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THE BANTU WORLD



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Strikers gather in the compound of a Rand mine.

MINE STRIKE CABINET COMMITTEE APPOINTED

Strikers Attempt March On City

The African mine workers at several mines on the Rand launched a big strike last Monday morning, this being brought about by the refusal of their demand for better conditions and an increase in wages to 10s. a day. The first news of the strike came from the City Deep compound when a number of men refused to go on shift. Africans who attempted to go on shift were prevented from doing so by the strikers, but the police were called in to intervene.

On the same day, other African mine workers at Robinson Deep, Van Dyk and Randfontein also came out on strike.

According to official information, between 45,000 and 50,000 African mine workers are on strike but of the 45 mines on the Rand, 32 are at present unaffected by the strike. There is, at the time of writing, a total strike at eight mines:

Clash With Police

On Tuesday afternoon, 4,000 strikers armed with an assortment of missiles and weapons formed a six-mile long procession and attempted to march to Johannesburg from West Springs.

They were intercepted by the police near Brakpan. When they refused to turn back they were attacked by the police. Three of them were seriously injured and scores received minor injuries.

Four Africans were killed, eight were shot, a large number were injured, and nine policemen were hurt as a result of clashes between the police and the strikers.

Workers President Arrested

Detectives from Marshall Square, after seizing documents from the African Mineworkers' Union, arrested its president, J. B. Marks, on Tuesday, under the Riotous Assemblies Act in connection with the strike. Subsequently several employees of the union were arrested.

On some mines where work had partly stopped on Monday additional compounds became involved on Tuesday.

The clash between 300 policemen and the strikers who intended to march from the West Springs Mine to Johannesburg took place on the Springs-Alberton Road, near the Witpoort shaft of the Brakpan Mine. The pur-

pose of the march is not known.

With few exceptions the strikers armed themselves with sticks, iron bars, choppers, knives and other dangerous weapons. All available policemen on the East Rand and in Johannesburg were ordered to intercept them on the way and drive them back to their compound.

General Strike Possible

The 18 African trade unions affiliated to the Transvaal Council of Non-European Trade Unions decided at a meeting on Tuesday that they would all go on strike within 48 hours in sympathy with the African mineworkers.

The meeting was debating two resolutions—whether all the African unions should go on strike immediately, or whether the Chamber of Mines should be given until Friday to open negotiations with the African mineworkers before a general strike was called—when news was received that the offices of the Garment Workers' Union had been raided by the police, and all printing and duplicating machinery removed.

The mine authorities have continued to feed workers on all mines affected by the strike.

The South African Federation of Progressive Students has issued a circular to the public asking for funds for the African Mineworkers Strike Fund.

The letters add that the federation has decided to render technical and financial assistance to the strikers wherever possible, and that the outbreak of the strike has made this more necessary than ever. Its members have also decided to perform clerical work in the union's offices if necessary.

Members of Cabinet Committee

The Prime Minister, General Smuts, has appointed a Cabinet subcommittee to deal with the Native mineworkers' strike.

The committee consists of the Minister of Mines, Mr. S. F. Waterson; the Minister of Labour, Dr. Colin Steyn; the Minister of Justice, Mr. H. G. Lawrence, and the Minister of Native Affairs, Major Piet van der Byl.

The Government is giving urgent attention to the strike. The Cabinet subcommittee was in communication throughout on Tuesday with the mine owners and also with the Native mineworkers through the Native Commissioners of the Department of Native Affairs.

AFRICANS THANK MINISTER

The Natal Mission Reserve Association in Durban recently passed a resolution thanking the Minister of Native Affairs, Major Piet van der Byl, for his interests in the residents of the mission reserves.

In a letter to the Minister, the association states: "It was with a sense of happy relief and sincere gratitude that we heard the Minister refuse the application of the Durban City Council to incorporate Umlazi. We rejoice because by this refusal we have been drawn closer to the heart of the Government in our peculiar position as wards in a civilisation that tends to destroy those who cannot defend themselves. We face the period of future reconstruction with light hearts because we know we are protected."

STOP PRESS

Hundreds of policemen with drawn batons clashed with African strikers at Robinson Deep and Nourse Mines early on Wednesday morning when they refused to go to work. During the night the strikers were told that they were expected to go on shift. They refused and when a threatening attitude to mine officials was adopted the police were called in.

VIOLENCE LEADS TO DISASTER

In the opinion of the 'Bantu World' backed by responsible African opinion no greater damage could have been done to the cause of the mineworkers than the attempted march on Johannesburg on Tuesday night by an armed mob. The immediate effect was the death of four Africans and the wounding of many others.

With the scanty and scattered information available, we do not propose to comment further at this juncture. Next week, however, we intend to investigate fully the principles involved and also, we hope to suggest some remedies.

Violence on either side in the present emergency cannot solve the issues raised.

TELEGRAM TO PRIME MINISTER

Dr. A. B. Xuma, President-General of the African National Congress has sent the following telegram to the Prime Minister, the Minister of Justice and the Minister of Native Affairs:

Several defenceless African workers shot at Sub-Nigel. Strongly protest against use of force and intimidation. In public interest my Working Committee demand immediate withdrawal exhibition and use of force. Urge immediate negotiation between Government representatives, Chamber of Mines, African Trade Unions and African National Congress.

Signed A. B. Xuma.

U.S. Honors Booker T. Washington

WASHINGTON, August 7.—President Truman to-day signed a bill authorising the U.S. mint to coin five million 50-cent pieces to be sold at one dollar each to help establish the Booker T. Washington birthplace memorial with headquarters at Rocky Mount, Virginia.

The president, in signing the bill, paid tribute to the Negro educator, who founded Tuskegee Institute in Alabama, as a "great American who rendered a great service to his race and to his country."

Bills providing for the coin "to commemorate his life and perpetuate his ideals and teachings" were introduced in the House and Senate, May 23, the date of the unveiling of the bust of Washington in the hall of fame. They were unanimously passed by both Houses.

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THE BANTU WORLD

SATURDAY, AUGUST 17, 1946

Go Batlega Molaodi-Golo

Ga go Mo-Afrika ea sa batlang gore melao ea dipasa e fedisoa, ga ese Ba-Afrika bao hlaloganyo ea bona e tshueroeng ke badichaba. Banna bana rea ba tseba, ke bao ba tsebang gantle gore ga dipasa di ka fedisoa bona ba tla feloela ke mosebetsi. Ke banna bao ba phelang ka dingongorego tsa sechaba. Ba tseba gantle gore ga sechaba se ka fumana tokologo, bona ba tla bolaoa ke tlala.

Ga se bohle bao ba hlabileng lerata la gore dipasa di fedisoa, ba ikemiseditse, gore ntoa ena e loano. Se leng teng Ba-Afrika ba jualeka dintja tseo di bogolang go phetha thato ea mong'a tsona. Banna bao ba batlang gore melao ea dipasa e fedisoa, ba latela baetapele ba bona; ba mamela taello e tsoang baetapeleng; ba tseba ga mephato ea ntoa ena e le molaodi-golo kapa Balaodi-golo. Ntho e kgolo eo ba e tsebang ke gore pele ntoa e hlasela, ka Se-Afrika, mephato e ea fokoa.

Ga ekaba go teng ntho eo re ithutileng ntoeng ena e fetileng, ke gore kantle le tokisetso go ke ke ga eba katlego. Makgotla ao a hlolang ntoa, ke ao balaodi ba oona ba tsebang le go kgona go rerisana, go sebetse-mmogo, go loga maano, le go hlompšana. Balaodi ba sa utluaneng, ba sa rerisaneng, ba ke ke ba hlola ntoa eo ba e loanang. Balaodi bao ba senang hlogo le mosela, ba ke ke ba fedisa melao ea dipasa. Ena ke nnete e ke keng ea phegoa ke motho ea hlogo e bulegileng. Moo go seng kutluano ga go katlego.

Ntoa ea dipasa e tshuanetse ea loana ke mang le mang ea batlang tokologo ea Ba-Afrika, empa e tshuanetse ea loana katlase ga taello ea balaodi bao ba utluanang, ba rerisanang, bao ba nang le hlogo le mosela. Ka baka lena go batlega Molaodi-golo, eo a tla rerisana le bao ba mo thusang go loga maano ao ntoa ena e ka loanoang ka oona go fihlela e hloloa.

TSE QOQOANG KE "PHAFI"

Re ka se ke ra tlogela go rera evangedi ea katlego ea sechaba le kgale; re ke ke ra koala melomo ea rona bakeng sa go bua le go bua mahlo le dikelello tsa batho baeso malokana le ntho tse tsietsang sechaba. Mosebetsi oa motho ea phetseng gantle hlogong, eo ea nang le lerato baneng bagabo, ke go ba supetsa tselo e eang nqeng ea tsoelopele le kathego.

Ke ka lebaka leo re kopang bohle bao e leng dikgeleke, bohle bao ba ipitsang baruti le baetapele ba sechaba mehlaleng e mengata ea sechaba, gore ba se ke ba fela pelo; ba mpe ba tsoare jualo ka thata, ba tiisetse, gobane motse ga o aguo ka tsatsi le le leng; ngwana ga a gole ka tsatsi le le leng; 'me le eona merero ea botho lea sechaba ga e phethagale ka mohla o le mong.

Phoso Tsa Rona

Serapeng sa gage qepheng lona lena, ka tlas'a hlogo e reng: "Go Batlega Molaodi-Golo." Murulaganyi oa lesedinyana lena o re beela mohlala oo re tsoanetseng go o latela nqeng ea bophagamo, tsoelopele le katlego. Karolo eo ke e ratang thata, ke eo e buang ka go se utluane ga rona. Ntho eo ke eona e re bolaileng; ke eona kotsi ea pele, kotsi e kgolo e bolailoeng Mo-Afrika; ke lona lesoba leo phiri di keneng ka lona lesakaneng la rona go qhala phofole le lero la rona. Phoso ke ea rona gobane re agile lesakana leo la rona ka bohlasoa. Eitse ga re aga, ra se ke ra hlalobisisa gantle gore lesakana leo la rona le tiile.

Mohlomong ba bang ba gopola gore Mo-Afrika ke motho ea bopiloeng ke Modimo gore e be mohlanka le legoba la ba bang go isa ka go sa feleng. Eo rea tseba gore ke tumelo ea batho ba bangata, gagolo-golo magareng a rona Ba-Afrika

Ga go phoso e fetang eo; Modimo o bopile merafe eohle, dichaba tsohle, batho bohle go phele ka mefutso ea phatla tsa bona. Ea sebetse, ang a fufuleloang, ea sebedisang kelello ea gage, motho ea jualo ke motho ea tla phelang, ea tla kgorang, ea tla ba le tsoelopele lefats'eng lena. Motho ea tla phuta matsogo, motho ea tla pharama fase, eo a leng botsoa, o tla lapa. Ga re sebetse, re loanela tokelo tsa rona, re loanela tsoelopele, re ikopanya, re bea mafufa, bodichaba, bothoto le boikaketse thoko, re tla ba batho lefats'eng mona

Kopano ke Matla

Basotho bare: "Kopano ke matla"; "ntjana peli ha e hloloa ke phokojoe"; 'me maeleng ao a bo-

Bothale bo Fetola Dipuo

Mor. K. L. Komane o re: Go simolla selemo seno, 1946, go utloala kanono tsa melomo mo koeranteng ena Bantu World. Dikanono, libaka phetogo ea puo gongoe maleme, athago ea batho-batsho, gagolo Bosotho, Bakgatla, Bapedi, Batsoana, Bakoena. Ka kakaretso nkare Transvaal eotlhe dipuo di-fetotsoe.

Ka selemo sa 1864 ge thuto e tsena koa Mokoena ga-Mogopa, ge Bakoena ba ineela go rutoa, go koala go buisa le goopela ka go buisa le gokoala byana:—"Mokoena"—"koena" "eame" "ea." "oa," "gagoe," moea, "ngoana oa me."

Kayeno gofetotsoe, le sona sa Mogopa se fetotsoe, kayeno sare:—"Mokwena"—"kwena" "yame" ya "wa" "gagwe" "moya," ngwana-wame, ge thuto e tsena koa Mogopa "tlhaka" e, "W" ene e sa sebetse leseng ka gope, kayeno ke eo na

na, re lemosoa gore re ke ke ra ba le matla go tsoelopele ga batho ba bang ba gana go sebedisana 'mogo le bao ba lekang go hulela sechaba nqeng ea tokollogo. Go teng batho ba sa ikgathatseng go ikopanya le bao ba lekang go 'nts'e-tsa sechaba pele; go teng batho ba bang gape ba kgaolang sechaba dikoto-kotoana tse sa baloeng ka baka la ntho eo go thoeng "bo-rena" (kapa 'lebitso le letle, le legolo, kapa 'botumo!'). Batho ba jualo ke dira tsa sechaba gobane ba busetsa merero ea sona ea tsoelopele mofao.

Se Batlegang

Se se batlegang kajeno, ke gore baruti kerekeng tsa bona ba rere evangedi ea 'nete, eseng go bollela batho ntho tse hole-hole le lefats'e. Baruti a ba bolele phuthego tsa bona gore sechaba se kopane, e be ntho e le ngoe. Kereke tsa makgoa ke moo go roang evangedi ea kutloano magareng a morafe oo. Ga re sa sebeletse Modimo lefats'eng lena; ga re sa sebedisa 'talente' tsa rona lefats'eng mona; ga re sa leme e le gore re tlietse Modimo tholana tsa masimo ao re a lemileng, re tla fumana moputso o tsoanang le oa monna eane Beibele mo, ea itseng a fuoe talente e le ngoe, ka baka la botsoa, bohlasoa, go hloka kelello le bothoto ba gage, a se ke a e sebedisa. A re se keng ra ipiletsa kotlo le mathata ka baka la phoso tsa rona.

Pharoah

Re tseba e le nete gore batho ba bangata ga ba batle go ea kerekeng, bare kereke e re direlang? Ke nako juale ea gore baruti ba etele sechaba pele kerekeng ka makgoa oo Moshe a ileng a se etele pele go se nts'a dinaleng tsa tau eo e neng e le Pharoah. Moshe o ne a ba balegisi nageng ea Egepeta le Mmuso o kgopo oa Pharoah; empa rona ga re na naga eo re ka balelang go eona ga e se go ikopa moo re leng teng. Pharoah eena o teng magareng a rona; o dibopego tse ngata; re mo bona a tenne kaparo tsa bodichaba; kaparo tsa Tlhokagaloe ea kutloano; kaparo tsa Dipasa le melao e thata godim'a rona; re mo bona a re tsoarisitse bothata ka melao ea kgethollo ea 'mala; re mo bona a re tsietsa ka meputso e sa re neheng bophelo—meputso e bakileng boshodu, thubego tsa magae le metse ea rona, tlhala, bohloa jualo-jualo.

U se ke Ua Utsua

Baruti, le se la kgotsofatsoa feela ke go ema pel'a diphuthego ka lentsoe le le reng: "U se ke ua utsoa," jualo-jualo; empa bolelang batho nete gore bobo lefats'eng bo bako ke tlhokagaloe ea 'nete, tlhokagaloe ea lerato le kutloano, gagolo-golo sechabeng sena sa Ba-Afrika, seo juale go batlegang gore se sebedisane gammogo, ka lerato le kutloano. Eo ke thuto ea Beibele, thuto ea Modimo. Ga re ka e latela, ga e ka reroa ka matla, rona Ba-Afrika re ka lokolloga e se neng.

Oa lona motsoalle ka sebele, "Phafa!"

UMNTWANA WAKHO UQHUBA KANJANI NA?



Uma umntwana wakho ekhathazeka engakhululeki ngenxa yomoya, izinhlungu esiwini nokuqumba ungamenza akhululeke masinyane nge Phillips' Milk of Magnesia. ODokotela kunye noNesi beluleka abazali ukuba banike abantwana lesishlambululo esingena ngozi esethenjwe.

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Kuwo onke amaKhemese neziTolo.



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

Grocer: "Because now that we have won the war, the men and

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

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U se ke oa Senya Bohobe

I. BOHOBE

Lefatse kaofela hona joale le haeloa ke lijo. Tsenyo ea lijo e ka khona e khaotse ha ho le joalo. Tsenyo e mpe baholo ke mokhoa ona oa ho siea mahoho a bohobe. Bohoho ke hona moo molemo oa bohobe o leng teng. Leha motho a e-na le bohobe bo bongata ke phoso ho siea bohoho katholko. Ela hloka tsena:

1. Bohoho ke lijo tse matla ho feta bohobe bo bonolo kahare, 'me bo bo nka habeli ka matla. Lebaka ke hobane bohoho bo omme ho feta bohobe bo kahare. Karolo ea bobeli ea bohobe bo kahare e batla e le metsi feela.

2. Bohoho ke karolo ea bohobe e tsitsiseng ho feta bo kahare. Ka hoo bo jeha habonolo ho feta bo kahare.

3. Bohoho bo sebelisa meno 'me ka ho etsa joalo boa a matlafatsa. Ela hloko le mona: U se ke ua sefa phfo eo u apehang ka eona. Seo u se ntsang ka ho sefa ke lijo tse molemo.

II LITAPOLE

U se ke ua ebola litapole. "E-mpa rona re tloaele ho li ebola." Hona ha ho re letho. Ha u tloetse mokhoa o mobe e ka khona u o lahle. "Re u lahlele'ng"

1. Hobane ka ho li ebola u tlosa karolo ea bohloko ea boima ba tsona. Ha re re u nka boima ba ponto tse hlano ebe u li ebola; ha u qetile ho li ebola, u saletsoe ke boima ba ponto tse 'ne feela. U lahlele ponto ea lijo tse ntle. Haeba u ee u reke boima ba ponto tse hlano ka beke ha u rekela lelapa la hao, ka selemo e tla ba u lahlele mashome a mahlano a liponto a lijo tse molemo. Na hoo ha se tsenyo e tsabehang, haholo-holo nakong tse tsa tlaala e kanana?

2. U se ke ua ebola litapole hobane lero le tsona le molemo haholo bophelong ba motho.

Haeba u ee u ebola litapole, ebe u li belisa metsing, u nto tsoflla metsi ao, etlaba u senya lero leo le molemo. Le tsoela metsing ao li belisoang ho oona.

U n'o pheha litapole ka matlalo a tsona, (li sa ebloa) hoba u li hlatsoe, u li tlose mobu. Ha u se u li ja ha bonolo ho ebola le tlatonyane le lesesane le tsona, 'me joale u salloa ke tapole e tletseng e nang le matla hammoho le lero la eona kaofela. U etse joalo kamehla ha u e-ja litapole. Hopola kamoo u boelloang ke lijo tse ntle le lero le molemo kateng.

Seemo sa Lefatsh

Nageng ea France: Pitso ea kgotso e sa kopane motseng oa Paris. Taba ga di tsamae gantle, kabaka la go se utluane ga mebuso e matla, e jualeka England, America, Russia le France. Ga re ngola tjena go sa ntse go sekoa tsela eo pitso e ka voutang ka eona. Go bolela nnete banna ba khukhuntsana; ga ba tsue lengo-peng ga ba bua.

Nageng ea Indonesia: Nageng ea Indonesia go sa utluagala medumo ea dikanono magareng a Ma-Indonesia le masole a Bathusani. Difofane tsa Moholanere di rothothile sehloga sa difofane tsa Ma-Indonesia motseng oa Tasikamalya, o leng dimaele tse 70 go tloga motseng oa Bandoeng.

Nageng ea Germany: Motato o tsuang Hamburg o bolela gore makgolo-kgolo a basadi a sellong tikologong ea Brandenburg, gobane bana ba bona ba bashemane ba "isitsoe dikampeng ke Marussia go ea "rutoa." Potso ke gore na ba rutoa'ng?

Nageng ea Palestine: Nageng ea Palestine taba di sa eme gampe, e-mpa mmuso oa Mangesemane o ikemiseditse go fumana tsela eo moferefero o ka fedisoang ka eona. Gape o ikemiseditse gore go se ke ga eba teng Majuda a tse-nang nageng ea Palestine kantele le tumello. Go utluagala gore Majuda a lelekoang fatsheng la Europe, a tla ageloa dikampa sehleke-hlekeng sa Cyprus.

Nageng ea Italy: Majuda a lelekoang nageng ea Italy. Motato o tsuang Rome o bolela gore Majuda a 15,000 a itokisetse go ea nageng ea Palestine.

Nna Nka Ipolaea

M. T. Ramphora: Brakpan o ngola: Motse oa rona o ntse o le joaleka ha le o tseba. Ke lakatsa ho khalemla batsoali haho'o, ha e sa le likolo likoetsoe batsoali ha ba hlokomele bana. Bana ba se ba na le mekha ea liphoofo, ba etsa ntho tse mpe pel'a batsoali, 'me ha ho le joalo, batsoali kahosane se ba tla tsamaea ba bua ka Matichere hampe, ba re matchere ha a rute bana molao, Magtag! Nee Jong! 'Na nka ipolaea. Ka Sontaha sa li 21st, re ne re shebile football eaba babapali se ba loana, lepolisa le ne le hapala le lona, ha ho loanoa la hlaba motho ka thipa! ag maan! nka le bolaea e be ka ipolaea le 'na.

Banna! Le tle le boneng hantle monna o mong o bolailoe ke joala mane Chareng, le se ke la noa hore limpa li lekane le tsa Sehohona! "hoo-oo-pasop my Oom" Jy gaan dood. Ka la 12th July re ne re bohete "Dr. Rhythm" le "Boogie Woogie Rhythm Stars" tsa hae. Ba ile ba re binela lipina tse Monate hammoho le Rapuleng, moshemane o shapang leoto. Ke tseo he babali, nka ipolaea hona joale.

Nageng ea South Africa: Ma-India koa Natal a sa ntse a tshuere tau ka dingana. A ikemiseditse go ea chankeneng go filhela a fumana tokologo.

Koa Cape Town, Ba-Afrika ba chesitse dipasa, gomme go dubegile. Koa Tshuane ga Mmamelodi, banna ba Ba-Afrika ba 250 ba tshuere ke Maphodisa ka baka la melao ea dipasa, motseng oa Eastwood. Koa Sekolong se segole sa Lovedale sehlopha sa Barutuo sa thubile mafenstere, go bakoa dijo. Barutuo bana ba tshuere gomme ba isitsoe Grahamstown.



One night Mary was awakened by a noise outside the window. At first she was afraid to move then she thought a burglar would not make so much noise.

Quietly she got out of bed and looked outside, but the night was too dark to see anything. Without waking her father, she fetched her Eveready Torch and shone it outside.



Mary laughed to herself when she saw what was making the noise. It was a donkey scratching itself on a post. The donkey ran away from the bright light as it was more frightened than Mary. She went back to bed glad that she had not disturbed her father.

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Lefulo le fangata le sone le tla hloekisa ntlo ea hao, e lule o nkha hamonsta

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THE BANTU WORLD

SATURDAY, AUGUST 17, 1946

The Cinema and Crime

Comics were bitterly attacked by Mrs. N. B. Spithaus, national president of the National Council of Women in her speech at Queenstown recently. There were certain types of comics on sale in the Union, she said, which were powerful agents against moral and spiritual well-being of the children and young people.

"These gaudy, coloured and suggestive publications," she declared, "inspire an idea that might shine over right—an idea which must be fought with all the resources at our disposal, particularly in this era when the world is emerging from a period of strife caused by the very idea."

That Mrs. Spilhaus complains of certain types of comics, is what every right-thinking person should complain about; some of the pictures shown in cinemas catering for the Non-European sections of the community. When one reads in the Daily Press of European women who were bound, gagged and robbed by Africans one cannot but conclude that these methods of robbery were learned in the cinemas, whose programmes consist chiefly of cow-boys stories and those of the Chicago gangsters.

We must make it quite clear at the outset that we are not opposed to cinema entertainments for Non-Europeans; but we are certainly strongly against the pictures, to which we have already referred being shown in bioscopes catering for our people. These pictures are not educative and enlightening. They "inspire," to use Mrs. Spilhaus's phrase, "an idea" that life consists of fighting, shouting, robbing and murdering. They make uneducated and semi-educated Non-Europeans believe that in this world men and women must live by their own wits. That is to say by robbing each other. The average African does not know that wild west stories are fiction. When he sees them on the screen in the cinemas, he believes that they are true, and that that is how the white man lives.

It cannot be denied that bounding and gagging of other people and holding them with revolvers are things which Africans have learned in the cinemas, and things by which they judge the white men's way of life. To them killing and robbing among Europeans appear to be a pastime of importance.

There are hundreds of African children, who through no fault of their own, are running wild in the streets of our big cities, because of lack of educational facilities. There can be no doubt that these children spend some of their time in the cinemas where they receive an education which prepares them for a life of thieving and killing. It is God's plan that every man shall be free to live a life of dignity, but without proper education this is impossible. As we have already pointed out, we are not against cinema shows, provided the pictures shown are educative, elevating and inspiring to the higher ideals of life. Our quarrel, and that should be the quarrel of every right-thinking man and woman, is with the pictures which give a wrong interpretation of civilised life and thus poison the minds of thousands of ignorant people.

By all means let us have cinemas in our townships, but the pictures should not be those of the men of the jungle, who glory in plundering and murdering, but those of civilised men and women

Our Monthly Sermon

(By Isaiah)

TEMPTATIONS AND FINAL VICTORY OF OUR LORD

"Then the devil leaveth Him; and behold, angels came and ministered unto Him". (Matthew 4: 11).

We have arrived, this month, at the end of our series of discourses on the temptations of our Lord. We have seen the methods employed by the tempter in his nefarious and wicked task of tempting, to overthrow and destroy, our blessed Lord and Saviour. And we have seen the way Jesus reacted to those violent attacks.

When the tempter found that he was no match for Jesus, he let Him alone; and angels came and ministered unto Him.

This great victory of our Lord's contains many important truths.

We learn from it that joy and happiness always follow tribulation and sorrow; peace and calm follow wars, strifes, and quarrels; distinctions and achievements follow hard work, patient study, and perseverance; in the same way as day follows night, spring follows winter, and sunshine follows a thunder-storm. The devil's continued presence with the Lord meant a great deal of fight, mental, spiritual and physical; He suffered starvation, lack of clothing and all other necessities of life; his mind was infested with all kinds of evil thoughts, and his whole inner man must have been full of wicked feelings to a very high degree.

But His better self did not yield. He fought the good fight of faith, and emerged triumphant. "The devil," we are told, "leaveth him."

We learn, further, that the struggle is worthwhile. We should fight it through to the very end; we should not despair. If we lose hope and give up, the devil rejoices over us. In the words of the Evangelist, "The gates of hell prevail against us" and all the hordes and infernal crew rush headlong towards us. But if we hold on firmly to our faith, to the principles of the Christian religion, however severe the attack may be, we shall emerge victors, heirs of the eternal kingdom. "He that overcometh shall inherit all things"—Rev. 21: 7.

We inherit all things if we overthrow the devil. We inherit love, wisdom, and strength; we inherit humility, gentleness, and kindness; we inherit riches, honours and all the necessities of life. Remember Joseph. From the pit and dungeon he rose to the very highest position in Egypt. He rose to that very high station in life because all the time that he suffered he never forsook his God;—he knew that all his trials and tribulations would soon pass away, if he persevered in the right road, always asking God to help him. "How can I," said he, when the tempter was about to overthrow him, "do this great wickedness and sin against God?" That was his guiding star. He feared to do anything contrary to the will of God; and of course God helped him. God always helps us, if we strive to do His will. Our Lord Jesus Christ, because He had quashed the devil, rose to the very highest heavens, where, we are told, angels ministered unto Him.

who will inspire us with the beautiful things of life. These suggestive pictures to which we take exception, "inspire an idea" in the language of Mrs. Spilhaus, "that might shine over right," that the strong bullies and robs the weak at will and that life is nothing but a gamble. The revolting crimes that are being committed are the fruits of this idea which "must be fought with all the resources at our disposal." Crime cannot be effectively eliminated until all its factories are destroyed.

And here, allow me to make this observation. The builders in the great cities of the world, in London, New York, Moscow and other large cities in our South Africa, are aware that to erect good and permanent sky-scrappers it is essential to begin their foundations hundreds of feet below the surface of the earth; to go high, they begin very low; and the higher they want to go, the lower they begin. And what a beauty are those 30, 40, 50, 100 and even 200 storey-buildings! The truth is, they have been started far lower than all other buildings.

The same thing happens in life. The great men and women of all time emerge from very humble surroundings, meet the greatest temptations, and undergo tribulation and most better experiences. But by patience, perseverance and diligence, never submitting to the will of the devil, they hold to their own, and finally rise to great heights. In the language of the Poet:

"The heights by great men reached and kept, were not attained by sudden flight; but they while their companions slept, were toiling upward in the night."

Let us resolve to take the stand of Joseph, my dear readers; let our guiding star be: "How can I do this great wickedness and sin against God?" And let us ask Him to give us strength and courage, so that, like, and with Him, we might go forth conquering and to conquer. Then the devil will be no match for us, and we shall leave this world with clean hands, having walked in the steps of Jesus.

Natal Indian Congress on Passive Resistance

Through jails to freedom has become the watchword of the Indian community in South Africa. The mass campaign organised by the Natal and Transvaal Indian Passive Resistance Councils is well on the way. Even in the Cape another Council has been formed, this time at Port Elizabeth from where a batch of volunteers will soon arrive. A meeting of the joint councils of the Transvaal and Natal Passive Resistance Councils held here on August 2 expressed satisfaction at the success achieved by the movement so far. The Joint Council also formulated further plans of action which will come into operation in the near future.

Of the 327 volunteers sentenced to imprisonment so far the first batch of 77 was released on August 3 after serving various terms of imprisonment and was welcomed at a mass meeting of 5,000 at Nichols Square, convened at short notice. Everyone of the released persons men as well as women expressed a desire to go back to jail in the cause of Indian freedom. Though they had lost weight they had not lost their spirits. The Joint Council, however, has decided not to send back "returned soldiers" to the battle front at least for the present but to allot them other duties as the campaign has grown beyond expectations and a large organisational staff will be needed outside. We have enough volunteers to keep the local magistrates and the jails fully occupied for a long time, and new volunteers will continue to go into action daily.

The third of a series of mass meetings to be held throughout Natal was held on a Sunday at Tongaat on the North Coast and was attended by 1,000. It was addressed by speakers from headquarters, Mr. A. I. Meer, and George Singh also Councillor Mrs. Z. Gool.



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Once the subject is selected, it must be presented in a way to attract and hold the attention of the readers.

You may write in English, Afrikaans or any vernacular language you choose.

You must write on one side of the paper only and put your name and address clearly at the top of the first page of your contribution. You must also state which language you are using.

An article of not less than 600 words and not more than 1,000 words. 1st Prize £5. 2nd Prize £2. 10s.

Section B.

A short story on African life of not less than 1,500 words and not more than 3,000. 1st Prize £5. 2nd Prize £2. 10s.

Section C.

An original poem in any acknowledged form. 1st Prize £5. 2nd Prize £2. 10s.

Entries may be made for one or all of these sections.

Conditions of Entry.

- All manuscripts submitted become the property of the Bantu Press. If any contribution other than those of the prize-winners are of a standard warranting publication, they will be paid for at the rate of £1. 1s. each.
- No manuscripts can be returned nor can any correspondence be entered into regarding contributions.
- The decision of the judges as to Prize Winners is final.
- The closing date for entries is September 30.
- No entry will be considered which has been previously published. All work submitted must be original.

Send your entries to:—

Competition,
P.O. Box 50,
Langlaagte,
Johannesburg.

Mark your envelope clearly with the Section for which you have entered.

The Bantu World
Your National Newspaper

Ibandla lama-Afrika NamaQhawe

NGU TITUS MABASO

Mhleli, Ngivulele isikhadlana ephepheni lakho leSizwe ngilahlele ifutha elinonileyo endleleni yamaQhawe eAfrican Congregational Church bagqobise imilomo uma seyoma ukushisa kwelanga nemimo-ya engase ivunguze endleleni yawo. "Abafuleyo Abaphinde Bakhulume." Isaga samaNgesi leso esisho ukuthi uma umuntu efile—ufile akaphinde akhulume. Kodwa amathambo kaMufi Mfundisi G. B. Mvuyana, uMqambi waleliBandla ayakuphikisa lokho athi abafuleyo bayakhuluma.

Yini eyakhapha uMvuyane esontweni labezwe? Ukuba kwakuthandazwa oNkulunkulu ababili—kanti eNewadini uNkulunkulu Munye, iNkolo yinye noSindiso luyne. Abanamehlo nengqondo evulekileyo lazobona ukuthi uMvuyana akadukanga neze. Wakhetha yona indlela eyakha iSizwe esinye nesinye ngokukholwa okungangabazeki ngokuthi mina ngingoka Paule, mina ngingoka Apolo.

Wakubona wonke lokhu uMvuyana, wemaphezu kwento yinye ukuthi: INkolo yinye, uNkulunkulu Munye, iNhlangozi yinye neMali eyosebenza eSizweni isebenzela iSizwe "zwi." Ngakho indlela ayivulayo ingeke ife emqondweni wesizukulwana esinye nesinye saseAfrika kanye neka Dr. J. L. Dube, M.R.C., IQHAWE LASE AFRIKA. Sekuyisikhathi manje ukuba iSizwe sivule amehlo kuphume yonke intuthu engqondweni yendoda, yeNkosikazi, yeNsiwza neNkosazana enye nenye engumAfrika sisebenzele phambili oSindisweni lwethu.

NANSIYA IMPANDE YOM-AFRIKA

Sizwe esimnyama, nizizwele ngezindebe, ngengqondo nangokuzifundela emaphepheni ngoMhlangano woNyaka waleliBandla obuhlangene kwaMadundube, Stanger, ngomoya wobuKrestu obupheleleyo, ubuholi obungandile neminikelelo yokuKholwa impela ethuse iSizwe nabezizwe jikelele yaze yathusa nathi ababanga umsindo weze ezizweni, izithelo zingahlumi ngoba sinisela impande yabezizwe engahlanyelwanga ngithi ngombono wethu. Nansiya impande yeAfrika kuAfrican Congregational Church. iyasibiza sibe umfela-ndawonye emthunzini wethu.

Indlela yonke yeBandla lama-Afrika ukufukula iSizwe ngalapho simfima khona, eNkolweni epheleleyo nezinye izinto ezakha iSizwe, kuthiwa iyosebenza eSizweni. Imali ilungisele izizukulwane ezizayo zaseAfrika ngeNkolo yinye engabandlululi nemfundo epheleleyo kusuka phansi kuya-phezulu. "Sengathi uJehova Ongamandla Onke Angabusisa Lezizinjongo zeBandla lama-Afrika Kuze Kube Phakade." Kwakhiwe iNkolo yinye engabandlululi, enoNkulunkulu Munye ebheke oSindisweni.

AmaAfrika ayule iSizwe amehlo, ingqondo nobuholi otuqotho ukuthi uSindiso lwethu lusezandleni zethu, hhayi kwabezizwe abaphandela emuva kubo ukugubuzela iSizwe esimnyama kuze kube sekupheleni komhlaba lapho singebuye sithole uSindiso lwase. Imali, iNkolo yinye noNkulunkulu Munye yizo izikhali ezinqaba izitha zonke. Imali isikhali esikhulu nesabekayo kwesinye nesinye iSizwe, ilandelwe ukhulungana kweSizwe nabaholi ngokupheleleyo. Ihawu lokuzivikela iNkolo.

ISIFUNDO ESIKHULU

Impikazi lena esanda kuphela izolo isifundise izinto ezimangalisayo lapho amaNgesi amelana nesitha esasihlome ngazononke izikhali zomhlaba singenaNkolo yoMsindisi kodwa phezu kwalobu bunzima ekugcineni anqoba ngemali, iNkolo Epheleleyo nokuhlangana okusiminye. Leso isifundo esikhulu esabonwa nguMqambi weAfrican Congregational Church, lezizimpi zingakabikho, nezifundo zazo naye wasungula kuleyondlela iBandla elakha phezu kwayo namhlanje. Ayikho enye indlela eyohlangukisa iSizwe ngaphandle kokuba kuhanjwe ezinyathelweni zika G. B. Mvuyana. Imithwalo esinda iSizwe iyothi dinsi-phansi ngenxa yeNkanyezi elandelweyo eyabonwa ngo Dr. J. L. Dube noRev. G. B. Mvuyana amaQhawe aseAfrika Impela, adela ubumpani bomhlaba ukusindisa iSizwe sakubo.

Phambili Bandla lamaAfrika, noma indlela iphelele namhlanje isivivane soSindiso lweAfrika yonke sikhona phesheya koMfula

Isizwe Siyadungeka

(Ngowakhona)

Mhleli, Ngicela kwelakho lodumo ngikhe ngithi fahla: Kuyadabukisa ukubona isizwe sakithi thina maAfrika senziwa into embi kangaka ngabanye abantu abanhlalo ingaqondakali. Kanti amaphuthukezi aletelwa thina yini lapha eMbabane? Lokhu sewuthela sekwenza izintombi zakithi abafazi bakho, babayenga ngemali. Impela imali lena yimpande yesono.

Abantwana baloluhloboke bazobizwa ngokuthi wani? Nayeke uHulumeni kufanele ayibone le ndaba ukuthi yimbi. Akubukeki ukuthi kuthathwe amadoda enye indawo ngaphandle kwabafazi bawo bafalakahle kwenye. Yinke lokhu kuzobotisa isizwe sakaNgwane. Abesifazane angibasoli kangako ngoba nabo abathofi mali iyaphi noma besebenza. Lokho ke kufanele kubonwe ngaphandle. Nabafundisi abashumayeli emasontweni, nabazali bayale kakhulu abantwana babo, ngalimpi lesingenele thina lapha eSwatini, Umuhlole Mbandzeni.

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Uma Ufuna Izindaba Funda iBantu World

25, Eberston Terrace Hyde Park, LEEDS (6) England. 4th June, 1936.
Messrs. Chamberlain (Pty) Ltd., 232, Sir Lowry Road, Cape Town, South Africa.

Dear Sirs,
One night during a recent journey up the River Zambesi, Northern Rhodesia, I received an urgent message from a Native runner beseeching me to go with all haste to his Native master who was dying.
Accompanying the runner for two days, I eventually discovered the Native lying



on a mat in a roughly constructed hut. Noting the short spasmodic breathing, the wrecking cough, and constant expectoration, I saw that he would certainly die since the nearest hospital was at least five days journey up the river. I searched my small medical equipment, and discovered a bottle of Sloan's Liniment. I ordered the boys to apply Sloan's to the dying man's chest and back, and to keep him covered with blankets.
The next morning when I departed I never expected to see the man again, believing recovery impossible, but to my amazement he visited my Mission Station three weeks afterwards, still looking ill, but miraculously cured and brought back from the jaws of death.



This man is one of many in Central Africa who have benefited by the use of your genuine healing liniment.
Yours faithfully,
HERBERT PERCY SHERRING.
Lately, Missionary, Sefula Mission Station, Paris Evangelical Missionary Society, Northern Rhodesia.



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UNION COLLEGE

EzaseVustile

(NguKrobemnyango)

Ngomhla wama28 kuJuly apha eVustile kubekho intlanganiso enkulu eyonganyelwe ngamanene amane aseKapa ayikomiti yo"Manyano lweSizwe." La manene atsho ngesiqhazolo seentetho zokwakha isizwe. Imicimbi ebalulekileyo ibi yeyokuzakha kwezizwe ezithathu, amaIndiya, abeBala nabaNtsundu phantsi kobunzima ezikubo ezi zizwe, ngokuzithoba phantsi kwabasemagunyeni.

Izithethi zixelele ukuba ngemfazwe ka1914 abantu bathenjiswa imihlaba, kodwa endaweni yoko bacinezelwa ngerhafu yekhanda (poll tax). Kwa khona ibuye yakho emfazwe, abantu bathenjiswa izibele ngezibele abozilungiselelwa ukuxola kwelizwe. Okwa ngoku into abayibonayo ephezu kweenntloko zabo ngamapasi nokuthintelwa bangayi ezidolophini.

La manene azame ukulathisa indlela enenkwenkwezi esinga elusindisweni, ukuze izizwe ezingemHlophe zisinde kwimeko eziphantsi kwayo enzima. Imibuzo ithe abantu bothini na ukuwela ku'la mazibuko nje ngokuba ngoku sel' embekile enzulu nje? Le dyokwa yona umzi wothini na ukuyiwisa nje ngokuba se ine skofu nje?

Impendulo ayibanga kude. Indawo umzi ojongene nayo yeyokuba ululamele umbuso, kuba ungenakulwa ngamanqindi namaqqudu. Eyona nto ingamandla yeyokuba ezi zizwe zithathu zimanyane, ilizwi lazo libe linye, kuba idyokhwe nestrophu eziboshwa ngazo zinye. Akukho sikhalo ezi ntlanga zinokusenza phantsi kombuso zide zibe ziyinto enye. Lumanyano eyona nto la manene ashumaye yona. Atsho ngeyona nto ingumqolo wempumelelo nenkululeko yezizwe.

Ezimfutshane zakwaGompo

(NguDabane)

Ngomhla wama26 kuJuly ePeacock Hall apha kwaGompo kubekho umamkelo kaMn. A. W. G. Champion, M.R.C., waseNatala. Ubesamkelwa yiI.C.U. phantsi koMn. C. Kadalie. Iholo ibizele imi ngembambo. UMn. Champion unike intetho emfutshane esithi eyona ntetho yakhe woyenza ngeCawa eRhabe Hall.

UMn. Kadalie uchaze ukuba nguye owaya kuMn. Champion esasebenza eCrown Mines eRhautini, wathi ma kayeke umsebenzi lowo ayokukhokela abantu bakowabop. Naye uMn. Champion uyinqinile loo nto.

NgeCawa eRhabe Hall uMn. Champion uthethe kwalusizi, echaza iI.C.U. Emva kwakhe kuthethe uMn. Kadalie oxelele ukuba bebenememe noMn. R. H. Godlo walapha ukuba abekho kuloo mamkelo nje ngoko elilungu lePalamente kaNtu, kodwa akabangakho. Bekutolika uMn. N. T. Klaas, ababekho abangengomalungu eI.C.U. ingabaNumz. W. M. Rubusana, W. S. M. Bashe, N. T. Klaas noAlcott S. Gwentshe.

INTLANGANISO YELISO LOMZI

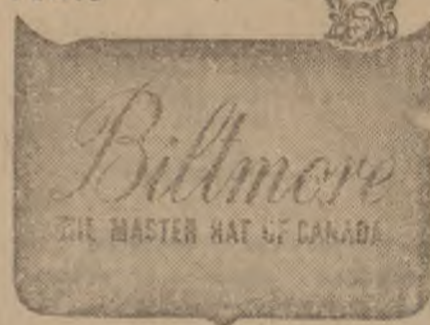
Intlanganiso yeLiso Lomzi idibene ePeacock Hall ngomhla wama23 kuJuly. UMn. C. Mvalo unike inxhelo evela egqwetheni elijongene nomcimbi wokuchithwa kwelokishi yakwaTsolo. Uthe igqwetha lizimisele ukulwa neKansile ngetyala labantu abangavumiyo ukuphuma ezindlini ngokutsho kweBhunga ledolophu. Ezinye izithethi ibe ngabaNumz. R. H. Godlo, M.R.C., D. Mtyongwe, F. Miya, Siyo noNgakane.

Sikhe sathi tsho uMn. C. Goci ovela eStutterheim. Abavoti balapha bagqibe ukuba kubhalelwe uMn. Berman, M.P.C., abathumelele inxhelo nje ngommeli wabo.

Amagosa eAfrican National Congress apha awabonakalisi manyathelo awathabathayo ekuqhubeleni phambili imicimbi yalo mbutho. Kuthe cwaka, abantu bafane bakhamisa. Akukho nto iqhubekayo, akungeni nazintlanganiso, kufane kwahlaliwa ngamadoda, abantu baman' ukubuzana ezitrateni ukuba kutheni na. Siya basela abeFund. J. A. Galata noSkomolo bakhe beze nganeno, bazokuvuselela. Intlanganiso epha yagqibela mhla kwakukho u- (Ziphelela kumhlathi w/5)



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MaKrestu k'haliphani

(NguE. Z. Daniel)

Ibuhlungu into yokuba abantu aaba babe besukelana netyalike, abefundisi kunye nabanye abazama ukusasaza iindaba zoxolo nothando lukaThixo ezizweni, bebanyemba begxeka neemfundiso zezicaka zeNkosi. Phakathi kwaaba bantu kukho nabangaqondziyo ukuba imihla yabo sel' ifinyeziwe, into ke leyo ebasondeza nalo Thixo batshutshisa abakhonzi baKhe.

Xa abantu becinga ukuba umfundisi uya bathuka, okanye ubatyela imali yabo, ngani bengathethi naye njengamaKrestu, bayeke ukubhekisa izinto zabo kumaphepha-ndaba? Izinto zetyalike ma zithethwe khona, kungenjalo igama layo loqhelelwa sisidima, inkonzo kaThixo ideleke.

EZETYALIKE ETYALIKENI

Abantu abakrokroyo malunga nobutyalike babo, nabathandabuzayo ngevangeli xa ishunyayelwa, ma baye ecaweni bazikhuphe izikhazelo zabo khona. Abantu ma balumkele izinto abazithethayo kuba ikho iNdlebe Eva zonke izinto. Ukho ongaqondziyo ubunzulu besikrokro, kuba nguYe umphe ngululi wentliziyo.

Umlomo ogxekayo uya tshabalalisa, nolwimi olunyembayo sisihogo. Umntu ochase ivangeli ngumoni, isiphelo sakhe siyoyikeka. Ningazibizeli intlekele ke kwa ngokwenu, kuba "ukuzenza akufani nokwenziwa." Yekani ukutshutshisa amalungisa kuba uMkhoseli wawo nguThixo.

MaKrestu maze nngoyiki lutho, ningajongi emaceleni. MaKrestu khaliphani kuzo zonke iintshaba zenu, nisasi ukuba intshutshiso eniphantsi kwayo kaloku nje ayifani noyolo eniya kulufumana emva kubo buphelayo. Noxa intshaba zenu zinanzi uloyiso lolwenur ukuba nithembele kuQamata, Yena liwa lenu.

ILiso Lomzi kuKomani

(NguNtanomhle)

Intlanganiso yeLiso Lomzi ihlangene eRhabe (Congregational Church) ngomhla we18 kuJuly, esihlalweni inguMn. S. Mbatsba kubhala uMn. J. D. Zeka. Kwimicimbi ebisetafileni kubekho owenewadi evela kwiKansile yalapha icela iLiso Lomzi lincede liyifunele abakhi. Abafundi bethu baya kukhumbula ukuba kwa ngaphambili kwenziwa inqaleqhu yokwazisa banzi ukuba kulwakhiwo oluza kuqutywa kufunwa abakhi. Owesibini umcimbi ube ngowombulisp kaDr. Rolfe obepethe e- (Ziphelela kwiphepha le 7)

KUTSHISWA AMAPASI

Amadoda nabafazi balungiselela usuwatshisa amapasi ngoSeptember ngokwezizigqibo zeAnti-Pass conference. Nangona iMonti ingamanyananga ngokupheleleyo, kodwa sijongile ngathi izimisele, ngenxa yokuvuswa ebusuku ngala mapasi.

Sivelana noMn. O. Ben-Mazwi ngokucandeka ithambo malunga neqatha. Watshona ngenyawo everanda enomnxhuma, waze waya esibhedlele eFrere. Uqhubela ebubheteleni ngoku.

Sinovuyo ukwazisa ukuba uNurse Nandziwe Makayi obese-Tekwini ufumene indawo yokungapha ekhaya kwaTsolo. Siyuyisana noMn. Henry Alexander ofumene unsebenzi omhle kwaE. K. Green

Ngeze "Rente" eTshantolo

(NguSindiya kaNtaba)

Imi ngenyawo iBhodi kaRhulumente yophungulo lwe'rente' zezindlu. Loo nto ngundaba mlonjeni koonozitandi apha. Bafuna ukwazi into ebeyikhathalele ngantoni na uMaspala ukuthoba i'rente' zezindlu zabo, nezakhe ziphakamile nje. Bambi bathi azi kufike ntoni na eLusham kudala belapha bengazange bayibone nje le nto.

Hayi, mzi wakowethu, le nto yodilizwe lwe'rente' eziphakamileyo indala, kwaye ayikho apha kuphela, ikho kulo lonke, yaye ingakhethi mntu mnyama yedwa, nomHlophe nonjani na iya mthobela. Iapha nje iqale eJohannesburg, koomaYeoville, Mayfair, Sophiatown, new Clare kude kuze komaRoodepoort, Juliwe njalo njalo.

Iphapha elazisa abantu abafuna izitandi zokuzakhela ngokwabo se lixhonyiwe phaya kula bhodi kuxhonywa kuyo izaziso e-ofisi kaNolokishi. Nalo ke ithuba madoda nani makhosikazi anamandla. Umntu angamisa nokuba ligumbi linye nokuba mabini endaweni yokuba ahlale ngokwalo mthi kuthiwa yindumbu, wona ungfuni kumisa zingcambu zawo emhlabeni, osoloko wamila ezixhantini zeminye imithi. Zakhele inqanawa yakho, uyitywine ngaphandle nangaphakathi ngentlaka.

Azinginanga inkomo zithi mhlola. Nebezisachiphiza zome goko emva kwengqele yomGqibelo wama27 kuJuli.

ABANTU NEZABO

Bandulukile abantwana ukuya ezikolweni kwiindawo ngeendawo. Kuphunguke neziyunguma zamakhwenkwe ongfakisa eziziqhu kuqngwa la madayisi.

AbaNumz. J. S. Motsiphe noM. W. Somtunzi bakhe taya kulumana indlebe noMhle wesithili, uMn. N. P. J. O'Connell, ngemicimbi edla umzi lo. Silusizi ukuya ukuba simkile esi silulami. Utshintshelwe eWitbank, apha kuza olapho. UMn. O'Connell lo ufike apha ngoOctober kunyaka odluleyo, ugqibe inyanganga ezi9 kuuphela apha. Sithi ndlela ntle Mngqika.

UmVang. J. Kgosimang ubelapha ngeCawa yama28 kuJuli. Usixelele ukuba icawa yakhe yeLuthern imtshintshele ePotyistrom. Uqale khona ngoAugust lo, emva kweminyaka e9 evangela eRoodepoort nalapha.

Sikhe sabaqa uMn. W. Mawu wakwaMhlathi ebutsheni beveki engaphaya. Akabikanga nowempumlo uMbanjwa lo. Ubuyile uNkosk. R. Tshaka nentombi yakhe uThandiswa, ekhaya eDutywa. Bancama ubuhle bezivuno kwelo.

Ubelapha ngenye intsasa kwenqanawa iveki uMlu. A. M. Semanya waseMunsieville ezokuvelela umzi wamaTshetshi. Uya qhuba ekuvangelini eMunsieville ubawo Simon Tontsi. Ubelapha uMn. Daniel Manse waseNew Clare ngeCawa yama28 kuJuli, elundwendwe kwaMn. M. W. Somtunzi.

To Bantu Graduates

Mafukuzela is gone from our midst, not to mention the many who unfortunately joined the great majority beyond the veil before our era of existence. Before this great and renowned cleric left us, he accomplished noble deeds, indeed like a Socrates, a Plato, a Galileo, a Shakespeare and many others cherished to this day by their respective works. But can none of our Bantu graduates write a book about such great man?

S. E. Mqhayi, uyise kaNohle makwedini! imBongi yeSizwe Jikelele madoda, endithi mna "Ma-Blanks," igama lesiqhulo, abedla kundibiza ngalo, ubengemBongi nje kodwa koko ube yi'Mboni' nje ngoSisiah, Jeremiya, Amos, Samuel bakwa Sirayeli kudala. Lo mfo ube nabo ubuPofite ngenene, kuba ube yiyo iMboni. Ka sithelkisa izibhalo zakhe, ufika atshatshele kwi"Tyala lamaWele."

Ndithi ke zimfundimani zakokwabo akusekho namnye na ovukelwa kubhala incwadi, nokuba zezi kuthiwa zi'pamphlets,' ngongaka osishiye esibhalele lungaka? Kwatazani zimfundi zakokwabo, nikwataze amavo ngalo mbalasaneyasemaZimeni.

Mac. Jabavu: Lo mfana kaNtengo, uWaleki obhuzubhuzo, uJili ngenene, endandinye eLovedale ngoZatshoba (Halley's Comet) mhlenikwezeni amaNgesi namaDlagusha abambana ngezandla eVereeniging, andiswele lutho ebendingalubhalayo ngaye, nto nje, noxa ndingegwala, ndizihloniphile imfundi zezwe lam, ezilulibo nosolukhanyo lwenkqubela phambili eyasekwa ngaboNopanyaza, uRubusana, uNtengo, uBikitsha noMamba bakudala. Le ntlonipho indenza ndidele imfundo yam eyabizwa ngoNtengo kwi"Imvo Zabantsundu" kusafleliwe. Oko besingayazi i'Colour Bar', oko besisa kungena namagwangqa ezinkantini zesitishi xa sihamba ngololwe.

Kha nenze imidana madoda ngoMc., yini nale! Nitheni nisuke nindikhumbuze amagama kaSo-Nohle kangaka nje, nizinkunzi zimathshoba aze axhithwe bani na nize nikhwele xa singanixhithi. Ehla ke so-Nohle xa wena usishiye nelifa lamazwi aphilaza inye-mbezi kuthi athi:

Akasekho uMn. D. M. ILiso Lomzi kuKomani Gqiba

(NguJohn Matiwane)

Kungosizi olukhulu ukuvakalisa ngomzalwana wethu uMn. Daniel Mayoyo Gqiba ongasekhoyo. Ubesaziwa ngabalingani bakhe ngegama elithi 'Radm'shini'. Wehliwa liphika elada lamsa esibhedlele kwaNokuphila. Ulishiye eli phakade ngomhla we9 kuJuli ngentsimbi yesihlanu malanga.

Lo mfo ubengumshumayeli kwibandla laseOda. Ukunduluka kwakhe kweli phakade ushiye amazwi amnandi.

Umnchwabo uqhutywe, ngeCawa ngomhla we14 kuJuli. Uukuphuma ekhaya idlaka laliphahlwe ngabaZili beNene. Enkonzweni yomnchwabo kwathethwa ngobom bakhe.

Umfi ushiye inkosikazi nabantwana abane, amakhwenkwe amabini neentombi ezimbini. Zonke izihlobo zakhe ziya celwa ukuba le ntombazana ziyibeke emithandazweni.

Phakathi kwabantu ababekho efihlweni kungabalulwa uMfu. A Fasi owayeqhuba umnchwabo kunye namagosa akhe, bephahlwe ngumfo kaNtuli oyiGrand Superintendent, abaNumz. Tollie, Matiwane noGxarisa kwicala labaZili. Umchwabo uququzelewe yinto kaSondlo uTatus, nekaMdingi uC. Abantu babeyile kuma400. "Akuhlanga lungehlanga" mzi wakwaRhadebe nowakwaQhinebe. Zixoliseni ngamazwi athi "akafle, ulele."

"Vukani kusile magwala ndini!" "Nabantu bani n' abanj' inkani zabo?"

Ndiya kuhlala ndinani phina, ndingumntu nje, Ndingumntu nj' int' ehla! ihlal' ihambele? Ndingumntu nj' int' ehla! ihlal' ifuduke? Ndingumntu nj' int' ehla! ihlal' igoduke?"
Ncincinili!—Rev. E. F. Daniel.

(Zisuka kwiphapha le 6)

Clinic naseCreche, ndawonye nomcimbi wokusekwa kweBoys' Club. Kugqitywe ekubeni ezi ngongoma zaziswe emzini. Yavaliwa intlanganiselo phantsi kwamalungu angama40.

ISibane kuLukhanji, umhlambi okhululekileyo wabaZili beNene unduluke apha ngentsasa yomhla we14 kuJuli ukusuka kuNgonyama ophezulu eQoqodala, uphethele yinto kaPono uA. M. nekaGxoyiya uF. P., behamba ndawonye noMfu. Z. A. Baqwa ongum-nini sekete.

IKWEZI ENGONYAMA

Umsebenzi uqhutywe ngumVang. A. Geukumeni noS. Mazaka kunye neponi kaSixishe. Kumanywe ama23 abantu abakhulu nabantwana abaf, yema iTempile entsha, Ikwezi eNgonyama. Amagosa ayo ngala: Mzal. George Ngozana, G.S.; Mzal. Solomon Mbengo, A.G.S.; Mzal. Alfred Sesi, C.T.; Dade Rosina Mbengo, V.T.; Dade Edith Kani, secretary; Dade Jessie Ngxozana, ass. Sec.; Dade Ellen Mbengo, Treasurer; Dade Phillipina Gqomo, Marshal; Dade Mirriam Mfengwana, ass. Marshal; Dade Lydia Dukuza, O.G.

Ngomhla wama21 kuJuli uMlu. F. S. Mandindi, nabaNumz. D. V. Makwethu, M. Nojekwa noMlu. W. R. Mbaba noMn. W. Mzilikazi bebandla leMelchizedic Ethiopian Catholic Church eyaziwa ngokuba yiSt. Saviour's Mission, bathe gxada kuZingquthu ukuya kunchwaba umfazi webhatyi uNkosk. M. Hlati osutywe kukufa kowabo. Umnchwabo uqhutywe nguMlu. Mandindi ngenkonzo ezuke kunene. Siya velana nabakwaHlati nabakwaMagadla kowabo.

Umzi wakwaMqhayi ukhumbuze ngexhego, imBongi yeSizwe Jikelele, olishiye eli phakade ngomhla wama29 kuJuli kunyaka ophelileyo. Utsho usithi noxa ekweleminoya usafana nokungathi usephakathi kwabo, zaye imfundiso zalhe zingasokuze zilibaleke.



Ziphela msinya iintlungu zemilenze

Eziye iintlungu zofele zingaphelula nie kuphela. Kodwa kukho zona iinkathazo ezisezantsi—ezinjengentlungu zemilenze, ukutsha, ukutshaba, nezinye iintlobo zeenkathazo zofele ezithi ziwabonise kakuhle amandla okunyanqa kweGermolene. Isiqhamo ke sibile kakuhlu. Ukubopha ngeGermolene kuphelela iintlungu, kunothise ukutsha, kususe izinto ezandisa isilonda, kukhusela ekusalekeni, kuvelise ufele olutsha. UKUBA UFELE LWAKHO lufuna iGermolene, fumana ikoti-koti namhla nje!

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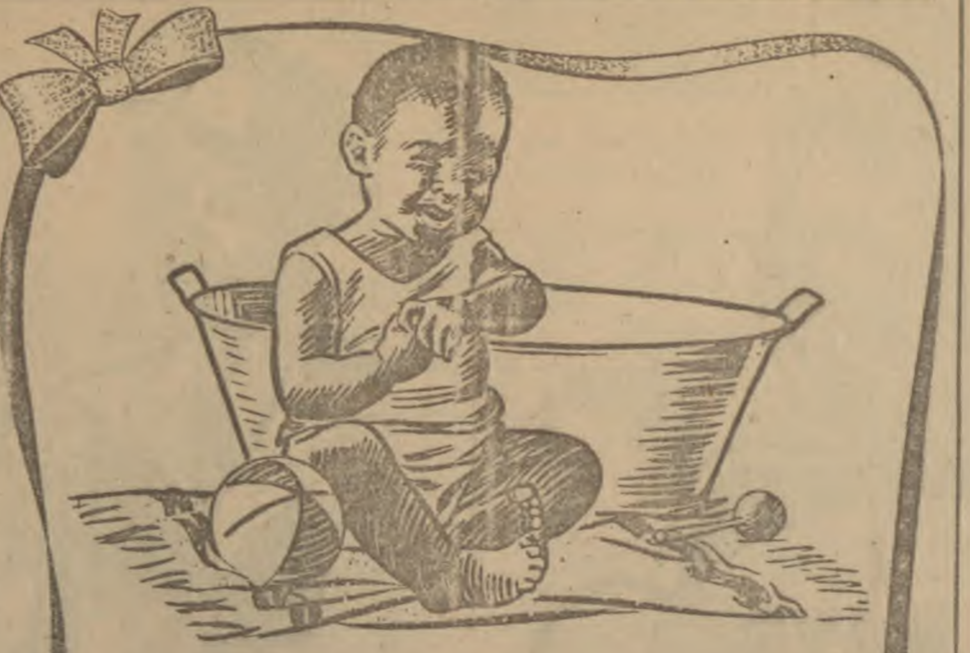
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HOME CORNER FOR AFRICAN WOMEN

THE LOST COIN

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." St. Luke Chapter 15 verse 10.

Our Lord Jesus told many stories to explain His message to men and women. Jesus spoke to them about the things they saw every day and which they understood. One day Jesus turned to the women and girls listening to Him and asked a question which gave them a picture of something they had probably seen in their own lives. "Or what woman among you," he went on, "who has ten silver coins, if she loses one of them, does not light a lamp and, with the lamp in one hand and her broom of twigs in the other hand, sweep the house and look carefully till she finds her lost coin."

These coins were silver Greek coins called drachmae. They were not in ordinary use in the markets and shops, but in these Greek cities were part of the beautiful ornaments that the women wore strung across the forehead. Such ornaments were part of a wife's dowry. They were her very own. She brought them from her mother's home to her own new home when she got married. Probably her mother and grandmother had won them before her. They were heirlooms—passed on from mother to daughter, and therefore most cherished possessions. When one of these coins came unfastened and was lost the whole set was spoiled. This woman, in Jesus' story, had lost one of her precious coins. The homes of the people have thick walls and hardly any window. This keeps them cool, but makes them dark. So even at midday the woman would need her baked clay saucer handlamp to search for the little coin in the deep shadows of the room. After searching for the coin how delighted she would be when she found it.

"She, too," Jesus continued, "when she finds it, gathers her women friends and her neighbours

Household Hints

Greasy marks on carpets can be removed by rubbing vigorously with a little turpentine. When the marks have disappeared rub briskly with dry clean cloths until you have removed all trace of the turpentine.

If, when looking through shoe cupboards, you come across bedroom slippers with good soles and warm uppers, make fresh tops for them as your next knitting job. For size five soles you will need from two to three ounces of double wool and a pair of No. 10 needles.

and cries: "Rejoice with me, for I have found the coin that I lost." In the same way, I tell you, there is joy among messengers of God over a single sinner who repents." In this story of the Lost Coin one is struck by the intense desire of the owner to find what she cares for so much. She cannot be happy till she has looked into every crack and corner in her house searching and searching for her lost coin.

This then, is really a story about our Father—God, Who though He is eternal and has made the stars and all the world, yet He cares intensely and above for all the people He has made, and it is His greatest joy when His children, after they have gone away from Him and are straying about in a lost fashion, are found by Him and brought back safely to Him.

Surely this greatest of all truths shown so clearly to us in the life and words of Jesus, must cause us to pause and think. Dare we hurt and ignore a Love so tender, unselfish and true?

Many of us know the pain of loving someone who does not love us. This is one of the worst pains in all the world. And when we ignore the Love of Jesus we cause Him infinite pain and ruin our own lives. Jesus told this story to win sinners to Him. God grant that the angels in heaven may have to cause to rejoice over many penitent sinners as this lovely story of the Love of Jesus for us sinners, travels over all the world.

Home-made Soap

A Johannesburg chemist uses a recipe for making soap at home. It may be used almost immediately as a kitchen soap, and after maturing for a month for laundry purposes. He says that it always is better if allowed to mature.

The recipe is as follows:—

Dissolve a pound of caustic soda in 2½ pints of cold water, not less. This mixture will generate its own heat and if too little water is used, it can be extremely dangerous.

Melt 7 lbs. of strained cooking fat. When fat and caustic soda solution are approximately at the same temperature (about 50 degrees Centigrade), pour the soda solution into the melted fat, and stir until a thick, honey-like liquid results. This should not take more than a few minutes. Set the mixture aside and allow it to solidify. Cut it into squares the next day.

Soap made in this way normally takes a month to mature. But if half a pint of cold water is added to the soap before it is cut, and the mixture melted and stirred again before finally set and cut, maturing is hastened, and the soap can be used almost immediately.

TOILET SOAP

Toilet soap is made with vegetable oils, which are in short supply, and too expensive for economic manufacture on a small scale. Animal fats make soap too alkaline and drying for use on the face; and much laborious and costly purification is required to remove the characteristic animal smell and "fatty" texture.

The present world shortage of vegetable fats, the chemist said, has had many repercussions on the chemical industry. As less soap can be made, the by-product, glycerine, which forms the basis for countless types of ointment, transparent soap, lipsticks and face creams, is in short supply.

In Europe and the United States large quantities of glycerine are used in winter to keep car radiators from freezing. Glycerine is added to the water in radiators to keep freezing down, and render the water less likely to burst the fine tubes of the radiator. In addition glycerine is used by some firms to thicken and stabilise brake fluids in vehicles with hydraulic brakes.

Glycerine can be made synthetically, but there are no facilities in the Union to make its manufacture, other than prohibitive in price.



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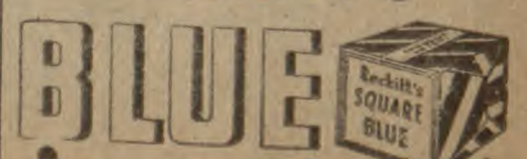
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How to keep washing from turning YELLOW

If your washing has a bad yellow colour, just give it a last rinse in blue water, made with Reckitt's Blue. Blue will make it dry a lovely sparkling WHITE, at a cost of only a penny or so a month!

RECKITT'S



READERS' FORUM

What is The Use of Marriage?

A. Thos. Bowman, Goodwood, writes: In his letter under this heading, Mr. David M. Tseeke, of Johannesburg, gives a very bad impression of youth's attitude towards marriage. It is rather unfortunate that a state of life should be brought down from a sense of sacredness to public ridicule; but, nevertheless, there is a lot of truth in what he writes. One may or may not be able to pin such troubles as arising from living with in-laws to the fact that the housing position to-day curbs to a dangerous extent the natural progress of newly-married couples. And that is where the serious question comes in: "What is the use of marriage?"

To all intents and purposes, we understand that once a young couple take it upon themselves to 'settle down,' as one might put it, they realise the immense responsibilities they are undertaking. But, on the other hand, with feelings running high at the slightest provocation, one cannot help feeling that too much emphasis is laid on the dull side of marriage.

People are apt to harp on the drawbacks it incurs, rather than the sacred joy it can be when two loving persons decide to join themselves to the Law of God and give life and pronunciation to their co-operative ideals.

Marriage, like other phases in our lives, is an individual business, and the laying down of a certain charter cannot but put emphasis in the wrong place at the wrong time. The most important thing is for the young couple to know their own minds, and respect the advice of their elders.

A strong faith and a willingness to compromise will show that the use of marriage is to keep the fast-dying morale of peoples throughout the world at a steady level. Marriage is a thing of beauty, and belongs to God.

Government Grants to Ex-volunteers

Simon Monama, P. P. Rust, writes: My last article in the issue of June 22, 1946 was, Government statements raised hopes that the ex-volunteers would be given financial assistance for rehabilitation. I am out of the Army and in spite of the many applications I have made for financial assistance, I have had none. I have had to start on a business venture without assistance, and this at a time

when material is expensive and beyond the means of the small man. I struggled hard both in the thick forests, heavy waters and horrible sands. I was given orders to fight in the land of Africa and its borders and that when Hitler and Mussolini are chased back into their countries, I would receive my reward.

I've carried out all these orders, yet the reward has not been forthcoming. My suggestion is that the Government should grant equal shares to ex-volunteers.

If this could be done, I, like all other ex-volunteers would be satisfied, and the responsible department would not be pestered by letters of applications for assistance.

The Bantu and The Indian Passive Resistance Movement

Walter M. B. Nhlapo, Johannesburg, writes: The Indian passive resistance movement has stirred the imagination of other non-European groups. The Bantu have sent messages of sympathy to the Indians in their struggle, and in return, Indians have pledged their support to the Bantu in the event of a wholesale move against the pass laws initiated by the Bantu. This goes to show that the Bantu are the most sympathetic observers of the Indian resistance movement.

From the passive resistance movement, the Bantu are learning much of benefit for future use in the struggle for their rights. The Bantu have thrown by the board the spirit of happiness, silence and content, for they are now witnessing the struggle waged between right and wrong, and captivated by the desire for justice, the Bantu now seek to enjoy the freedom which others enjoy, the self-same freedom for which other less privileged groups are fighting.

For years the Bantu have relied upon the whims of others to ameliorate the situation, but now they are clear in their minds that to rely on others for salvation is a mere folly.

Bantu Youths Rebuked

W. B. Mkhasibe, Cleveland, writes: How are parents to be induced to sending their children to school for higher learning if African youths behave the way they are doing? Most of our youths are addicted to sigomvan and other concoctions, and the educated among them keep company with undesirables. Most of our youths know little or nothing of affairs affecting the race; at meetings called for our interests, youths are conspicuous by their

absence. The time is ripe for our young men to cease hunting for beer or hiding themselves in backyards in the suburbs. There is a call to them to come forward and identify themselves in full force with the crusade launched against the disabilities which tie us down as a race.

Untrained Teachers in Our Schools

J. E. Tiholwe, Zeerust, writes: The employment of unqualified teachers in our schools is something to be deprecated. One is surprised at the number of "teachers," holding a mere standard six certificate, serving in the employ of the Education Department. It is clear to my mind that this sort of thing lowers the tone and standard of our education; there can be no progress in our schools if teachers who are untrained are allowed to teach our children.

Apart from the harm done to the children whose development suffers immensely as a result of being taught by untrained teachers, the profession itself suffers greatly. To dump a number of half-baked "teachers" into the teachers profession is but to lower that profession. Small wonder then that many Africans are of the conception that once a child has passed the first or second standard, he is capable to teach!

The time is ripe that the teachers' associations should tackle this matter and to put right a wrong and injustice to society.

Chiefs and Headmen in The N.R.C.

David M. Tseeke, Johannesburg, writes: I fail to see the advantage we derive from the nomination of chiefs and headmen to the Natives Representatives Council. In the first place, both chiefs and headmen are servants of the Government, and it is not very likely that a servant will want to go against the word of his master, still less to criticise him. I am against the whole system, and I believe that the system is not compatible with the African social system as existed at our courts. For that reason, I should like our chiefs and headmen withdrawn from the Council.

Miss Nyembesi and Majola Opposed

P. A. Maseng Sempe, Kestell, writes: I think Mr. Majola and Miss Nyembesi attacked lobolo without giving thought to the expenses parents incur in bringing up their daughters. Whatever is paid as lobolo does not even cover the amount spent by the parents in bringing up their daughters. Some daughters get married after they have been to colleges, and the parents spend a good deal of money which the lobolo amount does not even reach. Mr. Majola and Miss Nyembesi seem to be "over-modernised." What reasons can they offer for advocating the abolition or the limitation of lobolo? Are parents to stand a loss through their being given away free in marriage?

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1 Ben, your work isn't as good as it used to be.

2 Sir, I'm not well, in fact I haven't felt well for months.

3 I want to stay in to-night. I'm tired.

4 You're always tired. And I've told you why—you're constipated. You need PARTON'S PURIFYING PILLS.

3 PARTON'S PILLS!! Certainly. You cannot do better.

4 Now you're working better, Ben. And you're looking better.

Yes, and I'm feeling better, sir. And Mrs. Magina is as pleased as I am.

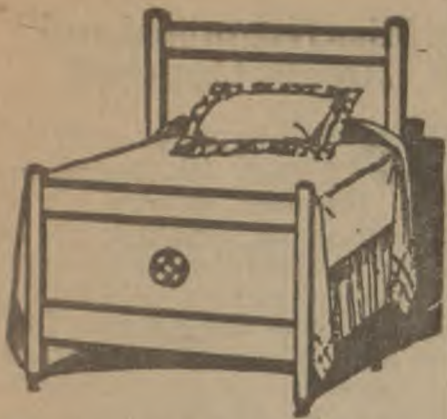
Scores of satisfied users write every month telling us how PARTON'S PURIFYING PILLS have made them well again. PARTON'S are two medicines in one. Hence their power. PARTON'S are Tonic and Aperient. They cleanse the Blood and the whole Digestive Tract and they tone up the nervous system at the same time. This combined treatment is much superior to an ordinary plain laxative. Ailments and symptoms such as Constipation, Biliousness, Headaches, Giddiness, Pimples, Stomach Disorders, Depression, Irritability, Impure Blood and so on,

are all easily conquered by the combined power of PARTON'S PURIFYING PILLS. It is glorious to feel really well again, to feel that thrill of happy energy tingling through your Blood and Nerves, bringing back the desire for work and a brighter outlook on life. You can rely on PARTON'S. That we promise. Ask your friends.

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ESCOMBE — NATAL

Melao Ya Bantsho Ya Dinaga Le Makgetho

MOLAO WA BANTSHO WA MAFATSHE WA 1913 LE DIPHETOGO TSA MADI TSE DI LERILENG DIPHETOGO MO DINAGENG LE MATLOLENG A BOTSHOLEDI HULARONG SA MOLAO WA KOPANO YA S. AFRIKA

Go tla go fitlha mo lobakeng lona mo ditshutong tsa rona re ntse ra nna ra bua kaga tshimologo le kgolo ya Makgotla a Dinaga tse di diseditsweng merafe ka pharologanyo ya one, Dinaga tse di mo tising ya Boruti le makeishene, Re bile ra bona kafa mo naging nngwe le nngwe kemo ya botshelo e neng e fapana thata ka gone le kafa lefatshe le le neng le segetswa BaAfrika ka mkgwa mongwe kgotso osele, le neng le lekanye karolo nngwe fela ya baagi botlho.

E rile morago ga go dirwa Molao wa Kopano ya Souta Afrika, ga bo go na le maikutlo a tlhago mo Mmusong o mofsa gore kafa go kgonegang ka teng, go kopanngwe melao yotlhe go dira molao o le mongwefela bakeng sa dinaga tsa Kopano tse nne, E ne ya ira tiro e tsamayang ka bonya, mme ebile jaaka re itse le mo metheng ya gompiano, melao le tsamaiso ya puso e sa tlogetswa mo maruding a Babusi ba Mafatshe ka bone jwa one.

Re se ka ra lebala gore ke keletso le tshwanepo e kgolo ya merafe go baana le lefatshe, mme ke ka moo e neng e ya re fa go utlwala mafoko a lefatshe je le rekisiwang go nne lebelo la "semphete-semphete."

MOLAO WA NAKO E KHUTSHWANE

Melao ya go kgaoganya ditshiamelo tsa mafatshe bakeng sa Makgowa le BaAfrika e ne ya dirwa ka tlhotlheletso ya Lekgotla la Tlhotlhomiso la Ditiro tsa Bantsho ba Souta Afrika le le tlhomilweng ka dingwaga tsa 1903-1905, mme Molao wa Mafatshe wa Bantsho wa ngwaga wa 1913 e ne e le teko ya go dirafatsa kgopolo eo.

Mor. H. Rogers mo Lokwalong lwa gagwe, "Puso ya Bantsho mo Souta Afrika" o bua jaana: "Ke Molao o dirilweng ka maikaelelo a lobaka lo lo khutshwane fela go itisa le go kganelwa go reka mafatshe lesukasuke ke Makgowa le BaAfrika le go ngotla matshwenyego a neng a tle a tlhage kwa morago; le go re mo lobakanyaneng go kgane-

lwe Bantsho go reka mafatshe fa go no go ka kgonega, go dirwa kwa ntle ga mathata le matshwenyego; go babalela molao wa go rua mafatshe fa go sa ntse go letlwe nako ya go dirwa ga molao o kwenneng o tla laolang kgaoganyo ya mafatshe ya dipaka tsothe—ke gore dikgaolo tsa dipaka tsothe tsa BaAfrika tse ka kwa ntle ga tsona Bantsho ba neng ba sa ka ke ba dumelwa go reka mafatshe."

Sengwe se se tshwanelwang go elwa-tlhoko thata ke gore molao o no o le wa lobaka lo lo khutshwanyane fela, mme kana lefa go ntse jalo o no wa tloga wa tia ka nthangwefela, fa kemo ya tsa dinaga e ntse e kekelela go tla go fitlha mo ngwageng wa 1936. Ee, Molao wa 1913 o bolela gore, ga ese fela ka thebulo ya Mmusi (Governor-General), MoAfrika ga a nka a reka lefatshe mo mothong yo o seng MoAfrika kgotso go batla kpeketso ya go ata ga madi mo kgaolong e ka kwa ntle ga ya Bantsho, jaaka go rulagantswe mo Molaong. Ka one molao o, Makgowa a ne a sa rebolelwa go reka mafatshe mo dikgaolong tse di segetsweng BaAfrika.

Molao wa Bantsho wa 1913 o simologile kgwedi ya Seetebosigo e tlhola lwa 19 mme mo go one go no go rulagantswe gore go kgethwe Lekgotla la Tlhotlhomiso la batho ba bathano gore le dire tiro ya lone ya tlhotlhomiso ya mafatshe mo dingwageng tse pedi le go isa pegelo kwa go Mmusi.

Lekgotla le ne le tshwanetse go begela ditiro tse:—1. Gore ke

dikgaolo dife tse di tshwanetsang go beelwa fa thoko gore Ba-Afrika ba se ka ba reka kgotso ba lema le go hudisa mo go tsona. 2. Gore ke dikgaolo dife tse batho ba eseng Ba-Afrika ba sa tshwanelang go reka mafatshe mo go tsona.

Lekgotla le, le le neng la reelelwa Modula-setulo wa lone, Sir W. H. Beaumont, le ne la diega go lere pegelo ya tlhotlhomiso ya lone kwa go Mmusi ka ntata ya ntwa e Kgolo ya 1914—le ne la ba la dira jalo ka ngwaga wa 1916.

Mafoko a Lekgotla le ga a ka a amogelwa ke Ba-Afrika le eseng Makgowa, mme go ne ga rulagangwa d'kgopolo tsa molao tsa neelwa Komiti e Kgethilweng go di akanya e le morago ga go balwa lwabobedi mo mo Palamenteng e Potlana.

E ne ya re morago ga kgethwa Dikomiti tsa Legae go tlathoba kemo ya mafatshe mo dikgaolong tse tlhano tse kgolo. E rile morago ga dingwaga tse pedi gape Makgotla a neela dipegelo tsa one mme tsa se ka tsa amogelwa fela jaaka pegelo ya Lekgotla la ga Beaumont.

Jaaka go eme mo Molaong wa 1913 wa Bantsho (kafa go boleletsweng ka teng fa godimo), e rile ka 1922 kemo ya tsa dinaga ya bo e tokafaditswe ka go letlelela Ba-Afrika go reka mafatshe mo dikgaolong tse di dumeletsweng ka tlhagiso ya Makgotla a Beaumont le Dikomiti tsa Legae. Ke kgato e neng ya dirwa ka tumalano ya Mmusi eseng ka tumalano ya Palamente.

DIKGAOLO TSE DI BEETSWENG BANTSHO

A re boeleng mo mafokong a Molao wa mafatshe wa Bantsho wa 1913 o mo go one go neng go rulagantswe lenaneo la dikgaolo tse di beetsweng fa thoko. Ke dikgaolo tse e neng e rile pele tsa bo di itsiwe fa e le tsa Ba-Afrika; mme mmogo Molao wa 1913 le dikoketso dingwe, di ne tsa lere diphetogo mo go one.

Re ka dira sekao jaana: Ka molao o go no go itsiwe Dinaga tsa Boruti di le 19 fa e le tsona di segetsweng Ba-Afrika kwa Natal. Kwa Frei Stata go itsiwe tsa Witzieshoek, Thaba Nchu le Seliba, mme kwa Ciskei naga ya Glen Grey ke nngwe ya tse di neng di itsego go sa balwa kgaolo ya Masepala ya Lady Frere.

Dikgaolo tsa ga Masepala di ne di sa kgorelediwe ke Molao wa Dinaga mme go bile go itumedisa bobo go bo go se ka ga fitlhelwa o ka ama Ba-Afrika ba Kapa ba maina a bone a leng mo bukeng ya badira-'vote' go tsamae ka 1936.

Jaaka go umakilwe ka diphetogo fa godimo, e rile kgantele setsha sa

Wedding Bells at Orlando

A pretty wedding took place last month at Orlando West, Johannesburg, the contracting parties being: Alpius Letuku, and Mary Matsaneng.

The bridegroom was suitably dressed in black long coat, a black top-hat to match, and a white waist coat. His bestmen were Messrs George Mashabela, Gilbert Nqolase, Newby Sol. Mhlakaza, Daniel Manganathala all with black long top-hats to match.

The bride was dressed in a beautiful yellowish, floral satin gown, and a long tailed veil. Her bridesmaids were dressed in blue crepe-de-chine gowns, and head laces to match. The bridesmaids were Misses Girdle Sitebe, Tabitha Letuku, Tryfina Mashianoke, Mary Mtimunye, with Maud, Reginah and Magareth Letuku as flower girls.

The wedding ceremony was solemnised in the A.M.E. Church, Orlando, by the Revd. J. J. Marailane Pastor in charge, assisted by the Revd. J. Mochudi of Pimville and O. B. Mooki of the New Church, Orlando.

Among those present at the wedding were Revd. S. K. Letuku of the A.M.E. Church, Waterval Boven, who is an elder brother of the bride; Mr. and Mrs. T. P. Mashianoke, Mrs. H. Mashigoane, and Mr. A. M. P. Mahlatjie, all from Bantule Location Pretoria.

The wedding feast lasted from Saturday to Sunday night. Mr. Nkuta of Orlando was host to the Pretoria visitors.

—A. M. P. MAHLATJIE.

bogolo ba diakere tse di 4,000 mo lekeisheneng la Umlazi sa tloswa mo bodiseng jwa "Natal Native Trust" sa simegwa ke Mmusi wa Kopano. Go no ga dirwa anakanyo lefa go ntse jalo, Mmuso wa neela "Natal Native Trust" diakere tse di 20,000 mo karolong ya "Sunday River" mmogo le £30,000.

DIPHETOGO TSE DI DIRAGETSWENG MO MATLOLENG, MORAGO GA KOPANO

Re setse re boletse kaga ditseta tse di farologanyeng tsa kafa madi a matlole a neng a phuthwa ka teng pele ga Kopano. Kwa British Bechuanaland madi a ne a tswa mo dituelong tsa ditsha tsa dibenkele, mo ditsetelelong le ditshwanele tsa meepo jalo, jalo; Lekgotla ja Letlole la Bantsho la Natal le rafa mo dituelelong tsa ditsha le matlo, ditsha tsa mabenkele le tsa nosetso; mme Mafatshe a Ditsha tsa Boruti a tsaya madi mo go boramabenkele mme bogolothata mo dituelong tsa Ba-Afrika, athe Kemo ya Glen Grey yone e bona madi mo makgethong a matlo a dirwang ke banna.

Molao wa No. 1 wa 1912 o ne wa rebolela Mmusi thata ya go rolela tshiamelo ya go simegwa go laola ditiro tsothe tse e rileng go fitlhelwa mo ngwageng wa 1910 tsa bo di ntse di simegwa ke Makgotla a a Bantsho a Botsholeledi a tlhomilweng ka molao, mo Kgotleng ya Tona ya Mmuso ya Ditiro tsa Ba-Afrika. Nonofa ya Makgotla e ne ya kganelwa ke molao o reng ga go thekisanano ya dinaga e ka tloso-loswang mo maikaelelong a pele fa ese ka thebulo e kgethegileng e tswa Palamenteng.

Mo Ditsheng tsa Boruti tsa Natal dituelo tsa matlo di ne di fapana go tswa go 10s. go fitlha go £3 ka ngwaga, mme ya re ka 1919 ga dirwa seele sa lekgetho sa £1. Mo Transvaal ditlhogo tsa malwapa tsa beelwa lekgetho la £2. Ke foa dinaka tse nne diafapaana.

—(VII) TBN

ACHES and PAINS made her neglect her children



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Venda Ndi Egipita

Lwendo Lwa Tshikotshi

Tshikotshi ndi munwe wa avho vho lingaho u "tshinya" shango la havho la Venda, a mbo di-okelamasimbe kha thoho ha mbo vha u sumbedzwa gondo nga vhane vhalo. Namusi ndi mutendeleki shangoni la tshaka dzi sili nga hone u sa pfa, fhedzi ha ethe. Nangoho a hunu mpengo a siha thama.

No zwi pfa hu tshi pfi. Ni songo ofha mahwai ndwa ndi khulu Rine a ri tsha shavha mvula nga-ururi ro no di naiwa. Mutali muhulwane u amba nga murero une wa ri: U shaya phangani hu lozwa lushaka, lukuna lu da nga vhaeletshedzi. Munwe uri: Mufunu-pfunzo ndi mufuna-ndivho; dabadaba li hana thohedzo.

Funesa U Vhona

Nne ndi funesa u vhona mashango, na Venda li a ndivha. Nyendoni dzanga ndo vhona zwinzhi, ngauralo di amba zwe nda zwi vhona, Shango helo la Venda li na mukosi u no pfala kule, vhanwe vhalo vha ri li fana na Kanana li vhalwaho Bivhilini, line la pfi li ela notshi na mukhaha. A vha Tshikotshi tshi pfana na vha no amba zwauri shango ilo lo lala, hu u amba u lala khofhe, Nyendoni dzanga ndo vhona zwi ededzaho ilo shango, na zwi li kokodzelaho murahu, huno ndi zwi amba ndi sa taluli.

U vhona uri ro edela, hu diswa nga hone u tendeleka ri tshi vho na zwi vhanwe vha khou ita, u wana vhanna vho bvisa mato namani hu tshi ambiwa zwa mvelo-phanda fhedzi, ha mbo vha thoni u elelwa zwi vha khou shumiswa shangoni la hashu, hune vhalwane vha tamba nga vhatuku.

Mudi wa Mashu

Ndo vhuya nda hwela Dongololo ndi tshibva he nda tanganedzwa hone nga vha sa ndivhiho zwi ndi tshi pfuluswa; ndo livha haya. Aiwaa! ra swika, la vha dakalo kha vha hayani na dzikhonani. Mudi wa hashu ndi mudi wo fhatwaho zwa-vhudi, hunu ndu ya thabelo na tshikolo. Vhathu vhone a si vhanzhi afho mudini. A hunu mufunzi tsini, zwothe vha tou di-itela. Vhathu vha nda ha uyo mudi vha di-vhidza Vhavenda, huno rine vha ri ri Madzhagani. Vhonzhi ha vhana vha heneffho vho funzwa, vhanhanga ndi vhadedzi, munwe o vhuya u funza zimwima na mapofu. Vhasidzana vho dala la Venda, vhanwe ndi vhadedzi vhanwe ndi vhaongi.

Ro Humela Egipita

Shango ilo lo dala vhathu, na pfulo a i tsha wanala; fhedzi ndi swiswi fhedzi. Musanda wa hashu ndi tsini, ngauralo muthu a nga tavhanya u divha arali hunu khuvhangano, ngauri a dzi fheli heneffho. Zwo" vhaishaho Tshikotshi heneffho ndi uri tsha ya tshi tshi toda u pfa uri hu do zwiwa mini. Vhavenda, ro vha ro humbula uri do kandela phanda atsina ri do iswa murahu. Ro humela Egipita, ri toda Mushe.

Mirero ya musu ndi heneffho yo vha ya u imisa murundu na domba. Ndi zwone zwi no ambiwa kha la hashu. Zwithu zwa fhedzi. Zwa dina hu tshi vho pfi tshikolo ndi tsha Vhafunzi, tshi tshinya vhana a vha tsha ya dzingomani. Vhana vhanzhi na zwino vha khou thivelwa, zwi tshi bva thavhani. Na zwino hu nga di imiswa murundu, arali mavhele e manzhi.

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Khoro ya Mvela-Phanda

(P. M. Negukhula)

Kha ladzi 30, Fulwi (June), 1946, ho vha na mutangano muhulu tsini ha (Pass Office), khulwane fhano Johannesburg.

Ndi he khwali ya khoro a talutshedza vhathu nga ha ndu ya Mahosi, a ri:

"Malugana na ndu ya Mahosi, khwine ndi u thoma u shumela Venda fhedzi ngauri arali ha pfi ndu ya Mahosi othe a (Union) a ku vhangane heneffho hu thihi na Town Hall; i nga vha thukhu hunu Mahosi othe a ngeno vhu-rwa."

Ndi hone vhanna vha tshiri Mvelaphanda i fanela u shuma nga maanda uri Mahosi othe a vanda a konane ngauri arali zwa sa ralo mushumo wa Mvela-Phanda; ari u di vhi ngauri na kha Makhuwa ndi Musi zworalo vha sa pfani u mutenya mutenya; vho lwa na zwo vha vhuva vha zwikona; ndi he zwi zwine na musi vha vho kona u shuma zwithu zwinzhi nga vhangala u pfana, vhunga arali muthu a dzhia vhu tanwana a vhu vhothe kanya zwia konda u vhu vundekanya, fhedzi nga luthihi muthu u ya kona u lu vunda.

Na zwino vhanna shumani nga maanda uri Mahosi anu a konane maanda ndi upfana, arali hu si na pfaro a hunu tshine tsha nga shunwa.

Madzhagane ndi ni la-ni?

Ndi ipfi li vhaho mulomoni wa thavha tshifhinga tshinwe na tshinwe. Ha engedzwa nga uri: A ni iti milandu; a ni isi vnana vhanu dzingomani; a ni iti halwa na bvisa misumo, tshanu ndi u dzula shangoni lashu, vhana vhanu vha vha vhadedzi na vhaongi, a vha shumu dzunde, a vhabvisi tshinkwa; Mufunzi wanu a thi funi na u mu vhona, na vho inwi ni fanela u ita zwine vhanwe vha khou ita, a sa funiho, u lifhiswa bonndo. Nwana u bviselwa bonndo uri a si ye murunduni, inwe uri a si ye dombani, nga u ralo. Muta munwe na munwe u fanela u bvisa dundu.

Vha Mvelo-phanda, ri songo fhumula

Vho naiwaho ri songo talula, Vha ri dzivhaho ndila a si muthithi.

Nga ri ime rothe nga mbilu nthihi.

Madzhagani a no ngo li vhona! Isani phanda hu si na u shona Na sa ralo ndi u iswa murahude!

Nga ri rabele ri ri: Muvhuso wau u de.

TIMHAKA TA VUTSONGA

Muhleri o kombela vahlayi hinkwavo vahlayi va Shitsonga leswaku ya nwi rivalela loko mahungu ya Shitsonga ma nga humangi ku nyawula hi July. A a nga ri kona. A endzile. O tsola ngopfu ka E. P. Ndhambi, P. S. Baloyi, Makwakwa, Mtileni, Menas Baloyi, W. M. Mohale, P. C. Shimange loko mahungu ya vona ma teke nkarhi wo leha ma nga se Kandziyisiwa. Timhaka leti mi nga ta ii hlaya laha ti huma ka: Haleno Ephrata, P. S. Baloyi; Hala ka Shiluvane. S. D. Shingwenyana; Vatsonga, ha hela, Menas Baloyi; ku vilela a swi pfuni, J. Mtileni.

Haleno Ephrata

Mutini wa Ephrata, purasini ra E. H. Jaques, ntrho wa shikolo wuya mahlweni swinene. Sweswi a shirhapeni ku vupfa matamatisi, tiherekisi, tityala na tityawa. Hi siku ra 19 June 1946, Mr Janssen, Agricultural Organiser, a endzile ku ta vona shirhapa. O tsake ngopfu. A nkhenisa mafumbisi yena Principal P. S. Baloyi.

Hi masiku ya 26, 27 na 28 June 1946, a hi endzeriwe hi yena Sam Baloyi B.A. mukambeni wa swikoklo ku ta eielesha mashaka leswaku se o ta va mololoki lo'nkulu. Mhaka leyi ya hi kurisa hina Vatsonga. Ngopfu-ngopfu hina va ka Valoyi. Hamba na vo Khalanga!

Hala Ka Shiluvane

Khale, ku suka Banana ku ya ka Shiuvane, vanhu a va famba hi milenge kumbe hi makalitshi ya Frank Gezana na Akim Shihangule. Sweswi Hulumente o tsutsumisa malori ku ya fika Ofcala co Post Office.

Hi na tintlhari ta mitirho ya mavoko haleno ka Nkuna. Ku na Bethuel Shihangule, muvatli ni mufuri; Jack Shiluvane, Mauki; David Mboweni, Muvatli. E shikolweni sha ka Shiuvane sha mavoko (Industrial School) ku na

Matthews Ragoboya, muaki; Mpa-pele na Ntuli vavatli.

Shikolo sha ka Shiuvane shi kurisiwe ngopfu. Ku na Secondary School sweswi. Mavele ya tshayi-wile nanwake. Vanwana va pfanga no shavisa. Ha! mugayu wo tshuka wu kwihhi? Lomu ndzeni ka hina ko pyupye!

Vatsonga, ha hela!

Vatsonga, hahela! Ku na nyimpi ya kulukumba laha Joni leyi hi nga voniki. I nyimpi ya shipiriti. Masiku lawa ku fa vanhu vo tala haleno Joni hi ku nwa Shipiriti. Vanhu va tlanga hi mali va shava shipiriti kasi i vutsulu. Oho! Vatsonga va ka hina mi nga ti hunguti; a hi talangi, A hi tikhome-i shimunhu hi ya mahlweni.

Ku Vilela a Swi Pfuni

Vatsonga a hi thsikeni ku vilela. A hi keanj tihlengelano ta hina ti ya mahlweni. A hi lulamiseni matsalelo ya ririmi ra ka hina. Vanwana va rhanda matsalele ya khale. Leswi i ku hi thersela a ndzaku. Mathonsi na swidlodlo a swi laveki. Kambe loko a ri X yena o hi hlambisa timbulu. A hi nwi lavi na switsanana.

Mahungu—Hungwana

Hi July matitshara yo tala ya le kaya a ma endzile Joni: A. E. Mpapele, Elim; E. C. Marivate, Valdezia; F. S. Shitote, P.P. Rust; S. C. Marivate, Shirley; J. S. Shimate, Elim; E. P. Ndhambi, Mashamba; S. Mahlatji, Lemana; C. Mathonsi, Dan; E. P. Mudau, Tshakoma; M. M. Motenda, Emma-naus; P. R. Ngwana, Tshakoma; I. Mugari, Emmaus; P. S. Baloyi, Ephrata; H. Makamu, Lemana; Mrs E. Mashau, Elim; J. Marhanelle, Barota; J. C. Mukhabele, Dan; H. Mathonsi, Mohlava; P. C. Shimange, Dunane Elim; T. Ngoben, Songeni; W. Sukumani, Swaziland.

Nhlengeletano ya Komiti ya Transvaal Shangaan Association yi ta va kona hi Sonto, August 18 le Jepe Hostel Hall hi nkarhi wa 12 p.m.

Ku tekana ku ve kona hi nhweti ya July ka: Samuel Mboweni, Pretoria na Edna Shihambi, Elim. Ka John Ash, Phaphazela, na Kate Buchanan, Kuruleni. Ka Alina Mahange, Elim, na Thomas Mageza, Elim.

Mutsari wa Mahungu lawa ma humaka Native Affairs Dept., Leydsdorp, a a rhumele vito ra kwe ka muhleri.

Loko mi lava leswaku muhleri a mi hlamula mi fanele ku nwi rumela mahungu ya nwina na Shitempe mi sho hlamula hi shona.

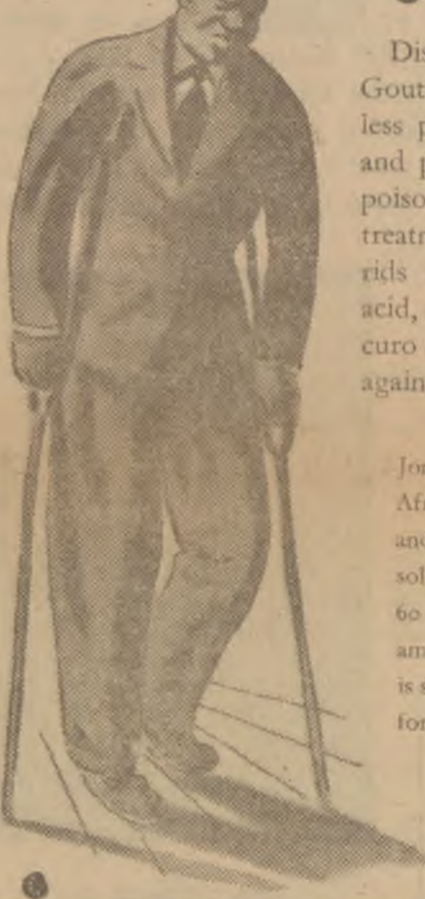
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MA-AFRIKA 'MUSONG OA KOPANO

MOLAO OA MAFATS'E OA BATHO BA BATS'O OA 1913

Phetoho Tsa Chelete Mabapi le Mekotla le Naha Tsa Trust

Ha joale mangolong ana re lateletse qaleho le kholo ea mafats'e a fapaneng a Trust, mahae a likereke le ma'lokeishene. Re bone joale, kolon'ing e 'ngoe le e 'ngoe hore seemo se fapane le kamoo naha e behetsoeng kathoko, ka tsela e 'ngoe kapa e itseng, ho sebelisoa ke batho ba Bats'o; naha tsena li ne li lekane feela karolo e itseng lekholong ea sechaba.

Ka mor'a ho hlonngoa ha Kopano, boikemisetso ba 'Muso o simotsoeng bocha ebile ho kopanya kahohle kamoo ho ka khonehang melao eohle le litsela tsa khutlo tse nne tse etsang Kopano. Ena ebile tsela e tsamaeang butle 'me joaloka ha re tseba esita le kajeno matla a maholo a ntsa e le 'Musong oa likhutlo tsena se seng le se seng ka ho fapana ha tsona.

Naha ke ntho e kholo eo mang le mang a batlang ho ba le eona kahoo ho ne ho tlamehile hore kante le ho molao batho ba phallele naha e feng feela eo ba neng ba utloa hore e hlahile.

TSELA EA NAKONYANA

Taba ea ho ba teng ha naha tse fapaneng tsa Makhooa le tsa batho ba Bats'o e qaliloe ke Komishini ea Afrika e Boroa ea merero ea tsa ba Bats'o ea 1903 hoisa ho 1905 le molao oa mafats'e oa 1913 o ileng oa amoheloa ka eona nako eo ho phehisa tsa taba ena.

Bukeng ea hae ea taolo le tsamaiso ea merero ea Ma-Afrika ho la Kopano, Mong. H. Rogers o re: "Molao ona o ile oa behoa e le oa nakonyana feela e le ho thibela ho kena naheng kante ho molao ke Makhooa le batho ba Bats'o hammoho le phoso tsa eona le ho thibela hape ho kena ha nakonyana naheng tsena ke batho ba Bats'o, ho ea hohle kamoo ho ka etsoang kante le ho baka mathata a sa hlokeheng ho boloka seemo sa pele mabapi le bong kapa kenele ea naha tsena ho fihlela ho fetisoa molao o tsebisahalang o utloahalang oo e leng oa ho qetela o

behang hore ona o tsamaisoe o ile oa behoa ka pele ho Komiti e khethehileng ka mor'a hoba o baloe la bobeli ntlong ea parlatamente.

Joale ho ile ha khethoa komishini tse ling mahaeng ho hlahlobisisa seemo sa mafats'e libakeng tse kholo tse hlano. Ka mor'a lilemo tse peli hape komiti tsena tsa fetisetse hlahiso tsa tsona tse neng li ntsa li sa fetane le tsa Komiti ena ea Beaumont.

Molao oa naha tsa batho ba Bats'o oa 1913 o ne o behile hore kante moo ho lumetseng moemeli oa Motlotlehi ha ho motho e mots'o ea ka fumana naha e ntle feela ho libakeng tse behetsoeng bona. Ka selemo sa 1922 seemo sena se ne se se fetotsoe hobane joale batho ba Bats'o ba ne ba lumelletsoe ho reka kapa ho kena naheng tsena tse neng li amohetsoe ke komishini ea Beaumont le komiti ea hae. Bohato bona bo ile ba tsamaisoa ka tsela ea molao ke hore ka ho fumana tumello ea moemeli oa Motlotlehi ho keneng naheng tse neng li se li khethiloe. Ka ho hong feela, tabeng tsa masimo kapa naha tsa mofuta ona ho ne ho sa hlokehe hore ho ka ba teng tsamaiso ea parlatamente hore e fetise taba eo.

LIBAKA TSE KHETHILOENG

Joale a re khutleleng molaong oa naha tsa batho ba Bats'o oa selemo sa 1913 o ileng oa beha lenane le letelele la libaka tse behiloeng ka



E 'ngoe ea libaka tsa temo Umzimkulu ho la Transkei e ka tlas'a Trust. Basali bana ba tlasa lijo hae ho tsoa lirapeing tsa pele. Matlo a qetelo a bonolo leha a bile a qalikeane hantle. Ha morao ho tla batleha lehae le betere ho mona le tsela tse matla tsa Temo.

PHETOHU CHELETENG MABAPI LE TRUST

Re bone mangolong a ka pele tse tsa fapaneng tseo ka tsona ho ileng ha fumanoa chelete ke mokotla ea trust lilemong tsa pele ho ho qaleha ha Kopano. Kahoo mokotla oa British Bechuanaland o ile oa fumana chelete gafong tsa khoebo, tefo tsa lilaksense, merafo, joalo-joalo, Trust ea Natala ho gafo, lits'a tsa khoebo le ho noesetsa, ha libaka tsa likereke tsa Natala tsona li ile tsa fumana chelete ea tsona ho khirisong ea libaka tsa mavenkele empa haholo ho tefello tse lefuoaeng ke batho ba Bats'o, ha setereke sa Glen Grey sona se ile sa fumana chelete ea sona ka gafa tsa matlo.

Temana ea pele ea molao oa 1912 e naha moemeli oa Motlotlehi matla a ho nehela Tona ea tsa ba Bats'o matla a ho tsamaisa taba tsohle tseo ho fihlela ka 1910 li neng li tsamaisoa ke Trust ea Ma-Afrika. Matla a balisa a ile a laolo ka ho beha hore ho se be naha e nkuoaeng kante ho tumello ea molao oa parlatamente.

L'bakeng tsa likereke tsa Natala rente ea matlo e ne e tloha ho leshome la l'sheleng hoisa pondo tse tharo ka selemo empa ka selemo sa 1919 ho ile ha behoa tefello ea pondo.

Sekhutlong sa Kapa gafa ea ntle ea sheleng tse leshome e ile ea behoa libakeng tse khethehileng empa batho ba Bats'o ba neng ba lule kante ba ne ba se na gafa eo ba ka e lefang.

Transvaal teng hloho tsa matlo li ne li lebelloa ho gafa pondo tse peli.

Re ka bona kahoo hore khutlo

tsena tse peli li ne li sa tsamaisoe ka tsela e lekanang.

Ka selemo sa 1922, molao oa bone oa tsamaiso ea tsa chelete o ile oa tlosa ho likhutlo tsena matla a ho beha gafo holim'a batho ba Bats'o ba libaka tseo. Ka eona nako eo e ile ea tlohella tsamaiso le thuso ea thuto ea batho ba Bats'o ka liatlang tsa likhutlo tsena. Ho o ea ka oa ama letho ka chelete e neng e fumanoa ke li-trust tsena pele ho ho qaleha ha 'Muso oa Kopano kaha li ne li iphumanela chelete ea tsona moo li e nkeng teng.

Molao ona oa boela oa beha hore chelete e senngoang holim'a thuto ha e ea lokela ho feta e ileng ea sebelisoa ka selemo sa chelete sa ho tloha ho 1921 ho'sa ho 1922.

Phetoho tse ling hape li ne li hlolehile holim'a chelete tse itseng tse hlahang ho 'Muso o moholo tse lefuoaeng ke chelete e fumanoang hantle ho batho masimo, le ho batho ba Bats'o le chelete tsa Tona ka tlas'a molao o feng feela o teng kapa o neng o ka boela oa behoa ka morao ho moo, empa e seke ea feta ka holimo ho chelete e behoang kathoko selemo se seng le se seng ho merero ea mofuta ona.

Ka baka la ho se lekane ha lichelete tse neng li lefisoa batho ka tsa gafa likhutlong tse fapaneng le ho hlokeha ha ho fumana lichelete ho tsamaisa merero e meng feela ea tsa thuto, ho ile ha lokisoa qetellong hore ho behoe lekhetho la pondo eo karolo e 'ngoe bohlanong e tlang ho ea mererong ea tsa thuto ea ba Bats'o.

Lengolong la rona le latelang re tla bua ka tlalo ka taba ena.

—3SBM(vii)



Bana ba ikahela matlo a bona ao a rekiloeng ke 'Muso seterekeng sa Matikareng. Molisa oa bona joale ke Trust ea South Afrika ea Ma-Afrika. Jaredo tseo le li bonang li entsoe lirapeing tsa hae empa ntle ka bonngoe e na le mogene tse hlano tse kathoko tsa tempo.

mots'o kapa naha karolong e thoko. Tsena boholo e ne e le naha kante e neng e le lenaneng la tseo pele li neng li ile tsa nkuoa e libaka tse akaretsoang ke molao le tsa batho ba Bats'o. Empa molao ona le e meng e ileng ea mna ne a sa lumelloa ho fumana naha ea latela e ile ea etsa phetoho tse libakeng tse behetsoeng feela batho ba Bats'o.

Molao ona oa na oa qala ho sebetsa ho tloha la 19 khoeling ea Phupjane ka selemo sa 1913 oa beha hore ho khethe komishini ea banna ba bahlano ba tla qeta patlisiso ea bona seemong sa naha nakong e ka ka lilemo tse peli ba tsebise moemeli oa Motlotlehi.

Morero oa komishini ena e ne e le ho:

1. Ho bolela hore na ke life libaka tse lokelang ho behoa kathoko e le tseo ho tsona batho ba Bats'o ba sa tlo lumelloa ho kena kapa ho hira linaha tsena.

2. Ke life libaka tse lokelang ho behoa kathoko hore li sebelisoa ke batho ba Bats'o feela hore ba lule kapa ba hire.

Komishini ena e ileng ea tsejoka hore ke Komishini ea Beaumont ka mor'a mookameli oa eona, Sir W. H. Beaumont, ha e ea ka ea nehela rapoto ea eona ho fihlela 1916 ka baka la tieho e ileng ea bakoa ke ho qaleha ha ntoa e kholo ea pele Rapoto ena ha e ea ka ea amoheloa ke Makhooa kapa ke batho ba Bats'o 'me molao o

Re ka etsa sets'oants'o. Molao ona o ile oa nka mahae a baruti ho la Natala a leshome le metso e robong oa li nka e le tse behetsoeng kathoko. Freistata, Witzieshoek, Thaba Nts'o le Seliba li ile tsa nkuoa ka eona tsela ena ha Ciskei, Glen Grey e ne e le e 'ngoe ea libaka tse ileng tsa behoa kathoko re sa bue mona ka masepala oa Lady Frere.

Bo masepala bona ba ne ba sa akaretsoe ke tsamaiso ea molao ona ebile ho ea thabisa ho bona hore molao ona ha o ea ka oa ama batho ba Bats'o ba Cape Province bao mabitso a bona a neng a le bukeng ea voutu. Seemo sena joaloka ha re tla bona ka morao ha se ea ka sa sebetsa morao ho selemo sa 1936.

Kahoo, he, akere tse 4,000 lokeishining la Molaza koana Natala li ile tsa tlosa ho Trust ea Natala ea Ma-Afrika tsa kenngoa ka 'Musong oa Kopano. Naha ena e ile ea chenchoa ka akere tse 20,000 haufi le noka ea Sunday tse ileng tsa neheloa ho Trust ea Natala ea Ma-Afrika kathoko le ho chelete e ka ka likete tse mashome a mararo.

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Lena ke lehae la Trust la ba sa pheeleng ka mobu ba sebe-tsang hore ba fumane meputso. Motho ka mong a ka hira Jaredonyana ea meroho empa a ke se boloke liphopholo. Mane ho la Hamanskraal, Transvaal ho na le lenane le lehlo la batho ba rantang ho tla aha mona.

MADIRENG A DITULO KA DITULO

Tsa Zebediela

Zebediela (moletlane), Lefatshe la bo nate a rona le bushang ke Kgoshi matsatsi-ka-moka, (chief Patlolo Kekane) ke Lefatshe le letle haholo. Le na le Dithetloa, Dithobe, le tshole tse jeoang ke Badisha ba dikgomo. Lena le mabele a mofuta futa. Ke Lefatshe le se nang Tlala. Le na le mashemo a Dinamune (Zebediela Citrus Estates) mashemo a mabele le morogo ea mofuta-futa ea sekgooa. Le na le hofisi ea N.R.C. Lena le mabenkele a Majuda a ka fetang leshome kapalo le na le Dichilo tsa ho shila mabele le mehlabane, le na le ntlolo ea Council, moo ho folang Difofa ebileng go utloagala gore Dikgalajoe Dikekole le Digole le tsona di soanetse go gola teng, le na le Phepo mo Thabeng ea matome, le na le di Lorry tse tsamaeang ha bedi ka veke ho ea Polokoane (Pietersburg) le ha mokopane (P.P. Rust) ebile le na le seporo sa setimela se phatsang motse ka bohare. Motse oa moshate o ka Lohlabela, oa Mogoto (Bethel) ka bosobela tsatsi.

Motse ona oa Mogoto ke motse o motle haholo. O ahiloe ka masenke. Ha u le hole u tlare ke Toropo ea Makgooa. Se makatsang, beng ba motse oo ba o tumisha ka lebitso la Sodoma le Gomora. E ke nete, ka gore Ditokofele, Dithimiti, D-la-la-di-Kitima le tshole tse sa lokang di thomega moo. Batho ba motse oo haba hloke chaletse ka seatleng. Bare goleme ke sekata. Gona mo pele ga Hofisi ea N.R.C. le le leng la mabenkele ao a setseng a badilo ka godimo, u tla huetsa thaka ea mathari le mathashane ba apere tse reng pe, pele ga bona gole Dikokoko (4 Gall Tins) le mekomo e tletseng tsona Di-la-la, Dihlahla-le-masenke. Ba hana ho bona ea feang bantse bare "I say, aubiti, ke tsena, dire pe, di kata motho."

Ha u fihla ho bona, ba ho fa ka sekalana se seng seo bareng ke mohlaka poreisi. U tlare go go ut'oa monate, eaba o isha seatla ka morago u re tshela lebotlelo. Tshela gape. Joalo joalo go fihlela u sa hlo u tseba seo u se dirang ge di setse di go tsene hlogong. Ke moo Banna ba Bopedi ba feletsang matla a bona ga ba hlaga Gaudeng mo D'maeneng. Ba bang babe ba nke joene gape gona moo ba toele Gaudeng, utloe bare "My Robela, ke tlo boea." Ke ao mashemo a mathari a motse o motle oa Mogoto.

Pheko keng mokgomana Phafa? Banna ba feletsa matla a bona godimo ga mathari ao ba a huetsang ditseleng ka dikokoko tsa majoalo, empa Basadi le Bana ba bona ba e hua ka tlala malapeng a bona. Dihlako di reng go thusha Ba-Afrika bana? Dihlako di reng go thusha sechaba sena sa Zebediela.

Set'mela, di lorry, mabenkele letse ding tse boletsoeng ka godimo di gona. Shapa Baeta-pele ba makgotla ba etele Dichaba ba fedishe mekgooa ena e sa lokang e diroang mafatsheng a magoshi a Ba-Afrika.

Mofu Sefora Mpitso

Mofu Sefora Mpitso, 'm'a Moruti H.G. Mpitso oa kereke ea Methodist, moahi oa khale oa Witzieshoek (Qoa-qoa) o bolokilo ka Sondaga 28 Phupu kerekeng ea Methodist, Pimville.

O hlokahetse mantiboea a Labone Phupu 25 kamor'a ho kula ha beke tse 'ne, Ho kula ho mo qalile hae Witzieshoek moo a ileng a latoa ke mora, 'me a fihla a falla mona Gaudeng.

Mofu e ne e le motho ea seng a sena bophelo bo botle ka nako e telele.

Kerekeng le mabilteng mosebetsi o no o tsamaisoa ke Moruti C.B. Mapumlo oa Sophiatown a thusitsoe ke baruti bana: Theo. A. Mareka P.E. oa A.M.E. le A.A. Mafusini, oa Albert Street, D. Lechuti Orlando, J. Khampepe oa A.M.E. oa moeti le Ndzondza oa United Ethiopian, Catholic Church in Zion.

Mongh. A.S. Mahanke o hlalitse matseliso a sechaba le morena oa Witzieshoek. Moruti Mafusini ea neng a bua lebitsong la Kereke ea Methodist a re mofu o sietse kereke lefa le lehlole e leng mora enoa oa hae eo e leng moruti le mohlanka ea tsephang oa Kereke. Mong. J.S. Nthonoa eena o hlalitse liteboho tsa bang ka mofu ho baruti le sechaba sohle se tiling ho moloka. Moruti Mapumlo o ile a qetela mosebetsi mabilteng, kamor'a hae mobu oa tseloa ka mokhoa oa Sesotho.

Mofu Sefora Matseliso Tsoane e ne e le morali oa matsibolo oa Jeremane Sello Sepere mor'a Leoatla mar'a Lithako, Mofokeng oa ba Maotoana kapa ba 'Mutla e leng Basotho kasebele. O hlalitse Witzieshoek ka selemo sa 1872 kapa 73. O phetse lefatseng leo, ho fihlela qetellong. O na a nyalo ke motsoal'ae George Motjokisa Mpitso mor'a Khaeane, mor'a Lekhotla Mosia-oo-ba-ntsang-thebeli-ome. Monna oa hae o mo eteletse pele ka lilemo tse 32 ho ea lefatseng lela.

Mofu e bile molumeli oa 'nete oa Kereke ea Dutch Reformed Church ho tloha bongonaneng ho motho.

fihla a falla lefatseng lena a le lilemo li 73.

O siea mora ea inotsi Moruti H.G. Mpitso le morali ea inotsi Ditina 'Memeng ea nyetsoeng ha Matsuma.

LEPHALALE HA SHONGWANE (Ke S. G. Kekana)

Ke setse nkile ka nomaka ditaba tsa malaria, le ntoa e loanoang ke banna ba khotla leo. Ba bang ha ba dumele hore monang (mosquito) o itseng o ka phatlalatsa letadi. Nna ke bone ka nosi.

A ke le bolelle ha khutsoane feia ka thuso e diriloeng ke ntoa e boletsoeng mona Phalala (Villa Nora) ka di 3 September 1945. Dingoaeng tshole pele ha ntoa ena batho ba neng ba kule (laole) letadi ba ba feta 50 ka ngoaha, ho tloha ka November ho fihla ka April. Ngoaha ona ho bonahe-tse ba 8.

Dibakeng tse ts'oanang le bo bodiba ba-Makadubane ho ne ho se motho ea ka khonang ho dula teng ha letsatsi le wela. Monang wa teng o ne a loma ho bolaea.

Molaodi wa letadi o ile a loane ntoa eo ka masole a 30. Ba ile ba sebedisa 268 (oil-drums of 44 gals) le 14 (mixed pygra drums of 44 galls.) 'Me ke seo se ileng sa kokobetsa letadi le monang ha o sa le teng. Khosi Z. Shongwane le eena o a thusa.

Ma-Afrika a tsoengoaeng ke letadi le bitsoang (Malaria fever) a ka tsebise Muso hle.

TSA FICKSBURG (Ke Naleli)

Ka la 30 Phupjane, selemong sona sena, Moruti J. C. Potrieter o ile a ts'ara kereke ea 11, ho-seng mane Wesele. Batho ba ne ba phuthehile ka bongata ka ha ho hlile ha 'na ha tsebisoa hore ke eena ea tla ts'ebetso eo.

Khele! a ruta ha monate ka nnete mohlanka oa Milimo, 'me a



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Bofubelu sa Hlangang



Matsoalo! Mahlo a hao a mafubelu-methapo e bonahala hantle! Hona ho etsahala kamella ka mor'a nako e telele, ho bala haholo, ho sheba le-tsatlang joalo-joalo. U tla etsa eng?

Marotholi a seng Makae



Kapele! Lerotholi la Eye-Gene le ea ka leihlong le leng le le leng. Ke setlolo se secha... se entsoeng ke banna ba babeli ba tsebang. E na le matsoako o mong o itseng o leng sieo mereianeng e meng.

Mahlo a Hloekile



Ka matsotso e seng mekae feela, ka pele-pele feela, mahlo a hao a shebehile a hlakile a le masoou. Ho hotle joang ha a sa khathatsoe ke methapo e bonahalang phatlalatsa! A pholile hakakane! Bakemising bohle le mabenkele: Theko 2/3 le 4/6.

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AA 220

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Bournville Cocoa costs only 1/3 for 1/2 lb.—enough to make 56 cups of cocoa.

HOW TO MAKE COCOA Put one teaspoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup of tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.

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WHO'S WHO IN THE NEWS THIS WEEK

Mrs. Mike E. Mlahleki recently paid a flying visit to her brother Mr. E. Hlubi at Benoni. He runs a hairdressing saloon at No. 32, Benoni Hostel.

To Mr. and Mrs. H. M. Bopape a baby girl has been born.

Mr. C. T. C. Xabanisa of Wilberforce Institute, Evaton has joined the staff of the Orlando high school.

Mr. Matthews Jani of the city has left for three months holiday at Portuguese East Africa.

Miss Emily Setipe employed at Hercules, Pretoria left recently for her home in the Orange Free State to attend the wedding of her brother. Miss E. Setipe is a member of the Apostolic Faith Mission choir under the baton of Mrs. J. R. Gschirend, Pretoria.

Mr. and Mrs. S. Rakgatjane of Atteridgeville are blessed with a baby-boy. Mother and the baby are progressing favourably.

After a very busy session during the whole of July, Mike Mlahleki's School of Voice Production and Piano has closed for a few days. It will re-open on August 10, 1946. Among the schools recent successful candidates was Calvin Macdonald Mareka. We congratulate him.

Mike's School of Music was visited by Messrs K. Mngoma of Adam's College, Natal, H. H. Lekhethoa of Hofmeyr Secondary school, B. Mabusela of Pretoria, and Miss B. Pietersen.

Rev. J. Mohalane of the Apostolic Faith Church, Heidelberg, presided over a special meeting at Sophiatown recently to make preparations for the Bantu women convention to be held at Germiston Location from 10 to 11 August.

Pastor Joh Mokhampane of the same church returned recently from Bloemfontein after spending one week with Elder and Mrs. Tlale of Bloemfontein.

Mr. M. M. Sehlodimela, who has been a teacher for many years at St. Scholastica's School, Daviesville, has been appointed principal of the Schaapkraal Bantu School, Rustenburg.

Mr. A. A. M. Vananda of the N.A.D. Johannesburg, has resumed duties after spending three weeks' leave at his home at Ngamakwe in the Transkei.



Yes — of course SHE USES BU-TONE

See how young and fresh she looks and how beautifully clear her skin is, no blotches or blemishes, just a smooth, lovely complexion. All skins take on a new and beautiful appearance if treated at night and first thing in the morning with Bu-Tone. Try Bu-Tone to-day and see what a great difference it will make to your complexion.

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METSOALLE HLOKOMELANG

Adrese ea Mabasotho . . .

ECONOMIC DRAPERS

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TSEBANG: Ke nna Tailare ea banyali. Mose o rekiloeng, o mosoeu kapa oa chenchi ke pondo kapa ho isa holimo.

MABASOTHO: Re na le phahlo tsohle tsa Banyali le tsa bana.

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FREE: The makers of INCUMBE will send you a free book with pictures, which will tell you how to use INCUMBE. Write to Dept. 83-1 Hind Bros. & Co. Ltd., Umbilo, Natal. In your letter say whether you would like a book in the Zulu, Xosa, Shona or Sesuto language.

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FROM ALL THE LEADING DEALERS

Mr. J.C. Sibilanga and Mr. Daniel Moloto, both of Rustenburg spent a week-end at Atteridgeville as guests of Messrs J. Mashuga and Mabothe.

After attending the synod of the Methodist church held at Germiston recently, Mr. S. T. M. Sukati, B.A. left the city last Monday for Swaziland.

The death occurred last month, of Ethel Nobomvu Lural at her home in Sophiatown. Trained at Healdtown Missionary Institution, she served on the staff of the Bantu United school, Newclare, Johannesburg under Mr. Ntuli. Due to failing health, she abandoned teaching and stayed at home while she underwent treatment. To her parents and relatives, deep sympathy is extended in this, their sad loss.

Miss Regina Kumalo who was probationer nurse at the Pretoria Hospital, and has been on sick leave for some time, is lying ill at the Coronation Hospital, Johannesburg.

Messrs. M. Sikweza and B. T. Malamelela were guests of Chief Hlomendlini of Modderfontein.

Messrs. M. N. Ncobo and D. Qwane of Sophiatown spent the last week-end at Orlando where they were guests of Mr. N. Qwane. They were accompanied to Orlando by a friend.

Mr. B. J. Mgwa of Volksrust spent the last week-end in Sophiatown with his relatives. He returned on Sunday night for home and among those who saw him off at the station were Mrs. R. Mgwa, Miss. A. Mgaxelwa and Mr. Mcheka all of Sophiatown.

Marriage was solemnised last week on Sunday between Mr. William Ntongelwa and Miss. Portia Nikani of Sophiatown. Both Mr. and Mrs. Ntongelwa come from Willovale and Kentani respectively. Many friends and well-wishers attended the wedding party.

(Continued from column 5) Mthopeng and his choir, Sophiatown Methodist Church Choir, Mr. Luthango, Miss Hawkins, the Johannesburg Symphonic orchestra etc.

Mr. E. M. Liphoko of 150 Orlando is the society's organiser of the choral section. Those interested may contact him.

Miss F. Caluza is the society's official accompanist.

PHOTOGRAPHERS & SNAP-SHOOTERS

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Orlando News

ORLANDO COMMUNITY CENTRE ACTIVITIES

A successful Members' Game Night was held on Thursday August 8, at the Leake Hall. It was successful in that it was well attended and the programme included many new and interesting items. These nights are proving popular among members and they look forward to the next with great enthusiasm.

BIOSCOPE SHOW

On Friday August 9, the Leake Hall was crowded with both young and old to attend a bioscope show. As the D.O.C.C. is the only place which organises bioscope shows occasionally, people always make it a point not to be absent. This shows clearly that there is a great need for a large cinema in this biggest Native Township in the Union.

SPORTS

The D.O.C.C. soccer Teams—1st and 2nd played at Springs on Sunday August 11. The Springs teams showed great superiority over the Orlando teams. The scores were 2-0 and 7-0 in favour of Springs.

TRIPLETS

Joseph, James, and Christine Mdaka our Triplets at the Orlando Clinic are growing well. The mother now wishes to leave the clinic for her home in Pimville. Knowing the conditions under which most Africans live we have reason to fear that she may not nurse the Triplets properly. It will be a good gesture if some people could offer this good lady some assistance financially or otherwise. Donations may be sent to the Bantu World offices.

ORLANDO MUSICAL SOCIETY

This society was formed a year ago today. Its main aim is to develop the musical talent among Africans. It hopes to help its members in conducting choirs, instrumental music, appreciation of classical music etc, etc. Membership is open to all interested. Particulars may be obtained from the secretary Lads' Hostel, Orlando.

The society will hold a musical night at the Leake Hall on Friday August 23. The programme include the following:— Mr. Zeph
(Continued in column 4)

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THE PEOPLE'S PAGE . . .

Our Readers Domestic Announcements

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

Minimum Charges: Domestic announcements 3/- per inch, not more than 46 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

Umpanga.—Sishlywe nge 27 July e-Cala, ngu Joel Ntwana obesele nexesha enempho enkenekene. Ama Tolo eHerschel na kwe zinye indawo, na ba kwa Gambu, na kwa Hongwana naba kwa Sigasa na baneliswe ngu lo mbiko. Abel Mavanda Ntwana (unyana) 461-17-8.

MPATLISENG

KOLISANG.—Mpatliseng, ke lahlehetsoe ke mora oaka, JOHN KOLISANG; a apere lumber-jacket ea masole le katiba e kholo; borikho ba hae bo sootho, bo li seterepe; lieta tse sootho. O ilemo li 47; ha a na litelu, o mokhutsokane. Ea ka mo bonang, a tsebise S. M. Kolisang, 2298, Pimville, Moputsi 470-17-8.

Legal and Official Notices

I, Philip Nkosi, P.O. Box 1014, Johannesburg, give notice to my wife, Rosetta Nkosi (nee Msimang), who deserted me maliciously on/about July, 1945, that unless she returns to me on/before September 7, 1946, I shall institute step for a divorce. 462-31-8

Mina, Philip Nkosi, wase P.O. Box 1014, Johannesburg, ngazisa umkani, u-Rosetta Nkosi (uMamsimang), owangshiya ngaphandle kwesizathu ngo July, 1945, ukuthi aphindele kimina ngo/pha-mbi ko 7 September, 1946; uma kunge-njalo, ngizothabatha amanyathelo oku-nqamula umshado ophakathi kwethu. 462-31-8.

NOTICE

The (Cape) Association of Heads of Native Institutions announces that as from 1st January 1947, the Fees charged in the Training and High Schools, maintained by the member-Institutions will not be less than: Training Schools £18.0.0 per annum, Secondary and High Schools £20.0.0 per annum.

The Secondary and High School Fee includes a charge of £2 per annum for tuition. X-24-8

Work Offered

EMMARENTIA—GELDENHUYS-SKOOLO

Warmbaths—Transvaal

Applications are invited for the post of Woodwork Instructor at the above Secondary School. Applicants should state previous experience, qualifications and where qualified, age, whether married or not and include copies of two recent testimonials (if possible one from minister).

Though it will not be compulsory, ability to teach Zulu or some other subject will be a recommendation.

Salary will be paid in accordance with the Departmental regulations. The successful applicant will have to commence on 5th October 1946 and applications must reach The Superintendent, P.O. Box 85, Warmbaths, not later than 3rd. September 1946. X-1-8

LADYBRAND BANTU UNITED MISSION SCHOOL

Applications are invited for a post for a qualified female teacher for the substandards at Ladybrand Bantu United School to commence duties immediately. Candidates must be fluent in both official languages. Preference will be given to teachers with enthusiasm for extra-mural activities. Apply, stating experience, religion, etc. and enclosing at least two testimonials, to, Fr. D. Watts, Modderpoort, O.F.S. X-17-8

AGENTS WANTED

Energetic Agents for "The Bantu World" are wanted at the following places: Apel, Acorn Hoek, Barberspan, Bloemhof, Kingwilliamstown, Clocolan.

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

MODDERPOORT SCHOOL

Wanted: Modderpoort Practising School for Fourth Quarter male or female teacher, fully qualified and bilingual, Sotho medium. Write: The Manager, All Saints' Practising School, Private Bag, P.O. Modderpoort, O.F.S. X-24-8

Miscellaneous

AFRICAN MUTUAL CREDIT ASSOCIATION

P.O. Box 7193, 8 De-Villiers Street, 1st. Floor, Johannesburg. Phone 33-0862

At the Appropriation meeting held on Friday, August 9, 1946, Appropriations were made in favour of the undermentioned members:

Benoni: Share No. 10787, Appropriation No. 11995; Benoni Share No. B. 9817, Appropriation No. B.09971; Alexandra Township: Share No. 8584, Appropriation No. 8212; Alexandra Township Share No. B.5917, Appropriation No. B.05974; Alexandra Township: Share No. C.825, Appropriation No. C.01157; Sophiatown, Johannesburg: Share No. 4620, Appropriation No. 04574; Brakpan Location: Share No. 9366, Appropriation No. 09708; Roodepoort: Share No. 3664, Appropriation No. 04173; Pretoria: Share No. B.14407; Appropriation No. B.14491; Pimville Location: Share No. B.8750, Appropriation No. B.08838.

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Try the West Rand Motor Driving School first for your motor driving instructions.

Phone or write to the above address.

For further information please call on The Manager (Mr. G. M. Sibidla) at Stand No. 291, Location—Roodepoort West Station.

We specialise in motor bike repairs and spare parts. Send us your motor bikes for rebore, resleeve or repair. Brand new, guaranteed 12 months, Harley-Davidson and Indian Motor Cycle batteries, £3.15.0. other makes £2.12.6. New tubes, 10/-; New saddle covers, 25/- each. We have for sale the following re-conditioned Motor Bikes: Norton, Sunbeam, B.S.A. Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want scrap motor bikes and spare parts. Lighting plant batteries, 17 plate fitted with special terminals, £10.10.0d., 13 plate, £3.10.0d.; 15" plate, £4.5.0d.; 17 plate, £4.5.0d.; guaranteed for 12 months. Also good second-hand spares. Parts for cars and trucks; also new spares, Piston Rings Rameo Perfect Circle, etc. SOLLY APPEL, 28 Sauer Street, Ext., Johannesburg. Phone 33-9979, P.O. Box 4225. X-31-8

LOST

Envelope containing papers belonging to A. Grosman Land Surveyor lost in city. Contact phone 34-1805 or 15. Bernol Court Minors Street, Yeoville. Reward. X-17-8

STAND FOR SALE

Vacant stand at Wallmansthal, estate of the late Mr. J. A. Ngamone. For particulars apply to Mr. J. K. Ngamone, P.O. Box 25, Potgietersrust. 463-17-8

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FAKU MISSIONARY INSTITUTION EMFUNDISWENI PONDOLAND EAST. Matriculation Classes.

Its hoped to start Matriculation Classes at the above Institution as from January, 1947. The syllabus will consist of the following subjects:— English, Xhosa, History, Geography, Biology, Physiology and Hygiene. This syllabus has the approval of the University College at Fort Hare.

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ADVERTISING IN THE BANTU WORLD BRINGS RESULTS

Africans in Ambulance National Day of Prayer Competitions

The inter-departmental ambulance competitions commenced on July 14, and will be continued on the gold mines on the Witwatersrand and extensions every Sunday morning until October 20 next. Similar competitions are being held on the Collieries. The competitions are held in or near the compounds of the respective mines. They commence at 8.30 a.m. and are generally concluded by about 12.30 p.m.

A list of mines, showing the dates on which the competitions are being held and the number of teams entered, is appended.

A record number of approximately 1,516 (or 7,580 individuals) will take part in the competitions this year, as against approximately 1,344 teams in 1945.

Championship, silver and bronze medals, donated by the Prevention of Accidents Committee, will be presented to the members of the winning teams, subject to certain conditions. "Competition badges" will be presented to all members of teams participating, including winners of medals, as also cash prizes. Both these awards will be donated by the respective mines. The badges have been designed and will be stocked by the South African Red Cross Society, for issue to the mines as required.

The competitions are being held under the auspices of the Society.

An invitation to attend the competitions is extended to all. Further particulars can be obtained from the Secretaries of the respective mines.

August 18, Sub Nigel, Ltd. August 25, Van Ryn G.M. Est. Ltd. August 25, Witwatersrand G.M. Co., Ltd.

September 1 East Champ D'Or G.M. Co., Ltd. September 1, East Rand Prop. Mines, Ltd. September 1, West Rand Cons. Mines, Ltd. September 8, Cons. Main Reef Mines and Est., Ltd. September 8, Durban Roodepoort Deep, Ltd. September 8, Modderfontein East, Ltd. September 8, New Consort G.M. (Shoba Section).

September 15, City Deep, Ltd. September 15, Rietfontein Cons. Mines, Ltd. September 15, Springs Mines, Ltd. September 15, Vogelstruisbult G.M. Areas, Ltd. September 15, Western Reefs Expl. and Dev. Co., Ltd. September 15 or 22, Nourse Mines, Ltd.

September 22, Crown Mines, Ltd. September 22, Government G.M. Areas, (Mod.) Cons., Ltd. September 22, Robinson Deep, Ltd. September 22, Transvaal Gold Mining Estates, Ltd. September 22 or 29, Modderfontein B. Gold Mines, Ltd.

September 29, New Kleinfontein G.M. Co., Ltd. September 29, New Modderfontein G.M. Co., Ltd. September 29, Simmer and Jack Mines, Ltd. September 29, Vlakfontein G.M. Co., Ltd. September 29, West Springs, Ltd.

(Continued in column 5)

SOUTH AFRICA—AFRICAN FOOTBALL ASSOCIATION

MOROKA—BALOYI CUP Inter-Provincial Tourney

Free State VERSUS Transvaal

Kick-off 3.30 p.m.

Sunday, 8th September 1946

BANTU SPORTS CLUB: Von Weilligh Street, South, JOHANNESBURG

1/- ADMISSION 1/-

Music—Refreshments—Luncheons

Reserved Seats 6d. — Children 6d. Curtain-raisers as early as 10 a.m. Book early

X-7-9

A highly impressive service organised by the Transvaal Inter-denominational Ministers' Association was held at the plantation square, Orlando, at 2 p.m. on Sunday, August 11. Similar services here held throughout the length and breadth of the Transvaal. Rev. O. S. D. Mooki presided—a duty he performed with tact and the dignity it deserved. Mr. Z. S. Mahlangu was the official interpreter.

In his opening remarks Rev. Mooki stressed the importance of prayer in a nation's life; how Africans co-operated when the King asked for prayers that the Allies may be victorious over the enemy; how at the termination of hostilities with the enemy vanquished, the Africans, in common with the other nations, prayed and thanked God for the victory. He called on the Africans not to forsake prayer but together as one man demand freedom.

Rev. S. S. Tema emphasised the importance of this day. He said enlightened nations throughout the civilised world met, irrespective of whether one was a church-goer or not, to offer prayers to God. "We should put aside our political, religious, and other differences and together struggle for our freedom."

Rev. Morailane of the A.M.E. church delivered the sermon for the day. He chose as his text: "He shall call upon me, and I will answer him, I will be with him in trouble; I will deliver him, and honour him." Rev. Molefe and Rev. Mbete then offered prayers.

Mr. J. Mpanza, leader of the Sofasonke Party said that his greatest friend and guide when in tribulation is Jesus Christ. "Work and pray" was his motto.

Dr. A. B. Xuma, President-General of the African National Congress, who was the chief speaker, also addressed the gathering. He said that prayer was good; but prayer by itself would never free a people. It is prayer and action that was needed. The main obstacle was that the Africans were not united. Unity is the key note to success. Sometimes it was the leaders who were at fault for they put their own wishes foremost. For a nation to advance and to achieve success in its struggle for freedom it is important that such a nation puts its faith on its leaders. "Let us pray, but above all let us work hard towards freedom," he said, and continued, "ultimately it is we ourselves who must work our own salvation, for no nation will do it for us."

Councillor P. R. Mosaka, B.A., M.R.C., in a short talk, pointed out that if the church did not pay attention to the pick-up van, pass arrests, hunger among Africans and the great lack of houses, so long will the people keep out of its doors. Ministers, he said, could help Africans to get their freedom.

Mr. Mofutsanyana also spoke along the same lines as the other speakers, stressing the disabilities of the Africans and that it is only by a determined action that any measure of freedom could be achieved.

The Sofasonke Party choir, conducted by Mr. J. Mpanza, rendered music. The service came to an end with the singing of the African National Anthem.

October 6, Brakpan Mines, Ltd. October 6, Geduld Prop. Mines, Ltd. October 6, Luipaards Vlei Est. and G.M. Co., Ltd. October 6, New State Areas, Ltd. October 6, Nigel G.M. Co., Ltd. October 6 or 13, Blyvooruitzicht G.M. Co., Ltd. October 6 or 13 Rustenburg Plat. Mines, Ltd.

October 12, Witwatersrand Nigel, Ltd. October 13, Modderfontein Deep Levels, Ltd. October 13, Rose Deep, Ltd. October 20, Rand Leases (Vogels) G.M. Co., Ltd. October 20 Van Dyk Cons. Mines, Ltd. October 20, Venterspost G.M. Co., Ltd.

Golf Results

The following are the results of the third and fourth rounds for the Four-Ball Knock-out Championship sponsored by the Transvaal Bantu Golf Union:

Third Round

S. Chakale and A. Mbelekwane beat A. Nhleko and P. Mabaso, 6-4. R. Tshabalala and A. Mbata beat J. Xulu and J. Mgoza, 5-4. H. Masilo and R. P. Rampa beat "Two Feet" and Steven, 5-4. E. Nkoane and D. Motaung beat B. Ramakotoane and E. Kambele, 2-1. L. Khathithe and J. Gumbi beat M. Swartz and D. Masigo, 1 up. J. Mgozulu and S. Moloto beat L. Stevens and J. Vilakazi, 2-1. S. Bogopane and J. Motsoeneng beat J. Harris and G. Mokoena, 2-1. D. Tlale and S. Sebetlele beat L. Harrison and E. Majoro, 2 up.

Fourth Round

R. Tshabalala and A. Mbata beat S. Chakale and A. Mbelekwane, 3-2. F. Nkoane and D. Motaung beat H. Masilo and R. P. Rampa, 2-1. L. Khathithe and J. Gumbi beat J. Mgozulu and S. Moloto, 1 up. D. Tlale and S. Sebetlele beat S. Bogopane and J. Motsoeneng, 3-1.

—Alf Magubela.

Middelburg Tennis

Championship Results

(By A.B.C.)

The results of the ladies and gents singles championship of the Jansen Lawn Tennis Club are as follows:

N. Brozin Trophy.—P. Xulu beat R. J. Segolela 6-3, 6-4; A. S. Xulu beat P. Xulu 6-4, 6-1; A. S. Xulu beat J. Matlala 6-0, 6-0; P. Xulu beat J. Matlala 6-4, 9-7. R. J. Segolela beat J. Matlala 6-3, 8-6; A. S. Xulu beat R. J. Segolela 9-7, 6-2; M. G. Govender beat G. Matjiu 3-6, 6-4, 6-4. R. J. Segolela beat P. Makoela 6-4, 6-0; M. G. Govender beat J. Khomo 6-4, 6-2; P. Makoela beat J. Khomo 6-0. R. J. Segolela beat M. G. Govender 6-2, 6-3; R. J. Segolela beat J. Masimula 6-4, 4-6, 6-1; P. Xulu beat P. Makoela 7-5, 3-6, 7-5; M. G. Govender beat P. Xulu 6-2, 2-6, 6-4; R. J. Segolela beat S. Mahlangu 6-0, 6-3; P. Xulu beat J. Masimula 9-7, 6-2; S. Mahlangu beat J. Masimula 6-1, 6-3.

Quarter Finals

P. Xulu beat R. J. Segolela 6-4, 6-3.

Semi Finals

P. Xulu beat M. G. Govender 6-1, 6-1.

Finals

A. S. Xulu beat P. Xulu 6-2, 6-4. A. S. Xulu has won the trophy for two years in succession.

Ladies Singles (Semi-finals)

Miss Liza Mtombeni beat Miss Esther Mdhluli 2-0, 6-3, 6-4.

Finals

Miss Saulina Xulu beat Miss Liza Mtombeni 6-2, 6-0.



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Alexandra Loses Against Vereeniging and Diepkloof

(F. F. N'Tsie)

Monday August 5 saw Alexandra Football Association in 'double trouble' in the double feature programme at the Bantu Sports Club, Johannesburg. A vast concourse assembled to share the rare opportunity of witnessing three big Football Associations in an all-out drive to crush one another.

The match between the Alexandra Junior, (under 20) and the Diepkloof XI ended in a deserved victory for Diepkloof. The match was interesting and fast. Throughout the match, Diepkloof overpowered Alexandra. The final score was 3-0.

This match was preceded by another between two under 18 years pick-teams from Alexandra. There was nothing more pleasant than the sight of the fastest match of the day. Spectators were startled during some of the most awe-inspiring moments of the match. The display supported the theory that Alexandra had great future possibilities in soccer. The score was a satisfactory 5-5.

Alexandra vs. Vereeniging

Perhaps the most interesting match was that between Alexandra F. Assn. and the Vereeniging Bantu F. Association. The first few

moments of the match seemed to spell an easy victory for Alexandra; but no sooner had the visitors warmed up and a stupendous game ensued. Tense moments were not rare, and there were times when spectators held their breath in consternation. A wonderful exhibition of ball-control and systematic passing was seen. The game was fast and interesting to the end. The visitors, contrary to what the home team did, availed themselves of every opportunity which came their way. The match ended in a last minute victory of 2-1 for Vereeniging.

The last match was between Alexandra F. Assn. XI and the Pretoria and District Bantu F. Association. This was the only match of the day that succeeded to keep the spectators on their seats. Moments such as were experienced during the previous match were not common. Both sides did not shine. The match ended 2-1 in favour of Alexandra.

On Sunday, August 4, Moroka Lions F.C. beat Pretoria Methodist F.C. 5-1 at Alexandra. This was a very interesting match, and the visitors can be proud of the fact that they lost 'like men.' The visitors' junior team also lost against the Moroka Lions "A".

Inter-Provincial Soccer Matches

NATAL LOSES TO O.F.S.

At the beginning of play, the game was rather dull. Later however, Natal were on the offensive with spectacular movement. They developed their unique combination, playing along the sides, they converged to within the "18 yards area." The whole of the front line was a nightmare to the Free State defence. "A.B.C.", Natal's right wing and "Alleluja Amen," Natal's centre-half, were outstanding. The right wing was the first to draw blood for Natal. Free State tried hard to equalise. After a time, the Free State left wing delivered a powerful shot, which landed in the net.

Natal put in greater effort and "A.B.C." scored again. Free State made another attempt, but without avail, for shortly afterwards Natal made the spectators roar with excitement when they added another goal.

Billy, having just crossed the line on the right, delivered a more deadly shot which, due to the in-alertness of the Natal goal-keeper, was netted. The Free State goal-keeper went all out to outclass Natal's front line. It is due to him that the Free State won the match 4-3.

—By "Fulcrum"

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