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The picture shows three babies at a show held at Groot Marico. A full account of the show appears on page two of this issue.

MAYOR STEPS IN TO QUELL RACIAL STORM

Steps towards combating the growing friction between Africans and Europeans were taken by the Mayor of Johannesburg, Mr. James Gray, who decided to encourage the formation of a committee on race relations. In this venture, he has been supported by the Institute of Race Relations, whose acting director, Mr. Quentin Whyte, has stated that the new move would in no way cut across the institute's work as it would be a spontaneous movement from among Europeans. He said that it would go a long way towards lessening friction between the two races.

Mr. Whyte said there had been an increase in racial antagonism in Johannesburg and the Press had done a valuable service in bringing to the attention of the public the number of assaults on Africans by Europeans and non-Europeans. Father Huddlestone, who had helped to form the Active Citizens' League and the African Citizens' League, which aim at combating crime, was doing a good job by encouraging African co-operation.

"Public opinion must turn its face against acts of hooliganism and lawlessness," declared Mr. Whyte, who added that relations between members of the public service and Africans called for immediate improvement. "The Institute has information on the best authority of harsh treatment on Africans by some members of the Police Force."

EDUCATION AND EMPLOYMENT

Addressing the Benoni Rotary Club, Dr. T. W. B. Osborn said that ignorance was the hallmark of racialism.

Education, he said, was being starved by lack of money. The only cure for the so-called "black menace" and for the crime wave was education.

Education alone was not the answer to racialism, he said. There were many men with high academic qualifications who were strong racialists. The reason was that they had economic anxieties. The second remedy, therefore, lay in full employment for all.

In South Africa there was too much sentimentalism in politics. Sentimentalism was a "funk hole" which gave protection but offered no solution.

Unless practical remedies were applied in South Africa, racialism would lead to grave crises. The crime wave, for instance, would increase. The police force did not provide the remedy. A programme was necessary whereby the Bantu could be relieved of economic uncertainty.

RAMPANT NEW IMPERIALISM

The United States will have to be the standard-bearer of freedom against rampant Russian imperialism that has submerged nearly all Eastern Europe and now menaces Western Europe, said Mr. Averell Harriman, Secretary of Commerce and former United States Ambassador to Moscow, in an address to the North-West Trade Association in Seattle this week.

Mr. Harriman said that a group of the most aggressive revolutionists of all time had seized power in Russia, and a new and more threatening imperialism—that of the police State—had come into the world.

This imperialism submerged not colonial peoples, but nearly all those who lived in Eastern Europe, and now threatened to engulf Western Europe. Dictatorship, whether Communist or Fascist, was a threat to the security and progress of free men.

The United States was overwhelmingly the strongest power to meet this threat to its free institutions. It was Russia's conviction that, when the United States went into a decline, economic chaos would again develop in the world, and that would give the Soviet Union an opportunity to expand its area of domination.

The seizure of power by a police State could come by infiltration, by seductive propaganda and by false promises, as well as by military conquest. These methods had had a measure of success in all countries, including the United States.

The ability of the United States to launch an immediate airborne atomic action was the greatest possible deterrent against the use of force by others.—SAPA-United Press.

Mrs. Xuma On Holiday To U.S.A.

Mrs Madic-Hall Xuma, wife of Dr. A. B. Xuma, President-General of the African National Congress, was given a rousing send-off at a social gathering held in her honour at the residence of Mr and Mrs H. B. Pilliso of Crown Mines last Sunday.

She stepped aboard a Pan-American aircraft during the week on her first visit home to the States since she arrived in this country seven years ago.

Mrs Xuma came out to South Africa in 1940 direct from Atlanta University, where she was taking studies in social work. In addition to being a trained social worker, Mrs Xuma is an expert nursery school and kindergarten school teacher, having received her master's degree at Columbia in that field in 1938.

Prior to her work at Columbia University, she taught in the public schools of Winston-Salem, N.C.; her home town after receiving the bachelor of science degree at the State Teachers' College of North Carolina.

For two years she taught in the schools in the State of Florida and was a play-ground director of one of the largest playgrounds in Philadelphia.

ZENZELE CLUBS

Since making South Africa her home, she has been in contact with various women's groups, both European and African, and has organised the Zenzele—"Do it yourself"—African women's clubs whose activities she has directed since 1941.

One of her aims in forming these clubs was to eradicate the tribal spirit among African women. The clubs meet regularly once a fortnight; meetings are held alternately at the homes of the members.

The latest idea of the clubs is the establishment of the "Just Us Girls"—otherwise called 'Jugs'—clubs for the teen-age African girls.

ELECTED PRESIDENT

The African women delegates to the African National Congress meeting held in 1943 elected Mrs Xuma as president of their wing of Congress. In 1946, she was re-elected to serve another term of three years.

While in the States, Mrs Xuma will attend the International Council of Women's Conference which takes place in Pennsylvania during the second week of September. In addition, she has a number of engagements, including a conference of the A.M.E. Church held once in four years. She expects to return to the Union some time in June next year.

GESTURE OF GOODWILL

An assurance that the Anglican community would remain loyal to the new regime in India was made by the Archdeacon of Sind to Mr Jinnah, Governor-General of Pakistan when, accompanied by his sister, he attended prayers for the British Royal Family, the people of Pakistan and world peace at a Dominion Day service at the Karachi Anglican Church last Sunday.

Proposals Made For Control Of Labour

A proposal for the establishment of a national labour office by the Government immediately in Johannesburg to co-ordinate and publish information on the labour requirements and surpluses of rural and urban centres throughout the country formed part of the recommendations designed to meet the problems caused by the influx of Africans into the urban areas.

CONTROL OF CONTRACTS

The aim is to create machinery which will secure effective distribution of African labour in the Union. The recommendations are made by a sub-committee of the Association of Administrators of Non-European Affairs in the towns and cities of the Union.

Urban local authorities on the Reef are urged to assume control of the registration of Native service contracts, the administration of the Unemployment Insurance Act and, in due course when applied to Africans, the Registration for Employment Act.

The sub-committee examined the following main aspects of the presence of unauthorised Africans in the urban areas: measures to control Africans once they are in the urban area; and measures for the removal of unauthorised Africans.

CARDINAL PRINCIPLES

Among the cardinal principles of policy was that the urbanised African should be protected by the local authorities refusing the entry of rural Africans into towns where there is unemployment among urbanised Africans, and by giving preference in employment to urbanised Africans living in any Reef town.

It is proposed that these and related recommendations be given a year's trial, and that thereafter a conference of Governmental and local authorities be convened to review the position and consider the necessity, if any, of a regional

organisation for the Reef for administering the registration of Native service contracts, influx control, the Unemployment Insurance Act, and the Registration for Employment Act.

EMPLOYMENT OF AFRICANS

Elaborating its proposal for the establishment of labour exchanges, the sub-committee says that these should be on a Union-wide basis by all local authorities with a total population of 5,000 or more, and full details of the labour position furnished to the National Labour Office. No person should employ an African except through, or on registration at, the labour exchange by the local authority.

NO INDONESIAN SETTLEMENT

The United States has withdrawn its offer to bring the Indonesians and Dutch together for negotiation following the refusal of the Indonesians to accept such mediation without qualification.

The Indonesian Envoy to the United Nations, Dr. Sutan Shariv, has called on the Security Council to free the Indonesian from the threat of Dutch military action. He alleged that the Indonesians were in a position to lay evidences before the Council of acts of violence by Dutch soldiers in various theatres of fighting.



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UNION COLLEGE

Successful Show At Kalkpan

In the Marico Bushveld, at the Native Trust farm of Kalkpan, the beginning of an interesting and profitable venture for the African people was mooted recently. The Additional Native Commissioner organised a three-day show; a great gathering of Africans collected from far and near. Each village in its bush shelter made preparations to enjoy something novel in their experience.

They brought their exhibits of ideal grain, vegetables, compost, etc. were shown while experts explained the technical points about them. Again the evening closed with a bioscope show.

The children came from numbers of schools. There gathered a great concourse of the Bahurutshe; the chiefs and others had provided cattle and other food for the first great African Agricultural Show of the Marico Bushveld.

JUDGING OF EXHIBITS

On the first day, the judging of cattle and other exhibits was done. The Senior Agricultural Officer remarked on the great improvement he saw in the cattle and went on to explain how the people must remember this is primarily a cattle area and that they must grow crops to feed their cattle and make their money from them.

There were lectures on compost-making and various other aspects of farming. All day long, more and more people arrived and by evening, there were some two thousand who saw the bioscope show.

GREAT SIGHT

The second day was the main one of the show. Mr P.G. Caudwell, the Chief Native Commissioner, Western Areas, who came to address the people, opened the show. It was indeed a great sight to see such a gathering of chiefs, headmen and people assembled to see and learn what the African people can do on their farms.

When the opening ceremony was over, the school choirs came and one after another sang before the judges.

The Europeans who attended were amazed at the quality of the singing. Competition was very keen as the Moiloa Reserve Local Council had presented a silver floating trophy for the best choir. This was eventually won by a narrow margin by Manoane School from Gopane with Lobatlang and Motchedi second and third respectively.

BABIES ON SHOW

Then it was time for the babies. Dr. Molema had kindly come from Mafeking to judge which were the best. It was indeed hard to find the prizewinners in each section. Then there was some football while the people filed through the sheds of the show to see the exhibits, the traders' stalls of farming equipment, the stalls on which

ATHLETIC SPORTS
On the last day the weather was very cold and windy but this did not prevent some seven or eight hundred children thoroughly enjoying all kinds of athletic sports and physical drill organised by the priest-in-charge of the Anglican Mission. Manoane School, Gopane, again led the field in this, closely followed by Motchedi with Supingstad third. While this was going on, away on the other side there was a cattle sale at which very good prices were paid. Later in the afternoon the waggons began creaking homewards.

It had been a very good Show. Next year, no doubt, the numbers who come will be even greater for many who did not go are sorry that they stayed behind.

COUNCILLOR MOSAKA ADDRESSES WEST RAND ADVISORY BOARDS

At a meeting of Luipaardsvlei location residents, attended by members of the advisory boards for the West Rand, Councillor Mosaka spoke on the advisability or otherwise of adjourning all advisory boards in sympathy with the Natives Representative Council. He was at pains to explain the difference between the word "boycott" and "adjourn."

He said that they, the members of the Natives Representative Council, had viewed it as cowardice to boycott the council. They had preferred to adjourn, i.e. work within and make their demands while they remained members of the Council rather than give way to what he termed "the Government's good boys." He made it clear that adjourning was a wiser step in verbal warfare. That was why General Smuts, had been compelled to summon them for an interview at Cape Town recently.

When the Orlando Advisory Board decided to adjourn, the City Council of Johannesburg arranged for an informal discussion between its non-European

ORLANDO NEWS

(W. X. Y. Z.)

Sunday, August 17 was observed as a day of prayer in Orlando Township. Several hundred Africans assembled under the famous "Blue Gums" in the township and heard prayers offered for the liberation of the Africans, and also speeches delivered by Revs. O. S. D. Mooki, J. J. Morailane, Ntshali-ntshali and S. S. Tema, all of whom exhorted their hearers to walk steadfastly in their path of progress.

CLUB-MEETING

The "Home Sweet Home" Club held a successful meeting at the residence of Mr. W. G. Matebese, Mr. David Nangu being the chairman. The occasion was marked by speech-making and fine singing. Among those who attended the meeting were Mr. and Mrs. Mantini, Mr. and Mrs. Hasha, Mrs. Matebese (senior), Miss B. Tshembezi, Messrs F. Buthelezi, Mlamatheki, Mofokeng and members of the Vuka Uzakhe and Partners Societies.

WEDDING BELLS

Rev. William Duiker officiated at a wedding ceremony held in Saint Mary's Anglican Church, Orlando, the contracting parties being Miss Monkhi and Mr. Manye. The bride wore an exquisite moss crepe frock trimmed with lace. As the couple left the church, crowds which were present at the ceremony cheered loudly. The bridesmaids were Misses Florence Nkosi, Leah Monnamudi and Margaret Manye; the bestmen, Messrs. A. K. Ramonti, J. Rapolokeng and D. Masilo, with little Maisie Fume and Miss M. Shomang as flower girls.

Mr. Moffat Caluza was congratulated by relatives and friends who gathered at his son's residence in Orlando on the occasion of his birthday. Born 83 years ago, Mr. Caluza is still in active business as a printer. He has eight children, 22 grandchildren and 19 great grandchildren.

Affairs Department and the Board members with a view to adjusting the grievances of the board. Mr. Mosaka considered that any other non-co-operation step (other than adjourning) which might be taken by the boards would not only jeopardise their good cause but would make it possible for the city councils to nominate 'good boys' who would be a danger to the Africans at large.

This meeting had been called at the request of the Luipaardsvlei Location Residents Committee which had invited its sister bodies on the West Rand including all the members of the Natives Representative Council to consider the resolution of the African National Congress which called upon all advisory boards to adjourn sine die.



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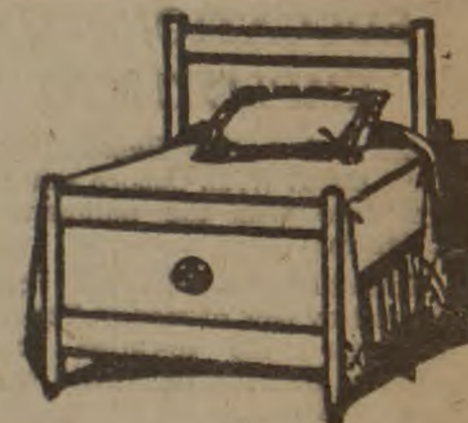
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THE BANTU WORLD

SATURDAY, AUGUST 23, 1947

INDIA BECOMES OF AGE

Over three hundred years ago there was feverish activity among the nations of Europe which had learned or heard of the fabulous wealth of Asia; they were forming trading companies and searching for the shortest sea-route to this land of riches. This activity led to the discovery of the Americas, and the Southern end of the African Continent. Nobody knew at the time what this historic event had in store for mankind. The rulers, leaders and statesmen of Europe were only concerned with what they could get out of Asia.

It must be said at the outset that it was not all, the nations of Europe which were able to send their trading companies and colonising forces to Asia; this was done by five powerful nations at the time—the Spaniards, the Portuguese, the Hollanders, the French and the British. The last named, secured what is now known as India and other parts of Asia such as Burma and Ceylon. Here the British found peoples of ancient but stagnant civilisations, which perhaps would have perished had they not been invigorated by the new civilisation which the British had brought from the West. If Britain, during her rule of the peoples of India, has benefitted by the wealth which she got out of the country, can it not be equally said that the peoples have also benefitted immensely by the presence of the British people in India? It is British education and influence which have made India what it is today.

The two dominions of Hindustan and Pakistan, which are the first non-European states to have freedom within the framework of the British Commonwealth of Nations, are going to build their future progress upon the foundations laid by those who have now withdrawn from the Indian scene. These new states start with the goodwill of the other members of the Commonwealth and all the enlightened people will watch sympathetically while the new leaders of India grapple with the problems of 400,000,000 people. Theirs will not be an easy task; but we are confident that they will in due course find solutions to the grave problems confronting them.

Great Britain, by giving the reins of Government to Indian leaders, has once more demonstrated to the world that within the British Commonwealth there is room for any race to grow into nationhood. This magnanimous act will be highly appreciated by all members of this wonderful combination of peoples of all races and colours—the British Empire which has startled hundreds of millions of people in Asia, Africa and islands of the Pacific on the road to civilisation.

We know that both Hindustan and Pakistan have the rights to leave this combination whenever they like, but we feel that Indian leadership will realise the importance of remaining within the Commonwealth.

To Fight Crime

We are pleased to see that the campaign we have been conducting against the small group of criminals in our midst has been receiving support. Thus Dr. J. M. Nhlapo at the recent Methodist Conference appealed for leadership both from the pulpit and the press, and on Sunday last a meeting in Sophiatown resulted in proposals for the formation of an African Active Citizen League

A Short Review Of Bud Mbelle's Life Story

The life story of late Bud-Mbelle, the first instalment of which was published in last week's issue of the 'Bantu World', is being concluded in this issue. In the previous issue, our correspondent, "Griff," gave a brief outline of Bud-Mbelle's career from his birth in 1886, giving some of the high-lights of his sojourn through this life. In this week's account, "Griff" relates the story of Mbelle's other achievements which include the founding of a secondary school in Kimberley, and also the founding of the Advisory Board in Pretoria.

The African Secondary Schools in Kimberley are the product of Bud's untiring efforts. When he left Kimberley he was presented with a beautiful illuminated address as a mark of esteem for the work he did there. He was given a farewell concert as well. The address was signed by Messrs A. Tsengiwe, A. Mashoko, W. Kholla, B. Makapela, G. Ngcezula, B. Bassie and M. G. Mochere.

What was a loss to Kimberley was a gain to Pretoria, where he then went to reside. The scale of pay which the Native Interpreters enjoy to-day is due to his efforts with the Government. To-day some clerks can earn as much as three hundred pounds per annum. Bravo Bud! You filled up a post that no Black man ever held.

FOUNDED ADVISORY BOARD

His fame from Kimberley soon brought him in touch with respectable people in Pretoria, and thus he set to work for the welfare of the community in many ways. He founded the Advisory Board, and also prevailed on the Council to erect a Recreation Hall. The Douglas Hall in memory of the Late John Dougall came into being. It may be mentioned here that the Late Mr. John Dougall took a great interest in the welfare of the African people. When the hall was opened Mr. Mbelle specially engaged Griffiths Motsieloa, with his troupe to perform for the occasion.

To mark its eleventh anniversary, the Pretoria Welfare Association (Joint Council of Europeans and Natives) presented Mr. Mbelle with an illuminated address as a mark of esteem when he retired from Government Service. The following members of the Committee subscribed their names to the address: Messrs S. Monehi, P. Selokoane, Maluleka, Mogobuje, T. Mathabathe, B. Kuzwayo, E. Motau, I. Noge, E. Ross, Carnick, Mrs. Bourquin, Mr. F. M. Culloch, Mrs. Christie, Mrs. Mabel Christie, Mr. M. B. Whitehall, Mr. J. Browne, Mr. E. Niemeyer, Senator Edgar Brookes, Mr. Hennieleith and Mr. D. Cuthbert.

Mr. Mbelle was a member of the African National Congress and worked hard for its advancement in many ways. He was a sportsman and loved cricket. He was a humourist and diplomat.

LARGE, IMPRESSIVE, DIGNIFIED FUNERAL

He died peacefully at his home, "Langa Villa," on the morning of July 16, 1947. He was buried on Sunday, July 20 at the New Cemetery Pretoria. It was the largest, the most impressive and dignified funeral seen in Pretoria. There was a cosmopolitan crowd that came from far and wide. That was enough evidence of how the deceased was highly esteemed by all sections of the community.

The service at the residence was conducted by Rev. J. Molope of the Methodist Church. At the Church Rev. C. K. Storey officiated and was assisted by Rev. E. Mahabane of Randfontein. Rev. C. K. Storey spoke highly of the work done by the deceased for the church. Rev. E. Mahabane also endorsed.

which will co-operate with its European counterpart.

The basic reason for crime is to be found in bad housing conditions, the lack of recreational facilities, the harshness of the Pass Laws, but these factors do not account for the hooligan element from whom we ourselves suffer most. We are glad to see that this new League will fight all causes of crime.

The Representative of the Native Affairs Department paid tribute to the way the deceased served the Government. Mr. Bartlett also endorsed those remarks as he worked for many years with the deceased who carried out his duties honourably.

A GREAT MAN

Mr. C. Mbolekwa, Chairman of the Pretoria Advisory Board said they had lost a Great Man who founded the Advisory Board and guided them to success. They learnt much from him. He knew how to approach some difficult problems and was always successful. Mr. Mbolekwa also mentioned the deceased's command of the English language which was second to none.

Mr. John Lekgetho on behalf of the African National Congress paid tribute to the help given them by the deceased who supported them always. Mr. S. Crutse spoke on behalf of the Municipal Graded Clerks Association and said they had lost one who always gave them wise counsel in their affairs. He personally had a father as the deceased was a life long friend of his father.

The Coloured community was represented by one who spoke highly of the relations Mr. Mbelle made with his community. The Church Choir under Mr. Bam Mavi rendered an anthem, and repeatedly sang with great pathos, "Ha le mpotsa tsepo Ea Ka" which was the deceased's favourite hymn.

At the Grave-yard a mass of people had already gathered and the green mats with yellow flowers showed where our hero was to be put to his last resting place.

HE SERVED AFRICA WELL

After the usual rites the minister asked Dr. James Moroka to speak. The Doctor said he was pleased to have come all the long way from Thaba Nchu to pay tribute to one of Africa's greatest men, one who was always helpful in many ways. He had served Africa well. The N.R.C. had lost a friend who always gave them wise counsel. Like all speakers Dr. Moroka expressed his sympathy with the widow, family and relatives.

The Choir again sang an anthem. The coffin was slowly lowered by a mechanical appliance as soon as the button was pressed. So the hero was put to his last resting place. There was silence as deep as death when the coffin wended its way down. The family and near relatives dropped carnations on the coffin.

Mr. Griffiths Motsieloa, at the request of the family and relatives passed a vote of thanks to all present and to those who had sent messages of sympathy, donations, floral tributes and in kind. Messrs. P. Legoale (Witbank) and Mr. Flavus Mareka acted as Interpreters.

After the benediction the friends quietly left the cemetery and everybody was impressed with the way Mr. Isaiah Bud Mbelle had served his God, his Government Mrs. Mbelle and his people.

CHIEF MOURNERS

The Chief Mourners were Mrs. Mbelle. (widow), Mrs. Grace Msimang (daughter), Rev. and Mrs. E. Dlepu (son-in-law and daughter), Mrs. G. J. Molefe (daughter), Thabiso Marina, Tephho, and Boniswa (grand children), Mr. John Mbelle (Brother), Messrs Richard and Archibald Mbelle (nephews), Mr. and Mrs. F. Ntshoko (nephew and

"SJAMBOK" ON: VOCATIONAL GUIDANCE

The other day, I stood at the closed door of a school. My attention was arrested by the sound of the teacher's sjambok. I do not disapprove the use of this "instrument of torture" on African children. This "instrument" is the only language African children understand. Ask them to study, to do their homework, to come to school punctually, and they will honour your instructions in the breach rather than the observance, as long as no violent collision occurs between the sjambok and their bodies.

The "Dullard"

"You dullard;" "you block-head;" "you—" you know the other terms used by the school-masters against those of little brain. "Is there such a creature as a dullard?" you ask. Yes—no. What a funny answer. I repeat, Yes—no.

"Yes," because there are boys and girls who pass standard six with great difficulty, and who would sooner turn a stone into bread than J.C. "No," because different boys and girls have different gifts and they will be classed as "dullards" as long as they try to be what God does not, or did not intend them to be.

Square Pegs in Round Holes

Africans need vocational guidance which is already in vogue among Europeans. Teachers should make a humble beginning with vocational guidance. Parents must cease trying to make their children what they were never intended to be.

If Mr Mofokeng's child has been able to pass J.C. and Matric, Mr Radebe must not waste his money trying to make his child pass the same examinations when even after two attempts he cannot pass form I.

"Commercial Traveller"

If teachers tell Radebe that his child will never pass J.C. he should not say the teacher "hates the child," for he loves him.

He must stop turning the child into a "commercial traveller" who goes from one school to another, from one province to another in search of "a good school." All schools are "good."

Manual Training

Look here you Radebe's; get the idea off your brains that manual training is lower than book education. That boy who cannot pass J.C. is perhaps able to become a first class carpenter, mason, mechanic, dressmaker or agriculturist. A good mason is better than a matriculated loafer.

Teachers and Parents

Teachers, don't be afraid to tell the parents what chances their children stand in education. Tell them hand education is also "high" education. Parents, you know very little about your own children's mental ability; listen to the guidance of your children's teachers.

niece), Mrs. J. Johnson, Mr. and Mrs. Horatio Mbelle (grand son and niece), Tau Mbelle (grandson), Victoria Mbelle (niece, Mrs. Moshuette (daughter-in-law) Richard Platje (nephew) Kimberley; Mr. and Mrs. E. Mojanaga (cousins) Thaba Nchu, Mrs. Mairtha Bokako and daughter (cousin and niece) Brandfort, Mr. J. Mogodi and Daughter (brother-in-law and niece) Kimberley, Mrs. E. Smouse and sons (sister-in-law) Johannesburg, Mr. W. Smouse (brother-in-law) Johannesburg, Mrs. J. Molehe (niece) Kimberley, Mr. Isaac Smouse (brother-in-law) Kimberley, Mr. and Mrs. D. Smouse (nephew and niece) Colesberg, Mr. A. Smouse (brother-in-law) Port Elizabeth, Mr. and Mrs. E. Smouse (niece and nephew) Pimville, Mr. and Mrs. J. Molise (nephew and niece) Mr. S. Molise (nephew) Johannesburg Mr. Theo. Twala (nephew) Nigel, Mrs. Dan Twala (niece) Orlando, Mr. H. Msimang (son-in-law) Springs and Mrs. P. Msimang (cousin).

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Sebate se ts'oeantse ho ba le pacate tse peli tsa nyooko e metsi maleng a hau tsatsi le leng le le leng. Hacba nyooko ena e sa ts'oloha ka ts'oanelo ka tokoloho, ha u ka ke ua tseba ho thuisa lijo tsa hau. Li ka bola ka maleng a hau. U ea pipitileoa. U ikutloa o ts'oenyehile, tepelletse lefats'e le u sulafetse.

U ka fumana nyooko ena ka ho sebelisa lipilisi tsa Carter's tsa sebete ke bona u ka fumana ng painte tse na tse peli tsa nyooko li ts'oloha ba bobele li u etsa hore u be "mafolo-folo". Fumana pakete bona kajeno. E sebetsa ka ho boletsoe. E lokile bakeng sa ho etsa hore nyooko e ts'olobe ha bobele. Batla pilisi tsa CARTER'S tsa sebete. Theko 1/3

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PHEHISANO EA LIKHOARE TSA BASOTHO

E se e le nakonyana joale re qabile litukiso tsa mokete o moholo oa Basotho o bang hang ka selemo. Kajeno mokete ona o tla ba ka la 27 March 1948 Orlando. Ka baka la lintho ho feto-fetoha le mots'ea, re sitoa ho nehela babali hantle seo re se bonelang hojana. Feela he, leha ho le joalo, mokete ona o tlang e tla ba o moholo lefats'eng lena la South Africa bakeng sa 'mino.

Basotho bohle ba lokela ho ba motlotlo ka seo ba se etselitsoeng. Ntho ena ba bang ba e nka e le nyenyane le ho e nyefola empa re ntse re re Molimo o tla be o thuse ho tlosa mafufa ao ho fihlela bohle bao e leng Basotho ba ikutloa hore ba lokela ho kena ka maoto a mabeli moketeng ona. Moketeng ona ho nlatatsoa lebitso la Basotho e seng la 'nyeo joaleka ha ba bang ba nahana.

Ka mahlakoreng a mang litukiso li bile ntle haholo 'me hoo ho supa katleho e khole e tla ba isao. Litukiso tsa mokete ona li boima haholo empa re leboha bokhabane boo ho sebelitsoeng ka bona hore tshole li nolofale 'me Basotho ba sebelletsoe ka toka moketeng ona oa bona. Rea ts'epa hore bohle le tla re jarela mefokolo ka ha re le bana ba seng 'me re lhelana letsetse.

NATAL

Ho ea kamoo boemo ba lintho bo sa leng kateng, re soaba haholo ho bolella babali hore leha re ne re se re lumetse kopo ea libini tsa Natal ho tla moketeng ona, mabaka a teng a etsang hore re ke re li thibele ho kenela tlholisano ena e tlang.

Libini tse neng li lokela ho tla emela Natal e ne e le tse tlohang kahare ho Durban 'me ruri le rona re utluile bohloko haele mona li-taba li fetohile.

Taba e bileng boima-ima ke ha ho reroa tsa leeto la bona. Hoa fumaneha hore lits'enyehelo li tla ba khole.

LESOTHO

E bile bomalimabe bo boholo hore ho fumanehe hore libini tsa Lesotho li hloka cheseho ea ho kenela tlholisano ena joaleka ha re ne re hopotse. Haholo batho ba Matsieng ke bona ba sa romellang letho. Re fumane mabitso a mangatanyana a tsoang ka Leribe 'me ho utluhala hore ha se habonolo re bang le semi-finals joaleka ha re ne re hopotse; re tla khetha feela ho choirs tse rometseng mabitso e ka tlang ho tla emela Lesotho. Re ne re lekile ho khotsafatsa batho ba Lesotho ka hore ba etsetsoe semi-finals empa joale haele mona ho fumaneha hore lehlakore le leng ha le na cheseho, re ke re ra le susutletsetsa seo le sa se rateng.

HLOTSE GOVERNMENT INTERMEDIATE SCHOOL

Re lebitsa liteboho tshole tsa rona ho bana ba sekolo sa Hlotse le ho tichere ea bona e leng Mr. Stephen Modibedi ea ikhathalitseng ka linako tshole ho tla koano, a bile a itella ho tla emela Lesotho lohle ka 'mino. Re leboha hape batsoali ba bana ba Hlotse ba bileng le moea o motle oa lerato le ho ikutloa hore ka ho lumella bana ba bona ho tla koano, ke lefapha le leng la ho nts'etsa sechaba sa Basotho kabelo ea tsoelo-pele e batloang. Re re ho

Mabare-bare A Tshuane

Lekgotla la Keletso le bile le kopano mona ka la 12 go Phato, setulo se kokometsoe ke Councilor S.R. Koch. Taba tse monate tsa hlagisoa tsa gore motse oa Bantule o atolosoe, gore Pelandaba, re dumelletsoe gore re age matlo a rona; re dumelletsoe dilori le gore tsona le setimela di kene go jara batho.

PULO EA KEREKE

Gar'a banna ba iphileng gore ba vou teloe, re tseba mora Selematsela, Mong. Kebe 'Mote, eo ea itlammeng gore eena o rata gore ga a ka kgethoa, a loants'e tse sa tsumaeng le thato ea batho. O re batho ba mokgethe gobane o nyaka gore Pelandaba e buloe, batho ba fuoe matlo a kgoebo, Bata-ba ba nehoe tokelo ea go aga matlo. Bakeng sa motse oa Bantule, o leng gauifi le teropo, o fuoe toka ea go eketsoa, 'mogo le go fokole-tsoa rente, go be metsi a lekaneng jarateng e ngoe le e ngoe.

Go bile mokete o monate oa pulo ea kereke motseng oa Ladyselborne ka la 10 go Phato, e le moago o mocha oa ba Dutch Reformed, le sekolo se secha sa teng. Dibui e bile Baruti Conradie, van Wyk, Olivier le S. Ntoane.

Masepala o itukisetsa go aga motse o mocha oa Ba-Afrika mane Vlakfontein. moo re utluang gore e tla ba motse o fetang oa Pelandaba.

Konkerese e butse ofisi mane 56, Potgieter Street, Tshuane. Ke moo Marena le bohle ba eletsoang go thisa dilori tsa bona tsa mofuta ofe le ofe, 'me ba tla fumana Beng. A.P. Mhlatjhe le T.W.K. 'Mote.

TSIETSI EA METSI ROSENDAL

(Molula-Hlaheng)

lona: Le kothale 'me Molimo o ko o fele o le ekeletse lerato.

Hoja e se be ka Hlotse, ruri mokete ona o ka be o sa le morao haholo. Leha sekolo sena se 'nile sa hloloa ho fumana Cup e khole empa se sebelitse. Selmong sa 1946 se ile sa hlaha No. 3 ho bints'a tichere Leboela. Athe ka 1947 ha ho no ho bints'a tichere Modibedi, se ile sa hlaha No. 4. Ha se hore sekolo sena se hloloa hoban'e sa tsebe ho bina.

Ka la 22 August 1947, bana ba sekolo sa Hlotse ba tla bonts'oa Cup ea bona ea No. 3 eo ba e fumane ka 1946 eo lebitso la bona le ngotseng ho eona. Re ba opela mahofi!

CHOIRS

Choirs tshole li tsebisoa hore circulars li tsoile 'me bohle ba ratang ho kenela tlholisano ea 1948 ba romele mabitso kapele 'moho le 2s. 6d. ea pina ea Competition. Libini tshole li tile li apere hantle mohla mokete. Choirs li se li le ngatanyana tse seng li kentse mabitso. Ha ho e-so be phetoho ea letho bakeng sa pina ea Competition.

- (a) Lesotho KEYBb.
- (b) Optional "Linoto" KEYEb.

Li fumanoa ho General Secretary, Box 6716, Johannesburg.

Bohle re le lakalletsa katleho 'me Molimo o le thuse ho fihlela tsatsi la mokete.

Khotso e le atele!
R. L. Motsatse.

Sekolo se butsoe, 'me re fumane mesuoe e mocha. Mong. S. Mosunkutu, le mosuetsana e mocha, Mofumahatsana L.H. Tshongwe. Athe hloho ea sekolo e ntse e le eena Mong. U.T. Leputla ka sebele; che, o ntse a ba putla bana, o ba hapela sekolong.

Banna, hase tsietsi ea metsi motseng ona oa rona, kom kyk! Juale re lla ka banna ba lekgotla la keletso; ba kae na tabeng ena?

Taba e ngoe hape, banna ba motse ona ke makoala; ke rialo hobane ke bana ba hana ho kena lekhoteng la African National Congress. Oho, ka 'nete ho thata; ho batleha banna bana ba tsohe borkong ba bona, ba thusane le Moruti E.M. Mokuena ka ho kena lekhoteng leo le le boletsoeng. Li teng le tse ling hape tse ngata tse le ka li utloang ka eena Moruti Mokuena; ho teng tse kang N.A.P.A., eo e sa tsoa hlalisoa koranteng ena, 'me Moruti o elensa bohle hore ba bale koranta ena ka mehla. E ka fumaneha mane ha hae, 52, Location, Rosendal.

Sechaba se lebelletse hore Moruti a bitse pitso ea lekhotla la sechaba haufinyane; sechaba se nyotseoe litaba tse mabapi le lefats'e melheng ena.



Moshemane enoa o ile a oela tseleng ea ba sa lokang. O ile a futuheloa, a holofatsoa 'meleng 'me ha lokela a isitsoe hospatala. Seo moshemane enoa a neng a se entse e ne e le ho oela tseleng. Ka ho sebetsoa feela le matla a molao ke hona feela re ka thibelang bana ba rona hore ba seke ba futuheloa.

ACHES & PAINS nearly spoiled their lives!

Let's go home. We can't join in the fun!

Oh! if only we could get rid of our aches and pains.

AT HOME

I'm sure these B.B. Tablets will make us well.

Let's try them! My friend told me about them too!

NEXT DAY

Your kidneys may be poisoning your blood. B.B. Tablets get rid of the poison and away go your aches and pains!

I'm sure B.B. Tablets will help my husband and me!

NEXT DANCE-NIGHT

YES—and it proves B.B. Tablets are wonderful too!

Aren't they wonderful!

Aches and pains take all the fun out of life for thousands of men and women. They suffer agonising pain and just can't join the pleasures of their friends.

B.B. Tablets get rid of the cause of aches and pains—make both men and women happy and healthy again.

Most aches and pains are caused by unhealthy kidneys which pour poisons into the body. These poisons collect in the joints and muscles and cause agonising pain. Sometimes the joints become stiff and swollen. The sufferer also has to get up many times during the night and gets a burning feeling when passing water.

B.B. Tablets put all those troubles right. They drive out the poisons from the body. The kidneys become strong and healthy and do their job properly. Away go aches and pains!

Once again the sufferer becomes strong and healthy and is bright company for his or her friends.

Don't go on suffering another minute! Ask your storekeeper for some B.B. Tablets NOW. Don't forget to look for the letters "B.B." and the picture of the buck on the label.

NOTE: B.B. Tablets may make your water look blue or green. This means that they are doing their job properly.

B.B. TABLETS

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48 Tablets 4/6; 24 Tablets 2/6; 12 Tablets 1/6

MOTLOLI OA
MOLAO O
HLABA ...

ho 'NA
ho UENA
ho RONA

Na Lea Tseba?

Mo-Afrika a le MONG ho ba MASHOME A MABELI ba lulang ka litoropong tsa la Kopano o hlophaha phatlalatsa le ka tsela e sa tobang ka batloli ba molao ba har'a rona.

Ke bana ba kileng ba khathatsoa: Bosiung ba la Bohlano ho 8 ho Phato, Beng. Tihabakoe le Phala; Jim Marwanqa, ba holofala mohlare, Johannes Ts'ehla, a holofala hlooho; Josiah Mosai, a holofala hlooho, Simon More, a holofala habeli hloohong; Piet Nkosi, a holofala khopo; Wilson Qwati, a holofala hlooho; Enoch Bontshi, a holofala mohlare.

THE BANTU WORLD

SATURDAY, AUGUST 23, 1947

BARUTI BA FADIMEGILE

Kajeno re bona ntho e ntle; re bona phadimego ea Baruti ba sechaba sa Ba-Afrika bakeng sa difofu difuoa le digole tsa sechaba sa rona. Lekgotla la Baruti le bitsoang "African Bantu Ministers' Association, leo e leng lekgotla la kereke tse ka tlase ga taolo ea Baruti, ba Ba-Afrika, le tlami le gore e ka kgona difofu, dimumu, difuoa le digole tsa rona di- thuso ke Ba-Afrika.

MEQOQO EA 'PHAFI'

Ke ntho e makatsang gore ka nako eo rona Ba-Afrika re hlabileng mogoo o reng: "Ga re tinnogoe sebaka sa go hlagisa seo re ka iketsetse tsang; re tinnogoe tokelo tsa go hlagisa ditholoana tsa mosebetsi oa rona; melao ea naga ena e mebe, e thata, e re gatella fase 'me ka le- baka leo, re ea e nyatsa, re gana go sebedisana le 'muso go hihlela o re lokolla dithamong tsa bokgoba," ebe re bona Ba-Afrika ba sitoa go iketsetse'a lega e le nthonyana tse nyenyane.

Ba bang batho ba nagana gore ba ka fuaa tokollo go feela ka go dula patla ka marago ba sa etse letho nteng ea go itokolla; ba bang gape, sa bona ke go hlagisa dipelaelo feela le go terekanya ditaba ka puo tse qosang babusi ka kgatello le melao e mebe, eo re dumelang kaofela gore e hlakolee dibukeng tsa 'Muso gobane ga e tsamamelane le merero ea hlapollo go le tokollo; e re gatella fase. Empa dipelaelo tsa batho bana ke tse tsoang melomong ea bona feela, seo e leng ketso e pakang gore sechaba sa Ba-Afrika se loketsoe ke tokollo, sea e batla, ga go letho le hlagisoang. Taba e kgolo magareng a baetapele ke puo, puo, puo e sa thuseng letho ntle le ditholoana tsa mosebetsi ea rona.

Mererong ea rona ga go na ka batho go ba isa motseng oo oa lona, ke tle ke makale thata ga ke bona bohlasoa, thokagalo ea makgethe le boemo bo sa kgathiseng ba motse oa lona. Diterata, Metsi Le Tse Ding. Taba ea pele, koloi eo ga e tsamaea diterateng tse agileng ke makgooo, go monate thata; empa e kene feela motseng oo oa lona, tsamaea e ntle e kgotlopa ka baka la diterata tse mpe tsa motse oa lona. Ga e le lerole lona, ga ke bui, re kena motseng oa lona re se re le bafubedu ke lerole. Atho ntho eo ga se e thusang gore le be le bophelo bo botle. Le tla bolaoa Metsi le sa ntle le kga didibeng, athe noka ea Lekoa e gauhi le lona; se se batlegang ke gore; le be le masepala oa Ba-Afrika feela motseng oa lona go o lokisa. Empa go thata gobane ga le utluane.

METSENG E MENG

Athe oo ga se eona feela motse o neng o tsoanetse go ba ka tlas'a puo ea rona; e meng e mengata e teng; go ena, ke goqola oane oa Ba-Afrika Tshuane. Ba o bitsa Ladyselborne. Selemong se seng ga ke ne ka chaketse teng moo ka memo ea banna ba motse oo, ka utloa selo se reng: "re lefisoa chelete bakeng sa dits'a tsa rona, empa ga re ipuse."

Ee, ga re ipuse, gobane itse re reke dits'a teng moo ra fetola motse oo oa rona, ra o etsa o kang motse oa mehleng eela ga bo ntate mogolo ba ne ba sa le hloga, ba sa tsebe go aga matlo a kang ana a mehleng ena ea "fishi chipusi," mehleng ena ea "leketrishi" (motlakase); mehleng ena dipuo tsa dikgeleke tse buang ka 'boycott' jualo-jualo. Lea tseba gantle gore ntho e kgolo bophelong ba rona kaofela, ke bona bophelo. Eitse Makgooo a bone bamoo motse oo o sa tsamaeang gantle mabapi le tsa bophelo, a kenya 'muso go hloko- mela eona ntho ena bophelo.

Sophia ke ena le eona; ba lefa chelete empa ga ba ipuse, ga ba na boemedi lekgotleng la masepala Molato ke oa ma'ng? Ke oa rona Ba-Afrika.

ISANG MAHLO LEKOA

Juale a ke re lebiseng mahlo a rona Lekoa mane. Go teng motse o bitsoang Evaton. Ke sa rata ga le ka isa mahlo a lona teng moo. Ba-Afrika mane Evaton, ba rekile dits'a tsa bona ka chelete tsa bona. Che, eo ke taba e monate, e roriseng thata. Empa go feta moo, ke sa rata go bota potso ena go baagi ba Evaton. E re le ithoketse dits'a tse ka chelete eo ea lona; le bile le ikagetse matlo oa lona, na le kgotso ka bodulo boo ba motse oo oa lona? Jualeka motho ea tieng a tsamaee naga ena eohle, gangata ga ke fihla ka koloi tse nkang

ba o ba-bolaoang ke serame sa maraga empa gare ga basets'ana bao ba ileng, ka baka la go batla chelete, ba fetisa bahlanlana ba naga ena mahlo gomme ba bona "majentlemane" a tsoang Rhodesia le Nyasaland; gomme ba inyadisa go oona

SE HLOMOLANG

Sello sena se hlomolang pele se hlagisitsoe ke 'Muso o entseng molao gore monna oa Mo-Afrika ea sa tsualeloang South Africa, o tshuanetse go kgutlela ga gabo ga se na lengolo la tumello le tsuang go Mongodi oa merero ea ba batsbo Go utluagala gore go teng banna ba 25,000 mona Gauteng ba tsuang Rhodesia le Nyasaland, Maphodisa a "pisi" le banna bana, gomme bo "my darling" ba sellong, gobane di- pelo tsa bona di robegile, ka puo ea Sengesemane. "Majentlemane" a lelekoa, gomme bo "My darling ba hlomogile dipelo." Bageso naka tsa go reroa ga di khumarele.

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● Re tla thaba haholo ha re ka u bona venkeleng la rona sejoale-joale moo o ka rekang atho tsohle tse batlehang tlung ea hau le lejarateng la hau ka chelete e nyenyane. Re boloka ts'episo ea rona e tsejoang ka bophara ba lefats'e . . .

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MADIRENG A DITULO KA DITULO

BUTHA-BUTHE: Ho sa pheloa koano Butha-Buthe, leha re ile ra hlalohela ke lefu la 'm'a-rona, eo e leng 'Ma-Tebello khoeling ea Phuphu. Mofu e ne e se e le nako e tetele a kula. Lefu la hae le ile-la hlola lingaka ho hang ka ha e ne e se e le lefu le tsamayang le ho hlakana hlooho. Ha ho le joalo, le hoja lefu le sa tlaloeloe, re ka re Molimo o mo phomolitse mahlo-kong a hae a ts'abehang. Phupu e bile ka la 24 khoeling eo har'a sechaba se sohlo sa batho. Mofu o ile a patao ke Morena Kuini le moruti oa hae, ntate Z. Musa. Mollimo oa mats'eliso 'ohle O ke O etele ntlo ea Metsing ka mats'e-liso tahlehong eo ea bona, Mofu o sille mora le barali ba bararo.

Monyaka oa lipapali le oona o ntse o tsoelapele koano. Bolo e iphile matla; ho se ho bile ho e-na le sehlopha se tsejoang ka libitso la N.R.C.

Che, ba bohale bahlanikana bana hoba haesale ba gala lipapali, ha ba e-s'o hloole! Haufinyane tjena, ba ne, ba ile Mats'ekhng, ba tla ba hlitse Mats'ekha hampe-mpe. Hase feela ba leng matla hakanana; taba ke hore bo-makhonthe ba banna ba kang ntate Molemi Mohapelo ka bo-Philip Lerata se-bapali sa khale sa Likila, "C.T.C." ke eena eo e leng sets'ehetso sa thimi ha ho se ho le mahleke! Re ba lakaletsa lehlohonolo; e se eka ba ka ea honyella mane Ashton Flats moo ho tla khaoloa khang ka khoeli ea Mphalane.

Mohlomphehi M. Ramakatsane o kile a re khalo ho ea mane Maseru moo a neng a ile ho ea amohela "medal" e tsoang ho Motlotlehi. Mong Ramakatsana ke e mong oa li "First Grade Clerks" tsa 'Muso mona' Lesotho. O sebelelitse 'Muso ka nako e telele ka bokhabane bo boholo. Ba bang ba neng ba ile eena ho ea fumana tsona limpho tse ke Marena a ma-

hloa a Butha-Buthe—Morena Kuini Mopeli le Morena Tumane Matela. Rea ba lebohela!

Bana ba se ba boetse likolong tse kholo; har'a mesuoe e boetseng likolong tse kholo re ka bolela Bahlomphehi B. Pokane, B.A., le A. Tamokatane, B.A., ba rutang ho lane la Transefala. Mong. Pokane o bile o theohile le mofumahalali oa habo—lenyalo la hae le bile hona matsatsing ao a phomolo. Har'a baeti, re kile ra bona Mofumahatsana Lineo Mareka oa mane Lindley; e bile moeti oa mosali-moholo Masenei Mollibeli. Moeti o n'a talimeha a le bophelong bo botle.—A. Ramakatsane.

BETHANIE: Morena Kommasa oa Rustenburg o ne a ts'oere pitso e kgolo mona motseng oa Bethanie mabapi le tsa puso. Bakwena ba Mogopa ba ne ba tile ka bongata. Kommasa a tsebisa Bakwena gore jaaka ba itse ga go ile ga thongwa Morena D. More go ts'ara setulo malatsinyana, oa itumela ga a sa ntse a ts'oere jualo. A re 'Muso o sa ntse o bua le Morena D. D. Mamogale go tseya setulo seo, 'me eena o dumetse feela ge; (a) bo mogolowe ba ka dumela jaalo ka makwalo, (b) ge 'Muso gongwe Bakwena ba ka mophedis. Kommasasa o ne a botsa ba mogolwe, Morena A. N. C. Mamogale a re eena go thata go araba; Morena S. J. Mamogale eena a re o neela nnakage ka pelo e ts'oeru. Mokgosoi oa Bakwena oa re: "Pula! pula! pula! Ke tsona tseo Bakwena, di sa ile 'Musong. Re tla di leta ka boitumelo.

—Sol. W. Huma.

SCHWEIZER RENEKE: Re bile le mokete oa lenyalo mona haufinyane tjena. Helele, e bile monyaka o moholo! Eitse phakela ka di 25 tsa kguedi e fetileng, kapoko ea oa, empa ka letsatsi le le late-

lang, ha e-ba monate ruri ga Rra Moshimane, go wele dinku tse ts'eletse. E ne e se motho; juala bo le monate ruri.—M. Moeketsi.

MAJWE-MASWEU: Le mono go a Masweu, re gone; rea tshetla, go pila. Maloba go nulle tshameko tse latelang: Brandford e lebane le Winburg, 'me ga go ope ea hlotsoeng. Empa thapama ka lona le-tsatzi leo, Winburg a hlola Brandford 2—0.

Maloba gape, gone mo gae, Brandford e ne e tshameka le Tempe. Mo mosong, Brandford ea shapa tempe 2—0; ka thapama, Tempe ea hlola Brandford 1—0. Papading e bileng teng magareng a Brandford le Verkeerdevelei, Brandford e ile ea hlola 1—0, motho a re ke Verkeerde eo!

Baeti e bile Motlomphegi Nda le Moruti Leie; ba ne ba etetse Lesotho ba tla ba lla ka serame. Mof. Mottsotso le Mofu. Motuba ba tsoa Transefala, 'me ba lebeba gantle ruri. Mofumagadi le Mong. J. J. Molloa ba tsoa Wepener; Motl. R. R. Leie o tsoa Klerksdorp 'me re lla le eena bakeng sa mafu a kileng a mo thagela a batho babo. Mofu. Jolobe o tsoa Koloni; Mong. Nthene le Mong. Tsie ba tsoa Winburg.

Re leboga Town Council ka go siamisa sekolo ka fa ntle le ka fa gare. Ao! ga se sentle ruri se re "kom sien." Ba dirisitse £150. Rona Ma-Afrika rea itumela ga Bawsueu ba supa lerato le keletso ea go thusa le go thabolola Bants'o. Le ka moso!

Phegisanano ea kopelo e ea Bulfontein; ga re itse; re tla utlua teng moo. Re jele lenyalo koa ga Mong. le Mofumagadi o. Mmolotsi, go ne go nyaloa S. S. Mmolotsi a nyaloa 'koa ga Moruti le Mofumagadi Seloaane.—P. G. Kitsa.

VERKEERDEVLEI: Motsana o-na ke e mong oa metse e menyenyane ka ho fetisisa mona Frei Stata, empa mesebetsi ea oona ke e mehoro. Ho fihlela selemong sa fetileng, leeto e ne e le ntho e boima ho motsamai, empa kajeno re thaba ho bolela hore re na le bus e mathang Labobeli le Labone

vekeng mahareng a Bloemfontein le Verkeerdevelei.

Tsoelopele e hlile e iphile matla thata mona motsaneng oa rona leha re le banyenyane; re ts'oana le ba metse e mehoro. Re theile mokatlo oa bolo mona, 'me libapali tsa rona li se li kile tla habeli ho ea Bofulo.—"Ke Ea Boneng."

RUSTPAN: Sekolo sa rona/selemong sena se tsoelapele hantlentele ruri. Re sa tsoa khetha litho tse ncha tsa lekhotla le le lisang sekolo, 'me banna ba ts'oere mesebetsi ka thata; bana ba bala ka cheseho e makatsang.

—"Monafilo."

PIETERSBURG: Lekgotla le le le bitsoang Hoodewalians Pretoria Workers' Association le butsoe. 'me morero oa lona ke go disa mang le mang eo e leng mesebetsi ea tjoanang go lona. Le emetse dikotsi le maloetsi; phihlo le tse ding. Le sisintsoe ke Mong. E. Ramabuea, Ch. Mokoole le E. Kgware. Modula-setulo ke Barotswana oa rona P.J. Mokoshen Ramatlolo ke Mong. P.T. Phopfa. Kenang lekgotleng lena ka morero oa go ithusa, 'me bare "Modimo O thusa ba ithusang." Tsena di tsoa go 'ona, adereese eaka e leng Roodewal, Pietersburg dist.—Mabiti S. Mohlopi.

IRENE: Ka nako le nako re bala mangolo a nang le mafoko a pila leledinyanang lena, 'me feela maloba ga ke bala pampiri ena, ke fumane litaba tsa monna e mong ea buang ka tsa lebollo leo a reng le thibela thuto. Ke ts'epa gore motho o mong le o mong ga sa tsebe segabo o tla se sotlha. Motsoalle ea neng a bua ka lebollo, kea ts'epa gore o ne a sa inagana; thuto ga e thibeloe ke sepe; lona lebollo ke la bo rona pele re ruta selgogo; re ts'oanetse go tseba se gagabo rona eseng ra namela setlhare se se na manamelo; le gona pere o ka se ke oa e namela e se na ditomo.

—J.M. Tshoke.

WITZIESHOEK: Che, leha Phato e thoasitse, ha re e-s'o tsoe makhonnyeng. Mane Phofung, ho nte ho re bja-a-ai!!! ke lehloa. Moea o nte o hlabi habohloko; le thakana ena e-kenang sekolo, u ka hauhela ha e ea sekolong; ke mohatsela!

Moshemane eane ea bolaileng e mong ka thipa, taba tsa hae li emetse ba Mafatla, 'me Morena e Moholo o kile a etsa pitso ho khalema bobo bona; eka ho ka ba joalo mora' Mokhachane. Motseng oa Namahali, sa bokella sechaba ho ea mabitleng; e ne e le tsie feela ho ea beba lejoe la mofu. Morena Ntsane R. Mopeli, lejoe la bohloko leo khale re bua ka lona le beie-ee ka la 3 ho eona khoeli ena. Le letle-tle! ee, ka 'nete le letlehali ruri.

Thapelo e etsoa ke Moruti Thos. Motikoe; ha ema Morena Moholo ka mocha, Morena 'Paul N. Mopeli, a amohela sechaba le bohle ba thabetseng mokete ona; 'Musisi. Mong Smit, Sgt. Du Preez; Mong Vorster le baruti bohle; 'me kamora 'ra puo e khusoane; ha neheloa benghali bana ba boletsoeng ba basoeu. Oho! puo tseo ba li boletseng holim'a sechaba se sets'o, ka 'nete e bile keletso ruri ha feela re a latala mantsoe ao a bona.

Thuto ea nkuoa ke Moruti oa Harrismith le Moruti Motikoe ka bokhutsioanyane. Ka eona nako eo, ha fihla Dr. Badenhorst, a fumantsoa sebaka sa ho bua, 'me a latala pale ea Morena Mopeli; a bonts'a bara ba Mopeli le sechaba sa hae bonatla boo Morena Mopeli a bileng bona le mesebetsi oo a o sebellelitse.

Kamora puo tsena tse monate, mesebetsi oa koaloa, 'me ra abelloa linama. mothabisano-motho, metsilisa, ra ja likukusi.

Re utloa hore Mong I. Mohale o n'a khabisitse mokete ka likukusi tse peli tse ngotsoeng: "Khopotso Ea Mofu Morena Ntsane R. Mopeli," li behiloe tafoleng li bohela botle ruri. E ngoe ea beheloa ba basoeu, ba e-ba thabo.

Khele! Mandaha teng? Ha se mokete o mong oa khopotso ea Morena Mopeli; eitse re tsoha rona bo "Molako-lako," ra tsoha re nte re khotse. Ba itse ba re tima nama le mothabisano-motho, ra be re pagame makhalang re ba ts'eha feela. Ao! le oona o bile motle ka thuto e khusoane ea letsatsi leo ka Moruti E. P. Mopeli. — Ka "Molako-lako."

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Mookameli o amohetse baruti ka puo e matla. O itse puong ea haa: "Baruti ba sebetsa nakong tse boima bopheleng ba batho, hahlo-bahlo ho ba e seng Makho oa."

"Ho hlahle tsinyeha e kholo ka har'a Ma-Afrika, hahlo ho ba qalang ho kopana le mekhoa ea tsoo-pole ea Makho ea Kereke e ts'anele ho bolela Molimo oo e leng Ntate ho bohle. Evangeli ea Poptoko e ts'anele ho boletloa batho boale."

Evangeli ea nete ke rona ka sebeli. Batho ba ke ba bone bophelo ba rona hore bo bolela Evangeli ka bo-bona.

Moruti ke mohlanka le mosebetsi oa batho, ha se moprista. Moruti ke molisa oa mohlape e seng mohlamosoai ba ona. Moruti ke moetapele le motsalle oa bohle ha se seta sa motho".

Puo ena e ile ea sisinya baruti baholo.

BAFU

Sinodo e ile ea utloa ka masoabi hore e mong oa linatla tsa mehla ea pele mosebetsing ona, e leng Ntate rona Benjamin Mavi, o se a ile phomolong ea hae. Ke e mong oa baruti ba khale, O tliile ho lena la mose ho Lekoa, a tsoa Koloni, moo e neng e le Moevangeli teng ka lilemo tse ngata.

Bohle ba tsohileng mofu bopheleng ba hae, ba ile ba mo phafa ka lithoko.

BA PHOMOLONG

Moruti H. J. Lwana o kopi e hore a ke a phomoloe nako ea selemo se le seng feela. Sinodo se fetiselitse kopu ea hae Sebokeng se tla lula maee Pietermaritzburg ka Mphahane.

BARUMUOA BA EANG

SEBOKENG

Bana ke baruti ba tla emela seruti sa Sinodo ea Transvaal Sebokeng sa Selemo se tla lula Maritzburg. Baruti A. S. Ngubeni, H. J. Lwana, S. P. Moroke le A. K. Maaga. Baruti A. C. Tshabalala le H. G. Mpitso bona ba emetse ea ka 'sitoang ho ea ha nako e fihla.

KHEFU NAKO EA KHOELI TSE THARO

Sinodo e lumetse ho kopela baruti bana nako ea hore ba ke ba e ho hahloa ke moea nako ea khoeli tse tharo e leng: J. Somaza, A. S. Ngubeni, J. Makapela le J. B. Nthuping.

Baruti D. M. Lechuti, A. I. Mato'o, Nelson Kola le A. A. Mathekga ba romeloa Fort Hare hore ba ke ba ee ho bineloa ka ts' boruti. Ba tla ts'amaea ha selemo se tlang se thasa.



Sena ke sets'oantso se bonts'ang litho tse bileng teng Sinodung sa Kereke ea Methodiste Benoni. Bohle bana ba khethiloe ke Sinodo ho ea emela Setereke Sa Transefala le Swatsing Konferensing e kholo ea Kereke ena ho tloha lena la Kopano manne Maritzburg ka Mphalane.

Mabitso a barumuoa bana (ho tloha ho le tshali ho isa ho le letona ho ba lutseng) ke: Moruti S. P. Moroke, Mong. J. J. Scalanyane, Moruti A. K. Maaga, le Moruti H. J. Lwana.

Ho ba emeng, ke: Dr. J. M. Nhlapo, Moruti A. S. Ngubeni le Mong. S. H. Maseko.

Bohle ba neng ba kokota Tikolohong ena ea Transvaal le Swaziland ba hlotsoe ke ho feta hlahlobo tseo ba neng ba li behetsoe. Ha ba ikutloa ba tla kokota hape ka selemo se tlang.

BALEKOA BORUTING

Baruti ba balekoa ba fetileng hlahlobo tsa bona hantle ke bana ka ho ea ka lilemo tsa bona:

Ba Selemo Sa Pele: B. Gxumisa, A. Magqoki, L. D. Makhudu, P. B. Malahlela le D. A. Moore. Ba tla kopeloa Sebokeng hore ba fetisetsoe selemong sa bobeli.

Ba selemo Sa Bobeli: Bana ba tla kopeloa hore ba fetisetsoe selemona sa boraro: Nelson Kola, D. K. Mabotja, H. D. Marasba, S. Matebule, A. A. Mathekga le G. A. Mehl.

Ba Selemo Sa Boraro: D. M. Lechuti le A. I. Matolo. Bana ba tla fetela ho sa bore.

Ba Selemo Sa Bone: J. Molebatsi o fetile hlahlobo tsa hae hantle tsa selemo sa bone; Sinodo e tla

mo kopela hore a amoheloe Boruting ba Kereke ea Methodiste ka pee ea matsoho.

Tse ling tseo ho buisanoeng ka tsona hahlo ke Sinodo ea baruti ka tsele eo ho ka thusoang baruti ba tekong ka eona bakeng sa lithuto tsa bona ka har'a bonts'a bofokoli bo boholo haholo.

Ho qetile ka hore ba batleloe nako har'a selemo ba bitsoe hammoho ba tle ho nceloa ithuto le ho thusoa ho tse ba imelang. Ho ile ha khethoa Baruti C. K. Storey, D. P. Dugmore, J. S. Molope, A. E. N. Bolani le H. M. G. Mpitso hore e be Komiti ea ho lokisetsa lithuto tse tla rutoa mohlala ho kopantsong Balekoa bana. Ba tla kopana Kilnerton ka khoeli ea Ts'itoe.

Sinodo se ile sa saobisa ke pehi ea lefu la mora oa Moruti Nkomo ea hlokaheletseng Venterspost. Molebatsi Setulo o ile a hlalisa matsebisano a Sinodo ho Moruti Nkomo.

O Bolailoe ke Terene

Monna mogolo o mong oa Mo-Afrika koana Harrismith go bolgoa gore erile a ntle a tshela seporo gaufinyane le lokeishene a thulo; ke terene ea motlakase eaba o ea rhoa.

Mokatajoe e ne e se e le motho e moholo ea dilemo d. ka bang lekgolo le metso e mehlano.

Tona ea Tsa ba Bats'o

Ka nako e telele joale Tona ea tsa ba Bats'o e ne e ntle e kula e le mane hospitala ka Pretoria. Gacsale e kula go tloga go simologeng ga kgodi ea June.

Kajeno go utloagala gore o phe-tse goo lekaneng gore a ka tloga hospitala a ea legaeng la gagoe. O tla ke a gete matsatsi a lesome a phomotse mme ka morago o tla tsoela pele le mosebetsi oa gagoe a ntle a le moo.

O ROMELOA CHANKANENG

Monna oa Mo-Afrika oo ka nako e ka pele a ileng a futuhela mosadi oa Lekgoa a nka mokotla oa gagoe, o ile a ahloloa ka voke ena e fetileng a ahlolola dikhoedi tse lesome le metso e robedi a le ka 'hanka'oga ka mlato oha kahlolo e ile ea ngegola lekotleng la ba mafala. Kgodi tse robong tsa kahlolo ena di ile tsa tlogeloa.



Sena ke sets'oantso sa Mong. J. Mogwe, morekisi oa khale oa koranta ena.

empa o negetsoe a seke a tloha molao kapa a hlaga khofa nakong ea dilemo tse peli.

Go boletoa gore mosadi enoa oa Lekgoa o ne a tsamaea sentera-teng se seng motseng oa Johannesburg ga gang feela go hlaga monna oa Mo-Afrika a fihla a mo phamola ka morao. O ne a nkile mokotlana oa gagoe eaba a ntle a hlakana le Mo-Afrika enoa, mokotlana ona o kgoaga. Ka mor'a go mo digela fats'e Mo-Afrika a tsamaea eaba o bulega le mokotlana ona.

Mosadi enoa eaba o hlaba mkgosi go fihlela Ma-Afrika a mang ka thusano le Makgoa a lelekisa monna enoa. A ts'aroe eaba ka morao mosadi o ea mo fumana ganle gore ke mang.

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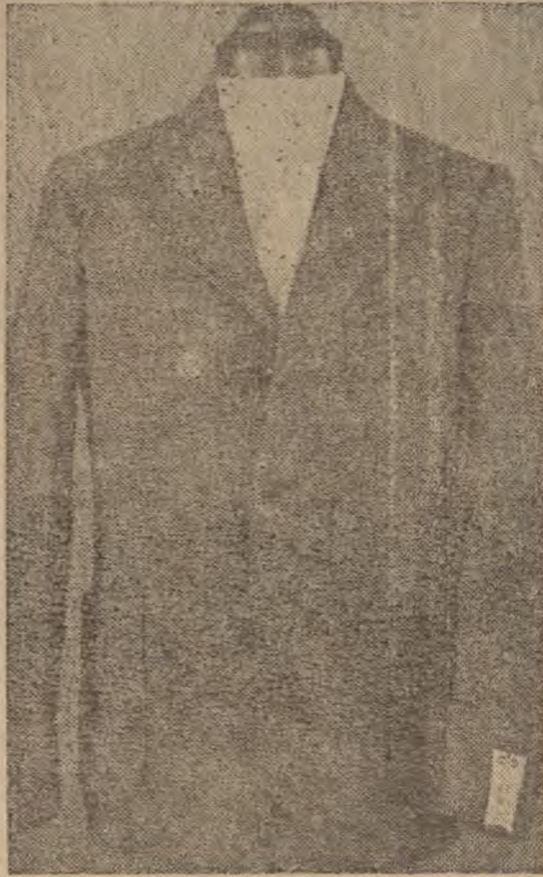
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ISIBI KWANTU

Lelhlazo lisidonsela emuva isizwe sakithi esiNsundu besesithi ezinye izizwe zinobandlululo kanti ithina esiziphethe ngendlela yokungazihloniphi nokwenyanya izinto ezimbi.

Ezindlini ezincane ufumanisa ukuthi ezethu zehlukile kwezabamflophe kodwa ukwakhiwa kube kufana. Ngizophawula kancane kuzo izifundiswa zakithi, ngoba uzothi uma ungena kwelabantu, into yokuqala ukuthi kubhalwe obondeni ngesandla esihle ngendlela emangalisayo, okubonakalisa ukuthi umuntu obhale khona sifundiswa ngoba kuyabonakala ngokudonswa kwempensele ukubaleka kwayo esongathi ibidonswa ngozipho.

ABEZIZWE BAYABONA

Lemibhaloke ikhuluma izinto ezizobolile zodwa futhi isifundiswa lesi sibhale ngezilwimi zonke ukuzibonakale ukuthi kubhale umuntu ofundisiwe ngoba nesingisi sigonda sithi. Nto. Ihlazoke ngoba lizobuya ekhaya. Engathi ezindaweni ezifana nase Masoshasenta kuye kuthi uma mhlawumbe kukhona ikhonsathi noma kungqazana abafana benqindi kugwale abelungu.

Uma ke kufanele labelungu bayayakashela kulezindlu zezizwe esisinyama. Kulaphoke bezohlangukana nemifanekiso yezifundiswa sansondo obondeni. Kwamanye izifundiswa zikhuluma into ekhona uma zithi—"Don't sith ol di thayimi hiye"—ngoba abanye basuke bafundele khona oNyuziphepha baze bacamange nokubhala ezokweshela phakathi abantu bebefuna ukungena khona lapho.

Uma Waiting Rooms nakhona kuyinkinga kwelakithi icala ngoba kuthi noma kukhona imigqomo yezinsalela zesinkwa noma yini e-

vuthuka uma umuntu edla kodwa ufumanisa ukuthi amathambo ezinkukhu agewe phezu kwezitulo kwakhafulwa naphansi esengathi umuntu angaze akholwe ukuthi kuthiwa singamakhafula ngalesosenzo. Nakhona belu alu-yeikiwe ubonda ukulotshwa izinto ezimbi.

ISANGISA

Impela lapho esangiseni ngingathokoza uma nina enisaziyo ngingahlelela ukuthi sinnandi kanjani noma sifana noshukela noma sifana namasi ngoba phela lezinto zimnandi zombili kodwa azinambitheki ngokufanayo emphinjani.

Uzofumanisa nasezitimeleni nase mathilamini sekuqhuma esivuthayo ngifungadawethu uNozintanga uzwe umuntu ememeza nomuntu ahlezi naye esitulweni ethi: Hey man, where was you in this morning if I was came yourer home? Athi omunye: No-of-course Yes I was go to Spring this morning early. Hhayi nami nginguma-Ntshingelana nje angeze ngizwe abelungu bami besinquma ngaluluhlobo. Minake ngiye ngithi lowo muntu wenziwa ubunkawu na ukungabi nengqondo ebhileyo.

IZIFUNDISWA ZANTAMBAMA

Kulabaka ngeke ngikuxoxele nami ukuthi bayiliphi futhi batshe- lwani ezikoleni zantambama ngoba bathi uma sebhaye oNyuziphepha oStar no Deili Meili bangabe besacamanga ngomunye umuntu. Kuthi ezitimeleni zasemalokishini, awubhekeke ngoba zona izitimela ziminyana kangaka, ufice isifundiswa sakuthangazi sifundela iphepha sihlezi senabile kodwa bekum esikhulu isalukazi kwenyinkathi sibeleteh umntwana noma iwashingi yabelungu. Phinde ukusukuma kulenjanga ukuba impela nje uAnti lo uyoze afike eOrlandi noma ePakasiteshi emile. —Hhawu niziphethe kabi (Le its'ore hampe) kwasho abeSuthu. —Wozuyithathe.

NGABANTWANA BETHU

Mhleli, Kuyiqiniso ukuthi abantu ababandi ukukhuluma iqiniso nokubhekana nalo; bathanda ukucathangelwa ngabanye. Lokhu kuvazwe nayiphapha lesilungu lapha eGoli eliphuma kanye ngesonto. Thina bantu abaNsundu sicindezelwe kodwa asiziphandeli, okwethu nje ukusola, singabe sisahluzi izingqondo ukuthi singaphumelela kanjani. Mina Mhleli angivume- lani nomqondo wokusola abaphe- the njalo kodwa sibe singashayani eyethu imiqondo yokuzakha njengo 'Ntu.'

Kuzo lezi zinhla zakho Mhleli omunye unlobeli wakho uDabulamanzi yena, uke wathi yena uzwe umhlaba. Uzwe abafana bekhuluma bethi abasafuni ukuthatha amantombazane nje kulezinsuku zanamuhla ngaphandle kokuzibone- la kuqala izithelo. Ngubanike ofuna umntanake angaphumi ekhaya ngendlela efanele nango- siko na? Bathuleleni abanumzana ngodaba olushwaqisayo. Bathi amantombazane alahlekelwa imali kanti kusasa ngenyaka ezinyan- geni ingasatholi.

Nami ngethukile njengomzali wabantwana. Yizo lezizihlobo okufanele zicushwe uma kuyalwa abantwana kulezinsuku zanamuh- la. Athi amadoda ebona imizi ishunqa isha athula nje. Yilowo ulindele kuze kungene kwakhe u- kuze abendule na? Akusoqiniso na ukuthi thina silindele ukuthi kuze kufike owezizwe azosisiza na? Yini pho singakhulumi sodwa- na lolu daba, nakulo sizokhala embusweni nakwabanjalo na? Abamflophe kweledule isonto bathe thina asikwazi ukuzenzela,

ENGAKUBONA ENKUNDLENI

MHLELI, Ngicela isikhadlana kwelakho leSizwe ukuthi ngazise uZulu wonke jikelele, ukuthi ngomhla wama 30 July 1947, ngabona- na noMongameli we"Bantu World," maqondana nesikhala se- siZulu esingenelisi uZulu kutell phepha.

Kwathi uma sengingenele kule- ndlu esabekayo ngobukhulu, nga- fumanisa kunyakaza amaAfrika o- dwa ngaphakathi kwayo. Umgcini- mnyango wase engisa ku Mhleli wasiZulu, uMnz. A. H. Xaba owa- ngithula ku Mongameli, wase el- elalake—isikhalo sami ngezinhla ze- siZulu.

Ngamlandisela uMongameli, ku- sukela ekuqaleni kuze kube ngu- namhla ngesimo sesiZulu ku "Bantu World." Nokumleleka ukuthi isiZulu ulwimi oluphambili ku- zo zonke izinkulumo kweloMzansi Afrika. Kodwa ikhosi linye elibe- kelwe lolu lwimi ku Bantu World. Alanelisi ngemfanelo ukuthlonipha uZulu ka Malandela.

UMongameli wasimukela ngoku- zithola lesisikhalo nokuzwisisa u- kuthi ngempela isikhala sesiZulu sinecane ephepheni. Wathembisa u- kuthi sizokwandiswa, kodwa okwa- manje angeke aqinise ngempela ngaphandle kokuthembisa. Linda- nikiwe Zulu size sibonakale lesi- ce- lo.

Ngaqhubeka futhi ngamazisa u- Mongameli, ngephutha elikhona kwabaningi ngenxa yokucindeze- lwa kwe "Bantu World" ngezigaba ezimbili: Northern and Southern Editions. Okusho ukuthi kune Bantu World efundwa ngabantu base Nyakatho enamakhosi amabili ehlukeno nefundwa ngabantu base Ningizimu bodwa.

Lokho kukhomba ukuthi abantu abaningi balahlekelwa izindaba e- zimnandi nezifundisayo uma befunda iNorthern Edition yodwa, na- base Ningizimu balahlekelwa imfu- ndo etnutukisayo uma befunda i- Southern Edition yodwa.

Kanti uma iBantu World ingaci- ndezelwa nje ngasekuqaleni, ko- dwa amakhosi akhuliswe, kungaba usizo nokuthuka okukhulu.

Imfundo enkulu eSizweni iku Southern Edition ngoba kuyilapho imfundo nempucuko yafika khona kuqala eNingizimu. Izizwe zase Nyakatho zihlekelwa izuzo enkulu ngokuhlukaniswa nomqondo ovu- lekileyo wase Ningizimu.

Izizwe zase Nyakatho zise pha- nsi-phansi impela, ngakhoke kuyi- ngozi ukuba zona zizifundise zo- dwa. Abafundi abazi iNyakatho banokungifakazela ukuthi izizwe zase Nyakatho zisacathula.

Kungaba intuthoko enkulu uma amakhosi eBantu World engandi- swa. Iphephandaba libe linye nje- ngase kuqaleni kunokuba licalu- lwe. Sizani nomqondo wenu Zulu. —Titus Mbaso, Pietersburg.

(Malungana nalolu daba, siya- thokoza ukwazisa abafundi bethu ukuthi elika Mbaso aliwelanga phansi, seliphumile izwi lokuthi isikhala sezinhla zesiZulu zizothu- thukiswa kodwa asivimbi miqondo yabafundi eyona ifunekayo ngoku- goweleyo babike nezabo izikhala. Nakhoke maZulu. —Mhleli (Zulu).

UBUNYUKUNYUKU EKUHAMBENI

Mhleli, Ngesinye isikhathi esingapha- mbili kuzo lezi zinhla, omunye wabalobeli bethu wake wakhulu- ma ngokuziphatha kabi kwaba- qhuba izimoto ngokufohlela abantu kuminyane kuthi ntwi.

Laph' eGoli abaphethe ezemi- gwaqo bake bahlanguana, baluhlaba lolu daba lokufohlela abantu. Abanye balayisha 9 kuye ku 12, kanti abakaboni lutho ngoba ku- funyenwe nabalayisha 18.

Lesigaba simi ngazo zombili u- kunganda lokhu. Nezimoto ezini- ngi (taxi) okungasafanele zigiji- me ezingama 54 zinqatshelwe uku- qhuba lo msebenzi. Sibi sona ise- nzo sokupaka abantu ngalolu- hlobo kanti kukhona nasebekhu- lile abafisa ukuhlala bakhululeke. ubulwane na? —Ngohamba Ngazo, Sophiatown.

ngaphandle kwesandla sezizwe fu- thi asikwazi nokubonga emuva kwalokho uma sesenzelwe.

—Ngu S. Mthiyane, J.H.B. (Yiqiniso imithetho inkonkiwe kodwa thina luhlanga oluNsundu asifuni ukuzenzela izinto—sikhala njalo kodwa ngeke sisizane selulekane, siyahleka omunye esebunzimeni, angaphumelela a- zondwe. —Mhleli.)

OPHENDULA AKUFUNDILE

Mhleli,

Ezinhleni zesiShangane, kuvela njalo-njalo izinkulumo zochuku zi- qondiswe kuZulu. Lezizinkulumo kazakhi lutho ngaphandle koku- hlaseka igama elihle likaZulu eku- zondweni ezizukulwaneni ezizayo. Futhi asifumanisi usizo lwalezizi- nkulumo amaShanganeni. Kodwa ezikuqondile sesikwazi, kunokuba kuqondiswe kuBantu bakwaZulu abathile, lawa mazwi azungeza indawo enkulu. Se adidiyela uZulu wonke ngokufanayo.

Besisathulile, silalele ukuthi le- ngxoxo iyophelelaphi ngokuphoxa nokudelela igama lika Zulu. Ka- ningi-ningi ezinhleni zaleli phe- phandaba, amaShangane ekhefuza nokujivaza uZulu osebenza ezin- kantolo nakwe zinye izikhundla eziphakamieyo, ethi umZulu ubekelwani phambili kwawo.

Siyamangala impela! Thina esidabule izwe lamaShangane, ku- sukela eMpumalanga kuye e- Ntshonalanga, ngase Nyakatho u- kuya eNingizimu, kuyashilekisa.

UZulu, iSizwe esiphambili kuzo- zonke zase South Africa, uYise wazozonke. Umntwana ongala- leli uyise uye enziweni? AmaShan- gane lawa kuhle angagageli emi- lwini. Uma wona efuna ukuya phambili angajivazi uZulu. UZulu uphambilnje kuyoyonke imiseben- zi yaleli lizwe ngenxa yesineke, ukukhuthala, ukuthembeka, ubu- ciko, imfundo nokuhlontshwa.

Cishe zonke izilimi ezikhulu- nya kuleli izwe ezikhuluma ngo- lwimi oluacacileyo. Mangaki ama- Shangane ayizingcwebi esiBhu- nwini, eSingisini nasezilimini ezi- nye zaleli lizwe? Sibiza ngoba sazi kahle ukuthi uma ekhona emani- ngi, siyowanika ithokazi mahhala.

Thina balenkulomo kasiphoxi, sikhuluma iqiniso elimileyo, ngoba emaningi amaShangane afundileyo kulemisenzi esetshenzwa nguZu- lu, kodwa ahlukwe nguZulu onga- zange aye esikolweni ekuhumsheni. Iziwiewicwi zidlulubulunde phe- zu kwawo. Musani ukugijimela u- kuhamba ningakagadi ukucathula amaShangane. Fundani, lalalani, hloniphani, bekezelani nokuzitho- ba. Imisebenzi yenu iyonilandela. "Ayisingamlo Bakwethu".

Thina siyaqala ukubona isizwa- nxa siyonyelwe ulimi lwaso ukuba licindezelwe kuphephanda- ba, sibe sesihlasela ezinye izizwe ngezinkulumo ezinganabufakazi, noma izinsolo eziqinileyo. Kunga- bakuhle uma amaShangane anga- veza izikhala ezibonakalayo nezi- qinileyo. Kungasikho umona na- magqubu uma ebona ukuthi ashi- nya emuva le iSizwe (Zulu) esi- phaphamileyo, kuse kude ukuba afinyelele kulelo banga uZulu akulo.

—Ngu Makhandaqhanda, Pietersburg.

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"Ningibulalanje Liyohanjwa Zinyoni"

Umhlaba uyashintsha. Impilo nenhlalo yezizwe nayo iyatshintsha. Izazi zezizwe ezinye sezizombile ukuthi umhlaba uyobe umi kuluphi izinga ngo 2047 A. D. Ziyajuluka imini nobusuku ziphehlisa isimo esizayo somhlaba nempilo eyoba khona ngaleso sikhathi, Zigwalisa amazwi aphuma emlonyeni walesa iSazi esathi: "Ningibulalanje Liyohanjwa Zinyoni".

Liyohanjwa yinike ngo 2047? Sibuzwa kinina zazi zama-Afrika ukuthi nikuphi nisebenzani, niyisebenzisa kuphi ingqondo leyo yezazi? Niyosixolela thina esingana ziqu zezazi ukuthi sithule singabuzi, kungadilika iZulu. Kodwa esadalwa nazo zingehluthwe ngumuntu. Zinyakazisa ingqondo yendoda. Zihlaba phakathi enhliziyweni ehlu-thulelwe ngesihluthulelo esivulelwa ngaphakathi esifubeni sendoda. Siya ngqongqotha, sivuleleni singene.

Dedanike singene kuleyo mfihlalo engasetshenziswa igubuzelwe inyama nezimbambo zesifuba. Um-ganga (isifuba) inyama yamadoda — kungasikho amadojeyana. Igo-tshwa lethu liloliwe manje ukuba lisike iqatha enyameni yamadoda. Konke okuyinyama kuyadlula. Kodwa ingqondo yezazi etusekayo kayidluli neze. Iyilifa lomhlaba.

Vumake ukuthi ikhona insuman-sumane enkulu esikholwa ukuthi wonke wenqubekela-phambili uya-zibuza yena yedwa ukuthi kanti inxenye yawo B.A. nawo M.A. laba abaphasa ulwazi yonke iminyaka baphelelaphi. Lokhu bengekho nase sipanini esaziwayo. Emakubo abakho. Ezweni abakho naseSizweni abakho, kodwa bakuphike?

NGABANJANI ABAPHENGULI?

Ababazalayo baphengula nsuku zonke. Isizwe siyabafuna, kodwa abatholakali. Bazifihlephike? Sifuniseni bo! Wena ongabazi laba bantu abanjalo ilaba okuthiwa: "Incwadi bayifunda ibheke phansi noma ivaliwe, iBhayibheli bayazi ukusuka ku A kuye ku Z. Imibhalo bayihumusha ukudlula uDaniel wasendulo.

Thinake esazi kuphela iNingizimu neNyakatho, iPumalanga ne Ntshonalanga asibatholi; asibaboni labo B.A. noM.A. Nalapho incazelo yokusuka ku A kuye ku Z idingeka khona, asibaboni.

Bakuphike uma bengaba bonakali kulezi zihlangano ezibhalwe ngenhla? Amaqanda esikhukhukazi akaboli onke bakwethu. Kube kwakunjalo ngabe akunazi nkukhu namhlanje emhlabeni. Izinsuku eziyisithupha zikhona nosuku lwe-Sikhombisa lukhona.

Siyazi hlanganisa zonke lezizinto, kodwa bona asibaboni. Sebah-lule nabo Nongqayi abagadi imini nobusuku. Noma sibazwile endaweli ethile sithi uma sijikela ngakho-na, sihlekwe izinkangala, izingosi nephunga labo kuphela.

Izazi zezinye izizwe zihlangene nabakubo beziq nabangana ziqu, ziya bahlikhlisa, ziyabalulamisa ukuba baqonde okuzayo. Balungiselele impilo, inhlalo nobukhulu bezikhathi ezizayo. Nithini na, kwathi tu kungazwakali ukunyakaza kwe-nu? Siza Mheli uma unalo uhlu lwabo usivezele amagama abo nezindawo abahlala kuzo size sibadonse amadlebe. — Ngu MAKHANDA-KHANDA.

EZEZIGODI NGEZIGODI

LAPHA NALAPHAYA

IMIZAMO YESONTO EGOLI:

Manje ngokwesibili isigaba se-Sinodi ye Anglican Church sicela ukuba uKopeletsheni waseGoli avume ukuba abaNsundu nabo babekelwe indlebe kulesosigaba. Kulokhu okwesibili ucelela, abesonto leli babesizwa ngabeBunga labaNsundu nabamHlophe.

Kuzwakala ukuthi uKopeletsheni loludaba uzolucabanga kahle manje akhiphe isiphetho.

INKATHAZO IYAPHAMBILI:

Isimanga ngoba kuthi kanti bayabona abantu ukuthi izinto ziyonakala ziya phambili kodwa kungabikho buncono. Umbuso usaphe-thene nodaba lokuphanda abantu abangavunyelwe ukungena e-Nyonyana, kusenjalo sekuzwakala ukuthi omunye wabo obesebenza manje osephelelwe ngumsebenzi ngoba kungafanele asebenze kuleli, ucele ukuba avunyelwe alale nje okwalobo busuku.

Kuthe ekuseni kakhulu isihambile indoda waphendukela uMesi wathi akamqede ngomese. Manje uma abanye sebepathwa kabi ngamaphoyisa kuzothi wani ngoba phela uMbuso uthi abaphinde umuva, abafaneli kuleli?

Kufanele bonke abantu bafunde ukuziphatha hhayi ukuganga kungafanele. Ugcine ngokunyamalala. Inkathazo iyaphambili kithi abaNsundu. Sizivusela imithetho emibi. Nanku usuvuswa umthetho ka nayini. Bafa abaziphethe kahle.

MABASO: UMnz. noNkosk. Derrick G.S. Mabaso (uMa-Dhlomo) Johannesburg abasanda kushada, nesike sabika ngabo kulezi zinhla, bafisa ukubonga bonke labo abafinyelela emshadweni waba eThekwini; bengabalibali nababathumela izifiselo ezinhle ngosuku lolo olukhulu lokuhlangani-swa ngefundo, lomshado, eBau-mannville Location, Durban, ngo-mhlaka 19 ku July. Babonga nalabo abangaphumelelanga kodwa babonisa uthando lwabo. Sithi halala!

EZIKA DABULAMANZI

YINI UKUZIQHENYA?

Leligama angilazi mina ukuthi kanti lisho ukuthini ngoba un-gabona umntwana wabantu eziphetho kahle uzwe abantu sebethi umntaka bani uyaziqhanya. Okuwukuthi impela esilungwini uma umuntu eziphetho kahle usuke eseqhanya? Uma uzwa izalukazi zisho njalo uboqonda ukuthi nje cha leso besithanda ukuba lowo mfana kabani akhulume endodakazini yaso manje kwabonakala ukuthi akadli ndaba ngayo bese kuthiwa uyaziqhanya. Equisweni uma umuntu eziqhanya kakade usuke azi yena akuqondile—ukuziphatha ncono kunabanye. Uma bonke abantu befa-na ngeke kulunge lutho.

IMISHADO YESIMANJE

Kade kwasa sibona ekuhambeni: Umuntu ongakafiki ezindaweni oku-hlala khona abantu abaxubene ngeke aqonde izimangaliso ezikhona lapha phandle. Kwenziwa yini amantombazana amanje athande ukuba abafana bafane bawashade njena udaba lungakaqedwa nabazali. Uyizwe intombazana ithi kulungile njena wena Dali sesokhuluma sesiqedile emshadweni nabazali sibone ukuthi bayothi phela ngoba sobe sesisayinile kwaMuhle —nempela alesulwa ngomlomo i-bhuku lelo.

Namhlanje sekuyilabo njena abathandayo ukushaba ngemvume yabazali. Uningi lolu seluzenzela lona ngokwalo ingathi phela umthetho wasesilungwini we 'modern civilization' ngabantwana babanumzane uyavuma. Ophikayo ngizomphendula ngoba nami ngedlula kanjalo kwathiwa nje uma sithandana seseqile emashumini amabili eva ngomunwe. Umake insizwa iyisishimane yilelo iqhinga lokushada.

LIBUHLUNGU NA IQINISO

Konje kuyaye kuthi lapha esilungwini uma umuntu ekhuluma iqiniso kuthiwe yi'politiki'. Ngabe kanti umuntu oyipolitiki ngokhuluma iqiniso yini? Kufanele ukuthi uma indoda ikhuluma ebandla kulalelwe ngoba omunye usuke sekukade kwase bona.

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KANJANI NA?



Uma umntwana wakho ekhathazeka engakhululeki ngenxa yomoya, izinhlungu esiswini nokuqumba ungenzani akhululeke manjane nge Phillips' Milk of Magnesia. ODokotela kunye noNesi beluleka abazali ukuba banike abantwana lesihlambululo esingena ngozi esethenjwe.

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IMPILO ENHLE Ingakwenza UBUKEKE KAHLE



Jewana impilo—ukhuluphale ugcine-ahndete ukusebenza, ukudlala, ukunyakaza uthandeka kubangani. Vumela oka Dr. Williams' Pink Pills aqonde akhe umbhonto omusha, wegazi eliphilile eliyokusiza empilweni enhle. Mumathisa umzimba wakho owondile ugcine, ujabule ubemuhle. Kulula, biza esitolo noma ekhemese ama Dr. Williams' Pink Pills awagaye stalo emva kokudla.

Miss kwamukela amanyo esikhundleni sama

Dr. Williams' Pink Pills

DW/N 10

IGAMA ELONA-LONA LIFANA NALELI NJALO

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Azamazama Nje NgoLwandle

(NguW. D. Matoti)

Namhla nje amaciko ezwe le- ngummelwane wakhe. Loo nto ke
thu ayazama-zama, axel' amanzi
olwandle phakathi kwethu, afun' nto izizwe zingabambani ngezandla
indlela yokukhokela ibala eli- ndla? UQamatha Uthe ma siphili-
Ntsundu. Kuvakala ithemba, nesi- sane, silusapho lwaKhe sonke.
thembiso sikhokuba sibambene- Kuza imihla emibi gqitha. Ku-
ngezandla, sicebisane ngezinto e- za kubakho usizi, nokukhala oku-
zimane zisenzeka phakathi kwe- khulu kulo lonke phezu kwezizwe.
thu. Namhla nje sifunda izinto esibha- kabhakeni, kuvela izalathiso, si-
ngalandeli. Lo unyaka uya the-
tha, ewe, ongabonyo ehleli apho kukho ezimnandi konke oko kulu-
ngile kuye. Yimani nibe yimbu- mba, nijonge phambili.

EZASE DE AAR

(NguMadiba)

Bantu bakuthi nithi ma sithini ngaba bantu batsho ngebhulukhwe ezincinci ekuthiwa ngootsotsi. Ya- zi into abayenzayo ngoku bahla- lele iiBayisikili zethu. Uthe om- nye umfana esabeke ihashe lakhe phandle, engahlalanga nemizuzu emihlanu, waphuma se lingasekho, "ooMbra" se belithathile, balikhu- pha amavili nempondo netya- thanga.

MASITHEHE NGOVELWANO

Ma sibe yimbumba khon' ukuze izinto zilunge. Ma sithethe ngove- lwano omnye nomnye kungabikho ugxekayo. Namhla iinkokeli ze- zethu zithetha ngezithembiso ezenzi- wa kudala kungekho nkqubela. Ikhali inkukhu, ikhwezi liphu- mile lixela ukuza kokusa phezu komhlaba.

Kukho amarhe okungevanti pha- kathj kwamaZwe amane, imibuso yawo iqhuba okwayo. Akucaci a- pho kujongwe khona, ngulowo na- lowo ufuna elakhe ilizwi. Namhla nje amadoda athenjiweyo afula- thelene kwiingxoxo zawo, ngulo- wo akayithembi into ethethwa

(Ziphelela kwiphepha le11)

KUZIZIQWENGA NEZIGEDE EKLERKSDORP

(Ngowakhona)

Kwenzeke into ebuhlungu apha ngobusuku obuthile kwarhaxwa indoda nenkosikazi yayo yimba- wula. Babeyifake endlini baza ba- zanywa bubuthongo. Inkosikazi ayibanga iphinde ivuke, noko indoda yona iyokuvuka esibhe- dlele.

Igama lendoda leyo nguSerame Nibo. Inkosikazi lizibulo likaMn. noNkosk. Shole, ummi walapha e- Mahlosana owayelipolisa lakwa- Ndaba-za-Bantu, kodwa ngoku sel' esidla umhlala-phantsi. Lumkani bantu ukulalisa iimbawula endlini, yingozi yenu leyo.

UBEKO LWAMATYE KWA-BHOTILE

Kubeko lwamatye ebe lukho kwaMn. Bhotile abe mathathu amatye abekiweyo—elexehego ku- nye noonyana balo ababini. Wo- nke lowo msebenzi uququzelelwe ngunyana omkhulu wakhona, u- Mn. Mountain Bhotile, encedisana nomninawe wakhe.

Umsebenzi lowo uqhutywe ngu- mfundisi waseBantu Methodist Church. Ubeceliwe ngamagosa ala- pha ukuba azokunceda. Wona umsebenzi ngokobucawe ngowase- Church of Christ. Ibe ngumseben- zazi ozuke kunene noya kulibaleka kudala kwababekho ngaloo mini kuba ukwenza ithoko elilelo hlobo akuqhelekanga ngezi mini. Wanga uThixo, Angabathamsanqelisa a- bakwaDlangamandla Abandisele i- mihla yabo.

WAWA UMZI MADODA

Kunzima elokishini ngezi mini xa uthi usahleli ubone se kuqhu- tywa impahla yakho enje ngee- donki neenkomo isisiwa esikiti i- ngenzanga nto. Oh! wawa umzi, madoda nani bafazi, kha nikhe ni- bhenele kauSomandla. Uba ngaba nethole athi omHlophe, "Phungu- la." Nasezifama ikwa seso. Kha

MA MAPHUME KWEEZOMBUSO ABEFUNDISI

Abefundisi abaNtsundu ma ba- ngathabathi nxaxheba bangatha- thi cala kananjalo kwiingxoxo zo- buhlanga nezombuso, utshilo u- Mfu. J. B. Webb, M.A., xa ebe- thetha kwiSynod ehlangene e- Benoni egale kwiveki ephelileyo.

UMfu. Webb uthe isebe lase- lile. Wisile lisoloko lisaziwa nje ngom- hlobo wabo bonke, alinantshaba kananjalo. Uthe akuya ukuba ku- kho abefundisi abanxhamele uku- thabatha icala kwimpithi-mpithi zombuso wadana kakhulu. Uba- yale ukuba ma bangazimanyi ne- gela elichasene nomLungu kuba loo nto ityeshile kwiingqobhoko nobuzalwane betyalike.

Noko ke uya qonda ukuba zi- khona izinto ezicaphukisayo kweli lizwe, kodwa umntu akufuneki aziphindezele ngokuchasa umntu omHlophe.

nenze umfela-ndawonye nangemi- thandazo sibone ukuba Akakusi- phula-phula na uYehova.

Ubuyile uJevrou Mbatha uku- vela eSophiatown, ubuya nosana oluphile qete. Abanawo nalo we- mpukane umkhuhlane nonina. Si- ya bulela, lwanga lungakhula usa- na olo luzokubona ezi zimanga zeli lizwe.

NguMn. Thomas Mbethe osemi- bhedlele, eGeneral Hospital e- Rhautini ngobunkene-nkene bem- pile. Kudala le mpilo imkhathaza. Simbeka emithandazweni lo mfo wakwaChisana.

Selebe waphindela emsebenzini wokufundisa uNkosk. Francis Gqabaza. Wanga ntombi ungazifa- ka zitshone inzopho. Umamkho ngulowo ungenampilo kuba ude wayeka neyona nto ibimnceda— ivasi. Sele khangele kuwe ngoku.

Ulishiyile eli phakade uMn. Shadrack Mabaso okhaya lise- Ndwana, eCala. Ushiya umhlo- kazini nabantwana ababini. Usutywe liphika. Sithi lalani ngenxeba ni- na bakwaMabaso nani bakwa- Tshezi. "Akuhlanga lungehliyo," ukufa kona akuqhelekile. Lo mfo umke ewugqibile ukuwakha umzi wakhe ngezitena ezivuthiweyo.

ISIFO SENGQAKAQHA EMONTI

(NguG. D. Nohai)

Inani labantu ese lifunyenwe elinoku kufa kwengqakaqha nga- mashumi amane anesihlanu (45), ngokwenkcazo kagqirha omkhulu walapha eMonti ophantsi kwe- Bhunga ledolophu. Aaba bantu bathunyelwa e"Kolondiya" Col- londale.

Kukho nabadlezana abathathu abakwasiwe apho ngenxa yeso si- fo ngokuse sifunyanwe ebantwa- neni babo. Kwa khona kukwakho nabanye abathathu abasiwe apho ngokuse kurhaneleke into yokuba sikhokuba eso sifo. Ke kuya tofwa bonke abantu kusiliwa u- kwanda kwaso.

IJBILI YEMONTI

Saziswa ngento yokuba kulo nyaka uzayo yoba yiJubili ye- Monti ukusukela kwiminyaka ya- thi yasekwa ngayo le Dolophu. Kwenziwa lo malungiselelo ke. Ngangingo yokuba isibonda sale dolophu, uMn. Logan, ucele ne- Rhuluneli, uMn. van Zyl okokuba abekho, kodwa impendulo yakhe ibe yedanisayo ekungaphumeleleni kwakhe.

UField Marshall Sir Bernard Montgomery, igorha lemikhosi ya- maNgesi usamkele isicelo sokukhe andwendwele apha kumZantsi Afrika ngokucelwa lelethu igorha, uField Marshall Smuts. Ulindele- kile ukuba abe lapha malunga no- kuphela konyaka lo. Kungosizi u- kuba ngathi asiya kuba nayo thina apha eMonti inyhweba yokukhe azokusibona ngenxa yethuba u- kuba lifutshane.

ABANTU NENTO ZABO

Apha phakathi komzi sibona ezi ndwendwe: Nkosik. Ntuli Bulube, inkosikazi yomnye wabeC.I.D. ba- lapha, noMn. Walter Bongoza, owayengumhlali walapha ngapha- mbili.

"Bantu World" iya fumaneka kwa"Nondwangu," uNkosk. S. J. Kanana. Ugosa uMn. T. Botomani ubuya ekhangeleka esempilweni entle kuhambo ebekhe walutha- batha noMfu. Nokele kwiSinodi ebiseGuwa.

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Nanjani na iBon Ami ithandwa ngaphezu kwama- shumi amahlanu eminyaka! Iya khaulezisa, uku- gcqiba kakuhle. Isusa amafutha nokunchola okumf- liba—ngaphandle kokukrwela—yosule kube kuhle. Igcina iisinki zokuhlambela, iifestile kwane mithi ezotyweyo iyenza ikhazimle ngathi mitsha. Isitena seBon Ami sibiza kancinane—kwaye ldyo- jwa kancinane yenze umsebenzi omhle. Kungani na ukuba ungayenzi umkhazimlisi wakho kuphela?

INYANGA IZILONDA

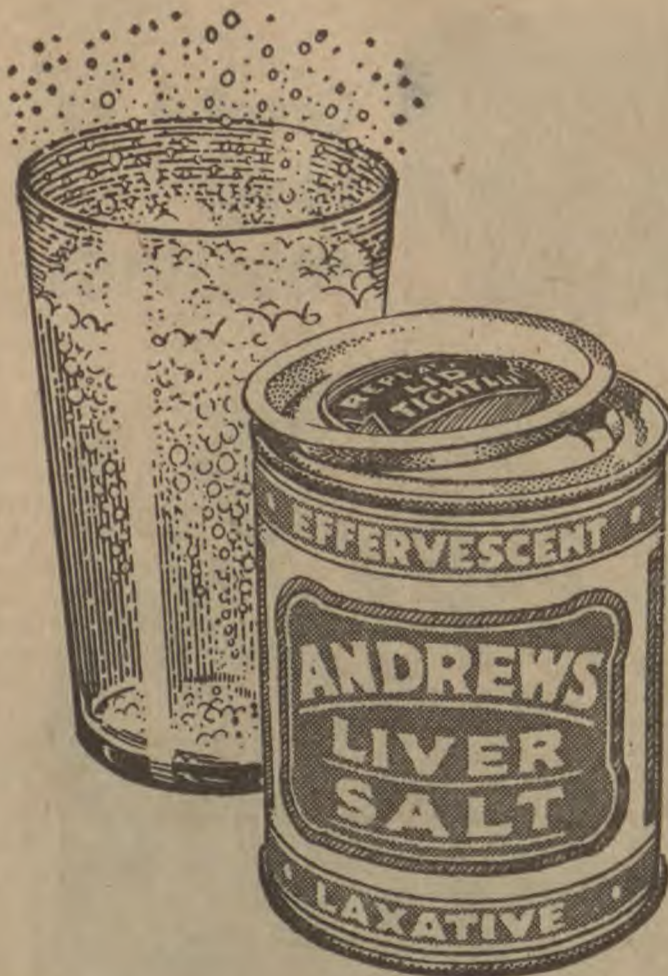
Ukugubhuka okubi kofele kungapheliswa nge D.D.D. Prescription. Ukurhauzela neen- tllungu zikhauleza ziphele, luze ufele lwa- kho lubuyele ebuhleni balo bendalo. Linga eli yeza lingamanzi liphilisayo ngoku



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PHANTSI KOLUKHANJI KUBATHEMBU

(NguMlonji)

Hayi intlungu ozifaka kuyo umzi oNtsundu ngokudibanisa izinto ezingahlanganiyo, umntu athabathe izinto zentlanganiso zombuso azifake kwezemidlalo nakwezinkonzo. Ngathi loo nto bubudenge okungakuhle ikhe yapheliswa kuba yenza abongameli kwiindawo abaphethe kuzo basebenzise amagunya angafanelekanga, konakale izinto ezibalulekileyo ngento encinane ngokukanongetiki.

ILiso Lomzi liya qhuba phantsi kwengele ezingumangaliso. Amalungu amabini alo, abaNmz. S. K. Sixishe noF. P. Gxoyiya, akhe egxada neqela lalapha kulwankelo lukaMhlekezi Daliwonga Matanzi ma osandulukuphumelela ubugqetha.

Injongo zala manephe ibe zeziphakamileyo kuba afuna uMhlekezi lo azokwamkelelwa apha kuKomanani ngosuku oluya kulungu. Emva koku abantu baya kulityandelelwa babone into eliyiqulathileyo igila elo.

INXHOWA YEMALI

Kungekudanga kuya kubakho ikonsati eyenziwa liLiso Lomzi; injongo kukuba umzi ube nenxhoya yawo yemali yokusebenza izinto ezifanelekileyo, zibe sisibane nakongekho.

Into yokuqala lo mbutho awufumani nendlu yokusebenzela izinto zomzi ngokukhululekileyo—into engancomeki kwaphela leyo, kuba ikhona iholo eyakhiwa nguC. M. Mallet ukuba kwenzelwe kuyo imicimbi yabaNtsundu. Ngelishwa le holo ayilaulwa nguMfi. C. M. Mallet, umntu onenebeba sisizwe esiNtsundu. Kunyanzeleka ngoko ke ukuba bafe namthanyana abaNtsundu apha, nokuba iinyaniso zabo ziqaqambe nje ngegolide.

Eli ziko lishushu kangaka lalatha ukuba umntu oNtsundu ma kaphathele imicimbi yakhe, kuba indoda yasenzini iphaulela kolwayo uthango. Ukucacisa ubushushu beli ziko kudilizwe nezindlu zabantu elalini apha eyakhiwe ngezitena ezibomvu, kwalelwa nabantu ukuba bakhe kwiziza zabo asebezithengile bazihlala. Balahlekelwe lilungelo lokuba ngabemi, bathwaliswa ipasi lesheleni zonke iinyanga nje ngamalosi.

Kuyo yonke le nkqubo akukabikho sizathu sixelwayo sembangi yokuthatyatha kwala manyathelo alukhuni olu hlobo ebantwini kude kube ngoku.

NEMPUCUKO IKHO

Singa singabalula impucuko ebekho kubantu abaNtsundu ukusela mhla iliso lomzi lafaka amadoda anyulwe ngabemi balapha. Zonke izinto ezivela emzini zithunyelwa eBhodini iya zamkela izisebenze ziphumelele ngenjongo ephakamileyo kunjalo. Neentlanganiso zivulelekile kubantu abafuna ukuziva zintsha izinto ezivela kwi-Bhunga ledolophu. Eli nyathelo lenze ukuba iBhodi ixabiseke emzini kakhulu kuba inkqubo yayo ayinqabanga nje ngedayimani. Okwalo mnyaka le mibutho isabezwa ngemvisiswano.

Enye yezinto ezibuhlungu kwezintlo yinto yokuba iBhunga ledolophu lizimisele ukulutha ilungelo lokuqashiswa kwezindlu ngabemi, kanga ngokuba lithathe inxamleko yokubhala abaqeshi zindlu nemali abazihlala ngala magumbi. Kucaca mhlophe ukuba baya khathazwa nayinto yokuba oNtsundu abe nesiza edolophini engahlali khona yena. Loo nto iza kungxwelerha umzi oNtsundu ngokubanzi.

Lo mzi wakuKomanani uyaya ethamsanqeni ngezi zizathu. Abantu abazimeleyo baliqela; iivenkile ziwawelile ama20, inqwelo zokuthabatha abantu esikhululweni sikaloliwe nokuya koogqirha nakwezinye iindawo zisondele kwilo. Ikwa liqela elikhulu elithunga izihlangu nelenza izitena ezitshisiweyo. Ngazo zonke ezi zinto wumbi angalufumana uncedo engayanga komhlophe. Yinkqubo ephakamileyo ke leyo eyalatha ukuba esi sizwe sikaNtu sinako ukuzimela.

EZOMDLALO NGOKUBANZI
Into ebuhlungu kukuba uyezela umgangato womdlalo apha ngexa yokungabikho mququzeleli wawo.

avuselele amaqumrhu afe ehleli. Le nto yenzakalisa umlisela nomthanjana. Ibhola ayihambeli ndawo—umboxo nentlenyeta kuluzizi ngokwentlantsi, Mhlaumbi zingathi zikhe zaguqa ngamadolo iinkokeli kungavela icala elihle lomfanekiso. Torho sikruqukile leli cala, kudala liqhuba.

Ukwenza umzekelo omhle ngebala lantenyeta, uMn. T. A. Ndungana wadibana nesinye isiphathamandla kwiBhunga ledolophu wacacisa ukonakala kweli bala. Wacela uncedo, lamthembisa. Latsho lavuswa eli bala be selikhangeleka ngokwehoko yeenkukhu engenami-niyo. Iimpembelelo ezilolu hlobo ziya bukeleka. Eli nene ngomnye wabantu abathe cwaka, kodwa imisebenzi yalo mihle. Ngaphandle kwamathandabuzo uza kulivala ikroba likaMn. J. D. Zeka kwi-Union yomboxo yalapha nje ngo-Nobhala.

Siya mcela uMn. W. Z. W. Mbali ukuba abe nencwadi ayibhalayo ngomboxo nje nge'wing' endala kweli lomDibaniso. Apha ekhaya ayisekho intanga yakhe eqaqambileyo.

EMAPHANDLENI KUZUZIWE
Kuzuziwe ukutya ngabantu abaNtsundu. Ilishwa linye, bambalwa gqitha abantu abanamashishini Loo nto yenza ukuba ukutya kwabo kuthengwe ngesisa ziivenkile ezikwizithili zabo, kuba kunyanzelekile ukukuthengisa ngenxa yee-ngxaki zabo ezibuhlungu.

Amabhunga angaphandle akenzi ndlela yokubakhusela abantu. Simanga ke eso, into ephambili kuthintelo lweenkomo ezithengwa ngabemi kwiindawo ngeendawo ukuba zingayi emaphandleni. Siya bacela abammeli babantu ukuba bathabathe amanyathelo aqondakalayo ngale nkqubo.

EGlen Grey kuvakala ukuba imali yobudala ihluthiwe ngenxa yokuba abantu behamasimi negusha. Bakhona abantu abaya kuwuphanda lo mcimbi beze nesizathu ebantwini. Nokuba iziphathamandla zona ziphosiwe leli nyathelo sicela abemni kwezi ndawo.

AZANELISI IILORI
Iilori ezingabangeni ngexesha abantu edolophini mazazi mhlophe ukuba umsebenzi wazo awanelisi. Nento yokunyanzela umntu ukuba

asingathe omnye ayibukeleki kakuhle. Noko ma kuvelwane. Ilori ma ithwale inani eyenzelwe lona kuba zinzi ilori endleleni, zaye zinelungelo elifanayo. Alingeze ligxekeke inyathelo elinokuthathwa ngale meko.

Inkundla yaseLady Frere iya celwa ukuba yongeze inani labantu abaNtsundu, iphele le nto umntu ahlele imini yonke ngento engephi. Aaba bantu besuka kwiindawo ezikude ubuninzi babo. URhulumente walo mmandla wathembisa ngomhlaba othengelwe abaNtsundu. Lo mcimbi awuhambeli ndawo, into ekuyo kukugqitywa kwamadlelo enziwe amasimi. Loo nto inyanzela ukuba abantu babe zizimba-mgodi nezicaka eziphantsi zabalimi abamHlophe.

Iindela eziya emakhayeni abantu ziyingozi engathethekiyo. Asazi ukuba linxa-yiphi na kule meko eli Bhunga lingentla. Kukulo ukuba liyicacise le nto, kubonwe into emayenziwe ngalo mcimbi. Izinto zabantu ma zenziwe zohlukwe kwe-zeenyamakazi, torho!

EZASE DE AAR

(Zisuka kwiphepha le10)

NAMANENEKAZI AKAMSULWA

Kunjalo nje ungeva naxa kufunwa le nkumba kusithiwa kufunwa ikwekwane. Uya kuthi uz' uqonde ukuba apha eDe Aar kuya selwa kusela namanenekazi. Ungadlula kusasa kumanenekazi enokola kamnandi, ungabalibali abantu abalungileyo, kodwa nyani uze uzame ukudibana nabo ngezithuba zentsimbi ye2 malanga, uya kuthi nqa xa sel' egxadazela la manenekazi. Kutyiwa inkumba le bathi xa beyihloniphayo yikwekwane. Ndithe lo nto iske isixake xa siye ezidanisini, uske ubone inenekazi se likhupha utywala. Kaloku bona buya hlazisa. Makhe kuyekwe ukuqatylwa intloni ngotywala.

Yakhe yathi imirangaranga yalapha yakubona ezi zinto, yathi yona ayisoze izilibazise ngamanenekazi alapha.

INKQUBELA

Siya yibulela inkqubela eyenzekayo eDe Aar eyenziwa ngabantu abaNtsundu elokishini. Uthi xa ufuna izinto uye evenkileni kaMn. A. M. Phezi, xa uthe akwayifumana uye kwekaMn. T. T. P. Xabela, uze uthi xa unesithukuthezi uye eBioscope, ufumane nokuthoba unxano kwikefeki ekwalapho. Siya yibulela le mpi isizisela ukhanyo, sithi: "Phambili ma-Afrika."



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Mahungu-Hungwana

Hi kombela Vahlayi va ka hina kuri loko m'lava ku rhumeriwa "Bantu World" mi tsala m'vula leswaku m'lava Northern Edition. Loko va mi rhumela Southern Edition mi fanele ku va tsalela leswaku va mi rhumela Northern Edition. Hi yona yi ngana Shitsonga sho tala. Mi nga rivali shitiviso shesho

Haleno Joni hi vona mi-hlolo. Ku na madjaha manwana ya ka hina ya nga nghena tikereke tinwana. kutani ku twala leswaku i"vafundisi." Loko munhu a ya lomu Malokhesheni, o ta kuma "vafundisi" lava va ri karhi va dyondzisa lomu switarateni. Swinwana swa leswi va swi dyondzisa swi hlekisa ngopfu.

Va ka hina, tisoneleni ka "vafundisi" lava, hikuya va ta ka nwina va ambele swikhumba swa tinyi mpfu kasi i "timbisi" le'ti dlayaka.

Hi nga ta ku a hi mi byelang. **"VAHLAYI WA VUNTLHANU"** Buku ya Vahlayi ya vuntlhanu yi humile. Buku leyi yi kandziyisiwile hi ndlela leyi tsakisaka na swona yi na swifaniso swo saseka swinene. Timhaka le'ti nga bukwini leyi ti tsakisa ngopfu na swona a hi ku dyondzisa ka tona. Ti fanele vana va shikolo na vakulakumba.

Vahlayi va ka hina, shavani buku leyi, mi nge tisoli. Buku leyi yi lamisiwe hi Rev. Alexander

Jaques, wa Lemana, la nga pfuniwa hi Mr. J. Mahuhushi, Muhleri wa Shitsonga ka "Bantu World."

VA VILELA YA KA HINA
Hi kume mapapila ya vo tala va ka hina lava nga Letaba a le Mabulanini, va vilela leswaku Mahungu ya le ka Muhlava na le Mabulanini na va ma voni ka "Bantu World." Va ri va tsakisiwa hi Mahungu ya le Spilongo kambe a va ta tsaka ku twa ya le ka vona va Mabulanini na le ka Muhlava.

Hi sweswo nwina va le ka Muhlava-Vukhaha na le Mabulanini Ndzawu se yi tele swinene ka "Bantu World." Rhumelani Mahungu ya ka nwina tane hi Vamakweni va le Spilongo. Mi nga salelindzaka ka Vamakweni.

VA KANETA MUHLERI

Muhleri o tpsama a tsala mavito ya lava va nga endlaka Tsonga Language Board le'yi tiyeke. Kutani hi kume mapapila ya lavo tala va pfumela, kambe ku na vambirhi la'va nga twananiku na mavito hi-inkwavo: Mr. J. S. Chauke o ehleketi hi ndlela leyi: Mr. C. K. Mageza, Rev. A. A. Jaques, Rev. Pearson, Rev. Austin Chawner, Dr. van Warmelo, Mr. H. E. Ntsanwisi, Mr. S. J. Baloyi, Mr. D. C. Marivate, Mr. Hud. Ntsanwisi B.A. na Mr. D. Z. Manhica.

Kambe Mr. H. K. Maluleke ona ya yena miehleketo. O ri: Mr. C.K. Mageza (chairman), Dr. van Warmelo, Rev. H. P. Junod, Rev. Chawner, Rev. Pearson, Rev. Jaques, Mr. D. C. Marivate, Mr. H. E. Ntsanwisi, Mr. E. A. Tlakula, Mr. D. Z. Manhica, Mr. S. J. Baloyi, Mr. Hud. Ntsanwisi. Nwina vanwana mi ri vini shana?

VARIKWERHU
Mr. na Mrs. E. N. Matjokana ya P mville, va ta ya wisa nthanu wa nhweti na yinwe le Purasini ra vona le Zoekmakaar. Hi va navelela ku wisa lo'kunene na minkateko.

Mr. M. P. Manganyi loyi a tirhaka a New Consolidated Goldfields a nga unwana wa vatsari la'va tivekaka ka "Bantu World" u ta ya ku wiseni kaya le New Barota. Hi nwi navelela nkateko na yena.

LA'VA TEKANEKE
Hi twa hi mahungu-ndlela leswaku ku tekana ku ve kona hi nhwe-

Mahungo Ya Maphorisa

(Hi F. Y. Baloyi)

Hi nhweti ya March 1947, kupfuriwe khohlitshi yo dyondzisiwa maphorisa ya Vantima le Umtata kwale Koloni. Va dyondzisiwa swi-lu swo tala. La'va nga nonangiki va dyondzisiwa Yumawundzeni kasi vanwana va dyondza ku va maphorisa ya milenge. Ntsena va hlangana loko va dyondza Milawu. Sweswi hi twa leswaku ku laveka matshara yo ta dyondzisa vanhu lava.

KU PASA SHIKAMBELO
Lembe le'ri taka vusetseni a byi nga nyikiwi kunene. Munhu o fanele ku tsala Shikambelo a pasa-kambe na kona laha ku ta tsala la va nga thlayisa na ku tirha swinene va pasile ku suka ka Std VI ku ya fika ka Matriculation.

Sweswi ku na Maxhosa yo tala la'va pasike kwale Umtata. Ntsena vo ka va nga tivi Shibunu.

MAPHORISA YA NGA DYONDZA
Dr. Schoeman, a nga yena mufambisi wa dyondzo ya vuphorisa o ri o lava leswaku vanhu lava endlaka maphorisa va fanele ku va vanhu

la'va nga dyondza. Kutani tikoliti tshi na ti korosopondoso kolitshi na ti University ti nyikiwile matimba ku pfuna la'va lavaka ku dyondza ta vuphorisa.

A'HI DYONDZENI VARIKWERHU
Kutani hi sweswo nwina va ka hina. A hi yeni mahlweni. Va hi pfululerele shihlovo sha mati ya dyondzo. A hi nweni. Dyondzo i shilu s'hi kulukumba swinene. Loko u ri hava dyondzo namuntlha a wu vuriwi ntshumu Afrika ya vuya-ya! Vuya vuya Afrika!

KU FAMBA SWA VONISA

Hi M. Rikhotso) Hi siko ra 23rd May, 1947, ndzi sukile a kaya ndzi kongoma a Elim Hospital ku ya vona swipoto swa lembe, (Annual Inter-school sports).

Kute loko ndzi fika e ntshaveni ya rivolwa, ndzo kumana na shikalabyana shinwana shiri karhi shi ghogho jela shi ya kwale Elim.

Shi khalabyile ngopfu loko loko shi famba nyana sho tshama e hansi, shi famba, shi tlhela shi tshama e hansi.

Loko ndzi fika e kusuhi na shona, ndzi ku: "Ndzawo vava." Shona, "E hi swona mtwana." Se ndzo yi ma na bayisikiri, ndzo ntse-e! Ndzi anakanya ku shi khandziyisa leswaku shi hatla shi ya fika.

Sho engeta sho, "U huma kwi-hi?" Mina ndo, "Ndzi huma e ka Mahatlan halahaya matlhelo ya Phadiyinke. Shona sho, "Mindzi huma le "E" nale "V," sweswi ndzi tirha a "G."

Mina, "Vito hi nwe mani." Shona, Ndzi "Mavhavaza," ivi se shikalabyana leshiyani sho va e mahlweni shi ti phata shi ku khale ka shona a shi nga siyiwi hi munhu e swipotsweni.

Loko ndzi shi vutisa la ha shi dyondzeke kona, shi ku ndzi le a "V," kutani shi hume a shikolweni hi lembe ra 1842.

Mina "Mavhavaza" ndzi nwi vonile hi mahlo ya nyama, kumbe vo tala va nwina vo twa ku amberiwana.

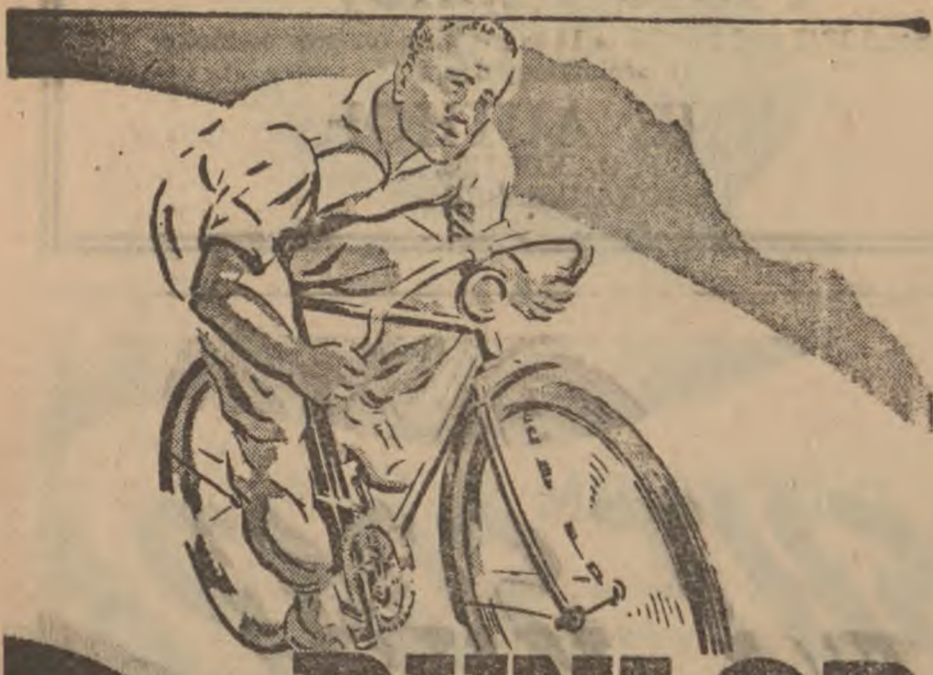
(Loko u tlhela u hlangana na yena, hi rhumele shifaniso sha kwe.—Muhleri.)

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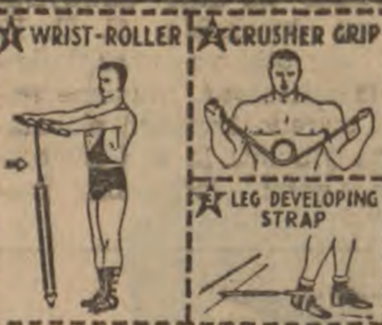
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Home Corner For African Women

WOMEN IN THE LIMELIGHT

Here are two letters: one comes from the pen of Miss Sophie N. Ntlola and another from Mr Peter Ntlola, both writing on a topic raised by Mr Ntlola and published recently in these columns.

"Pat" For Nurse Snigwa

Miss Ntlola writes: "Nurse Constance Snigwa has put up a sound defence for African women against the onslaught of my brother's venomous pen. I wish to congratulate the nurse whose bravery I admire. She has brought before the public a true picture of our young men. All young women are grateful to Nurse Snigwa who has cleared the black name given to us by men of Mr Ntlola's calibre. We shall do well with many more women of Nurse Snigwa's stamp

—we really need their assistance and help.

"Fight the Brutes"

"Had we but women who took up arms against intruders on our sovereign rights throughout the ages, our lot would not be the subject of ridicule among that fraternity labelled the 'master sex.' Let us fight the brutes; let us put a halt to their practice of bismirching our good name."

Friend of Fair Sex

"It is a pity that Nurse Snigwa should have taken it upon herself to unleash a bitter tirade against my person without acquainting herself thoroughly with the tone of my last letter," writes Mr Peter Ntlola. "I am not a friend of the 'master sex' whose favour I do not seek to carry either; on the contrary, I still remain a friend of the fair

sex whose cause I have always championed. In my last letter, I sought to bring about a solution to the time honoured dispute among men and women who've always been at each others' throats on the matter of insincerity. I explained that neither side was free from blame on this matter. Apparently this has missed Nurse Snigwa's attention.

Charge Rebutted

"The charge brought up against me that I seek to make amends by turning on my word of honour is unfounded. Surely Nurse Snigwa does not believe that I am playing the role of a turn coat? I am not.

"By the way, what does she mean by the expression: 'Deceitful men?' What about women? Her retort that 'the right to jilt men at will is a legacy given solely to young ladies by Sweet Dame Nature,' gives me side-splitting laughter. It is nothing more than stuff and nonsense, indeed, childish prattle," he concludes.

Vicar's Ruling

Well, girls, the fight is on; two women have expressed their views or, to be more precise, they've taken up the challenge flung upon African womanhood by someone in the other camp. We know that he is not alone in this school of thought; there are thousands of his brand. A few more letters from women will be welcome in these columns.

Now I want to bring to your notice the subject of a cutting sent to me by a reader. It is the story of a fussy bride who wanted to have her own way at a wedding ceremony. She ordered the precursor to sing a hymn whose number did not correspond with the one in her own hymn book.

As they stood before the clergyman officiating at this ceremony, the congregation turned to this number in the hymn book and the words of the hymn, contrary to what she had in mind, were "Fight the good fight with all thy might." She was quite embarrassed, so too the bridegroom and the minister who ordered that in future hymns sung at weddings will be of his own selection.

The Other Hymn

A friend tells me that in another case, a bride shed tears before a large congregation of friends and well-wishers attending her wedding when a number of her own choosing did not correspond with that of the organist's hymn book. At the solemn moment when both bride and bridegroom stood before the officiating clerk and were about to take those oaths, the organ led the congregation in singing the bride's own selected number, which turned out to be "Forgive them Oh my father, they know not what they do."

Let all prospective brides take note of this!

The marriage took place between Captain Richard, son of Envoy and Mrs. Mampona and Lieutenant Wilhemina Maphula Menu, daughter of Treasurer D. Menu at Breitz. The wedding reception was held at the Salvation Army church, Martindale. Principal speakers of the day included Messrs. Alfred I. Mampona and H. Madibane, Majors S. J. Ramhlala and Bishop.

The marriage took place at Benoni recently between Jacob Chiloane, son of Mr. and Mrs. O. B. T. Chiloane and Rosy Mogoane, daughter of Mr. and Mrs. O. Mogoane. Present at the wedding were: Messrs. Z. Salangana, W. Zwane, Joe Skosana, F. Xaba, Ngwenya, Shabalala; Misses Mogoane, E. Zwane, B. Maseko and Mrs. Mochochoko.

To all these go my wishes for a placid cruise on life's rough ocean.—"Eva"

A MOMENT WITH THE BIBLE

SAINT GEORGE AND THE DRAGON

The life story of Saint George is so full of legends that some people doubt if such a man ever really lived.

Saint George was born at Lydd in Palestine about the year 284 A.D. His parents were noble and sincere Christians who brought up their son in the Christian faith. George grew up into a man of remarkable physical beauty, and great sweetness of character; he was always very manly—an exceptionally brave and pure-hearted man.

His father, an officer of high rank in the Roman army, died when George was only ten years old. Later George also became a soldier under the Emperor Diocletian.

BELOVED AND ADMIRER

George's military duties took him to all parts of the world, and the strikingly handsome young officer who rode his white horse so outstandingly well, became beloved and admired by all. George's banner (the Red Cross on a white background) was always on the side of goodness, purity and right.

We always picture St. George riding on a horse and killing a dragon; it is true that George did kill a dragon. During his travels, he landed at Beirut, and found all the heathen people there in terror and misery because of a very, very, big crocodile.

This huge crocodile was a great danger to all the people there, and because they were heathen, they thought that a human sacrifice might stop the dreadful slaughter caused by this man-eating crocodile.

KING'S DAUGHTER

The heathen king had a beautiful and brave daughter called Una who offered to give herself to the huge crocodile to save her countrymen.

George said that Una must not die this terrible death; instead, he would fight the huge crocodile and kill it—which he did after a terrible, long, exhausting and painful battle.

George wanted no praise for killing the monster, for he knew it was his God who had fought for him and had given him victory. George did all in his power to tell, and to bring the heathen people to worship the true One God, the Holy Trinity.

Because George always looked after the weak, the aged, little children, and treated women with protective respect, he is called the Saint who watches over lovers with special care.



Lucy's a Lady...

always smart, always spick and span—yet only a few minutes ago she was working in a hot kitchen. There's no secret about it, she makes her frocks of "Summer Breeze," a fine cotton haircord. No matter how often it is washed it always comes out as fresh, the colours as sparkling, as the day it was bought. No wonder Lucy can afford to be well-dressed.

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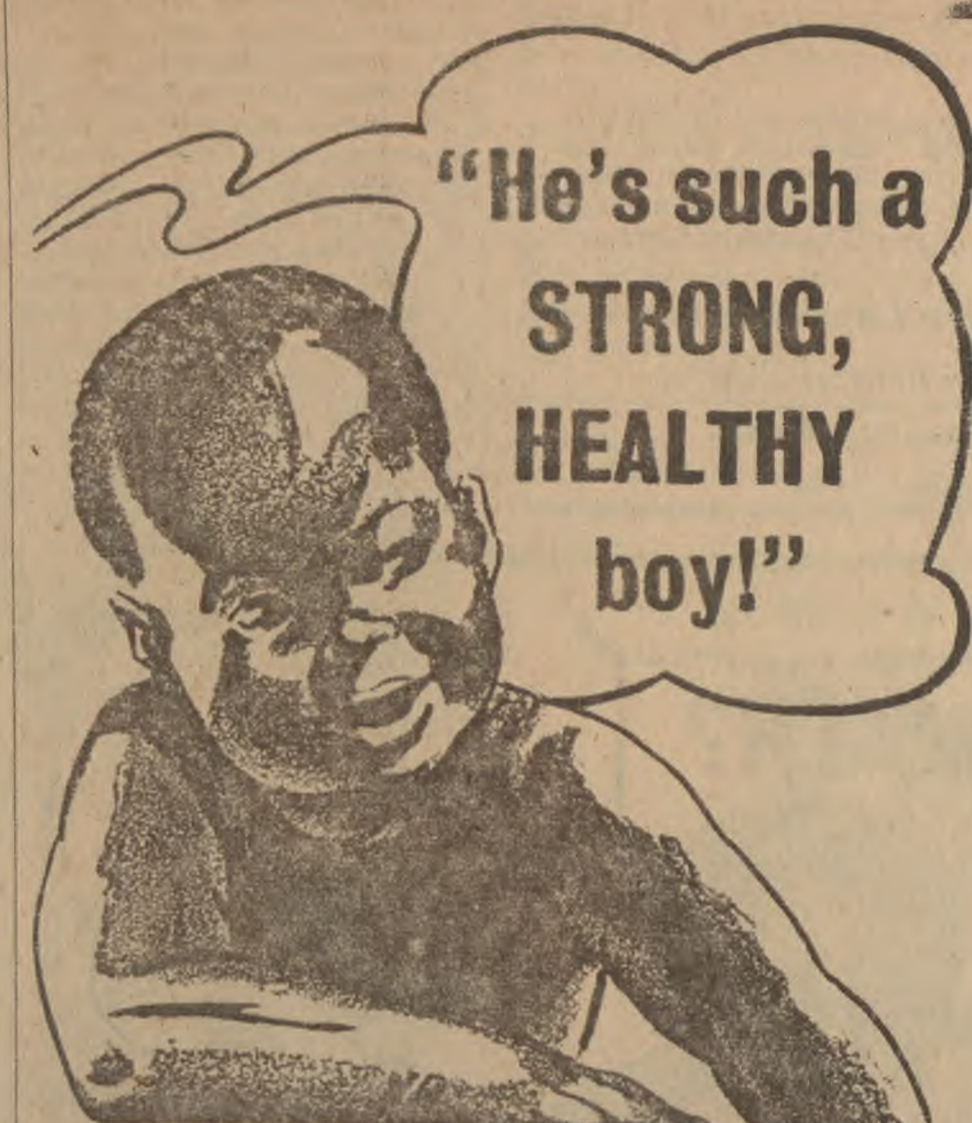
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READERS' FORUM



SYSTEM HAS FAILED, SAYS READER

L. S. Phillips, Cape Town, writes: To begin with, I wish to express my appreciation for the work of our representatives in the House of Assembly, Senate and N.R.C., all of whom have battled our cause against a stone wall of prejudice and the obdurate attitude of the Government towards their representations on our behalf. The action of the N.R.C. in adjourning indefinitely has made it possible for the African National Congress and other progressive bodies to view the form of representation of the Africans in the light in which it has been exposed. Today, it is more than ever clear that the system has failed and must be changed.

In a recent issue of the "Bantu World," Mr. J. M. Madzunya advanced his views against the boycott of elections, but left us all wondering what he was trying to get at. He seems to be out of touch with recent political developments, and it would be wise

for him to cease writing on what he does not know.

During a crisis, such as the one through which we are now passing, cranks by the score spring up to advise the masses on the best method of organising; this they do without any knowledge or previous experience in what they seek to offer as advice to their fellows. People can only organise when they have something concrete placed before them, indeed, something of real benefit to them.

To Mr. Bila, I say: the interests of the millions of oppressed Africans are greater than the personal interests of the "Native" representatives in Parliament for whom he seems to show concern.

It is precisely because of our M.P.'s good work and eloquence in the House of Assembly which has failed to change the racial laws of this country that we are convinced that their representation under this system will not take us a stage further. Rather than discredit them, we show our appreciation for their services rendered to us. They were the first to admit that the system has failed.

It is argued in some quarters that there is no possibility of the boycott succeeding. So what? A form or method of struggle for political, social and economic rights is not determined by possibilities. It is determined by the readiness of the people to sacrifice and fight for their rights. How on earth could one in the present structure of society judge what the future will be? If farmers

would not sow wheat unless they were sure to reap a rich harvest, we would all starve to death.

General Smuts's tentative proposals are part and parcel of the segregation scheme. Nothing less than full democratic rights will satisfy us.

We know very well that since 1936, Parliament has become an anti-black Chamber. The 1936 legislation was deliberately designed for that purpose.

It was necessary for the A.N.C., which is a political mouth-piece of the African people, to call a halt to this farce by adopting the boycott decision. This has been done in the interests of the whole country, not of the gentlemen who are prepared to pick up crumbs from the richman's table.

A refusal of General Smuts's "day dream" proposals and a boycott of elections under the notorious Representation of Natives Act, is practical politics. It has shaken the country. Things are bound to move faster. It has exposed the bankruptcy of the Government's "Native" policy. The outside world is also watching the developments in this country.

(The investigation carried out by Mr. Douglas Buchanan in his constituency does not bear out Mr. Phillip's contention as to the policy of boycott.—Ed., B.W.)

ANNOYED WITH SHANGAAN WRITERS

"Mntungwa," Pietersburg, writes: The inclusion of Shangaan in the columns of this journal has given certain members of that tribe a platform for making false accusations against older and progressive tribes. There is, for example, the type of correspondent who focusses attention on Zulus in government and other employment, pointing out the "unfairness" of the exclusion of Shangaans in certain occupations reserved for Zulus and others. The question one might ask is whether these Shangaans have acquired the same standard of efficiency, and whether they have the same capabilities as members of those other tribes of whom they complain?

I submit that Shangaans still have a long way to go yet before they can measure up to the standard attained by other African tribes. My suggestion to these "amateur writers" is that they should concentrate rather on the educational development of their own tribe. Criticism of others will land them nowhere.

As Africans, we see no reason why Shangaans should adopt this attitude to their own African fellows. This is a foolish step which annoys us.

SEGREGATION IN EDUCATION

Rev. Geo. M. Gule, Pietersburg, writes: In South Africa, segregation is carried to ridiculous dimensions. Even in the sphere of education, we have segregation. There is what is known as European education, Coloured education and Native education. Separate schools are run for each of these racial groups; books in use in these schools are not the same and the salary-scales of the white, coloured and African teachers vary, the latter being the greatest sufferers of course.

Oftimes we hear those in power tell us that the "time is not ripe for the blackman to do one thing and another." I fully agree and add that the time will never be ripe as long as we have this thing called "Native education" rammed down our throats. This "native education" does not help the African race to develop.

We must have the type of schools and the education given to Europeans. Native education has long been an invalid, and I sincerely hope and pray that it dies a sudden death. We shall not mourn its passing; it will be the day for great rejoicing then, because in its place will follow proper education.

THOUGHTS FOR OUR LEADERS

"Johannes Gitizanus," Johannesburg, writes: Twenty seven miles South of Johannesburg as the road runs, and thirty miles as the rails go lies the uncontrolled African township called Evaton. Unlike Alexandra, Sophiatown, Eastwood, Ladyselborne and other African townships in which Africans hold title deeds, Evaton is under no municipal or other control. Afri-

cans there pay no rates. Indeed, they are free and do just as exactly as they like.

In recent years, there was much talk of the formation of an all-African municipal authority in that township; meeting after meeting was convened, and each time men met at the historic "Thabeng," angry speakers, some armed with stick and missiles, threatened the conveners with assault for daring to introduce the municipal system with its laws and regulations, rates and the like into the township.

During this year, at three meetings, residents of the township spoke against the establishment of a Health Centre there. Their protests must have reached heaven! Yet, to all who know the dangers of disease, Evaton needs the care of a health centre.

Setting aside the question of the health centre, there is the all-important matter of the establishment of a local authority in Evaton, and this by Africans themselves. We hear a good deal of talk of boycotts and the rest; and from leaders who complain of frustration, lack of opportunities, scope and outlets through which and by which Africans can demonstrate their ability and capability of managing their own affairs.

This township has been in existence close on 42 years; it is no better than a typical "native kraal." Africans there have all the chance and opportunity to do some of those things which they say they could have done for themselves if only they were given a chance.

The president-general of Congress is well acquainted with Evaton and the conditions obtaining there. How comes it that Congress has done nothing by way of helping Africans in Evaton to create their own form of municipal government? When we talk of boycotts, talk of equal rights and the like, do we mean we want to march back into the past? One would have thought that before we proceed to make big demands such as the ones embodied in the resolutions which have led us into talking of boycotts, we should have seen to it first that our house was put in order.

It would have been to the advantage of Congress to place Evaton on a right footing, to help the dis-united and disagreeing factions in that township to create an all-African municipality, the first of its kind in the Union. This would have been cited as a case in point demonstrating the ability of the African to run his own show.

But, of course, Congress will do nothing about that; we shall hear more about other things while the first and most important issues are brushed aside.

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IT HAPPENED IN..



PIETERSBURG: At a meeting of the Pietersburg Non-European Welfare Society, a memorandum from the South African Institute of Race Relations was discussed. On the question of Government offices, the members felt that separation was desirable, because discourtesy from a member of one's own race could easily be dealt with, either on the spot, or by reporting it to the authorities. It was also felt that African-staffed post offices and railway booking offices would provide openings for young men and women who at present find it difficult to obtain clerical employment.

Seats in Town

It was decided that the Town Council should be asked to provide seats in the town for Non-Europeans, and more public conveniences, some of them the penny-in-the-slot type. The Municipality is also to be asked to rescind the bye-law prohibiting Non-Europeans from attending public entertainments held in the Town Hall, and requesting that a special part should be set aside for Non-European use.

African Women's Hostel

Mr. S. Spies, the Social Welfare officer, gave an interesting talk on the activities of the Social Welfare Department, and the Society was glad to learn of the help that was available for work classes, night classes and especially for workers' hostels. The Society has set aside £100 towards a hostel for African women, and it is hoped that with assistance from the Municipality and the Department of Social Welfare, this hostel may come into being sooner than was expected.

Chief Sets Example

Chief Sekorokoro is keenly interested in developing the agricultural possibilities of his location. He sets an example to his people by working his irrigated plot himself, and uses his light delivery van for carting manure to it. This personal interest in agriculture is a great incentive to his people, who are making rapid strides in progressive methods of farming.

Good Harvest Expected

The 30 new irrigated plots started at the Trust Farm Lorraine just over three months ago were untouched by the frost that did so much damage in the low veld, and are now coming into production. The plotters expect good prices for their crops of tomatoes, potatoes and sweet potatoes, grown under the guidance of an Agricultural Demonstrator, Mr. C. M. Pathudi, who was trained at Fort Cox, and is now settled with his wife and baby in a charming rondhavel cottage in the vicinity of the plots.

All the plotters are members of the Letaba Bantu Farmers' Co-operative Society, which will supply a large part of the fruit and vegetables required for the African school feeding scheme. A small quantity of wheat is also being grown, in addition to lettuce, spinach and onions for home consumption.

Self-Help

A striking example of African self-help is the construction of catchment dams in the dry part of the Duivelskloof area, where groups of four or five people joined together to make earth dams to augment their water supply. Several dams were made in this way, some groups borrowing dam-scrappers from the Native Trust and other buy-in their own. Agricultural officers of the N.A.D. gave advice and guidance, but the whole of the work was done by the people themselves, and was so well carried out that despite the severe drought of last year, some of the dams still contain enough water for the stock.

Chief N'Dingezwa is now busy on

the construction of a large dam, for which he has purchased dam-scrappers. With the dwindling of the Middle Letaba River, this will be a great blessing to his people when it fills with the summer rains, besides assisting in the work of soil and water conservation.

GOOLDVILLE: Goodville Mission Station, situated in the north-eastern corner of the Transvaal, has undergone tremendous transformation. It has developed into an educational centre in the North-Today, there is a secondary school known as the McDonald Secondary School.

Like the burning sun, Goodville has radiated its educational rays into the dark corners of Vendlan. Dotted all over, are a number of primary schools which owe their origin to Goodville.

Developing in close proximity is the 'Donald Fraser Hospital' which is under Dr. R. D. Aitken.

Part of this hospital, on which a sum of £29,000 has been spent, is still under construction, and it is hoped that when the entire building is completed, the hospital will be one of the best in the Northern Transvaal.

The training of nurses is also provided at this hospital; some of the nurses come from Johannesburg, Pretoria and Pietersburg. Among the trainees or probationer nurses who have just completed their course during the current year are: Ellen Nkukwane, Linah M. Ngoatje, V. D. Rangata, Rebecca Mukweho and Catherine Malumbete. All these nurses are now working at the Donald Fraser Hospital. — Richard Shiluban.

EVATON: Three meetings have been held here in connection with the Government Health Centre built by the Department of Public Health for the benefit of the African community in this district. At the first meeting, after the M.O.H. had outlined the purpose of the Health Centre, Africans protested against this innovation in which they saw the encroachment of authority on their peaceful 'Evaton' which has thus far been spared the pains of taxation and rule by regulation. They referred to the Clinic at Wilberforce under the supervision of an African doctor and stated that it met their requirements. At the second meeting, the M.O.H., who was accompanied by the Native Commissioner for the district, outlined the dangers facing the Evaton community from the point of view of health, and referred to past outbreaks of typhoid, typhus and other diseases. A speaker compared conditions in Evaton with those obtaining in municipal controlled locations along the reef and elsewhere, saying that Evaton was better placed than all these. 'The cemetery at Evaton is only just being filled up; meanwhile this township, with a population of about 40,000, has been in existence for 42 years,' it was stated. This was made in support of the claim that Evaton was not diseaseridden. At this and the subsequent meeting, no progress was reported. — 'Correspondent.'

BEAUFORT WEST: The death occurred recently of Mr. Peter Isaac Matlhare, formerly principal teacher of the Methodist Coloured School, Beaufort West. Mr. Matlhare took ill in March 1946 as a result of which he went on a protracted sick-leave.

His son, Mr. I. Matlhare who is on the staff of the Orlando High School, Johannesburg, arranged for the funeral which took place in Beaufort West.

PERSONALIA PARADE

"That gentleman over there, what's his occupation in life?" was a question put to me by one of that queer tribe of people always too anxious to know everything and all about others. He was pointing his finger at someone whom I eventually made out to be none other than Mr. Howard Saint Alban Thandabantu ka Mehlomakulu.

Fortunately, I happened to know the man as well as I know myself, but I thought I should hold him in suspense for reasons best known to myself. All I told him was: "You'll get all the information you require about this man's occupation if you spare two pennies for the Bantu World on Saturday, August 23, 1947."



Mr. Howard Mehlomakulu day, August 23, 1947.

I'm happy in the thought that my reputation for keeping promises is unshaken, for here, indeed, is a brief biographical sketch of Howard:

Born on October 16, 1913, Howard, the eldest son of late Chief Read Mehlomakulu of Herschel, Cape Province, received his primary education at Skopeni, Manxeba's and St. Michael's in the Cape. Later he went to Adam's College, Natal and left school in 1930 as the result of his father's death.

For young Howard, this was the beginning of the struggle for existence; being the eldest member in the family, the duties of a breadwinner for his widowed mother and her minor children devolved upon him. So he went in search of work.

When Hitler's war broke out in 1939, Mr. Mehlomakulu was a clerk on the mines. He joined the Y.M.C.A. in 1941 and served in the N.M.C. camps in the Union until October of the same year when he attested for service with the U.D.F.I. — Y.M.C.A. overseas. On the cessation of hostilities, he returned to the Union and joined the Jan Hofmeyr School of Social Work in Johannesburg, in the year

1944, and graduated in social work two years later.

Mr. Mehlomakulu is connected with the Bureau for the Prevention of Blindness — a department of the South African National Council For The Blind.

His calling entails wide travelling throughout the Union; he tells many an interesting account of experiences he meets in the course of his duties. "Many people, not only in the rural areas, but also in the urban locations, still believe that blindness and all other maladies are the result of witchcraft; my job is to educate them on the cause of blindness and to teach them how to prevent blindness," he once told me.

To the best of my knowledge, Howard is the first African in the Union to hold this appointment. — "Scribo."

IN BRIEF

Mr and Miss Thenga have returned to Louis Trichardt after a brief stay at Atteridgeville, Pretoria. They were accompanied to Pretoria station by Messrs I. D. Tshatsinde, I. M. Silimela and several others.

Messrs. James K. Banda and D. C. Asaka left recently for Chintichi, Nyasaland.

After a well spent holiday in Pietersburg, Mr L. S. Mpyana has returned to Belfast.

Mr and Mrs Pearce L. Gqobose visited Hamanskraal recently where they were guests of Rev. and Mrs Nkomo of Itirelang.

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Ditiro Le Tsamaiso Ya Thuto Ya Bantsho

THUTO YA DITIRO TSA TEMO

Thuto ya ditiro tsa temo mo bathong ba ba godileng e rutwa kwa Kapa le Natal mo dipolasing tsa go rutela temo. Lekgotla le Legolo la Mafatshe a Thoseng a Kopantsweng le agile dikwele tsa temo kwa Teko, Tsole le Flagstaff. Batho ba ba rutwang mo go tsona ba legolo le masome-amathano. Se segolo mo dikweleng tsa temo gona Kapa ke Fort Cox mo Giskei se se okametsweng le go laolwa ke Kgofa ya Merero ya Bantsho, mme e rite ka 1944 sa bo se ruta banna ba le legolo le lesome-le-metso-e-mene ba bontsi jwa bona bo neng bo tsaya thuto e kgolwane ya "Baruta-temo," mme ba se kae ba rutwa go ira megokane ya tsa temo.

Lekgotla le kgatlhwa thata ke tsamaiso le leano la thuto ya Fort Cox—ka gobo barutwana ba ba golwane ba arolwa ditlhopho tse pedi—sengwe le sengwe se tshwere ditiro tsa thuto mo setsheng sa ditema tse thataro, go na le maradu a mabedi, dinku tse di namagadi tsa "Marino" di le some, dikoko tse di namagadi di le masome-amathano, tshingwana ya merogo e lekaneng batho ba lelwapa le ditsha tsa mahudiso. Ditiro tsa kapeo tse di dirwang mo motsaneng wa baithuti teng Fort Cox tsa go tshotlho le mero ya merogo, go dirisa dinawa sa 'soya' le dingwe dijo ke tse di kgatlhang bobe.

Dikwele tse di some tsa Tsole di tshwere tiro e kgatlhang mme Lekgotla le solofela gore e tla re mo dipakeng tse di tlang go dirwe jalo kwa mafelong a kgakala le dikwele le kwa teng-teng ga metse ya Bantsho. Fa ditema tse tsa temo di ka lengwa le go simewga ke bakaedi-temo ba ba nonofileng go ka dirwa tiro e botoka go gaisa e tshwerweng gompieno le mo dipolasing tsa go rutela temo.

E re ntswa go dirwa bojotlho go ruta ditiro tsa temo, go sa ntsa go na le pharologano fa gare ga "temo ya sekwele" le temo ya baagi ba ba phelang mo dipolasing. E re lefa dikwele tse di na le mosola ka go ruta bakaedi-temo, ga di kae tse di totang di tlhokometse go ruta balemi. Ga go balaetse fa seemo sa gompieno mo metseng ya Bantsho se tshwaega phoso, mme go solofelwa gore e tla re ka go oke-tsega ga ditshwanelo tse di tletseng tsa baagi ba metse ba balemi kafa go ikaeletsweng teng ka ditiro tsa go tsosolosa temo tse di gopotsweng, dikwele tsa temo di tla kgona go nonotsha batho thuto e tlhokegang. Bosupi ba seemo sa gompieno ke gore ga go ke go utlwalwa kopo ya go batla MoAfrika yo o rutilweng temo go thusa balemi ba Makgowa. Batho-batsho ba sa ntsa ba rata ditiro tse go tlhwang go aperwe bofatshwa ntswa segabone se re "phokojwe go ja yo o ditsetse."

THUDISO E BATLA BARUTEGI

Gantsi baithuti ba dira phoso ka go gopola molemo wa lekala la thuto le ba le tsayang ka bontsi ba di kwadileng—ke tlwaelo e bonelang thata mo baithuting ba SeAfrika. Ka nthla e nngwe mola-to o tswa mo barutwaneng go tsena ditiro tse ba sa le kwa tlase thata mo thutong—go no go ka solega molemo fa ba ba tsenelelang ditiro tse ba ka bo ba feditse ditiro tsa "J.C." le gore ba nne dingwaga tse tharo ba tshwere ditiro. Se ke boammaaruri thata mo go ba ba ithutelang bokaedi-temo ka nthla ya gobo ke badiri ba gantsi ba tshagedit-seng ditiro tsa bone kgakala le kokameloo ka lobaka lo lo telele.

Kwa sekweleng se sefsa 'a Ifracombe sa go ruta BaAfrika Bongaka ja Diruiwa kwa Natal,

baithuti ba amogelwa fela fa ba feditse ditiro tsa "Matric" mme ba saya lobaka lwa ngwaga tse tharo. Go bile go batlega gore dikwele di batlelwe megokane (matitshere) le gore mo tirong ya bone ba itlwaetse go tsalana le baagi ba metse e mo tikologong ya bone.

Go fitlha gompieno, ditiro tsa go tlhabolola temo di felela me melolwaneng ya sekwele. Lwabo-fela ke kgakamatso fa go sena dikwele tse kwa Natal, Frei Stata le Transvaal. Fa ditiro tsa thudiso di tla tswelela le go kgonwa, se se batlegang bogolo le pele ke batho ba ba rutegileng thata—ke ka moo go batlegang go sekasekela sekwele sa temo mo mafatshe a Botshelwa.

Dipolasi tsa sekwele tse di simolotsweng go lengwa kwa Mafatshe a Transkei le Ciskei ke se-supu se se kgatlhang thata sa teko ya go netefatsa thuto ya temo—go e dira sengwe se se itsiweng ke barutwana le motheo o kwenneng. Sa nthla sa tsona ke "Nyanga School Farm," se se agilweng e le teko e simololwang ke Motlhatlho F. J. de Villiers le Sekwele sa Baroetsana sa "All Saints Mission" mme sa latelwa ke tse dingwe. Mo Sekweleng sa "Freemantle" go agilwe Sekwele se Segolwane sa Glen Grey se se rutang barutwana ditiro tsa "J.C." ka SeEsimane. SeThosa, ditiro tsa pharologano ya diphologolo le ditlhatshana, popego le tlhokometlha kgona go mmele, temo, popego ya le-fatshe, go dirisa le go babalela dikwalo tsa tiro ya papadi le dipalo tsa ditiro tsa kgwebo (papadi) le ditiro tsa bolemi ka kakaretso.

THUTO YA MMANNETE

Molao wa sekwele sa polasi ke gore barutwana ba ba mo dikwalong tsa Bone, Botlhamo le Borataro ba na le boikarabelo jwa go tlhokomela polasi ka kaelo le ke-telelo ya megokane, bakaedi-temo le badiredi ba tsa temo. Ka diura tse nne mo letsatsing ba dira ditiro tsa ka kwa nthla, mme tse nne gape mo sekweleng. Ke gore go tshwaragantswe dikarolo tse pedi tsa go ithuta ka go dira le ya mo sekweleng (mokgwa o montle wa thuto ya mmannete) go rutwa ditiro tsa temo, go lema ditshimo tsa merego, go gama le go kara mafisi le go alosa dikgomo le botlhalefi ba ditiro tsa bolemi.

Madi otlha a go duelela thuto ke £15 ka ngwaga, mme ya re fa barutwana ba ntsa ba lema dijo tsa bona ka bogolo ba duelwe £9 ka ngwaga—e bo e le gore madi a ngotlilwe go ira £6. Go lemogilwe gore barutwana ba sekwele sa balemi ba gaisa ba dikwele tse di-potlana tse di mo tikologong ya

bone. E ke yone thuto ya mnete, mme lefa go sa solofelwe gore Bantsho botlho ba tla tsaya bolemi e le mokgwa wa botshelo. Lekgotla le tthagisa gore go roloetswe ka-go ya dikwele tsa mofuta o ka bontsi.

GO RUTA BASADI BOLEMI

Tiro nngwe e Lekgotla le e tlhaga-faletseng thata ke go ruta basadi ditiro tsa bolemi. Go setse go fetile dingwanyana sekwele sa Fort Cox se ntsa se ruta basadi ka lobakanyana lo lo khutshwane mo boitaposong ja mariga le go tshwaraganya tiro e le mekgatlo ya sesadi-ya-thuso. E rite ka 1945 kgwedding ya Ferikgong (January) ga simololwa sekwele sa Badiredi ba Loago la Malwapa a Basadi ba BaAfrika kwa Mbutu gone Mafatshe a Thoseng. Ditiro tsa teng di tsaya lobaka lwa ngwaga go se tuelo. Lekgotla le Legolo la Mafatshe a Thoseng le duela mosadi mongwe le mongwe £1 ka kgwedi.

Basadi ba rutwa ditiro tsa bophelo, pabalelo ya mmele, pabalelo ya bana, ditiro tsa malwapa, bophepa ba metse, go fapa dintho, temo ya masingwana a merego, go otla dikoko le tse dingwe. Maikaelelo ke go ba nonotsha mo ditirong tsa morafe mo metseng le dipolasing. Go seka ga lebalwa gore basadi ba BaAfrika ka tlhago le mokgwa wa segabone ke balemi le badisa ba masimo, baapeidi ba malwapa a bone le morafe. Ka tsela e ba tshwanela go rutwa ditiro tse di tlhabolotsweng tsa temo, go otla bana le banna ka ditseta tsa tswelopele le mo ditirong tso-tlhe tsa loago la morafe.

GO RUTWA DITIRO

E sale go tloga tshimologong go lemogwa mosola wa go rutwa tiro ya diatla mo thutegong ya BaAfrika, mme ke ka moo go rulagan-yeditweng diura tsa tiro ya diatla mo thulaganyong ya thuto. Ka go ya dikwele tsa ditiro tsa botlhale le tsa diatla e kgoreditwe ke kgethololo ya mmala le go tlhoka madi. BaAfrika ga ba nono-fa go itshimolelela ditiro tsa papadi ka nthla ya bokobo-di-khutshwane ga bone. Kwa metseng ya Setswana ba kgona go tshwara ditiro mo mabentleleng a bagwebi ba Makgowa mme ntswa ba sa duelwe madi a lekanyeng thutego ya bone le go ba busetsa ditshen-yegelo tsa thuto.

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Mahae A Rona Le Tsela Ea Ho A Nchafatsa

Thuto Ea Ma-Afrika: Thuto Ea Temo

(Li tsoela pele)

Thuto ea tsa Temo ka tsela e seng e hotse e ea nehelo ka Cape le ka Natalia lipolasing tsa ponts'oe tse lokisetsang lithuto, ponts'oe le thuto tsa nakoana e khuts'oanyane feela. Lekhotla le Lehola la mafats'e a ka Mose ho noka ea Kei le na le likolo tsa temo Teko, Tsolo le Flagstaff. Mona likolong tsena ho kena bana ba ka bang lekholo le nang le mashome a mahano. Sekolo sa Fort Cox ka Ciskei, se taolong ea Lekala la tsa ba Bats'o ke sona se fetang tsohle ka bohoko, 'me ka selemo sa 1944 se ne se e-na le barutuo ba lekholo le leshome le metso e mene. Boholoba barutuo ba bana bo ne bo nka thuto ea lengolo la "Basupisi." Ba seng ba kae ba ne ba lithuta ho ba litichere tsa temo.

Lekhotla le rata haholo tsela e sebelisoang sekolo sena sa Fort Cox eo ka eona bana ba baholo ba aroloang ka lihlapha, e-be sehlopha se seng le se seng se lema serapa sa akere tse ts'eletseng, moo ho nang le khomo tse peli tsa lebeso, linku tse leshome tsa lesika la Merino, likhoho tse mashome a mahano, jarede ea meroho le makhulo.

MESEBETSI E SEBETSOANG

Mesebetsi e meng e sebetsoang sekolong sena sa Fort Cox mabapi le ho lokisoa ha sejo se koapang sa nama le litapole le meroho e meng, ho sebelisoa ha linaoa tsa soya, joalo-joalo, le eona ke mesebetsi e khahlang haholo. Likolo tse leshome tse Tsolo le tsona li ea khahlisa 'me lekhotla la tsa tokiso le hopola hore ho tla sebetsoa eona mesebetsi ekang ena hole le likolo koana ka hare-hare mahaeng a Ma-Afrika. Haeba li ka tsa behoa ka tlas'a basupisi ba tsa tsemo ba tsebang mesebetsi oa bona lirapa tsena tsa mofuta ona li ka ba le thuso e khohle feta lirapana tsena tse teng ha joale tsa ho supisa kapa tsona lipolasi tse teng.

PHAPANG E KHOLO

Leha ho bile ho le teng tsela tsa mofuta ona, leha ho le joalo phapang e sa ntsane e le khohle mahareng a temo ea likolong le temo e etsoang bopeleng ba 'nete. Ha likolo tsona li le molemo ho ruteng basupisi ba tsa temo, ha joale ke tse seng kae feela tse rutang banna ba 'nete ba mapolasi. Ha ho belatse hore maemo a joale a ka mahaeng a Ma-Afrika ke 'ona a ka behoang molato, empa ho hopoloa hore ha nako e ntse e eketseha ea hore ho be teng bo-rapapalasi ba nako eohle ho ea kamoo ho lakatsoang ho etsoa ka tlas'a tsela ea nchafatsa ea temo e hlalisoang ka tlase ho likolo tsa temo, ke ho ho tla khonoa ho fumana thuto eohle e batlehane ea batho bana.

Hape, ka kakaretso, ke ponts'oe ea hore bo-rapapalasi ba Makhooa ha ba batle ho sebelisa basupisi ba temo ba Ma-Afrika ba nkhileng thuto ea likolong tsena tsa temo. Ha ho belatse, ho sa ntsane ho behiloa ts'epo e khohle holim'a thuto ena e bitsoang ka hore ke thuto ea buka feela. Hangata barutoa ba bona matla a thuto ea ba e nkelang ho ea ka bohoko ba seo ba se nehetsoeng hore ba ithute sona.

Hape-hape, tsena tsohle leha ho bile ho le joalo, hase ntho tse makatsang ho barutuo ba Ma-Afrika. Ho bonoa hore phoso ena e bakoa ke ho se rutehe hakalo 'me haeba thuto ea ho amohela ha barutuo mona e ne e ka phahamisoa ho ea ho Junior Certificate, e eketsoe e-be lilemo tse tharo, ke hona ho neng ho ka etsoa mesebetsi o 'bonahalang hantle.

BASUPISI BA TSA TEMO

Hona ke 'nete e tletseng haholo ho ba rutoang hore e-be basupisi ba temo. Ho bona se boletsoeng ka holimo mona ke thuto e lekanehale haholo bonyenyane ho ba thusa hore e-be basupisi ba temo; hona ho ea hloka haholo kaha basupisi ba temo hangata ba sebetsoa le bang ka nako e telele ho se motho ea ba laolang. Sekolong se

secha sa Lifracombe ka Natalia sa ho ruta Ma-Afrika ho ba lingaka tsa liphoofolo, thuto ena e tla nka bonyenyane lilemo tse tharo 'me e kenoa feela ke barutuo ba patseng matriki.

Ho hloka haholo hape hore likolo li be le litichere tse lekanehale 'me litichere tse tsona li tsebe ho ikopanya haholo le libaka tse kathoko ho sekolo tsa hona ka mahaeng ana. Ha joale tokiso ea lipolasi kapa tsela tsa temo e sa ntsane e fella feela moeling oa sekolo. Hape ho ea makatsa ho bona hore bohoko ka Natalia, Freistata le Transvaal ha ho likolo tsa temo. Haeba ho ka etsoa tokiso ea letho feela ea tsa temo, ntho ea pele e tla ba ea tse hloka haholo ke hore ho be teng batho ba rutehileng. Ka lona lebaka lena feela ho ts'oanetse ha reroa taba ea ho aha sekolo sa Temo ka Libakeng tse ka Leboea ho Transvaal (Northern Areas).

Ho leka ho etsa hore thuto e-bene ho 'nete ka ho sebelisa temo (ke hore ntho e 'ngoe e tsejoang ke barutuo) e le eona motheho oa nako eohle, tokiso ea haufinyane tjena ea likolo tsa lipolasi ka Transkei le ka Ciskei ke tse khahlang haholo.

SEKOLO SA PELE

Sekolo sa pele sa mofuta ona sa Nyanga sa na sa qaloo ho bona feela kamoo ho ka qobehang, sa qaloo ka thuso ea Mohlahubi oa likolo F. J. de Villiers le Mission ea All Saints. Sena se 'nile sa lateolloa ke tse ling. Kahoo ho tloha ho sekolo sa Freemantle sa polasing ho hlalile sekolo sa phahameng sa Glen Grey se hona meahong ena ea Freemantle. Mona barutuo ba fumana thuto tsa J.C. tsa English, Xhosa, Biology, Physiology and Hygiene, Agriculture (ena ke e khohle), Geography, Bookkeeping le Commercial Arithmetic. Barutuo mona ba nka karolo e khohle mererong e meng ea tsa temo.

Tsela e latelang sekolong sena ke hore bana ba bukeng tsa bone, bohloko le ea bots'elele ke bona ba tsamaisang mesebetsi ea polasi ena ka tlas'a taolo e tletseng ea litichere le basupisi ba temo hammoho le officiri tsa temo. Hora tse nne ka letsatsi li nkuoa mesebetsing oa ka ntle, e-be tse ling tse nne li nkuoa bakeng sa mesebetsi oa sekolo. Kahoo thuto e tletseng e kopane haholo le thuto ea libuka ea tsa temo, temo ea meroho ea majaredeng, ho boloko ha likhoho tsa lebeso le ho boloko ha liphoofolo le ts'ipi tse itseng tsa polasi. Matsatsi a phomolo ha a hile ha a tsitsa athe khoeli ea sekolo eona e lokisitsoe ka tsela e tla lumellana le nako tsa temo le kotulo.

Chelete e lefuoa ke barutuo mona ke leshome le metso e mehlano la lipondo ka selemo, empa erekaha bashemane ba lema bohoko ba lijo tse hloka haholo tsa bona ka ho bona, ba fumana thuso ka ho lefisoa pondo tse robong ka selemo hoo bolelang hore ba fokoletsa pondo tse ts'eletseng. Ho se ho bonoe hore bana ba likolo tsa mofuta ona ba pasa hantle ho feta ba likolong tse ling tse kathoko. "Mesebetsi o etsoang sekolong se tummeng sa Nyanga o neha k-

thato e makatsang. Ka tsa thuto, barutuo ba sekolo sena ba se ba bonts'itse mesebetsi o motle haholo ha ba bapisoa le bana ba likolo tse ling tsa ka ntle. Selekane se sehohle se fumanoeng mahareng a morutua le sebaka seo a leng ho sona se bonahala eka se na le matla a ho nehela bohloko le tsebo le matla, tseo e leng tse khohle ho tsa ngoana oa sekolo sa ka ntle."

Hona ke thuto ea 'nete joalo ka ha e ts'oanetse ho ba joalo 'me leha ho ke seng ha hlola ho ts'epjoa hore Ma-Afrika oohle a tla lula a ts'epetse temong e le eona tsela ea ho iphilisa, ho khothaletsoa hore likolo tsona li eketsoe ho be ho eketsoe le lenane la tsona.

TOKISO E 'NGOE HAPE

Tokiso e 'ngoe hape eo lekhotla le nang le cheseho e khohle ho eona ke thuto ea temo ho basali. Ka lilemo tse seng kae sekolo sa Fort Cox se 'nile sa e-ba le thuto tsa nako e khuts'oane tsa basali ha likolo li koetsoe mariha. Mona joale ho sebelitsoe hammoho se mokhatlo oa basali oa "Zenzele-Iketsetse" oo motho a rutoang tse la tsa ho ithusa ka bo eena.

Ka Pherekhong selemong sa 1945 ho ile ha buloa sekolo sa ho ruta basali ho ba officiri tsa hae tsa Hlokomelo, 'me sekolo sena sa buloa mane polasing ea Mbutu setereheng sa Tsolo ka naheng ea Transkei. Thuto ena mona e nkuoa ka selemo se le seng feela 'me ha e lefelole kaha basali ba eang mona e le basali ba khethiloeng. Barutuo mona ba lefuoa pondo ka selemo hore ba ithuse 'me ba lefuoa ke Lekhotla la mafats'e a Transkei.

Kaha thuto ena e sa ntsane e lekoa ha joale, ha ho soka ho behoa lenaneo le hloekieng la lithuto empa basali bana ba ruta lithuto tse kang bophelo, paballo ea 'mele, hlokomelo ea matlo, thuso ea pele, hlokomelo ea bana, thuto ea lapa, ho lema meroho ea majaredeng, ho boloka meroho, le tse ling joalo-joalo.

Sepheo sa morero ona ke hore batho bana ba behoe ho ea sebetsoa ka libakeng tsa ho hlokomela batho le hore ba sebetse ka mahaeng le har'a basali ba Ma-Afrika ka mahaeng.

Ka meetlo ea Se-Afrika basali ke bona ba lemaneng ebile le joale ba sa ntsane ba nka karolo e khohle mererong ea tsa temo. Hape ke bona ba phehang bana ka malapeng le ho phehela le bohle ba sechaba. Ba ts'oanetse hore ba rutehe hore ba tle ba tsebe ho nka karolo ea bona mererong o feng feela oa temo e lokisitsoeng, phepo e lokileng, hammoho le hlokomelo e lokileng ea batho.

THUTO EA MESEBETSI E MENG

Thuto ea tsa matsoho ho qaleheng e 'nile ea nkuoa e le matla a mahalo thutong ea Ma-Afrika. Ka tloaello ke taba ea pele thusong ea sechaba hore thuto ea matsoho kapa mesebetsi ea matsoho e-bene ntho tse teng lenaneng la thuto e neheloang bana. Leha ho le joalo, khethello ea 'mala le tjehe e khohle e fumanoang ka lebaka la ho ruta barutuo bana ke ntho tse thibetseng haholo ho hola ha likolo tsa mesebetsi ea matsoho tsa Ma-Afrika. Ma-Afrika ha a na eona chelete e lekanehale hore a tsoele pele le morero oa khoebo ka bo'ona.

Ka mareneng ho bobeba ho 'ona ho fumana mesebetsi ka tlas'a bahiri ba Makhooa empa hangata basebetsi ba tsebang mesebetsi oa bona ha ba nehelo moputso o lekanehale ho buseletsa bakeng sa ts'ebetso e telele ea chelete e ngata. Ha joale ho sa ntsane ho nehelo haholo-holo thuto ea ho betla eo e leng thuto e ratoang haholo har'a tsohle lithuto tse neheloang batho. Ho na le karolo tse tharo tsa thuto ea tsa matsoho tse emeng ka tsela ena e latelang:

(a) Thuto ea lilemo tse nne kapa tse hlano eo morero oa eona o moholo e leng ho fumana mesebetsi ea tsebang mesebetsi oa hae ka tlalo.

(b) Thuto ea lilemo tse tharo eo sephoe sa eona e leng ho fumana motho ea batlang a tseba mesebetsi oa hae hantle ea tla sebetsoa mesebetsi o kang o ka batlehane sebakeng sa maemo a ka mahaeng.

(c) Thuto e tletseng e etsang hore motho a tsebe ho ka sebetsoa mesebetsi ea mofuta eohle ea tla sebelisoa haholo mererong ea tsa temo.

Lekhotla la tsa tokiso le bona hore ha nako ena ea joale thuto e akarelitseng sohle ke eona mohlo-mong e leng molemo ka ho fetisisa. Taba ea mofuta le nako ea thuto ea mesebetsi ea tsa matsoho ha ho belatse hore e tla lokisoa ke Komishini e batlisang tsa Thuto ea Mesebetsi le matsoho. Taba ena e matla ka lebaka la ha ho hopoloa ho sebelisa barutuo ba Ma-Afrika tokisong ea libaka tsa Ma-Afrika le ka lebaka la liphetoho tse teng seemong sa naha sa mesebetsi oa tsa matsoho.

THUTO EA BANANYANA

Ho ea bonahala hore thuto ea matsoho bakeng sa baroetsana e-

hlile e tsoetse pele. Ho batleha haholo mesebetsi oa moroko le molo-ho o etsoang libakeng tsa likereke, le moo bananyana ba nang le hona ho reka mechini e moholo ea ho roka le ho loha, ba na le hona, ebile ba ee ba itsamaisetse mesebetsi oa bona ka ho bona leha ba se ba tlhile ka bakeng tsena tsa likereke.

Mesebetsi e meng ea ho sebelisa nalete le eona e ea rutoa ka libakeng tsena. Thuto ea tsa ho pheha le ho hlokomela lelapa le eona ehlile e ratoa haholo. Ka nako tse ling sephoe ke ho ruta banana ho hlokomela matlo e le hore ba ile ba be le karolo e khohle ho lokiseng lehae la Ma-Afrika. Ho ele-tsoa hore basali ba Ma-Afrika ha hirioe ka bongata. Mane Zwelitsha ho hopoloa hore basali ba Ma-Afrika ba tla rutoa mesebetsi ona.

Qetello Le Lihlahiso

Lekhotla lena la tokiso le bua haholo ka ho hloka hahala ha ntho tse teng ha joale tsa tokiso. Bongata ba bana ha bo kene sekolo athe le ba se kenang ha ba fumane matlo a lekanehang hammoho le ntho tsa ho sebelisoa. Manane a teng ha a etse hore e-be ntho e teng ho beha ka tlalo le ka nepo karolo ea batho ba baholo ba sa tse-beng ho ngola le ho bala har'a Ma-Afrika, empa patlisiso tse ngata tse entsoeng ka libakeng tse fapaneng li beha manane ana ho tloha ho 35 ho isa ho 40 holim'alekhohle le leng le le leng la bana athe le phahame ho basali ho 55 holim'a lekhohle le leng le le leng.

Lebaka le lehola le bakeng ho hloka hahala la litokisetso tsena ke ho hloka hahala ha chelete. Kahoo, lekhotla le hlalisa hore chelete e fumanoang bakeng sa thuto ea Ma-Afrika e ts'oanetse hore e eketsoe ho fihlela chelete eohle ka kakaretso e-ba bonyenyane £5 10s. holim'a ngoana e mong le e mong ea leng sekolong.

Hape-hape le eletsa hore thuto e tsebe e ts'oanetse hore e flamelloe karolo e khohle ea bana ho tloha lilemong tse supileng ho isa ho tse leshome le metso e mene, 'me hona ho etsoe ka pele-pele. Hona ho ea hloka hahala haholo ho thuseng sechaba sohle ka kakaretso.

Lekhotla le lecha le sa tsoa hlongo la ho eletsa mabapi le thuto ea Ma-Afrika le ts'oanetse ho nehelo matla a ho hlahlolisisa lenaneo lena la joale la thuto.

Thuto ena ea likolong tse tlaso ka bo eona ha e ea lekana. Ngoana ha a kake a tlhella hore a iponele ka bo eena seo a ka se etsang. Ka lebaka la ho shebana haholo le taba ena le ka lebaka la bana ba bangata ba amehang ke eona, Lekhotla le eletsa hore ho hlongoe mokhatlo oa bana ba lilemo tse leshome le metso e mene le tse leshome le metso e robele.

THUSO EA MOKHATLO ONA

Mokhatlo oa mofuta ona o ka nehela thuto e tsoelang pele nako le nako ea tsa hlooho, nako e boele e be le morero o sephara oa ho eketsa khohle ea matla le kelelo ka nako tse behiloeng le lijo, lehae le phelang 'hantle, ho lithapolla le ho ruta ngoana hlo-mpho ea molao.

E ka boela ea nka karolo e khohle mererong oa ho nchafatsa mahae a Ma-Afrika. Leha le shebana haholo le bashanyana, Lekhotla le bona hore ha nako e ntse e tsamaea ho ka nna ha boela ha fumanoa ho hloka hahala ho beha tsela e itseng e lokisitsoeng bakeng sa banana moo ba ka ru-toang thuto tse kang ho lisa le-lapa, ho pheha, le tse ling. Ha nako ena ea joale lekhotla le bona hore le ke seng la boela la etsa hlaliso tse ling tse utloahalang, empa le eletsa hore ho be teng Komiti e khetsoang e tla emela makala a fapaneng a kang a Thuto, Lekala la tsa ba Bats'o le la Mesebetsi; komiti ena e batlisise tsela tse fapaneng le se ka etsoang le be le nehela raporoto ea lona hlalisoeng ena.

BA BAHOLO LE HO NGOLA

La bobeli, leha ho nehetsoe se-baka se sehohle hakana mabapi le thuto ea bana, ho ts'oanetse hore ha ho buuoqa ka thuto ho buuoqa ho akaretsoa sechaba kaofeela. Taba e 'ngoe e khohle ha joale e thibelang tsoelopele ha ho belatse hore ke taba ea ho se tsebe ho ngola le ho bala har'a batho ba bangata. Ka bo eona taba e-

na e etsa hore ho be boima ho hlalisoa tsela tse ncha.

Leha boikemisetsa ho bong ba rona e ts'oanetse ho ba ho hlalisoa tsela ea thuto e tlamelang har'a bana ba Ma-Afrika boikemisetsa ke bo bong feela har'a mangata. Ho tloha qobello ea mofuta ona thutong ea bana ke ntho e tla ke nke nako e telele, e seng feela ka makaba a chelete, empa ka lebaka la nako e batlehane mabapi le morero oa ho lokisa litsela tse ka lataloang, no aha likolo, ho ruta litichere le ho etsa mesebetsi e meng joalo-joalo.

Ha joale ho ea hloka hahala haholo hore ho etsoe bohoko mabapi le ho ruta batho bohle ba baholo ka bongata; ho hle ho rutoe haholo basali. Ha ho na lebello hore batho ba ka tlhola ho phela le ho nahana ka tsela ea baholo-holo ba bona, ba latele tsela tsa bophelo tsa Makhooa ho hlalisoa tsela tse lokileng tsa temo, ba je lijo tse hlabosang, ba phele matlong a lokileng, mahae le mathoko a hloekieng le tsela tsa se-joale-joale tsa meriana empa ba hloka thuto ea letho feela (re sebelisa joale lentsoe lena ka tlalo). Bopaki ba Likoloni tsa Ma-Dutch, le ho Ma-Russia le Machaena mabapi le thuto ea bohle ke bopaki bo matla tabeng ea matla a thuto ea ba baholo, e le eona feela tsela e matla ea ho fumana tsoelo-pele e akaretsoang batho bohle.

Ho ts'oanetse ho sebelisoa haholo lithuto tsa molomo, ho hasa li-taba ka lits'oants'o tse tsamaeang, lipapano, libaka tsa moo batho ba kopanang teng, officiri tsa hlokomelo ea mahaeng le tse ling. Empa ho ea hloka hahala haholo hore batho ba hlokometseng morero oa mofuta ona e-be banna ba litsibi tse phethahetseng.

Mesebetsi oa ho khothaletsa ketso ea eng feela o batla tsebo ea mesebetsi, takatso ea tlhaho hammoho le cheseho ea motho, Thuto e matla-matla ea batho e ts'oanetse hore e fumanoa, Temo ea li-jalo le tlholisano tse lokileng ka ho fetisisa ka mahaeng li lebisitsohle ka tseleng e le 'ngoe.

Tokisetso tsa thuto, bophelo le hlokomelo li ts'oanetse hore li utloahale, li tsitse hantle, li kopane li be karolo ea bophelo ba rona ba letsatsi le leng le le leng. Tse-tse khohle tse lokileng ka ho fetisisa tsa tokiso ea leruo, hlokomelo ea Ma-Afrika, tokiso ea metse joatlo-joalo, li tla hlaleha haholo mohau oa Ma-Afrika le cheseho ea 'ona li ke seng tsa khothaletso ho tlatsana le merero ena.

Ho ea bonoa hore mahae a arohaneng ka mahaeng a mangata a Ma-Afrika ke ntho tse bakeng thibelo tseleng tsa mofuta ona, empa lena ke lebaka le leng le e-tsang hore ho batlehe tokiso, ho lokisa bocha le ho hloma libaka tsa hae le tsa metseng.

SPORTING EVENTS..

Swaarts Wins 22 Guinea Tournery

The Free State Open Golf tournament had a record entry of 52 players. The Provinces represented were Transvaal, Cape, Free State and Basutoland. Competition was keen although the weather was bad.

The leading scores were:

M. Swaarts (Transvaal) 42, 41, 41, 42, 41, 39, 41, 40—327.	P. Masie (Thaba Nchu) 49, 43, 47, 46, 43, 49, 33, 40—350.
G. Mathe (Bloemfontein) 41, 33, 45, 45, 37, 41, 40, 41—328.	P. Nkoadipo (Bloemfontein) 44, 45, 45, 39, 44, 42, 43, 46—351.
R. Ditsebe (Bloemfontein) 39, 39, 41, 40, 44, 42, 41, 44—330.	O. Ralane (Kimberley) 42, 45, 44, 47, 42, 44, 42, 46—352.
R. Phala (Bloemfontein) 39, 42, 43, 42, 43, 45, 43, 44—337.	B. Dlameni (Bloemfontein) 46, 43, 43, 45, 44, 41, 47, 44—353.
J. Jass (Transvaal) 44, 45, 39, 44, 41, 42, 43, 44—342.	D. Tiale (Transvaal) 43, 46, 42, 39, 44, 45, 56, 40—355.
J. Gumbie (Transvaal) 45, 43, 49, 43, 36, 38, 42, 46—342.	S. Shomang (Transvaal) 43, 44, 45, 43, 40, 44, 43, 49—356.
R. Motshoeneng (Transvaal) 46, 40, 42, 44, 41, 42, 44, 44—343.	R. Ramatho (Kroonstad) 42, 46, 41, 43, 38, 45, 43, 39—356.
E. Dingaan (Jnr.) (Bloemfontein) 44, 41, 44, 45, 45, 45, 42, 45—349.	E. Naledi (Kroonstad) 42, 46, 44, 43, 45, 49, 43, 46—358.
J. Ndlovu (Bloemfontein) 42, 47, 45, 38, 46, 48—359.	B. Nkuna (Transvaal) 43, 45, 47, 47, 45, 38, 46, 48—359.

BOYS' CLUBS HOLD COMPETITIONS

Competitions in table tennis, draughts, snakes and ladders were held at Marabastad, combatants being drawn from the Dougall Hall and Atteridgeville boys' clubs.

First to be played was the senior boys' table-tennis match in which Dougall Hall boys proved the better class in the early stages. Later, however, Atteridgeville boys turned the scales and took complete control of the match, emerging victorious at the end of the tournery.

The match played by Isaac Rammofo for Dougall Hall and Louis Moeng was outstanding. From the onset, the ball was sent flying from end to end at a long stretch unmarked by any flaw or error on either side. In this game of wits and correct judgment, great tact and prolific strokes were on display. The game went to Louis Moeng who led by three games.

Atteridgeville had the best of the day and scored in rapid succession against their opponents in the draughts competition. In beating Dougall Hall, Atteridgeville seniors maintained their unbeaten record in the game. In three straight sets, Donald Ramskin beat his rival at draughts for the junior section.

Cyril Mokoena scored well for Atteridgeville when this club beat Dougall Hall in every game played for snakes and ladders' contest. The competition wound off with a table-tennis match between Peter Mokgoko and John Marukuntsi.

RUGBY AT HEALDTOWN

Two rugby teams from Newell secondary school, Port Elizabeth, visited Healdtown Training Institution for rugby recently. The first teams started the game in very fast style and Healdtown received the benefit of a beautiful drop kick within the first fifteen minutes of play. The visitors played a hard game to equalise, but the home team held out. Score at the end of play was 7 points to nil in favour of Healdtown.

G. Matthews (Transvaal) 44, 39, 45, 44, 45, 46, 49, 48—360.
 C. Mmoledi (Bloemfontein) 49, 46, 47, 46, 43, 42, 44, 43—360.
 B. Metwa (Bloemfontein) 47, 46, 49, 41, 49, 40, 44, 45—360.
 G. Molisanyane (Basutoland) 48, 45, 44, 45, 48, 45, 44, 51—370.
 I. Waterboer (Bloemfontein) 51, 48, 46, 47, 51, 48, 38, 42—371.

—“Fulcrum.”

BANTU SPORTS PARTY AT VRYHEID

The Johannesburg Choristers, supported by the Light Town Structures and accompanied by the High Landers Tennis Club aces visited Vryheid Natal on the first week-end of August 1947.

The musical groups gave a concert in the Vryheid communal hall and thrilled a packed house. On the Sunday, the Tennis aces from Johannesburg met the Terrors of Zululand who sprang a big surprise on the visitors—Vryheid played admirably in this game.

Vryheid was represented by Messrs Dlamini, Magubane, Mngomezulu and Misses R. Mbatso and A. Mdlatlose.

At the end of the day, the visitors led by 39 games. Johannesburg was represented by Messrs Sam Alcock, Nkabinde, Shabalala, S. D. Qubeka, Misses E. Khumalo, and W. Mabuya.

At the concert in the evening the following were introduced to the visitors by the Chairman Mr. S. I. J. Bengu:

L. P. Msomi Esq., M. R. C., W. W. Ndlovu ex-M. R. C., Mr. and Mrs. L. Glover bus-service owner, F. H. Khumalo ex-Supervisor of schools (Proprietor of Sinamuya Hotel), J. J. Mtshali, H. Langa Head-Master, Vryheid Government Continuation School, Messrs Sibisi, Qwana, Mngomezulu, Buthelezi and Dube.

The visitors were struck by the scenery and the impressive structure of the Government School Buildings with modern up-to-date classrooms.

Thanks to D. R. Twala, Manager of the Bantu Sports Club and also Director of the Johannesburg Choristers for making this trip possible, the South African Railways provided a through saloon there and back.—This was a real boon as it provided the artists with a great measure of comfort. This party was under the management of Mr. P. Makhube assisted by Mr. W. Ngubane.

A week's trip to Durban is being planned for December; this time, the party will number 36. It is reliably learnt that the Johannesburg Choristers will this time be reinforced by two of their former stars thus augmenting the top grade artists' number.

—“Flabbergasted”

SPRINGS MINES CRICKET CLUB

(By Greene Rezant Nqaba)

At the annual general meeting of the Springs Mines Cricket Club the following were elected office-bearers for the next season:

Patrons: Mr. N. R. Lochart-Ross, Mr. C. McLaughlan, Dr. H. H. Wright, Mr. V. W. Hayes and M. Evans.
 Presidents: Messrs. R. A. Mag-nussen, T. Brown, H. Msimang and N. Jam-Jam.
 Secretary: Mr. R. M. Sulupha; assistant-secretary: Mr. E. G. Molefe. Treasurer: Mr. J. Mpiliso; chairman: Mr. D. D. Makasi; vice-chairman: Mr. A. Matshikiza.
 Captain for the senior division: Mr. G. M. Sulupha; vice-captain, Mr. R. M. Maqalekane.
 Captain for the Junior division: Mr. E. Sobekwa; vice-captain, Mr. G. Rogoza. Delegates, Mr. R. S. J. Makwanazi and Mr. R. M. Sulupha.

ADVISORY BOARD HOLDS MEETING

(By “Spark”)

The monthly meeting of the Pretoria Locations Advisory Board was held on August 13, with Mr S. le R. Koch, a city Councillor, presiding. Among matters brought up for discussion at the meeting were housing and transportation, both of which led to lively discussion. The board requested more houses for Africans in the Capital, also the extension of Bantule location. A request was also made for the opening of the Atteridgeville transport route for competition. A request was also made for a railway line linking Atteridgeville with the town. Applications for bursaries and trading rights were also tabled at that meeting.

ELECTION CAMPAIGN

In preparation for the Advisory Board elections, African townships in the Capital are being swept by the election fever. The Namunepene Civic Association has nominated Messrs Jas. A. Gomba, Alf. H. Sehloho, F. J. Mareka, P. P. Gillinge, Kgomo Masemola, Dick Mathole, H. Mokale, Jas. Tlolane and Koos Molefe. Messrs Lucas J. Molele, Sampson Mooke and Keble Mote are the only independents in the forthcoming elections; the other leading party, Kgudu-Morogo, is also busy making preparations.


Nomination day for Advisory Board elections in the Capital falls on Monday, September 1; elections will be held on September 24. At the time of writing, over thirty contestants for the ten seats on the board have been nominated.

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WHO'S WHO IN THE NEWS THIS WEEK

After a short holiday spent at Randfontein, Miss Violet Sithole is back to Johannesburg.

Mr. E. Mlotywa, Superintendent of Amca Services, Johannesburg, left on Tuesday for Kimberley where he will remain until the end of the month.

Mr. Gershon Masekela of the Native Affairs Department, Randfontein, spent the last week-end at P.P. Rust.

Mr. Lawrence Madiehe of the N.A.D., Bethlehem, spent his annual holiday on the Reef as guest of Mr. Gersh Masekela.

Through the who's who column Mr. C. D. Mhulatshi and children wish to thank all friends and relatives for their kind messages of sympathy during their recent bereavement. They also express their thanks to Barbra Majova.

Following on medical advice, Mr. C. T. C. Xabanisa of Payneville Secondary school, Springs is on three months' leave. He left Johannesburg on August 11 for East London. While away on leave, he will be replaced by S. M. Siwisa.

Mrs. Charlotte D.P. Slinger of the Municipal Creche and Nursery school, Roodepoort is a patient at Hamburg hospital.

Messrs. J. M. Masekwameng, and R. E. Dikgale of Magaliesburg left recently for Legacies to pay their last respect to the grave of their grand father.

Congratulations are extended to Mr. and Mrs. R. E. Dikgale on the birth of a baby girl. Both mother and baby are well.

Through the who's who column Mr. and Mrs. Derrick G. S. Mabaso of Johannesburg wish to thank all who took part on the occasion of their wedding on Saturday, July 19 at Baumannville location, Durban. They also thank all who sent messages of good wishes and wedding presents.

After spending her winter holidays with parents, at Orlando, Miss M. F. B. Ndhlovu has returned to Mbabane where she is teaching. Several friends saw her off at Park Station.

Mr. Peach M. Matsobane of Mphahlele School, spent a recent week-end in Pietersburg.

Nurse Gertrude Mathibe of St. Michael's home left recently for Red Hospital, Vryburg on relief duties.

Rev. E. M. Makhuba of Johannesburg has left for a month's holiday at Sibasa.

Constable Simon Munzhelele of Venterspost is on a short visit to Louis Trichardt.

Miss Elizabeth Liale of Verman is visiting E.N. Township, George Goch, where she is guest of Mr. and Mrs. P. Mabaso.

Mr. Aaron Gamede of F.M.B.S., Mhlotsheni, left on August 4, for U.S.A., for further studies.

Pastor and Mrs. R. Brooke accompanied by Pastor J. R. Ankhoma left Johannesburg last Sunday for Messina, Fort Victoria, Mount Selinda, Spungbera and Bulawayo, respectively. During their stay in Northern Rhodesia, they will pay a visit to the Victoria Falls. They hope to return early in September.

On her way to Sprikell, Mrs. M. Mamaregane touched at Marabastad to see friends and relatives.

Recent visitors to Mr. and Mrs. J. Oss of Kuruman were Nurses Amanda Mogorosi and Roseline Kekana both of St. Michael's Home hospital.

Mr. A. Gamede is the second son of Rev. J. T. Gamede of Bethal, Hlatikulu District. He was head teacher of Makonza, near Goedgedun.

His many friends and relatives will be pleased to learn that Mr. Joe Skhosana who was a patient at the Coronation Non-European hospital is progressing favourably.

MISCELLANEOUS

BUILDING MATERIAL
Timber, flooring, shelving, doors, windows, lime cement, round poles and split poles, and all other building materials. Prices on application. **H. PERES and COMPANY, Market Street West, Fordsburg. Phone 33-2429, P.O. Box 6419, Johannesburg.**

UNITED AUCTIONEERING CO., 127, FOX STREET, JOHANNESBURG
Ho fantisoa fenishara ea khale e ngata ea Teak le Walnut e ntseng e eme hantle ka theko e utloahalang. Sohle mabapi le theko se ka lokisoa: Ha ho likataloko tlong le tlo hlaloba. Ts'ebetso le pelo—ts'oeu li tiiseliso. **126-X-13-9**

MISCELLANEOUS

AFRICAN MUTUAL CREDIT ASSOCIATION
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At the appropriation meeting held on Friday, August 15, 1947, Appropriations were made in favour of the undermentioned members:—
CIRCLE A
Johannesburg: Share No. 11016, Appropriation No. 10607, Roodepoort: Share No. 8913, Appropriation No. 8993, Orlando: Share No. 8843, Appropriation No. 8752, Rosettenville: Share No. 13973, Appropriation No. 14033, Western Native Township: Share No. 4927, Appropriation No. 4919.
CIRCLE B
Port Elizabeth: Share No. 15300, Appropriation No. 15445, Orlando: Share No. 2890, Appropriation No. 2992, Payneville: Share No. 10465, Appropriation No. 10547, Benoni: Share No. 3404, Appropriation No. 3453.
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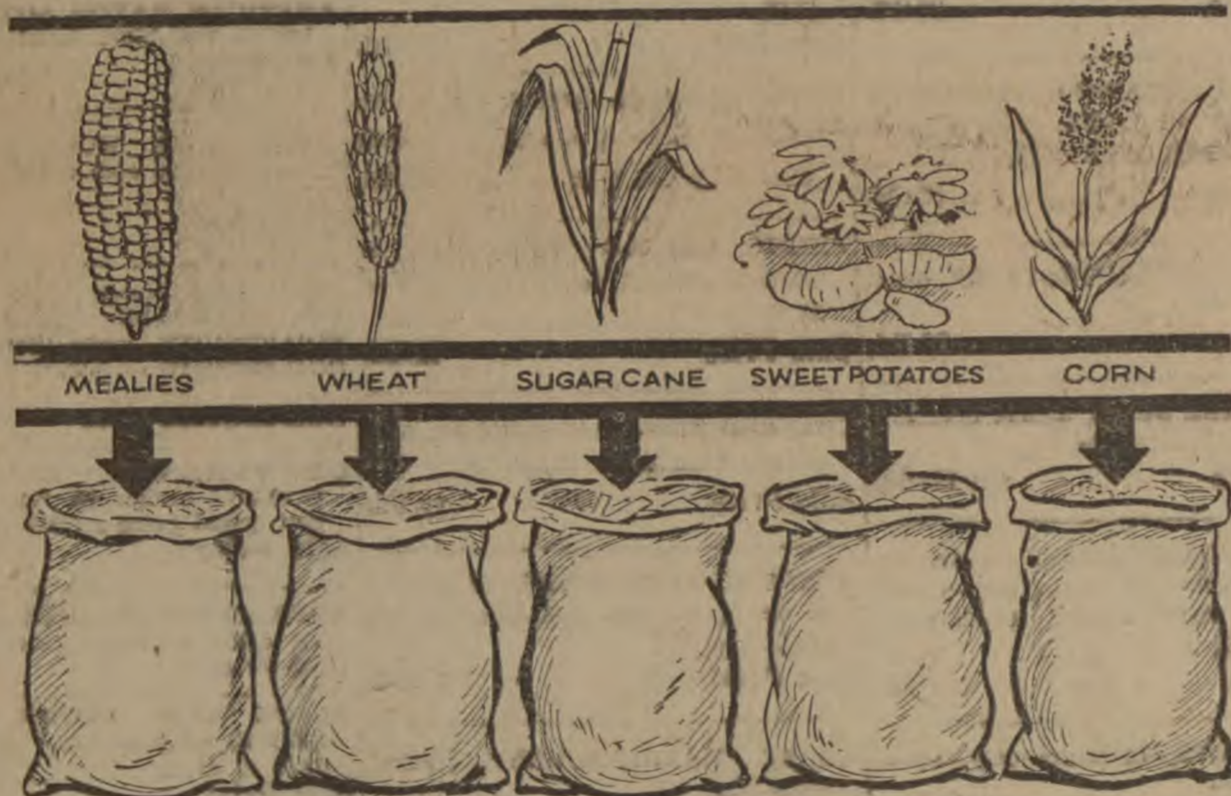
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Re Tlamehile Ho Ba Le Mekotla

Tsoang Mapolasing le Ho Tlisa Lijo Tse Maloaleng ho Uena

Ho na le lijo tse ngata empa mekotla eona ha e teng. Ha lijo li butsoa masimong re ts'oanetse ho ba le mekotla e meqata ho li thotha ho li isa maloaleng moo li siloang teng ho etsa phoofo, kapa limarakeng le mavenkeleng, kapa hona ka likomponeng. Haeba re ke seng ra fumana mekotlana e lekaneng, boholo ba lijo tse na tse lokileng ha bo kake ba thotha, 'me uena le ba lelapa la hau ha le na fumana lijo tsa ho jeoa tse lekaneng.

Hohle kaekae lefats'eng, le South Afrika hammoho, ha ho na mekotlana e lekaneng, kahoo mekotla o mong le o mong o lokela ho sebelisoa khafetsa.



HLOKOMELA MEKOTLA U E KHUTLISE

Ma-Afrika hammoho le Makhooa a hlokomela mekotla. Ha u qaqha mekotla o tletseng, poma khoele—u seke ua poma mekotla. Phahamisana mekotla—u seke ua e hulanya. Boloka mekotla e omme e pholohile—u seke ua tlohella litoe'ba le ts'oele tse e ja. Khutlisetsa mekotla ka pele—botsa mohiri oa hau kapa ra-levenkele oa haeno moo u ka e isang teng.

HA HO MEKOTLA-HA HO LIJO

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THE PEOPLE'S PAGE

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IN MEMORIAM

IN MEMORIAM

On 9th August 1947, at Duivelskloof Hospital, Esther Mokena, beloved wife of E. J. Mokoena, and mother of Lawrence, passed away suddenly. Buried 11th August.

Gone to rest from earthly toils and sufferings. For ever remembered by all who deeply mourn her death—with nothing to recall her name but a photo in the frame. More than 250 people attended the funeral. **278-X-23-8**

LEGAL & OFFICIAL NOTICES

CITATION BY EDICT

Whereas KAGISHO HABANGAAN of Mapoka Francistown, Bechuanaland Protectorate did on the 25th day of June 1947, petition this Honourable Court for leave to sue by edict his wife Luza Habangaan (born Bamba) lately of Mapoka Francistown, but heard of in the Cape Province, Union of South Africa, for RESTITUTION of CONJUGAL RIGHTS, and on failure thereof, for a decree of DIVORCE by reason of her malicious desertion.

Now this Court, having heard the prayer of the said KAGISHO HABANGAAN into consideration, and granted the same accordingly by these presents doth SUMMON the said LUZA HABANGAAN lately of Mapoka Francistown to appear before the said Court at Francistown on the twenty-fifth day of September, at 10 o'clock in the forenoon, either in person or by proxy, to show cause (if any) why she shall not be ordered to return to, and live and cohabit with, the applicant as her husband, or otherwise, why a decree of DIVORCE shall not be granted by reason of her wilful and MALICIOUS DESERTION of him, and an order given for the forfeiture of her share in the community of property of the said marriage entered into at Tsessebe, Francistown on the 17th July, 1936.

Thus done and granted in the SUBORDINATE COURT of the FIRST CLASS, at Francistown, Bechuanaland Protectorate on the twenty-fifth day of June 1947.—D. A. T. ATKINS, Clerk of the Court.—R. R. BENT Counter-signed by District Commissioner. **X-16-8**

NYANGA BOYS SECONDARY SCHOOL

Application are now invited for entrance into the Boys Secondary School to be opened at Nyanga (All Saints) in January 1948.

A three-year course preparing students for the J.C. Examination. Fees: Boarders £18 per annum, plus books. Day-scholars £2 per annum plus books. For application form or for further information write to:- The Rev. the Warden, P.O. All Saints, C.P. **X-30-8**

INYANGA BOYS SECONDARY SCHOOL

Izicelo zokungena kwiBoys Secondary School ezakuvulwa eNyanga (All Saints) ngoJanuwari 1948 ziminywa ngoku.

Imfundo yeminyaka emithathu elungiselela abantwana kwisebe le J.C. Imali yokungena: Abahlala ngaphakathi £18 ngonyaka, abahlala ngaphandle £2 ngonyaka kunye neencwadi. Zonke izicelo mazithunyelwe ku The Rev. the Warden, P.O. All Saints, C.P. **X-30-8**

OLAHLEKELWE

Ekupheleni kwenyanga edlulile, inkosikazi eyaphathiswa isuit case enecane enemphala phakathi zomtwana kunye nejersey emhlophe eOrlando Station, baza balahlekana, mayincece iyizise lo suit case e2979 Ngeayiya Street, Pimville, mhlawumbi e6298, Orlando. **276-X-23-8**

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Applications are invited for two graduates to teach the following subjects:- Physical Science, English, Xhosa or Zulu, History. Post vacant beginning of 1948.

Write, giving details and ability in out-of-school activities to the Principal. **X-30-8**

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Ho batleha feela ba nang le tsebo e hloekileng e sa belaelang ea: Puo tse peli tsa molao oa fatse lena (Afrikaans le English) hammoho le Sesotho sa Moshoeshoe. Ea tla khethehoang mosebetsi oona o tla e-ba te-kong ka khoeli tse ka bang tharo.

Bolela hore u ka lokoloha ho qala mosebetsi oona neng. Kopu eena u e ngole ka mangolo oa hao. U bulele bohlo (lilemo) ba hao.

Bolela: Tsebo ea hau ea mosebetsi o kang oona. Ho phama ha thulo ea hao. U sebelitsekae ka nako e kae mosebetsing o ka oona.

Mangolo 'ohle a kopo eena a fnyella matsong a ea ngoatsoeng ka tlase mona, e seng ka morao ho 25 Phato 1947. Ka hora ea 3 p.m.—L. J. de Wet, Mongoli oa doropo le Moloki oa matlotlo. Kantorong ea Mansipala, Makeleketla, Winburg. **X-23-8**

JOHANNESBURG HOSPITAL BOARD

BARAGWANATH NON-EUROPEAN HOSPITAL NON-EUROPEAN STAFF

Applications are invited from suitably qualified Non-European persons for the undermentioned posts. All appointments will be to the Johannesburg Hospital Board, but appointees will be delegated to undertake duties at any Branch of the Hospital, and in the first instance will be appointed to the Baragwanath Non-European Hospital.

Clerks Grade B (Male) £116 x 8—£156 Telephonists (Male) £116 x 8—£156 plus cost of living allowance. Education—Junior Certificate or higher.

Applications should furnish particulars of age, qualifications, education and past experience. Official application forms can be obtained from the undersigned on request.

Applications marked "on the outside "Non-European Clerical Staff, Baragwanath Hospital" should reach the undersigned not later than Saturday 30th August, 1947.—K. F. MILLS, Superintendent, Johannesburg Hospital. 7th August, 1947. **X-23-8**

FULLY-QUALIFIED, preferably unmarried, female teachers required for Ladybrand United and Clooclan United Schools and Flora (Marquard District) Anglican Church School, to commence duties January 1948. Apply to Fr. D. Watters, Modderpoort, giving full particulars as to age, church, experience etc., and enclose two recent testimonials. Applicants for Flora post must be full members of Anglican Church and their testimonials should include one from their priest. **X-30-8**

THE DURBAN BANTU CHILD WELFARE SOCIETY

Requires services of a qualified Bantu Female Social Worker for Field Work. Duties to commence as soon as possible. Salary according to qualification and experience. Reply giving details to:- The Chairman, Durban Bantu Child Welfare Society, P.O. Box 154, Durban. **X-23-8**

WANTED.—A qualified teacher to commence duties immediately. Applicants should state qualifications and send applications to: The PRINCIPAL, S. M. NTAI, Bantu United School, Marquard, O.F.S. **285-X-23-8**

APPLICATIONS are invited from fully qualified male and female teachers for 1st Quarter, 1948. Applications should reach the Manager, Banju H.P. School, Steynsrust on or before 30th August and state qualifications, denomination, whether married or not, and experience. **284-X-23-8**

WANTED.—African Assistant Nurse required for small Mission Hospital and Clinic—need not be fully qualified—language Sechuana. Wanted by end of September.

Reply: Sister-in-charge, Glen Red, Private Bag, Vryburg.—State salary required. **X-23-8**

REQUIRED: African teacher for the Kilmerton Domestic Science Centre to commence duties immediately. Applications should be addressed to the Principal, Private Bag 26, Pretoria. **X-30-8**

NAZARENE SCHOOL, SWAZILAND
T4 teacher wanted Nazarene School, Bremersdorp, Swaziland.
Apply to:

THE PRINCIPAL,
MISS M. K. LETTA. **X-23-8**

MISCELLANEOUS

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ON PAGE 19



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DONEGAL D/B SPORTS SUITS , 2 garment, usual price £10 10s. 0d. Sale Price £7 19s. 6d.	GENUINE GABERDINE "OSTREE" SHIRTS , (sheen finish), polo collar, glad-neck, long sleeves, usual price 29/6. Sale Price 19/6d.
CREAN CHURCHILL HATS , curl-brimmed, brown, black and grey-lined, usual price 75/- Sale Price 53/3d.	AMERICAN JOCKEY SHORTS , usual price 5/11, Sale Price 3/6d.
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WORSTED FLANNEL TROUSERS , (English all wool), in fawn, grey shades usual price 79/6, Sale Price 59/6d.	BOYS' FLANNEL SUITS , made in England, sizes—3, 4 and 5 at 42/9; sizes—6, 7 and 8 at 47/9d.
DONEGAL TWEED TROUSERS , usual price 59/6, Sale Price 32/6d.	SHIRTS COLLAR ATTACHED , in white oddments, usual price 32/6 to 22/6. Sale Price 12/6d.
BLUE SERGE SUITS, double breasted , usual price £13 19s. 6d., Sale Price £9 19s. 6d.	CHECKED SHIRTS , long sleeves, polo collar, usual price 35/10, Sale Price 19/6d.
SPORTS COATS (English material), plain shades of blue, brown and grey and small checks, usual price £4 9s. 0d., Sale Price 59/6d.	ATHLETIC SUPPORTERS , all elastic, in small, medium and large, usual price 3/11, Sale Price 1/11d.
STRAW HATS , in white only, usual price 10/6, Sale Price 5/6d.	KHAKI HANDKERCHIEFS , usual price 2/6, Sale Price 1/9d.
KHAKI SHIRTS , (heavy weight), 2 pockets, all sizes, usual price 25/4, Sale Price 19/6d.	WHITE POPLIN TUNIC SHIRTS , oddments, usual price 37/6, Sale Price 19/6d.
CREAN BOUND EDGED WIDE-BRIMMED HATS , in brown, grey, black and fawn, usual price 55/-, Sale Price 38/6d.	AMERICAN SWIMMING TRUNKS , all elastic, blue, fawn and yellow, usual price 21/-, Sale Price 13/6d.
AMERICAN BRACES , (all elastic), usual price 6/9, Sale Price 3/6d.	WHITE RAYON SPORTS SHIRTS short sleeves, usual price 22/6. Sale Price 10/6d.
BLUE SERGE TROUSERS (Indigo-Dye), elastic waist-bands, all sizes, usual price 79/6 Sale Price 66/9d.	FELT HATS , big shades, in fawn and grey, usual price 21/-, Sale Price 5/6d.
AMERICAN RAYON SOX , in black, brown and blue, usual price 5/6, Sale Price 1/11d.	DARK BLUE WOOLLEN SHIRTS , long sleeves, soft collar, usual price 39/6, Sale Price 24/6d.
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