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LONG LIFE AND HAPPINESS



ELIZABETH AND PHILIP

From the four corners of the world good wishes and gifts have come to Princess Elizabeth and Lieutenant Mountbatten while the streets of London have echoed to the cheering of the crowds and cries of 'God Bless You.'

In Westminster Abbey itself, scene of the solemnisation of the Royal Marriage, another act in the long and splendid pageant of British history has taken place. In this Abbey kings and princes have plighted their troth before God. Those rulers best remembered are those who have served their people best. Elizabeth has made her vow of service to the people of the Commonwealth and from them she will receive the support without which her task could not be carried through.

The Psalm chosen by the Princess for the wedding service is a special rendering of "The Lord is my Shepherd, I shall not want." To the sounds of those old, true words, Elizabeth and Philip become man and wife.

The people of the Commonwealth send across the seas a heartfelt "God bless you both."

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We Wish Her Happiness :

TOP: A charming study of Princess Elizabeth who will one day be Queen of the British Commonwealth.

Re mo Lakaletsa Nyakallo

HOLIMO: Sets'oants'o se setle sa Mofumahatsana Elizabeth eo ka letsatsi le leng e tlang ho ba Mofumahali oa naha ea Mollofeli.

Simfisela Inhlahlhla

NGENHLA: Umfanekiso omuhle ka Nkosazana Elizabeth okuyothi ngeli-nye ilanga abeyiNdlóyukazi yoMbuso wamaNgesi.

LEFT: This photograph shows Princess Elizabeth and Lt. Philip Mountbatten after the announcement of their engagement last July.

LE LETSEHALI: Sena sets'oants'o se bonts'a Mofumahatsana Elizabeth le Lieutenant Philip Mountbatten ka mor'a tsebiso ea ho nkana ha bona ka Phupu.

EKHOHLO: Lomfanekiso ubonisa uNkosazana Elizabeth eno Lt. Philip Mountbatten emuva kokumenyenzelwa komshado wabo ngo July.

TURN TO PAGE 19 FOR WEDDING PICTURES

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PER
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AN
B2

THE WONDER STORE

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THE WONDER STORE

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Phofo ea De Witt's e loants'anang le metsi e sebetsa ka pele hoo lerotholi le leng feela le lekaneng ho thusa mala a ts'oenyehileng. Ho ka thoe tokoloho ea ka pele-pele mahlokong le ho se nyakalleng ka lebaka la mats'oenyeho a ho sila ha mala e hlola e le haufinyane haeba u na le moriana o ts'epahalang oa ka lapeng ka rakeng ea hau ea meriana. TOKOLOHO! Ke eo ntho eo u e batlang ka matlamatla... me u ea e fumana, hobane Phofo ea De Witt's e loants'anang le metsi e etsa hangata ntho tsena tse tharo:—

Pele, e qhibilisa metsi a mangata a sebete. Hona ho fokotsa bohloko le ho ts'oenyeha tseo u li utloang ka mor'a lijo, ha mala a hau a le bolila. Joale, e ralletsa e lokise mala. Qetellong joale, lijo tsa hau tse latelang ha li bake bothata boo bong hape maleng a seng a ntse a ts'oenyehile.



Qetellong, e sireletsa mola o sa pheleng kantle, e-be kahoo e thusa tlhaho, mofolisi oa bohle, ho lokisa lintho. Kahoo, haeba mala a bohloko, a ts'oenyang a u hlolisa lijo, kapa haeba lesokolla le ho khathatsha le etsa hore u seke ua thabela lijo, batla kotikoti ea De Witt's e loants'anang le metsi ea phofo mokemising oa haeno kajeno lena:

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OLD STUDENTS TO BID GOVERNOR FAREWELL

(Zali Mbalu)

The September news-letter of the Kilnerton Old Students' Association reports that "this year's reunion of the association on December 6, will be historic." This is because the past students will join in saying "farewell" to Rev. H. W. Rist, Governor of Kilnerton Institution, who has resigned his office to take up work on the Witwatersrand.

News that Rev. Rist is leaving Kilnerton has occasioned a general feeling that the pivot at that great centre of learning is being removed. Mr Rist has been a sound Governor, one who has always been a great source of inspiration to his students, whom they always found cheering and bright.

During his term of office at Kilnerton, Mr Rist instilled in his students such human values as he knew would stand them in goodstead in their post-school life.

While he never dictated to his students, he allowed them latitude to express themselves and develop as their individual moods, understanding and habits directed. Of times he left them to the common use of their faculties, but whenever occasioned arose for intervention, it was always there—sometimes under the guise of rigid law.

STAY AT KILNERTON

His stay at the Institution taught many students the need for purposeful living; that Africa needs everyone true to his ideals; living out the plan that pleased the childish spirit. This message he conveyed both from the pulpit and through his modest gestures among his fold. It is little wonder, therefore, that Kilnerton is producing men and women who are passing to-day with a constant influence for the good upon those about them. He successfully inculcated his personality, through his staff, into his students who are a unique type, neither howlers nor dreamers; persons whom lurid souls consider shallow because they fancy the empty tune the more valuable because it sounds the loudest.

But those who know K.T.I. brand students better, know their wisdom and goodness; know the peaceful calm which they have attained and which they do not want prostituted. For this Kilnerton students are indebted to Rev. Rist.

Aware that his students are usually creatures of circumstance, Rev. Rist set himself to alter that attitude and made them consider circumstance their ladder wherewith to rise:—

"Who breaks his birth's invidious,

Who grasps the skirt of happy chance,

Who breasts the blows of circumstance,

And grapples with the evil star."

Perhaps Rev Rist will appreciate the warmth of his students' feelings when they express them through a piece of work which stands in every English home—"Christian Year," by Rev. John Keble—as they feel that he often prayed:

"Come, self-devotion, high and pure.

Thoughts that in thankfulness endure,

Though dearest hopes are faithless found.

And dearest hearts are bursting round."

From hopes fulfilled and mutual love.

As the students bid Rev. and Mrs Rist "God Speed," on the December 6, at Kilnerton, they shall remember, also, how his Christian precept taught that virtue is to be preferred disinterestedly, for itself.

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Teachers and Scholars Bid Dr. Eislen Farewell at Rustenburg

(From our Correspondent)

To show their appreciation of the services rendered to the African community while he held the office of Chief-Inspector of Native Education in the Transvaal, African school children and their teachers in the Rustenburg district recently assembled to bid farewell to Dr. W. Eiselen who has resigned his post in favour of another at the University of Pretoria. The farewell ceremony held at Bethlehem Location, Rustenburg, was attended by teachers and school children from Motswedi, Kayakulu, Ramokgopastad, Brits, and De Wildt.

Among those present were Mr. C. A. Jansen, Mr. O. Muller, Mr. J. Mosiya, Mr. J. M. Lekgetha—all of them officials from the Education Department.

In paying tribute to Doctor Eiselen, Mr. J. Lekgetha, who previously made a brief outline of the former Chief Inspector's work among Africans, said that the great developments he had brought about in African education could not be over-emphasised. A presentation was made to Dr. and Mrs. Eiselen.

Africans Will Confer in Zoutpansberg

(From Our Correspondent)

A conference of Africans in the Zoutpansberg region, is being arranged for next month; an appeal for support has been launched by the convening committee and many students, teachers, clergymen, parents and leaders signifying their willingness to attend this conference, the first of its kind in the region. The purpose of the conference is to inaugurate an organisation whose aims, among other things, are the catering for cultural, moral, physical and social development of the people in that region.

Mr. S. P. Mokhudji of Kutlwanong Deaf and Dumb Institute, Roodepoort, is the convenor from whom all particulars of the conference may be obtained.

A circular letter bearing on the conference states that for a long time, many of those Africans interested in such an organisation have been seriously thinking of an appeal to all those who may wish to co-operate with the mother body—the "T.A.S.A."—and brother-hood among the non-educated and the educated citizen of the great North, through organising rallies, sports, musical evenings, lectures and debates and to discuss all problems that handicap the African student and the community of the North.

This Association will consist of members falling within the area of the Zoutpansberg district.

BOARD WILL HEAR TIMBER WORKERS' DEMANDS

Through the efforts made by the Transvaal African Timber and Forestry Workers' Union, the Minister of Labour has appointed an Arbitration Board to settle the dispute which exists between the African workers and the employers in the industry, says a statement issued by Mr. C. F. Phoffu, Secretary of the Union.

The sitting will commence on November 19, 1947, at the Labour Department Office, Johannesburg. The workers at the moment earn £1. 6s. 0d. per week, plus 9s. cost-of-living-allowance, and their Union served the employers with new demands in July, 1947. These are as follows:

For the unskilled labourers, the demand is for £1. 17s. 6d. per week plus the scheduled cost-of-living-allowance and for semi-skilled workers, £2. 10s. 0d. plus cost-of-living-allowance.

Due to delay in reaching a settlement, the matter had to be referred to the Minister for arbitration. The Union which is a member of the Transvaal Council of African Trade Unions has asked the Council to support its demands and also to make joint representations with it at the board's sittings.

ORLANDO NEWS

(W. X. Y. Z.)

November 8 was a memorable day for the Orlando Scouts. Many had their first experience when they attended the rally held at the Leake Hall.

The competition included tender-foot and 2nd class badge work; inter-troop competitions in songs, yells, and dramatic displays. European scouts—Rover and Sea Scouts and officials from the Scouts' Headquarters—acted as adjudicators.

The final outcome of the rally was the John's troop winning the Floating Flag (senior) and the Junior Flag taken by the American Board Troop.

Between 200—300 people crowded round the ground to witness, and judging by the expression on their faces, they thoroughly enjoyed the yells and displays. The public was particularly impressed by the smart marching and fine bugling as the troops marched along the streets.

Fr. Davis and Mr. Selby S. Ntombela, District and Assistant Commissioners for Orlando and Pimville did not spare themselves to make the occasion an unqualified success.

An innovation at the Donaldson Orlando Community Centre is son Orlando Community Centre is joyed by all who find it an interesting pastime.

LECTURE ON ETIQUETTE

Mrs. Ray Phillips, wife of Dr. Phillips who is the Director of the Jan Hofmeyr School of Social Work Johannesburg, lectured to a large gathering in the Leake Hall at Orlando on the subject of "God Manners." The extent to which the lecture drove her subject home could be gauged from the favourable comment by the audience which felt that the time spent in the lecture-room was not lost. The points covered and the hints given on etiquette were well received.

COURTEOUS PEOPLE

Referring to etiquette among Africans, Mrs. Phillips said that Africans were a courteous people. She said she found it difficult to address them on the subject of good manners, but pointed out, however, that because of the clash of cultures—European and African—it was necessary for the Africans to learn some of the European ways of behaviour.

She lectured to the audience on points such as the introduction of people, when or on which occasions men should raise their hats and hand-shaking. Other points raised in her lecture included conduct on the streets, getting on and off trains, buses and letters of introduction.

PRETORIA NOTES

(By "Squib")

Dr. W. Eiselen, until recently Chief Inspector of Native Education in the Transvaal addressed two meetings in the Capital during last week. The first one was a meeting of African Teachers at the Hofmeyr High School, and the other was a meeting with the members of the Pretoria Native Advisory Board to whom he lectured on research work of African family life in the urban areas.

The monthly meeting of the Native Advisory Board was held during the month; Mr. J. R. Brent, Manager of the Native Administration, took the chair. The main business of the meeting was the election of the Chairman of the Board.

THE BANTU WORLD

SATURDAY, NOVEMBER 22, 1947

Long Life and Prosperity

Princess Elizabeth is much more to us than a name, for it is only the other day that she was here among us and taking a keen, personal interest in our life and problems. We shall not forget the many incidents when she went out of her way to speak to African representatives at the various gatherings, on her keen interest in the Girl Guide movement, or the singing of our national anthem.

And, as we remember Princess Elizabeth, so will she remember us. The British Commonwealth comprises many races and many creeds and one day the Princess will be Queen of all these peoples. She has dedicated herself to this task and we know for ourselves that her sincerity and strength of character are genuine and that she will indeed to the best of her ability follow the path which she has begun to tread.

We do not think hers will be an easy task, for difficult days lie ahead, but we believe that her courage will surmount the difficulties even as the spirit of her own people was never daunted in the darkest days of war.

Even today Britain is in the midst of another grim battle against economic forces which she can only overcome by the strictest austerity and by a common effort to produce more and more of the goods which the world wants. There will not therefore be all the splendour normally associated with a Royal wedding, but the warmth of the greetings of the great crowds will be the same even though the decoration of the streets may be lacking.

From countries both inside and outside the Commonwealth presents have poured in for the Princess as a token of the good wishes of peoples from many different lands. Africans join in the community of peoples who wish the Princess and her consort well both now and in the years to come.

At this time, too, we should remember the Royal Parents who have guided the Princess and have given her their own sense of service. She has lived a happy family life and now that she will have her own home those lessons will be remembered.

As we have already pointed out Princess Elizabeth will one day become Queen of England, or more precisely Queen of the British Commonwealth of Nations. Few Africans perhaps know the history of the rise and growth of this marvellous combination of peoples. While it is not our intention to write the history of this Commonwealth, nevertheless we would like to remind our readers that it was during the reign of Queen Elizabeth that the Commonwealth found its roots, and it was during the reign of Queen Victoria that it became a mighty instrument of civilisation and a palladium of world's peace.

Within this Commonwealth there dwell together a strange diversity of peoples, who are bound together by their common allegiance to the Crown. "To India, and other lands of ancient civilisation," says one writer, "this Commonwealth has brought an awakening from stagnation, the enjoyment of political unity, peace and the reign of law, and the birth of an aspiration after freedom which will perhaps enable them to conquer the disabilities of their ancient social order. To the backward peoples it has brought the abolition of slavery, the ending of incessant warfare and the introduction of the influence of civilisation."

May God bless her in all her ways and give both her and her husband long years of peace and happiness.

Sjambok on:

MANUAL WORK

It was most unfortunate that manual work should have been Adam's punishment for eating the forbidden fruit, for most Africans have come to regard working with Hands as "infra dig." that is, as beneath their dignity. That is also why many people trot up and down the globe looking for a place where eating and sleeping form the only two items of a daily programme.

Man Is Superior

I wish to emphasise with all the hammer-nay sledge-hammer—force at my command the fact that without manual work there would be no such a thing as civilisation. Man is superior to all other animals God created because he chose to use his pair of hind legs for walking so as to leave the front pair free for doing manual work.

"Manual" comes from the Latin word "Manus," meaning a "hand." "Work and be civilised; idle and be a barbarian," would be a good motto for all of us.

Scorn Delight

No individual can be an asset to himself and to society unless, in the language of John Milton, the poet, he decides to "scorn delights and live laborious days." Success comes only to those who work. Wealth is the reward of those who work. Some people spend all their time wishing for things. Wishes are not horses for beggars to ride.

Jumped Sky-high.

I have met Africans who snarled at me when I offered them some work to do, but who jumped sky-high with delight when I asked them to accompany me to a wedding or funeral, for there they were going to find plenty of meat to eat and no work to do. "James, please do nothing for me, but come and get your wages at the end of the month for doing it." To my horror James shamelessly appeared for his unworked-for wages at the end of the month. We have plenty of such fellows. May their tribe decrease.

Work and Education.

Most Africans see no connection between work and education. An educated person with them is one who has learnt how to earn his living without sweating or working. I met a man just yesterday who told me he wants to join the ministry or become a teacher so as not to work. I propose—who will second me?—that three-quarters of the time at school be spent on manual work such as building, woodwork, leatherwork, plumbing etc., so as to teach our children the dignity and indispensability of work.

No Longer a Curse.

Work is not a curse any more. It was a curse to Adam. It is not a curse to us. It is the greatest blessing anyone can think of. Look about you and all what your eyes see are fruits of manual work. The most effective way to call a halt to the onward movement of civilisation would be to chop off one hand or arm from each person's shoulder.

Crowds Attend Opening of Departmental Store

The view expressed by the Chief Native Commissioner on the Witwatersrand, Mr. J. M. Brink, that the Africans are shrewd shoppers was proved a few minutes after his speech when hundreds of Africans present at the opening of the first departmental store catering for the African community near Alexandra began their shopping.

The store which was opened last Saturday is a boon to the Africans in that many goods wanted are available at cheaper prices than elsewhere. Women who bought bars of soap at 1s. 6d.



Princess Elizabeth

Princess Elizabeth Alexandra Mary was born on April 21, 1926 at 17 Bruton Street, London.

The Princess was brought up in a simple way as it was the Queen's desire that her daughter should lead as carefree a life as that of any other child.

Her first lessons were given to her by her mother and by the time she reached the age of 6 the Princess could read to herself. She took a keen interest in French which is now her second language.

In 1933 the Princess was given special lessons by Miss Crawford. She studied history with interest and made a special study of constitutional history.

Some time ago it was arranged that the Princess should make regular visits to industrial establishments. Like her father, the Princess takes exceptional interest in every subject she studies.

It was only when she was approaching her teens that the Princess began to be taught something of the responsibilities she would one day have to shoulder.

Many Royal children have little chance of seeing their parents but this was not the case with the Princess whose parents were never happier than when they were with her and her younger sister, Princess Margaret.

During the war Princess Elizabeth shared in the sufferings brought by war on the British people. In 1942 she was appointed Colonel of the Grenadier Guards. She was in London during the Battle of Britain when Buckingham Palace was bombed and took her full share in war work.

In 1944 she made her first official tour with her parents during an inspection of Army camps in the North of England.

On her 21st birthday which she celebrated in South Africa this year, Princess Elizabeth gave a stirring broadcast addressed particularly to the young. In her broadcast she dedicated her life to the service of the Commonwealth.

a bar said that they had paid as much as 2s. elsewhere.

Amenities in this new giant store include a large soda fountain, milk and snack bar. This was one of the most popular spots on Saturday, and the popularity of the afternoon African concert, which was given on a large open space opposite the main entrance, suggests that the store will be a recreational as well as a utilitarian attraction.

Lieutenant.

Mountbatten

Lieutenant Philip Mountbatten was born in Corfu 26 years ago. He is the nephew of Lord Louis Mountbatten now Governor-General of the Dominion of India. Though born in Greece, Lieutenant Mountbatten has spent do more than 15 months of his life in Greece and is not able to speak the Greek language.

His life has been completely British as he was brought up by his uncle in his early days. He received his education at Gordons-toun School in Scotland where he shone in athletics and boat sailing activities. He is the fourth child and only son of Prince Andrew and Princess Alice, a cousin of King George VI and a second cousin of Princess Elizabeth.

Lieutenant Mountbatten went to sea as a midshipman in the battleship Ramilies in 1940. During the battle of Matapan he was in charge of searchlight control and for his services he was mentioned in dispatches.

In his sub-lieutenant's course, Philip Mountbatten had four first class passes and one second. Because of this, at the age of 21 he found himself second in command of the destroyer Wyeip. Few men of his age have ever achieved such rapid recognition in the Navy.

He was present as first Lieutenant in the Whelp when the Japanese surrendered in Tokyo Bay.

Lieutenant Mountbatten wishes to remain in the Navy even after his marriage as he feels he cannot be satisfied with the formal life of a Consort alone.

Princess Elizabeth and Lieutenant Mountbatten met for the first time at the Coronation in 1937. They met again in 1939 when the Princess accompanied her parents to the Royal Naval College, Dartmouth, where Lieutenant Mountbatten was a cadet.

Last Autumn Mountbatten was guest of the King and Queen at Balmoral. A year ago they were bridesmaid and usher respectively at the wedding of Lord Mountbatten's daughter, and their engagement was announced soon after the end of the Royal Tour of South Africa. During this tour it was well known that Princess Elizabeth always kept a photograph of Lieutenant Mountbatten in her suite on the Royal Train.

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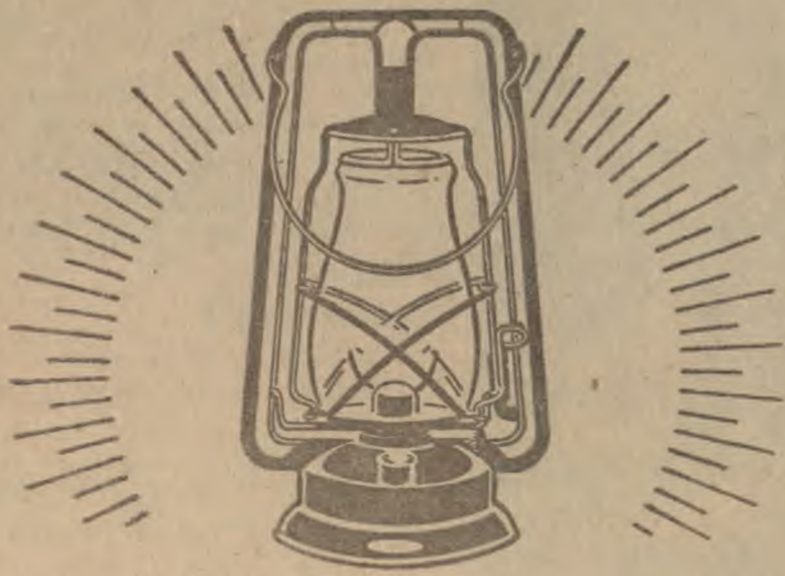
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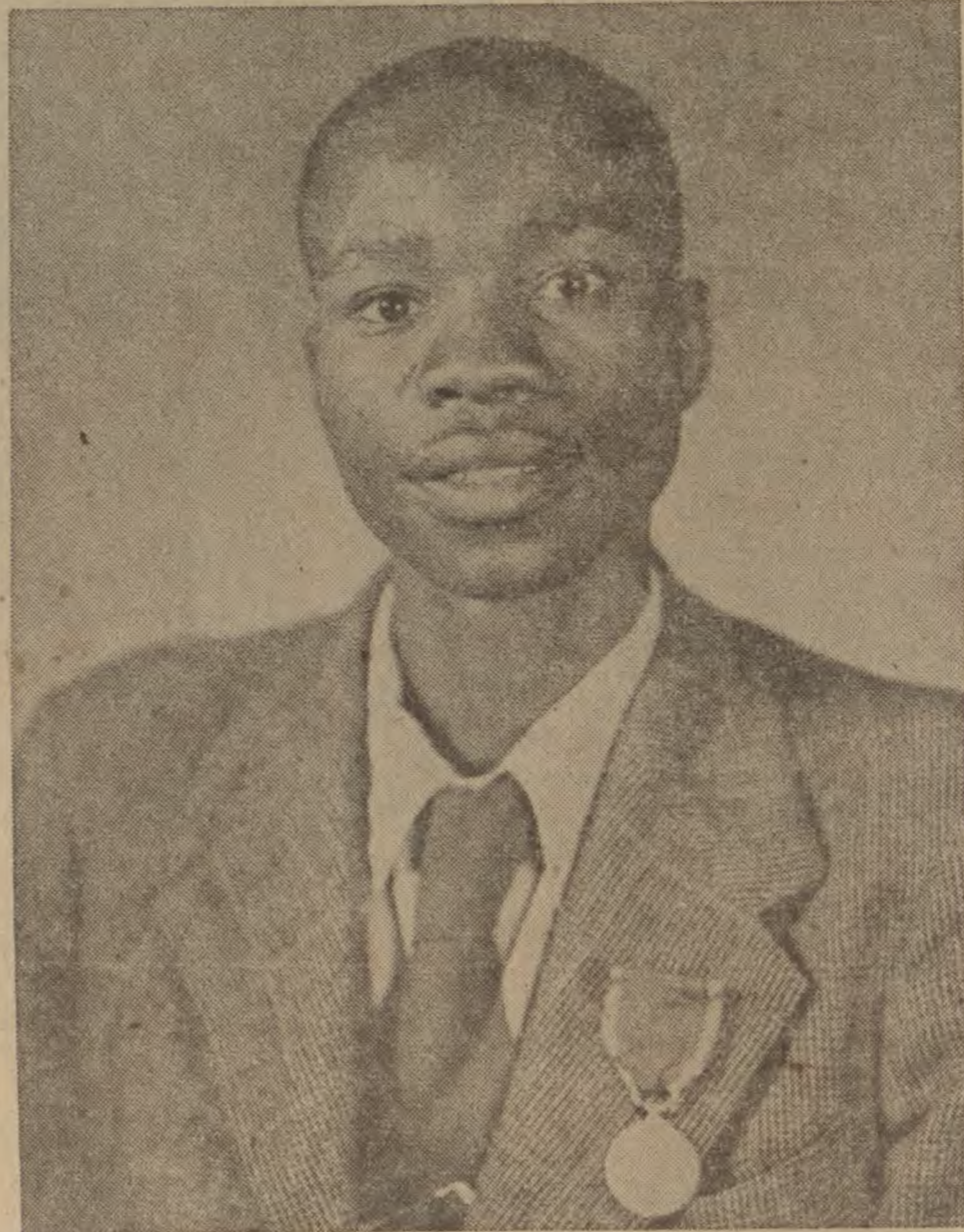


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AMOS MPYE

Ka godimo mona le bona sets'oants'o sa Mong Amos Mpye, ea sa tsoa hlompheho ke 'Muso ka baka la go ba sebete ga gage. Mong Mpye o il'a fuoa kgabiso e kgolo e bitsoang King's Medal ke Mogorenoro Mohlomphegi G. Brand van Zyl, motseng oa Boreneng, Tshuane, ka la Pulungoana 10.

Eitse ka nako eo ntle eo go etsoang dibetsa Tshuane mane e che, Amos Mpye, ka ntle go go inaganela kotsi ea lefu mollong oo, a itahlela ntlong eo a pholosa basadi ba makgoa ba neng ba sebetsa teng moo; bao ka nako eo ba neng ba oetsoe ke marako a ntle e leng ea pshatlakoa ke go thunya ga diphomane.

KEPELO EA MOFU CALY MOHAPI

(H. D. Keta)

Mofu Caly Mohapi, mora oa bobeli oa Mong. William Mohapi eo e leng hlooho ea sekolo sa Methodist motseng oa Nylstroom, o falletse kamor'a ho kula sebakananya. Moholoane oa hae, Kes-sick, o fetile lemong se fetileng khoeling ea Phupjane.

Mofu Caly o n'a isitsoe sekolong mane Tshuane moo a bileng a khutlisoa ke bona boloetsi. Mong Mohapi le mofumahali oa hae ba lekile ka matla 'ohle a bona ho oka enoa mor'a bona haesale ho tloha qetellong ea selemo se fetileng ho fihla nakong eo 'Mopi a 'mitsitseng hae Leholimong.

Mofu enoa, Caly, e ne e le e mong oa li Pathfinders haesale ho tloha bonyenyaneeng ba hae ho fihlela a ithoballa boroko ba qetello.

KETSO EA LERATO

Kepelong ea hae, ke bone ntho e ke e-s'ong ho e bone haesale! eo e ne e le ketso ea bana ba sekolo sa Methodist. Bana bana, ka ntle ho matichere a bona, ba kolekile chelete e fetang pondo tse peli, 'me ho eona ba batla lipalesa tse peli tse ntle ka ho fetisisa le pitsana e ntle ea galase, 'me e makatsang.

Bana bohle ba baholoane ba apere uniform tsa bona, 'me ba setse ba baholo kamorao ka pelo tse hlomohileng, 'me ba nketse limpho tseo tsa bona holimo ho ea fihla ntlong ea mofu ea qetello.

BATHUSI

Batho bohle re ne re makalletse; le joale re sa makalla ketso ena ea lerato e entsoeng ke bana bana bakeng sa ngoana oa tichere ea bona.

Matichere 'ohle le bo-mistress ba ne ba le teng ho thusa mosebetsi.

MOLETLO OA KGOPOTSO JERICHO

(W. M. Molatlheng)

Kgueding e fetileng, re bile le moletlo oa segopotso sa tiro e dirilweng ke morobadi raecho Morena C. M. Mamogale mo magareng a Bakwena le ba agisane le bona go supa tiro ea gage. Ba nts'a kgomo tse ts'eu go reke la rre Mamogale lentsoe la bosakgutleng, leo re ka le bitsang lefika.

Moletlo oa peo ea lefika leo o bile teng kgueding e fetileng.

neExecutive yethu ukuba makube khona udlawano phakathi kwamaSwazi umhlaba wonke jikelele.

Bavuma ngezwi lengqungquthela labo ukuthi ukuze sibe munye kuhle kukhokhe igama elithi "land" egameni labo elithi Swaziland ukuze ibizo lime ngokuthi iSwazi Progressive Association. Ngishukumisa ukuba lengqungquthela imukele leli bizo ukuze sibe munye nebakwa Ngwane.

Ngaphandle kwempikiswano ingqungquthela yalimukela ngandlela ukuthi liyoba nje, Swazi Progressive Association Of the Union of S.A., uMn. M.P. Nhlabati wase Alexandra Township, echazela inhlango ngemfundo yase Swazini, wathi kulihlazo nina be-kunene, nge'luleka nokuthi ngingathini, ukunichazela. Ngokufishane, inhlango ngesishukumiso sakhe uMn. M.P. Hlabati, ngqungquthela, yakipha isinqumo sokungabi nathemba kubaphathi bempfundo yakwa Ngwane.

AKAZIPHATHELE ONTSUNDU
Yangeza ngokuthi, sekuyisikhathi sokuba isikolo esikhulu sakwa-Ngwane iMatapa Secondary School nje ngesikolo sesizwe, kufuneka singanyelwa ngumuntu ontsundu, ukuze nabaphansi basi-namale.

Ingqungquthela iqedile umsebenzi wayo, yakheihake abaphathi abasha abalandelayo; abaNuz. G.G. Nkosi Umgcinisihlalo, N. Mkwanazi ipini lake, McD.I. Maseko Unobhala, A. Nxumalo ipini lake, P. Tshabalala Umgcinisikwama, no T. Nkosi ipini lake.

Amalunga: M.P. Nhlabati, S. Mavuso, Tshabalala no Mn. C. Dhlamini.

Wonkeke amaSwazi alapha kwelase Nyonyana ayaziswa ukuba bazinikele ebandleni labo, ukuze isizwe samaSwazi sibenakho ukukhulula isizwe esintsundu ngokumanyana kwaso.

Uli Swazi na? Lobelake ku-Nobhala: McD.I. Maseko, Hse No. 683 Orlando, Johannesburg

Umhlangano WamaSwazi

BekuneNgqungquthela enkulu yamaSwazi wonke alapha e-Nyonyana, ebiseNdlunkulu eSwazi House, 124 Bertha Street, Sophiatown, Johannesburg, ngomhlaka 8 no 9 ku November 1947. Ibandla lashaya ihlombe elikhulu ekusukumeni komgcinisihlalo uMn. G. G. Nkosi wase Orlando. oseneshumi leminyaka nesikhombiso engumgcinisihlalo walelibandla.

Evula umhlangano, wathi, "Nina nsundu isezandleni zenu, njenge bekunene uMntwana usekhulile, sizwe esisenamalungelo aso wonke yimanini ngezinyawo," amaSwazi ngomhlaba waso. Sesinelisiweke kulonke ilizwe avule izind'ebe ukulalela icilongo lenkululeko. Washake umsebenzi izinsuku ezimbili, emthethweni, ukulwela isizwe amagatsha anikela imibiko yawo ngezombuso, nokuncedisana namanye amaband'la alwela inkululeko amasha azimisele ngawo kulo nyaka ozayo.

Ke ngombiko kamgcinisihlalo, ukuthi besihanjelwe ngabaNgameli Maseko wase Orlando, wathi, "Nina bekunene ilanga seliphumile Ngwane, emva kokuba bona be-beempumalanga kuzo zonke izizwe. Inkululeko yaso sonke isizwe esi-lababaNgameli bafike benelisana

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MAIKUTLO A BABALI

BA IKISANG TIMELONG

Mong. C. P. Malefane, Wilderness, o re: Batho ba bangata ba ikisa timelong e le bona. Ba sala mekhoha ea ba babe, empa e le batho ba holisitsoeng tsebong ea boile lentsoeng la Morena. Ka ho ikopanya le matahoa, lihloa le masholu, qetellong letsoalo la bona lea shoa, eba ba ts'oana le bao e leng metsoalle ea bona ea bobo.

Ke tsona ntho tse kang tseo tse bakang hore mangoloi a balehe batho ba ikisang timelong, e de motho o iphelela ka ho ikhohaletsa lefeela la mafeelane. Ho eena, ho hlaha peo e mpe, eo e leng bana bao ba holisitsoeng hampe ke eena.

Ho he, ke qaleho ea leloko le lebe. Ba bang hape ba angoeng ke polelo ena e ka holimo, ke basadi bao ba rekisang joala hobane ke moo bohle ba boletsoeng holimo ba lulang moo. Ke utloa bohloko ha ke hopola bana ba bona ba holisoang ke basadi ba phelang ka joala ba thekiso le manyala ao a etsoang pel'a mahlo a bana bao ta sa tsebeng le eo e e leng ntat'a bona.

DIPOLAO

Mong. J. K. P. Seome, Rustenburg, o re: Go bolaea motho ke sebe. Ke bona polao ea thipa e iphile matla gare ga rona Ma-Afrika legona ga motho a bolalle e mong, re utloa go thoe oa sekisoa. Na ekaba o sa sekisets'oang? O tla seka le mang ga eo a neng a ts'oanetse go sekisana le eena a shoele? Ana gase ts'uanelo gore le eena molai eo a utluisoe bohloko ba thupa eo a e neileng e mong eo ea shoele?

Go batlega gore go be jualo 'me bobedi ba bona ba tla seka Legodimong go Modimo. Batsoadi ba bangata ba felletse diaparou tse n'to ka tala la thipa e jeleng bana ba bona le banna ba bona. Na banna le re ntho eo e monate

Gape, ke masoabi ga motho a bolalle e mong 'me ere ga go iloe ts'ekong tseo tsa teng, re utloa go thoe motho eo ea sekisets'oang polao, o tsoile "discharge." Ke n'e eona eo? Motho ea jualo o loke tsoe ke go bolaea le eena.

TAELO GO ABRAHAMA

Mong J. O. Moiloa, o re: Tebano le puo ea lebollo, ke dumellana le ba ba reng lebollo ke tlhologo ea rona. Ga motho a rat: go bona tota gore lebollo ke motho oa Modimo, ke mo eletsang gore a utloa mo bukeng ea Ba-Roma kafa Abrahamama a laetsoeng kateng le Joshua kafa dithako tsa Jeriko di phatlaladitsoeng kateng

LITHUTO TSA HAE

Mong WS/Sgt. Peter Ntloa, Pretoria, o re: E se e le nako e telele joale ke ntse ke bala—ke e-ja ke khora—ka veke e 'ngoe le e 'ngoe lirapeng tsa "Megoqo ea Phafa" ka ho eletsang sechaba le ho se khalema litsele tse ts'opholi.

'Me, 'Na ka sebele saka, ke fumane lithuto tsa mongoli eo, "Phafa," e le tse molemo haholo; e se eka Ma-Afrika 'ohle a ka be a tseane le ba tsebang ho bala Sesotho.

Ke fumana hore ha Ma-Afrika a le mashome a robeli lekitlong le leng le le leng la palo ea sechaba a n'a khona ho bona litaba le ho li nahana ka mokhoa oa Mong "Phafa," sechaba sa rona se ka be se bile se moneloa ke tse ling ka ho ba le kelello e pholileng bakeng sa ho tsamaisa litaba le merero eohle ea sona

'Me, ka lebaka leo, sechaba se ka be se hlompheha ruri, etsoe le se-sa se ka be se ithonepha ka bo sona.

Re fumana hore lithuto tsa Mong "Phafa" li khobokangoe 'me li etsoe bukana e bitsoang "Mehlala Ea Ho Loka."

Bukana eo, e hatisoa ka lipuo tsohle tsa se-Afrika—esita le tsona tsa Senyemane le se-Afrikaans—ho etsa hore ba puo tsohle tsona ba ikhohise ka tse ngotsoeng bu-

keng eo. Ha ho belatse hore ha Ma-Afrika a mangata a n'a ka fumana bukana eo e hlabosang, e n'e tla b'a afumane motlatsi le moeletsi ea phethahetseng.

Melemo e ka fumanoang bukaneeng ea mofuta ona ke e mengata haholo hoo e ke keng ea behoa ponts'eng ka bitlalo lengolong lena. Feela, motho mang le mang ea neng a nts'a ikhathatsa ka ho bala mangolo a "Phafa" veke le veke ho "Bantu World", h'a ke ke a sitoa ho utloisisa le ho thabela see ke khobokantseng maikutlo aka holim'a sona mona.

Ho feta moo, nka re: le batsamaisi ba mekhatlo ea bojakane—ka mekha—ba tla fumana se ba neng ba ntse ba lakatsa eka ba ka ba le sona ka lilimo tse ngata.

Tsohle li ka fumanoa bukeng ea mofuta ona.

KHALEMA BO!

Elizabeth Matsela, Johannesburg, o re: Ke ngola tjena hore ke lumelloe mantsoenyana a se



Dikete-kete tsa baitsodi lefatš'eng lohle, di tšusa baba ba tšaba ga thaba le go nyakalla ka go ba neela Phillips' Milk of Magnesia. Marothol se makae a moriana ona a felisa moea le bohloko maeng, e be selo nguaneng sea fela gobane moriana ona o hloekisa mala e n'e dits'ila

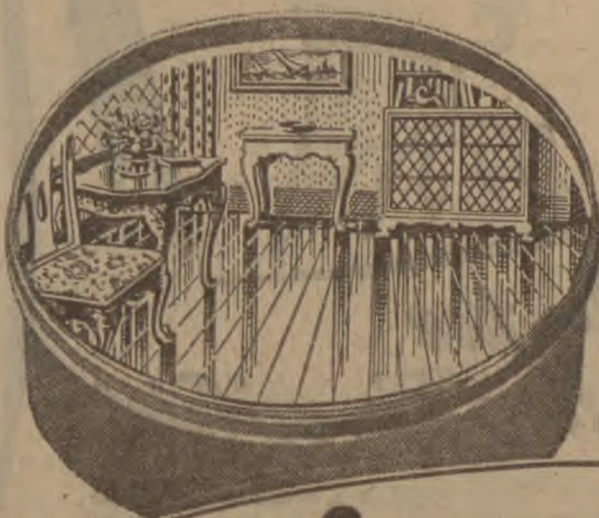
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Mesobetsi E Meng E Hlokegang: Phillips' Milk of Magnesia, ga e soakantsitsoe le lebeke la kgomo, e nareneng a lesea, e fedisa bohloko le go ts'oanyega ga nguana ea tsong boebe go jeng, e thiba go thisa ga ebese maleng, Phillips' ga e tlolea ja nguana; e folisa mele ga o le bohloko kapa o palegile.

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makae feelo. Mona taba ea bohali ea utloahala, empa ke kopa hore le romeleng "Phafa" likhichining hobane bashemane ba ts'abang ho pata'a rente ba hona moo; ba luletse nama ea lintja.

Rona re batla ho nyaloa ka lesira le ka tsela e molemo; eseng ka mokhoa o sa lokang. Re batla matlo a rona 'moho le fanichare e reng pee!

KOPO LE KARABO

Mong Stephen Tiale, Vierfontein, o re: Monghali ke kopa adereese e tletseng ea Lekhotla la Sechaba e leng African National Congress.

KARABO

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IJUDU KWABAKWAZULU

Mhleli,
UDingane, uVezi wonoNyanda, kana sono namaBhunu ngeqiniso. EMgungundlovu (Royal Kraal) kwafika abafundisi ababili uFrancis Owens no Williams ababalela abakubo bathi thina bakomaNgisi sesiluzile, sasenidela. Kusho abafundisi abaqhuba ivangeli khona kuZulu phakathi eMgungundlovu oNdukuzibomvu. Phela iNkosi uDingane yawacola kahle ngodumo amaBhunu asinelwa ngesenzo sawo senhlonipho sokugcina kahle umthetho wezwi leNkosi yena uDingane ukubuyisa izinkomo zakhe esikhlini uSikhonyela. Yathumelake ibutho iqembu yathi befundisi tshelani iNkosi uDingane iphosile.

Athike amanxusa amaNgisi abefundisi: Nkosi kuhle manje wenza ngenye indlela. Wathumelake uDingane emuva emaBhunwini emi ngase Weenen ukuthi ijadu lawo kuhle libe likhulu ngomthetho wakwazulu. Afake nje ngesono sabefundisi eRoyal Kraal.

UMnumzana H. A. Hlabangane ku "Bantu World" wama 25 ku October ubuza nge Dutch Reformed Church noZulu kaMalandela ku Sons of Zululand naku W. B. Mkasibe. Ukhuluma kahle ebandla oka Hlabangane ngejudukazi lika December 16 phezulu kobani uZulu esonta ngenduzula emasontweni onkana abamhlophe. Akuyona yodwana iDutch Re-

formed Church egubha uMkhosi ka December 16. Ugujwa yibo bonke abamhlophe kweloMzansi Afrika kanye namankengane onkana.

Empini yase Ncome (Blood River), uZulu waklayeka phakathi-kaMpande noka Dingane. UDlambedu, uDlambedu lwaqedana lodwana. Ukukloda kwabanqobi ababekuthwalelwe nguZulu izinyongo, akunjalo. UZulu bamhlomula nje yena wawo esembangweni nje wakhe yedwana uDingane noMpande.

UZulu waqedana yedwa uDlambedu lumahlondlo mabili selugwazana lodwa. Akukho maBhunu ehlula uZulu buqidlana nje basesilungwini bonke lokhu. Abantu ngosiduma nandwendwe bayaphuphutheka nje nenkolo kazaziwa konkabi.

—W. B. Mkasibe

Cleveland.

OKUBONWA NGU MNTUNGWA

Mhleli,

Ake ungipe isikhadlana kwelakho lodumo ngike ngithi fahla abembalwa ngohlupho lwezindlu emalokishini. Awu mabandla onke akenibeke nanku umonakalo se ukhathaze izwe lonke nosubangele ubumpofu obukhulu nobunswelaboya.

Kuye kuthi uma ufika kwabaphethe laphaya emahhovisi asemalokishini akwaMasipala ufuna indlu bathi ayikho kugcwele basho zikhona kungenabantu. Ko-

dwa sebethi abaziyo uyabona mngani kuyacelwa lapha kunampisa osibanibanyana ukuze uphumelele esho ebakhomba asebalungelwa, mhlawumbe ngabantu abangashadanga nokushada abakhiphithene nje.

Uphenduka wena ugqigqe ehho-visi lapho imihla nayizolo bafike nje bona wena ube uthi bayazana kanti cha bazene khona lapho nge 'dizi' leyo yabo. Futhi lento embi kangaka bakithi yenziwa yibo laba bantu bakithi esithi bafundile sibethembile phela. Manje ukuba izimhlangozi lezi ziyasebenza kunye namabhodi ngabe zike ziyihlale le ndaba.

Akengithi njengoba abantu nje begcwele laphaya emasakeni nalapha kithi eBenoni emathendeni, akusikho ukuthi bonke laba bantu baswele indawo yokuhlala yini. Abanye babo bashiya izitende kubantwana bahambe bona bayothengisa utshwala. Benza nokubi ngoba bazi ukuthi noba abantu bangachithwa lapho bona bayophindela emizini yabo leya emuva bese kuthike lendoda abehlala nayo esakeni iwudle umsebenzi.

Nansike enye futhi into: lobutshwala obugaywayo akusibo obomnumzana ngobokuthengiswa nje kuphela. Uze ungiphikise uma ngithi imvama yalabafazi phambi kokuba benze utshwala lobu baqale bafumbathise amaphoyisa elokishi abanye bawaqome ukuze lingababambi bese ephisa into ayithandayo. Ngeke abanjweke

manje umfazi wena ndoda umlobole wakugana. Ungathanda lokho na? Qha bungaphela utshwala emuzini wakho. Bayasihlupha abathengisi botshwala futhi bagcina zona kanye izinswelaboya lezi ezibulala mihla futhi basibangela no "black market" emaKuleni.

B. Mntungwa

Benoni.

(Singajabula uma abalobeli bethu bengabhala cala linye lephepha.—Mhleli.)

ABAFUNI KULALELA

Mhleli,

Sizwe sakithi esiNsundu akusho nokuba ngiyagxeka yini, noba ngazisa ubuluhlaza bukaNtu. Hawu bakwethu sikude impela nempucuko. Ngoba nosisi laba angqondi mina noma babuyela emuva noma yimpucuko yini. Ngabe sebebuyele emuva kokhokho—ngoba nathi singamadoda nje lo owabo ugwayi asebewubhema siyawesaba. Bawubiza ngokuthi American Salt besho insangu.

Hawu bodade makhosazana akwethu niyazidumaza nibahle nonke kangaka. Imbali yesizwe isifazane yaso, kazi elethu igugu manje selikuphi. Elami linye Zulu lithi uma owesifazane eyinto efile ngoba phela umlungisi wekhaya nguye siyothini na ukuze siphumelele? Ingathi abaholi bethu yibo omama. Pho uma sebezobema i-American Salt kuyothi kuphi kube kuphi?

Qaphela umfazi othi nihlezi abe engena ephuma. Ngoba wathi uMiss Khishini akabhemi ngoba ejahe ubukhosazi kanti futhi no-

bukhishini busagcwele ekha Uphuma njena ekushiya usayodonsa ugwayi lowo wakhe. Yasha imizi madoda anemizi ngoba uthi angabhema akhohlwe nokuthi wena uyindoda yena ungumfazi angabe esakuhlakulela ukukhuluma. Banengi asebangaphandle kwemizi yabo ngenxa yobukhishini nosiyazi.

Makhosazana akwethu amahle zamani ukuziphatha ngenye indlela. Konje nithi ningotki layini. Ngisho njalo Mhleli kuleli lakho iphepha le Bantu Lizwe (World) ngoba injongo enhle ngethungalwa ebandla.

"L.M."

Kliptown, Johannesburg.

NIZWILE NA?

BEKUKUHLE EGEORGE GOCH: UDuzemhlaba usibikela ukuthi laphaya eGeorge Goch, Eastern Native Township ngase Denver bekukhona indumendume yomsebenzi obutwenziwe khona ngaphansi kwephiko leSonto lase Dutch Reform.

Zazibuthene izintombi nezinzizwa, omame namakhehla lokho kwabonakalisa into engavamisile kuleli lase Goli ngoba phela izinto eziningi sezaghutshwa ngabancane bodwa ngoba abadala seabekhathala ukugitshwa ngabantwana esabaphenduka izinswelaboya.

Umsebenzi lona wawulwa ngesizotha esikhulu. Amakwaya aye khona lapho ayemathathu lana: E-yase Khaya eGeorge Goch ngaphansi kuka Mnz. Mokhotho, Alexandra D. R. C. Choir eyacula kwathula kwathi du endlini futhi ne Sophiatown R. C. Choir eyayiphethe ngu Nkosk. S. Zulu. Leliqembu nalo lanikeza umculo omandi kakhulu okwamangala abaningi ukubona umsebenzi omuhle kangaka uphethwe ngowesifazane.

Kwawa izintetho ezimnandi lapho zivela kuMnz. Sam Zulu uSihlalo ephahlwe ngu Mnz. G. Mohale. AbabeseMnyango ngabaNumz. S. Matee no P. Lebafoa bemukela abahambe. Kwagugquzela uNkosk. M. Nkosi nezilevulevu zase mlungwini. Bonke ababehambe kulomsebenzi, abakhulu nabanancane bemukelwa ngesihle yiNkosikazi yoMfundisi Nkosi. Kwabakuhle kwadela kulabo ababekhona ngalolo suku.

Amazwi amnandi akhulunywa yizimpunga ezihloniphekile. Kwakhuluma uMnz. Simpe. Amazwi amnandi kubonga nawokukhuthaza ulusha nawajabulisa bonke ababekhona ngawoMfu. D. Nkosi oye na ophethe lapha. Phakathi kwababekhona saphawula laba: Mnu. noNkosk. S. Dlamini, Mnu. noNkosk. S. Zulu, abaNuz. G. Mohale, S. Ramaila, Sam Vilakazi, E. Ponyane, F. Xaba, namaKhosk. M. Nkosi no Pitso wase Alexandra.

UKUTHI UPHUMILE: UNinazala ka Hitler lona uthuthuva lwempi eyaqanjwa nguye olusanda ukuphela; uFranziska Braun obebanjwe ebekwe icala ukhulu-liwe ngesonto eledule.

UKUTHI USEYEKILE: UMnz. Heaton Nicholls obekade emeleleli loMzansi Afrika phesheya eNgilandi usewuyekile manje lowo msebenzi ngoba kuzwakala ukuthi impilo yakhe emcindezele. Kade emukelwa ngu Khingi George VI, khona eLondoni.

NGENHLANZI EYINQABA: Phesheya ngasogwini lwase Australia kubanjwe inhlanzi enemilenze emibili. Kuthwa le nhlanzi ikhasa phansi olwandle, ubude bayo ingangesandla. Isahloliswa zincwethi.

BAMTHAKAZELE ABANTU: Abaningi bayakuqonda ukuthi abantu bayakuthanda kakhulu ukumbonga lowo osebenze kahle phakathi kwabo. Ngesonto eledule kade kukhona umbuthano wokubonga uNkosazana M. M. Matheson osethole umhlalaphantsi emuva kokusebenza iminyaka eyi 18 laphaya eBridgman Memorial Maternity Hospital lapho okubelethela abesifazane.

UNkosazana lona usazi isibhedlela lesi sisesincane impela. Lomsebenzi wawumelwe ngamanesi ukulungiselela umvaeliso lo nokwenza ukubonga ngomsebenzi wothando. Uyabathazwa ngesiZulu sakhe abesikhuluma kanye nesiXhosa.

Kwakhuluma uMrs. G. Moatshe wase Sophiatown no Mrs. S. S. Tema.

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Every girl can have a beautiful clean, soft skin if she takes care of it and uses Palmolive Soap. BE LIKE DORA. BE A "PALMOLIVE 'PIN-UP' GIRL". Here is what to do.

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



KALOKU SAYISHIYA IPALMERTON

(NguMfen' Ayigugi)

Kweflelo siyibambe itshisa nokutshisa iSpecial bus ePhalathole, ngaphakathi kuyo safika kukho uMn. W. C. Somhlalo weofisi kaMantyi eMzimkulu ehamba nenyongo yakhe bethuza ePort St Johns, elapho uNkos. Cingo noMn. B. Ngungwini wodumo laseMfundisweni Sikolo noNkos. M. D. Msipa waseKokstad. Sagaleleka malanga estishini eKokstad, safikela ezibeleni zokaMnyayiza ubuti J., osibonise iindlela ezikhulelwayo zokubhukisha nokuthath' amatikiti. Ube elapho noMn. L. Mlisa esinga eThekwini ngenkono, Emva kwengxoxo nencoko ngamaphepha-ndaba, okaMlisa uzimanye ne'Mvo,' okaSomhlalo ne'Bantu World'—basinika imihumo yabo.

Ndithath' apha ndibek' apha! I-tshilo iketile ebe siyikhwele xa iphuma nathi eKokstad ngobo busuku sisinga kwelamahlili. Zibebini nobusuku bazo iintsuku isenza loo nto inqwel' omlilo—sagaleleka ekuseni ngosuku lwesithathu eJoz' bheke, kwisixeko segolide, sayitshintsh' iponti sayez' isheleni—kumzi weendleko nenkitho. Sabamb' uRitsho waya kusigalela emabhasini, asithatha aya kusithulula eSophia dolophu, kulo "fish and Tshoposo," saxhwarha kwaMn. noNkos. J. Magade eGibson Stalato.

KWIGUMBI LABAHLELI

Kwasa ngomVulo sabang' e-Bantu Lizwe." Apho singene kwigumbi labaHleli samkelwa ngovuyokazi olukhulu zinto zooSelothe Thema M.R.C., J. Khumbane, Mtyeku ubut' Don yena, naba-Numz. H. Ngwane, K. Lebotse, A. Xaba, nomfo ka Moleko u"mdengentonga" umHleli wo'Mphatlalatsane."

Sedlulela kwigela lelithe sabona iinto zooTshabalala, Mqwa, kगतित्से, Katie ubut' G. yena, Mama nenyambalala eninzi yecirculation Department pantsi kukaMn. T. T. Mapheto.

Senza ingqibela nqoyi kwigumbi lamabi wona ii"Linotype operators," iinto zooG. Ntshanyana, A. Rojie, G. Mabaso, J. Qangule, F. Solani, G. Tau, A. Peter, nokaVakalisa noMabija. Apha ke shukulula ibhatyi salinganisa okwenziwa yi"genge," kwangathi kuya linganiseka. Kunanamhla sisathechu.

Ziyathethiswa iintsimbi zomLungu apha, ndikuxelele "my dear," Kupapashwa mihla le, ndifung' i-Cikilitshi.

UMBULISO KUMHLELI

Sibabulisele bonke abafundi be-"Mvo" ne'Bantu Lizwe" jikelele kumHleli ngokuxhasa kwabo la maphepha-ndaba. Sawakhankanya namagama abo abhalwa ezinwadinzi zikamHleli, esingavuyayo babambelele njalo ekuxhaseni.

Kwanabo babesithembise ngemihumo yabo umHleli woyamkela ngovuyo kunye namagama abo—ngakumbi iqela lasePort St. Johns, sisawagcinile amazwi ezithembiso zabo. Kha nishukume kaloku nto zooDeyi, Sgt. Honono, Gudla, Mjoki, Mbola, Nkos. Nzulu we-"Khaya laBantsundu," nawe Pheko "gobo lencede ndikubambile," maivulwe i"Agency" eSajonisi njengaphaya ePhalathole, iya qhuba into kaNtola, naseLusikisiki into kaFundzo. Ma kukhanye mawethu! Nawe Mn. Ngungwini ma kangene amaphepha-ndaba apho eMfundisweni Sikolo. Ndisazikhumbula izigqibo zethu mhlathathathwa yinto. Vumani kaloku, nishukume nokushukuma.

KUKHUNJULWA AMAGORHA EMFAZWE

Umhla we9 ngeCawa kuNovember, 1947 ibingumhla omkhulu kumazwe onke aphantsi kweflarha yaseMilitane, kuba ngawo be kukhunjulwa amagorha afe kwiiMfazwe zombini eziNkulu eziphelileyo. UKumkani wamaNgesi, ekunye noKumkani, bephelele luphahlothi lweqela laKumkhulu, uye kukhunga amafihlo eWhitehall ngentsasa yangeCawa ephelileyo. Abantu baphumele macalana onke, kwasuka kwayinkungu nelanga, bangungela amanchwaba. Umthandazo wesiKhungo uqhutywe nguBishop waseLondon, uGqirha J. W. C. Wand.

EMzantsi Afrika, owona mhlango mkhulu ubusePitoli, apho be kukho iRhuluneli Jikelele, oBek. Mn. Brand Van Zyl kunye neNkosikazi. UNjengele Smuts wenze utyhilo lombalo omtsha phantsi kweNational War Memorial—isiKhumbuzo Jikelele seMfazwe. Ethetha nendimbane leyo ibilapho uNjengele Smuts wenze la mazwi, "Akukho mntu namhlanje unakho ukusiqinisekisa ngelithi iingozi ezisezayo zingaphantsi kwezizigqithileyo." Ubaxelele kwakhona ukuba ikamva loluntu lonke liya thandabuzeka, alaziwa nokuba liya kuba njanina; wonke umntu uya thanda ukwazi ukuba ngaba yintoni na ezayo ngaphambili. Inye into efanele ukuthintela izizwe ekubeni zoyike ukuqala enye imfazwe—yeyokuba imfazwe elandelayo, xa ithe yafika, inganetshabalalo enkulu ngaphezu kwemfazwe ephelileyo, utshilo uNjengele Smuts.

Iinkonzo, zesi siKhumbuzo ziqhutywe kuzo zonke iindawo kweMdbaniso ngalo olo suku.

Izibongo KuGqirha Maqanda

UGqirha Sindapi de Wet Maqanda, B.Sc., CH.B.M.B., ngunyana omkhulu woMn. T. W. Maqanda waseTutura eTsonyana likaBuru kwaCentane, oyiBoarding Master yesikolo soLimo saseTeko okoko sasekwayo, Ziyuvuyise zade zawuchwayitisa umzi wakwaCentane indaba zokuphumelela kwakhe ubuGqirha basemLungwini, kuba ebencame ubutitshala bakhe obunomsila ukungenela kwakhe ubuGqirha. NoCentane uwaphule umkhence kulo mxhilo. Ngako oko ke uti uHoloshixaga: Nawe Centane akunguye omncinanane phakathi kwezixeko zale Transkei, kuba uhaye umntwana wasendlini wokukhangelela ezakho izigulo.

Igqirha neGqirha kuya zalana, Koko kwahlukene ngenjongo, Kub' omny' uyandisa, X' omny' anciphisayo.

Ibhokwe neGusha kuya zalana Koko kwahlukene ngoboy' ukuqava Nangokuzibika kwebhokw' engozini X' igush' isisimumu ngendalo

Yasisimumu yanga ngumAfrika, Yasisimumu yanga ngumTranskei, Yasisimumu yanga ngumntu waseTeko,

Yen' ud' afoqwe nangoomafusini! NdingumLung' andingemnk' e-Transkei,

Apho ndibhedeshwa nangaphezu kweZulu, Ngenxa yezifung' ezingendawo, Zooqhitsa lobukwenk' obudala

Tyaphile nizalwe bantwana bakaBawo, Nina booMbeki, Bam, Finca nabooMakangolo,

Niihambe ngendala noko seyiphum' incha, Kuba wona ayatywa naphezulu!

Ukuzimela asindlwani' iyanetha! Uyintsinda badala kwaseManyange-ni, Wokhala ngoMakapel' owakwaGcaleka,

Akhale ngoXabanis' owasemaMfengwini, Wokhala ngoPelem owakwaNgqika,

Akhale ngoMakamb' owakwaNdlambe, Thina zonk' ezo nto sith' zizibongo, Kuba wodod' unaphakad' owoyik' ukuwa,

Hay' ukuthwas' int' inzima, Eyabonwa kudala ngabasemaXhoseni,

Bayibiza ngamagama ngamagama, Bade bayinika nelokuba yinkathazo, Az' iyinkathazo nganin' ilungile nje?

Iyinkathazo ngobucikiki bayo, Kanti hay' izihendo nezilingo zayo!

Kuba zona ziya yisinalalis' indoda.

Kuba wonk' umnt' ufun' ukuyisebenzisa, Nangezigwenx' indlela kwisiko layo,

Abulale ngayo, kanti yeyokuphili-sa, Agqwethe ngayo, kanti yinto enyulu.

Phofu zonk' izint' ezinoluto zinjalo, Yindlela yazo zonke leyo, Zisinda kunjalo kanye, Xa zikumnt' ophilileyo.

Au! Ewe ke sibhene sam somVulane-kazi, Gwangqa lam loNobantu lentombi kaDyakop

Mafungwa ngamaNgwevukaz' ephela, UNontand' angathi Sindap' ugqibile.

OoLandelana onke naseCizele, Ndingasathethi ngaseRhini naseNqweba

Kub' otsho kuve naseRhautini, Kuhlahlambe naseBhayindlova.

Ewe Gwangqa likaTom noTomasi, LikaTom ofinyisa ngenqindi, Likasoyikwa ngembali zaseNgweba,

LikaBombot' umLung' omkhulu wasesitshini.

LikaMbambo zinomongo wokuxononoza, Likasifuba sinongana njengeJoni, Le ntw' enqindi linamahlwants' omlilo

Elaphetshwa nguNotaka wawel' iLigwa.

Siya bulel' isizwe xa sitshoyo, Kuwe Msutukazi ntombi kaDyakop

Wen' uzile waxelis' iJamana Lona laboph' ibanti kwasekugqibeleni.

Hay' uDlincuk' umnt' owayenyansile, Wath' ukuzeka ngekuvunyiselwa, Kub' ukuwa nokuvuka komzi kuseziko,

Kok' amaGqirh' axakwe ngokwawo, Kuwe Tshangis' asithethi siyendisela,

Mdakam wentombi yaseMaceteni, Mzi kaMaqanda ngumfuziselo, Kub' ude Wetufundisa ngaw' abalimi.

Kodw' abakowethu bayangonchwazazi, Kuba bath' ulimo balufundele, Hayi ngoxanas' isizwe sakowethu! Side sedlula son' isizukulwan' esikhoyo!

Siya kudodobal' isizwe ngokumonelana, Siya kudodobal' isizwe ngokungadumisani,

Aniboneli yinina kumaMelika, Won' adumis' ezint' ayek' ezimbi!

Sazalisek' isibhalo ngexesha lethu, Wemb' umnxhun' umntu, weyela kuwo, Wachith' uthang' umntu, wadliwa yinyoka,

Ifela ntoniinja kaMkumase!! Ncincilili!! Ncincilili!! Ncincilili!!

WORK IS EASY NOW

What's the matter with you? You ought to have that wheel off by now.

1 The Boss never grumbles at me. If you're feeling lazy, you're probably constipated. Take PARTON'S PURIFYING PILLS. I did.

2 I'm glad I'm looking better, Mary. I'm certainly feeling better. And the boss is pleased, too. Wish I'd taken PARTON'S PILLS months ago.

It is an acknowledged fact that the victim of Constipation and consequent Debility cannot do himself justice at work. He doesn't feel like work. He'd like to sleep instead. This heavy, lazy feeling is one of the first warnings that all is not well with the Stomach and Bowels, that waste matter from the food digested is not leaving the body as fully or as promptly as it should do, and that some of it is finding its way into the Blood—with poisonous, health-destroying effects. The Blood is the life-giving stream within us and if you allow this vital stream to be impaired as explained above, how can you possibly feel well, work well, play well, or ever be really happy? Everyone should understand this. The evils of Constipation are too serious to be ignored—or to permit delay.

And so, what is to be done if you are Constipated and suffering from its blood-polluting ill-effects? The best answer can be given in three words: PARTON'S PURIFYING PILLS.

Get PARTON'S PURIFYING PILLS to-day and you'll soon know what thorough inner cleansing can mean. That heavy, lazy, "poisoned" feeling will be dispelled and your natural energy and zest for life and work will return. No more Headaches, Biliousness, Indigestion and all the rest of it. PARTON'S PURIFYING PILLS are a never-failing Treatment.

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1/6 per bottle (50 Pills). Trial size 1/- (30 Pills).

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Horrors. Your eyes are red—the veins are so prominent! It often happens after late hours, too much reading, exposure etc. What shall you do?

FEW DROPS

Quick! A drop of Eye-Gene goes into each eye. It's a new kind of lotion, perfected by two prominent eye specialists. It contains a special ingredient not found in any other lotion.

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In just a few seconds, almost instantly, your eyes look clear and white. So much more beautiful when free from prominent veins! And so refreshed! At all chemists and stores: Price 2/3 and 4/6.

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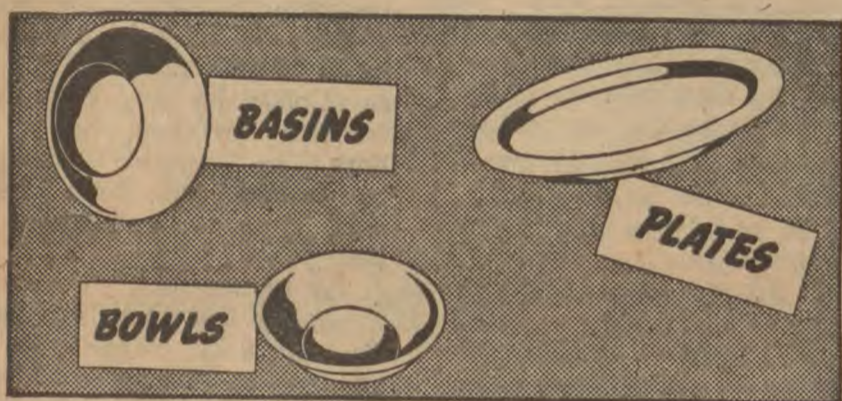
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TABA EA THUTO EA BA BAHOLO

Har'a litaba tse batlang ho hlokomeloa ke lichaba tsohle ho na le litaba tsa tlala ea 'mele letlala ea hlooho. 'Mele o lapang ha o kake oa ba ie hona ho ba ie mohopolo o phelang hantle 'me ka ntlha e 'ngoe 'mele o ke se phele ka tsela ea ts'oaneio haeba mohopolo o bolaisoa ka tlala ea lijo tsa 'ona tsa kelello le bona boitapoloso.

Nakong ea ntoa ena e sa tsoa feta Lekala la tsa Thuto ka 'Musong oa Manyesemane oa Britain le ile la lokisetsa hore ho be teng seboka sa bohle ba okametseng litaba tsa Thuto; seboka sena sa biletsoa lichaba tsohle tse neng li thusana ntoeng le sera. Qetelo ea seboka ebile matla hoo e ileng ea hlalisa Thuto ea Lichaba tse Kopaneng, Mokhatlo oa tsa Tsebo le Tsoelopele; mokhatlo ona hangata o bitsoa ka hore ke "UNESCO."

Boikemisetso Ba Lengolo

Lengolong lena re shebane feela le taba ea thuto ea batho ba seng ba le baholo, 'me sebokeng se sehlo se ileng sa biletsoa koana motsoeng oa Paris ka selemo sena se fetileng, komiti e ileng ea khetoha ke "Unesco" ho shebana le litaba tsa Thuto e ile ea etsa hlaliso ena e latelang:

"Ntoa ea lefats'e lohle ea ho hlanakana le bothoto ka ho tlisa boikemisetso boo boholo ba thuto e tla tloha ho tabana tse fokolang tsa ho qala tsa ho ngola le ho bala ho isa ho tse kholo le tse matla ka ho fetisisa tsa ho tlisa khanya ka bathong bophelong ba 'mele le ba kelello le nthong tse kholo tse shebaneng le bolumeli."

HLAHOLO KA MATLA

Ha ho hlalobisisoa hlaliso ena ka matla a maholo ke taba e matla haholo ho rona ho eelloa hore thuto ke ntho e tsamaeang le bophelo e tlohang 'ho tloha mohla motha a hlahang ho fihlela ho feleng ha bophelo ba rona mona lefats'eng le hore ntho ena e akaretse le ka ho fetisisa le nako e khuts'oanyane e nkuoang ke batho ba bang likolong kapa linareng.

Hape-hape, taba ea ho ruta batho ho tseba ho ngola le ho bala ke karolo feela ea thuto 'me kaha hlaliso ena e boletsoeng mona kaholimo e behile, "ho tlisa khanya bothong, bophelong ba 'mele le ba kelello le nthong tse shebaneng le tumelo," ke ntho tse nang le matla a maholo ka ho fetisisa lefats'eng matsatsing ana a kajeno lena.

HO TSOSA BA KHALEHILENG

Hona haufinyane tjena ka tlas'a hlooho e reng "Ho tsosa ba khalehileng," ho ile ha hlaha koranteng e bitsoang "Britain To-day" lengolo le ngotsoeng ke B. Kennedy-Cooke le nang le mantsoe ana a latelang:

"Ho na le batho ba bangata ba lefats'e ba tsejoang ka mabitso hore ba tseba ho ngola le ho bala empa ba tlhelang mehopollo ea

bona e bole feela ka lebaka la ho e hlokisa mosebetsi. Batho ba kang bana ke kotsi e kholo litabeng tse shebaneng le khotso, hobane ha ba eelloe ka hlokomeloa taba ea kotsi e ka bakang ntoa ebile ba ka etsoa eng feela ke batho ba se nang mohau ba ba nanelang ntho tseo ba ts'oane-tseng ho li etsa. Ena le eona taba ke e shebaneng le sechaba e batlang batho bohle ba e eelloe."

A BOLELA 'NETE

Mantsoe ana ehlile a bolela 'nete e tletseng mabapi le naha ea habo rona ea South Afrika ebile a ka sebelisoa ho batho ba mefuta eohle ba ahileng naheng ena. Motho o ea makala hore na ekaba har'a Ma-Afrika a likete-kete a ithutleng ho ngola le ho bala lilemong tse mashome a mahlano tse fetileng a sebelisitse hantle ntho tseo ba ithutleng ho tsoellisa pele thuto ea 'ona ha a se a hotse?

Ho na le bopaki boo tletseng ba hore lenane lena le hlile le ea fokola haholo 'me kahoo ho na le morero oa ho ruta batho bana ba seng ba le baholo ho etsa hore ba sebelise limpho tseo ka nako tse ka pele ba ileng ba e-ba le tsona e le tsa bona.

TABA E 'NGOE

Kathoko ho batho bana ba tsebang ho ngola le ho bala empa ba sa etse letho ho tsoellise taba ea thuto pele, ho ea ka ha ba atisa ho bitsoa, mona Afrika e Boroa ho na le taba ea ho ruta lenane le lehlo la batho ba habo, rona ba sa tsebang ho ngola le ho bala, re ba rute hore ba tsebe ho ngola le ho bala e le hore kahoo ba tle ba tsebe ho nka karolo ea bona litabeng tsa lefats'e. Ena ke taba e seng e ile ea lokisoa ka tsela tse ngata tse fapaneng ka libakeng tse ling tsa lefats'e 'me e ts'oanetse ea lokisoa ka mona ka Afrika e Boroa.

BOPHARA BA THUTO EA BA BAHOLO

Litaba tseo thuto ea batho ba baholo ehlileng e shebaneng le tsona haholo-holo ke tsona: Bophelo ba hae, Leruo, Mosebetsi, Bophelo, Molao, Mosebetsi ea Hlokomelo, Ts'ebetso-mmoho, Temo le ho hlalisa lijo le 'Muso.

Hohle ka lefats'eng matsatsing ana a kajeno lena batho ba lokela ke hore ba nehelo thuto le hore ba ithute ka ho bona mabapi le litaba tse matla tse kang. Ho sebelisa nako ea ho phomola, Matlo, Ts'ebeliso e ntle le e sa lokang ea lichelete, Mekhatlo ea tsa khoobo, Mosebetsi oa motha ho ba ahisaneng le eena, Bophelo ba sechaba ka kakaretso, Moroalo oa ba emang hantle mabapi le ba sa emang hantle, Ts'ebetso-mmoho mahareng a ba Bats'o le ba Basoeu, Mekhatlo ea ho kopanela mesebetsi ea tsa Khoobo, mesebetsi ea batho ba ahisaneng mabapi le litaba tse kang Tokiso ea tsa metsi, Lijo tse sebelisoang ke batho le moo li boloke-loang teng, Makhotla a Ma-Afrika le Boemeli ba Ma-Afrika, Makhotla a keletso le Likomiti, Tokiso ea Liphoofole, Khoholeho ea mobu, joalo-joalo.

HO BOBEBE

Ruri ho bobebe hore motha a ka beha lenane leo bonyenyane e leng la ntho tse leshome tse matla tse arohaneng tsa makala a tsa thuto a amaneng le e 'ngoe le e 'ngoe ea litaba tseo re seng re ile ra bua ka tsona temaneng ea rona ea pele ea lengolo lena.

Re ka bapisa hore ha re bua ka Thuto ka tlas'a hlooho ea Bophelo ba hae ho ea hloka haholo hore ho ithute Boits'oaro ba bana le bophelo ba lenyalo le ba ka lapeng athe mabapi le tsa 'Muso teng ho na le ntho tse kang Puso e sa Totobalang, le Balaoli ba Ma-Afrika tseo ho ka neheloang mohopolo ho be ho fihleloe pheletsoeng tse utloahalang.

TS'EBELISO EA LENTSOE

Lentse lena "mohopolo" le sebelisitsoe hona haufinyane tjena 'me karolo e matla a maholo ea thuto ea batho ba baholo ke ho ruta batho hore ba tsebe ho nahana. Batho hammoho le tsona li-phoofole ba na le matla a ho utloa, ho bona, ho ama, ho latsoa le ho nkha 'me ka ntho tseba na le hona ho ithuta, empa motha eera o na le hona ho sebelisa seo a sa tsoa se bona, a se utloa ka ho hopola, ka ho bapisa, ka ho leka le ka ho nahana ka ntho tse kang tseo a ka fihlelang pheletsoeng ea tsona ka lebaka la matla a hae a ho nahana e-be seo a se fihletseng o se romela ho batho ba bang.

Ho se boletsoeng mona ho ea bonahala hantle feela hore motha e moholo ea ithutang mokhoa oa ho hlokomela lintho ka hlokomelo e kholo, ho mamela ka hlokomelo le ho hopola seo a se boneng le seo a se utloileng a ka thusa haholo ho holiseng thuto ea hae ha a ka nahana ka polelo eo, a seng a e fumane, 'me haeba a e-na le hona ho bala, moroalo oohle oa se ka etsahalang litabeng tsa thuto o tla be o holisitsoe ka hobane joale eena o na le hona ho ka sebelisa se ithutleng ke batho ba bang sa ba sa behoa fats'e sa ngoloa e le lithaku.

—XAD (xi)

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(NguCengukuhlala)

Iimvula azikavumi konke. Kambe nokuma kwenyanga bathi kuxela imbalela, ibe amadoda angxamile, nangenazo sele kukudala ebeke lindlebe kubantu abafuna abantu.

Kwiveki eziphelileyo sike sabona uMn. Samson Soga waseOrlando eze kubeka ilitye kuyisekazi umfi F. U. Soga waseKobonqaba. UJwarha lo akasafuni kwa nto ngesikolo saseGobe. Ubehamba nomkhuluwa wakhe ubhuti Tammie Soga waseGermiston owayefudula efundisa kuMaqela.

EZESIKOLO

Noko akukabikho nto zimbi kakhulu ngaphandle kokuba umhloli wethu uMn. G. H. Welsh uswelekile. Ke okwale Kota kusabanjiswa iponi kaPope J. E. odla ipensile. Iititshala zini kakubi kuba loo ndoda ikhuthele. Kwamhla zavulwa waya kungena esikolweni.

UNkosz. A. B. Jwaai ofundisa kwaQobqobo uselifini, ubanjelwe nguNkosz. G. N. Nomnganga osuka eTutura. Leyo indawo iyalwe ngoyena mnini sithuba uNkosz. R. M. Nohako obesoloko engaphili. KwaMaki kwaNogqoloza kusamunciswa uNkosz. J. Mgidlana ngenxa yokungaphili kukaNkosz. Balo oyena ufundisa apho kwaNonyembezi bathi kusabambe uNkosz. Stanley Xaso kuba uNkosz. A. L. Xaso uselifini.

Unyana kaMajamani F. S. H. Mabulu sike sambona. Ufunda i-Matric eWelsh eMonti. Ungxamele ukuba liggomo-gqomo. UNkosz. E. K. N. Balfour ube waya kuvula izikolo eNgcobo. UNkosz. Mark Kona ubelekele ezazulwana kowabo ngomGqibelo 25 October.

IMITSHATO

Kwezi veiki ziphelileyo amanina neentombi ebekhuphisana ngobuhle ukushiyana, amadoda wona ebekhuphisana ngokutya inyama ngokukhawuleza. OkaBalfour uDube unyana kaDouglas phaya eMakwanyi ebethshata nentombi kaNkosz. Merriam nomfi Gana Bacela eMangwevini eSt. Clements. Igama layo nguLea Nombalela Nomntu Bacela, elomzi ufike wanguNondili.

EKobonqaba ebethshata okaSizani uKolisiile Jack noSinqu Tyale-

ni waseSigangala, eweyitala apho umfana kaGoleda uPenford. Nentombi kaWhitaker nayo iyatshata. UTsolwana kasisi Mamvemve Matshaya ebekhaphile etaka apho. Yonke le mitshato ibe yonganyelwe nguMfu, G. G. Ndzotyana ukubuya kwakhe kwiAssembly e-Natal.

UNkosz. J. H. Matshaya ukhe waya kowabo eye kubona umna kwabo uBidi Yozi. Sikhe sambona noNkosz. Myna Ndinisa waseQhorrha kuSmit Poswa, UJwarha lo e-beze kufaka isandla enyameni e-bixhelwe kowabo eTeko. UNkosz. Nondluta Madakana ubesiwe emzini wakhe ngabakowabo. Wendele kwaNtontelo Phesheya kweNciba. UNkosz. E. D. Kona ubeze kuphuthuma abantwana, wemka.

Ngomhla we5 October izithunywa zeseshoni beziye kukhupha umzi kaMfi F. U. Soga ehlathini, ingumdala P. Lugalo noC. Njoloza nezamanina Nkosk. J. S. Mdleleni noS. Zanazo. Inkonzco ibe yonganyelwe ngumdala Lugalo. Zathetha ngalo mdlala wazo unduluki-leyo, obesele nguyena mdlala kule seshoni xa engokho umdala D. Nohako. Amadoda ayethume uMzal. J. Kolisi owenze eyakhe nangeyabo inkumbulo yokuba bekungasekho mntu wumbi uthandazela indebe xa ingumthendeleko ngaphandle komfi. Iseshoni iselusizini.

ABANGASEKHORO

Unina kaNgqinjana eMsintsana, uswelekile, ngokunjalo nonina kaManina eTeko. Inkosikazi kaMn. Mthathi eQina, uMaMtolo intombi kaBuqwa nayo ayisekho. KuXhobane akasekho uMn. Robert Mkwabi Ndbataba Dumbu Landzela, ushiye oonyana abathandathu nentombi enye noomolokazana abathathu nabazukulwana.

Ngomhla wa20 October izithunywa zeTransportation Board zaziphaya e-offisini ziyokuqwalasela ukwanela nokunganeli kwebhasi esele zikho. Kwacaca ukuba le isuka kwaCentane iye eGcuwa ayibanele abantu, ibashiya endleleni izele, eGcuwa ifike ilayishe abavela emLungwini, bazibonele abaya indlela yokugoduka.

UMn. Mjamba uya funa ukuhamba endleleni apho achole aabo bantu. Uyala uMn. Lindeman nendlela, NokaNguza ngebhasi ya-

khe ufuna ukusuka kuHolela aye kwaCentane kusasa. UMn. Key no-Gustav bayala, kodwa wona amaxhegokazi atsala nzima xa ayakwamkela imali zobudala kwaCentane edolophini. Nabaya ematyaleni. Ibhasi inye, ihamba ngedina isiya kwaCentane. Lo nto kufuneka uhambe ulala.

UMVULO WETYALIKE EKLERKSDORP

(NguT. T. Ntabeni)

Sayibona into kaNonkonyana xa yayisihla inyuka ixela iNkhanxho si iingela inyoka. Yayilungiselela umvulo wendlu yecawa yaseRhabe owawungomhla we5 October 1947. Umsebenzi wawonganyelwe ngunyana kaMfundisi Adendorff waseRhautini, kuba yena wayengokho ngenxa yengxaki.

Nditi lo mini indlu yayizele inguMbo nomXesbe, ubawo wethu u-Nonkonyana namagosa akhe be-xhele inkabi yenkomo ukwenzela ababekho apho emvulweni wendlu. Abahambi lomhla babe bane, owokuqala yayingunyana kaMfundisi lowo, ebavula umsebenzi, kunye nabavangeli abathathe, ababini ngabaseRhautini, omnye ngowaseMafeking. Imikhonto eyaphoswa ngabantu lo mini nazicawo ngeecawo yaba ngama-£23-19-7d.

UMTSHATO KWAMBOMA

(Ngobekhona)

Kutsha nje kwaMboma lokishi kumanywe ngeqhina lomtshato nguMfu. Sitole wamaRhabe uNkosz. Noma Mpati Salimane noMn. Philemon Marwexu okhaya likuTsolo. Kwa kuxhelwe inkabi yenkomo neengusha ezintandathu, ingengomntu kunyakazela, Sahlutha sangamakiyokiyo. Wonke o-wayelapho wemka engawuhlanganisi umlomo bubuhle nokuzola komsebenzi. Amabhaso omtshato avele kwizihlobo ezininzi ezingayi kupapashwa ngamagama ngenxa yesithuba, abe maninzi kakhulu, impahla yendlu nezitya ngokunjalo. Imikhonto yemali yona iyile kumashumi amahlanu eponi. Ziya bulelwa zonke izihlobo ezincezileyo.

Kuzanywa Ukwandiswa Ilokishi KuKomani

Kukho inyathelo elihle elivelayo kuKomani—elokwandiswa kwe- lokishi yakhona ngenxa yokwanda kwabantu. Le lokishi se inethuba elide ikhona, kodwa akuzange kubekho nzame zokuba yandiswe ngaphambili, nangona abemmi bakhona bande ngokuphinda-phindeneyo oko yathi yasekwa.

Lo meimbi uya xoxwa kakhulu phakathi komzi wakuKomani ngabaNtsundu nabamHlophe. Nangona ingumngqweni wabaninzi ukuba ilokishi ekhoyo inga ingandiswa kanobom, kuqondakala ukuba kukho ubunzima ekufumaneni umhlaba olungileyo apho kunokwakhiwa khona izindlu ezintsha.

INGONGOMA EZIPHAMBILI

Naazi iingongoma eziphambili ezithe zaphawulwa ngabaninzi malunga nemo yomhlaba wesiza esalathiweyo ngenfla kwelokishi ekhoyo ngakwicala eliya eHewu.

Lo mhlaba ululwalwa; zinganzi ke iingxaki kuwo xa kuthe kwakhiwa izindlu. Ukuba kwembiwa iifolo zemibhobo yokuhamba amanzi kungafuneka kufakwe idamanethi yokughekeza ulwalwa olo. Xa kwembiwa iminxhuma yezindlu zangaseke kunganzima kakhulu ukwemba ngaphandle kwedamanethi—into ke leyo eneendleko ezinkulu.

Kwakhona, abaya kuhlala apho ngekhe babe neegadi kuba imithi ayinakumila ngenxa yolwalwa. Abantu abanako ukuthwala umhlaba kwenye indawo bawuzise emizini yabo ngenxa yeendleko. Esi siza sikufutshane kakhulu kwibala lee-aeroplane, xa kuthe kwakhiwa izindlu, iingwelo ezibhabhaye kunganzima ukuba zitshebeleze kakuhle xa ziphumayo naxa zingenayo.

Nangaphezu koko, kubonakala ukuba loo lokishi intsha ingakufutshane githa kwisikolo (Industrial School) semisebenzi esikhoyo apho, loo nto ingenza bahlale kakubi abafundi abalapho.

ESINYE ISIZA

Esinye isiza esibonileyo singase-Mpumalanga yelokishi endala, kufutshane nendlela yenqwelo enkulu (Komani Road). Lo mhlaba wona ufanelekile kakhulu kuba umelele nendlela kaloliwe kunye nenqwelo. Ungasindisa iindleko zokwenziwa kweendlela ezintsha. Esi siza kwakhona sinedlelo elihle kuene apho impahla yabemmi ingadliswa khona. Noko ke, kukho



inyange yanceda amawaka amadoda, abafazi nabantwana, abebekhathazwa ligazi elibi, ukuqaqamba kwamathambho, ubuthathaka besinyi, amaqhaka, izilonda, ukudumba, umzimba onamathuthuva, amathumba irhasalala, ukushwabana kwamalungu. Ihlamba izintso nesinyi—uya kubonakala ngokuchama umchamo oluhlaza. Isusa zonke iintlungu emqolo ezibakho kubantu abasebenza nzima. Yenza umntu athande ukutya yaye inka amandla kuzo zonke iindawo zomzimba. Inceda ekukhuseleni umzimba kuzo zonke izigulo. Sifumene amakhulu eencwadi kubantu abaninzi besixelela indlela i LION BLOOD TONIC No. 12 ebanyange ngayo abe amanye amayeza angabanga nakho. Izabiso 5s. 6d. nola, yepesi.

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Home Corner For African Women

NEW SERIES OF CROCHET PATTERNS

Crocheting is a popular hobby among us and has numerous uses both for personal adornment and decoration of the home. In this issue we give our readers the first pattern and instructions for simple edgings.

1 ball (10 or 20 gram) selected colour.

Milward's Steel Crochet Hook No. 5. (Slack workers could use a No. 5½ hook and tight workers a No. 4½).

Abbreviation: ch—chain; ss—slip stitch; dc—double crochet; hlf tr—half treble; tr—treble; dbl tr—double treble; sp—space.

1st Edging

Commence with 6 ch.

1st row: * 1 tr into 6th ch from hook, 6 ch; repeat from * for length required, ending with 1 tr into 6th ch from hook, 9 ch. turn.

2nd row: 1 hlf tr into last 6 ch

13 ch, remove hook, insert hook in 2nd of 13 ch and pull loop through (forming a ring). 1 ch, 1 dc 1 tr 2 dbl tr into ring, 5 ch, 1 ss into dbl tr, 7 dbl tr into ring, 5 ch, 1 ss into last dbl tr, 7 dbl tr into ring, 5 ch, 1 ss. into last dbl tr, 2 dbl tr 1 tr 1 dc into same ring, 1 dc over first of 13 ch, 1 dc into sp where loop started, 3 dc into each of next 3 sps; repeat from * to end of row. Fasten off.

3rd Edging

Commence with 6 ch.

1st row: * A 2 tr cluster into 5th ch from hook, 6 ch. repeat from * for nearly twice the length required.

2nd row: 6 ch, 1 dc between 2nd and 3rd cluster, * 6 ch, 1 dc between next 2 cluster; repeat from * to end of row. Fasten off.

3rd row: Attach thread at beginning of last row, 6 dc over next 6 ch, 1 dc into next dc, 7 ch, a 2 tr cluster into 5th ch from hook, 4 ch, 1 ss into top of cluster, * 4 ch, 1 ss at base of cluster, 5 ch, a 2 tr cluster into 5th ch from hook, 4 ch, 1 ss into top of last cluster, 4 ch, 1 ss at base of cluster, 1 dc over stem of leaf, 1 ss in side of last dc before leaf, 6 dc over next 6 ch, 1 dc into next dc, 3 dc over next 6 ch, 4 ch, 1 ss into picot of cluster just made, 8 ch, 1 ss into 4th ch from hook, 8 ch, 1 ss into 4th ch from hook, 4 ch, 1 ss into last dc, 3 dc into same 6 ch sp, 1 dc into next dc, 6 dc over next 6 ch, 1 dc into next dc, 7 ch, a 2 tr cluster into 5th of 7 ch, 1 ss into adjacent picot; repeat from * to end of row. Fasten off.

4th row: Attach thread at base of clusters on first row and work same as 2nd row. Fasten off.

4th Edging

Commence with 7 ch.

1st row: 1 tr into 7th ch from hook, * 7 ch, turn, 1 tr into last tr; repeat from * for length required, 1 ss into each of next 3 ch of last 7 ch.

2nd row: 1 dc into same loop, 2 ch, miss next tr, 1 dbl tr into next 7 ch loop, * 5 ch, 1 ss into 5th ch from hook, 1 ch, 1 dbl tr into same loop; repeat from * 4 times more, 2 ch, 1 dc into next loop, 2 ch, 1 dbl tr into next loop; repeat from first * to end of row. Fasten off.

Heading

1st row: Attach thread to first free 7 ch loop, 3 ch, 1 tr into same loop, * 5 ch, 2 tr into next 7 ch loop; repeat from * to end of row. Fasten off.

She: "Thomas, dear, it's a burglar."
He: "Sh-h, don't move, maybe he can get that window up. It's the one we haven't been able to open since the painters left."

"What are all these spots on the wall?"
"Well, the man who lived in this room was an inventor. He invented some kind of explosive."
"Oh, the spots on the wall are the explosive?"
"No. The inventor."



loop, * 3 ch, 1 hlf tr into next 6 ch loop; repeat from * to end of row, 1 ch, turn.

3rd row: 3 dc into each of next 3 sps, 2 dc into next sp, * 15, ch turn, 1 ss into 10th dc from hook, 1 ch, turn, 17 dc into 15 ch loop, 1 dc into same sp as dc before 15 ch, 3 dc into next sp, 9 ch, 2 tr into 5th ch from hook leaving last loop of each on hook, thread over and pull through all loops on hook (a 2 tr cluster), 3 ch, 1 ss into 12th dc of loop, 3 ch, 1 ss into top of cluster, 4 ch, 1 ss into base of cluster, 5 ch, a 2 tr cluster into 5th ch from hook, 5 ch, 1 ss into top last cluster, 4 ch, 1 ss at base of cluster, 5 ch, a 2 tr cluster into 5th ch from hook, 6 ch, 1 ss into top of last cluster, 4 ch, 1 ss at base of last cluster, 4 dc over stem ch of leaf, 3 dc into each of next 4 sps, 2 dc into next sp; repeat from * to end of row. On this large loop and all following, after the 6th dc, make 1 ch, 1 ss into picot at top of 3rd cluster of leaf just completed, then work 11 more dc on same loop. Fasten off.

2nd Edging

Commence with 6 ch.

1st row: * 1 tr into 6th ch from hook, 6 ch; repeat from * for length required, ending with 1 tr into 6th ch from hook, 8 ch, turn.

2nd row: 1 hlf tr into last 6 ch loop, x 3 ch, 1 hlf tr into next 6 ch loop; repeat from * to end of row, turn.

3rd row: * 5 ch, a 2 tr cluster into 5th ch from hook, 4 ch, 1 ss at base of cluster, 3 dc into each of next 3 sps, 2 dc into next sp,



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READERS' FORUM



BOPAPE REPLIES TO BANTU WORLD LEADER

D. W. Bopape, Johannesburg, writes: In your leading article headed "His masters voice" which appeared in the Bantu World of October 18, you made certain accusations against me, which I feel I must reply. In the first place my statement on the boycott movement was a general reply to all arguments raised by your readers who do not support the boycott movement.

I made it abundantly clear in my statement that one of the main objections to the boycott of elections under the Natives Representation Act was that if progressive men do not contest, the way will be open for "good boys" to get into the Council freely and that the Council would then do more harm than good. This, therefore, was not levelled against the opponents of the boycott movement, some of whom are honest men.

I did not refer to all opponents of the boycott movement as "good boys" but fairly put my case for the boycott and advanced reasons. It is thus misleading to state that this was used "in order to capture the imagination of the unintelligent and uninformed masses of the people."

The boycott resolution was adopted by a duly constituted National Conference of the African National Congress held at Bloemfontein in December last year. The conference was attended by accredited delegates from Congress branches throughout the country and yet your "leader" fails to appreciate the fact that I, as an honest patriot, have to carry out decisions of Congress Conferences faithfully. It is the congress decisions that I am serving.

It is the wishes of the majority of the people that I am faithful, and that is my master. It is in this strain that I made the statement under discussion.

I am aware that the "phraseology" to which you refer is "cheap labour for the mines." But I know that your policy is that of the

Chamber of Mines. Although I made this statement in my capacity as Provincial Secretary of Congress in the Transvaal, your leader chose to single me out as an individual in an attempt to discredit me before the public and to create complete confusion. You have brought down the prestige of your responsible paper by presenting unfairly these fantastic and unfounded allegations.

Recently, the annual conferences of the Cape and the Transvaal branches of the African National Congress respectively endorsed the boycott movement and a statement issued by the African members of the Natives Representative Council who met at Bloemfontein on Sunday, November 2, described the boycott movement as "representing the natural impatience of a long suffering people with the makeshift solutions of their problems dictated by a bankrupt and outmoded Native Policy."

This proves that the boycott movement is African, not communist.

The reasons you have put forward in the latter part of your article in support of your case against the boycott movement suffer from visionary defects regarding the idea of a political struggle.

You fail to realise that there has always been crisis in Native Affairs and it is not the Native Representation Act of 1936 which has created this crisis; and the present machinery is a stepping stone towards further humiliation and cannot therefore, be accepted as a method to fight against discriminatory laws.

The emancipation of any people can only be achieved as a direct outcome of a positive united struggle of that people against oppression. And the method of mass struggle has been employed successfully by all races and it is a historical fact. In order for the African people to achieve democratic rights, this is the only method they should adopt. I know you do not approve of this method owing to the fact that the policy of your paper is that of your master—the ruling class. Any positive stand taken by the people against oppression is dubbed as "Communist agitation" by you and those whom your paper represents.

Of course, the African people are awake and are determined to struggle for their rights and they are going to evolve numerous direct and positive measures against oppression and the forces of history are on their side.

When the Bloemfontein conference of the African Nation-

al Congress adopted the boycott resolution, Congress membership throughout the Union was placed below 5,000. There are 8,000,000 Africans in the Union of South Africa, yet Mr Bopape claims to speak for the "majority." Does he mean "minority?" We note, also, that the Krugersdorp meeting to which Mr Bopape refers was attended by 27 branch delegates out of a total of 60 in the Transvaal Province. Further, although Mr Bopape has undertaken an "extensive" tour of the Transvaal propagating the boycott gospel, electoral committees have been set up in various places and the chiefs, as reported in a recent issue of this newspaper, are determined to vote and to return the present Councillors in spite of what Bopape says. Does this not show that the majority of Africans are out of sympathy with Bopape's "majority" group?—Ed., "B. W."

OLD CUSTOMS WERE GOOD

J. M. Ramosena, Healtown, writes: Because we have embraced Western civilisation, we have cast aside many of our customs, a number of which stood us in goodstead in the past. Now what are the results? Family life among us is deteriorating; many go to the law courts to seek divorce—something unheard of in our well-organised social life in the past.

Young boys and young girls take to marriage only to wreck themselves later, yet our old custom permitted marriage only when couples were fully mature. We have developed miserly habits and the stranger or sojourner calling for sanctuary is turned "empty away" to quote the magnificat. We no longer lend assistance to the stranded, our policy is "everyone for himself the devil take the rest."

INADEQUATE RAIL ACCOMMODATION

Meshack Makhanya, Johannesburg, writes: I wish to associate myself with the remarks contained in a letter sent by Mr. M. S. Makubu on the conditions obtaining at Devon Station on the Johannesburg-Breyten line. All what he complains of is of recent occurrence. It transpires that Africans arrested on this line on a Wednesday wait a week before a hearing in the law court as the magistrate calls once a week—Tuesday.

Of the train service itself, I lack words to describe the unsatisfactory conditions on this route. Accommodation is inadequate, and at this time of the year, it is particularly acute.

One other thing which weighs hard on Africans from the Amersfoort district is the restriction imposed by the Government on our movements, presumably to keep us in the area for work on the farms at inadequate pay-rates. Our leaders should look into these things.

WHAT MORE HAS HE DONE?

E. J. Mulaudzi, Pretoria, writes: That Mr. Mutsila negotiated with the Bantu World for the inclusion of Venda in this newspaper is beyond dispute. But what more has he done to warrant the flattering letter sent by Mr. S. J. N. Mulaudzi and published in a recent issue of this journal? I have yet to learn what part Mr. Mutsila and his Association played in bringing about the establishment of Tshakhuma and MacDonald secondary schools. I am not against Mutsila and his group, but I want to face facts which Mr. Mulaudzi tries to avoid.

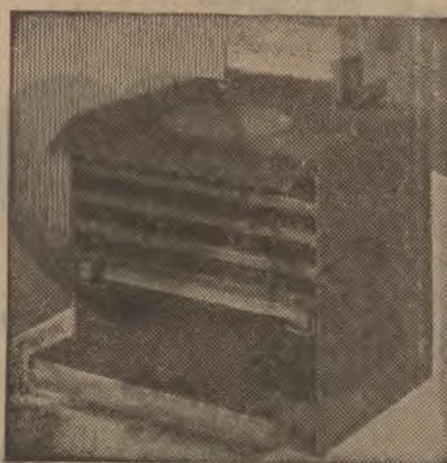
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IT HAPPENED IN.



EVATON: When Mrs. C. L. Opperman, of Lindie-Lou, left for Bulawayo to assist Mrs. Lesabe in the Zambesi Convention of the A.M.E. Church, she was seen off at Park Station by a number of friends from Evaton.

Dr. F. H. Gow of Capetown, Superintendent of the 15th. Episcopal District of the A.M.E. Church passed through the City en route to Bulawayo, to preside over the Zambesi Conference. He was accompanied by Revds. Mareka of Sophiatown and Selepe of Vereeniging.

In the absence of Dr. J. R. Coan, Superintendent of the 17th District, the Rev. Dr. Gow will also preside over the Transvaal Conference and Convention which will be held at Klerksdorp early in December.

A bonny Babyboy was born recently to Mr. and Mrs. S. S. Mokoeng of Wilberforce Institute.

Dr. J. M. Nhlapo B.A., Ph.D., Principal of Wilberforce Institute has resigned his post here to become Principal of the New Methodist Boarding High School at Uitkyk near Ventersdorp. His successor has not been named yet.

Mr. Suping and family have taken up residence at Evaton. Mr. Suping is the popular photographer of the Universal Studios in Commissioner Street, Johannesburg. — "From Our Correspondent."

POTCHEFSTROOM: Opening a conference in Potchefstroom of Chief Native Commissioners, the first of its kind to be held in the Western areas, Mr. W. G. Mears, Secretary for Native Affairs, referred to the statement just published reflecting the Prime Minister's proposal on official policy in Native affairs. Mr. Mears said he thought that these proposals, especially for rural areas, were very sound.

What was known as the council system was one of the most important branches of administration in the reserves, notably in the Transkei and Ciskei. Years ago these councils had, for the most part, been directed by Europeans. The proposals of the Prime Minister recognised that in the past half century the Africans, particularly in the areas men-

tioned, had advanced educationally and the proposals gave them a chance to run their own affairs in their own areas.

Mr. Mears expected that mistakes would be made, but he was convinced that it was the right policy. They could never expect Africans to develop a sense of responsibility unless they were given the chance of shouldering responsibility.

POTGIETERSRUST: The premises of the Bantu Burial Society were burgled recently when thieves broke through the back-door and removed a typewriter. Books and other office equipment were, however, left untouched.

Mr. Daniel Tsebe and Miss Grace E. Dammie recently were married. The bride comes from Rooisloot-Mogokane, and the bridegroom from Potgietersrust Location. — S. M. Monama.

PRETORIA: Mr Jonathan Kali has joined the Staff of the Native Affairs Department as clerk-typist. Mr and Mrs Kali have gone into residence in Mathobela Street, Atteridgeville.

Mr Levy Lekoko of the local Post Office branch, has been promoted and now holds what is believed to be the highest post held by an African in the Postal Service.

The African Vigilance Committee recently sent a memorandum to the City Council and to the Resident Secretary of the Native Advisory Board concerning (a) the annual elections for the Native Advisory Board; deposits of £5 for each candidate seeking nomination for civic honours; (c) that five defeated candidates with the highest votes should form an opposition block and be members of the Native Advisory Board in order to bring the Board's membership to 15.

According to the Recreation and Sports Organiser, Mr. H. E. Tane, the cricket season is about to start. Tennis and indoor games are being played in all Municipal locations in the capital.

Miss Esther Mohlabi is in charge of the library.

—"Spark."

THABA 'NGHU: The local Health Centre—the first institution of its kind for Africans in the Free State—is doing good work for the Thaba 'Nchu African Community. African members of the staff are Sisters Ts'ehloane, Menyantsi and Maphanga. Health Assistants are Messrs Mzimba, Letsoso and Masuabi. — From Our Correspondent.

SCHWEIZER RENEKE: The local Amalgamated school is being congratulated on winning a trophy at the final competitions in music for Western Transvaal schools at Potchefstroom. The piece set for the competition was "Fisherman's Goodnight," the conductor being Miss J. Z. Mgidlani. Since the arrival of the present principal teacher at this school, great improvements have been noted in the school.

—W. G. Motjale.

TWEELING: Constable P. Maseko, of the South African Police post at Tweeling, is leaving the district on transfer. He was recently promoted to the rank of (M) N2 Sergeant. Constable Maseko has won the affection of the African residents of Tweeling whom he has treated with sympathy and respect at all times. He has always offered help and advice where it was needed and the Tweeling residents feel a deep sense of loss in his transfer to another district.

—G. A. Mtimkulu.

SALT PAN: The death occurred of a prominent Salt Pan resident, Isaac Sewelo. Deceased had been laid up for three months. A large number of relatives and friends from several districts attended his funeral which was conducted by Mr. J. Radebe, an Elder of the Wesleyan Church. At the graveside Evangelist Nonyani spoke of the deceased's good work.

—"From our Correspondent."

Laughter Corner

The young lovers were trying to find some quiet secluded spot for a long embrace. But everywhere there were people, people, people. And the girl was shy.

Suddenly the man had a bright idea. Triumphant he led her to the railway station, and, standing beside the door of a carriage as though seeing her off, kissed her fondly.

After the couple had repeated the experiment at four or five different platforms, a sympathetic porter strolled up and whispered to the man: "Take her round to the bus stop, mate. They goes every three minutes from there."

Preaching By Example

(Continued from page 18)

A European trader, who witnessed the process of transformation taking place at Bensonvale, asked Mr. Mbete: "What are you, really—a farmer, a builder or a parson?"

"I am a preacher of the gospel," was the reply.

He went on to tell of his dreams for the future, which included a new boys' dining hall. After some further conversation the trader promised a donation which proved to be a cheque for £500! Even so, it was only by the practical co-operation of the staff and students that the hall was opened free of debt.

As a consequence of the happy local relationships and the keen support of the Native Commissioner, it was reported at one of our committee meetings that "the gaol at Herschel is being broken down and the material is to be given to our school for a farm shed!"

A former commissioner of police in that area said to the writer one day: "I take my hat off to that African minister of yours. He's doing a marvellous work." Similar unsolicited testimonials have come from Europeans and Africans in the district.

Throbbing With Life

What has been happening these past five years? Bensonvale was a dying school in December, 1941; today it is throbbing with life.

Presenting a new syllabus which provided for agricultural subjects, animal husbandry, poultry rearing, dairying and so on, and instilling into the first 34 students with whom he started in January, 1942, the spirit of "self-help," Mr Mbete has seen this sick school become a robust and healthy educational centre once again, with mounting numbers year by year.

In 1942 he began with 34; in 1943 there were 72; in 1944, 128; in 1945, 150! and last year 183 students. He expects to provide accommodation for 250 in 1948.

The Chief Inspector's report for 1944 said: "Bensonvale is doing a great work and deserves every encouragement."

The finest recognition of the trustworthiness and ability of Mr Mbete was the grant by the Native Affairs Commission of £5,000 for a new block of buildings, comprising five classrooms, a domestic science room, an agricultural and biology laboratory, a principal's office and staff room.

OUR FOUR-LEGGED FRIENDS

(Charlotte Slinger)

Animals are our friends. The captain of an artillery company of South Carolina was killed in a battle in Virginia during the American Civil War. His body was placed in a coffin, which was put in a strong box and carried to the home of his family in Columbia. It arrived there about a week after his death.

On its arrival, the captain's dog which he had reared during his life-time, was at the gate, and, approaching the house, it began to smell about him with excitement.

When the coffin was taken from the hearse, the dog ran under it, and followed it to the house between the pall-bearers.

Although a week had passed by since his master's death, and his body was closely fastened up in the coffin, yet by the sense of smell alone, the dog had found out that it was his master's body which was in the coffin, and this stirred up all dog's affection for its master.

When the coffin was put on the table in the parlour, the dog lay down under the table and remained there till the funeral took place on the next day.

Then, after the funeral, the dog took his place on the grave of his old master. They tried to coax the dog away but in vain. It would stay there and refuse to eat or drink, but lay mourning there till the third day after the funeral, when it died on its master's grave.

How real and genuine that dog's affection was for its master!

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PREACHING BY EXAMPLE

The story of an African preacher and clergyman who carried his sermons home by practical examples is told by Rev William Illsley in an account featured in the "Forum." The clergyman, of course, is none other than Rev P. S. Mbete of Bensovale Missionary Institution.

The Author's story reads: I have just witnessed a miracle—a miracle performed by an African Nehemiah who has "rebuilt old wastes and raised up former desolations." The miracle was also witnessed by Mr Gordon Mears, Secretary of Native Affairs, on the day preceding his public announcement in Kingwilliamstown, that his department was making openings for Africans in the higher grades and ultimately in administrative posts.

Mr Mears is partly responsible for the miracle we both saw at the Bensovale Missionary Institution in the Herschel district. It was due to his adverse report, six years ago, on the conditions obtaining there, that prompted the present writer to nominate the Rev. Price S. Mbete, a big burly African, for appointment as Governor of this erstwhile famous institution.

Adverse Report

When we arrived on that De-

ember day in 1941, it was obvious that the Cape Education Department's threat to close the school was not unwarranted. The numbers had dropped in the High School to 22 students, while the buildings reminded one of Charles Dickens' description of the cemetery where grave-stones were "bowing their heads in shame because of the lies they were telling." As I walked round the grounds I saw bed-raggle buildings whose former glory had been the pride of many great missionaries.

In view of the adverse report mentioned I had made enquiries to discover whether the Government would continue its support if the Methodist Conference were to appoint an African minister as Governor, and if an agricultural bias were introduced into the curriculum. A satisfactory reply was received and with some trepidation Conference proceeded

to appoint an African to this forlorn hope.

We realised that an experiment was being made, not merely by our Church, but with the African people generally; for it would demonstrate either the wisdom or the folly of those who favoured claims for African responsibility and leadership.

First Obstacle

Our first obstacle was a well-meant, carefully-planned, round-table conference with local representatives who had a scheme drawn up on the assumption that Bensovale Institution was a complete failure and would be handed over lock, stock and barrel to a public committee, which would have complete control over its destiny. But neither Mr Mbete nor I could see any light in that direction, and decided to abide by the Conference mandate and go right ahead, with or without local assistance.

The rest of the story is an epic in African development.

Both figuratively and literally the new Governor got his jacket off, and in spite of setbacks and opposition, won the interest and support of many local people. Presently he had three spans of oxen, loaned by headmen, turning over the lands which sprang into life with a rich variety of crops. With a grant of £300 from the Native Affairs Department, Mr Mbete and his co-workers, repaired and renovated the old buildings, making their own paint and replacing the woe-begone expression of the ancient buildings with a school-girl complexion.

On every hand the new Governor turned difficulties into opportunities and changed enemies into friends.

Governor's House

On one occasion a Government inspector enquired of a burly African worker the way to the Governor's house.

"That way," replied the African, pointing to the house.

He then slipped round the back, changed his clothes and came through to open the door to the visitor, who was amazed to find that he had already met the Governor!

(Continued on page 17)

Mendi Memorial Scholarship

(H. G. Mpitso)

Inquiries about and applications for Mendi Memorial Scholarships pouring into the Office of the Hon. General Secretary of the Fund, have convinced the Committee of two important things, namely the great vision of those who were responsible for the founding of the Fund and the Golden opportunity which the Fund offers to the Africans.

Wars may come and pass; but the World War I will always remain in the memory of Africans as most disastrous; it will be remembered more for the blessings that have come as a result of the sacrifices of heroes to whose memory the Mendi Memorial Scholarship Fund was inaugurated for the benefit of the African children. We bow our heads in reverence and take off our hats to those who conceived the idea of a Mendi Memorial Scholarship Fund.

GOLDEN OPPORTUNITY

The Fund offers a golden opportunity to the Africans to realise their highest aspirations. Firstly it affords men and women to demonstrate their patriotism and love for their race by rallying to the support of the organisers of the Fund co-operating with them whole heartedly and by contributing freely their 1/- or 1d. (others can afford more).

Mendi slogan is that of "SELF-HELP." We shall only be recognised as a race of adults as we are able to support ourselves. Secondly, the Fund throws a glimpse of hope for the future of our children. The future of the Africans as a race depends on the present generation of children. They must be given a sound foundation of good education. Without education we have no future as a people. Let us give our children education. Mendi Memorial Scholarship offers the golden opportunity.

The Mendi Memorial Scholarship Fund General Committee have been investigating ways and means of making the appeal of

this Fund more real to all Africans. The current idea is that the Fund concerns Johannesburg and the Transvaal. Other districts and provinces are not interested. Johannesburg is the Head quarters of the Committee and the Transvaal is the province from which the idea of the Mendi Memorial Scholarship Fund originated; but the Fund is a national Fund for the Africans irrespective of town or province.

UNION-WIDE UNDERTAKING

It is a Union-wide undertaking by the Africans to uplift their own people or better still to uplift themselves. Scholarships which are now in operation are awarded irrespective of town or province.

The Committee are commending the following scheme as more realistic and worthy of serious consideration.

(a) Schools may form inter-school committees for the purpose of raising the Mendi Memorial Scholarship Fund. The system of the inter-school sports committees can be applied in this case.

Any inter-school Mendi Memorial Scholarship Fund Sub-committee which raises annually 5,000 pennies will have the privilege of nominating a deserving child in Std. VI for J.C. Sub-committees raising 10,000 pennies will nominate two for J.C. or one for Matriculation course from their area. The pennies can be collected in the same way as is done for "Our Children's Day."

(b) Similar opportunity is offered to Branch Committees of the Mendi Memorial Scholarship Fund. A sub-committee which raises 1500/- (One thousand five hundred shillings) will nominate from their own area a student for post-matriculation studies at Fort Hare.

The amounts must be annual targets otherwise the continuation of the holders of these bursaries cannot be guaranteed.

In all cases the monies raised on behalf of the Mendi Memorial Scholarship Fund must be reported and paid to the local magistrate or a Native Commissioner for transmission to the Treasurers of the Fund. The formation of the sub-committees must be notified to the Hon. General Secretary who will keep in touch with them. Names of Chairmen, Secretaries and committee members must be furnished in all cases.

Africans here is your golden opportunity while you rise to it?

One post-matriculation Bursary is awarded each year while the Fund lasts. Particulars can be had from the Hon. General Secretary, 2211 Kaiyana Street, Pimville, Johannesburg.

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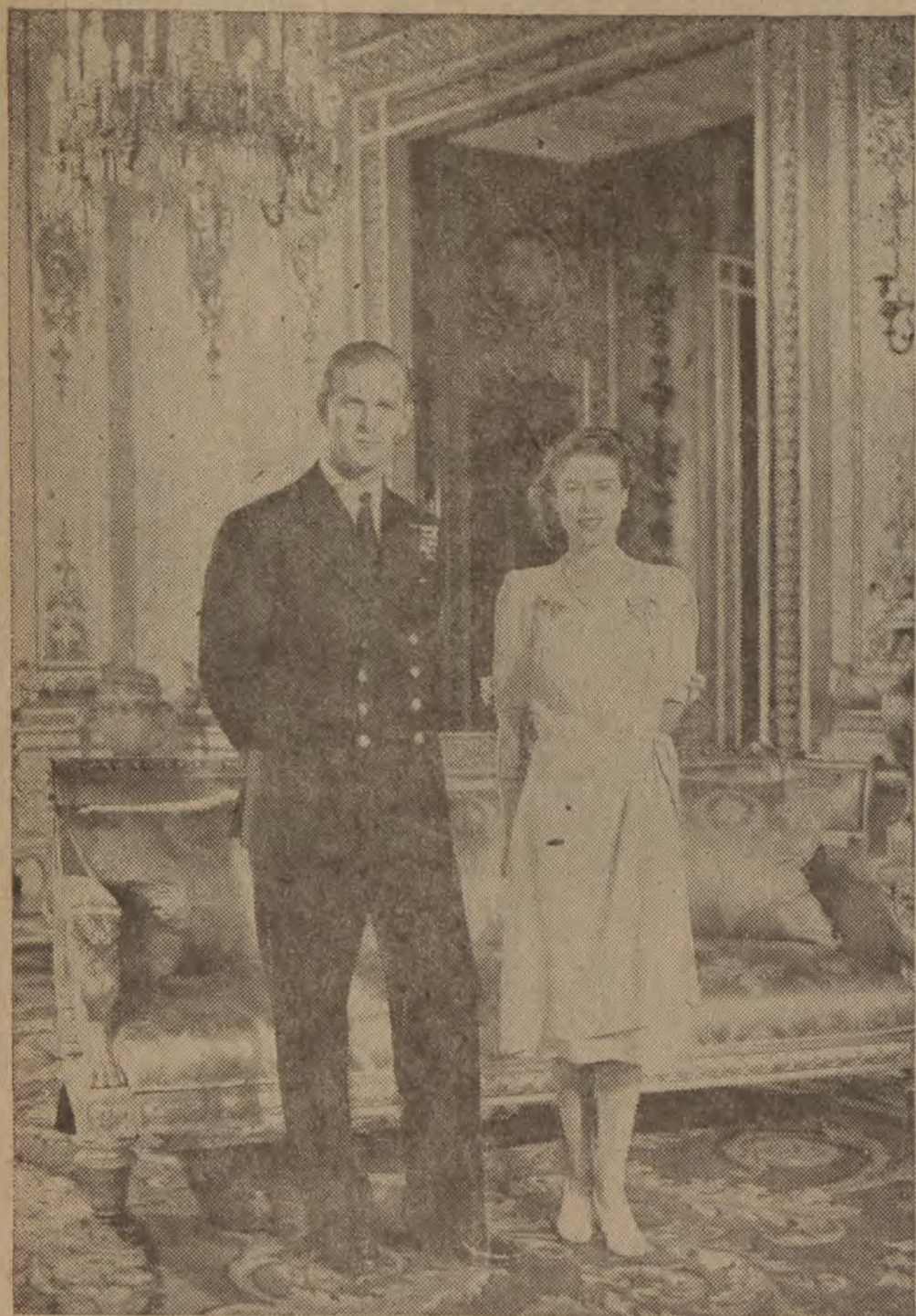
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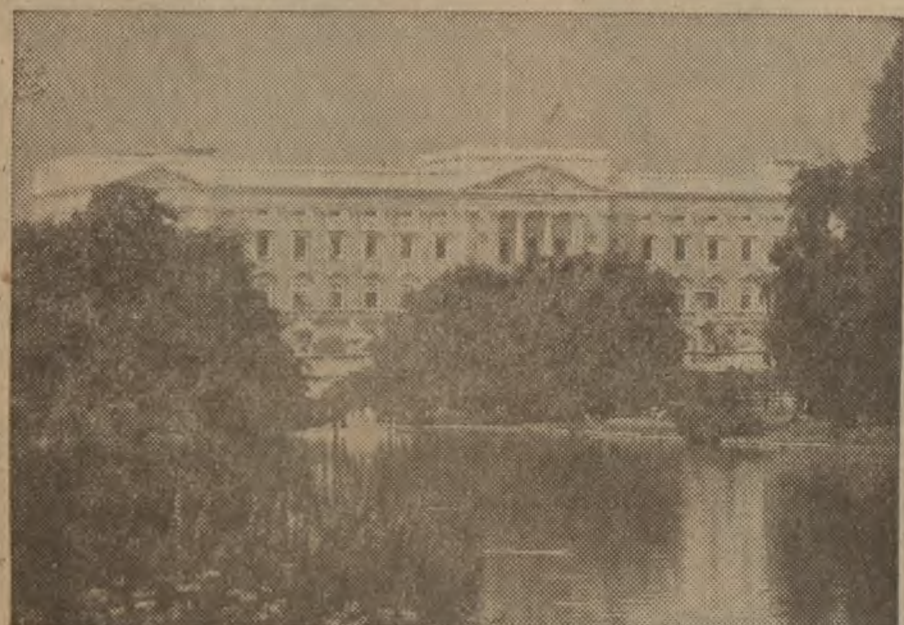
Sweet-Orr and LYBRO
OVERALLS



ROYAL
WEDDING
PICTURES



ABOVE: Dr. Garbett, Archbishop of York, who with the Archbishop of Canterbury and the Dean of Westminster, officiated at the Royal Wedding.



TOP LEFT: Princess Elizabeth and Lieut. Philip Mountbatten photographed in the white drawing-room of Buckingham Palace.

TOP RIGHT: A fine picture of Westminster Abbey where the Royal Marriage ceremony was celebrated.

LEFT CENTRE: This week we remember too the King and Queen and the spirit of service which they have passed to their daughter Princess Elizabeth.

RIGHT CENTRE: A picture of the historic State Coach in which Princess Elizabeth and Lieutenant Mountbatten travelled back to Buckingham Palace through crowded London streets after the wedding ceremony in Westminster Abbey.

BOTTOM LEFT: A view of Buckingham Palace in the centre of London where great crowds gathered after the wedding.

BOTTOM RIGHT: Princess Elizabeth took a personal and lively interest in the African people during her visit to the Union this year. At Maseru she crossed especially to speak to a detachment of girl guides from a Leper Hospital. This incident will always be remembered by Africans.

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RAND LEASES CLUB LEADS AT CRICKET

(T. P. Klaaste)

In a two-day fixture of the Transvaal Bantu Cricket Union, Rand Leases Senior Team played 3 matches. The results against Stonebreakers in the first match were; Rand Leases 174 and 140; Stonebreakers replying with 102 and 176. Rand Leases won by 36 runs.

The best individual scores were for Rand Leases: D. L. Gwele 15 and 35; S. M. Voss 53; A. Mokate 29 and 24; W. Mzondeki 16 and 16; S. Matodlana 20; S. Mpako 20 and 27 not out.

For Stonebreakers C.C.:—J. missing, and G. Somana who turns the ball both ways with apparent ease will prove a thorn in many a side this season.

The Rand Leases boys are fortunate to be under the watchful eye of the veteran skipper P. S. A. Gwele, himself an excellent bowler.

Individual scores were: Rand Leases, D. L. Gwele 79; G. Somana 61; L. Mafongosi 58; A. Mokate 30; H. Mawu 25; S. M. Voss 15; S. Matodlana 13.

For West Rand, B. Gqangeni 27; M. Babela 15; G. Koboka 12; R. Poswayo 21 not out.

Playing against Madubula Darkies C.C. of Randfontein Location, Rand Leases batting first compiled 240 and Madubulas scored 64 and 66. Rand Leases won by an innings and 110 runs.

INDIVIDUAL SCORES

Rand Leases:—L. Mafongosi 44; G. Somana 43; S. M. Voss 36; S. Matodlana 35; A. Mokate 33; P. S. A. Gwele 23 not out.

Outstanding bowlers in these matches were Cecil Nolutshungu and Mantye Hashe for Stonebreakers. The former is a coming "speed-merchant" and more should be heard of him in the near future. For West Rand C.C. R. Jamnda, K. Bartman, G. Koboka and M. Kgantintsoe bowled well against great odds. For Madubula Darkies, by far the most outstanding bowler was M. Bookholane.

At Rand Leases the opening attack is borne by the young fine action bowler, H. Mawu, ably assisted by D. L. Gwele who is learning fast to use the new ball. Then follow the seasoned trundlers S. M. Voss and W. Mzondeki with flight, spin and guile. S. Mpako, a left-hand bowler is pro-

EISTEDDFOD RESULTS

The following are the results of the Provincial singing Competition staged at St. Louis Bertrand School Potchefstroom, during this month.

Germiston Public School 84 per cent; Brakpan Amalgamated School 79 per cent; Methodist School 78 per cent; Crown Mines St. Peter's School 76 per cent; Evaton Methodist School 75 per cent; Klerksdorp Amalgamated School 73 per cent; Pretoria Marabastad Methodist School 73 per cent; Lichtenburg Amalgamated School 73 per cent; Rustenburg Amalgamated School 72 per cent; Schweitzer Reneke Bantu School 70 per cent; Potchefstroom United School 68 per cent; Alexandra Amalgamated School 67 per cent; Benoni Lutheran School 66 per cent; Kilmerton Practising School 66 per cent; Sabie United School 60 per cent; Potchefstroom St. Louis School 59 per cent; Germiston St. James School 58 per cent; and Tzaneen Mohlaba School 53 per cent.

All these choirs rendered the English set. Evaton Methodist School 80 per cent; Germiston Public School 78 per cent; Klerksdorp Amalgamated School 77 per cent; Krugersdorp Methodist School 77 per cent; Brakpan Amalgamated School 77 per cent; Crown Mines St. Peter's School 75 per cent; Lichtenburg Amalgamated School 70 per cent; Rustenburg Amalgamated School 69 per cent; Schweitzer Reneke School 69 per cent; Potchefstroom United School 68 per cent; Germiston St. James School 67 per cent; Benoni Lutheran School 67 per cent; Kilmerton Practising School 67 per cent; Alexandra Amalgamated School 65 per cent; Potchefstroom St. Louis School 61 per cent; Sabie United School 61 per cent; Pretoria Marabastad Methodist School 60 per cent; Tzaneen Mohlaba School 50 per cent.

TENNIS TOURNAMENT

(J. J. Mkwentla)

The third tournament under the auspices of the South African Bantu Lawn Tennis Union, will be staged in Johannesburg from December 13 to December 21, 1947. The following Provinces will participate: Western Province, Eastern Province, Transvaal, Eastern Transvaal, and Orange Free State and Griqualand West.

Others expected to attend include Natal Border, North Eastern and Western Transvaal.

The Inter-Provincial cup was won by the Transvaal for the past two years, and it remains to be seen if they can repeat this feat. Provinces which participated last year at Cape Town proved that Transvaal will have a tough time in the next tournament.

TENNIS FINALS AT WITBANK

(A. S. Xulu)

Inter-district tournament finals of the Eastern Transvaal Bantu Tennis Union were played at Witbank recently. At the end of the tourney, Middleburg emerged victorious with a lead of 4 points.

The results of the tourney were as follows:

MEN'S DOUBLES
J. M. B. Kananda and E. Tshabalala (Witbank) beat J. Khomo and A. S. Xulu (Middleburg) 7-5, 6-4, 7-5.
P. Xulu and R. J. Segolela (Middleburg) beat E. Rampa and E. M. J. Phango (Witbank) 7-5, 8-6.
J. Masimula and C. Damane (M'Burg) beat Mvimbi and J. Mathobela (Wit.) 6-3, 9-7.
MIXED DOUBLES
P. Xulu and Miss C. Mahlangu (M'Burg) beat J. Kananda and Mrs. I. Magudulela 7-5, 7-5.
A. S. Xulu and Mrs. C. L. Damane (M'Burg) beat E. Rampa and Miss E. Mthembu (Wit.) 6-3, 6-1.
LADIES DOUBLES
Miss E. Mthembu and Mrs. I. Magudulela (Wit) beat Misses C. Mahlangu and A. Mabuzu (M'Burg) 6-2, 6-3.
MEN'S SINGLES
J. Masimula (M'Burg) beat J. Mathobela (Witbank) 6-2, 6-2.
E. Rampa (Witbank) beat R. J. Segolela (M'Burg) 3-6, 6-4, 6-0.
A. S. Xulu (M'Burg) beat J. M. B. Kananda (Witbank) 6-2, 5-7, 6-2.
LADIES' SINGLES
Miss E. Mthembu (Witbank) beat Mrs. C. L. Damane (M'Burg) 6-1, 1-6, 6-1.
Saturday November 22 marks the beginning of the open tournament for the E.T.B.T.U. As there will be a large number of competitors, the tournament will be run on the knockout system. This Union is keen on sending its representatives to the South African Bantu Tennis Tournament.

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Golf at Thaba 'Nchu To-day

(L. L.)
An open golf tourney sponsored by the Thaba 'Nchu Golf Club will be staged to-day at Thaba 'Nchu. This is the first event of its kind in the district.

WHO'S WHO IN THE NEWS THIS WEEK

Congratulations are extended to Mr. and Mrs. D. W. Nyirenda of Wit. Nigel Ltd. on the birth of a baby boy. Both mother and son are progressing favourably.

Mr. James Henderson Jere formerly of South Roodepoort Mine has joined the Wit. Nigel Ltd. clerical staff.

A well attended meeting of the Sons and Daughters of Zululand was held at New Mai Mai Hall on Sunday, November 16. Among the speakers were Messrs E. P. Mart Zulu, P. Zuma of Germiston, Dr. J. M. Nhlapo, B. W. Gumede, Rev. Dimba, A. M. Madlala, R. R. R. Dromo; Mesdames C. Mbata and Msimang of Orlando. High tribute was paid to the late Mr. A. M. Lembede and late Dr. B. W. Vilakazi. Mr. J. Nxumalo presided. Among those present were: Messrs. Jno. M. A. Sikakane, H. Nxumalo, Selby Msimang, P. B. F. Xaba, W. B. Mkasibe, A. J. Zondi, F. Makhunga, Ben Kubheka, Phuthuma Ngcobo, E. G. Vilakazi (vice-chairman), A. H. Xaba and many others. Visitors came from as far afield as Durban and other parts of Natal. Mr. J. Nxumalo's Male Voice Choir interspersed musical items.

The death occurred on October 14, 1947 at Port Shepstone Government School of Leonard Zwelibanzi Ntshaba. Mr. Ntshaba was found dead a few yards from his residence. He was born in 1918 on September 7 at Lower Mnyamana's Location, Mount Frere, C.P. He qualified as a teacher at Mvenyane Training Institution in 1938.

In 1939 Mr. Ntshaba was appointed assistant teacher at St. George's Higher Mission School. In 1941 he was employed at Etyeni E. C. School as principal which position he held until 1942. In 1943 he worked at Greys Hospital, Pietermaritzburg. On August 5, 1943 he taught at Tholeni Government School, Natal. In 1945 he was transferred to Bethania Government School in Port Shepstone district.

Mr. Amos L. Diradingwe, General Secretary, Progress Society has left for his home Mosita, Cape Province on a two months holiday. He hopes to resume duty next year.

The Kilnerton Old Students' Association is arranging the annual re-union to take place at Kilnerton on December 6. The re-union this year is outstanding as on that occasion, the students will take leave to bid "farewell" to one of the best Governors—Rev. H. W. Rist—that Kilnerton Institution has had. Particulars may be had from Mr. E. E. Fanele, 257, Park Street, Ladyselborne, Pretoria, or from Mr. Theo Twala, 45, Commissioner Street, Boksburg.

Mr. P. J. Simelane, Principal, Salique School, Acornhoek, visited Lydenburg on domestic matters. During his stay he visited friends at various places.

N/Sgt. E. Ntlatleng of the Native Commissioner's office, Pilansberg is transferred to the Native Commissioner's office Pretoria. He is succeeded by N/Sgt. P. Banda Baloyi from Hamanskraal.

FREE STATE CONGRESS CONFERS

"Fulcrum" The conference of the Free State African National Congress held at Bloemfontein recently, was fairly representative. Conference resolved to boycott the elections under the Natives' Representation Act unless decided otherwise by the General Conference. It further resolved that an Indo-African Joint-Council should be formed and that the Coloureds should be included if they are agreeable.

The election of office-bearers resulted thus: President, Dr. R. F. Setlogelo; Vice-President, Mr. L. K. Ntlatleng; Secretary, Mr. C.

Ramabodu and Treasurer, Mr. A. N. Sefothelo.

WEDDING BELLS

The marriage of Susan Sekitlane, daughter of Mr. and Mrs. L. Seeco and Mr. Isaac Sebidi of Pretoria, was solemnised in the Methodist church, Bloemfontein Location on Saturday, November 15. The reception was at the Bantu Social Institute. Mr. J. M. Seleke presided.

Speakers were Messrs J. B. Sesing and A. N. Sefothelo. Mr. S. Litinti of Johannesburg replied on behalf of the bridegroom. Mr. N. Sidiyio's troupe rendered musical items. Mr. M. Motsikoe was the master of ceremonies.

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