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THE BANTU WORLD

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

Authorised to Publish Government Proclamations and Notices of the Native Affairs Department.

Some of the most famous men
in England, America and South Africa
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Vol. 16

SATURDAY, JUNE 25, 1949

Registered at the G. P. O. as a Newspaper.

Price 3d.

Parents' Ignorance Hinders Pre-School Feeding In Western Areas

Failure to differentiate between two feeding schemes in operation in Johannesburg for African children, suspicion founded on complete misunderstanding of the aims of the African Children's Feeding Scheme, have led to many pre-school children losing valuable feeding services in the Johannesburg area.

In 1945, following a public meeting called to bring to public notice the pressing need of providing essential food to African children, a representative committee was formed.

Among its aims were to assist in co-ordinating the work of voluntary agencies engaged in supplying supplementary meals to African school children during the holidays; to create the necessary organisation to feed these children where no other provision had been made; to arrange for the feeding of secondary school children during term-time and holidays; to consider ways and means of supplying supplementary meals to children not attending school; to make representations to the appropriate authorities to ensure that adequate feeding facilities for all African children are made available; to consider the wider question of causing steps to be taken whereby the necessary food will be made available to African people at a cost within their means.



In the picture above is shown some of the children being fed by the African Children's Feeding Scheme Committee.

EXTENT OF WORK DONE

In July that year, following the first meeting of the Committee four feeding centres were opened at Sophiatown, Newclare, Alexandra and Orlando, 2,300 children on an average being fed daily.

During successive holidays, other centres were opened, 8,000 children being fed daily with soup and bread at twelve centres during December 1947 and July 1948 school holidays.

Under the African Children's Feeding Scheme, a new permanent feeding centre has been opened near the Nokuphila Hospital. Here many have been fed with half a pint of milk, bread and peanut butter, something which they receive from a benevolent group of Europeans moved to pity by the fact that although school-going children receive food provided by the Government, these pre-school children are ignored.

A HITCH

The need to charge a small fee of 1d. a day for each child has led to a fall off in numbers. As many as 3,000 children attended when feeding was free, but the number has now dwindled to something far smaller than that.

Interviewed by a "Bantu World" representative, several

HOW THOMPSON K. O.'D THE CHAMPION

ROUND BY ROUND STORY

(By Michael Kunene)

Baby Batter, non-European welter-weight boxing champion, lost his title to Wally Thompson by a knock-out in the ninth round of a twelve-round scheduled contest at Durban on Friday, June 17. The fight, one of the most gruelling ever seen at the Durban City Hall, attracted a huge crowd.

Both the champion and the challenger got down to work quickly displaying the most scientific boxing seen for a long time. Baby Batter sent straight lefts which seemed impossible for Thompson to stop. Soon, however, Thompson got Batter to the ropes and delivered several short upper cuts in staccato fashion which seemed to hurt. This round was

closely fought.

Champion Down

Wally Thompson was aggressive from the opening of the second round and only a fighter like Batter could have stopped him by his orthodox style of boxing with quick body punches followed by left and right crosses to the head. Thompson, it seemed had already noticed the advantage in getting Batter to the ropes, sending those deadly short upper cuts with successive batterings to the head which sent the champion down for a count of six. This round was won by Thompson.

Third Round

In this round, Batter fought well and once more the audience had a glimpse of the champion's true form. He fought in the middle of the ring sending hurtful body punches with left and right crosses and straight lefts which Wally did not like. For they left his nose bleeding. This was Batter's convincing round.

Round Four

This was perhaps the best round when both fighters displayed good classical boxing. Once Thompson tried to charge like a bull with the obvious object of forcing Batter to the ropes. This was only stopped when the champion dictated which way the fight should proceed, by sending quick body punches with left and right hooks. These the challenger respected by falling back, looking somewhat worried. This was also Batter's round.

Round Five

From the beginning of this round, it was quite evident that Batter was master as Thompson had not recovered from punishment received in round four. Batter moved in to deliver quick body blows with hard head punches which got Thompson wobbling and he seemed to be on rubber legs.

Batter missed his big moment when Wally was as open as a gate. A crashing left could have ended the fight. Batter seemed to be delivering with the left but somehow, he withdrew his hand for no apparent reason. This round too was won by Batter.

Round Six

Again, in this round, Batter failed to get into stride and started compromising the fight by allowing Thompson to get back his wind. Although Batter boxed well in this round, his punches did not have the sting for which they are renowned. This round went to Batter by a reduced margin.

Round Seven

With Thompson showing signs of recovery, he put in his full weight on Batter, forcing him to the ropes when those deadly short upper cuts went into action. That deadly left to the head must have harmed Batter. Only a fighter like Baby Batter could manage to draw a round like this. He was badly shaken.

Round Eight

It was quite apparent now that Thompson was out for the kill as he landed hard rights to the jaw. Only Batter's stamina helped him

MAYOR'S MESSAGE OF THANKS TO BANTU WORLD READERS FOR RELIEF FUND CHEQUE

The following letter has been sent by Mr. S. P. Lee, Mayor of Johannesburg, to the Editor of the "Bantu World".

"I record with very great appreciation your visit to my office on Wednesday, June 8, when I was handed a cheque for £373.05 collected through the medium of your newspaper from the non-European population of Johannesburg and elsewhere."

"I gladly accept this cheque on behalf of the whole fund and would ask you to express my sincere thanks and appreciation of this very generous gesture on the part of those who made this wonderful contribution possible."

SIDNEY P. LEE
Mayor.

PARIS CONFERENCE REACHES LIMITED AGREEMENT

The Foreign Ministers of the United States, Britain, Russia and France have ended their three weeks conference on Monday. A measure of agreement was reached. They were not able to agree on the restoration of political and economic unity in Germany.

The blockade on Berlin, however is to be permanently lifted and closer economic contact between Eastern and Western Germany will be encouraged.

Work will be resumed immediately on the completion of a draft treaty for Austria by September 1, 1949. The frontiers will be the same as of January 1938.

Further Four Power consultations will be held in New York in September to consider the next Big Four meeting in Germany.



Fort Hare will send five delegates to the 1949 NUSAS conference to be held at Cape Town on July 11. Four of the Fort Hare delegates to the conference are shown in the picture above. They are Mr. A. T. Sigeu, B.A., Mr. S. K. Ngqangweni, Mr. P. V. Mthatha, B.A., and Mr. J. C. Molosi. The other delegate is Mr. L. Mqolisi (B.A. Hons.)

to receive such punishment and still be in a position to fight.

Batter went to the canvas for a count of eight and got up looking very much troubled as his eyes turned glassy. The gong saved him. This was easily Thompson's round.

Round Nine

Before Benny Singh, Batter's manager, threw in the towel as the champion was being counted out. Batter had already received terrific punishment.

Thompson, who weighed 2½ lbs heavier, used every ounce to his advantage.

Mbathatha had much to lose in the fight including his title. Wally Thompson showed he has a pair of hands which command respect from any opponent.

TVL XV TO PLAY AT PORT ELIZABETH



Our picture shows the Transvaal Rugby Football Team to play in the South African Bantu Rugby Tournament at Port Elizabeth. Victor Mkie, Manager, is seen in the centre of the back row and next to him is R. Swanepel, the Captain. Delegates: R. Resha and J. G. Maile are (on the extreme left and right of the back row) will accompany the team.

COMING EVENTS

SUNDAY, JUNE 26: Unveiling of tombstone to the memory of the late Jane Ngwabe, at Orlando West. Time and place of ceremony: 12 mid-day at 7047, Orlando West.

FRIDAY, JULY 1: Coronation Hospital Staff stages concert in the Western Native Township Communal Hall, at 8 p.m., in aid of the Margaret Ballinger Home Funds. Dr. Selby, Children's Specialist, will talk on "Malnutrition", and Mr. J. E. Rantso on "Fighting The Root of Malnutrition."

MONDAY, JULY 11: General Smuts opens the silver jubilee congress of the National Union of South African Students in Cape Town. Dr. T. W. B. Osborn, M.P., speaks at the opening of the annual research conference of NUSAS on the same day.

FRIDAY, AUGUST 19: Annual reception of the African Public Services Association at the Bantu Men's Social Centre, Eloff Street Extension, Johannesburg, at 8 p.m.

SUNDAY, AUGUST 28: National Sunday School Day will be observed throughout South Africa.

HARD PROBLEM FACES BAMANGWATO

Meeting under the camelthorn trees at Serowe, Bechuanaland, more than 8,000 Bamangwato tribesmen heard Seretse Khama, chief designate of the tribe, announce his intention to retain his white wife.

The Khotla which met on Monday, was called to make a final decision on the situation arising through Seretse's marriage to an English woman. Present at the talks were the Assistant Resident Commissioner, Mr. Ellenberger, the Bamangwato District Commissioner, Mr. Lawrenson and Major Langley, Chief of Police, including several chiefs and lesser chiefs, and the Barolong from Mafeking.

Mr. Ellenberger, having referred to developments in Bamangwato affairs in the past 50 years, dwelt on the purpose of the meeting. He said Seretse's marriage had initiated the day's talks, and that in marrying without the tribe's consent, had caused much controversy and much pain.

Seretse Khama, speaking after Mr. Ellenberger, said he was eager and ready to take up his duties as chief, but would not give up his wife. He had come out alone, as asked. A stir followed his statement that the child of a wife not approved by the tribe could not inherit the chieftainship.

TRANSVAAL COMMITTEE ELECTED FOR JABAVU THANKSGIVING FUND

A meeting of past students of Fort Hare and those interested in the work of Professor D. D. T. Jabavu was held at the Bantu Mens Social Centre on Saturday, June 18, to discuss the Jabavu Thanksgiving Fund.

Mr. Theo Geo Ngwabe, General Secretary of the Headquarters of the Fund at Umtata was present to explain the aims and purposes of this Fund. He had come all the way from Umtata especially for this meeting.

Giving an outline of the aims of the Fund, Mr. Ngwabe said that it was intended to make a special presentation to Professor Jabavu as a token of the service he has rendered to Africans in the educational as well as other fields of progress.

He said the first meeting of this campaign was an open one held at Umtata where a big gathering assembled. The first step taken was to have an executive and after that the whole of the Cape was organised.

Good Progress in Transkei

There is already progress in the Transkei in connection with this Fund in districts like Willowvale. It is hoped to call another meeting soon at Idutywa where Cr. C. K. Sakwe is already organising the people. At Butterworth Cr. W. Monakali is the organiser while Paramount Chiefs Victor Poto and Sigeau are organising Western and Eastern Pondoland respectively where they have the assistance of Cr. Sol. Mabude.

Mr. Ngwabe said that at the forthcoming annual meeting of the Cape African Teachers Association to be held at Kimberley the Jabavu Fund will be discussed.

Speaking of bodies and organisations interested in giving this publicity, Mr. Ngwabe said that "Invo Zabantsundu" was willing to collect money on behalf of the National Headquarters.

Transvaal Committee Elected

This meeting decided to elect a temporary committee to work in the Transvaal. Mr. H. T. Habedi was elected chairman, the vice being Mr. P. G. Ngqovi. Mr. A. A. Matlhare was elected Secretary. On the suggestion of Mr. Habedi the meeting decided to organise the Transvaal first and explain to the masses the purposes of the Fund.

The meeting thanked Mr. Ngwabe for the trouble he took in coming up from Umtata for this mission and it sent messages of good wishes to the Headquarters at Umtata.

South Africa's Best-dressed Man

KELLY 'FIVER' says:

"I SMOKE THE CIGARETTE OF FASHION - C TO C! IT IS MILDER, COOLER AND TASTES BETTER"

Mr. Kelly "Fiver," whose name in private life is Kelly Noluthungu, won the title of Best Dressed Man at the Bantu Men's Social Centre. He also won the title of South Africa's Jive King. In addition he is a star of the stage—having toured the Union with the famous NU-ZONK show. Mr. Kelly "Fiver," one of South Africa's most popular, fashionable men, says: "All my fashionable friends prefer C to C because it is a cigarette you can be proud to smoke."



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THE FASHIONABLE FLAT TEN PACK

THE ADVENTURES OF PRINCE THALA



FORTUNATELY JUST AS THE CROCODILE IS ABOUT TO CLOSE ITS JAWS, THALA DIVES AND SEES IT.



DRAWING HIS KNIFE THALA THEN SEIZES THE CROCODILE BY THE HEAD AND STABS IT REPEATEDLY.



JUST WHEN THALA THOUGHT HIS LINGS WOULD BURST THE CROCODILE RISES TO THE SURFACE SO AS TO BE ABLE TO USE ITS TAIL.



BUT IT IS NO USE. THE KNIFE RISES AGAIN AND AGAIN, AND THALA RETURNS ALONE TO THE SURFACE. NEXT WEEK - THE MAINTA CAVES.

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THE BANTU WORLD

LITERATURE AND LIFE

FRUSTRATION

SATURDAY, JUNE 25, 1949

THE HOME AND THE SCHOOL

The African people are very fond of grumbling and complaining. They do not like to face life and its difficulties. If they get into trouble, they look for a wizard or a witch or more precisely for a scape-goat. This is the legacy which they have inherited from their forefathers, who never thought that very often man is responsible for the troubles and difficulties which he encounters in life.

To-day African parents are complaining and grumbling that their children have become uncontrollable and impossible, because the white people have deprived them of the right to discipline them. To a certain extent this way of thinking, as far as the white man's dealings with Africans, is justifiable. The white man has not only destroyed our tribal customs but also our family life. He has imposed his will upon us, and made us mimic his way of life without understanding its real implications.

But does it help us to cry over spilt milk; to sit like the gods of Olympus and apportion blame to this and that person, instead of finding a way out of our difficulties? Whether we like it or not, we cannot go back to the conditions of the past to the way of the life of the people who lived when there were no trains, trams motor-cars and aeroplanes, people who depended on their own physical strength to traverse thousands of miles. Africa in which we live is no longer the Africa of Sandle, Moshoeshoe, Tshaka, Sekhukhuni and Khama. It is not as dark as when David Livingstone discovered it. It has changed, and the life of its aboriginal inhabitants has also changed. Even the policy of apartheid cannot restore its past conditions of life. And what is wanted is that we should adapt ourselves to its changing life. If it has become enlightened, we must also become enlightened. We cannot remain stagnant in this changing world without endangering the very existence of our race.

It must be clearly understood that we do not despise the customs and laws of our forefathers; we realise the fact that these laws and customs suited their life. But what we say is that life changes and we must change with it, because life never goes backwards but forward. That is to say we must adapt ourselves to the conditions of this new life, and face its realities.

"The home," says the Chief Inspector of Native Education, Mr G. H. Franz, "must play its part not only in the education of its children, but also in the building up of their character." This is what our forefathers said, and it is a truth that cannot be gainsaid. The home, and that is to say the parents, must co-operate with the school in the education and the shaping of their character. One thing which we, as a people, must know and understand is that we are responsible for the welfare and upbringing of the children and the direction of their lives along the path of righteousness—the only path that leads to progress and greatness.

African parents must know that it is their bounden duty to see to it that at home the children are properly disciplined and are encouraged to think of the beautiful things of life. It is in the home and not in the school, where the future of any child is decided. For this reason parents should make it possible for the school to educate and train children, whose home upbringing, will enable them to play their part well in the battle of life. It is not only brains which are the necessary equipment for the struggle for existence, but also character, integrity, honesty, respect for law and order and for life and property.

The children cannot learn the value of these qualities at school unless they are taught these things at home; nor can the teachers, who are paid servants and who must, therefore, have a syllabus to follow and a time-table to guide them, devote their energy and time in imparting to the children these virtues which alone make man the paragon of the brute creation.

As a people, we are not despised merely because of the colour of our skin, but mainly because we are backward, and have not learnt the ways of civilised life. This is an important fact to remember, and we should, therefore, inaugurate a civilising crusade amongst our people, and the home must play an important role in this venture.

Who is there who can look round on his circumstances and not see something that he yearns to alter? Who is there who can take stock of his gifts and advantages and see nothing as an offset to them? Is it not the case that almost everyone of us, young and old, rich or poor, black or white, feels that life would be more complete, that self-realisation would be his if only some limitation, some handicap could be removed? In every life there appears to be some rift in the lute, some skeleton in the cupboard.

It may be a physical or moral infirmity or weakness; it may be a defect in education or mental power; or the trouble may come from the outside; some hampering because of injustice in social life; it may be relatives who drag down. Whatever the thing is, it is there, and it is a cloud overshadowing existence.

We look before and after, And pine for what is not, Our sincerest laughter With some pain is fraught.

One of the greatest men of to-day is Kagawa, the Japanese. But he is so riddled with disease that some years ago they would not let him enter Britain. John Wesley often spat blood, and his home life was a tragedy. St. Paul wrote, "There was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . . For this thing I besought the Lord three times that it might depart from me."

In such things these historic figures are only representative of the mass of mankind. There are countless multitudes of men and women to-day, especially young men and women, tugging at circumstances, desperately clutching to tear down something that stands between them and self-realisation.

One Answer

If such should be the lot of any of us, what should we do? Some would answer immediately, let a man extricate himself; let him get rid of the unideal circumstances; let him take out the thorn from his flesh. That in many circumstances is good advice. If the hampering thing is physical weakness, perhaps attention to the laws of health will provide relief. If it is in the will, perhaps determination and laying hold of the might of God will remove it completely. If it is in the outside world, perhaps we can legitimately remove it. If any of these can remove the handicap, by all means let them be employed. One of the gains of our modern time is that we see now how many things that were formerly ascribed to God were due to nothing else than the folly of men.

Word of Caution

Here a word of caution may be in place. We must be careful of the motive that constrains us to seek the change. Particularly we must ask, is our fight for the ideal merely veiled, concealed selfishness?

A C. Benson has told how he had a very honourable position as teacher in the great school at Eton. And his spare time was delightfully filled with the writing of his books. But in time his love of literary work made him to think of school-mastering as a thorn in his flesh, and he determined to pull it out.

He was offered the principalship of a college in Cambridge, and clutched at the opportunity. He settled into his new duties feeling that all life had to offer him was now within his reach. His scholastic labour was light; he had abundant time for writing; he occupied splendid rooms in an ancient building; while he wrote he could look out on a beautiful scene. He had taken the handicap out of his existence and had all that heart and mind could wish.

But within a year or two he was on the verge of lunacy, fighting an ever-recurring tendency to commit suicide. His old duties as a teacher seemed to be a handicap; in reality they were his saving. He could perform them without undue strain on the mind. But when he did nothing but write books his mind became too active. The brain could not stand the strain, and he went under. He confessed later that in trying to place himself in perfectly ideal conditions he made a tremendous mistake for which he paid a terrible price.

Selfishness Defeats Itself

Hunting for the ideal in life is legitimate, but if selfishness is at the heart of it the end will be disaster, for selfishness always defeats itself. If, however, no amount of seeking and effort can alter circumstances, what does our Christian faith say we should do? One thought that may help us is that so often such things prove blessings in disguise. So often our handicaps, our limitations, our unideal circumstances are the making of us; they develop what is good in us. And it is a mistake to try to be rid of them all. Why it should be so, why the human heart is not benefited by having everything pleasant, it is difficult to say. Perhaps it is best to confess that we do not know. "I do not know," said Benson, "why so much that is hard and painful and said is interwoven with our life

here: But I see, or seem to see, that it is meant to be so interwoven. All the best and most beautiful flowers of character and thought seem to me to spring up in the track of suffering."

"This world," as Keats put it, "is a vale of soul-making."

Keep a True Heart

"To have a fair wind and a sunny sky and a tight boat is not necessarily to be a success, and to have head-winds and cross-cut tides and rain and cold and hunger is not of necessity to be a failure, but no matter what the weather does, no matter what the tides—rain or shine, snow or blow, to steer by the stars and with a true heart to keep the course as best I can, is to succeed and be no failure, though my boat goes down and I am no more known till the sea gives up its dead. . . . To learn that character is what God is seeking and that it grows out of struggle rather than attainment, that it is a question of faithfulness rather than success, of direction rather than distance; that to make the most of one talent, of half a talent, of a broken sword, if it is all you have, is all God asks and will win all the recognition He can give any one—is to learn a priceless lesson." (M. D. Babcock.)

If we cannot remove the handicap, let us accept it as a blessing in disguise.

Taking this view—the view of faith—it remains with us to make the best of our lot.

Countless thousands have visited Palestine and have come away profoundly disappointed with it. It is so small a country so bleak, so uninviting. "Go back," is the advice often given by those taking their exit as they meet newcomers entering the Holy Land.

Yet it was the land Jesus chose to dwell in. And in that land, He found His footsteps dogged by envy and malice. His foes were not satisfied till they saw Him hang at Calvary. No one ever lived in more unideal circumstances than Jesus. But He made the best of them. He made the best of them so much that on the night before He went to death He said to His disciples, "These things have I spoken unto you that my joy might remain in you." And to His father He could say, "I have finished the work that Thou gavest me to do."

As Dr. Fosdick has put it, Jesus had a bad farm to labour on. But He didn't demand a different one; He went to work on the farm He had and grew harvests on it, and these harvests have been feeding the world ever since. His life sounds a courageous call to all of us:

"Stop whining, stop pitying yourself; see what you can do, by the help of God, with your unideal situation, for God never would have given it to you without some fine possibilities in it."

NEWS IN BRIEF

Gifts From Protectorates: Two silver ashtrays inscribed "The Gift of Basutoland" have been presented by the Basutoland Government towards re-furnishing the new House of Commons. This gift has been accepted by the British Government which has also received similar presentations from the Bechuanaland Protectorate and Swaziland.

Learning Zulu or Sotho: At its monthly meeting, the West Rand School Board decided to ask the Transvaal Education Department to introduce the teaching of Bantu languages in high schools, this being optional to German, French and Latin. Dr. L. O. Verucell, speaking to a motion on this matter, suggested that European children in the Transvaal should learn either Zulu or Sotho as a language. "To understand the Native and gain his respect, Europeans must learn his language," he said. This, he added, would be an important step towards solving the Native problem and combating the influence of Communism.

"SJAMBOK" ON:

The Three R's

I am to-day having my final say on this important subject. Even though "reading maketh a full man," it is alarming to see the deterioration of studious habits among our African students.

As the Zulus say, books "have become a mother-in-law." To get results teachers have to do all the preparation, mastication, nay, all the digestion of the educational food for the student—to use the correct name for those who have ceased to deserve it—and then inject it into his blood-stream with threats, detention and the stick.

"Goodbye" to Books

After leaving school, our African students—graduates are no exception—just say good-bye to books and libraries, and merely rest and rust on their withered laurels.

Reading in our schools and colleges should mean, among other things, the training of our students in the art of learning by themselves by digging information out of books.

The school that is a place where pupils are just taught and are not taught to learn is not worth its salt.

Scrap Script

To improve writing in schools let script be scrapped and the old-fashioned cursive writing and the old-fashioned copy-books come back and begin with the beginners' class. Let writing find its place again on the Time-table. It makes me both sad and angry to see a final J.C. student write as badly as "Sjambok" did when he was in Standard I. I cannot tolerate this thing any longer.

Let something be done at once about Arithmetic. It is tragic to

see the abyss into which the standard of the work in this subject has sunk.

Teachers I have met all tell the same sad story of the inability of our children to work out simple mechanical sums.

Tables are no more committed to memory; simple addition, subtraction, multiplication and division are done so clumsily, so laboriously and so inaccurately that tears roll down the cheeks of those of us who remember the good old days when we wept when a sum had beaten us.

"Rough Work"

Ask a child to add two or three simple figures together, and he finds he must look for paper on which to do "rough work" when the sum can be done mentally. I have known cases where an illiterate father has been able to calculate quickly and mentally what his "educated" children have taken long to work on paper—and to get wrong.

Oh no, this thing will not do. Something must be done about it. Inspectors and teachers must put their heads together and solve this problem.

Mental arithmetic and still more mental arithmetic will help us bring back the days that in the words of the prophet, "the locust hath eaten!"

Not all what is taught in the name of Arithmetic is sensible or valuable. When the inspectors and teachers whom I have instructed to put their heads together meet, let them not discuss the students' poor calculation only but let them also examine the curriculum with a view to bringing it into harmony with the needs of real life.

BOOK NOTES

In the introduction to 'Zulu Proverbs and Popular Sayings' collected by James Stuart and edited by D. McK. Malcolm (T. W. Griggs and Co.), one definition of a proverb is given as 'short sentences founded on long experience'. We all know the wisdom that proverbs contain even if sometimes they are inclined to contradict each other.

The Zulu language is rich in the wisdom of the land and its ways and this book will help many who have to earn their living in the towns to learn again of the wise sayings of their people.

Mr. Stuart has rendered a notable service in this collection and one imagines the work entailed must have been something of a labour of love. Each proverb and saying is accompanied by an English translation or by the equivalent English proverb. Altogether upwards of five hundred proverbs and sayings are printed in alphabetical order. It is a small treasure-house that will interest many outside Zulus themselves.

Many proverbs are found to have a common origin in quite different parts of the world. In other words, people have had a common experience and their reflecting on that experience have become part of the wisdom of their race. Proverbs are older than writing, but through a book such as this they can gain a wider public.

In 'African Trade Unions' by V. S. Mare (Longmans, Green and Co.) a general account is given of the trade union movement in British colonies and to some extent in South Africa. This book will be of use to the ordinary working man who knows little of how a trade union ought to work or what its true objectives ought to be. Trade unions are a means to an end but they are unlikely to be effective unless members know something of their workings and so can control leaders who may be seeking more for themselves than for the union.

'African Trade Unions' contains a model constitution and a great deal of practical information. The general message seems to be that trade unions can help the worker but they can never do the job for him. The book is simply written and should be easily understood by all.

'Community and Crime' is the third in the series of Penal Reform Pamphlets and contains addresses given by a number of authorities at a National Conference organised by the Penal Reform League of South Africa. Among these authorities are Mr. Alan Paton, Mr. W. G. Hoal, K.C., Dr. Lansdown and Mr. A. P. Junod who is National Organiser for the Reform League whose work is so urgently needed in South Africa.

This pamphlet can be obtained for two shillings from van Schaik's Bookstore, Church Street, Pretoria. 'Zulu Proverbs' (6/- post free) and 'African Trade Unions' (2s. 2d. post free) can be obtained from the Bantu News Agency, Box 6663, Johannesburg.

JULY RADIO HIGHLIGHTS

Listeners to the Johannesburg Bantu broadcast programmes on Tuesdays, Thursdays and Saturdays between 9.45 a.m. and 10.10 a.m. each week will hear "live" shows on certain week-days during July. Two such shows are planned for Tuesday July 19 and 26, but much will depend upon the goodwill and co-operation of employers in permitting their employees engaged in broadcasts to take time off from work.

The July programmes are divided almost equally between jazz groups and choirs, with one exception when "Ushaka Enqamula Umbango," a play by Lincoln N. Nyembezi, figures on the July 5 programme.

Saturday July 2 will see the third broadcast by T. Dan Adnewmah, male lead of the all-Bantu film, "Jim Comes to Jo'burg"—a film to be released sometime this month. On this programme will figure also, the Nathan Kent group of four Kiptown boys who sing jazz. Mr. Todd T. Matshikiza will be the accompanist.

The Roopeport-Delarey Double Quartet, a mixed voice group, performs on July 9 and will include in its items Xhosa, Sotho and Shangaan songs. The Festus Solash group from Delmore, two girls and a boy with a guitar, come to the air on April 16.

Miss V. Dube's Western Chorists who sing Zulu songs and spirituals perform in the first week-day broadcasts, on Tuesday, July 19, while on July 23, the well-known Black Broadway Boys return to the air. Germiston A.M.E. Choir sings on July 26.

Zoutpansberg Brothers, led by Cuthbert Mumba, round off the month with a Venda broadcast. Below is the July programme:

Saturday, July 2: Jazz programme with T. Dan Adnewmah, the Nathan Kent vocal group and the Harlem Swingsters Trio.

Tuesday, July 5: "Ushaka Enqamula Umbango," play in Zulu by Lincoln N. Nyembezi. (S.A.B.C. recordings.)

Thursday, July 7: Choir music recordings made at Interprovincial Bantu Eisteddfod, Maseru, in April: Sotho, Secuana, Xhosa.

Saturday, July 9: The Delarey-Roopeport Double Quartet: choir songs in Xhosa, Sotho and Shangaan.

Tuesday, July 12: Shangaan records.

Thursday, July 14: Nyanja records.

Saturday, July 16: The Festus Solash Trio: songs in English with guitar accompaniment.

Tuesday, July 19: The Western Chorists: songs in Zulu and English.

Thursday, July 21: Sesotho records.

Saturday, July 23: The Black Broadway Boys: Zulu and English jazz songs.

Tuesday, July 26: The Germiston A.M.E. Choir: songs in Zulu and English.

Thursday, July 28: Sesotho records.

Saturday, July 30: The Zoutpansberg Brothers: songs in Venda.

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AMAKHOSI NGAWETHU NGEQINISO NA NOMA CHA?

Ngu AFRICAN

Mhleli, Ngicela ukuphendula umlobeli osungule lendaba ephethi lakho lomuhla ka May 23, 1949. Ikhosa lentshiseko yakhe ngohlango oluNtundu lityezwakala.

Uthi ubukhosi bemvelo bukwazi, eXhoseni, eSwazini nase Buthini. Ngicabanga ukuthi uma esho njalo afake iNatal phakathi kwelizwe lakwa Zulu. Uma kunjalo, inkqubo yokufaka ukuthi ubukhosi bezinye izizwe bungathathwe kungashiheka igazi.

ENatal kukhona izizwe ezidala ngaphambili kwesikhathi sika Shaka. Ubukhosi bakwa Zulu buqale ngo Shaka ngo 1818 abamhlophe kade bakula kulo mhlaba. Lo Shaka esengumfana wawasa ku Bhungane iNkosi yamaHlubi efuna ukwelashwa abenamadla INdunkulu yamaHlubi yayidumile emandleni nase kwelapheni.

Abamhlophe bathi iFree State akuzwe lamuntu ngoba izizwe zachithwa ngamaHlubi. UBhungane wathi ukuzwe amehlele makaye elahlithi azumise abambe izinyane le ngonyama eze nalo kuye.

WENZE NJALO USHAKA

Wakwenza loko uShaka, wela shwa. UBryant, umlobi odumileyo we milando, uthi, "the name Zulu has been credited with the honour which is not honestly its due—the Native has an innate disposition to exaggerate."

Njengokuba amaHlubi athi kwabakwa Zulu besazula nezwe belhengisa ngogwayi uShaka

engekabikho bangamankengane, sikhona izizwe esingathela kwesinye? INgisi lingavuma ukuba iSkotshi?

UKHETHO

Inkinga yesi bili lukhetho lwa ma Senators nama N. R. C's angaphandle ngokuba lungaba sezadleni zomuntu oyelelwa noma ababili, bese luba nengazi enkulu kumanamuhla. Ezinsukwini ezindolelwe M. R. C's athi ku Hulumeni amakhosi ayasebenza impela mayya holelwe. Angalokothi kanjani ke?

ABAHOLI

Kuliginiso ukuthi abaholi bayazama ukulungisa uhlango oluNtundu kodwa bayathiyeka. Labo baholi bavezele iNatal elakwa Zulu alikavezi lutho.

Singathunga ngesidutshu sena uthi na?

Ikakhulu abaholi bahlushwa ukuba iningi namakhosi alo alifundisiwe, nezinto bazakha emoyeni zingasimami ngalutho. Futhi

amakhosi ohlanga iwona abangabubukhosi obukhulu awavumi ukufunda, aphi umuntu ofundiswe kavumi ukuphathwa ngendlela asayikhonzile wona yokugqilaza.

Namuhla ubuzima bokulwela urban areas, amaphandle ayabaleka eze ngaphandle. Amapha amantungo budla igazi lama ndie aziva ngokuthi ngo "good boys" imvama "good Zulu". Amakhosi abaphathi bomthetho owdaliwe, athetha amacala, aya holala ngaloko ngakoke abophekile.

INQUBUKO YE MFUNDO

Amandla ase ntinini ngokoku kufuneka imfundo. Imfundo yenza ukuba abantu bahlangane uma bebala linye, bazazi nezinkathazo zabo. Kwaku dingekele ukuba libe imkhosikhozi ukuze siphume emandleni obumnyama.

IGAZI LOBUKHOSI

Ubukhosi besizwe bongo sakwa Zulu be hlukana phakathi kwabheka igazi futhi busha.

Uma abegazi elidala ebukho sini bephi akuyike esudala ngathini? Kunge azwanga loko kungafana nokuthi loku kufu abethe liisu lokuthi uphakanywe abakwa Zulu bese bebukelaphansi abanye ngofusa.

Okwesibili izizwe alikabavezi abaholi abachaza ubukhosi badiye igazi, baliphathe ngemihlaba yomthetho lina phumi emfundisweni, kuphele ukuba amakhosi aganwe ngenando yawo ngokuba ikhona loko okubambenzele izizwe. Kuya dabukisa ukubona abaholi bashalaza bengalaphi iphisi kuloludaba; kuvuleke ukutha thembeli!

Kungaba ingazi uma ngibona ukubuyisela izizwe phansi kwe

"zindlovu - kaziphenduliwa" si ngena zakhuvo zokuzibusa njenge mibuso ephucukile. Zingaba zikhali zabacindezeli kalula ezabelweni, Lengozi isemnyango idalwa yithi ngokungaba cabangisi.

ILISU

Okwamanje masilwele ukutha ngamazwe nokuthola imfundo kuphele izabelo. Lapha-ke izitha zoku qala iwo amakhosi ohlanga

Belisha Ibhola eVlakfontein

(Jocktan A. Zwane)

Alengithi fahla fahla ngobuhle engubone benziwa yilaba abafana be Pirate F.C. baka "A" Divishinga ngomhla ka 29 May bedlala ne Simmer and Jack.

Lathi ukubani luhlale esenta ngababona abafana be Pirate F.C. beveva wena owabona imivi isesi ilenzi sayo.

Wazeqhatha uNompempe lesuka lahlala, kwamnyama amehlo zibe zwe njena amadaka, umuntu wa zibonela ukuthi namuhla kunamuhla kuhlangene izinkunzi ezindala zombili. Ngoba phela nayo i Simmer zinkunzi zike zadlala i draw emnyama ne "Try Again". Ku Try Again zakhala ngo "Doctor".

Lathi lisuka zakhala ngo "Saba Saba" ku Pirate walibela ku "Mafela" kwaduma umphakathi woku wathi "Alalayi Wemakelela" washaya imlamvu laphuma phezu-lu.

Lapho zadonana ngezihluthu kushisa phansi kwabandla phezu-lu kungekho lapha ligena ngakhona kwajikwa kulokhu kusemyama njalo kungaqondakali thunga eli zosengela.

Kwathi ukubani zijike babhoka umhlaba abafana be Simmer and Jack balifuna ngamehlo amnyama igoli, balandula laphaya emva abafana be Pirate bathi "B. William Ayinwasa", dukuduku lahlala ku mifano odlala phambili bathi "Refurn Soldier" lakhala phakathi labuyela esenta futhi dukuduku lakhala futhi elesibili ku "C.A.T." 2-0.

Nampa abafana bePirate F.C. abaphatha kabi iSimmer and Jack: Aaron Namo, Elbert Nkwabi, Obed Kumalo Captain, Griffiths Dineka, Castor Dube, William Mahuli, Henderson Mofife, Bernard Mchunu vice Captain, Solomon Mabophe. Appoles Namane "Elbon goalkeeper".

Umdlalo wema kanjena: Pi rates F.C. 2, Simmer and Jack 0.

Ezomculo Emlembe

Mhlaka 15.5.49 kwakuhlangene amakhwazi Emlembe eHloveni. Wangena uJoko B washaya kwahlala izandla. Zashaya zathi Joko B, Jindajinda isemveni, Master Vovisi, no Buyamuthu, no D. D. zayidida imiDubane.

Ebheka esebhisa umfoka Ginindis kwaye kwashayeka phansi usayitsheni wamaphoyisa kwasekuvulisa amehlo. Ngiyadabuka ngamaBhungu e hlulwa ngamakhelha. Leli kwazi lika Joko B elamakhehla sefihlule isizwa nginemahloni ngoba nezintombi sezothathwa ngamakhelha amhlophe amakhanda athathe ikhaphu.

R. M. Mhlanga

Zithini Ezase Evaton

Emasakeni

Thina lapha emasakeni ase Evaton sikheli kabuhlungu ngoba sabonz uNative Commissioner elika nemikhosi yakhe wasinika isakizo esthithi ekupheleni kwenyanga kaJune kube kungasekho muntu lapha emasakeni. Sikheli silokho simangele silinde yena ukuthi uyakuzenza njani uma inyanga iphela.

Ngobuye nginazise nazi ezinye Small Farm Evaton amadoda onke abakhi bomuzi beme nganyawo lunye njengeqhude lenkukhu ungenile umlungu uthi Health Board Committee gbasozitolo ubahlawulisa E4 ngemva kwamalicense ngifuna wonke umuzi owase Evaton Small Farm ubuswe i Health Board Committee.

Lesi senzo sithemisa omunye nomunye umuntu oNtundu owakhe iEvaton ukuthi yonke iEvaton iyona njalo ngakho asiqale sizibumbe abe inyanda inye ukuze sikwazi ukulwa nalo umlungu singasho uthi lesi senzo esase Small Farm sodwa.

Yonke iEvaton iyakuthathwa ngaso lesi senzo ingene ngaphambi kwa Masipaladi ngalezi izindaba ngicela ama Society onke aphakathi kwe Evaton nawakwezinye izindaba ukuba ahlangele-ukuzwe akwazi ukulwa nezinto ezikhohlakale ezenziwa ngumlungu phakathi kwabantu.

Masibe inyanda inye nyike lamazwi nathi sehlulwa umlungu angakwenza akuthandayo. Oha madoda igama lithi kuvuswa elinyawo semukiwe amalungelo ethu nje ngoba nabakhumeli bethu bathizelwe phansi.

Singajabhiswa ilokho asimeni sonke simemeze senze umsindo omkhulu uze uyozwakala ezindobeni zogcina sikhale kuvuke nolele amemeze.

—Saul S. Nhlapo, Evaton.

Kunzima Kumuntu Omnyama

Umuntu oNtundu uyikho konke Unezinhlizyo ezimbili, unehlizyo yokubulala owakubo asindise omhlophe ongoweziwe. Okwesibili umokumhleka owakubo ongafundanga.

Uma wake wahamba phakathi kwabantu nabelungu uzofumana ukuthi lababantu abafundileyo phakathi kweningi lelo yibona abaphakamisela isandla kuqala babaphakamisele umuntu wakubo umlungu engakakucamangi lokho.

Leso senzo siyamshengisa umlungu ukuthi kasizwani kusasa u zobetha omunye eningini, izifundiswa zihleke.

Kuyaqhubeka njalo lokho kodwa ubabe uyabheka ufumane ukuthi kawukhuliswa kuleso sikhale sakho, uyabalala ukuthi ukuze ukhule ukhuliswa ngabantu ngokuthanda ngemisebenzi yakho obenzela yona, utshengise inhlizyo ebuhlungu uma ubona bephathwa kabi.

Kuyiqiniso impela ukuthi uma wakhula uhlupheka ukhula nokuhlakanipha kodwa uma wakhula uhlezi kahle usuke ucamango ukuthi uma umuntu ethi uyahlupheka suke ezenzisa. Ngoba kawazi ukuthi ukhuliseka kahle kuza kanjani nokuhlupheka ukuthi kulethwa yini.

Bona bavela bafumane oyise bedla besutha bakhoihle ukuthi, balupheka phambili ngaphambi ko ba batshebe.

Ngu G. A. Nhlako

(Khumbulani ukubhala cala linye lephepha uma nithumela izindaba.—Mhleli.)

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O RE SIILE MOR'A MAJOE

Eitse hoja re lutse re iketile, re beile likobo mahoteng, re ntse re sika le mabota a matlo kanile, re latelese mofuthu oa letsatsi la mariha le habileng ho ea kena mabung, ka bona ho qena bohale ba mohatsela kapa ho bata, ha hlaba lerumo le nchocho-nchocho lilelong tsa baahi ba motse ona kaofela, hoo bang re bileng ra qhisa mefutso har'a ho bata ho kaalo.

Leru le lets'o la koahela motse kaofela, ea sala e le sello sa masisa pelo le masoabi a maholo. Ho bile joalo mohla la 5 June 1949 thapam' ho baahi ba motse, ho hlokahala ha Ntata rona George Moselane Majoe.

Mobali a ka itekanyetsa hore ha ho bile joalo ho baahi ba motse, okaba ho 'Ma-rona Ellen Majoe, bana, le bohle ba lesika la mali ho bile joang. Hamepe, habohloko ka ho fetisisa hoo ke sitoang ho lekanya le ho hlalosa. O ile molekoti oa bakuli, le motoki oa bafu ba motse oa Kopjes le mathoko, a sa khethe 'mala kapa mofuta feela ho e leng motho.

Eare mohla phupu ea hae, ka li 7 June 1949 thapama e neng e tsamaisoa ke moruti oa hae, Rev. L. N. Lethoba oa Vrededorf, bo-Ramavenkele doropong, le bo-Ramapola-si ka mathoko, ba hloka basebetsi, ea sala eka le Sontaha batho ba sa ea mesebetsing, motse tutumolo-tseha kaofela.

Batho ba bileng phupung e bile batho ba 270. Ho bohle metsotalle le ba lesika la mali re re Morena O latle sa Hae 'me ha a lesiea le bang, o teng eo a thibileng lesoba leo ka eena, its'oarelleng ka Molimo 'me le tla ts'eliseha.

Mof. Constance Kgosi, e mong oa mesutsana ea sekoto sa rona sa Kopano, a fumana mohafa

(telegram) e mo tsebisang hore nkhonoe 'ma'ntata, e leng Mof. Elizabeth Ngakantsi, o hloka hetsa mane Thaba Nchu, 'me a tlameha hore a be a palame terene bosiu ho phallela lefu leo.

Eare ka Sontaha mehla la 12 June, 1949 a filha, 'me a pheta kamoo a tsamaileng hantle ka teng ho filha koo, 'me phupu ea e-ba ka li 10 June, 1949. Ke mohau o moholo ho bohle bana, ba lesika la mali le metsotalle eohle.

Eare hona mohla la 9 June, 1949 masoabi a eketseha haholo ha ho hlokahala ngoana oa Mong. Jacob Ollifant, nta'a ngoana eo re mo tsebang ka lebitso la malome Sanana.

Mong. A. Rantseng o kile a re khalo ho ea mane Gauteng ka merero. Rev. S. J. Mazamele le eena o kile a re khalo ho ea mapolasing Wasihoek, Reubensteyn, le Wolwekuil ka ona mosobetsi oa lilallo tsa Morena.

Re ka masoabi re bolelang mona hore Mong. John Smit o kula haholo hoo a seng a bile a biletsoa ngaka habeli, che Molimo o tla mo thusa. Mong. Jacob Choane oa Wolwehoek o kile a ba mona ho tla bona ngoana le Mofumahlali. Mof. M. Moagi oa Parys o kile a ba mona ho tla bona ngoana oa hae.

—'Ratitaba'

BATHO LE LIKETSO

Mohl. Stephen Raborife o kile a re khalo ho tloha Lewisham a etela Zion City Moria, Pietersburg.

Mong. Simon Masina o re ba bile le motjeko haufinyane tjanana koana Maccauville.

Rev. L. S. Moloai oa Bochabela, Bloemfontein o kile a ea Gauteng ka 'tsa Kereke, ho rialo S. S. Moloabi.

Ferdinand Diphuko o tsoile Hospitala koana Moroka. O leboha bohle baoki ba hospitala eo.

M. E. S. Khare eena tsa hae li hlahlile vekeng e sa tsoa feta ka Sekgooa.

Madireng A Ditulo Ka Ditulo

GERMISTON: Re tla ba le hlo-mamiso ea Kereke ea rona mona ea Bantu Reformed Church of S.A.—R. B. M. Letseka.

EXCELSIOR: Ka la 28 May, re ile ra ba le mokete oa pulo ea sekolo se secha, 'me ha phuthsha batho holim'a batho (1,300). Mokete oo o bile o ratehang haholo 'me re tla litha ho o lebala.

Ho ma-Afrika a ileng a eba teng moketeng oo, ho bona re ka bolela bana: Tichere Lehloa (principal ea Verkeerdervlei), Tichere Matee (principal ea Barolong School, Thaba Nchu), Tichere Koma oa Modderpoort, le Tichere tse: Masenkane, Sekeo (Allendale). Hloho ea sekolo sa mona (Mr. A. Phakisi) o ile a bua mantsoe a monate haholo. Ntate Matsipa a fuoa sebaka sa ho bua a se makae.

J. Boikanyo le S. Rakoteli.

DUIVELSKLOOF: Re thabela go bona go mono lefaseng la Modjadji go dirwa mediro e thabisago ke barwa le barwedi ba Bolobedu-bo-loba-thaka.

Morena A. B. Maphalle le mohumagadi wa gagwe ba dutse ba dirile mokete wo mogolo wa go bea lesika la lebitla (tombstone) la mohlokegi B. P. Mamma ya e bego ele hlogo ya Sekolo sa Modjadji Bolobedu Tribal School.

Mohlang wo tlelo ya kereke e ile ya swarwa ke Rev. W. Krause moruti wa Medingen.

Mohumagadi J. Kgashane le bona ba dirile sekolo se se dumega-go sa go ruta bana ba setshaba sa Bolobedu kua Senopelwa. Le sona se ile sa bulwa ke Moneri W. T. Krause le batho ba phuthego ya Modjadji ka moka.

Morena A. Mankale Sekgotle morwa Mamogwale o butse sekolwana sa gagwe Sekgotle gore le yena a rute bana ba ba se nage mahlogonolo mo nageng ya kgosi Modjadji ka gore ke naga e kgolc ka kudu.

Re nena a re gateng moo mahlaleng wo wa tswelo pele ye ya Afrika.—E. K. D. Mankgabe.

HENNENMAN: Mohla labohlano 13-5-49 sekolo sa mona se ile sa amohela bana le mesuoe ea Mokollo (Vrededorf) Mantsoeboeng ba re fa lipina.

Ka le hlahlamang mokhoa oa qaleha. Ha kena lihlopha tsa banane le tsa bashanyana tse 'nyane: Papat tsa hoseng tsa fella tjena: Banana ba Vrededorf 34; Banana ba Hen-

nenman 22; Bashemane ba Vrededorf 1; Bashemane ba Hennenman 1. Banana ba mona ba baholo ba bona'sa baeti hore ba tseba papali ena: Qetelo ea lipapali, Banana ba Vrededorf 31; Banana ba Hennenman 31; Bashemane ba Vrededorf 2; Bashemane ba Hennenman 4.

Singapore.

PIETERSBURG: Pietso ya 30-3-49 ya Setlwaedi sa kgweddi tharo, ya Morena Komosasa le Seta's-aba sa Bapedi. Taodisho ya pele ke go Modula-setulo Morena G. T. Arkron Komosasa ya rena, a re tsibisha (Dr.) Ngaka Downing ka fao a e-tsetsego Bapedi go tlo re ruta mabapi le bo e tshwara nya rena, le ka fao a lekilego go kgopela Mmusho, gore Dingaka tsa Mahlo diki di le delekole lefase la Sekhukhuniland.

Byalo go tswa phoutlalo e tse-sha ke bolwetse byo rena re sa femege gore kekotse, dipoo, Gomme a re go potsa le ka malwetse a mang a mmebele (Tuberculosis) Schuba sesegole, le (Syphilis) Thosola bao ba nalego byona bakgotse go tla Ngakeng sepetele ga se sa lefywa, luyya (clinic). Bookela bo-nyane gona go sa lefywa.

—Oa Teng.

WESSELSBRON: Maoba ba filha ba Hoopstad, e le Banana le Bashemane ka papali tsa bana ba sekolo. (Basketball and football). Hoiseng ha qala bananyana meletsa phala e be e le Miss L. Moroka oa Hoopstad. Hoopstad 36, Wesselsbron 52.

Ha kena bashemane ba banyanyane leihlo teng e be e le Mr. A. Hlahane oa Hoopstad, a hana ho utloa Billy ba mpa ba hanela goa ea hae, joaleka ha ba tloa-tse ba ile ba etsa joalo ha bona. Empa leha hole joalo ea hloho Hoopstad, ha ho tumi li melala thaka. Hoopstad 0, Wesselsbron 1. E leng e ileng ea ntsioa ke Sub-Marine.

Ka thapama ha kena ba baholo, e le hore lipelaalo li seke tsa eba teng moletsa phala ea eba Miss L. Rantseng oa Wesselsbron. Ha luma ka ntle, bashemane lipelo tsa eba bohloko, ka fumana ba lumela, ba puruma litau tsa T. T. Molebeleli ke mohla re ileng ra bona hantle hore o tsoha a hopotse sekolong. Hoopstad 27, Wesselsbron 42.

Ha kena bashemane bats'epuoa ba sekolo, a hloma ka pele ho bona T. T. Molebeleli, a re ha ba kena ka ha e ne e le eenamotsora phala, ha utloahala kantle, maheku a oma ka lihloho, ha lubeha ba hlo-

kofala bashemane ba kena moeeng o sele Hoopstad 1, Wesselsbron 4.

—T. T. Moley

BRANDFORD: Motse wa rona o kile wa patelwa ke Mokgatlo wa Baitimi. Ba na ba tile kopanong ya bone. Ba dira ts'oselets'o mo gare ga motse. Ba ts'hwara ba ba bantsi. Ra re pele-a-pele. Ganang lo re nya ga re ts'hole.

Methaka ya Mphe-Mphe ba tshamkile thata monongwaga, mme ba tlhola. Ra re a e tshole Tennis.

Go ntlile le tshamketo ya lee yo Mangaung. Mo mos'ong Mangaung a betsa ka 1-0. Thapama Mangaung a bidwa 7-0. Re mo re agile.

Re lela le ba bo bas'wu ba: Selina Nini Mokheseng, Jan Blou Sebati Shago le Semanye Phiri. Robalang ka kagiso.

—P. G. Kitsa

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Ha a lokela ho lefa beng ba Bese a fumana hore chelete ha a saleo moo a neng a e beile teng! Ra 'matlisa ka Beseng le ka ntle bathong, ra khohla. Eaba o lula fatse o nts'e rosari oa rapela.

Hoaba a qete a boela beseng, ha a hlaha a o bona mokotlana oa hae holim'a setulo. A o nka a o sheba a fumana e nts'e e le kaofela. A tsoa a ea ho rona moo re lutseng teng.

Ha a filha a re: 'Batho ba Molimo o nkutlule Maria Mowirigo ke e fumane e nts'e e le kaofela. Feela kea tiisa motho eo ke ne ke tla moetsatsa misa ha ke filha hae o ne a tla hlanya a tsamae ale feela.

—James Lehloa

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KONKERESE E RE ETSEDITSENG?

Ke. R. V. Selope Thema.

Vekeng ena hape, mongodi oa rona o sa ntshe a tsoelapele ka taba ea konkerese. Ke pale e hlalosing mesebetsi e mengata e malebana le konkerese, le kamoo 'ekgotla lena la sechaba le sebeditseng ka teng go loanela sechaba.

Joale mongodi oa pale ena, Mong. R. V. Selope Thema, vekeng ena o re:

Ga ke ngola pale ea South Africa, ke ngola pale, ka bokgutsosanyane, ea African National Congress, Empa gore babadi ba tie ba utluisise gantle mesebetsi e entsong ke kgotla lena go batlega gore ke hlalose ka bokgutsosanyane, ntho tse etsagetseng pele lekgotla lena le hlongoa.

Ka baka leo, ke tshepa gore babadi ba ke ke ba nagana gore ke tsuile tseleng ga ke bua ka tse di etsagetseng pele go hlongoa le kgotla lena la sechaba. Taba tse ke tie di hlalosa, lega di sa amlekgotla, di ama bophelo ba sechaba sa Ba-Afrika.

SELEMO SA 1899

Selemo sa 1899 ke selemo se sa tshunelang go lebalala, gago ke Ba-Afrika. E ne eie ka selemo sena ga ntoa magareng a sechaba sa Maburu le Mangesemane e simolola. Ntoa ena butsi kgaolo e ncha paleng ea South Africa. E fetotse tselo eo eba di neng di tsamaea ka ona bophelong ba Makgooa le ba Ba-Afrika.

Dilemong tse tharo tseo e loanoeng ka tsona, Ba-Afrika ba Transvaal le Orange Free State ba ne ba tie tse ke tshupo ea gore bofelong ba eona, naga eohle ea South Africa e tie busoa ke Mosadi-oa-Ditšebe (Queen Victoria) gomme go tie la laola, kgotsa le tokologo jualeka Koloni le Natal.

Go rialo ke gore ba ne ba tshupo gore ba tie fumana tokelo le ditshunelo tseo di neng di fumanoa ke Ba-Afrika ba Koloni le ba Natal ka tšase ga folaga ea tokologo. Empa e rile ga ntoa e fela ke selemo sa 1902, mahlo a bona z bulega gomme nnete ea seema sa Ba-Afrika se reng. "Tshuen ga di tsoane," ea bonagala pepeneneng.

Go felang ga ntoa baetapele Mangesemane le ba Maburu ba tie ba kopana Vereeniging gomme ba etsa selekane sa kgotsa Selekaneng sena go dumelloane gore batho ba batsho ba Transvaal le Free State ba tie busoa jualekage ba ne ba busoa ke President Paul Kruger le President Steyn, go fihlela naga tšena di neoa tokelo ea go ipusa ke Mmuso oa England.

Kamorago ga moo ke gona go ka bonoang seo se ka etsoang ka keng sa puso ea bona. Ka selemo sa 1906, naga ea Transvaal e fumane tokologo ea go ipusa; Free State e fumane ka 1907; empa ga go aka ga etsoa letho mabapi le puso ea Ba-Afrika; Melao ea kgatlelo e tie ea ipha matla gomme-sello sa ba se segolo gare ga Ba-Afrika ba Transvaal le Free State.

Ke sona selo sena se ileng sa etsa gore banna bao ke setseng ke hagiistos mabitsa a bona, ba eme ka maoto go aga makgotla a go loantsha bobbe ba melao ea kgatello.

Ke setse ke boletse ka bobbe bona, gomme ga go batlega gore ke boele ke hlomole babadi dipelo. Feela sea nka se boletang ke gore ga banna bana ba aga makgotla a bona, Makgooa le ona a na a eme ka maoto a rera kopano ea naga tšena - Transvaal Orange Free State, Cape Colony le Natal.

Ka selamo sa 1909, baetapele ba Makgooa a Transvaal, a Orange Free State, a Natal lea Cape Colony, ba tie ba kopana sephiring moteng oa Durban go verisana ka taba ena ea kopano le go batla 'sele eo e ka hlongoang ka eona.

Pitso tsa bona jualekage ke setse ke boletse ene ele puso tsa sephiri. Bangoleli ha dikoranta ba ne ba sa dumelloe go tšena go tšona le go ngola ditaba tsa tšona ka baka lena, baagi ba South Africa, ba basueu le ba batsho ba ne ba sa tšebe seo se neng se boletse ke baetapele.

Lega Makgooa ona, a re a tšeba gore go reisoana ka kopano a ne a tšebe gore kopano e tie agoa ka tšela efe. Pitso tšena tsa sephiri di tsamaile go fihlela baetapele ba utluisana gomme ba dumellana go dima go tšela eo Kopano e ka agoang ka eona.

NTHO EA PELE

Ntho ea pele ba dumellane gore e tie ba kopano ea Makgooa gomme go ke ke ga eba mothe eo la ba leloko la phalamente ea ke Makgooa.

Kopano ena, ga ese ea tsualoang Ntho ea bobedi ba dumellane zore ditokelo tsa voutu ea Ba-Afrika ba Koloni di ke ke tsa nkoa kante le tumellano ea ntho se pedi tsa Phalamente—"House of Assembly" le "Senate"—di kopane go verisana ka taba ena.

Seo ke se lemogang tumellano tšena tse pedi ke gore gobe gole maikuto a aroaneng magareng a baetapele. Go bonatse gore gobe gole teng, sehlopha se reng Kopano e theoe go dima go molao oa Mmuso oa Maburu, molao o neng o re: "Go ke ke ga eba teng tekano magareng a ba basueu le ba batsho tabeng tsa Mmuso kapa ka kerekeng."

Se seng se re e theoe go dima go molao oa Mangesemane o neng o re: "Go ke ke ga eba kgatello ea mmala ka tšase ga Mmuso oa Koloni."

Ga re tadima ditaba ka leihlo le bogale, re lemoga gore sehlopha se neng se emetse lehla.

Karabo Go Mahlatjie

R. J. Nguasheng, Pretoria, o re: Ke maobai ha morulaganyi a ho tlhela o 'ngola a sa ho arabe. Ema ke ntshe kota e mo leihlong la habo o tie o seke oa tsamaea o nopa ditaba mo mmileng. Ha ho motheo ea reng Mazulu, Mathosa le Bashoeshoe ba boele mahae a bona.

Hona mo kuranteng ea di 9 April 1949 serapeng sona seo sa: "Bono-koane bo tie tse mono Pretoria" ho bolela mangoalo aaka a mabedi ao morulaganyi a sa kang a a kanya mo kuranteng. O ea ho tlhalosetsa hape tšase tšase hona mo serapeng seo hore mangoalo aaka a tsofetse ho ka hlalisoa. Ka sebopeho seo o ka lemoha hore mangoalo aaka haa hlalisoa.

Hape "apartheid" eo o e bolelang hoba ha se taba e e leng teng, e kgathatsa uena fela, bao o ba boelang ha e ba kgathatsa, hoo ho supa hore ha se ntho e e leng teng

O Batla Ho Tseba

R. G. Maccenng, Johannesburg o re: Ke rata ho araba Mr. T. T. Moley bakeng sa papali ea pitikoe (football). T. T. Moley ke utloa ho re Wesselsbron e iphile matla a maholo ka hlakoreng la pitikoe. Chele baorena Moley u seke ua ithori sa hakalo ka hore le hlotswe Buifontein le Hoopstad, kere joalo hobaneng tulo tseo tse peli ke lipolasi feela.

Joale aku leke o le ke lere khalo feela le e Bothaville eleng Mophat ka puo ea rona leo bona hore pitikoe e bapaloa joang le tlhelo ho bapala le lipolasi.

O tlake o bone hore bo "boiling vate" haba tšebe ntho ena e ho thoeng ke pitikoe.

HLOEKISA MALA A HAO

O Tlobele Ho Hloa O E-noa Soda

O seke oa tšepa hore u tie fola ha hloa sa hau o ope, mala a hau ha e tie boella hape. U tšebe moea hammo ho moea o nkhang o molomong ba ho nos soda, haeba ho khathatsa ha hau ho hloa ho pipileloeng.

Ha ho le tšee, mathata a hau ha a hloleha mpepe, empa har'a mala moo sekho se kang mathata a robeli ho lekholo sa lijo li hloleka mpepe, moe tšeng. Moo li emang teng ha li tie hloleka ka tšase.

Kahoo, seo u se batlang ho felisoeng ha mathata a hau ke moriana o tiang ho hloekisa mala a hau. Moriana o tiang ho hloekisa tšole hore tlhabe e tšebe ho tšebetsa hantle ka tšase.

Fumana lipolasi tsa Carter hore joale. Li tšebetsa joalo ka ho laela. Kahoo o tie hloekisa mala a hau ka mokho o bobole. Hona ho tšaba hore lijo li tšebetsa ka tšase. Memont'a ea tšaba e tie khona ho tšaba ho tšaba ka bobole ho bobole—o fumana hloeko e tšebetsa e tiang ho tšaba hore u khutiso o tšebetsa hape.

Fumana lipolasi tsa Carter leha e le kemaing efe ka 1/3. Hloekisa mala a hau hore u seke se pipilelo.

Congress Kajeno

Simon Motshelanoka, o re: Ka 24 May, 1949, ho no ho kopane pitso ea banna bao e neng e le matsoke a Transvaal African Congress e leng banna bao kajeno Thakanyana e ncha e reng ba leleko kgotleng leo la sechaba hobane e se e le banna ba Mafoome.

Empa ha e sale banna bana ba dula fatše Congress mona Transvaal e shuele. Eitse ha ke bona tšena tsa ho shua hoa Congress nna Simon Motshelanoka ka lla joaleka Neh'mia ha a ne e lilela ho oa hoa Jerusalem.

Ka itlama letheka ka etela banna bohle ba baholo bao 'muso o nong o ba mamela ha ba bus ba hlalishello sa bona.

Moroerona ha o loantshane le hlooho ea National African Congress sen re se loantshang ke tšela eo Congress ea Transvaal e tsamaisoang ka eona.

LOSO LWA GA MRS. MARIA SHOLE

LICHTENBURG.—Ka kutlolo-tshoko ke thagisa loso lwaga Mrs. Maria Shole. O thokafetse ka Lwabone, Seetebosigo e le 9 monongwaga.

E ne e le mohumagadi waga Morena Shole wa Batloug, Mrs. Shole eaa koka o thokafetse morago ga malatsi a mabedi a le mo phateng tsa bolwetsi.

O faletse a le nyaga di masome a marataro le bofera mongwe. O tšebetsa ka 1880 mo lwapeng lwa baswi Mr. le Mrs. J. Molefe ba Matlatsi mo Transvaal. Mo lwapeng lwa gagwe le Mr. Shole ba ntshe le banna ba le lesome le bongwe; basimane ba batlhano le basetsana ba barataro. Go sa tšela basimane ba babedi le basetsana ba bararo.

Tirelo Modimo E ne e le mosadi wa tumelo e e monoflieng, a tšhweretse ditirelo tsa kerekoe ka matla. O swa e le modumedu wa mnete mo kerekeng ya Lutere.

Moswi Mrs. Shole e ne e le motšhegetsi le motlhomedi wa boithwara jo bottle, a le kgatlehang re tsothe tše di neng di sa dumellane le boammaruri le ikanyego. O itshupile mo pakeng tse dintšinyana gore mokgwa wa gagwe ke go emela nnete mme a tšepama jalo garing ga mathata. O na a sena kgobelelo—fa o le molato; a o tsala kgotsa mang fela o molato.

Kafa batho ba ne ba mo tlhile ka gona go supile mo phithong ya gagwe, e e diragetse, go le Mathatso, Seetebosigo e le 11 monongwaga kwa Putfontein, Botshabelo, mo kgalong ya Lichtenburg. E ne e tšhwerwe ke Moruti Heneng wa Ventersdorp.

Phitho e ne e thologetse ke batho ba ba letang pale ya makgolo a fera bobedi, masika le ditsala, ba tšwa Gouteng, Rustenburg, Ventersdorp le tikologo ya Lichtenburg ba tie ka mebotorokara, dilori, dikoloi le setimela.

Tebogo Barwa Shole—Laban Shole le Gustav Shole—ba lebegela losika lwa bona go bothe ba ba thustlwaeng le ba ba neng ba thologela phitho ya ga mmabo.

—Mokwaladi.



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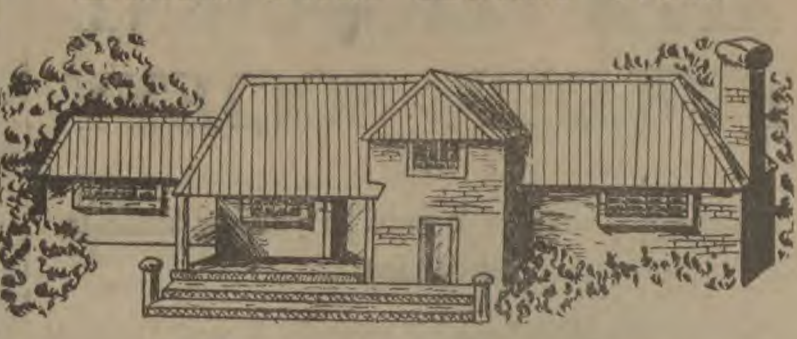
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ENGLISH

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READERS' FORUM

School Principals And Assistants

S. Mataboge, Roberts Heights writes: The solution suggested by Mr I. J. Ndlovu (for friction between Principals and their assistants), leaves me rather at sea. Frictions between Principals and assistants may be classified into two categories: (a) personal, (b) professional. Of the former we all know that it is natural for people to quarrel and I do hope that Mr Ndlovu is not referring to it. But I believe that my learned friend, is concerned with frictions arising from the execution of school duties.

His suggestion that Principals should be forced to produce a scheme showing aims and plans for their schools is rather absurd.

The T.E.D. draws the syllabus. The scheme showing the aims and plans of the Principal is based on the syllabus which the assistant has no right to question.

If the Principal is to draw his own scheme apart from the one based on the T.E.D. syllabus, then he will be courting friction, not only from the assistants, but also from the Department.

As regards the appointment of new teachers, this is no concern of the Principals. It is a matter entirely in the hands of the Superintendents and the Department.

The only solution to such frictions, if there are any, is for all teachers—Principals and Assistants—to know their duties and perform them accordingly. If no agreement can be reached why not approach the departmental officials who will judge the case according to the departmental regulations.

4nnoyed At Nurses

"Kim Nyati," Kiptown, writes: I called at a hospital in company with a friend who wanted to see his sister. We asked a nurse in uniform to call the person we wanted, only to get this reply from the staff-nurse concerned: "Fancy, a staff-nurse to call a junior!"

We tried another, but ill-luck seemed to have trailed our footsteps. Each time she returned on several occasions with the question, "Has she not come yet?" But the truth of the matter is that she had not called this other person; we were being fooled about.

Now I understand the reason for the many complaints against nurses.

Ten Cleansed: Only One Come Forward

Motsamai K. Mpho, Crown Mines writes: A large number of people hold baptismal certificates. This indicates an increase in the number of people who claim to be churchmen or christians.

In the old days, children were not baptised in such large numbers as happens to-day; and among those who received the grace of baptism, all knew the value of this sacrament. They attended church services regularly.

Now we find that in the large army of baptismal certificate holders of the modern era, few ever go to any church service. What a shame to see a baptised person roaming the streets on Sundays instead of attending church!

Better to have no baptismal certificate at all than to have one without paying any attention to church work.

Questions On "K.B."

B. Nkonyama, Alexandra, writes: Please allow me to ask these few questions: If Kafir beer is food, as some say, why do you see a man begging for food after drinking this beer for two days without eating any other food?

In time of riots, why do the authorities close liquor establishments?

In what business can a man who drinks liquor be trusted? Is it true that every drunkard started by drinking moderately?

Appreciates Articles By "The Sphinx"

Isaac T. Gqomfa, Bedford, writes: It is interesting to read articles by "The Sphinx." Let such men educate other blackmen on these lines. Today we are anxious to learn more about our heroes.

"Sphinx" should tell us more about our heroes. Again, in my simplicity, I beg "Sphinx" to impart more of his knowledge of history, in order to force education into our homes.

We wish to know more about Tshaka, Dingaan, Hintsa, Ngqika, Ndlambe, Moshesh, Kgama, Sobhuza and the rest.

The above group of known African chiefs figures among the most important men of Bantu stock.

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A Sad Blow

Michael M. Maiseila, Nigel writes: The elimination of the Africans' voting rights and the step to stop feeding in African schools both constitute a sad blow. Since the present Government came into power, sad changes have taken place.

It would seem that the Government forgets that all of us, irrespective of our colour, are made in the image of God; that it was His desire that there should be black and white people on earth.

Acknowledgment

The Editor acknowledges letters received from the following readers, but regrets that space does not permit publication: Aaron J. Julani Hlophe, T. R. Tlou, M. M. Mrotolo.

Who's Who In The News This Week

The Rev. J. M. F. Pitsa and Mr. S. V. Mbulawa both of Bloemhof attended the Y.M.G. Convention held at Germiston.

Mr Simon Marema wishes to inform relatives who wrote to him during last month that he has been away to Rhodesia, hence the reason for no replies given to them.

Mr and Mrs Ebenezer Malie, of Hebron secondary school, have been blessed with a son.

Mr S. Khotle, of Theunissen Bantu School staff, was involved in an accident when his car collided with a bicycle recently. The cyclist escaped with slight injury.

After spending a few days with her parents at Theunissen, Miss M. Thina, of Cape Town, left for Johannesburg whence she will travel to Kroonstad.

On her return from Bloemfontein, Mrs S. A. Matyeni, of Vrede, called at the residence of Mr and Mrs Edward Banda of Eastern Native Township, George Goch.

Sgt. and Mrs S. Kele, of George Goch, have returned from a visit to Mafeteng, Basutoland.

Pastor R. D. Aphri has returned to the Reef from a visit to Swaziland. He was the guest of Rev. Mhlanga of the Apostolic Faith Church.

A large number of friends and well-wishers attended a birthday party in honour of Mr and Mrs M. Serobatsi's mother, at the D.R.C. Mission, Christiania. Among speakers were Rev S. Mafoko Messrs J. van Eck, H. Senatle, A. Oliphant and P. Kgechang.

Miss Margaret Nkoyane, of Johannesburg, was among recent visitors to Eastwood Township, Pretoria.

Miss Dorah S. Maefadi, of Bantule Location, has recovered from her recent illness and expresses gratitude to the nurses of the Pretoria General Hospital for kindness shown her while an inmate there.

Mrs. K. H. Goodwin, is in Johannesburg on a short visit to her mother, Mrs. Martha Seatholo. Mrs. Goodwin comes from Zoek-makaar.

Mr. Jessie Nyirenda, of Ipota Village, Karonga district, Nyasaland, is on a visiting to her son at Messina.

Mr. W. H. Moalusi, of Regent Park, Kameelboom, spent a weekend at Klerksdorp as the guest of Mr. and Mrs. E. J. Thebes.

To Mr and Mrs M. Madiba of East Champ D'or, Luipaardsvlei, a baby boy has been born at the Krugersdorp Hospital. Mother and son have returned home and they are both well.

Mr. and Mrs. Walter Tshabalala of Moroka Township, and their daughter Grace, were the guests of Mrs. Mabilikane of Balfour North recently.

Mr. S. B. W. Kakumbi, of Munsieville Township, Krugersdorp, has recovered from his recent illness. Accompanied by his wife, he spent a few weeks at Brits as the guest of Captain and Mrs. Moyo of the Salvation Army.

HAIR CHAT

KURLEX is made in two strengths Red and Green.

Red KURLEX is fast setting for daily use. This type is suitable for ladies long hair, and for men who wish to set the hair with little combing and brushing.

Get a 1/2 tin from the Chemist or Store, anywhere or send 14 penny stamps for a tin to PYODENT R, P.O. Box 3463, Johannesburg.

LETTERS IN BRIEF

HELPED SMASH VICTIMS

W. Twala, Evaton: Soon after news of the Orlando rail smash reached Evaton, the residents held a meeting to consider measures necessary for immediate help to families of the rail accident. The Evaton community raised a little over £25 which was distributed equally among the families in distress. The Indian Congress branch here contributed £13. The Committee appointed to collect this money thanks all those who helped with donations.

LET US MARCH FORWARD

J. G. Mokhuri Phaladi, Ogiesi: Many things require to be done if Africans must progress. We are lagging behind in everything, ignorance and lack of education being our greatest setback. It is strange that children are often taken out of school for no reason; also that many who should be attending school, are held back, also for no reason. Unless we turn a new leaf and mend our ways, we shall get nowhere.

REPLY TO MOLORA

C. M. Sikakane, Johannesburg: It is a pity that Mr Molora, writing against what Mr Ngwenya has said, should concentrate on one aspect only of the matter discussed. In any case, Mr Ngwenya's attack on the people concerned was not unfair.

In Reply

A. Monyatsi: Changes have been brought since the Government announced its intention to abolish school-feeding in African schools. Your letter of protest falls away.

B. K. Morris Moeng: As you have not supplied your address, your letter cannot be published.

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More Entrants For Our Great Competition



Mrs. Lydia Kashe, of Kroonstad, and her son, Joseph.



Mrs. Monica J. J. Mokoka, of Commissiepoort, and her daughter, Lillian Linco



Mrs. Ellen A. Maposhoshe, of Kroonstad, and her daughter, Hilda.



Mrs. Angelina Mfandu, of Jabavu Township, Johannesburg, and her son, Samson.



Mrs. A. Lwana, of Charters-town, Nigel, and her daughter.



Mrs. Julia Mpele and Celia Lisebo of Duncan Village, East London.



Mrs. Christinah Sephaphathi, of Nigel, and her son, Geoffrey.



Mrs. Gladys Gxoyiya, of Orlando West, with Errol and Maurreen.



Mrs. Sephora Mofokeng of Vereeniging, and her child.



Mrs. Ella R. Molaudi, of Duncan Village, East London, and her daughter, Virginia.

DURING WINTER TIME



BLANKETS
Keep
Your Children
Warm

LESEA LA HAU LE LOKILE JOANG

Ha lesea la hau le tepelle-tse le tsoenyehile ke moea, mahlabana ka mpeng, le ho pipitileloa u ka le thusa ka pele ka Phillip's Milk of Magnesia. Lingaka le baoki hohle lefatseng li bolella batsoali ho fa bana moriana ona o ts'epahalang o se nang kotsi.

MESEBETSI E MENG EA PHILLIP'S MILK OF MAGNESIA

1. Le kopanye le lebesa le khomo hore le jehe hantle le ho thibela bolila.



2. Le tlotse mareneng a lesea ha le khoroha meno.
3. Le sebelise meleng oa ngoana o ruruhileng, o khophohileng ho u thapisa.
HLOKOMELA BAETSI-SI. Batla PHILLIP'S Milk of Magnesia ka botlong e bolou o talime lets'oao "Chas. H. Phillips" pampiring.
Bakemising le mavenkeleng oohle.

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'Malitaba's Post Bag:

Answers To Correspondents

A. J. Masigo.—Kopo ea hau ma bapi le "Phafa" re e amohetse 'me re tla leka ka matla ho bona na le mongoli eo.

Aaron M. Letsipa.—Joaleka ha mosali oa hao a tshalele ka bolotsana, u ts'oanetse ho lebisla selo sa hao ho Mohle (Kommishinara) 'me u kope tsela eo u ka khaolang lenyalo le mahareng a hao le eena mohats'a hao. Ke eona keletso eo ke u neelang eona.

Jim Mokwana.—Taba ea exemption pass ke se ke ile ka e ama hangata-ngata lirapeng tsena. Lengolong la hao u hlalosa hore exemption ena e neeloa ba pasiteng lengola la Std VI. Efelane ho joalo, 'me ha u se na lona, ha ke bone hore u ka e fumana ka mokhoa ofe.

J. S. Letlaba.—Taba eo ke e ka lebisang ho mapolesa. Na eka-ba chelete eo u reng u e rometse ho motho eo, e ne e rometsoe ka selipi sa Poso? Haeba ho joalo, nka selipi seo u botse beng ba poso hore chelete ea hau e fellelts kae. Haeba u rometse chelete ea pampiri, eona e sebelisoang ka mehla, eo ke taba e thata, 'me e ka lokela mapolesa feela.

J. R. S. Phiri.—Ka molao, u ts'oanetse ho lefa chelete eo u reng ua e kolota. Feela, ke u eletsa hore u ee ho batho bao u buang ka bona lengolong lena, ba ngolle ha u sitoa ho ea ho bona, u ba hlalotsetse boemo ba hao, 'me u ba ko-

pe hore ba u ts'epa ho fihlela u ema hantle ho ba lefa.

Alfred Ngenya.—Apply to: The Principal, Edwaleni Industrial School, P.O. Edwaleni, Natal.

Simon Mokoena.—The address is: Hotel Theresa, 7th. Ave., 125th Street, New York City, U.S.A.

THE WEEK'S BIBLE LESSON

BONDS OF FRIENDSHIP
Read the Gospel according to Saint Luke, chapter twenty-two, verses 7-20.

(With acknowledgment to the South African National Sunday School Association.)

TSEBISO E MATLA

Ka lebaka la bohola ba palo ea lits'oants'o tse romeloang ho hatisoa Tholisanoeng ea Ngoana le 'Ma's, ho tla re lokela hore re hlalise feela lits'oants'o tse ntle haholo. Leka ka hohle ho bona hore sets'oants'o seo u re remelang sona se bonahala hantle.

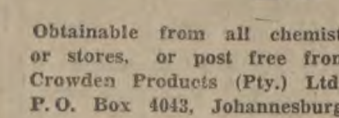
Re boloka lits'oants'o tse sa hatsiseng ho fihlela Tholisano e khaotsa.

Mepuso e meraro e khethilong e tla neheloa ke ba Butone Cream ho eo hlalobisang ea rona, a hatsiseng. Mepuso ena e tla neheloa holim'a eo e seng e ts'episitsoe ba lits'oants'o tse seng li hatsitsoe.



THE BANTU WORLD BEAUTY QUEEN
In 1948 Mrs. Euphorah Sebetlela of Bloemfontein won the first prize in the above competition. Here is beauty indeed! A clear, smooth skin! a fresh attractive complexion!

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"At six months old he was so weak I thought he would die. The nurse brought me some NUTRINE baby food to try, and he liked it."



"Now I always feed him with NUTRINE. He is a fat, strong baby now, always happy and never ill."

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

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If you cannot breast feed baby give him "Nutrine," the food next best to mother's milk

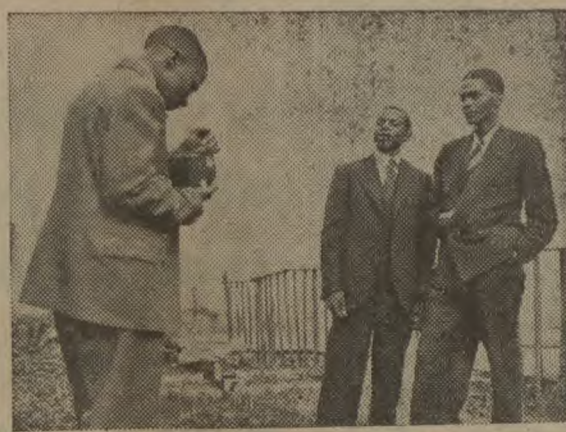
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Your Sister thinks I'm a Picannin too!



I LIKE YOUR SISTER BUT SHE TRIES TO JUST LIKE A LITTLE BOY I WANT TO UNDERSTAND WHY SHE WENT TO OUT WITH ME I



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North East West South From Town and Country

MBABANE.—In the presence of His Honour, the Resident Commissioner, Mr E. B. Beetham, C.V.O. O.B.E., the Swazi Paramount Chief, Sobhuza II, and a large assembly of Africans and Europeans, a new trade school was opened here this month.

Building of accommodation for the staff and students, and of the necessary workshops and classrooms began in 1946 as a result of a generous present made by the people of Britain.

Under the care of Mr W. Robinson as Principal assisted by Mr A. Knox as Trainers Instructor, twenty-three African students have begun a four-year course in building and carpentry. The admission qualification is standard six.

A Good Sign

Speeches describing the origin of the school, its aims and objects were made by the Resident Commissioner and the Director of Education, Mr E. M. D. Glynn.

"To see these Swazi youths wearing overalls is indeed a good sign, for I regard this training of Swazi artisans as of premier importance in the planning of education in Swaziland" Paramount Chief Sobhuza said.

Continuing, he added that there was a temptation to look to the black-coated professions with almost complete disregard of the importance of training in the various branches of craftsmanship.

"To you boys, we hand over the responsibility of giving an example of industry and skill which cannot fail to lay a good foundation for future enterprise in our country."

—Correspondent.

THEUNISSEN.—Praise for the example in co-operation shown by local teachers and school children is being expressed here by the community. This has been especially the case with regard to the Orlando rail disaster which prompted teachers and pupils to collect for the Relief Fund.

Theunissen residents feel proud of their teachers and school children who always give a lead in helping to alleviate distress by way of contributions in cash.

The school was awarded first place in a saving competition held throughout the Orange Free State.

—Progress Admirer.

BLOEMFONTEIN.—Following are results of a ballroom competition held here under the auspices of the Bloemfontein Ballroom Dancing Board of Control:

Novices

First place was awarded to J. Mokgadi and Lilly; E. van der Walt and M. Seltshigo, M. Malloane and Sethunya being placed second and third respectively.

Amateurs

Partners in the first three placing were P. Gipsy and M. Pienaar; J. Melesi and F. Piet; S. Japha and M. Diphego.

Champions

In this category, J. Scott and S. Thekiso came first with Mr and Mrs Legegeru second, J. Moeti and M. Swart third.

Professionals

Mr and Mrs Duiker took first prize, D. Mdwasheka and Mrs Chobokone second, J. Modiele and S. Lechuti third.

BLOEMHOF.—Under the aegis of the National Council, a house cleaning competition was held here recently. First prize went to L. Abrams, second to E. G. W. Sello and U. Dintoa took third prize. Ellen Mathe was awarded a prize of 10s. The prizes were made possible by the kindness of Mrs Seens, the Mayor's wife; Mrs Lombard, wife of the Location Superintendent and Mrs Greyling.

KIMBERLEY.—Mr O. G. Monhe, of the Barkly Road high school, was the guest of honour at a reception held in the Abanti Batho Hall to congratulate him on his success in the examination for the degree of bachelor of arts. The fete was arranged by the Kimberley branch of the Cape African Teachers' Association.

The local teachers' choir under Mr A. Sadie, Principal of Barkly Road high school made a thrilling speech. Other speakers were Mrs V. P. Crutse, S. Sesele and E. P. Lekhele, all of them graduates, as well as representatives of religious, educational, political and social organisations.

The local teachers' choir under Mr E. P. Lekhele's baton provided music.—E. H. Ntsuntsho.

MEYERTON.—Bishop and Mrs I. H. Bonner, accompanied by Dr. F. Gow, were among visitors to this area. They held an inspection of the local A.M.E. school.

School Activities.—Catholic schools in the Vereeniging area assembled here for the annual athletic sports competitions in which the Sharpeville R.C. school topped the list.

The A.M.E. school children held a picnic at the Vaal Dam, and later athletic sports competitions at the Location Sports Grounds. Distinguished visitors on the occasion included the Town Clerk, Mr Sanderson, the Location Superintendent, Mr Blacke and Rev Lutumbu. Mr H. T. C. Plaakie, Principal of the school, spoke at the end of the day's events.—Piet Ramolele.

MODJADJI.—Rev. J. K. Mtimkulu, accompanied by members of the A.M.E. Church from Duivelskloof and Tzaneen, called at Chieftainess Modjadji's kraal on church affairs recently. This is the first time that a minister of this church has paid a visit to this distant corner of the Northern Transvaal.

The church party was warmly welcomed by the Chieftainess and her subjects. As a result of the visit, work will now start on the establishment of this church at Modjadji.—"T. R. M."

PAYNEVILLE.—Between the sports ground in the south and the post office in the north, bounded by the Springs-Welgedacht Road in the west and the location fence in the east, lies the modern educational centre of Payneville.

There is the arts and crafts school, the secondary and the public primary school. Each of these is built on modern lines, well equipped and spacious.

The arts and crafts school is staffed with four instructors and caters for all local schools from the fifth standard to J.C.

The secondary school under Mr. E. A. Tiakula is growing rapidly. It has now become too big for its present staff of five teachers. No doubt, the school has a bright future.

The public primary school built a year ago, accommodates children who could not find room in the already overcrowded mission schools in the Township. It started with a staff of thirteen teachers and expansion is already necessary.

The school distinguished itself in the recent music competitions held on the East Rand.

For the forthcoming winter vacation, the public primary school is organising an educational tour for a group of children. They will visit

the Eastern Transvaal and Lourenco Marques. Mr. S. Nkabinde principal, leaves no stone unturned in making this tour a success.

VEREENIGING.—Addressing a gathering at a concert party arranged by the Sharpeville Library group, Mrs. V. Hawell stressed the importance of reading and its value in life. Rev. E. E. Manabane spoke on the right use of leisure. Both speeches were edifying. In the gathering were several Africans and Europeans, and Rev. C. P. Molefe presided, while Sharpeville Secondary School choir provided music.

MIDDELBURG.—Fashionably dressed guests attended in large numbers at a wedding here, when Miss M. Thianaga and Mr. H. Seloane joined hands in marriage. The bridegroom is a school teacher at Mooiplaats. A guard of honour composed of scouts and walfarers lined the path to the church, and the ceremony was performed by Rev. Malaka.

WARMBATHS.—Waterberg schools met here for the annual singing competitions arranged by the local T.A.T.A. branch. Competing choirs were presented by the Warmbaths Dutch Reformed School Senior choir (B section) for both English and Vernacular songs. The other two schools which fell under the same section were the Dagbreek School (Nylstroom) and the Vlakklaagte school.

In the "A" section were the Nylstroom Methodist Junior and Senior, Warmbaths Methodist Junior and Senior and St. Plucidus junior and senior choirs.

Results.—In the "B" Section, Dagbreek breek school under the baton of Mr I. K. D. Makakaba won the vernacular competition while Warmbaths Dutch Reformed under the baton of Mr E. Morolo took second place and Vlakklaagte third.

Warmbaths Dutch Reformed school took first place in the English section and Dagbreek second.

In the "A" section, Nylstroom Methodist school swept the boards and showed its superiority by winning in all songs, and taking the first position in both senior and

junior choirs, while Warmbaths Methodist school came and St Plucidus third. The Nylstroom Methodist choir were under the batons of the following: Senior, Mr Matlala and Junior Mrs M. Morudu; Warmbaths Methodist school senior choir was conducted by Mr Mphahlele, and junior choir by Mr Lechaba. St Plucidus senior was under Mr Moloto. The adjudicators were Mrs Coggen and Mr Segowa.

SOPHIA TOWN.—What is one of the most successful concerts the Sophiatown Musical Society has held took place at Thabong Nursery School Hall, Sophiatown recently. It was in the form of a pianoforte-song recital, the artistes being Mrs Comber, wife of the priest at St Mary's Jeppe, and the pianiste Miss Tanner who is music teacher at Kingsmead high school.

Starting with two sonatas in "G" and "D" major by Scharlatti, Miss Tanner quickly convinced everyone of her versatile style at the piano.

Forceful Voice.—Mrs Comber received such acclamation. She has a forceful voice which she controls well.

Bach's "Jesu Joy of man's desiring," one of Mrs Comber's highlights, was preceded and followed by a group of songs by such modern composers as Williams, Delius and others.

Miss Tanner continued her piano recital with Beethoven's Sonata "The Pathétique," the quiet and sombre colour of which was clearly brought out by her interpretation. Before ending the programme with "Reflections in the water" by Debussy whose use of a full-tone scale was quite evident in the piece, Miss Tanner played Chop's "Fantasia-Impromptu" and his Polonaise in "A" major. The only programmatic piece of the evening was "The Island's Spell" by John Ireland.

In passing a vote of thanks Fr Ross said that it would be of great educational value to certain gentlemen in high places who believe that Africans cannot appreciate Bach and Beethoven to come to such concerts as this, to learn what Africans like in music.

Among those present were Mr U. Rezant and family, Messrs M. Oerssen, L. Ghana, S. Nihodi, Z. M. Thopeng, K. Mngoma; Mesdames Modiga, Lungaveldt, A. Gama Misses M. Langa, A. Mogemi, 1 Mntwana and P. Msimang.

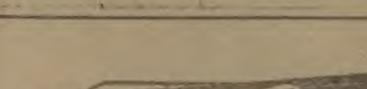
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RAPOROTO TSA MERUSU EA DURBAN

Thibelo Ea Mobu Le Metsi (xiv)

Re sa tsoela pele le raporoto e bileng teng mahareng a Ma-India le Ma-Afrika mane motseng oa Durban ka kholi ea Pherekhong hona ka sefemo sona sena. Re se re le haunyane haholo lo ho e qeta joale raporoto ena ea merusu ena se e safeng re e hatisa ka nako ea veke tse sen giti le ngatanyana hona joale.

IX MABAKA A MERUSU

Ho futuhoela ha moshanyana oa Mo-Afrika ka Mo-India ea seng a hoise ke eona thase e ileng ea qala khang, athe ho jaloa ha taba tsa bo-ba-re tseo e seng 'nete ho ile ha eketsa malakabe ho fihle a qhoma-holimo ka matla a maholo.

Empa hajo e ne e se ka ho ba teng ha ntho e chang thase ea pele e ka be e ile ea tingoa kantle le ho kotsi ea litho feela. Ntho tse ileng tsa etsa hore seemo sa litaba se be kotsi ke tse na latelang mona:

(a) Ho eketsa ha ho hloka bothompho ho Ma-Afrika, (b) Mehala le ketso e seng 'nete ho ile ha kotsi ea litho feela. Ntho tse ileng tsa etsa hore seemo sa litaba se be kotsi ke tse na latelang mona:

(a) HO HLOKA BOITS'OAHO HA MA-AFIKA

Lihlopha tse itising tsa Ma-India li lekile ho kopanya Ma-India le Ma-Afrika hore e-be ntho e le 'ngoe ho se lumellaneng le ba 'Musu, me ho etseng joalo ha li eka tsa nahana le ho nahana ha li batla thuso mose 'me mo tsa jala polelo tse fetotseng tse tletseng bo-ra ka maemo a litaba ka Afrika e ka Boroa le se etsahalang ka hona ka teng.

Morekong ona li ile tsa baka maikuto a ho se phomole hantle le ho se khohle hantle hore li bonahle har'a Ma-Afrika, kamela tse e kotsi karolong ea baahi ba naha e-soka e lokela ho ba le boikarabelo. Tabeng ena qetellong Ma-India a iphumana a otolla ka thupa ea 'ona.

Haunyane tjanana ha Ma-India a ne a haketse ka lebaka la ho se lumellane le tso'oro ea 'ona mane Durban a ile a tloa molao oa naha ena ka tselo e phatlalatsa, a leka ka bohle kamoo a ka etsang kateng ho bontsa batho ba bangata hore a tloa molao. Mohlala ona ha o eka oa fetela feela o saka oa bono ka Ma-Afrika.

A LUMELA

Ma-India a nang le boikarabelo le a nahang a ileng a nehela bokapi a ile a lumela kamoo taba ena e ileng ea ba le karolo ea eona hona tabeng ena; a mang Ma-India a ne a hile a batla a nyatsana le taba ena hore ho tloha ha 'ona ho etseng ho ba ba ikengyang tletsing le ho sebelisa matla a sa tsoamelehang ke ntho tse ts'oanetseng hore li bapise le boits'oa ho bophofole ba Ma-Afrika ka eona nako ea merusu.

Ha ho ea ka li ikemisetsoa ho etsa papiso ea motlaba ona, e bile ha ho tso'oro bakeng sa boits'oa ho Ma-Afrika. Empa tello ea molao



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Raporoto Tsa Litereke Le Mahae

QUMBU: Khoeling ea Mots'ea-nong pula e ileng ea na e ile ea etsa botebo ba .84. Pula ena ha e kopangoa le e ileng ea na ho qaleng ha sona selemo sena kaofela ha eona e ile ea etsa botebo ba inchisi tse 15.18. Selemong sena se fetileng e ileng ea na ka eona nako ena ea selemo e ents'e inchisi tse 19.21.

Seemo sa ikhomo ka kakaretso se nts'e se khutlela morao empa khomo tse nyenyane tsona ha li lisoa thekisong li fumana chelete e phahameng lenane la ikhomo kaofela tse bukeng selemong sena ka la 31 ho Mots'ea-nong e bile, likhomo tse 59.938.

Joale ho batla ho sa khohle hore limethe tse 40,000 tseo ho neng ho hoptose hore li tla fumanoa li ka boela tsa fumanoa joale.

Kaofela terata tse senyehileng ka lokoisheng la Mgwenyama joale li se li boets'e li lokisitsoe hape-hape atho morero oa ho terata ka kakaretso 'ona o se o phelele kaofela ha 'ona. Ha ho eka ha ba teng ts'eny'e e teng hohang feela.

Maeto A Komishinara
Komishinara oa ba Bats'o ha mmo le motlatsi oa hae ba ile ba eka lefathe ho seng ho e ho tsohe ho le teng serame se seputsoa.

Ka lokoisheng likhomo li e kaofela empa leha ho bile ho le joale, li eme hantle haholo ka Polasing tsa Trust. Ho se ho qalile joale ho kutula hore, empa ha ho e-so tsebisahle hore na eka ba tla hile e mele ka tselo ea tso'anelo.

Constable V. P. Qosho o lahile mosebetsi oa bopolesa 'me joale o se a sebetse ka ofising ea Komishinara oa ba Bats'o ka Alice. O nka sebaka se ileng sa hlaha ka mor'a hoba Constable R. S. Matakane a isoe ka sebakeng se seng. Lehae ha hoba mohlomphehi enoa ke Elliotdallo.

Lihlopha tsa libini tsa Fort Hare le tsa Lovedale li ile tsa eka ka Healdtown ho ba teng mofeteng oa lipina hona moo ka la 28 khoeling ea Mots'ea-nong. Ho boeloa hore 'mino ka sebakeng seo e bile o motle ka ho fetisisa.

HO SEBETSA HAMMOHO

Re hots'e re hahisa mona karolo ea bobeli ea molaetsa oa ho qetela oa Father Bernard Huss, Mangolo ana a lokisitsoe ke Fr. Francis Schimlek oa Mariannhill.

Ho se ho buile ka hlaliso ea selemo sa 1940 lekholong le lehlo la mafats'e a mose ho noka ea Kei (Transkei) e neng e bua ka temo, empa re ts'oanetse hore re boele re eka leha ka eona taba eona ena.

HO HLOKHALA HA KUTLOISISO
Ho na ho hlokhala hoo ho ngata hoo ts'abehang ha mabapi le taba ea mekhatlo ea koporasi 'me mehalla o mong oa hlokhala ena ke ona. Re tla bua ka 'ona hona joale, e meng eona re e tlohele nako e tlang, re nts'e re bua feela ka eon hona mangolong 'ona ena.

Pele re nehela karabo mabapi le hlaliso ena e boletsoeng mona mona ka holimo mona ea Lepoka, re batla ho hlalisa mela e seng mekae lengolong le kileng la ngoloa ke Mr. W. Tsitsi, B. A. e ileng ea hlaha lipampiring tsa Se-Afrika ka kholi ea Phupjane hona ka selemo sa 1940. Lengolong leo ho thoe:

"Lenane la mangolo a ngoetseng ke Father Bernard Huss ao hloha e 'ona e leng 'Pale ea batho ba holang' le batla hore le baloe ke bohle ba ratang ho fumana tselo ea ho tsoa seretseng sa bofutsana seo ho sona batho ba Bats'o ba tseleng. Ka lilimo tse ngata joale Father Bernard Huss o 'nile a rera evangeli e le 'ngoe ho batho: Ho sebetse hammoho.

"Ka lebaka lena ho ile ha thehoa mekhatlo e mengata ea kalimano ea tlichelete ka ho lane la Transkei, empa ena, bohoho ba eona, e ile ea tsamaisoa hampe hoo e bileng ka phaello e matla ea litho tsa lepoka. Esita le joale, mekhatlo ena ha e-na tiiso e tletseng ea hore e ka phela.

"Ho bonahala eka qetello ea 'ona e tla shebana le Komishini e neng e ikhethoe ke N.R.C. ho batlisisa teko ea batho ba Bats'o ho tsa bolalo le bophelo. Hore katleho ea batho ba rona ba leng ka mahang e hlomehile holim'a morero oa ho kopana—mekhatlo ea koporasi ea ho reka, mekhatlo ea koporasi ea ho rekisa lijalo marakeng, mekhatlo ea koporasi ea kalimano ka chelete, mavenkele a koporasi, joalo-joalo ho 'na ke ntho e sa belatseng."

POTSO
Joale ho tla potso: ke eng e nyatsisoeng, morero kaofela oa koporasi kapa mekhatlo e hlokhang ea Transkei? Morero ona ha o kake oa nyatsoa kaofela ha 'ona ka mor'a nako e ka etsang lilimo tse lekholo tsa katleho e tsothang e

(Colonel B. W. Martin)
Kajeno lena ke tla tsoela pele le puo eaka ka taba ea thibelo ea kobo ea joang ba lefatse. Moo sebakeng se omeletseng se feela se ileng sa teratelo sa lokisoa hantle ka mokhoa oa tso'anelo kaha ke se ke ile ka hlalosa ho etsa hore sebakeng seo se tsebe ho buela seemong sa sona sa khale, lifate tsa metuta e itseng li ka nna tsa lengoa hangata ho thusa ho tlamehla joang hammoho le ho thibela hore metsi a seke a phallela ka mangopeng. Lifate tse nang le litlama tse ngata

Negro athe setho se seng sa komiti e tsamaisang le komiti ea kalimano ke Mo-Negro.

Pampiring e 'ngoe e hatsisoang koana Canada ho na le raporoto ka kopano ea kalimano e neng e qaloe ka selemo sa 1934. Kajeno e se e-na le litho tse kaholimo hore le seketse le makholo a tseletseng. Komiti ea kalimano e nang le litho tse hlano e kopana hang ka veke e 'ngoe le e 'ngoe e alime batho ba ka etsang mashome a mane ka veke le veke, komiti e tsamaisang eona e kopana hang ka kholi e hlalobisise mosebetsi oa ra-matloto. Ha esale e qaleha, kopano ena e se e alimne litho tsa eona pondro tse likete tse lekholo athe litho tse li se li bolokile lipondo tse likete tse mashome a mabeli.

Banka tsa 'nete tsa batho ke tse nang le bokapi boo tletseng ka tlalo, hobane banna ba tso'arang ba na le seo ba se behang paneng sa ka nakoang. Kahoo leha ho hlaha ho hlokhala ha bots'ephehi, mekhatlo ena ha e khathatsehe. Haeba ra-matloto a ke seng a nehela tiiso e bonahalang hantle haholo, bonyenyane o tlamehile hore e-be motho ea ts'epahalang ka tlalo mona ea tletseng ka bots'ephehi ba hae le ka ho fetisisa ea ts'epjhang ke motho e mong le e mong.

Haeba ho ile ha nna ha hloleho, teng joale ha ho hlokhala hore ho boele ho nne ho lokisoa hape-hape haese feela ha ho lokisoa basebetsi ka tlalo e tletseng.

QALEHO
Father Bernard Huss a na a hopola mokhoa oa ho sebetse hammoho har'a batho ba Bats'o ka mor'a tsebo ea hae misioneng, o fokolang oa Keilands, moo a ileng a sebetse teng ho tloha ka selemo sa 1908 ho isa ho sa 1915 leha a nts'e a hlalobisise bofutsana ba Ma-Afrika ka ho na hlokhala. Ha esale ho tloha ka selemo sa 1923, Father Huss e 'nile e e-ba ena e ntseng e etseta batho hore ba thehe mekhatlo e fapaneng ea koporasi ka lepetjo lena "Matlo a betere, masimo a betere-pelo tse betere."

Ka selemo sa 1929 Father Bernard Huss a na a nehela chelete ke ba mekhatlo oa Carnegie Corporation Visiros Grant e le hore a o ithuta tselo tsa ho phela tsa Ma-Negro ka naheng tsa ka Amerika. A potoloha le naha ea Amerika moo ho phelang Ma-Negro a potoloha le naha ea Europe ho tloha ka Ireland ho fihlela Italy ho bona le ho ithuta se ka bang le thuso ho batho ba Bats'o ba Afrika e ka Boroa.

See a ileng a se fumana, haholo hoo mabapi le tsebetso-mmoah, a se hatisa bakeng e bitsoang "Agricultural Economics among American Negroes", buka ena e-na le polelo e tletseng e nang le thuso ho ba nang le takatso ea ho tseba hantle ka tlalo tselo tsa mekhatlo ea koporasi.

(Li sa tla)

LA BOBELI
La bobeli, ha ho le teng patsi e ngata e fumanehang, boloko ba likhomo ho tloheho hore ho itulele koana naheng, moo ho boeleng ho khutlele mabung e-be ho khutliletsa se ileng sa nkooa mabung. Ena ke e 'ngoe hape tselo ea "lokiso ea Europe" e seng e meng e ho thaba naha ea naha e be ba.

Ka mabaka ana le ka lebaka la molemo oa ho fumana patsi e ngata ka lokoisheng ke ntho e chiling e leng molemo haholo ho etsa ipolantasi esita leha e ka ba mabung o motle haholo, leha hangata haholo sebakeng se majoe se sa lokelang ho lengoa lijalo.

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TANGANYELA FHETHUTHIHI

(NGA FR FRANCIS SCHIMLEK, MARIANNHILL)

MULAEDZA WA U FHEDZA WA VHO-BERNARD HUSS. Musi ophi ya mufu vho-khosi Bernard Huss, na zwothe zwe vha vha vho nwa, zwi tshi nwa zwandani zwanga nga vha-hulwane vhang, ndo wana kha zwinwalwa zwahe zwinzhi nzele ya mafhungo ano a vha o lugisilwa uri a do dzeha Tarini, huno mafhungo haya ndi a ambaho matungana na (pfano) Tanganyela ya vha-remu.

UPHETHA NDAEDZO

Heyi yo vha yone nzele yavho ya u fhedza ya u lina u thusa vha-thu vha-remu uri vhadzi thuse nga vhothe: hoyu vavha u wone mu-shumo vavho wa vuvhili musi lu-fu lutshi vha piringedza. Huno ndila ya uri riwane Zwavhudi ndi u pfana (u vha fhethu thihhi); huno lu-na munwe ve a vha o lelyu ndila heyi nga nda hayho Bernard, hu-no yovha inyimisele yavho ya uri vha linge u dzehensa ndimuyo ya-vho kha vha tetshelesi na vha vholi vha vho.

U PHETHA NDAEDZO

Huno nga u nwa haya mafhu-ngo ndi u pheta zwe muti a vha o dlelwe zwone u zwitwa, ndi tshi shuma, mushumo wa hoyu munna mubulwane o dzamahona na u tavhanya ve a vha e thama yoni na mu.

Huno mafhungo haya nga u te-vekana hao o nwaletwa o sumba uri na u pfana ndi rini na uri i shuma hani yo dsho zwavhudi matungo othe a lifhisi, huno nga matwe masiya a lifhisi yo vyele-dza zwithu zwavhudi vha-kuma, fhedzi thano kha lino lashi nabe zwi gathi zwavhudi zwo vha hone fhedzi zwinzhi a zwongo kona u vha hone.

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nga vhekuma, na u u lina na u
nwisedza nga ndila ya vhekuma
(yone).

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Ndi nga ndila nchi ya u disa
piano vhekati ha vha-remu, nga u
vha na mitangano. Ndi mitangano
minzhi yo itwaho heha ambiva ho-
ne nga mbofano (pfano), nzele
ya vhekuma ya itwa, na mali ya
kulekwa heneho—ya xelaxela nga
ndila isa vholani.

Mafhungo a u nwalwa tarini ndi
a vhadzi na one. Mafhungo manzhi
o nwalwa nga vhanwani vha vha-
rema, a u lina u eledza lushaka
lwa havho nga Mafhungo a u pfa-
na. Ngauri vhopfa, na uri vho vho-
na vvelaphanda ya mbofano (pfa-
no) kha manwe mashango, heneho
vho zwifhava vha vho funa u
dzehensa muya kha vha havho uri
vha vhe na dzikhoro dza mbofano
(pfano) uri havho na vvelaphanda
inongwa yencyo ire mashango
manwe.

Huno ndi vhanzhi vho lingo-
ni hube na mbofano, nga vha-
kuma muthu a wana zwitwaka-
dzohe, kana uti mali nga u ta-
vhanza kha vha havho vha vha
thoma (tshinyali).

A lu athu u vha na mbofano yo
dshavho nga muya vha vhekreste
na nga khathutshelo. Vhatu vha-
rema a vha athu u thola thungo
heli, nga maanda. Vha sokou funa
u divha uri na ndi malide mali
itodeyaho ya u thoma mushumo wa
Bindu wa u de tavhanya u de ita
mali nchi.

U TSHINYALA HA MAAFRICA

Huno a hivhuyi ha a mbiwa nga
vhutshinyali ha vha-remu vuvho
vhutshinyali. Ri tou zwi divha
zwavhudi uri ndi huna fhani fhed-
zi a si uri vhothe vhatshinyali vha
vha-remu ndi vha vha shumela
malamba lina, u engedzwa ha ma-
lamba hu khou hula, fhedzi, lu te-
vhelwa nga u shumisa mali nga
ndila isongo fanelaho, huna vha u
sokou u tshinya mali nga zwi sa
divhaha. Hu todaya tshinwe tshithu
tshinwaho u engedza malamba.

ZWI DO THUSA

Huno nga afho hune dzele ya
vha shumeli vha vhatu vhothe iri.
Tshinwaho vha vhatshinyali ha vha-
kati ha vha-remu vhunga Phungu-
dzeya, arali vho thoma u vha na
ndivho phanda ha u engedzwa
malamba.

Khamusi, mbofano yo itwaho,
ngapienelo, nga thusa nga maanda,
Heyi ndi ndila ire hone mashango-
ni manwe, na heneho kha sha-
ngo la hashu, zwanga di iteyavho
Huno zwi do vholani uri vhatshin-
yali vha vhatshene vho vbelela
hani vhabva kha tshimo tsho vha
ha dzimi vha mali vha vha vha
vheci vhamali dzimbulungeloni na
vhanve va midi, na uri ngei Canada
vha tshinyali vha hone vha vbelela

FHUNGO LIBVAHO HA MULAULI

WA ZWA VHULIMISI HA VHAREMA

—Vho D. J. van der Berg

Vhari "Isani Kholomo Dzanu Pfuloni Ya Vhudi Uri Dzide Dzi Kone U Vha Mapfi; Vhana Vhanu Ndi Hone Vha Sa Do Lila Mapfi."

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to spare which makes weight-
carrying easy and ensures long
life. B.S.A. Bicycles are world-
famous for their reliability and
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Town and P.O. Box 72, Durban.
B.S.A. CYCLES LTD., ENGLAND

MUNENE WA MUHALI NDWANI

(Nga P. M. Ngekubhala)

Hovha na mutambo mubhu mu-
dini wa Alexandra nga swondaha
yadzi 5/6/49 wa Mr. J. Foo (B.A.).
Nga lenelo divha ndo wana zwo-
ntafadza. Musi hutshi svika vha-
hali vha pfuzo vhatu vha imba
uri Murena vholungu a Afrika
Mushumo wa vuvho nga mufunzi
wa Luther Rev. Makobe ngatha
bolo. Khathithi fhedzi vhanwa vha-
lanu na muthi vha vha-remu na
Mutshena Muthini ano bva (Wits)
vha dzala zwiduloni zwovho vho
ambaru Minene ya vho vhothe.
Ha ima muthi vha vha-remu na
a li vhuha vha bebi vha uyo mu-
thangana na nga a fho heha itwa
mutambo nga ho, na uri vhunga
uyu e muthu wa vuvhili mudini
wa Alexandra.

MUTSHENA

Kha vho pasaho Bugu iyi. Ha
ima Mutshena na ene a livhaha
ari: Naho muvhuso vo vha wodi
imisele khethululo vhu kati ha
vha-remu na vha Thema uri vhasi
funzwe vhu nanga afha (Wits).
Ro linge uri na ho, zwovalo Ri
Farane na vha-remu uri Ri Ringe
nga maanda uti mali, uri itshuse-
dze khavharema uri vha wafu-
puzo yavho. Fhedzi; mali heyi
ifanela na kha vha-remu vha ite se-
ngu bengu, ha ya mafhungo ndi a
mba ndo kwa thusa, uri aishume
nga maanda uri wanga dzongela i-
vho nala, vhunga uyo auya vho i-
nwi vhanve ni fanela uti shumela
nga nothe.

VHAREMA NGA VHA THUSE

Ari na kha vha dedezi vha
vha-remu vha fanela uri kha mala-
mba avho hube Bongo, utela uri
ngauri vhasi ita ngauri vha-remu
vhadzi thatwa vhunga mu-
vhuso vo di imisele zwenzevo.
Vhu nga mali ya u fhedzi pfuzo
ya vhungana i £1250.

Zvimo ha, kha lushaka lwa ha-
shu huna uri vha ite Myela Phana-
dza vho ne vha ita Myela Murahu.
Ngauri upha lu tshi pf muthu o
phasa Bugu ya ntha; Huno hu na-
uri atwawe aye vanda na de nze i-
lo, uri a vhone tshelo lushaka lwa-
ha we, udzo vane hutri u vhu kati
ha dz nze, dz nze lwa u funa
lushaka lwa hawe.

Musi Ritshivala Manvaloni
Makhetwa rifa uri mushe ofu-
nzwa pfuzo dzotho ntha fhedzi
ho zwo ralo lo vho hangwa lu-
shaka, luhawe u vhunga u swika
mizimu a tshi muya marango
phanda na zwino kha lushaka lwa
vha vanda alungo do rangwa pha-
nda nga mud, hayi munwe kha
vhanve vha dz pfuzo dza ntha
ndivhona vho fanelano u ranga
phanda. Azwi thusi tshithu u tshi
ri ufuzo vho vhothoma u nya-
dza lushaka lwa hanu wari e tve
va amba uri ndi lushaka lu re-
fhasi huna uri tve u takulele u lu
lushaka phanda.

ARALI U NA VHUTALI

Arali muthu ono wana vhotali
khayo fundza vha lushaka lwa ha
we, uri zwi sumbedze lufuno. Na-

tu vhalo zwo nwalivaho, Huno a
ya phanda na uyo mushumo zwa
sumba uri u nga vha mushumo wa
hayani nga msi, huno fhedzi vha-
thu vha Transkei vha-humbela mu-
vhuso uri u ite nando ya uti idzo
dzahoko dza kha thocho ya phulu
(dzotwaho sa mahansi).

Huno zwia vholani uri vhatu
vho ralocho a vhong efanwa nga
utisa phanda mushumo wa vanga-
nyelo na u do wana malamba
(mitshele) ya zwe vha shuma.


(Zwi kha di ya Phanda)

SHITSUNDZUSHO SHO HUMA KA MUFAMBISI WA VURIMI SHIKARHI KA VANTIMA

—Mr. D. J. van der Berg

"Phamelani Tihomu Ta Nwi-na Kutani Vana Va Nwina Va Nge Pfumali Masi."

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A TIN OF
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BYALA I NALA LO'NKULU

(Hi A. J. Nxumalo)

Loko ku nga hlaiwa malembe lawa byala byi nga va kona laha
misaveni hi ta kuma kuri ma tele ngopfu. Ku sungula nkarhi lowu
byala byi nga sungula ha wona hi kuma kuri byi ve nosi ya misava.
Byi fumile vakokwana na vakokwaho kwana na sweswi bya ha fu-
ma hina vana va vona. Shana hiko kwelaho ka yini shana? Shiyutiso
tsho ahi kulukumba swinene.

VANWI VA BYONA

Vanwana va ri va nwa byalwa
hikuva vakokwana a va nwa bya-
la kutani na vona va fanela ku
nwa. Vanwana va ri va nwa byala
hikuva loko munhu e famba rendzo
o ta fa lu ndalal' O ta kuma kuri
hinkwako lomu a famba ha kona
ku nwiya byala ngopfu ku lula
swakudya swinwana. Vanwana na
vona va vula kuri ku nwa byala
vhi endla munhu kuri "a sha ma-
hweni". Ndzi nga ya mahweni
ndzi vula hi laha vo tala va duni-
saka byalwa na kona.

Kambe ku na vanwana la va nga
na miehlo le'yi hambaneke ni mi-
ehleketo ya vadunisi va byalwa.

VASANDZI VA BYALWA

Hambi kol okuri na lava va duni-
saka byalwa kambe vasandzi va
byona va tele ngopfu. Hi kuma kuri
e shikarhi ka vasandzi hi kuma na
vanwi va byona. Langutani leswi
vurivurwa hi vasandzi va byala. Va
ri byala i nala lo'nkulu. Byi onha
mahanyelo ya munhu e mmirini ni
le moyeni. Byalwa byi dlayisa mu-
nhu hikuva loko a nwi o rhandza
ku lwa kumbe a nga wela a kheleni
a fa. Byalwa byi wanga dzongela e
mutshi, ni le tikweni leri byala
byi nwa-kwa hi matimba.

Hi tiva vantu vo tala lava lovi-
swake hi byala. Tsothar to tala leti
a ta fanela ku fambisa misava ni
ndzondzometwile hi byalwa. Hi
tiva mti le'yi hahlukeke hiko kwa-
laho lo nwa. Hi tiva tumbaka ta ti-
ngona leti endliweke hi byalwa.
Kambe hi ya hi ya mahweni hi byi
nwa.

Shana h nga sukisa ku yini o
nani loyi shana? Misa a ndzi vo-
ni ndlela, handle ka ndlela yinwe
ntena yi nga ndlela ya Jesu Khre-
stus ntsena. Hi yona loyi a nga hi
lamulelaka. A hi ngeneni vandla
ro fana na "Blue-Cross" hi ta pfu-
naka.

Nga Nda Haupfana Ndi Khofhe

(Nga N. T. Nevary)

Mitodzi matoni ashu haffeli nga-
zwa pfana zwitwaho uri risi pfane
khezwi ndinyu dzana, nna zwino
arali. Muna a vha navhana vha-
fani vha-hathangana fhedzi vha-
thamu vha-ya Kholishini ya tshi-
kinwa, vhatanu vha-ya murun-
duri zwino hancfo unyadzana
hanga sivhe honena; huthoma
ndwa ngauri mlayo yavho vha-
thu yo thamba, Ripauri vha-khale
vhar arali una vhasadzi vhatu-
nu, ureng nguvho dza fanaha
zwino Rine vhamusala uno Ringa-
fahia, ngoho ndiam vhudza ahuna
muthu nga shumaho mathuwa
ngama vhlili, ndi khombo.

ho ri tshi di vha ur i hunga vha
na u sa pfana kha vha funzi kha-
dila ine wanga shuma ngayo, fhe-
dza; ive kondolela ngauri udi vha
uri Matshele udo livhaha, musi u-
tshi vho na vhatuli, Vho the vhe
ambahaho tshi-ala tsha pfuzo
nne adiri iyani hayani, hufha
khulishi i hone ine ni nga kona u-
funza hone. Hu do da vha tshena
vhudzuloni ha vho inwi. Tshi pu-
nga kha tshi yo vhone tshela vanda
uri vanda livuwe khofheni nga
vhanva vha lo, vhi ngizwino zwine
rayhona fhano hune zwi koloni
zwi hulwane hayha vha vha-remu
fhedzi khadzi ngode dzi (B.A.) dzi
ye Vanda.

Nhengeletano Yi Kulukumba

Hinkwenu na ka hina, ma rha-
mbiwa ku va kona eka Nengeleta-
no yikulukumba ya T.S.A. le'yi
nga ta va kona hi siku ra 3 July
1949, hi nkarhi wa 12 o'clock, e
Doornfontein Swiss Mission
Church.

SWIVULAVURI

Lava nga ta yulavula i vavantu-
na va ka hina lava mi va tivaka
swinene. Wo sungula hi yena Mr.
H. E. Ntsanwisi wa ka Mohlaba,
Mr. P. E. Maringa B.A., mukambe-
ri wa swikolo e Mashishini, Mr. E.
A. Tlakula B.A., Principal wa
Payneville Secondary School, wa
Springs, Mr. E. Mareane Principal
wa Central School, Atteridgeville
Pretoria; Mr. C. K. Mageza B.A.
President wa T.S.A.; na Mr. J.
Mahushu, General Secretary wa
T.S.A.

TIMHAKA TA SIKU

Handle ka ku tva swivukutuli
swa ka hina, mi ta tva na ripoto
na T.S.A. na leswi tirilaka; mi ta
tva ripoto na matsalelo la man-
tshwa ya Shitsongo na Khwayere
ya Mr. D. E. Matongane, levi vuri-
waka Alexandra Swiss Mission
Church Choir; Tanane mi ta vona
ku ambelwa i hi tonwa.

Kha Vhavenda Vhothe

(Nga P. M. Mangena)

Vhavashu, Athikhoni u amba na
vhoimni, Huno ndi funa u divha
uri na ipfi litori vvelaphanda la-
mbani. Huno nne ndi pfa u nga li
amba uri khari pfane mi ri do ko-
na u lwisa mlayo mivhi a delaho
shango lahahani.

Vhavashu ri songo hwalu mba-
ndo nga vha-halimi; yave vha-ha-
shu vharanga phanda vha khou
humelela ngamisi buravha ndebe
dzisho kha vho rine, huno nambe
ngauri uri pfani khombo yari wela
ri vhavenda.

Vhavashu ngauri tuwele uwa
mha mbatoni atwisi tshini, arali
zisa shumela khala bushu, haho
muthu ana shumela muthane wa-
mu muthu vho-nani namusi ma-
guila ulu gelwa ngazwavo vho-
rine vhavenda. namatshangana
mithodzi yashu aloga theli ma-
thoni ndi a ulula tsha zwa shango
Lavenda, mutimisi asuyoho oswi-
ka kholomo adzi ivani madi unga
sakali (nda).

— Nga P. N. Malotsha



B.B. Lewis
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STOCKPORT. There is
nothing "just as good".

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In Memoriam

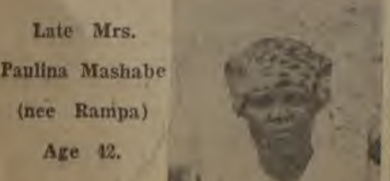
MOEPI—In loving memory of my father Louis Moepe who peacefully passed away on June 2, 1942, ever remembered by his sons and daughters. Inserted by A. Th. Moepe. 252-X-25-6

IN MEMORIAM

MATSOSE—In loving memory of my dear wife Lillie M., beloved mother of Simon Francina and Elizabeth, passed away June 22, 1948. You have left us with sorrow and broken hearts. It wasn't our will nor yours, but it was God's will. I will not forget our struggle to defend your life, but you surrendered to God's love. Nevertheless darling, you are not forgotten. In our minds and dreams you are always present. Ever remembered by S. S. Matsoso. Inserted by S. S. Matsoso. 271-X-25-6



Late George A. L. Rampa Age 27 of St. John's Anglican Staff, Orlando.



Late Mrs. Paulina Mashabe (nee Rampa) Age 42.

RAMPA—Mr. H. John C. Rampa of Orlando on behalf of Mashabe and Rampa families wish to thank all relatives and friends for their kind messages of sympathy and beautiful floral tributes sent them during their recent sad bereavement. Special thanks to the Anglican Father Sol. Diale as representative, and Revs. Morillane, Mareka and Mochudi who officiated, not forgetting to thank also the A.M.E. Manyano Women, I.O.T.T., St. John's Anglican School and A. M. E. Church Choirs, Messrs Poonces Undertakers Saffran Burial Society and Morutoa Bus Service of Moroka-Jabavu. 270-X-25-6

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200 INTELLIGENT AFRICANS
Wanted immediately as Property Salesmen and Canvasers. Weekly wages plus commission. Apply personally to AFRICAN TRUST ESTATES (PTY) LTD., Lower Ground Floor, London House, 21 Loveday Street, Johannesburg. T.C.

WANTED
A real Christian Nursing Assistant with Hospital Certificate wanted for a holiday-vacancy in a small clinic, from 1st July up to 31st July. Apply Rev. M. Byrno, P.O. Box 8 White River, Tvl. 269-X-25-6

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Among our readers may be some who would like to sell the Bantu World to their friends and neighbours each week.

A good commission is paid on sales and an excellent opportunity is offered to those who wish to increase their earnings in their spare time.

Write your name and address in the space below and post this notice as soon as possible to: The Bantu News Agency (Pty) Ltd., P.O. Box 6663, Johannesburg Tvl.

Name _____
Address _____

FULL DETAILS WILL BE SENT TO YOU AT ONCE.

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KILNERTON PRACTISING SCHOOL
Requires two female teachers, one Zulu-speaking, one Sepedi-speaking; holder of N.T.H. Certificate preferred; to commence duties 27th July, 1949. Apply to Principal, Private Bag 26, Pretoria. X-25-6

WANTED: A Female Teacher fully qualified (unmarried) to commence duties as from the 3rd August, 1949. Zulu speaking applicant preferred. Apply immediately sending recent testimonials to: The Manager, Bantu United School, P.O. Box 19, Kestell, O.F.S. 256-X-25-6

WANTED: House, Gardenboy, must be able to cook. Credentials essential. Wages £6 per month, free room and food. Prospects for increase. Apply W. Silove, Box 7, Odendaalsrus, O.F.S. X-30-7

VENTERSPOST MUNICIPALITY
Vacancy—Native Nurse
Applications are hereby invited for the position of a Native Nurse in the Venterpost Disease Clinic. Venterpost Location. The salary attached to the post is £96-12-120 plus a cost of living allowance of £50 and a House Allowance of £24 per annum. The successful applicant will be required to work at confinement free of charge apart from the usual attendance at the clinic. Applications stating age, marital state, experience and qualifications, and accompanied by copies of three recent testimonials must reach the undersigned by not later than the 7th July, 1949 (Sgd.) W. J. R. APPELCRYN, Acting Town Clerk, Municipal Offices Westonia, P.O. Box 19, Venterpost. X-25-6

BANTU CHILD WELFARE SOCIETY
The Durban Bantu Child Welfare Society is inviting applications for a position of female Committee Secretary. When applying please state your qualification and experience. Salary will be according to qualification. Duties to commence on the 1st of July, 1949, or as soon as possible after that date. Please address your application to: The Secretary, Bantu Child Welfare Society, P.O. Box 154, Durban. X-25-6

WANTED: Native Nurse for Native Townships, Salary scale £120 x 15-195 per annum plus cost of living uniform allowance £12 per annum, free cycle allowance £6 per annum, free furnished quarters. A probationary period of six months must be served. The successful applicant will reside in the nurses' quarters provided, must be single and must be registered as a midwife. Applications stating age, qualifications, experience and accompanied by copies of two recent testimonials must reach the Town Clerk, P.O. Box 288, Bloemfontein, not later than 12 noon on Monday, 25th July, 1949. X-25-6

WINTERVELD SYNDICATE
228 Pretorius Street, PRETORIA.
TO ALL AFRICANS
The Winterveld Syndicate have now opened for sale the farms KLIPPAN and EERSTEREET adjoining Winterveld, near Hammanskraal, and are selling to Africans only.
10 morgen Plots at £225.—Deposit £30, and £3 per month.
5 morgen Plots at £125.—Deposit £20, and £2 per month.
The above prices include Transfer, Diagram and everything to transfer into the buyers name.
2. You do not pay anything more. No interest is charged.
3. The plots are pegged off and the buyer can get his Deed of Sale.
If you wish to own your own ground, now is the time to buy. Don't wait, come at once, or write to us.
SPECIAL NOTE
If you wish to see these farms apply to the address given below, and arrangements will be made to take you out to see these farms on any Sunday morning.
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P.O. Box 293, PRETORIA.
OFFICE: 228 Pretorius Street, PRETORIA. X-24-9
TELEPHONE 24891.

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MISCELLANEOUS

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All the Albert Street Ex-Scholars are invited to attend a meeting to be held at Albert Street, Methodist School on Sunday, June 26, 1949, at 1 p.m. Inquiries: Principal, 48 Albert Street, Johannesburg, Phone 22-9559. 225-X-25-6

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MISCELLANEOUS

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GORE-BROWNE DEFEATS GREEN POINT SECONDARY 9-0

Ed. H. NTSHUNTSHE

Playing in good weather the Gore-Browne first XI tightened their grip in the Senior Soccer Log recently by giving the cream of Green Point Secondary School a convincing walloping. Mr. Khomohaka officiated.

The play was thrilling and decisive from the word "go" when within the first 10 mins. Gore-Browne registered two goals. Half-time came with the score at 4-0 in favour of Gore-Browne.

During the second half, more bombs were fired and it was then that Secondary could stand the heavy attacks lodged by the Gore-Browne.

Goalkeeper in Front Line
Pressure was so heavy that the Gore-Browne goal-keeper Dondolo (The Black Cat) went to play as centre forward there being no need for a goal keeper.

Shot after shot was fired and out of the eleven players who represented Gore-Browne only two failed to score. When the final whistle blew, the score was 9-0 in favour of Gore-Browne.

Results of other Matches
On the same day Royal Stars beat Star 9-0, Naughty Boys beat Basuto Tigers 7-0.

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Ken Maynard & Hood Gibson
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Lynne Roberts & Charles Drake
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"WINTER WONDERLAND"

Calendar For All Blacks' Matches in S.A.

Saturday June 25 All Blacks play in Johannesburg against Town Clubs.

Wednesday June 29 All Blacks play at Kroonstad against Orange Free State.

Saturday July 2 All Blacks play at Springs against Eastern Transvaal.

Saturday July 9 All Blacks play at Newlands against Western Province.

First Test Match.
On Saturday July 16 All Blacks play at Newlands in the first test match.

Saturday July 23 All Blacks play at Johannesburg against Transvaal.

The All Blacks are a visiting team from New Zealand. Their matches have been followed with keen interest by both black and white. The tour will end at Port Elizabeth on September 17 when the fourth and last test match takes place. (Watch this column for further details).

Girls' Basketball On Rand Questioned

By R. D. Molefe

Basketball, as played by our African girls here on the Rand, leaves much to be desired. In fact the game has so deteriorated that Sports Organisers and teachers find it extremely difficult in their effort to remedy the position.

The truth is that girls who learned to play basketball in the Townships know very little about the rules and have developed a peculiar and unorthodox game of their own.

Consequently, they have begun wrongly, have acquired and developed bad habits in the game such as "dropping" the ball; knee-jolting; mule-kicks; and other rough tactics; scrambling for possession of "out ball" on the side-lines; batting the ball from behind an opponent's back; walking about in a semi-circle whilst attempt at scoring is going on, etc.

Although the majority of teachers agree that the position should and can be improved, there are, unfortunately, some who merely disperse the matter with a shrug of the shoulders and say: "It is true but now it is impossible to stop them because habit is hard to break!"

I say: Hard, yes, but not impossible. Of course, I concede the fact that some of the less disciplined girls do exhibit their disapproval of the referee's decisions in not too polite a manner—a scowl or vocal snub etc.

According to the Transvaal Basketball Union's rules, it is a "foul" to bounce the ball more than once. Now the question is: When these girls "drop" the ball does it bounce once? Besides, it is such a waste of time and, invariably, the cause of a scrappy game.

I hope to discuss this game further when time and space allow during the coming weeks.

PIETERSBURG SPORTS: Bethesda College vs. Stonebreakers club—A football match was played on May 31 at Pietersburg between the two above mentioned clubs. Both Europeans and non-Europeans came to witness the match.

In the B division the Betheds lost by 3-1.

The "A" divisions of both sides were strong. Bethesda scored first 20 minutes after the match started. The final score was a 1-1 draw.

—Job Charlie

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N.E. Districts Representative XV

(By our Correspondent)

The following were selected to represent the North Eastern Districts Bantu Rugby Football Union at the South African Bantu Rugby Tournament at Port Elizabeth during the first week in July.

The team was selected after trials which were held at Queens town on May 31.

Full Backs: D. Shai (Burgersdorp), N. Shenzane (Queens town).

Wings: S. Nxulu (Queenstown), N. P. Mokuena (Aliwal North), Bilose (Queenstown).

Centres: L. Mona (Queenstown), E. Shai (B'Dorp), D. Mgljima (Queenstown).

Fly HaVES: J. Mhululu (vice captain Queenstown), E. Phoko (B'Dorp).

Scrum Halves: A. Masoka (Queenstown), A. Jantjies (B'Dorp).

Forwards: I. Notwala (Queenstown), A. Goci (Queenstown), E. Zweni (Queenstown), B. Msiki nya (B'Dorp), G. Swarts (B'Dorp), C. Gona (Queenstown), T. Qwike (Queenstown), S. Mapoma (Queenstown), L. Meitike (Queenstown), J. Bali (Queenstown), A. F. X. Mkatu (captain—A. North), J. T. Olifant (Queenstown), Rabi Mathebe (Aliwal North).

Manager: Mr. M. M. Mvinjelwe (B'Dorp).

Referee: Mr. R. Sabie Masabala (Queenstown).

Delegates: Messrs J. Ben Mazi (Queenstown), S. L. B. Mafikinya (Aliwal North) and J. X. Mboji (Queenstown). The starting point is Molteno.

WEST RAND L.T.C. RESULTS
Nimrod Bijana)

Following are results of tennis matches played under the aegis of the West Rand Bantu Lawn Tennis Association last week-end:

Junior Division Scores
Madubula Darkies "B" beat Le-wisham "B" 80-67; Roodepoort "B" beat Luipaardsvlei 97-79; Battery Reef was beaten by 12 games in a match with Robinson.

African Stars beat Madubula Darkies "C" by 13 games; East Champ d'Or gained 3 points as a result of failure of West Rand in turning up.

African Youth Board Offices

With reference to the future use of the Bantu Sports Club by the Municipality, the City Council would like to have arrangements for Non-European sporting bodies similar to those made for Europeans such as the Transvaal Rugby Union. The hall in Polly Street is

now used for night classes and another at the same place has been hired for Boys Clubs.

In the same hall the local committee for Non-European Adult Education is to open on July 2 and will function as an educational centre. At the present time the office is used by the African Youth Board under Mr Howard Mhlo-makhulu.

SPOTLIGHT ON SPORT



MOSHOTE TOPS SCHOOL COMPETITION AT LEYDSDORP

Sekororo Local Schools' Sports took place on May 31, 1949.

Four schools competed and Moshote school topped them all.

Dorothy Matjokotja shown in all games in which she participated.

Other record breakers were:—S. Ramalla, S. Palane, S. Madike and W. Lesufi.

The results were:—Moshote School 103 points, Sekororo 71 points, Balloon 62 and Banareng 4 points.

—Z. S. Rakgoale

KEEN GAMES AT BETHULIE

A basketball match was played recently at Bethulie.

O. F. S., between teachers and pupils of the B.H.P. School. The teachers' teams were Mrs. M. Letele (Capt.), Mrs. D. Salagae, Misses E. Segole, L. Leeuw, Meers, S. Schaltz, A. Koloba, W. Tladi, J. September and Dan Tshegare.

The pupils were: E. James (Capt.), J. Shuping, M. Sebatsa, E. Phaladi, A. Thule, H. Jacobs, M. Maraba, E. Lekoma and Thulo.

The pupils were confident of beating the teachers, but the teachers scored the first game from a free ball. Finally the match ended in a drawn game of 5 points each.

The match was ably conducted by Miss G. de Lange.

Soccer
Bantu Higher Primary School All Blacks F.C. played against Black Americans of Springfontein in three matches. The first match was spoiled and ultimately abandoned because of extremely bad refereeing.

KUNANA VS. KRAAIPAN: On Union Day, Kunana school played against Kraaipan school. Every year they compete but Kunana usually yields to Kraaipan. (Ka se Tswana re re O be a naya unagwe sehuba esego ditshakwana).

The match was a tough one. In the "B" teams (boys and girls) Kunana lead.

For girls the scores were: 2nd Team 11-9 in favour of Kunana-1st Team 15-15. Boys second Team 2-0 in Kunana's favour. 1st Team 2-2.—Dawson Maise

EDENBURG VS PHILIPPOLIS: A sports meeting was held between Edenburg and Philippolis schools, at Philippolis on June 4.

Basket and Football matches were played. The boys' game was not quite interesting.

The match ended 11-1 in favour of Philippolis school.

With the girls the match was thrilling. The score in basketball was 109-30 in favour of Philippolis.

In the evening a concert was held in which funds were raised.—"Joko."

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PUBLISHER:

Publisher: The Library, University of the Witwatersrand, Johannesburg, South Africa

Location: Johannesburg

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