X-28-3

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