

WHEN THE WHISTLE BLOWS AND WORK IS DONE Dress Smartly In **Dugson** CLOTHES FOR MEN

THE BANTU WORLD

SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER
 Authorised to Publish Government Proclamations and Notices of the Native Affairs Department

WHEN YOU HAVE YOUR PHOTOGRAPH TAKEN Dress Smartly In **Dugson** CLOTHES FOR MEN

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Week of Shocks In Europe

TITO-STALIN SPLIT

Berlin In State Of Siege Emergency In Britain

The "cold war" in Europe entered another stage this week with the increasing gravity of the situation in Berlin where the Russians have cut land communications with the West, although still allowing supplies to come in by barge. There are 2 million Germans in the Western Sectors of Berlin. Marshal Sokolovskiy, Soviet Commander in Berlin, stated on Tuesday that traffic restrictions are not permanent.

For the time being huge supplies are being landed at the British airfield at Gatow and the American base at Tempelhof. American freight planes are making 120 flights to Berlin each day and General Luolus Clay, the American Military Governor has ordered all available machines to be mobilised to supplement the services.

A major split in the Soviet-controlled bloc of Eastern Europe has occurred. This was disclosed with dramatic suddenness at the nine-nation cominform meeting in Prague. The statement accuses Tito of trying to gain the sympathy of the "Capitalist" countries, while, at the same time, saying that the Yugoslav Government has suppressed "the simple rights of party members and liquidated the owner-farmers thus hastening a catastrophe."

The statement ends: "Frightened by the blackmailing threats of imperialists, they believe they can win the favour of the imperialist states and reach agreement about the independence of Yugoslavia with their orientation towards capitalism."

"They silently accepted the bourgeois national theory that the capitalist states represent a lesser danger to the independence of Yugoslavia than the Soviet Union."

The truth appears to be that Marshal Tito wants to lead a Balkan Federation, an objective not approved by the Kremlin.

LAND MUST BE SAVED

At a speech day ceremony at Fort Cox Agricultural college last week, Dr. G. Mears, Secretary for Native Affairs, pleaded with the Africans in the Reserves to adopt conservation farming methods to stop the rapid destruction of veld and water supplies.

"The solution of the unsatisfactory rural economy of the Reserves depends not on providing more land to be ruined by careless husbandry, but by improving that which we already possess."

"I do not wish this comment to be interpreted as meaning that land already promised by the Government will not be provided. The Native Affairs Department and the Commission are working hard to get the quota decided by Parliament in 1956," Dr. Mears said.

It had been said that there was little scope under European administration for African leadership, but there was an urgent need for a leader with courage, drive, and initiative to deal with the problem of African apathy towards the destruction wrought by overstocking.

Dr. Mears appealed to Bantu women, as the persons who actually worked the African land, to give a lead to the men.

Among those present at the ceremony were Dr. D. L. Smit, M.P., Chairman of the Native Affairs Commission, Mr. M. L. C. Léfeldt, the Chief Native Commissioner, and Professor Z. K. Matthews, leader of the caucus of African members of the Native Representative Council.

In an address, Professor Matthews said much had been said about the wrong things done by Africans in agriculture, but it was only recently that other people in the world had learnt to do the right thing.

Africans were inclined to think that nobody had done more harm to the land in South Africa than the white man.

"But I must remind the young people they will not progress by emphasising the mistakes of the Europeans. The Europeans have enough trouble saving their own people. It is about time Africans realised they must themselves save the little land they have," he said.

What Municipal Workers Want

A representative meeting of the Transvaal Municipal African Workers' Union was held at the Bantu Men's Social Centre, Johannesburg on Sunday, June 27. In the absence of the President Mr. J. E. Mamabolo, Mr. R. S. Zondi presided. With the exception of Germiston, Boksburg and Roodepoort all the Reef towns including Vereeniging were represented by 24 delegates with an average representation of 3 each. The Johannesburg branch itself was represented by 146 delegates from compounds, sub-compounds, works depots, townships and municipal hostels. The total number of members of the Union was placed at 500 exclusive of Executive Committee members on the platform.

Mr. H. Nkageleng Nkadineng, the Union's General Secretary outlined the memorandum submitted to the Wage Board. The memorandum sets in detail the Union's demands in regard to the various grades of municipal workers, annual leave, hours of work, sick leave, public holidays, protective clothing, uniforms, "stop order" and "closed shop" principles, certificate of service, and termination of contract service.

During the course of the meeting, two resolutions were unanimously passed, that of entire satisfaction with the memorandum and full confidence in the General Secretary of the Union, Mr. Nkadineng. An appeal to the Trade Union Committee to launch an intensified membership campaign was made. Another resolution to call upon all local authorities to introduce and operate as soon as practicable the "stop order" principle was passed by an overwhelming majority.

Special Announcement

We should like to advise all our readers to order their copies of the Bantu World of July 24th in advance.

This issue will contain a magnificent BEAUTY COMPETITION SUPPLEMENT. The Supplement is something you will want to keep.

If you want to VOTE for the WINNER, make sure of your copy of the Supplement. Each Supplement has a coupon which you must use to VOTE for the WINNER.

Make sure of your copy of the BANTU WORLD for July 24th.

Successful Drama Festival

The Transvaal Association of Girls' Clubs held a big Drama Festival at the Bantu Men's Social Centre last Saturday, June 26 from 10.15 a.m. till late in the evening.

The Centre was packed with school-children who had come to witness the various clubs each making its contribution to the happiness of the day. The remarkable feature of the show was the huge attendance of young scholars compared with the few adults present.

The nineteen clubs present came from as far as Ateridgeville, Pretoria, Evaton, Brakpan, Vereeniging and all over the Reef.

Great interest was shown by the competitors who kept the audience, particularly the Europeans, roaring with laughter at such plays as "Mosemetšana" which the Ateridgeville group acted so ably.

Among other plays were the story of the rain maker, the electric lights on the stage of the main hall in the Centre being used to indicate the falling of the rain.

Typical country scenes such as hoeing, getting wood from the mountains and marriage songs were acted with great humour in Zulu, Xhosa, Sesotho and Chuanan respectively.

A few mothers were present to see their children on the stage wearing long dresses while others wore blankets and carried big sticks with them.

It was interesting to see how the young girls imitated the manner in which an old African woman speaks to her children and how she moves about in the house giving orders or talking harshly to the naughty ones.



Our picture shows the Fort Hare Football Team now touring the Union and Basutoland where they were beaten by the Basutoland Combined XI by 4 goals to 3. The Fort Hare team will be in Johannesburg on July 10. They will play against the J.A.F.A. at the Bantu Sports Ground.

"Bantu World Sold Out" WAS CRY LAST WEEK

Wide interest in the "New Look" of the Bantu World was revealed to a Bantu World representative who interviewed many people along the Reef last week-end. Picked out at random, the Bantu World representative interviewed people of various shades of opinion, most of whom had nothing but praise and congratulations for the management and staff on the new appearance of the paper.

Saying that they were pleased with the new Bantu World, several people expressed surprise at what they regarded as a remarkable feat of progress, the more so that post-war difficulties are still present. They were glad that an African newspaper could take the strides achieved by the Bantu World.

"The appearance of the newspaper in its 'new look' is most pleasant to the eye," Mr. J. Muneri, Organiser-Secretary of the Venda Progress Association said in an interview with a Bantu World representative.

"The new size of the paper should not be taken as a sign of which people require more than ever before."

Mr. Muneri emphasised the need for Africans to support this newspaper as by that support, greater developments could be achieved. "If the Africans could lend greater support, I see nothing which could bar the Bantu World from becoming a bi-weekly newspaper, leading thence to a daily."

As with several others, particularly the Venda-Shangaan readers, Mr. Muneri made a plea for more space for Venda. He said that the Bantu World was the only newspaper which took an interest in Venda. "Without the Bantu World as a source of information, of learning and recreation, the poor Venda people are without light," he added.

Mr. M. Neobo, a school teacher, felt that with the increase in the size of the paper, the editorial department should cease cutting down articles sent by correspondents. He urged that there was a great need for more local news and the Press should consider the employment of more full-time reporters to ensure that no event is missed.

Mr. M. Nhlapo, Proprietor of a restaurant in Sophiatown, expressing delight at the new appearance, he also congratulated on this achievement, said that the appearance of more than one language on a page was unsightly. "Each language should have its own corner or pages," he added.

Miss S. Miya, a local dress-maker, said that she hoped that in the new size, instead of sermons on the women's page, more space should be allocated to reports on the activities of women's clubs such as Zenzele and other women's organisations. She expressed the hope that correspondents such as "Lady Porcupine" and "Joyce" and the former popular feature "Let's Talk It Over" would return to the women's page.

Saying she enjoyed the beauty competition, Miss Miya suggested that each week, the women's page should be graced by a photograph and write-up of an outstanding African woman.

AGENT SOLD OUT "I was literally 'mobbed' by clients who rushed for the Bantu World as soon as they had learned that the paper had been delivered here," Mr. H. Mehlomakulu a Bantu World agent on the West Rand said. He said many among those who rushed for the paper were new customers.

DELIGHTFUL SURPRISE Correspondence flowing in before and after the new paper made its appearance on the streets also indicated interest which readers have in this journal. Rev. Obed S. D. Mooki writes:

COMING EVENTS

SATURDAY, JULY 3: District meeting of the African Public Servants' Association at the Native Affairs Department, Johannesburg, at 3 p.m.

SUNDAY, JULY 5: Dedication of the new church at the corner of Methodist Church, Randfontein. Anglican community welcomes Rev. and Mrs. Z. Sekgapanne at St. Paul's Mission, Randfontein Location.

MONDAY, JULY 5: Catholic African Teachers' Federation Congress opens at the Catholic Mission, Village Main, Johannesburg, at 7 p.m.

MONDAY, JULY 5: Congress of the National Union of South African Students opens at Pietermaritzburg.

SATURDAY, JULY 10: Annual conference of the Cape African National Congress opens at East London.

"It was a delightful surprise for me to read the bigger 'Bantu World'. I went back to 1932 when nobody knew that it would even become what it is now. I repeat what I said some years ago:

"May the mighty Bantu World
 Be read far-off and near;
 May we by her be led
 To know and not to fear.
 O keep her Lord of Hosts
 And give her goodly store
 Against the foe that boasts
 'May she steer forevermore!'"

Rev. Mooki, saying that he wrote these lines when the Press moved from Polly Street to Westdene, feels happy in the thought that the Lord of Hosts has helped the Bantu World.

"SJAMBOK'S" TRIBUTE "Sjambok", the popular "Bantu World" columnist, also pays tribute to this journal which, to use his own words, he "inundates with an amazon of praise for daring successfully to equal 'The Star' in area and in the amount of news."

He continues: "I wish, Mr. Editor, to tell you and all with whom you print this national journal, that the Africans are finding it impossible to pay the debt of gratitude they owe you. Within a short period of sixteen years you have grown to your present impressive size. Don't stop growing, for growth signifies life."

"In co-operation with Europeans is a heart warming phrase which you, Mr. Editor, regard as one of the ways in which your great journal sets out to guide and counsel the African people on lines of sane and steady progress." In that phrase we shall conquer.

Concluding, "Sjambok" says no more than drawing daggers at each thing, to his mind, is more stupid other by the European and the African.

Mr. J. S. Gregory, on behalf of the Transvaal African Football Association's Board of Control, sent a message congratulating the timely increase in the size of the Bantu World whose staff he wished success in all endeavours, undertakings, popularity, prosperity and over-widening circulation."

African Artist Honoured

4 PICTURES FOR OVERSEAS EXHIBITION

A signal honour has fallen to an African artist, Gerald Sekoto, four of whose works have been selected to go overseas with the exhibition of South African painting and sculpture which is to be shown at the Tate Gallery in London, and thereafter in Holland, France, Belgium, Canada and the United States of America.

This exhibition of approximately 130 works has been chosen from the whole of the Union, and represents mainly the work of contemporary artists. Of the works by Sekoto seen by the Selection Board, four were selected, these being "Evening in Sophiatown," "The Donkeys," "Three Piccanins," and "Sixpence a Door", the last mentioned being owned by Mr. Eugene O'Connell Maggs, chairman of the Bantu Press. They are all oil paintings.

The maximum number of works by which any artist could be represented was six, and only five of the fifty-one artists represented were accorded this honour.

The works of Sekoto selected show him to be an original painter with distinct creative gifts. He has had little training yet technically he is well advanced, and handles his medium with confidence and skill. Technique is merely a means to an end, as Mr. Rothenstein, director of the Tate Gallery, very wisely emphasized when he was out here recently. A painter, if he is to be seriously considered as a creative artist, must have more than a mere ability to paint competently. This Sekoto has. There is in his work thought and feeling, a sensitive reaction to the world about him (particularly to the life of his own people), and a sense of humour.

He is in the tradition of Western European painting, but there is a quality in his work that is indigenous to South Africa; a vitality, a liveliness and a shrewdness of observation that is unmistakably Bantu. For this reason Sekoto's work will strike a new and arresting note in this show overseas. He himself is now, we understand, studying in Paris, and it will be interesting to watch his artistic development. We believe that it will be a credit to his people.

"MY LAST FIGHT" —Joe Louis

In a dull fight, Joe Louis knocked out Jersey Joe Walcott in the eleventh round at the Yankee Stadium in New York on Friday, June 26. Louis has gone through 25 championship fights without defeat. Now he is to retire from the ring and has been reported as saying that he intends to take up politics.

A crowd of 50,000 watched his fight against Walcott. At one time the crowd was booing and calling for more action. The referee also ordered the two men to get in and fight. In the earlier stages, Louis had great difficulty in fathoming Walcott's style of backpedalling out of danger. The end came in the eleventh round with unexpected swiftness. Louis dropped Walcott with a left hook to the chin, followed by a right that landed as Walcott was falling. Walcott struggled from his back on to all fours, but could not beat the count. Joe Louis has earned £875,000 from the ring which averages over £62,000 each year.



NEW CRECHE OPENED AT BLOEMFONTEIN

The Susanna Ollmans Creche at Bloemfontein was officially opened on June 24, 1948 by Lieut.-Col. P. Ollmans who said it had been the long-felt desire of his late father to donate money towards the erection of such a home. His father had donated £4,000 for the creche but he had also expressed the desire that the Bloemfontein City Council should administer it; this because the Council had a responsibility and a duty to perform for the community.

Lieut.-Col. Ollmans said that by sending children to the newly-established creche, the parents would be doing something good for the whole community. Children brought up at such a home would not in future be a burden to the State, he added.

Mr. Nicholas MATAMBEKA IS SOUTH AFRICA'S FOREMOST SOCCER REFEREE

He plays Goalie for the Johannesburg African Football Association Team and also for the Home Defenders' Soccer Team. Mr. Matambeka's home is in Estcourt, Natal.



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Springbok

THE SPORTSMAN'S CHOICE

THE BANTU WORLD

SATURDAY, JULY 3, 1948.

The N.M.C. To Be Disbanded

The Minister of Defence, Mr. F. C. Erasmus, who recently announced that the Government had decided to form a platteland army, has now intimated that as part of the apartheid plan, the Native Military Corps would be disbanded. The announcement has not come as a surprise to those who are following the trend of events since the new Government came into power. They expected it, and it was also expected by members of the N.M.C. themselves.

We do not here propose to take the Minister of Defence to task. Ours is to remind White South Africa of the part played by the N.M.C. in particular and the African in general during the dark days of the last war. Their heroic deeds in defence of civilisation, liberty and justice, have won praise not only from military leaders but also from statesmen such as the Rt. Hon. N. J. de Wet and General Smuts.

In presenting medals won on the battle-fields of North Africa and Italy to thirty-four members of the Native Military Corps and the Cape Corps the Rt. Hon. N. J. de Wet, the then officer administering the Government, said "it was more than a presentation of medals; it was an acknowledgement by the King and the Union Government of the loyal and valiant services rendered by all sections of the non-European community. The record of the non-European soldiers in the greatest of all wars had been a splendid one. They served in all the branches of the naval, air and land forces and went wherever the Springboks were called on to serve. Their Role of Honour was a noble one, their effort a valiant one.

"With the co-operation of the Non-European Army Services and the Non-Europeans generally, the Union's military forces had attained a high place of honour among the Allied armies."

On the same occasion General Smuts paid high tribute to Non-European soldiers whom, he said, "had earned their title to the things we had fought for. In the greatest period of our history, all our people had stood together and shown the human stuff in us. The world had looked on and applauded." "In the days of peace," declared General Smuts, "prove yourselves equally worthy. Lift up your heads; lift up your hearts; do in peace what you have done in war. Your people will be happier than ever before and South Africa will be a better country."

Whatever might be the fate of the N.M.C., the fact remains that those who are threatening to disband it may sooner or later be compelled in this unsettled world, to call upon the African people to come to their assistance. It is perhaps possible to apply the policy of apartheid in other spheres of human activity, but it is doubtful if it can be applied in time of national emergency. Both world wars No. 1 and 2, have shown that there can be no longer apartheid in war.

When the first world war started, the late Dr. W. B. Rubusana offered to raise a contingent of 5,000 Africans to fight against the Germans in South-West Africa. In refusing to accept the offer, General Smuts, the then Minister of Defence, pointed out that war was a white man's business in which the services of the black man were not needed. But it was not long when it was found that the struggle which started in Europe had become a world-wide affair in which the services of every race, be it white, black, brown or yellow, were required. That was the beginning of the end of apartheid in war.

Although we do not believe that there is an immediate danger of war breaking out, nevertheless it cannot be denied that dark clouds are gathering around the world. It is wise, therefore, to weaken South Africa's Defence Force by the disbandment of the Native Military Corps which has "been tried and never found wanting." It is to be hoped that those who wield the sceptre of power, will not surrender their consciences and their power of reasoning to the dictators of race and colour prejudice.

Among The Books

The American Board Mission has just published a devotional book likely to have a wide appeal since it fills a real want among the churches. The title is "Inward Yaxifun" (Inquirers' Book). It consists of lessons from the Bible, suggestions for memory work and a section on Christian ethics such as are required by those seeking Church membership.

The book is also likely to appeal to lay preachers not only in suggesting subjects for sermons but in giving a lead in the interpretation of the scriptures and an understanding of its teaching.

The sub-title "Book on the Christian Life" indicates that Church members who wish to make progress in Christian living will find much to help them in an understanding of their faith.

S. C. A. Plans Camp At Warmbaths

(By H. von Staden, B.Sc.)

An important feature of the work of the Students' Christian Association of South Africa, has been its vacation efforts on behalf of the country's youth. During the various school holidays, seaside services have been held for many years on our popular beaches. Mr. Oswald Bull, former Director of Education for Basutoland, was one of the first to lead these children's services. Besides the religious meetings the children are made happy through the arrangement of sports meetings for them on the sands, and all kinds of competitions, picnics and camp fires at night. The main purpose was ever to imbue the children with christian ideals, and above all to bring them to acknowledge Christ as their Lord and Saviour. In this way hundreds and thousands of young lives have been profoundly influenced, and South Africa has benefited.

A later development, more especially for senior scholars, university students and school teachers, has been the arrangement of Holiday Camps, for example at places like the Hartbeespoort Dam, Vaal River, at seaside resorts, etc. Many of the youth of our land have in this way spent happy holidays in the open air, benefitting by hikes, swimming, boating, fishing, etc. At the same time they are brought under the influence of christian truth, and are inspired by the ideals as revealed in the New Testament.

One of the greatest and most successful of such camps was held at the Victoria Falls during the 1946 July vacation. Mr. Dries Steyn, one of the travelling secretaries of the S.C.A. arranged it. 700 students, teachers and friends of the S.C.A. from all over South Africa were brought together under canvas. It was like a large tent city.

CAMP IN JULY

In Mr. Steyn's heart was born the desire that South Africa's Bantu teachers and students should be given a similar opportunity of enjoying such a unique holiday, affording opportunities of fine physical recreation, but ever with the main purpose in view of seeking to know eternal verities as revealed in Christ. By dint of his efforts and the co-operation of many, such a camp will be held from the 6th to 16th July, near Warmbaths, Tvl., where the buildings and facilities of the Emmerentia Geldenhuys School have been placed at his disposal. Mr. C. H. Franz, Chief Inspector of Native Schools, has given his kindest assistance, as well as other inspectors and members of their staff.

Already about a hundred African teachers have responded, and Mr. Steyn is receiving applications daily from African teachers at his Johannesburg address, P.O. Box 8459, Johannesburg. At this address all particulars are obtainable.

SUPPORT FROM MANY LEADERS

The Camp Conference has the fine support of prominent men. The

Hon. Minister of Native Affairs, Dr. E. C. Jansen, has expressed the following opinion:—

"It will be for the good of both Bantus and Europeans if, through this effort, the S.C.A. will succeed in removing the misconceptions in the minds of many Bantus and spread the true christian spirit among them. In the hope that this will help, I wish to assure the Conference of my best wishes for its success."

Mr. J. H. Hofmeyr has written as follows:—

"S.C.A. Conferences have in the past yielded much fruit in their work among our European students, and I am convinced that such an enterprise will mean much for the work among Bantu Students as well as for the sound development of Education in African schools."

Prof. T. J. Haarhoff, of the Witwatersrand University, Johannesburg, has sent the following word of encouragement to the S.C.A.:—

"I readily wish to support your effort to bring the message of the New Testament to our Bantu people by means of a Conference. The world has more need of the Spirit of Christ today than ever before."

Senator Edgar H. Brookes writes:—

"I think that a Conference such as the one which you propose to hold from July 6th to 16th should help our Bantu people considerably. I wish I could offer to be present at the Conference, but that, I am afraid, is out of the question. In the meantime you have my very good wishes for its success."

One of the leaders at this Conference will be the Rev. Reg. V. Reynolds, a pioneer missionary to unevangelised African tribes in the Northern frontier province of Kenya. He has a deep appreciation of African needs, feelings and aspirations, and his message is vitally helpful.

Workers of the Dorothea Mission have been invited to take part.

The Rev. W. H. Rowdon, Christ Church (Church of England) Johannesburg, Rev. Dippenaar and Rev. F. Malan (D.R.C. Missionaries in Swaziland) have been invited as speakers.

man to read and write his own language."

We know that most of our members have honoured this undertaking but there may be some who have not and to all of them we say "Don't become tired, even to-morrow." You are working for a New and Progressive Africa.

We still have a number of Membership Badges and if you know of men or women who wish to join the N.A.P.A. Alliance let them know that they should write for an Application Form to—

N. A. P. A.
P.O. Box 50,
Langlaagte,
Transvaal.

That we all endeavour to make the second year of our Alliance as fruitful as the first has been, is the wish of

Your sincere friend,
N. A. P. A.

GROUP LEARNING

During the War years in one South African Village it was customary for a group of African women to meet once a week in the "lapha" of a certain home and there to employ themselves in making various comforts for African soldiers.

There were 17 of these women and their ages varied from about 20 years to venerable matrons whose ages were certainly more than two score years and ten and only four of them had had any ordinary schooling and they passed on to the others the little knowledge that they had of needle-work, knitting etc. The group possessed one sewing machine and most of the knitting needles were fashioned from the wheel spokes of discarded bicycle wheels, yet in the course of 15 months this group provided more than 600 comforts for their men in the Middle East.

The women worked whilst sitting on the ground and as occasions occurred helped one another with the work in hand.

N.A.P.A. NEWSLETTER OUR MONTHLY CHAT

Dear Members,

Many of you know the African proverb "Don't become tired, even to-morrow". One of the essential needs for African development is continued effort; in action, and the attitude of "To-morrow is another day," is an enemy of progress. Indeed, a good motto for all of us is "Don't put off till to-morrow what you can do to-day."

It is now a year since the New Africa Progress Alliance was born and during that time it has grown into a lusty infant. To-day, we have nearly six thousand members and that is a force of Pioneers which, if each member honours fully the solemn promise made when he, or she, joined the Alliance, can do much to build up a new and better Africa. But—there is always a "but"—is each and everyone of us honouring our promise and it is in that connection that I want to make a suggestion. Here it is:—

Read through carefully the "N.A.P.A. Pledge" and then ask yourself whether, during the past year, you have fully honoured the five promises that you made. As a result of that examination, you will probably find that some promises have received more of your attention than others, and if so, you are asked to think out various ways in which you can carry out more fully those in connection with which you could do more to honour.

Let me, in particular, ask you to think about this promise—

IN LEARNING

"I Promise To Read each issue of this N.A.P.A. Newsletter to five others grown-up Africans in the most suitable of the Home Languages used and also the Promise I have signed. Further, I undertake voluntarily, with the guidance afforded by N.A.P.A., to do that lies within my power to teach each six months at least one grown-up African man or wo-

ALEXANDRA HEALTH CLINIC PRAISED

"You have allowed me to be with you at your birthday celebration this afternoon and I must admit to a feeling of particular pleasure, greater than one feels at birthdays. I am happy partly because I am representing the National War Memorial which has as its inspired design the promotion of health and happiness for all in South Africa—be they black white, poor or rich", said Dr C.C.P. Anning, C.B.E. speaking at the Family Welfare Centre at Alexandra Township on Wednesday, June 23, 1948 on the occasion of the Centre's birthday celebration.

Dr Anning said those connected with the work of the Centre were showing us that in South Africa we could achieve health only by, and for, ourselves—that we could not, have health thrust upon us. Health could not be achieved and maintained unless the people knew how to find health.

MANY GRIM THINGS

"No thoughtful man can ever come to Alexandra without remembering several grim things about your Township. That the 80,000 of you living here are crowded to an average perhaps of 32 people per stand" continued Dr Anning.

Many of the Alexandra residents had come, within this generation from country homes where under tribal conditions, kraal life meant a full family life with its strict discipline, its happy sharing of hardships and pleasure, its customary attention to the simple rules of feeding, of sexual habits, of cleanliness, and so on.

People now moved in town—It was the way of this modern industrial age that so many people did feel the urge to come to the cities hardly realising they were doing so. This change, he said, was hard for the Bantu people. In the city they find queues to and from work and live in crowded homes.

The Health Foundation had attempted to look at all these problems from the broadest approach to health. To-day it knew to an increasing extent what was necessary for health, and over the years it would show Africa how, in a given community, health could be achieved and maintained by the residents themselves, and for themselves, where the simple conditions of health, surroundings and education were available.

Referring to the work at the Health Centre, Dr Anning said the workers were magnificently playing their part. They were doing among a small group exactly what the Foundation says the whole of South Africa needs.

The work carried on at the Centre was what those young South Africans, weary with fighting at the end of a long war and longing for a fruitful peace, asked for as the National Memorial to those of their fellows who had died in the service of their land.

EXCELLENT DISPLAYS

After Dr Anning's address there were displays by the Nursery school pupils, dance, drama and physical training.

The play on the story of Noah's ark was perhaps the best display with all the animals of the deluge ably represented by the youngsters. Of particular interest was a young boy who represented the slow tortoise and another who took the part of the first bird sent from his work who never came back.

To the singing of "Motse oa e cha" and "Umlilo ovuthayo" the senior boys and girls thrilled the audience with their physical training displays, their neat uniforms helping the general effect.

The people were allowed to examine the work done by the children of the Centre. This included smart frock designs.

The Centre itself is well decorated with pictures the best of which is probably one showing migration from the country to town.

In fact, they pooled their knowledge. There was a pleasant informality and nothing in the way of educational instruction. As they worked they chatted and sometimes sang and occasionally they persuaded one of their number who could read to read to them news about the War. It was a weekly social event to which they looked forward and it was particularly enjoyable as it was linked up with a definite purpose.

It is not possible that something of the same kind could be done in connection with the aims of the New Africa Alliance. People like meeting together in a social way and it is particularly enjoyable if they have a definite purpose in view.

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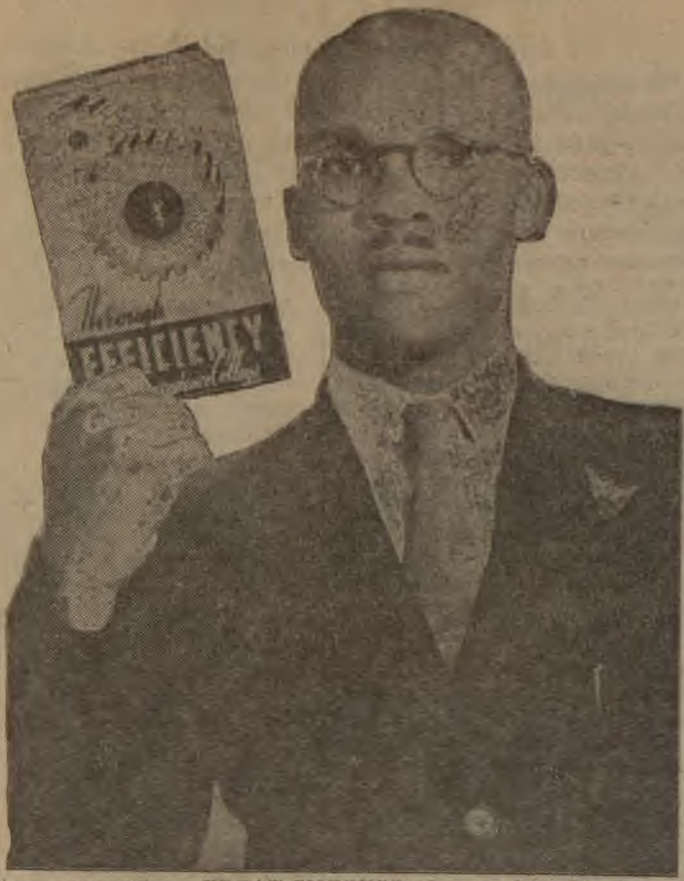
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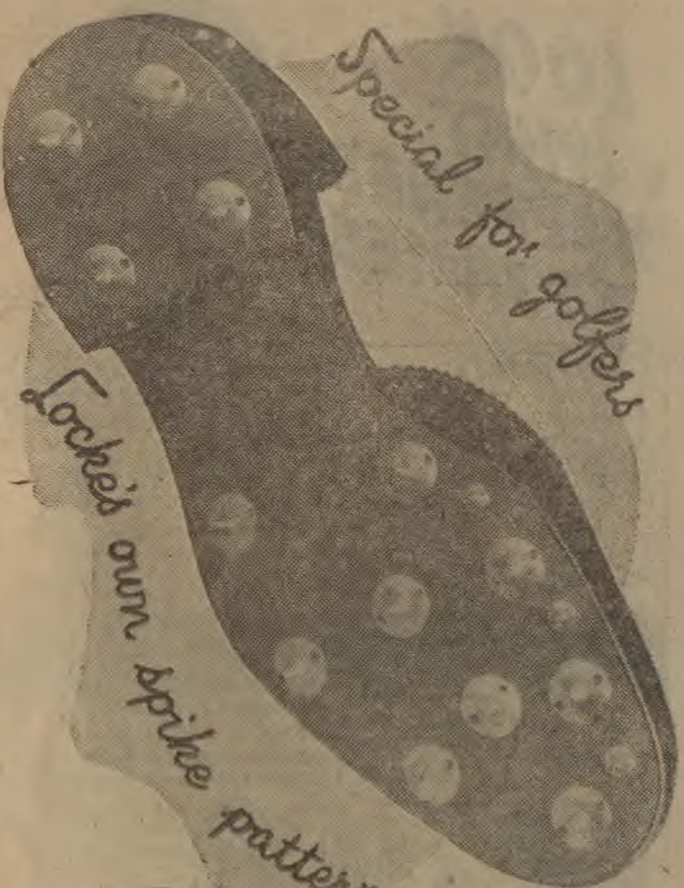


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FORT COX: Thaka ea Lesotho e noma sekolong sa temo, e bile le eeto leo re ka reng le letle ruri, haka e thohile sekolong sa Fort Cox bona veiking e fetileng moero ke ho ea bona Leatlhale haka e nthe e tsejoang ke ba seng a kas ba leng ba ea moso ka toa e tsoa feta e leng bo S. G. akonne le H. O. Oliphant.

Ba neng ba qala ho ea ao ba no ra bona mehloho ruri re ite ya e lebopong moo oitsheng ha re le eng ra ea hlaha polokong ea li-hoofoto tsa misinga muna ponong na e no e le bo Mr. P. Katsae I. Shale, T. Putsoa, T. Moroeng o bile ho ena le o motona e eng Ho ho thokoa ka sekhoaa 'lock of Ages' ea ileng a fihla pele mo a ba a tsebisa ba mohlalaha-ileng 'Tau' ea metsing eitse hoba a potapote lerako ea cho Tse-la ea bo mothebele kokomoha e-re u sa je tsa batho u itjella 'thala-boliba' tsa metsing.

Bang e bile le ho heta ha ba sa tla ea ka hoja e se e tlotse-are ha ba qhalana joalo ka pe-cho e nyane ea cho ka ntsoe le 'Moko' le kang la namane e nyan-a e khomo 'me ao ba bang ha ba a hlola ba sa bona le terata.

Che banna bo B. Serutla eo le ena a tsoang moso, bo A. Motia, S. Moliboea ba ema ba sa baleha ba lebeletse phoofolo e tsabehang nang le mapheo empa e le phoo-folo e se nonyana. 'Mali' u ka ite-kanyetsa ho ts'abeha ea ena, a-the haele T. Mongochla, T. P. Pu-soa, T. J. Mokhotli, bona ba hli-e ba ema bare bona ke bataung, au e ke ke ea ba etsa letho na aba eo ke 'nete? Ke ts'epa hore ze tumelo e seng 'nete joalekaha S. G. S. are ena entse e le e rong ea bataung empa tau e ka molaea.

Ho thoha moo ha ooa leatleng 'o sesa 'me thabo e le e kha-shatsehlang papaling ena ea boliba bona bo kang thaba ha u le hoto-he tse na tsa feta tsobhe bahla-kana ba boela Fort Cox ka kha-so le metsotse e hlomphehang 'M. Molapo, H. Mohlomi, Thaka-hoba e fihle polasing ba motse 'hlahlaho' 'me le tsona re tla li-utloa.—J. T. Mokhotu.

HA MOJADJI: Le reng bana sa mosadi e motso, ska le lebetse-are thutong ho swanetse ho ba e tsoele-pele? Aia le a bona hore auto ya rena e bina ka leoto le ee? Kotsi! Aia le a bona, e re tsetse.

Thuto ya rena ea hira, Ho thoha thalalela dikolong tsa rena ho a ruta barutisi ba se ba kae. Di-kolong tse ntsi tsa rena ho ruta barutisi ba bararo hoba ba bana. 'Zolote le eng? Meaho ya dikolo-ta e tsohe. Le reng le sa ahe me-a ho tle barutisi le bana ba ba ntsi.

Ditlhohe tsa dikolo, le reng ka 'taba e? A letle le boledisane le batwadi ba bana ka taba e? Aia le a bona hore bana ke ba bantsi ba ba sa kene ho sekolo? Meaho ya ba bona, le ditlhohe tsa hodimo di tumekela. Bana ba lena ha ba sa rata ho ruta naheng ya bona ka ho se bone tswelo-pele ya dikolo. Ba thabela byang ho le thusa mo modirong wa thuto. Mabarabare are Molekela, le Maupa le tse ding dikolo di setse ditlhomile. Tse na fase ngwana mosadi e moso, lebaka ke la haho. Dirang ka phisohe bakeng sa 'huto. Tse monate dia latela S. P. N. Makwata.

WORCESTER: Mariha a kene. 'ithaba tse re likanyelleng li re 'soou ke lehloa, linoka li potla-kisa basebetsi, hohle ke sello sa serame, ba seang likobo ba ro-bala le lipaola, litsietsi tsa paola li se li hlalile li le ngata.

Pula le ena e eme ka maoto e na bosu le mots'chare, hohle ke sekretse feela, ke litsietsi feela ho batho ba hese ba lubang matlong a mekotla (Sukkesdorp) ba ro-bala holima metsi ba tsoha holima metsi. Ruri re tla fela rona na-Afrika.

Re sa lebeletse ts'episo ea loca-tion le tsoa empa ruri ha ho phe-toho. Hara tse na tsohle mekhaka ea papali 'Home Defenders' a eme ka maoto ea liela lemong sa-qa ebile ha re sa tseba hore ra-qa e rorisa joang, e se e tloka-se, sa ho ea Paarl, le Stelleboson de thabetsa ho fumana sebakali se seng eleng Mos. Stanley Louw ea tsoang Sterkspruit, bare ke Atomic bomb.

Ea sa tseeng khalo ho ea kopa-pong tsa likereke ke Evangelis, J. C. Setamolela oa D.R.C. man-a East London. Re mo lakaletsa ka leho le tse la tsoeu.—P. G. Mo-thupi.

KOAKOATSI: Re bile le mokete oa lipina sekolong sa hae mona ka li 5.5.48. Ho bina bana ba sekolo sa hae mona, le ba sekolo sa Ver-mond (Lekoa), Molipa-Setulo e le J. Pooe. A thusoa ke S. Mokati. Batho ba ne ba le bangata haholo. Principal ea mona hae le ea Vermond ba ile ba hlalisa man-tsoe a ho khotatsa sechaba. Ba bang ba ileng ba thusa mosebets-ing ona haholo ka ho re etetsa li-jo le ho li rekisa ke Mrs Motsumi, le Mrs S. Tsoela, Mrs M. Ntaopane le Mrs E. Khaja. Re ba leboha ha-holo leka moso bataung le ba-koena.

Ka li 30.5.48 e ne e le selallo kerekeng ea Wesese se nehela ke Moruti N. Ngakani. Re bile le pa-pali ea bolo bona tsatsing leo, ho oapala mathaka a mona hae le a Scandianavia. Score e bile 1-1.

Banna ba Komiti ea Sekolo sa hese ke Beng. J. Pooe Molipa-Setulo, S. Mokati, Mongoli, I. Khoe-tha, J. Ramabola. Che ha re eso tsebe hore na ba sebetsa joang?

Ka li 7.5.48 ho bile le selallo sa A.M.E. batho ba ne ba phuthelhe hantle, se nehela ke Moruti Mon-ne. Re bona phuthelhe ea Matopia e haketse ho lokisetsa mokete oa Convention ea bona e tla ba Re-ndevouz.

Ba ntseng ba le bolutunyana ke Seng. L. Tlaletsi, Mrs. Mats'eliso le Mrs M. Molise le Mr Mongochla-ne. Re bile le mokete oa lipina ma-ne Sphesona ka li 5.6.48. O bile monate leha batho ba bile seo.—P. Matsoso.

WOLWEHOEK: Re sa phele mo-ya sekhotlong le hoja re le boil-ing ba tse tse tse, lemong ena roba re tsoa tsoa ke ba bang-na lihloho tsa motse ona, e leng Beng. J. Nkhalo, P. Khoali, Z. Zhuang le P. Molefe eo e neng e le mongolehi oa lekhetlo le mo-rekisi oa Bantu World, Molimo O ke O folise maqeba a lipel-long tsa beng ba hlaha tsena tse-uc.

E tsoa ba phuthelhe ea lekhotla la mesue (teachers) le bitsoang

Makanti-Kanti A Vrededorf

Re bona hobata mona. Re bona maqheku ho inekanya le likhutto tse futhumetseng. Re nise re tsoela pele ka ho etsa futubolong. Mathaka a Dangerous Darkies, a ile a futuhela mathaka a Phiriona. Ba ba lithothora. Hosasa Vrededorf 3 Heilbrone 2. Thapama Vrededorf 4 Heilbrone 1.

Lipalali tsa B- E. Zjm (R.A.F.) M. Tsoi (Dr Rabbish), I. Mogoal (Spee Fire), A. Mogoal (Lipakaloos) R. Masike (Laduma), F. Mokoteli (A.B.C.), A. Maphutsi (Sugar Stick), Ntaopane (Indian Rubber), Abel (Ka mokotleng), S. Sebata (Boo Pense), D. Pheto (Long and Short).

Re bona mesue e iphile matla mona ho tsoela pele thutong. Ka thapama engoe le engoe re ba bona ba kena thung ea hlahlolo, bang ba ngola Matinkela, bang J. C. Re ka bala bana Mr Pheko, Mr Rantshako.

Ba kileng ba re khalo ho ea Pa-rysa ka li Maesekele ke Mesue e meraro e leng Bengali O. Sents'o, I. Moleleki le S. Ngali le Mosue-tsana R. Sebilo o kile a re khalo ka ntlona ho ea Boibeng-ba-Likubu.

Mr Senosi eo e neng e le Princi-pal ea Klerling Skool mona Vre-dedorf o se a le mane Parys le teng ke ena hloho. Sebakeng sa hae sa nkuoa ke J. Mthibeli. Le Masoana a nise a le teng a iphelela ha ntle. Felisang ho ngolla metsosa: lle ea lona ka mabuto a batho ba bang hobane ntho eo e tla hlaisa kotsi le lihlobohang.—I. S. Moleleki.



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Phuthelheg ea ho ile ha tsoa-tsebisoa ea lefu la e mong oa liho-tsa lekhotla le boletsoang. Eo ke Mong. Stephen Tladi eo e neng e re mohale lekhotlang lena. Le joa-le re sa na le liketsetso tsa hae tse ntsi-ntse tse lokelang ho re phuthelheg o kholo, O.P.S.A.T.A. N. V. Branch eo e leng letlala le O.P.S.A.T.A. e la hammoho le ba habo mofo, Molimo O ke O be ts'elise. E bile taba e molau ha behi ea hae e fihlile morao koano.

Ea neng a etsetse motsaneng o na ke Mot. M. Mabusela oa Lejo-e 'putsoa. Re bona motsana ona e tse o hola 'me reat ts'epa ka n-sonyane e tla ba semetl'a-halla. motsa.—OaTenz.

KROONSTAD: He! ho tsamaea ke o bona e se ho tlama borikhoe k-shapo. Ho thosha mona ho itse tu-ya ho nko e tsoang lemina, re ipo-nela Lochase e patisitse batho, utla utloa lepapapa hara masiu a maho-lo ka bo-khotla sepono motho a matha a le sheleng a tsoere boru-thoe ka lesho phoisa amo alame irethe, a matha hara maffi a ma-s'o-mots'o, a balehisoa ke Lochase.

Ha ba robale ba wacha ka mbo-bo feela molebe, o tla utloa ka se-dumo feela, hore ha baje litheohe-ling. Motsana o mocha oa 'Mase-pala o nts'e o hola o ka Bophirima ho Lokeishene la Matikareng (Me-ticar) re khohola hore Lochase e tla fela ha motse ona o qetso ho haboia. Ke utloile e mong a se are ke Jabafu, e mong are ke New Orlando, e mong are ke Khamapali.

Ke tla ba shapa batho bana, 'na mora Motinyane le ha ke telleda ke re 'na Pekenene Motse o ke 'Western Township' Kroonstad ea hola bana, ba ileng hohle khutlang le tseng liposi tsa lona manne ho li-nopsaka le bo litopi ba le emetse, kapa le batla hore ke bitse 'Phata' allo le shapa hape, onse ale bona, o le oachitse ka mabobo feela, 'me oa tla, ena e bile o baa, straight talk feela, ke moratela hoo.

Li-team tsa 'Foot-ball' li sa eme ka maoto, feela likotsi li ngata le-mong sena, ka ha Leap-Year e tsamaea joalo, ba robeha, ba loant-tsana ha bohloko, e mong o robe-hile leoto ka bohare.

Ho Indian woman, White horse, Billy, Manyonyoba, bra Joe, Black Dragon, Sweetie girl, Hei, tsotsi, ba e raba ka pelo tse bohloko, feela ha ba nts'ebela empa ke phela le bona, ke hobane ke le Pekenene Le botse Bethlehem le Whites.

Le ba Golf ke utloa hore White o ba tsoere ha bohlokonanya, o ba tsalla mabenyanana. Joale ke utloa hore li Zebra's tsa Railwera litsoa shatjoo Bethlehem. Ho khona Good-Hopes, le ha e bo betsoe mo-na hae, e etsa pay soon sure sure ka ntle ha e tsoile.—Pekenene.

PETRUS STEYN: Monghali ea hlomphehang, nutumelle hore nke ke re qaa-qaa a se makae ka tsa mona motsaneng ona o rona. Mo-na re masobang a ho sitoa ke ngoana'na bo rona Venter Sibeko, ea neng a sebetsa manne ha mose.

Mofu o kutsa a nts'e a tsamaea ka nako e telele, a nise a jeka ho itji-sa ho fihlela bohloko bo ipha ma-tla ka li 29 tsa May, 1948, 'me a nkeloa Leholumong ka li-12th June, 1948.

Mofu oa rona o bolohile ke nta-te William Melato oa kerekhe ea Chachi, a thusoa ke baruti bana: A. Hlapo, Jos. Makuto, J. Tlake le A. Hlongwane. Monghali R. M. Mooi, toloko, a hlalisa mantsoe a cutleloano bohloko a benghali G. Percy le C. Dom ea neng a sebetsa le bona. Batho ba neng ba le phu-pong ba ne ba le 150.

Matichere a eme ka maoto ho sosa tenese le foot-ball. Ba utloile-ta mo matichere a Lindley, Reitz, Heilbron, le Bethlehem a bapalan-cateng, 'me mona e tla ba Par-station. Ba re hulle le genoeg ge-noor van Lindley en haar vrend-an so ver nie verder nie. Mong. R. M. Mooi, o kile a re khalo ho ea Lindley ho ea bona bana babo, mong. Sam Lets'ela a nkelo Phiri-tona, mong W. Sebiloane o khutli-le Johannesburg moo a neng a ile phuthelheg.

Re kile fa bona Moruti Tlaletse oa Ma-Methodist, le batumahi Tlaletse le A. Xaba hara motse ba tile ka tsa kerekhe.

Ha Mong. D. D. Kgosi, mosuo'e e moholo sekolong sa Bantu United ho hlalile ngoana oa moroetsana. Ngoana le 'mae ba phela hantle haholo.—Baby Shoe.

KOPPIES LE TSA TENG

Ke ka masoabi a maholo re bole-lang hore 'pala' 'ma-rona' Mot. Mont'so a patoa Moruti Matsie oa Mokoallo: Hona (tsatsing ea be e le lenyalo le Mong. E. Moturats'e a nyalana le Mor. C. Nyookong. Ea-re ka Sontaha ea be e le selallo wesele 'me mosebetsi eo kaofela e ne e le 'holima' hloho ea 'Moruti Matsie oa Vrededorf.

Mong. S. Rampa le-Mong. J. Gaborone ba life ba re khalo go ea mane Potcheitroom, le Mong. E. Matjokane le ena a tle hae Krugersdorp.

Lona batho le bana ba Steyns-rust re le leboba haholo kamoo le ileng la re tsoara ka teng eaka re nts'e re le hae Koppies. Eitse ha li fela ra thoha ra fihla hae ka pina e kholo ea thabo.—Molula-Fika

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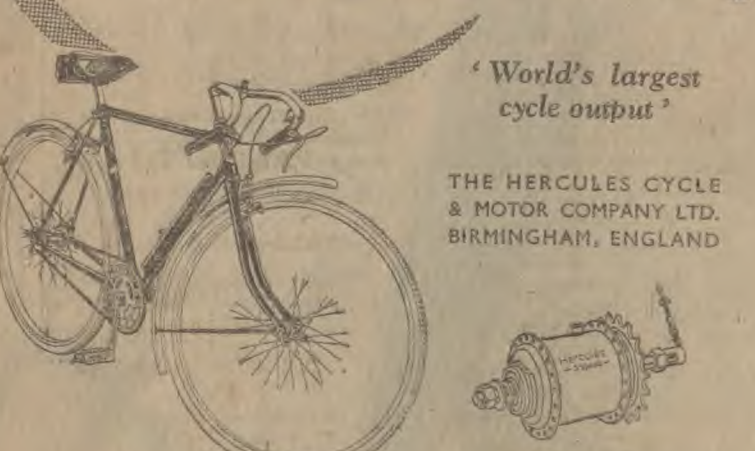


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Kulesisibhedlela esizokwakhiwa amaDodakazi eSizwe eDannhauser, sekuphumelelile umnikelo wesiza, indawo lapho sizomiswa khona engange-akela. Nankake lamaqhawe angamasho-shozela kulombeni omkhulu ophambi kwezintombi zamaAfrika: Owokufala umnikelo wemali esishiwo uMnumzane ohloniphekile eDannhauser, uMr. B. Goordeen. Owesibili umnikelo we-akela lendawo isiza nguMnumzana ohloniphekile, uMr. L. Patck naye futhi owase Dannhauser.

INSEYEYA KUM-AFRIKA

Imizamo ephelile yileyo ebona-kala ngezono ezikhulile yesizwe esithwala imithwalo yaso. Nanso phela insayeya Mu-Afrika, vela phela naye eshashalazini. Niyohlala nibikelwa njalo, kumaphephandaba.

Ngenyanga ka March mhaka 14 nonyaka, ngangise Nhlangothweni yamaDodakazi eThekwini ngokhethe oselwabikwa. Ukubuya kwami ngalandeliswa ngesimemo esasivela kumaDodakazi ase Colenso, ngokuxosha kwabaPelokazi baBantu elokishini lase Colenso.

Bengigqiga khona eColenso ngo April no May, ngihamba e-bucayini bamalokishi. Sengazabangaka nase Estcourt kwaNtabazabantu ngihamba nomunye wabafelokazi, Bengibuyele futhi ngiyolafela isiphelo saloludaba o-lubuhlungu.

Engakutholayo: Engikutholayo kuloluhlopho oluthwale isifazana esiNsundu yilokhu: Imithetho eyenzelwe isifazana esiNsundu sanamhlanje isiphelile isikhathi ngoba, lesi sifazana esasenzelwe sibuswa ngalomyithetho asisekho emhlabeni isizukululo esesedule.

Akengiveze nje kancane engikuthole kwaNtabazabantu eMtshezi. Lomfelokazi ebengihamba naye osedlule eminyakeni engamashumi ayisithupha nozolele bonke abantwana bakhe kwihlalo yase madohbeni, futhi ehamba ngodaba

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EZITHINTENE NAMASWAZI

(Yintatheli Yethu)

Ngomhla ka 24 June kuye kumhla ka 8 July, 1948 eSwazini kuzobe kukhona umhlangano omkhulu khona we Swazi National Council, inkundla yamaSwazi lapho kuyoxoxwa khona eziphathelene no-Mbuso wakaNgwane.

Kukhethwe amadoda amahlanu aziwayo eGoli ukuba ayomelela amaSwazi eNyonyana Jikelele amagama awo nanka: AbaNuzana Gideon Goliath Nkosi, Titus Ndunguny Nkosi, Matthews Phezapha Nhlabathi, Charles Malunge Dhlamini no MacDonald Madhigiliza Maseko.

UMnz. G. G. Nkosi ngu Sihlalo we Nhlangotho yamaSwazi eGoli, kanti uMnz. McD. I. Maseko ngu-Nobhala wayo jikelele iSwazi National Royal Club enkundla yayo iseSofaya.

Sebehambile ukuya khona kwaNgwane ngalo lolo daba lobumxusa.



Lapha ngenhla sinibonisa umfanekiso ka Mnz. McD. I. Maseko u-Nobhala we S.N.R.C. nemunye wamanxusa amele amaSwazi e-Nyonyana kaNgwane.

ESIKWEMUKELE NAMHLANJE

Samuel Gamede wase Krugersdorp uti yena nowakwakhe bafika lapha kwelase Goli bevela eStanderont ngo 1945. Wathola indawo yokuhlala eKrugersdorp. Leyo ndawo kungayo Xhoza. Uthi-ke lelo Xhoza lamkhuthuza kahulu litha lisuka lapho lase lim-xosha limbiza nangokuthi uli-Shaka ngoba selifaka okwakubo. Uthi wahlupeka kakhulu impela waze watholwa ngomunye umama wamnika intawo kuzo-ke namhlanje kusukela eKrugersdorp kwawo lo nyaka. Akawuhlanga-nisi umlomo ebizwa ngokuthi uli-Shaka. Uthi-ke manje uhlezi kahle—kodwa uti qaphelani lamadoda ka "Tyhini Mfondini."

W. B. Mkasibe wase Cleveland uti njengoba nje kade kukhona ukhetho luka Hulumente kade sekukhona izazi ezikhulu ezixoxa ngalo kodwa uma kungo lwabo ukhetho akunjalo kanti futhi bakhohlwa nawukuthatha amathikithi ka African National Congress into nje balibala ngamatshwala kanye namasonto-sonto.

Rev. J. H. Nhlapo wase Orlando uti ngomhla ka 9 ku July nonyaka uyobe evula umhlangano eKendal Uyoba kwaMongameli Mahlangu. Umema bonke abantu ngoba sekuyisikhathi agcina ukuba lapho. Uthi uyohlala amalanga amathathu.

Isikhumbuzo Sabakwa Sikakane

(Ngu A. X.)

Akusemalanga mangaki kufike usuku lokwembulwa kwaMatshe ezikhumbuzo. Lomsebenzi omkhulu uyobalapha eGoli emalibeni ase Newclare ngo 10 ekuseni nge Sonto mhaka July 11, 1948. Kuyobe kwembulwa amatsho eNkosikazi Bellina Mbanjwa Sikakane nele-Nodana ngu Nathan Sikakane. Izihlobo ezikude nezisude ziyaziswa. Idili lokwenziwa ntambama ngawo lowo mhla eOrlando kwa Mnz. Jno. M. A. Sikakane eNo. 7703, West Orlando.

Advertisement for DY-O-LA dyes, featuring the text 'DYING SAVES BUYING' and 'DY-O-LA'.

UZULU UNOLIM-OLUDE KUPHELA

(Ngu Dabulamazi)

Ngonyaka owedule laphaya kwa Mai Mai Omusha, indawo osekuyiNkundla eyaziwayo yezinhlangano zamaDodana namaDodakazi ka-Zulu, kwathi phakathi kwezikhulumi ezibalulekile, esinye isikhulumi esingasozwe sabeka gama laso lapha, sathi: Zonke izizwe ezimnyama kuleli lakithi zinemihlangano yazo eqondene nazo ngakubo namaDodana namaDodakazi akwaZulu nawo enza khona okuyimfanelo uma eghuba futhi inhlangano enjalo.

Lelo gama lashayelwa izandla. Kulezinsukwana ezedule, uDabulamazi uke waphuma walibhekisa eNgqungqutheleni ebise Doornfontein yamaShangane. Yikhoke nje namhlanje esebhala lapha ngoba khona ufike wabona ukuthi noma nje kungekho lutho olusha oluphelelaphi alubonile kodwa umangaliswa ukuqhutshwa komhlangano kusuka phansi-ize uye uphele ngendlela enesizotha, ukuthula utshano nenqabela ngezindlela eziningi.

Ake uphume phele uye emhlanganweni wamaDodana akwaZulu uyobuya lapho usungayizeki indaba. Selokho wagalwa lomhlangano kuvele ukungezwani ngezinye izikhathi kunye nokuphikisana ezinhlanganweni zeSizwe. Yini uZulu naye angafundi ukuba kuxoxwe ngokushiyelana ukuze ingoxoxo iphele kahle ngesikhathi esifanele.

Okwesibili, uZulu lapha eGoli akakajiniseki ekuzimiseleni ukuba angene aqhuba lomhlangano. Luyofika nini na usuku lapho uZulu naye ayogawala kwa Mai Mai mhlangana emonyiwe

kuze kuswoleke indawo? Sesifikele isikhathi sokuba uZulu abese ndaweni yakhe, kodwa uma imihlangano ingakathonishwa ngeke nje sampela yabakhona inqubeko.

Mingaki imihlangano lapho uZulu ebuthana khona atheleke abe zinqwaba na? Asinitshele siyanihlebelela ukuthi 'Zulu ezinye izizwe ziyaphambili lapha phandle' wena ube ubelile ukukhombana ngeminye nokubheka ukuthi ngabe umfo kabani manje ongumholi we S.O.Z. Isicino kuzosala igama lodwa kodwa unganganamzi okuphala izikhumba uZulu ose-Goli.

Inhlangano yamaDodana akwaZulu kunini konje yaqanjwa na? Seyenzeni olubonakalayo ukweldlula ezinye. Ingathi lena esikhuluma ngayo ineminyaka emithathu nje kuphela.

Lapha asiloli baholi bale nhlangano, bona abanacala. Ngamalungu nezikhulumi ezichitha isikhathi uma kuhlangenwe kugcinwe ngoba sekusheshiswa isikhathi sesihambile. Ngishiya lapho Zulu.

SIKUPHI THINA KWEZOMBUSO NA?

(Ngu Makhandakhande)

Ukhethe lwaBelungu loHulumeni ozosula leli izwe eminyakeni emihlanu ezayo, seluphethiwe, izazi leNingizimu labeZulu labeZulu beBelungu beqembu lamaNationalist. Labo abathi: Umuntu ogolka izizwe akhanyulwe zona; ahanjwe ngezinye. Abantwana beBelungu bangafundiswa. Isizwe esimnyama sisetshenziswe ngodli.

Zonke lezi zinkulomo ziqondiswe kuBantu abahluhwa amandla abo okuzivikela. Abantu abangavotiyi nabangana zimfanelo e-Mbusweni waleli izwe. Bayazi aBelungu ukuthi bangenza into abayithandayo ngaBantu, ngoba bangenako okokuzivikela.

Bayazi ukuthi aBantu bangakhalakudikele izintaba, akunamthetheleli oyobazwela ezinhlanganweni zabo abasule nezinyembezi zabo. Bayazi ukuthi abanzalitho lapho bangacala khona usizo lokudizwela phansi izimbandedzo zizshathiswe isizwe.

Singebhekise okuhlupeka kwe-thu kwezinye izizwe ezipheshya kwamalwanda, kodwa kufanele sibhekise izinzizi zethu kuBantu bakithi abase mazweni afana ne-Swaziland, Basutoland, Bechuanaland naseNkhosi Afrika jikelele; lapho lezi zizwe zibuswa imibuso ehlekileyo kulona wethu.

Ukukhuluma singenalutho esingathusa ngako ezimpendulweni zenkani uma sithula izikhalelo zethu namalungelo ayimfanelo omuntu omunye nomunye owadalwa nguNkulunkulu; kungesikhulule neze. Umaka lawa mazwe asenawo onke amalungelo obungo-

Nizwile Na?

Siyazwela na Mnz. no Nkosiz. Mahalabe base Nelspruit nezihlobo zabo ngokulahlakelwa yindodakazi yabo uVirginia. Makaphumele ngobuhle, zixole nezinhliziyozabazali bakhe.

Siyababaza uNkosikazi Muriel Sedibe ofundisa eUnited School, Nelspruit ngokuphumeza izindzi lokujala lo Vulindlakazi elingqongile ngu Nkosazana Tatham.

Baphumelele abantwana besikole se United yase Nelspruit ukuya eZoo ePitoli. Babephelekezelwe ngokushela babo abayisishiyagalolunye.

Kuyaba ukulahlakelwa okukhulu ukuphuma kuka Nkosikazi Hlatshwayo esikoleni salapha eNelspruit ngokuyakufundisa e-Komatipoort United School.

Uthisha Skosana ubuyile eKilnerton lapho ebeke khona ngomsebenzi. — J. G. Hathi.

UMnz. no Nkosiz. S. Gamede Krugersdorp bathole umntwana ekuqaleni kwawo loyaka. — S. G.

Kwelase Delmas khona lapha eGoli kade kukhona unsebenzi omkhulu wentombi yakithi eminyaka enzi 16. Abantu babe-dlula kumakhulu amabili benza imimikelo yezapho nemali Kwakuhlathshwe inkomo. — J. S. Mahlangu.

ngoshe, nathi siyoba namagunya okukhuluma ngesibindi. (Izoqhutshwa)

Large advertisement for The Lyceum College featuring a cartoon of a man named James and the text 'LOOK WHAT HAPPENED TO JAMES!' and 'YES FRIEND! BE LIKE JAMES'.

THE BANTU WORLD

SATURDAY, JULY 3, 1948

Koranta E Tsoelapele

Vekeng e fetileng babadi ba bone Bantu World e ncha, e fetang ea pele ka bophara. Ga go belatse gore bongata ba bona bo maketse, empa go boletsa nnete ga go ntho e makatsang go se etsegetheng. Ke ishuanelo gore koranta ena e gole, e tselele pele, gobane mona lefatsheng ga go ntho e sa goleng. Se sa goleng sea hloa.

Tsoelapele ea koranta ena, eo kajeno e nang le lomo tse leshome le metso e tshelatseng e ntshe e a nagela sechaba dikgang le madireng a lefatsheng, e bonitsha gore sechaba sa Ba-Afrika se tsuela pele le sona; e bonitsha gore thuto e ata gare ga sechaba. Ga ekabe go se batho ba rutiologeng, ekabe tsoelapele ena re e bonang ea Bantu World e se teng. Koranta efe le efe e tseletsoa pele le go phagamisoa ke beng ba eona barulaganyi ba eona, bagatisi ba eona le babadi ba eona.

Rona ba Bantu World ga re ikgomosa ka mosebetsi o mogolo oo re entseng, ga re lebale thuso e kgolo eo re e fumanang go babadi, ba ba agileng go tloga motseng oa East London go ea nokeng ea Conango, go tloga motseng oa Cape Town go isa motseng oa Nairobi, Kgausui le noka ea Nile; go tloga Zululand go isa motseng oa Windhoek; Kgausui le leotle la Atlantic.

Babadi le bona ba seke ba lebalala gore koranta ena e hlalositse leledi gare ga dichaba tsa Southern Africa; gape e bile e tselele moea oa kopano gare ga tsona. Le tla bona gore mosebetsi oa koranta ena ga se feela go bolella babadi dikgang le madireng a lefatsheng, empa le go supa tsela ea tsoelapele, phagamo, tokologo le kopano. Ka go bala Bantu World, Mo-Afrika e mong le e mong o ee a kgone go tsuela pele le mosebetsi ona oa eona o mogolo.

Le gona babadi ba tla gakologeloa gore koranta e ncha mosebetsi go Ba-Afrika ba ba ngata. Bagatisi le basebetsi ba bang ba feta mashesaone a mahlama ka palo. Barulaganyi ba eona ba supa kantle le bana re setseng re boletse ka bona go teng banna le bashemane ba baloang ka makgolo, ba rekisang koranta ena dikgong eohle ea Southern Africa. Le ka bona gore Bantu World e na le thuso e kgolo go Ba-Afrika, gomme go gona ga eona go tla alisa thuso ena.

Rona beng ba koranta ena re ikemiseditse go e tseletsa pele; re se batlang ke thuso go Ba-Afrika. Ga re batle thuso ea chelete re batla gore koranta ena e baloe ke banna, basadi, bashemane le basetsana ba isebang go bala. Ke eona thuso eo re e batlang. Thusang Bantu World e tle e kgone go le thusa ntong tsa lona tsa tsoelapele le tokologo.

EA THABETSENG KGOMOTSO

Rev. G. H. Makgala, Dwarsberg, o re: Ke thabile go utloa keletso le kgomotso ka polelo ea gago mo kuranteng ea rona ea sechaba ea June 12, 1948. Ke nnete madiba a tlaala ebile a a psha. Ga go motho eo itseng, ebile eo a ka lemogang gore Modimo o fetola sengoe.

Ke kgale re utloa mkgosi oa lekgotla la Manashinala kamoo le batlang gore puso e tsamae ka teng, le ka moo le eleditseng ga le ka tsaesa puso. Joale lekgotla leo le amogetse puso.

Feelana re itseng pila gore puso tota-tota ka ea Modimo, 'me Modimo o ka nana Dr. Malan mocha o mofsha, a mo dira mogosi oa molomo mo go rona, le mo re sa gopolang. Rona a re mo rapeleng jualeka ga e ene a thapella Go okamela lefatsheng le batho ke tiro e thata, e kgolo. Dipuo ga di thuse sepe; se se batlang ke go tsamae 'mogo mo iseleng e le ngoe. Kutlano, lorato, boikokobetsa, ka tsona re ka tsamae tselo e le ngoe. Gape, motho a thomamisoa ke Modimo; ga a ka thomamisoa ke batho; ga go ka ke go feta matsatsi a se ka. A re beeng dipelo tsa rona le megopolo ea rona thapella.

MANGOLO A KGUTSOANE

A. S. P. Selwane, Pretoria, o lebisitse go Batau: o re dichaba kamoka di iphatela bodulo, empa sa Batau sona se itse tuu! O re naga ea Pretoria, eo ka sekgoa e bitsoang Rootboshelt, e batla go ntshe'soa dipositi, go batlega gore banna le magogana ba eme ka magoto go fatela sechaba sa Batau bodulo.

Re amogetse mangolo a mabedi, aore a romo'soeng ke Beng. J. W. Mabitsele oa Mofa School, P.O. Doornboom, Zoekmeaar, le J. M. Molise, Watson Mine, Beaconsfield, Kimberley. Bobedi ba bangodi ba bo hla ka taba tseo go thoenng ga rea di hlalosa. R lelike ka matla go fatisisa le go hatlisisa mangolo ao, 'me ga re a bone. Re tla eia hloko tsohle tseo ba re romelang tsona go gatisa mona, 'me go bona re ba se ka ba fela pelo.

Gape, re kopa babadi gore ga ba romela taba tsona go rona, ba hlalose maina a bona gammogo le dideresere ka botlalo pampiring tseo tsa bona, goseng juale mangolo a bona a hlalosa kapa a sitoa go gatisa ka lona lebaka leo.—Moru-laga: yf, C. W.

READERS' FORUM

Will Alexandra Be Expropriated?

Daniel M. Mogorosi, Johannesburg, writes: Suggestions and appeals for the expropriation of Alexandra Township have again come to the fore. To one who has never had occasion to visit this township save merely to read press reports, one would be led to think that conditions obtaining at Alexandra are worse than those in other areas.

Extracts from the minutes of the Johannesburg City Council quoted before the Feetham Commission, reveal that Alexandra was declared a Township under the Townships Ordinance of 1905, and thrown open for exclusive occupation by Europeans. There was, however, no demand from that section for property in Alexandra, hence, in 1912, the Township Company decided to make this a "Native" Township.

The growth of Johannesburg meant the growth of Alexandra Township. The northward expansion of the "Golden City" gave rise to appeals for the expropriation of this African township—a "black spot" which must be cleared in order not to hinder the growth of the City.

In Alexandra Township are stately buildings and miniature flats; the daub and mud era has faded. Land values are soaring high and one seldom finds a vacant plot auctioned for less than £900 to day. There are no less than 300 shops run by Africans in the Township and a Health Committee with an efficient African staff manages the affairs of the Township.

The authority to establish a local administration of the Township was granted between 1910-1917. Though this was something new to the residents, they have never had cause for regret. Government Commission reports, including the recent Fagan Commission Report, bear this out.

The abolition of Alexandra has engaged the attention of departmental, local and central authorities. A conference of interested parties held at Pretoria on October 23, 1942, led to an agreement on the expropriation of the Township with compensation either in a plot-for-plot exchange or standholders who would be offered a new area elsewhere, or cash for holdings in the Township.

Because of this, Alexandra inhabitants, under the banner of the African National Congress, rallied in protest and sent a deputation to the then Native Affairs Minister before whom the Alexandra residents' attitude was placed.

The chief fear, however, is incorporation. The fact that an offer

of the Sisterhood of the Holy Rosary to erect a hospital for the township can be turned down only for the City Council to declare its plans to buy land in the Wynburg area for a hospital points to the fact that incorporation might be effected. The attitude of the people is quite clear: they want neither removal nor incorporation, both of which they are firmly determined to resist.

READER THINKS CONGRESS SLOW

P.J.S. Mathole, Sophiatown, writes: In a recent issue of the "Bantu World," Mr. Clement Molise tells readers that he was ashamed of the assault on Mr. Cameron Bendile by a supporter of the "People's Assembly." He states, further, that he is 100 per cent against that organisation. Accusing our leaders of being easily led into splinter organisations, he calls on all Africans to strengthen the African National Congress.

First let me tell Mr. Molise that it is foolish to blame organisations for the individual actions of its supporters. Next, the African National Congress is, to my mind, an organisation of intellectuals and arm-chair critics. The masses have no hope of being brought into Congress.

In the past, efforts to improve and strengthen Congress have proved of no avail because the reformers were obstructed and derided by Congress higher-ups.

Not once have I seen Congress organisers conduct a house-to-house campaign for recruits as do the Communists. It is the latter Party which the forlorn masses follow because they see in it their hope. Congress has never held an organised demonstration; only the other organisations have done that. All Congress does is to tell the people that those whom they follow lead them astray.

If a party is out-of-date, or its leadership is in wrong hands, another party must come to the fore.

INHUMAN ACT

A.J. Qalaba, Johannesburg, writes: As with many other Africans, I also read with deep disappointment "First Aiders's" bitter experience. I feel certain that everyone who read that letter must have felt the blow. I do not say I know much about first aid, but from what I have seen and experienced, first aid rendered in cases of injury is invaluable.

Now, when a man renders this great service when it is required, why must anybody degrade himself and his people by pick-pocketing the "Good Samaritan" in the course of his noble work?

In Johannesburg, one frequently meets curious contrasts. Africans seek to lay blame on European whenever an accident involving both black and white occurs. On the other hand, Europeans object to a big congregation around an injured person. South Africa lacks patriotism and inter-racial hatred is strong. Perhaps the "Bantu World" could give a lead in the matter of racial harmony by preaching against these things which cripple peace endeavours here.

POINTS FROM LETTERS

R. Canca, as you have not furnished us with your address, your letter will not be published. Note, too, that your name must be written in ink, and not merely typed on your original manuscript.

J.W. Malotane, except for the postal box number, you give no indication of your address. Your letter cannot be published.

W.B. Mkasibe, the subject matter contained in your letter headed "Sophiatown Landlords' Association" is contained in a letter you sent to us previously for publication. As this has since appeared in these columns, there would be no point in repetition.

MAAKA XA SE MAKHURA

DOEA O YA KXOLEXONG LE DIKANTA O HWETSA LEETO LA MO-KRESTE

MONGWADI KE

J.D. NOKO NGOEPE, B.A.

(MOTFOLEDI WA DIPUKU TSA SERUPA SA DIPHOOFOLO)

PUBLISHED BY

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P.O. BOX 724 PRETORIA

LIBRI BLDG. CHURCH ST.

Ha Mafu A Ra-Mathesele

bophelo ke

ntho e monate

a tlositsoe



Kahoo, haeba bophelo ba hau bo khathatsoa ke ramathesele le mahlabane lakatsa ho fumana tokoloho re u tletsisa hore u leke lipilisi tsa De Witt's. Hase hore li pheleka hohle; empa e le feela hobane, ka mor'a ho sebelisa ka ilimo tse 57 hohle lefatsheng lipilisi tsa De Witt's li rorisoa hohle malapeng mabapi le mahloko a kang ana.

Hangata mahloko le mahlabane ramathesele a qaleha ka lipheoeng. Litho tse na tse matla hakana li tala mali, li qale ho se sebetse hantle; kahoo li ho tloa litlila le lichefo ka maleng tsa De Witt's. Kahoo ke ka lebaka laeng uena u se li sebetse? Li se li labo abanobuqutu umuntu onjalo abanjwe aqive emthethweni ajezi-ewo, bonke lobububi bungaphela.

DeWitt's KIDNEY AND BLADDER PILLS



Sebenzisa iYerhe khona ukuze utsho ngentsimi onokufaka imbewu efanelekileyo.

Kodwa qaphela uhlobo lweYerhe ukuba inayo na oluphawu kuyo.



IMIQONDO YABEFUNDI

UTHINI UZULU NGENKOSI YAKHE NA?

UMnz. W. B. Mkasibe wase Cleaveland ubona uthi: Kwathula kwathi nya eGoli umkhosi sezwakala ukuthi uMntwana uBhekuzulu Nyangayezizwe Cyprian ka Solomon ka Dinuzulu uzoba ngo August nonyaka na? Aphi amalungiselo ka Zulu ose Goli na? Ngisho amakwaya nabendlamu.

Nami ngikhulumela ibutho engikulona uDakwakhutha, "inkomo inezisu amakhilimba, uhayilwe ngwenya intaba engena liba zanke izintaba zinamaliba. Mukhwenani!"

Ngisho ukuthi kuhle sinyakaze nasinyane singuZulu eGoli. Phansi utshwala maZulu. Yekani mina khulumani udaba lolu! Phelele, ni emhlanganweni ozobizwa uZulu eGoli. Kungemina uNoduluzihlanziwa, Xam kavinjelwa, Nobangahlolo, Nguluzane!

Nina nonke makwaya khumbulani lolusuku olukhulu kwaZulu.

LOWO MUNTU UZIPHATHE KABI

UMnz. Clements Dumo wase Johannesburg ubona uthi: Vuma rengikhulume ngalendaba ebuhlungu. Thina abanye iyasthinta mimoyeni yethu ngoba kusasa



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After a hard day on your feet, back and in them, thoroughly and then rub them over with Zam-Buk. The natural medicinal oils in this wonderful ointment are especially soothing and refreshing to tired, aching feet.



SPRAINS Bruises, Strains, Aching Muscles Painkiller o tumme bohie ka phakiso e traktateng. PERRY DAVIS' Painkiller. Distributors: Fassett & Johnson Ltd., 72, Smith Street, Durban.

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Quick action, speedy results—that's the new philosophy of the strenuous life. People demand results NOW not next week. The ideal of service flashes through the consciousness of the race. The "can't-be-done brigade" and the "wait till next weekers" stand aghast while things are done in a day which before took months.

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 P.O. Dewetsdorp, O.F.S.

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TOWN AND COUNTRY BREVITIES

LOUIS TRICHARDT. — This year Louis Trichardt sees the dawn of a tangible move towards the centralisation of welfare work in the location. With the invaluable help of the Location Superintendent, Mr. D. B. Holtzkampf, "big schemes" are underway and the newly-founded Louis Trichardt Bantu Social Club, which is non-political, non-sectional, will contribute its fair share towards improving social life in the Location.

Members of the committee are Messrs. Edwin J. Mageza, president; J. P. Manne, chairman with M. Mokone as assistant chairman; L. S. Kgalla and F. D. Mabobo as secretary and assistant secretary respectively; Sydney Ntshilindi and A. S. Huhlwane as treasurer and assistant treasurer; T. Kgankga, auditor, Messdmes M. Kana and V. F. Mabobo are co-organisers. — L. S. Kgalla.

PIET RETIEF. — The death of Mr. Cassim Mahomed, recently, shocked many Africans here. Mr. Mahomed, an Indian bus-owner, endeared himself to the Piet Retief African community for the interest he took in their social activities.

The Piet Retief Secondary School Committee elections held recently resulted thus: with Mr. Absalom Vilakazi as chairman other members re Messrs. Reuben Malinga, Elias Vilakazi, Titus Thabathe, Robert Hlopho, Petros Mthaba, Steven Mtwali and S. M. Thembekwaya, principal of the school and secretary of the Committee. — S. B. Sibiya.

UITKYK. — The Institution closed on Friday, June 18 and the staff and the students have gone for their holidays. Mr. and Mrs. H. P. Bundwini are spending theirs at Uitkyk together with one of the students.

Messrs. H. H. Muller, C. Jackson and K. Hartshorne of Pretoria were at Uitkyk recently to assist Rev. D. P. Dugmore in the planning of the Institution hostels and dining hall.

All the Uitkyk tenants are very busy with the reaping of their meadows. There is a bumper crop this year.

The Rev. D. Parsley of Leicester, England, paid a visit to the Institution prior to his return to Great Britain. He declared himself as having fallen in love with sunny South Africa, and might in the near future return to stay.

Messrs. J. Moutlwatsi and A. Legwale spent a week-end on the

Rand to see relatives. They travelled from Uitkyk with Mr. P. F. Molamu who went only as far as Rysmierbult and returned the same day.

The night school has closed for the winter holidays owing to the fact that those in charge are away from Uitkyk for their vacation.

The receipt of literature from the candidates for the Senatorship, by some members of the Uitkyk African community, has aroused some interest in the election of a successor to Mr. Basner.

Mr. A. Masilo has returned from Pretoria and Vereeniging where he had gone on an important business whose aim is to promote progress at Uitkyk. — "Verkyker."

PRETORIA JOTTINGS
 (By "Spark")

The wedding of Soso Johannes eldest son of Mr and Mrs J. Msimango to Morakane second daughter of Mr and Mrs Eph. Thelatsane of No. 1 Seisois Street, Atteridgeville took place last Saturday. The reception was held at 2 p.m. Messrs Mahlele Sekethe Monyake, John Masupha Sompane, Thabo Abiel Seele; Aaron Nyusela; Andrew Tladi made all necessary arrangements.

Mr and Mrs Sol Mphahlele are back home after three months' stay in Cape Town.

Mr C. Doyle Modiakgotla is in the Capital for a protracted period.

A series of public meetings of the Native Advisory Board were held at Bantule and Atteridgeville and were addressed by the N.A.S. Board members I.B. Moroe, A. Jas Gomba; A.H.S. Selhoho; and I.I. Gillinge. Mr F.J. Mareka was in the chair. The meetings were attended by several hundreds of people. Among those present at the meeting were Messrs M. Zimmermann, Supt. of Location, M.J. Snyman, Asst. Supt., N.G. Mokgale, Koos Molefe, Jas Mampane, Keble Mote and Mesdames R. Mashishi; Nellie T. Olifant; A.C. Mbolekwa.

Mr T.W. Keble Mote accompanied by his sons Teboho Selematsela; Churchill, Bryan and daughter Angelina Selematsela have left for Leribe, Basutoland.

The Pretoria Native Advisory Board held a special meeting on Tuesday June 22 to discuss important business matters.

Recently, a meeting of the Native Advisory Board was addressed by Messrs H. H. S. Selhoho, J. B. Moroe with Mr. F. J. Mareka in the chair. It appears that the Board does not favour Home-brewing.

Mr. W. G. Ballinger was in the Capital during the last week in connection with the forthcoming election.

The A.M.E. Church at Atteridgeville conducted Madodana religious service in the D.R. Church last week.

Mr. John K. Makhebotloane has returned from Leribe, Basutoland. Mr. and Mrs. D. P. Marolen held a party recently in honour of their son.

met in all walks of life—Ministers of religion, teachers, politicians, scouts, social workers, preachers and others—a sign that Mr Sibeko was one who could accommodate all in keeping with his calling.

"It is difficult to part with those you have known as your friends in this life," said the Manager of the Native Administration, Randfontein, who struck a theme in his speech which was to be a guiding factor to all those who followed him.

Moving speeches by Messrs. A. Nong, I. S. Skosana (representing the Advisory Board) Mpuhlwana (Scout movement) Nxumako, Rev. J. Smith and Mrs E. Marite were delivered. Sitting accommodation was well arranged in the hall and refreshments were served.

The St. Paul's Church Choir and the B.A. Brothers rendered good and entertaining pieces in between the speeches.

Amongst the gathering were representatives from as far as Klerksdorp and many from the Reef towns.

"Roving Reporter."

MOROKA: A memorial service was held last Sunday at Moroka Native Camp in the memory of the late Lilian Manqele. The ceremony was opened with prayer. Many relatives and friends came from many parts of the Reef to take part. Lilian Manqele was the only girl in a family of four.

Among those who attended were: Mr. and Mrs. J. Langa, Rev. and Mrs. T. D. Zondi and family, Mr. and Mrs. R. Manqele, Mr. and Mrs. A. Manqele, Messrs. P. Neokwana, H. P. Langa, P. B. F. Xaba, Zondi, Arthur and Obed Langa, and A. H. Xaba, Mrs. Margaret Buthelezi, Mrs. Dinah Thusi and Misses Ella Kubhekla and Beauty Phakathi. Mr. H. P. Langa was master of ceremonies. — "Correspondent."

"MY BROTHER IS A WISE MAN. HE SMOKES FLAGS. I smoke Flags too, because they have a finer flavour",

says Mr. Wilson Mathlaku, a teacher at St. Cyprian's School, Sophiatown. Mr. Mathlaku's home is in Bloemfontein. He teaches Afrikaans, English and Sesutu.



Mr. Mathlaku and his brother certainly are wise men to smoke Flags. They get more smoking pleasure because Flags are just right. Flags are not too strong and not too weak and have a finer flavour. If you are wise, you too will smoke Flags!

"Flags are Old Friends of ours too. For fifty years we also have enjoyed their finer flavour. Flags are not too strong and not too weak—they are just right."



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10 for 6d.
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Try Klim today. It is pure, safe milk in its most convenient form!

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 STIR AND YOU
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36-Rev.

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"Rex Trueform." Double and single breasted suits for day and evening wear. Neat stripes on navy, brown, fawn and grey—Each garment perfectly tailored and in a size that will fit you. Prices from £13. 14. 6.

"Voltex" 2 Piece Tweed Suits—made from the finest Donegal Tweed cloth in shades of blue, grey and fawn. Obtainable in fancy and plain backs. Amazing value. Price £7. 19. 6.

"Personality" and American dinner suits perfectly tailored and just right for the well dressed man. Price from £15. 15. 6.

"Stetson" Hats the best America can make. Obtainable in shades of fawn, brown, grey, dark brown, blue, navy, black, green and beige. Wide and narrow brims including 3 ins. brims. Steamed and blocked free. Price from 48s. 6d.



Shirts with long sleeves made by "Carlton" in fourteen different shades including dark brown and maroon. Price 29s. 6d.

"Club" shirts with 2 loose collars or collar attached in plains or stripes. English poplin. All sizes. Prices from 29s. 6d.

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Johnson's FIVE NURSERY NECESSITIES

SOPHIATOWN: On Wednesday, June 23, the death occurred at an advanced age of 102 of Mrs. Tossie Marwa at Good Street, Sophiatown. Late Mrs. Marwa hails from Dannhauser in Natal. The funeral took place on Friday and her remains were interred at the Newclare Cemetery, Johannesburg. Many mourners attended her funeral.

Late Mrs. Marwa could still walk unaided and until recently when she was taken ill for a protracted period her eye sight was still good and she could thread her needle herself.

She is survived by her two daughters, Mrs. T. M. Nene and Mrs. Ramotse formerly of Germiston, Patrick Nene, Mrs. P. C. Madi and Edna, Ziningi Nene, Nana, Emily Ramotse and Mrs. Violet Mtshali all of them grandchildren and great grandchildren. — "Correspondent."

RANDFONTEIN.—"Our success as expressed this afternoon by all speakers was only possible through your co-operation" were Rev. D. F. Sibeko's parting words to the St. Paul's Church congregation and the residents of Randfontein Location last Sunday afternoon.

More than 300 people congregated in Madubula Hall to bid Mr and Mrs Sibeko "God speed" on their transfer to Ventersdorp. On the chair was Rev. P. Mongala of Krugersdorp.

The assembly represented people

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By penetrating into the inflamed hair follicles, sweat pores and sebaceous glands, Germolene helps to clear up the cause of the trouble. Spots, pimples, blackheads quieten down. Germolene's perfect purity makes it non-clogging to the pores.



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UNION COLLEGE

People And Activities At Umtata

Among the latest arrivals at Umtata, we have Mr. and Mrs. Z. W. Mbali from Queenstown. Mr. Mbali is on the staff of the Bridge Restaurant presently and resides with his family in the new location.

A welcome reception for Mr. and Mrs. Mbali was given at the Bantu Social Centre by the Rhythm Swing Stars of which Mr. Mbali is a member. The presence of a large number of local people was a signal symbol of welcome.

Mr. and Mrs. A. L. Mtoba have returned from Matatiele where they were both engaged in the Anti-Diphtheric Campaign. Mrs. Mtoba was staff-nurse in the Isolation Hospital temporarily set up by the Department of Health for isolating diphtheria cases. Mr. Mtoba is a medical aid at the Umtata Department of Health.

Mr. and Mrs. Mtoba have now settled at the new location.

The beginning of June saw the arrival of Sister S. Mbinda, Sister H. Mnyani, Health assistants B. Ngozi and B. Mnyani from the Training Scheme for Health Personnel, Durban. They have come to be pioneers in the Health Centre Services established at Umtata. Mrs. B. Ngozi followed a week later. To them we extend a hearty welcome.

Nurse Sybil Nishona of the Non-European Hospital, Pretoria is at home on a month's leave.

Mr. Max Mji of Fort Hare musical fame has left Umtata on transfer to East London. He is a medical aid and on the permanent staff of the Department of Health. His transfer is much regretted by the Umtata African public especially for his services as pianist. Mr. Mji is a pianist of no mean calibre.

Medical Aid H. M. Luhabe better known as Gwanini has been transferred to Mkwambati Lepet Institution.

Messrs K. T. Gada and A. Noganishi medical aids passed through from Ngqamakwe to the Institute of Hygiene and Social Medicine, Mrebank, Durban.

Mr. W. T. Zendo, President of the South African Association of Medical Aids has been about Umtata from Polela Health Centre on business.

The new executive committee of the Bantu Social Centre consists of:

Chairman: Mr. T. G. Ngcwabe; Vice-Chairman, Mr. W. Makohliso; Secretary, Mr. W. Z. W. Mbali; Asst. Secretary, Miss Petse; Treasurer, Mr. D. Puza; Committee Members, Mr. S. Mkatini and Mr. E. Nomveti.

ABOUT WOMEN

The marriage will take place soon at Medingen between Ph. Dapa Mahlo and Miss L. Rapaledi.

Nurse Mabel Hlubi of Pimville left last Wednesday for Mbabane, Swaziland on holiday.

Miss Gertrude Mhini of Nigel is spending her holidays in Orlando as guest of Misses M. Zwedala and F. Mbalo of West Cliff.

Mrs. D. Gwama has returned to the city after an enjoyable holiday spent at Umtata.

PARENTS AND CHILDREN

(Titus Jantjes)

The late Doctor Rubusana of East London, once said, "Education given to a child, who has had bad training from parents is just like buying an expensive gold ring and tying it on to a pig's nose."

The parent must clearly understand that, sending a child to school, who has had bad training at home, is putting an extra burden on the poor teacher, who then has to deal with two things, namely character and education.

Parents must be true Christians in order to achieve something good in their training of children.

Now, what is it to be a true Christian? First of all, one must have self-respect; secondly, honest, and thirdly, care that children do not roam about the streets during the day and night. Lack of proper control over children, can be clearly noticed amongst Natives resident in Urban Areas, who have abandoned their customs and are detrimental, this is one of the reasons for the delinquency existing among our young folk.



Residents of Le Rouxville, Johannesburg, photographed at a celebration recently. To demonstrate their joy in winning the floating trophy presented by Mrs. M. Je Roux for the cleanest block in their township, these residents of Le Rouxville held a feast which was attended by a large number of people. Mr. A. N. Mokone, who presided, urged all other blockmen to work harder this year to win this much-coveted trophy. Names of the residents of the block to which the trophy has been presented this year are: F. Sekhalelo, J. Phofu, J. Langa, R. Mogose, M. Molau, E. Manaka, R. Selepe, J. Ladwaba, J. Sekhalelo, B. Latakgomo, S. Ntemane, L. Chauke, H. Ndohe, M. Makokga, A. Maehsane, M. Ledwaba, M. Maloba, E. Makoti, L. Masekoameg, L. Rabodiba, E. Mamabolo, Mrs. M. Je Roux, E. Ramarumo, T. A. Masanya, R. Ndhlela, E. Nare, E. Baloi, G. Mononyane, E. Banda, E. Seakamela, H. Bopape, A. Ngoasheng, Mokone and E. Manamela.

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I FEEL TOO WEAK TO WORK.

I WONDER IF B. B. TABLETS WILL HELP ME?

B. B. TABLETS PURIFY YOUR BLOOD AND MAKE YOU STRONG.

IT'S GOOD TO FEEL WELL AND STRONG AGAIN!

Albert had aches and pains all over his body—he got headaches and was dizzy and bad-tempered. As the pains got worse he grew weaker until he could not work properly.

After using B.B. Tablets for one week, all pains had gone and Albert was surprised at his new strength.

B.B. Tablets wash the kidneys and bladder and drive out all poisons, leaving the blood fresh and pure.

B.B. Tablets may make your water turn green or blue—this means they are doing their job.

Use B.B. Tablets for Backache, Kidneys, Bladder, Stiff Joints, Rheumatism and all aches and pains.

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

Beautiful Jewellery ON EASY TERMS

5% DISCOUNT FOR CASH

10/-	5/-	10/-
10/-	7/6	7/6
5/-	7/6	7/6
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BE LIKE DORA BE A MODERN "PALMOLIVE GIRL!"

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

Palmolive Soap costs very little and lasts a long time. It has the scent of fresh flowers.

8d PALMOLIVE SOAP

YOUR WALLS CAN BE DIFFERENT WITH 'TRIMZ' WALLPAPER

THREE BOXES COVER AVERAGE SIZE ROOM.

Each box contains 81 ft. paper, 18 in. wide with 20 ft. of border to match.

- 24 DESIGNS, ALSO IN CREAM OR WHITE WITHOUT BORDER.
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ENGLISH WIRE NETTING, 19 gauge, 36" x 27", 30/8; 48" x 27", 41/6; 72" x 27", 61/3; 15 gauge, 36" x 27", 48/3; 48" x 27", 64/6; BOOING FELT, 3 ply, 24/6 per roll. WELCOME DOVER STOVES, complete with 6 ft. Piping, No. 7, £7. OFFICERS STEEL TRUNKS, 35/6. CHARCOAL IRONS, 12/6. CAMP STRETCHERS, 36/3. GRAM PHONES, Portable, £4/10/6. PLANTERS, single furrow, Avery Pattern, £10/9/0. FALCON ALL-STEEL PLANES, No. 48, 26/11; No. 6, 41/6. HOLD-FAST WIRE STRAINERS, 21/-. QUEEN STOVES, complete with 6 ft. Piping, No. 6, 64/10; No. 7, 73/8. HURRICANE LANTERNS, 9/6. SADDLES, £5/15s. and £6/13/2d. RAILWAY POCKET WATCHES, 9/-. WRISTLET WATCHES, 8/-. Gents, 15/6. DUPLEX WALL LAMPS, 20/-. GENUINE PRIMUS STOVES, Noisy 32/6. Silent 33/9. DUPLEX HANGING LAMPS, 24/6.

DRAPERY:

TRAVELLING RUGS, 58 x 68, 17/11. WAVERLEY ALL-WOOL BLANKETS, 60 x 80, 33/7. SUPER MERINO BLANKETS, 60 x 80, 42/6. MEN'S HALF-WOOL HOSE, 2/11 pair. WHITE FLANNELLETTE, 27" wide, 2/9 yard. COLOURED FLANNELLETTE, Floral and Nursery patterns, 36" wide, 3/11 yard. KHAKI DRILL TROUSERS, 26/11 pair. ARMY OVERCOATS, new, 55/- each. KHAKI SHIRTS, 17/11 each. MEN'S SLOPERS, 18/6 and 15/6. MEN'S WINTER VESTS, Button front, 8/9 each. MEN'S LUMBER JACKETS, 32/6 and 24/9. MEN'S CARDIGANS, Grey and Fawn, 23/11.

TERMS: Cash with Order. Orders must total not less than 20/-.

MAIL ORDER HOUSE ESCOMBE—NATAL

This is how to make baby grow fat, strong and healthy

Free from teething troubles and stomach pains

GIVE him Ashton & Parsons' Powders every day, right from birth until teething is over.

Then you will find that teething troubles will never worry him. He will eat all his food and grow into a fine healthy boy.

Ashton & Parsons' Powders are good for all small children, especially in the very early stages. They not only relieve teething trouble, but stop stomach and wind pains too, banish tears, and insure sound refreshing sleep at night. Ashton & Parsons' babies are healthy, happy babies—always.

Ask for a packet of these famous soothing powders at your usual chemist or store. They cost very little, but will make all the difference to your child.

ASHTON & PARSONS' INFANTS' POWDERS

Guaranteed Harmless

Proprietors: Phosferine (Ashton & Parsons) Ltd., Watford, England.

RAPOROTO EA KOMISHINI EA FAGAN (xi)

Vokeng fetileng re ile ra nehela ra hahisa pefelo tse ling tse ileng tsa hahisoa ke lipaki ka pele ho Komishini ea Fagan ea Patisisi tse tlatlang le tse ea mosebetsi oo batho ba sihang malapa a bona ka morao ha ba e tla ho 'ona. Bopaki ho bong bo ile ba nehela ke lipaki tse ngata tse nyatsanang le tse na.

Dr. Gale, Mongoli ea Lekala la tsa Bophelo, o ile a netela lengolo ho a leng a bua ka tlatlo ka taba ea bophelo mabapi le mosebetsi ona oa mofuta ona. O ile a qala polela ea hae ka ngantsoe ana: "Karabo tse lengolong lena ha li ea nehela feela ka lebaka la mosebetsi oaka oa kajeno lena ebile ha li emele maikutlo a Lekala la tsa Bophelo mabapi le mathata a teng.

Tsebo E Fumanoeng Kantle

"Ke karabo tse hlomeleng bohloko holim'a tsebo e fumanoeng kantle ho mosebetsi oa 'Muso, ha ke ne ke le moruti oa ngaka, 'me ka morao ka ba ngaka ea 'Muso ka ilemo tse ka bang robong ka Ntswana eaba ka morao ka ba ofisiri ea bophelo ha masepala ka ilemo tse peli libakeng tsa ka litoporong moo ho neng ho e-na le malokeishene teng."

Ka tlas'a hlobo e reng "Matla a tseba ea mosebetsi oo motho a sihang lelapa ha a e tla ho 'ona ka litoporong holim'a bophelo ba Ma-Afrika," Dr. Gale o re:

"Ka fumana hore tseba mabapi le mosebetsi ona e seng ea lokisoa ka ho nahana ka tsa bophelo feela, empa ho sa tloha feela, ke lakatsa ho tisa hore maemo a bophelo, ao leha ho le joalo, a leng matla hobane matla a eona ha a bonahale ho ba nahang feela ka mehlopi ea phahle e fumanoeng ka leruo lena. Hape-hape, matla a nako e telele a hahang ka lebaka la mosebetsi ona a batla a lebalaha ke bao boikarabalo ba bona bo fetletseng feela tabeng ea ho fumana phaello ea hang feela.

"Tseba ena ea batho ba sihang malapa a bona ha e tla mosebetsing (oo ruri, o seng feela ka mosebetsing oo merafong, empa o leng le ka mosebetsing e menyenyane le mosebetsi oa ka matlung) o na le matla a maholo ka ho fetisisa holim'a bophelo ba Ma-Afrika a Afrika e Boroa.

"A tobileng—holim'a motho le lelapa la hae, (b) a sa tobang—ka tseba ea moo o leng kateng leruong ka kakaretso la libaka tsa ka mahang tsa Ma-Afrika, leo ka morao le anang bophelo."

TABA EA PELE

(1) Motho ka mong ea sebang merafong ea gauta ea thapthapeng ka tsa a Molao oa Tsamaiso ea Mosebetsi oa Ma-Afrika o lula ntlong e balalatseng eng haholo bakeng sa bophelo, o fepeha hantle ebile o hlokomela hantle ka meriana ha a tse a le morafong. Ka nako e ngoe ho ee ho boleloe hore molemo oa ho lula kompong ke ho nehela ka morao ho tseba ho tseba ho hlokomela ea meriana.

Hona ke 'nete, empa mosebetsi ea merafong ea hlokomela ea bophelo ba motho e sireletsa mosebetsi oa merafong feela ka nako ea tsa eona a ntse a le morafong. Ha e sebetsa leho ka mahang moo mosebetsi ea eeng a khutlele teng ha bophelo ba hae ho fokola ka lebaka la ho ba sale a sihlile lelapa la hae ho ea mosebetsing. Ho ea bonahala hore mosebetsi ena e ke se lebeke ka moo: empa taba ke hore mosebetsi oo merafong oa hlokomela ea batho ha o khahlane le tseba tse boima tsa 'nete bopheleng ba motho ea sebang mosebetsi ona oa mofuta ona.

(2) Sohle se boletsoeng mona ka mosebetsi ho-motho oa merafong ona se ka nna sa boleloa mabapi le motho ea sihlile bana morao ha a e tla ho tsa sebetsa ka lifaktoring, empa mona phapang ke hore enoa eena o kotsing e fetang ea mafu ebile hangata ha a fumane hlokomela ea bophelo hammoho le lijo tseo a li jang ho etsa hore a phele hantle.

LIJO

Mabapi le lijo ha a na sebaka se sehola sa ho khetha lijo ka tseba e

ka hae ho tla ba le phomolo ka haeng la hae.

Khopolo ena e bonahala haholo polelong ea a tsoa hahisoa haufinyane tjena ke tjana ba tsoereng merafu ea gauta, hore ho thuseng bophelo ba hae, mosebetsi ea sihang lelapa la hae o tsoanetse hore ka nakoana e itseng a ke a eo hahloa ke moea ka hae.

Ha ho se ho buua 'nete, tseboeng eaka ea nako e telele, mosebetsi oa mofuta ona ha a sihlile hae o e e tse mosebetsi o seng mokae, empa ke taba e boima haholo ho eona ho ka phetha morero o tsoellang pele oa temo ha a tla hae feela ka nako tse khuts'oanyane a boela a batlehe a khutletse ka mosebetsing hape.

TSENYO EA NAKO

"Joaloka paki ea pele e fumaneheng mabapi le mosebetsi ona oa mofuta ona ka litoporong le ka mahang, ke bua haholo ka tsebo bopheleng mosebetsing ona (ho tsamaeang) nakona ea phetoho e bang teng ho tloha mofuteng o mong ho ea ho o mong, le kamoo o leng kotsi haholo tabeng ea temo ka mahang. Tsoelo-pele e ne e seng ea e-ba teng haeba mosebetsi ona o ne o hla emisoa hang feela: bona ho ne ho ka batla tokiso e phethahetseng mabapi le ho lokisa ka tlatlo tseba tse lokileng tsa temo.

"Ka bokhuts'oanyane, joale, nka re mokhoa ona oa ho siha lelapa ka hae ha motho a e tla ka mosebetsing, leha o na le thuso e khohlo leruong la merafu, o na le kotsi e khohlo mabapi le tjana ba a sebang hammoho le bang ka bona, ebile o na le kotsi bopheleng ka kakaretso ba mosebetsi oa ka mahang le leruo la ka teng.

"Ke lumelana le taba ea hore mahae a lule a tsitsitse e le hore malapa a lule ka nako ehlile ka hae ho se bo monna ea sihang ntle ea hae, e seng feela ka mabaka a bophelo a bophelo, empa le ka mabaka a bophelo. Ke taba e ka tsi-belang ho ata hoo ke seng ha tsi-beloa ha mafu ana a nkelanang hammoho le lefu la mats'oafu-mafu a mabeli ao, ho ea kamoo Raporoto ea Komishini ea tsa Bophelo ba Sechaba e bolelang, e leng mats'oao a bophelo bo a lokisoang hantle ba bolulo le leruo. 'Tsebo hohle letatseng e bontsa hore ke ntho e ke seng ea e-ba teng ho nehela bophelo boo hloekileng haese feela ha malapa a luse hammoho."

RAPOROTO EA LEKHOTLA

Lekhohla le Lokising tsa Hlokomela le Bolulo ba batho, Raporoto, ea lona No. 9 le le la nka khathato e khohlo ka ho fetisisa le lokiso mahae mabapi le mosebetsi ona oa batho ba sihang malapa ka morao ha ba e tla ho 'ona, ha e-ka manane a palo ea batho ea selemo sa 1946. Kaha manane a lekaneng a hlomeleng holim'a palo ena ea selemo sa 1946 a soka a fumaneha ha joale, ha re hopole hore molemo o feng feela o lokileng o ka fumanoa ka ho leka ka bo rona ho eke-tsa eng feela mananeng ana ao re a nehileng ha re bua ka hlobo ea pele ea seo re neng re se behetsoe hore re se batlisise.

LEHA HO BILE HO LE JOALO, RE KA HOPATA MOHLOMONG BABALI HORE MANANE AO A BONTSA KEKETO MABAPI LE KAROLO EA BASALI HA E BAPISOA LE EA BANNA KA LIBAKENG TSE KA LITOPORONG HO TLOHA KAROLONG EA 31 LEKHOLONG HO EA HO KAROLO EA 36 LEKHOLONG HO EA FHITLA HO 64 LEKHOLONG KA SELEMO SA 1946.

Manane ana a ka nkuoa e le bopaki ba keketsa tabeng ea ho lokisoa ha manane a basebetsi ba Ma-Afrika le phokoto e ntse e lumelana le ena tabeng ea basebetsi ba sihang malapa a bona ha ba e tla ka mosebetsing.

HA HO HLOKAHALE

Bakeng sa morero oa Raporoto ena, ho hloka hahle hore ho ka fumanoa ka tlatlo e phethahetseng bohlo ba nako e nkuoang ka hae le ka mosebetsing. Temana e khohlo ke hore karolo e khohlo hahle ea banna ba sebang ba ka mahang e ba sieo ka mahang ka nako e telele hahle.

Ho ea kamoo mahae ana ka ho 'ena a amehang ha ho katleho ea lefelo e ka bang teng ea ho nchafatsoa ha 'ona ha ho nte ho tsoeloa pele le morero oa ho khohletsa mosebetsi ona oo batho ba sihang malapa ha ba e tla ka ho 'ona. Ho lahlelela ke banna ba sebang ho tlamchile ho ba le karolo e sa lokang tabeng ea morero oohle oa temo ka mahang. Hape-hape, Mo-Afrika ha a na sebaka se sehola hahle sa ho ipaka e le motho oa 'nete oa molemi, ebile mosebetsi oa hae kantle ho mahang ha le mosebetsing ha o na molemo o moholo hahle ho eona ha a khutlela ka lehang la hae.

Haeba tseba ena ea mosebetsi ona e thibela Mo-Afrika hore e be molemi ea lokileng o 'nete, e boetse e mo etsa hape hore e be mosebetsi ea fokolang hahle ka lifaktoring. Ruri tseba ena e senya hahle feela leruo la naba—mehlopi ea eona ea batho. Ho hola ha mosebetsi oa mats'oho ho tla hahle, 'me lipahlolo le chelete ea naha li tla lula li nte li le tase joalo, haeba mehlopi ea rona ea mosebetsi e le seng ea sebelisoa ka tse-la e lokileng. Ka lebaka la phutho ena lilemo tsa mona tseo a li nkanang a le mosebetsing oa mats'oho le ho lokisa tsa temo ka ho tsa Kopano ke karolo feela e nyenyane ha e bapisoa le kamoo batho

ba hloka hang kateng mosebetsing ea naha.

HO TSOANETSE HA LUMELOA

Hape-hape, ka mabaka ana a latelang, ho tsoanetse ha lumeloa hore ho fetisoa hang feela ha mosebetsi o batho ba sihang malapa ha ba e tla ho 'ona, hahlo-holo mabapi le meralo ea gauta ea ka Witwatersrand, hase nabo e utloahalang.

Bakeng sa leruo, matla a phetoho ena ea hang feela seomong sa lebelele tsa merafong. Hammoho ka morao le seomong sohle sa leruo la naba e Kopano e ka tsietsi e hlomlang pele feela. Ha phetoho ena e ne e ka tsamaea butle, ho ea lumelaha hantle feela hore keketsa ea matla a banna ba sebang ka nako oohle a ne a ka nehela puseletse e khohlo mabapi le tjeho e ka bang teng ha ho se ho phethisoa mosebetsi oo.

Ho lulela ruri ho bang ka banna ba sebang merafong ba lulang ka gauteng hore ho ke se khonehe kaha ho se naha e lekaneng 'me le chelete ea ho tsamaea mosebetsi oo e ka thibela merero e mengata feela. Tjeho ea mosebetsi ea masepala ka eke-tsa milione tse ngata feela tsa lipondo ha ho lokisoa mahae a kang a mofuta ona. Hape-hape merafu ha e nehele sebaka sa bophelo ba nako ehlile, 'me taba ea ho lokisetsa sehlopha se sehola sa Ma-Afrika a seng a lahile ha habo 'ona ha merafu e kooloa e ka ba mokibe o moholo.

KHOPOLO E KHOLE E HOLE

"Ena e ka bonahala eka ke khopolo e khohlo e hohle ho kopanya motsoamo o teng hona joale oa Ma-Afrika kantle ho malapa a bona ho tla ka libakeng tsa lifaktori ho tla batla mosebetsi re ba bapisa, 'me motsoamo oa lichaba tse neng li batla makhotlo a macha mehlang e seng e fetile ea bohlo-holo, empa mohlo mong ke 'nete hore ka mor'a a phutho ena e khohlo e basebetsi e ntse e etsahala hore morao tjena ho teng susumetso ea tlhaho le ea leruo.

"Ha re hopole hore ho ea hloka-hala ho ea hlolole ke khang e hlalositsoeng e lumellangang le a lumellangang le e behiloeng mona lipolelong tse na le raporoto tse re seng re buile ka tsona: tse ka mpa ra fella ho khetheng temana tse fapaneng tse hahang ka lebaka la se boletsoeng, 'me joale re tla leka ho bona hore pheletso li feng le keletsoeng li feng re ka eteloaeng ke 'ona.

KE TSENA TEMANA TSE KHOLE

Monna joale, ke tseba temana tse khohlo tse pakoang ke letsatsi lena leo re le nehetsoeng:

1. Mosebetsi oo batho ba sihang malapa morao ha ba e tla ho 'ona o hile e bakoa ke mathata a bopaki: ha nako e nte e tsamaea ho ea ho ile o bakiloe ke tseba ea ka-boomo ea ho tsamaisoa ha litaba: empa leha e ka ba eng feela e ileng ea baka ho ba teng ha mosebetsi ona oa mofuta ona, ho teng kajeno lena lebaka la boraro le nang le karolo e batlang ho etsa hore mosebetsi ona o lule o nte o phela 'me lena ke hobane mosebetsi ona o se o tsohle tloalo, mokhoa ho Ma-Afrika a ka mahang.

2. Ho latelleng mokhoa le moetho ona oa mofuta ona Ma-Afrika a siha mahae ho ea batla mosebetsi, a sa hopole leho feela ka ho tla le malapa a 'ona a sena le boikemisetso ba leho feela ba ho ea hulela ruri ka litoporong: empa ka ntsheng e 'ngoe, ka takatso ea ho boloka mahae, kopano ea bona le mekhoa ea bona, le tokelo tsa ho fumana naha, temo le makhotlo ho ea kamoo ba ka neheloang kateng ka tlas'a tseba ea mahang ea ho phele.

3. Ha ho ne ho se bothata ba bophelo, mohlo mong e ka beba ke thaka e ncha e sa nyalang, lilemong tseo e utloang e-na le takatso ea ho ka kantle e ka beng e ile ea tla ka litoporong ka boikemisetso ba ho khutlela hae ka pele ho ea nyala e-be ka morao e itulela mahang.

Bothata ba ho phele leha ho le joalo, hammoho le ho se ikemisetse ho arohana le malapa a bona hammoho le mekhoa ea ho tsoa bang ka bona ka mahang ao ke taba e hlalising bothata ba hore ba ka tsoa malapa a bona, ke ntho e tlamellang ba bangata hore ba lule e nte e le batho ba tlang toropong ba boela ba khutlela ka hae ha ba sa ntsane ba e-na le matla a ho sobetsa, esita leha ba se ba nyetse ba e-na le malapa a bona ba khutlela feela ka nako tse ileng tsa selemo.

BA TLA LE CHELETE

4. Basebetsi bana ba mofuta ona ha ba e tsoa Makhooeng ba tla le chelete ka mahang a bona. Ka lehlakoreng le leng mahae ana ke 'ona a nang le moralo oa ho boloka malapa a bona, le ho hlokomela basebetsi bana ka ho bona ka nako eo mosebetsi ona bona o sa emisitseng ke ho kula kapa ke botsofali. Haeba e le bahlanana ba banyenyane ba soka ba nyala, haeba basebetsi ba lekaneng ba pheteng ba sitoa ka mahang ho hlokomela hantle taba ea ho lema mofu, haeba ba setseng ka morao ka hae ha ba muelo ke bongata ho fetisisang ba bana le basali le banna ba tsofetseng ba lulang, chelete ruri, e ka ba le molemo o moholo ho malapa.

Empa ha taba ea ho tla ka litoporong e nte e hola ka boholo e amoha mahae manane a maholo a banna ba pheteng hantle, phahle ea chelete e ka fumanoang e ata ho feta le e ka bolotsong.

Mathata A Matsatsi Le Matsatsi

Matsatsi ana a kajeno lena ha ho letho le le nyenyane feela le ka etsahalang letatseng 'ngoe-kae feela esita le ka litulong tse hohle-hohle le sa tlhabe lipampiring mohlo mong ka tepeko kapa se-ea-le-moea ka mafats'eng a mang. Ka a mang mantsoe, polelo e ea alimanoa maharano a mafats'e ka lebele leo ka lifemo tse seng kae tse fetileng le neng le ka nkuoa e le ntho e mohlolo. Re ka bapisa ka hore, haeba Morena oa Japan a e shoa, taba eo e tla tsejoa ofising e khohlo ea lipampiri Europe le Amerika ka nakoana ea metsotsoana e seng mekoe feela hoba a shoa.

Lebele lena ho fetiseng ha litaba le etsoa hore le be teng ke kampani tse khohlo tse bitsoang "Mehlopi ea Litaba" tse nang le baemeli bohle letatseng ba sebelisang le mehlopi e ngata e fapaneng ea litaba e menyenyane ka mafats'eng a fapaneng.

Melatsa e nkuoa e lebisoe ofising ea poso ea leneko e re ho tloha moo ho fihlela molatsa ona o amoheloa sebakeng sa likete-kefe sa li-malle hohle, ho feta nakoana a nyenyane haholo feela.

LIKAMPANI TSA MEHALA

Likampani tse na tse mehalo li fetisetsa litaba ka mehala e behoang mabopang a leatle kapa 'ka se-ea-le-moea.

Ka lebaka lena, ho batleha mosebetsi o moholo ho hlokomela hore mosebetsi ena e sebetsa ka tseba e tsoanetse, 'me ka lebaka lena ho batleha thuso e tletseng ea liposa tsohle tse teng mona letatseng.

Ho hatisoa ha lipampiri tsa litaba ke o mong oa mosebetsi e meholo joale mona letatseng. Lipampiri tse ling li hira likete-kefe tsa batho ba hatsang litaba le bona ba hirotsong ho li lokisa.

Pampiri eo leqephe lena le hatsisoang ho eona e tsoa ka Canada mohlo mong sefateng se kileng sa mela teng ka letsatsi le leng kapa ka ho 'ngoe ea naha tsa Europe e ka Leboea. Ho ponga lifate tse khohlo ka merung e-be lifate tse li romeloa ka lipepe ho ea maloa-holo ho ea fetolola mahlaaku ho 'ona ho hlaleng pampiri.

HLOKAHALO EA PAMPIRI

Hona joale ho na le hloka-halo e khohlo ea pampiri letatseng lohle, 'me mafats'e a mangata a bile a tlameha ho fokotsa bohlo ba pampiri tsa bona hammoho le libukana tse nyenyane tsa litaba, le ho hatisa libuka tse seng kae feela. Rona mona Afrika e Boroa re le hlokomela ho ba le lipampiri tse khohloanyane ho feta tse ka Britain, ha re se re etsa feela papiso.

Ka ho batla lipampiri re ka ithuta tse etsahalang hohle letatseng ka karolong tse ngata tsa lona hammoho le se etsahalang ka naheng ena ea habo rona. Ona ke mokhoa o batlang hore ho ithutse 'ona e sale nako hobane kantle ho lipampiri, ha re na hona ho ba le cheseho e bohale mabapi le litaba tse etsahalang haufinyane le rona.

Lipampiri tse ngata tsa mehlang ena ea kajeno lena li na le sebaka sa litaba tsa mahang le litaba tsa letats'eng lohle ka kakaretso. Hape-hape, ho na le magophe a hatsang litaba tsa lipampiri le litaba tse ling tse basali ba nang le cheseho e khohlo ho tsona. Mohlo mong ho ka nna ha a teng temana tse itsoeng tsa litaba tsa bona, bothabiso, hangata ho ka ba teng le tse buang ka lebelele.

E AROTSOE

Ka lebaka lena lena pampiri e arotsoe habeli—leqephe la litaba le magophe a mang a litaba tse hlalising babali ka nako le nako.

Maikutlo a pampiri e 'ngoe le e 'ngoe e hlalisoa moleng o ngolo-

5. Ha ba khutlela mahang banna ba tla le tsebo e nang le thuso e khohlo ea mekhoa ea Makhooa le bophelo ba 'ona, re ka re tsebo ea thuso ea pele, ba e rutoa ha ba le merafong ea gauta. Empa leha ho le joalo, ba ka nna ba tla le matu, le mekhoa e meng e sa kang ea utloisoa hantle ea Makhooa e ka nngang ea qaka bophelo ba ka mahang, hape mohlo mong boits'oro ba bona bo ka senyeha haholo. Ka lebaka la ho ba sieo ka nako e telele ka mahang basaling le baneng ba bona hammoho le ka lebaka le mekhoa e sa lokang eo ha ka kopanang le eona moo ho nang le batho ba bangata ba banna le basali.

E KA BA LE MOLEMO

6. Ho motho ea sebang mosebetsi ona tseba ena ea ho siha lelapa ha a e tla mosebetsing e ka nna ea e-ba le molemo o itseng ho eona ho ea kamoo re seng re boletse kateng hore e mo nehela sebaka sa ho ithuta tsoelo-pele ea motho e mosoeu le ho tloaela eona butle kantle le ho ka iphumana a se a kene ka thata ka har'a eona a se a tloletse mekhoa ea hae ea ho phele. Lenane lena leha ho le joalo, le ea fokola haholo.

Re ile ra hlalisetsoa polelo ka ho etsa papiso: papiso ea borogo. Empa borogo ho etselitsoe hore batho ba tsebe ho se tseba, e seng hore e-be tulo ea nako ehlile. Hahisoa ena ha e sebetsa haeba motho a lokela ho lula e nte e le mosebetsi ea khutlelang hae ka nako le nako ha bophelo ba hae ho sa ntsane ho mo lumella 'me joale ho batleha a lule joalo ka mahang.

E sebetsa feela ha monna a feta seomong sena ka mor'a nako ea hore a tsoele tseba ea bophelo ea Makhooa e-be ka morao e ikemisetse ho lula ka sebakeng sona seo bophelo bona ho mo lumellang ha a ka phele ka ho sona. O etsa joalo hang feela hoba a ho tloaela bophelo bona ba mofuta ona.

7. Ho ea kamoo basebetsi ba mokoting ba amehang kateng, kotsi ea ho ba le lefu la mokoting e ea fokotsaha haeba mosebetsi o tloaeloa nako le nako; mosebetsi oo batho ba sihang malapa ha ba e tla ho 'ona o nehela sebaka sena.

Batho bana ho... ba tsebe letho feela ka ntho tsona 'me kahoo ka ka etsa bonyenyane ho bohloko letats'eng lena le mehlang ena, hahlo-holo ka litoporong tse likoto, Kathoko ho tahlileho e khohlo eo ba ba e fumanoang, ba senyeheloa ke halefo ea monato o ka fumanoang letats'eng.

Kajeno lena hohle letats'eng batho ba eme ka maoto ka mafats'eng oohle ka ho fapano ho nehela motho e mong le e mong sebaka sa ho tseba ho ngola le ho bala. Ha banna le batho ba baholo ba ka etsa hona, ha ba sa tla hila ba ka etsa hona, ha ba bang hore e-be bona ha ba bolelang litaba, empa ba tla iphumana sohle ka ho bona ka ho bala libuka, lipampiri le libukana tse nyenyane.

LENTSOE LE HATISOENG

Lentsoe le hatsisoeng le nte le nka sebaka sa lona bopheleng ba letsatsi le leng le le teng ba limilione tse ngata tsa batho ka selemo se seng le se seng. Ha ha motho ea tsebang ho bala ea hlalising tso-arelo kapa leba le etsang hore a seke a lula a tseba se etsahalang kae-kae letats'eng.

Rona khohlo e ntse e bonahala ka Afrika, empa re ke seng ra etsa Bohle re batla ho ba le karolo ea bobolo tabeng ena ho fihlela re be re tseba ho ngola le ho bala. Re ka tisa hore banna ba rona, ha ba se ba ithutle ho ngola le ho bala seolong, ba seke ba ba botsoa 'ba lahla mokhoa ona o motle. Taba ena e etsahala hangata ho feta ha e ne e tsoanetse ho etsahala, 'me kantle le ho khohlo ea letho feela, hona ho bolela hore lilemo tse motho a li sengang ea le sekolong. Ke lilemo tse senyehetseng moeng.

Kajeno hore ka khoneha hore banna le basali ba seng ba hotetse ba kene likolong tsa bosiu, 'me kahoo ba tsebe ho ngola le ho ka bala. Likolo tsona tsa bosiu, haeba li tsamaisoa ka tseba ea tsoanelo, ba tsamaisa ba tulo ea li hlokomela e-be ba li nehela le thuso eo li e batlang.

Haeba bohle re ka etsa mosebetsi oa rona, ho tla khoneha hore ka nako ea lilemo tse mashome a mabeli feela monna e mong le e mong hammoho le mosali a tsebe ho ngola le ho bala. E tsoanetse ea e-ba boikemisetso ba rona ho thusa morerong ona o moholo hahlo-holo kana-kana.

HA BA BAKAE

Haeba re hile re batla ho bala, ha ba bakae ba rona ba se nang le sona sebaka seo sa ho bala. 'Me hang feela ha re ka fumana tloaelo ea ho bala ka nako le nako, re tla fumana hore hang feela ho betere ho hloka lijo hore le hore re lula re hloka libuka tseo re ka li balang.

Ka karolong tse ngata tsa Afrika le Asia le kajeno lena, ho na le lieto-kefe tse ngata tsa batho bao ha joale ba se nang hona ho na a ngola kapa ho bala.

HA BA BAKAE

Haeba re hile re batla ho bala, ha ba bakae ba rona ba se nang le sona sebaka seo sa ho bala. 'Me hang feela ha re ka fumana tloaelo ea ho bala ka nako le nako, re tla fumana hore hang feela ho betere ho hloka lijo hore le hore re lula re hloka libuka tseo re ka li balang.

Ka karolong tse ngata tsa Afrika le Asia le kajeno lena, ho na le lieto-kefe tse ngata tsa batho bao ha joale ba se nang hona ho na a ngola kapa ho bala.

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NDIVHISO YA FAGAN (viii)

Hdivhiso ya hufela itshiya itshi amba maitete aya a kunwalele kwa monwala a vhutanzi vhone ha vhubwa zwi vhubani zwa nyletshedo ndivhiso ya diya phanda nga mihumbulo ine ravha nayo nga zwiifhinga zwezwe, zwa maitete aya ya vhovha nzulele, ari ambi nwalw. Monwalele aya a vhutanzi a fanela vha vhutanzi ho vhone ha thusa vho nya milayo zwa uri, ndi mthude na thuse inc anga nwa ya tsireledzo ya vha rema vhe vha na kelwa ngazwa tsho khwani.

Vhenevha vhatu vha ne namusi vhavhena dumba la dza basa. Arali ri tshesha maitete ala na kunwalele ri vana huna phambano, inc ra nga ikhwathela nga dza ndila nuzhi daine ra dovhe ikhazo natshelo kana mbanatshelo: zwinoha nyanano afanela vhubwa a kunwalele kula uri kukwathelwe kwa tsireledzo, zwa uri dza basa dza thoeswe, na zwa uri asi nga dzotho daine dza andisa zwiidayo.

KHORONI YA KHETHO

Huna dzindila nozhi dza kunwalele kwa vhatu dza madzina na adrese na zwinwe vho zwinwe zwa di nzeniswa zwi vhuboni zwa vha nwali. Uthoma unwalwa nga duvha la ubelwa, fhedzina ari tevheli lunwalo lwa vhu tanzi ha ubebwa kha manwalo ano ana musu. Musi mutukana wa li isimane ena minwaha ya fumi la mitanu na mivhili unwalwa khoroni ya vhadzisa mmbi zwa uri ndi li swole, nga murahu ufanelwa udli vhadza khoru ya vha mmbi arali atshi pfutlawa zwa uri aya vhubene.

Ndi mulayo mahulu kha maisimane manna kana musadi ufanelwa unwalwa Khoroni ya khetho ena minwaha ya mahumi mavhili na muthihi arali atshi pfutlawa ufanelwa yonisa khoroni yeneyo zwa uri ndi ya vhubede. Mbingano iya unwalwa. Vha nna vha vharuma vhanwe nomboro kha basa ya bayha na dachi la khoru. Monwalele unwa lunwalo na nomboro yave nga dachi la khoru hune ha vhubungwa madzina avha avawha, vhanvhadzula mivhundu yeneyo, fhedzi vha fanela u onesa khoroni khulwane arali vha tshifutlawa.

Kunwalele lunwalo kana kwa thundu kana kwa Mudinda mulala wa khoru kana ene avha kha siya linwe hutodwa vhutanzi ngohu hofite zwi vha mboni.

Zwa Hulumeni na ha vho negota na vho nyamifayo, vha fanela udi vhadza matungo othe a vhutanzi ha maambela a muthu hoyu. Huna zwi fanga zwa u bvisa manwalo avhutanzi. Ndi pafanelo ya maitete aya ya adivha uri ndi nnyi ha nga do vhadziswa dzina fhedzi udo amba nomboro na vhutanzi halu nvalw.

Zwa Hulumeni na ha vho negota na vho nyamifayo, vha fanela udi vhadza matungo othe a vhutanzi ha maambela a muthu hoyu. Huna zwi fanga zwa u bvisa manwalo avhutanzi. Ndi pafanelo ya maitete aya ya adivha uri ndi nnyi ha nga do vhadziswa dzina fhedzi udo amba nomboro na vhutanzi halu nvalw.

LUNWALO LWA VHUTANZI

Kha ine zwi do bevela zwi vhutanzi vhuboma ha khumbelo, zwa uri hudo vha na makana-kana nnyi nanyi va lushakade, na usamba lunwalo lwa vhutanzi, lisa khakhisa zwithu manwalo a vhutanzi a funa ukwathelwa mudodo wa phalamende kana wa khoru ya masipala musi huna khoru ya u shumela ine ya amba Mafungo a-

Arali ri tshi fihindula maitete aya rido wana kana orumelwa khoro ido tola mahanyele awe, e-feyo maitete anzela utwa masipala a Masipala.

ZWA MARUDE KHALA HA TSHIVHASA

(D. Maphiswana)

Nga davha ladzizi 16 dza Shundunthule, 1948, hovha huna mushumo wa vha zwanda kha vha-funzi vhaswa ngel khala Marude ha Tshivhasa. Huna vha-funzi vho vheimaho zwanda khevha: Ndi vhoos S. Nemutanze na ha tshanda tshavho vho P. Matodzi nari ri hwendani lwa namusa mulhu nga lushaka lwawe.

Huna vovha mushumo muhulwane vhuboma na vhatu vho vha vhe vhanghi nga maanda mushumo hoyu vovha va kereke ya Zion Apostolic Old Mission Church of S.A. Huna hwezwa zwa sumbedza uri vha-funzi zihona na tsiya la mudzimu shangoni la vanda.

Henefho ndi hone vho Ph. Maphangwa vha tshiri mathina na fiano vanda mushumo wa mudzimu u khou bvelaphanda lushaka lwa hashu lukhou fatuma huna vho Maphangwa ndi mudzulo tshidulo wa Khoru ya Zwiibunga ndimo zwa shango la vanda.

KU HLAYISA MISAVA

Mahungu la'na tsariveke mavhiki ya nhveti leyi kundake hi Mr. J. S. Shinate, wa Elim, hi thibelo ro hlayisa misava, ha themba na ngbene e byongweni na le timbivini ta la'vo tala. Minkarhi kumene, hi laha Mr. Shimate a nga vula ha kona, yi hundzukele, Hulumeni wa tiko leri o endle milayo leyi avelaka ku enhisa na ku onakha ka misava. Sava lavela kulo hi lava ku hanya swinene leri hi tshiswa milawo leyi.

Kumene swa tsakisa na ku madziba ku fuya thomu le'ri nyingi, kambe sweswi ndzawu yi tsongo lomu mapurasi na lomu ka Makhorolandi. Loko munhu a nga fuya ni athambi na mintlambi shana swifutw leswi swi ta kuma kwethi byanyi shana? Na vona muma nwa a swa ha endle ka ku rima Madzandze la makulu tane hi khale hi ku tala ka vantu.

Leshi lavelaka i ku fuya swifumo leswitsongo leswi nga na mavuto na ku dyondza findlela le'line ne to rima kuri tshakela timbivini hi swikotla ku phamela ndivhisi. Sho hetelala hi fanelo ku thaisika ku teka mathsengwe. Minkari yi hundzukele.

SHANGO LA VENDA

(Wilson Mohale)

Ndi kale ndi tshi amba nga shango la venda nda ri maanda nga upfa na ndi tshi amba ngauri ari pfani kha la venda munwe uri ndi zwa we e theme tenda ri vhadze nda muari nnetenda ndi mutshangana.

Ngoho ngeho ndi ani vhadza vha komana vha are di ri sa pfani ndi hone ri tshi do i tauri mswina ari kunde. Vhonani ndo thoma nda amba ndi fanyisa nga ha maradela ndari nna?

A vha vhatu ndi uri vhovha vha sa funi udzula zwa vhuhi nna? Ndado vhadza amba ndari ni songo ritena rineri samamemhi malori.

MATSALELO YA SHITSONGA

(J. D. Makumbane)

I khale mhaka leyi yi karhi yi kaneriva kambe a yi fiki makumu. Namuntlha hi twa leswaku shi i si Va'nwana vo va yi nkhemasash-hikura yi langiwile hi vatsonga. Hi tsandeka ku kanela timhaka hikwalaho ko languta mubhu hi tshika ku vona mhaka.

Shana si yi langiwile hikwalaho ka yini? Shana yi tula x ha yini? Yo huvo leyi langeke si yi langiwile hi vamanji?

Hi kwalo ko yini va nga tsalangi miehleketo ya vona e "Nyeletini" va tivisa vantu va twa kuri va ri yini handle ko lerisa.

Hi ku vona ka mina Shitsonga a shi fanelo ku tsarivisa leswi?

Sh. tani hi shaka: vhe yi va v. tani hi vana, v. yi va zo v. tani hi vana; nda yi va nd. tani hi ndalo; tsh. yi va ch. tani hi Charlie, ni yi va v. tani hi nanga yo.

(Nwi hlamuleni nwiya vahayi. —Mubteri.)



Va vanuna la' va nwi va vonaku hentlha lomu, ca tirha ntirho lowu ku endlhwaku mapapala.

Vatsonga Va Hlangana

Hi laha mi hlalwele ka kona ka "Bantu World" kuri ku ta va na nhlengeleno yikulukumba ya T.S.A. e kerekeni ya Swiss Mission, le Doornfontein, swi ve tano. Ku ve na vanhu vo tala ngopfu ku tlula 500. Vanhu lava hikokwalaho ka mitirho a va swikotang'i ku lika nkarhi wunwe.

Lembe leri wu ve nkateko lowukulu ku vona e shikarhi ka hina vanhu la'va tlakukeke swinene. Ndzi vula yena makwerhu Mr. R. G. Baloyi, Mutsonga la tivelaka swinene, ku nga ri e shikarhi ka Vatsonga ntsena, ambe e shikarhi ka tshinaka hinkwato ta vanhu va South Afrika—vantima ni Valungu.

Unwana kambe layi a wuri nkarhi wa sungula ku ta e ka General Meeting leyi hi yena Mr. S. J. Baloyi, B.A. Mutoloki lonkulu wa ka Hulumente wa tindzimi ta Vantima.

Mr. S. H. Malale, Principall wa Swiss Mission School, Pretoria; Mr. S. Mbokota, Mr. Mobbie, Mr. Mampuru, Mr. A. H. Xaba, Mr. Wycliffe Mabirime, Mr. A. W. Mabirime, Mr. O. Bila, Mr. W. Mathebula, Mr. I. M. Baloyi, Mr. E. M. Mtebele, Mr. E. Nxumalo, Mr. S. Mahubete na Vatsonga la'vo tala lava ndzi nga kotiki ku tsala mavito ya vona.

Eka swidulavuri langa hlamarisa vayingisi hinkwavo hi yena Mr. S. J. Baloyi, B.A. a vavulavula hi thibelo ra ti Co-operative Societies—bindu hi ku kasa mali. Mr. Baloyi o hlamusele hi ku lechisa lo kukulu ku pfuna ka Co-operative Society. Ku nga shaviva switandzi, mapurasi, mitchini yo kalandziyisa maphepha na le'wo tala. Na swona ku nga pfuriwa switolo na mabindzu ya tshakana-shaka. Tindzawu to tane hi le ka Mbinga, ka Shiluvane, Mabulani Elim na lomu va Valdezia, ku nga endlwa mabindzu loko mali yi ri kona. Kambe munhu wunwe a nge swikoti ku endla mabisimusi yo tala hi ku pfumala mali, kasi Co-operative Society, yi nga swikotla ku endla Mabindzu yo tala. Mr. Baloyi a hetelala hi ku vula kuri Vatsonga va fanelo ku chikela swinene marito ya yena hikava i valuvula.

Tatama Sam Mbokota loyi a nga rhangsa vavulavula, o kombise hi laha yena hi vukhalabya zwa kuve na Madzaba ya T.S.A. a nga ya "Iwa" na va ka "Bantu World" kuri Shitsonga shi ngena. Matimba i atwanano. Loko kuri hava ntwanano hi nge tirhi ntshuma. A khutaz'az' Vatsonga ku tivumba va va na ntwanano.

Local Council Ha Tshivhasa

Vhanna vho khethiwaho khevha: Ndivho M. Ligege, L. T. Marole, P. M. Makahvhu, M. Mulaudzi, J. M. Mashau, navho H. Mokuakua. Ndi vhone vha Khoru ya Local Council yaha Tshivhasa vhonevha. Hoyi ndi ya vvelaphanda ya Shango la Venda namusi niya takala yo vanala heyi khoru vhanna vha khoru ya vvelaphanda khwathani ndvwa tsho khulu ya ubvela dzifanelo dza Venda.

"Vendaland Bakery"—ndu ya zwiliwa khathibi na marotho ya zwiliwa khathibi na marotho ya vula ha-Tshivhasa. Ndivavho K. M. Makhaba vanda voma litsha, iyani ni nenge hone marotho anu vha-bashu.

Khoro Ya Mvelaphanda

Khoro iramba vhatu uri vhatu vhadze tshivhidzoni itsho ngauri ndi tshivhidzo tshihulwane tshine tsha dovha tshina mahosi othe a Venda vha tshi tangana na mivandzi vavho R. V. Solope Thama.

Huna hudo tangantwa ngeho tshikoloni tsha Mibaphuti ngadzi 10 Edwina, 1948 tshikati ndi 10.30 a.m. Mudzula-tshidulo vho Dzivhamu Marambi vho-Maphiswana.

Ripoto Ra Fagan (viii)

Komshini yi ya e mahlwani e tsundzusha leswaku e shikarhi ka Town Council na Board ya mti ya Vantima a ku fanelo ku va na shirhi le shi nga shikarhi, leswaku shi va shona leshe teku timhaka ta Board ya Vantima shi yi yisa e ka Town Council shi thihela shi teka timhaka ta Council shi ti yisa eka Board. Shirhi leshe shi nga vuriwa shibhoko hikuva shi le shikarhi ka swirhu swi mbirhi.

Tani hi laha hi tsundzushelaka kona, nu lowu fanelo ku tula-misa shitsundzusho leshe wu fanelo ku endlwa hi ndle'a leyi loko shitsundzusho leshe shi nga pfuni ntshumu wa va wu swi kota ku pfuna ku nga thihela kengeteriwa swinwana e henh'a ka vona.

E ti ndhawini ta Cape Province ku langa swirhu swa Town Council swa pfumetwa eka Vantima na valungu. Eka Vantima ahi hinkwavo kambe lava nga na mavito ya le henh'a na tindzawu ta vona hi vona la va pfumetleriwa ka ku langa (vote) loko vari lava nga tindzawini ta ka Maspala a hi va ngani va pfumiwa ku langa.

Kutani ke loko mhaka leyi yingota ku tirha a Cape Province shana yi nga tsandza hi yini eNatal na Orange Free State na Transvaal shana? A yi fanelo ku ringetwa loko yi tsandza ku langutiwa mendlelo manwani la nga antswi-sakti swirilu sha Vantima.

Hi vurile e ka nkarhi lowu hendzeke leswaku Vantima va namuntlha va ti komba va ri lava nga teka Shilungu. Asha hari shona shikhale loko ka ha cheketiwa leswaku Vantima va swi kota ku tshama e ndivini yinwe va ri ndyangu hinkwavo. Sweswi va lava swilu leswi.

Kunene, swa twala va kona vavunwana va ha ri fanelo ku akertiwa tindlu leti nga ta ringana mali leyi va yi kumaka kambe vahu vo fana na matlshara, va mabhalani na vanwana la va nga na switulu swa le henh'a va lava ku va na tindlu leto kula ku sha leswi hi swi voneke e Bloemfontein, laha Vantima va nga akertiwa tindlu ta ku shongha hi Maspala kunwe ni lava nga na tindzawu ta vona Maspala e twanana na vona leswaku a shava swo aka hi swona. Ivi a va shavisela.

Hi leswaku a shava hi preyisi ya Holsale, a va shavisela leswaku karhi va hukela hi swintana na ntsanana eka Maspala. Leyi i yinwana ya timhaka to saseka na ku yisa vatima e mahlwani. Leswi swi endlwa hi ku rhangsa Maspala a yindlu ya yisa o yivile kwihl hi thibelo ra mali, o amukela yini hi moheti ke, na loko swi nga kota hikamene leswaku a kota ku hakelela hi nfanelo.

Hi leswaku hi shavisela leswaku karhi va hukela hi swintana na ntsanana eka Maspala. Leyi i yinwana ya timhaka to saseka na ku yisa vatima e mahlwani. Leswi swi endlwa hi ku rhangsa Maspala a yindlu ya yisa o yivile kwihl hi thibelo ra mali, o amukela yini hi moheti ke, na loko swi nga kota hikamene leswaku a kota ku hakelela hi nfanelo.

Hi leswaku hi shavisela leswaku karhi va hukela hi swintana na ntsanana eka Maspala. Leyi i yinwana ya timhaka to saseka na ku yisa vatima e mahlwani. Leswi swi endlwa hi ku rhangsa Maspala a yindlu ya yisa o yivile kwihl hi thibelo ra mali, o amukela yini hi moheti ke, na loko swi nga kota hikamene leswaku a kota ku hakelela hi nfanelo.

Zwe Zwa Itea Sibasa

(M. Maranelo)

Ngadzi 15 dza Shundunthule, 1948 hovha huna mulingo wa u lina nga vhatu kha mafungo a mudzimu are kha Katikesima. Hada mubhulwane va tshikole tsho Goodville ari dzilungiseni zwino ni doya u lingima, ni vhalo kha lutendo lwa u thoma.

Ndi hone hutshi amba vhatunzi vha thoma, navho Mudau na vha-zwe. Huna vho bvelasho phanda kha mulingo, khevha: Mus. J. Ndivhoni, S. Muthivhi, L. Nephavhe, navho Ph. D. Marema, M. Shiba-vela, N. Rotshitanga, na Mus. E. Mabizha, K. Makwala. Hwezvi zwo takadza nga maanda hu tshi pifala uri rothe ro bvela phanda mulingoni washu.

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BOXERS IN ACTION AT DENVER SPLENDID PERFORMANCE BY DEAF-MUTE BATTLER

Denver African Men's Hostel was the venue for a series of anti-slimes to the semi-final and final contests for the Johannesburg Municipal Non-European annual amateur boxing championships on Saturday night.

Seven winning contestants and an equal number of runners-up were presented with championship certificates and badges by Mr. L. I. Venables, manager of Johannesburg's Department of Non-European Municipal Affairs.

Although Hancock, the deaf and dumb lightweight battler from Western Native Township was finally eliminated in the end, he put up a splendid fight which thrilled the spectators enormously.

CLOSELY CONTESTED BOUT

D. Maseko (Jabavu) lost on points to W. Mthunyane (Phefeni) in a closely contested semi-final bout while D. Mokue (Phefeni) beat T. Mazibuko (Jabavu) on points. D. Poole (Blue Mountain) was declared winner in the flyweights after pinning his opponent to his corner for two counts in the first round, the latter having received a warning from the referee for going down without a punch, finally resting on the ropes for a count of eight in the second round. Nkwanyana (Blue Mountain) won his bantamweight bout against Ncayo (Bazabaza) in the second round, while Msoni (Blue Mountain) lost to C. Symons, the spectacular Denver fighting idol in one of the evening's best bouts. N. Sehune (Western Native Township) won his lightweight bout against Thihe (Phefeni) after getting his opponent bleeding in the second round. But this was precipitated by some drab fighting on both sides.

Hancock, the deaf and dumb lightweight from Western Native Township puffed up points early on the second round, to win his bout after soiling Molapo badly after the latter had been warned for hitting below the belt.

Levad (Jubilee Social Centre) pinned Mavuso (Western Native Township) square on the ropes just before the end of the first round, and followed this up with a battery of blows to fell his man twice in the second round, and was declared winner at the end of that round.

Nkwanyana won in the second round against Ngenwenya in a fight packed full of lively punches in the bantamweight division, while L. Symons beat Sehune outright in the lightweights.

Mngomezulu and Mavuso were fighting for a knock-out from the very beginning. The former was on the ropes by his opponent on the second round, and while bleeding profusely from the nostrils, he was, however, awarded the fight in the second round.

Makhele (Jubilee Social Centre) won in the first round when Molumane (Phefeni) was disqualified for going down without a punch in the first round. Mthimakhwe (Phefeni) beat Mokoe (also of Phefeni) in the third round.

FINAL WINNERS
The final winners, who were awarded certificates and badges were: W. Muntumanye (Phefeni) in the paperweight division, and

D. Poole, (Blue Mountain) in the flyweight division, Nkwanyana (Blue Mountain), won the bantamweight, while T. Tshabalala (Jubilee Social Centre), was the winner in the featherweight division. C. Symons (of Denver) won in the lightweights, while T. Makhane (Jubilee Social Centre) was the victor in the middleweights, while E. Mavuso ruling the roost in the welterweights.

Betty Sims, Chairman of the South African Amateur Boxing Association who refereed throughout the seventeen bouts with the assistance of Judges P. Helsal and L. Cowan, told a Bantu World sports writer that he was highly impressed by the willingness of the boxers to fight and felt that with more training, they were as good as any amateur battlers he knew.

"You can tell the readers of the Bantu World that this is just the beginning," Mr Venables said in an interview.

"We in the department realise that this type of training curbs the average youth from the free use of lethal weapons, and will encourage every effort and enthusiasm for more and better training."

Mr Venables went on to say tournaments would be staged in the various townships in the future, in order to put boxing across a useful art to the African community.

Why Africans Were Beaten 5—2

(By "Flabbergasted")
The result of the match between Africans and Coloureds, sponsored by the South African Football Association and played on the fatal Spruit Coloured Ground recently, came as a rude shock to many African soccer fans. That the Africans suffered a reverse in that match can be attributed to faulty selection of players.

Had the selectors shown more tact, a strong team which would have brought home the soccer laurels for the day could have been chosen from the large number of versatile African soccerites whom the selectors overlooked.

As there is little time for fault-finding, let those concerned make a more suitable selection for the return match. In this connection, I would suggest the following as suitable players for the return match:

Goal-keeper, "Morska Lions" (Tvl); Full-back "Seven Days" (Natal); and "Maraba" (O.F.S.); Left-half, "Laqsha" (Natal); Half Centre Back, "Reitz Concrete" (Natal); Right Half Back, Pemba (Natal); Left-wing, Mamba (Tvl); Inner left, "Ruc" (Tvl); Centre-forward, "Buya Musuthu" (Tvl); Inner-left, "Kgo-Mo The Great" (Tvl); Right-wing, "Griqua" (Griqua). Reserves: "Marabi" (Natal), "Look Around" (Tvl) and "Deliver Daniel" (Tvl).



J. Molalose, goalkeeper of the S.A. African team which lost against a Coloureds combined eleven, is shown in action during the match played at Natal Spruit. This photo was taken by Mr A. Musi of the Village Green Photography, Benoni Location.

Professional Boxing At B.M.S.C.

For the second time in the history of Non-European boxing on the Rand, fight fans will be treated to another star-studded professional tournament at the Bantu Men's Social Centre this (Saturday) evening.

Among the two Durban fighters billed to appear in the top-liners' scrap are Kid Venggen, who meets Kid Billiken in a flyweight, ten-round bout of three minutes each which is the evening's main feature and Net Ngoma, who fights Albert Moses over eight rounds in a heavyweight supporting bout.

Another supporting bout scheduled to last over six rounds is between Speedy Bades and Kid Gallahad in the lightweights.

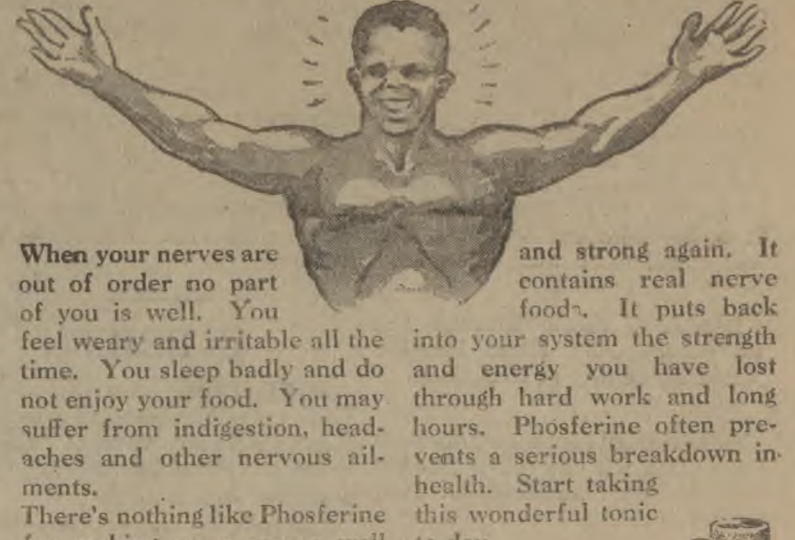
At the time of going to press, the names of the six scrappers appearing in the three preliminary bouts preceding the main fights, probably all featherweights, had not yet been announced.

With seats costing 7s.6d. in the gallery, 12s.6d. on the stands, 17s.6d. if unreserved and one guinea on the ring-side, the Transvaal Association for Non-European Professional promotion four months back was such a tremendous success, is anticipating a large crowd this evening and advises lovers of the noble game of fist-cuffs to book early at the Bantu Men's Social Centre.

SPORTS BREVITIES

Y. Tigers vs. V. Rangers.—Spectators at the Waterval Football Ground last Sunday saw a thrilling match between Young Tigers F.C. and Ventersdorp Rangers F.C. From the onset, Young Tigers made vicious attacks towards their opponents' posts and before interval, score was 2 nil in their favour. Ventersdorp covered lost ground in the second half of play and with score at 3—3, the match looked as though it would end in a draw. Young Tigers, however, altered the position in the last minutes of play and won the match, score being 4—3 in their favour.
—S. J. M. Kgatitsoe.

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