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PRICE TWOPENCE



This picture, taken on the occasion of the celebration of the golden jubilee of the A.M.E. Church in Southern Africa, shows some of the dignitaries who took part in the thanksgiving service in the Johannesburg City Hall. From right to left: Mrs. E. Weinbren, Mayoress of Johannesburg, Dr. F. M. Gow, General Superintendent 15th Episcopal District, the Mayor of Johannesburg, Mrs. Jessie McPherson, Dr. J. R. Coan, General Superintendent 17th Episcopal District, the Rev. Theo. Mareka, P.E., Johannesburg, the Rev. P. N. Selepe, P.E., Vereeniging, the Rev. J. J. Mdulwa, Herschel, Mr. S. M. Kotu, chairman Golden Jubilee Committee, the Rev. N. B. Tantsi, P.E., Pretoria, the Rev. H. A. Fortuin, P.E., Cape Town.

MPANZA GIVEN ROUSING RECEPTION

Last Sunday, was a red-letter day for the followers of James Sofasonke Mpanza and residents of the Orlando Township. This was the day when Mr. Mpanza, founder and leader of Sofasonke Party, had arranged for a big party for those who worked hard with him at the time of his trials. It was above all a day for rejoicing with Mr. Mpanza on his recent success at Bloemfontein Court of Appeal.

As early as 10 a.m. a crowd had already gathered at Mpanza's house for this memorable occasion which was marked by the slaughtering of an ox. Men and women with the Sofasonke party's badges were singing throughout the morning and afternoon until 3 p.m. when the actual celebrations began.

Later in the day, the crowd had a little rest during which roasted meat was given to them, as other food was not yet ready.

It was after this that men and women rose and sang with great pride their song "Sili winile Icala eBloemfontein—We have won the case at Bloemfontein." Those who did not take part in the singing and dancing joined in the shouts and cheering of the Sofasonke women as they sang this song.

At this moment a man eloquent in praises, praised Mr. Mpanza in Sesotho. In his praises, he made reference to Mr. Mpanza's heroism. Mr. Mpanza, this man said, "is a man who has done a lot for his people—a kind man of the Abathwa tribe, a man who has nothing to do with other people. He is a kind man to his people irrespective of race.

When this man was praising, women were cheering him with the usual "molilietane."

Late in the afternoon, Sofasonke Mpanza returned home from training his horses as he is an owner of valuable race-horses. When he came, the crowd gave him a great cheer.

At this juncture the long awaited moment of feasting came. As in the country, meat was served in big dishes to all who were present. This was done by giving a dish to each group representing various locations in and outside the Reef. People enjoyed themselves with this meat and other foods prepared for the day as it was Mpanza's desire that every one from child to father should have the best of the day.

After the feasting, more people came from the location dressed in African fashion in the old days. Carrying sticks and singing folk songs, these men kept everybody amused. On the other side, women of all tribes were dancing and singing songs in praise of Mpanza.

Towards sunset, Mr. Mpanza addressed the gathering. Everybody stood quietly as "Magebhula" spoke to the people.

"If I was wrong to secure for you rooms when some were sleeping outside as a result of having no accommodation, then God must be my judge. When I suffered, I was not doing so for my family but I was doing so for all the people in general," said Mpanza amidst loud cheers. He was here referring to the Shantytown exodus.

He went on to say that many were pleased the day he was asked to go out of Orlando. "Ha ee tau," said some of them. He told the gathering that throughout his long trial up to his success he relied on God. He knew that if God did not wish him success, all the money collected in his aid would avail nothing. At this moment he asked the people to sing "UYesu unamandla." He himself joined in the singing of this song.

Most of his speech he based on quotations from the scriptures. He quoted stories of Daniel and other men of old.

After this speech the day's rejoicing came to an end, although some people still remained long after dark.

PASS LAWS DEMORALISE AFRICANS

—Says Dr. Xuma

"The pass laws and the land laws of the country are the rock foundation of our economic exploitation," declared Dr. A. B. Xuma, President-General of the African National Congress, when he addressed the second anti-pass conference which was attended by thousands of Africans and representatives of other groups of Non-Europeans. The conference was held last Sunday in Gandhi Hall, Johannesburg.

"The pass laws," said Dr. Xuma, "are the instrument of our demoralisation, humiliation and criminalisation. Our people do not need pass laws; they need and want more land and good wages."

"While the pass laws may humiliate and demoralise its victims, they also dehumanizes their administrators which one considers to be worse. Morally a slave has a clearer conscience than his master.

"Our Minister of Native Affairs, Major Piet van der Byl, in the teeth of African opposition, is arranging to extend pass laws to Cape and Natal Provinces. To further entrench them, he is transferring the control to the Municipal Councils as well as bringing African men under these degrading

play his part in that process. It is stupid to imagine that every African is an agriculturist. Like all other races and colours they have diverse inclinations and natural bents.

"To refuse Africans to come to look for work in towns is to suggest that it is better for an African to starve and die in the territories, out of sight and therefore out of mind of the Government. This is an attempt to face the land and labour problem on economic principle.

BETRAYAL OF THE CAUSE

"We are told that Europeans show the stage of their advance in civilization by the respect they give to their women. Now under the pass laws they are prepared to degrade the women of our race, to humiliate them as they have done their men.

"Now this is a challenge to us to close ranks as a race, to organise ourselves for action, not for a trial of strength physically, that we cannot try for we shall suffer, but organised, disciplined, loyal to a co-operating and co-ordinated leadership we can tie up South Africa without raising a finger.

"We have tried to meet the Government and present your petition but so far the Government has refused to see us. All sorts of excuses

FOOD SHORTAGE

Commenting on the food shortage, blackmarket practices and the coming rationing scheme, a Pretoria correspondent, Mr. Edward Rama, writes:

The food shortage has been used by certain people as an instrument for enriching themselves through the blackmarket. With the appointment of Dr. H. J. van Eck as the Director of Food Supplies, we hope that things will improve. Pretoria has its crop of blackmarket dealers. Peri-Urban locations at Mooiplaas, Vlakkfontein, Eastwood and Eerste Rus are homes of the blackmarket. At these centres, several African families are unable to procure mealie-meal, soap or tea. In order to ensure the success of his work, Dr. van Eck will be well advised to appoint leading African men and women to serve in the food distribution organisation.

The public would be grateful indeed if the Bantu World and Members of the Natives Representative Council could approach Dr. van Eck on the matter of relieving the serious shortage of food in the Pretoria locations.

INCORPORATION OF S.W.A. OPPOSED

Chief Tshekedi Khama, head of the Bamangwato tribe in Bechuanaland, is leading a mission of protest to London against the incorporation of South West Africa into the Union. Inability to secure shipping priorities has held up the mission in Cape Town. Chief Tshekedi and his legal adviser, Mr. Douglas Buchanan, have been authorised by the chiefs of five other Bechuanaland tribes to present their case before the British Government and if necessary to the United Nations Organisation.

have been used so far.

"I call upon our ex-soldiers, our men and women, to close ranks to be united. The struggle will not be won through party alignments and loyalties, through self-seeking and fighting for the lead among undivided and political parties. All that is mere betrayal of the cause. It is using the people as a pawn."

Old Friends
are best



FLAG

CIGARETTES

THE BANTU WORLD TSE QOQOANG KE "PHAFA"

SATURDAY, JUNE 29, 1946

Kereke ea A.M.E.

Mokete o mogolo oa matsoalo a kereke ea A.M.E. mona South Africa, o bileng teng mona Gauteng bekeng e fetileng, e bile tshenolo e babatsegang ea matla ao, le tsebo eo, Ba-Afrika ba nang le eona. Mokete ona e ne ele oa go leboga Modimo le go bontsha sechaba tse ding ntho tseo Ba-Afrika ba ka di etsang, ga ba utluana ba tshuragane jualeka tsopa la samente.

Bao ba tsebang boima le bo-thata bo ileng ba roaloa ke bathe ba kereke ea A.M.E., ba ile ba makala ga ba bona kamoo kereke e tsuelang pele kateng. Dikgopolo tsa bona, ga go belae-tse, gore di ile tsa kgutlela morago mehlang ea bo Moruti M. M. Mokone, Moruti G. Xaba, Moruti M. G. Gabashane, Moruti J. M. Dwane, Moruti P. S. Kuze, Moruti A. Mngqibisa, le Moruti J. Z. Tantsi. Banna bana ba ne ba sa batloe ke Makgooa, ba sa utluisi ke Ba-Afrika. Ka baka lena, tselo eo ba e tsamaileng e bile boima. Mehlang eo mona Transvaal Makgooa a ne a sa dumele gore motho e motsho e ka ba moetapele oa kereke. Go bolela nnete Makgooa a ne a nagana gore seo se emeroeng ke banna bana, e ne e se go hloma kereke, empa ele go kopanya sechaba sa Ba-Afrika kgahlanong le puso ea ba basueu. Makgooa a ne a gopola gore banna bana ke diphiri tse apareng tlalo la nku tseo di tla reng ka tsatsi le leng tsa oa hlasela. Ka baka lena ga aka amogela kereke ena ka moea oa kgotso, go fihlela Paul Kruger, Mookamedi, oa Repapoleke ea South Africa, a bolella Phalamente ea Maburu gore "Molato keng ga "Kaforo di batla go ruta Kaforo tse ding lentsui la Modimo? Di tlogeleng di tseue pele! Ke mang ea ka ganang ga ditshuene di rata go rutana?" Phalamente e ile ea dumellana le Paul Kruger gomme kereke ea A.M.E. ea fumana tulo ea go itsepelela mona nageng ea South Africa le pelong tsa Ba-Afrika.

Pele re tsuela pele le tsa mosebetsi o entsoeng ke kereke, go tla batlega gore re ke le bolelle babadi moo kereke ena e hlogileng teng. E hlogilele Amerika, mehlang ea Bkgoba ka selemo sa 1787. E hlomile ke banna ba Makgooa, bo Bishop Richard Allen le ba bang, gomme e tilele South Afrika ka selemo sa 1896 ka mekuto e entsoeng ke Mrs. C. M. Maxeke, eo a ileng a e begela Rev. M. M. Mokone.

Seo se entsoeng ke kereke ena dilemong tse mashome a mahlano, ke mosebetsi o tlogelang gagolo gobane o bontsha gore Ba-Afrika ba entsoe ka setshuantsho sa Modimo go sebedisa ditlenta tseo ba di neilong. Ka mamello e makatsang, gare ga hlorigo le matshuanyego, bathe le baruti ba kereke ena, ba sebeditse namane e tona ea modiro o tlisiseng tloto sechabeng sa Ba-Afrika.

Ga go belae-tse gore kereke e tla tsuela pele, gobane Modimo O eme le eona gomme ga go ea ka emang tseleng ea eona. Rona ba Koranta ena rona bao re ratang tselopele le phagamo ea Afrika,

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LENGOLO LE LEPUTSOA: LE LEBISOA GO DR. DANIEL FRANCIS MALAN LE BALATEDI BA GAGE

Metsoalle eaka e makatsang.

Parlamente e sa emisitsoe sebakanyana, 'me juale ka ga le kgutlela magaeng a lona, kae ke ts'epa gore ga le fihla moo le tla phethela sechaba sa bo lona tsa tsamaiso ea parlamente le kamoo lona le buileng, le kamoo le lekileng ka teng go bea dillo tsa Ma-Afrikaners pel'a 'muso teng moo parlamenteng.

Lea Makatsa

Re tseba e le 'nete gore ga le fihla magaeng a lona moo, le tla amogeloa ka thabo le nyakallo; empa rona bara le baradi ba Afrika, re soabile thata. Re soabisitsoe ke dipuo tsa lona parlamenteng moo. Re utloile kamoo le lekileng ka teng go thibela 'muso go etsa melao e ka bang le tso go Ba-Afrika. Re soabisitsoe ke dipuo tsa lona bakeng sa rona le Baemedi ba rona Parla-menteng. Le ba biditse dirukguhl, le re Baemedi ba rona ga ba hla-gisa dipelaelo tsa rona ba jala moea oa ntoa dipelong tsa rona. Ntho ena ea re makatsa ruri; ke ka lona lebaka leo 'na ke le bit-sang metsoalle eaka e makatsang, gobane lea makatsa e le ka 'nete.

Utloang Mona

Juale, banna, utloang mona: na lentsoe lena, "dirukguhl," hlalo-so ea lona lea e tseba? Ga motho a go ferekanya megopolo uena u sa mo etsa letho, empa eena a go konopa ka majoe, a go etsa tsohle tse pakang gore o batla ntoa, motho ea jualo ga se eena serukguhl na? Athe eena motho ea lebeleletse ketso tseena, ga a fihla go uena ka lentsoe le 'le reng, "monna, u se ke ua etsa ju-alo; motho eloa u mo konopang ka majoe, ga a e batle ntho e ju-alo. Gaeba u phegelletse go mo konopa ka majoe, mohlomong u ka mo nts'a kotsi kapa ua baka gore le eena a nke majoe a go konope ka oona," na re ka re mo-tho enoa oa boraro ga a bua ju-alo, a elets'a, a namola ntoa e-s'o qale, ke motho eo re ka mo bit-sang serukguhl na?

Dipuo Tsa Lona

Selemong se seng le se seng parlamenteng mane, dipuo tsa lona godim'a Mo-Afrika ke tse ts'o-sang, tseo rona re sa utloangeng le tsona. Le bua ka mokgoa oo re sa o batleng. Puo tsa lona ke tse jalang lehloeo pelong tsa rona, athe rona re batho ba kgo-tso; ga re bake borena lefats'eng lena la bo 'na'a rona, leo le i-phileng lona, leo rona kajeno re leng bahlanka go lona. Eo ke 'nete; ga re bake letho ga e se feela go fumana bogobe le bo-phelo. Re utloa le ipolaisitse ntoa ea bogosi le ntho eo le bitsang Rapapoleke. Le lla ka gore le ba-tla go ba babusi ba naga ena. Pu-ong tsa lona ga le ts'abe go bo-lella batho ba bang gore mohleng le fumanang tokelo ea go busa naga ena, bo semang-mang ba i-seng, ba tla loka. Na ana man-tsoe ke a sekereste?

Motho e Mots'o

Motho e mots'o lona le mo e-ntse papadi feela; motho e mots'o lea mo nyatsa, motho e mots'o ga le na tebogo go eena ka mose-betsi oo a le etseditse oona, oo a le etsatsang oona gore le phele lona le bana ba lona jualeka ma-rena. Gona juale, le phetse gan-tle nageng ena; rea le sebelelsa. Le tseba go palama dimotoro me-

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Matla le bophelo li emisoa ke mali a mantle. Lipilisi tsa Dr. Williams Pink Pills ke pheko e molemo ea mali. Ha u li nka, lia u matlafatsa li habe 'mele oa hao. A k'u li leke 'me u tla bona molemo oa tsona.

DR. WILLIAMS' PINK PILLS Li sha 'mele oa hao lia u matlafatsa.

MOHLOMONG HA U TSEBE TABA ENA KA ASPRO

'ASPRO' e kopanya matla a meriana a loantsang kapele mabaka a pelaelo tse ngata. Ke 'nete ea litsibi hore 'ASPRO' ka mor'a ho topela maling, ke MOTSOAKO OA METSI A MOROTO—Ka hoo lipelaelo, tse joalo ka ramathesele le tse ling tsa mofuta ona, li inehela kapele tsebetsong ea eona. Ha ho tsejoe ke bohle, empa KE 'NETE, hore lipelaelo tse kang tsa fefa, tse joalo ka mokakallane, lesasa, joalo—joalo LI KEKE TSA HLAHA ha u felisa ho chesa ho 'meleng oa hau. Joale 'ASPRO' e felisa fefa e le ka 'nete ka metsotso e se mekae. Maikutlo oohle a ho khathala a nyamela le fefa 'me siki e riphitloa hang feela. 'ASPRO' ke mosebetsi ea matla le moloantsi oa chefo e ka maleng le likokoana. Nka 'ASPRO' 'me sehlabi e ba LEFEELA LA MAFEELA—falimeho lefu leo ho sa batleheng hore le u hlalehe. A ko u leke 'ASPRO'. Hopola hore 'ASPRO' ha e na kotsi pelong kapa ka maleng. Ebile ha e tsoeny'e ka letho. 'ASPRO' ke moriana oa thusa pele.

Ho fumana tsebetso ea kapele latella litaelo tse na HLOOHO.—Nka lipilisi tse peli. RAMATHESELE.—Moriana o monyane oa 'ASPRO' o ka sebelisoang mona u tsoanela ho lekana bohale le manganga a bohloko. Ho tloha ho lipilisi tse peli ho isa ho tse nne li ka sebelisoa ka mor'a lijo ka tokoloho e bobele le ka tsoala e molemo. METHAPO.—Lipilisi tse peli ka mose- lijo le e le ngoe ka hora e ngoe ho e ngoe ka morao ho moo ho fihlela bohale bohle bo 'be bo fela. MOKOKOTLO.—Lipilisi tse peli ka mor'a lijo ka letsatsi ka mor'a lijo. MENO.—Moriana oa 'ASPRO' o ka tsebo mokoting oa tsoala moriana o molemo haholo. LETHOPE LE MATSOA 'MEHO 'ME- LENG.—Lipilisi tse peli ka mor'a lijo ka letsatsi ka mor'a lijo. LESASA LE MATSOA 'MEHO 'MELENG.—Lipelaelo oa 'ASPRO' tse joalo ka fefa ea bohloko, thothomelo, thothomelo, maselesa le tsoala, 'ASPRO' e felisa ho chesa ho 'meleng oa hau. Nka 'ASPRO' e felisa ho chesa ho 'meleng oa hau. Lipilisi tse peli ka mor'a lijo ka nkuoa khetlo le

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Thuto ea Ma-Afrika Mor. L. T. Motlane oa Clydesdale oa re: Ha e sale selemo se fetileng ke lemoha hore ba seou le leka ka matla ho hantella thuto ea rona. Pele ba qallile ka hore puo tsa bona linkoe ka ho lekana. Ha taba eo e lumetsoe joale ba re. Bana ba likolong tse phahameng ba nke Seburu, bana ba tse ho tse nyenyane ba nke thuto tsa bona ka Sesuto; ba seke ba ngola Sekhooa—English kapa Africans,—ho fihlela ba fihla bukeng ea bobeli Std 11. Banna bulang mahlo, le bone thuto ea rona ea shoa. Ha e ke e'hangoa mokukutoana m'a eona a ntse a le teng. Taba e qallile ka ma-Afrika a nkang degrees ba ngolang lihlahobo le methaka eena, ba ba hatisa leshala ka maoto. Joale khopolo ke ho bolaea thuto ea Ma-Afrika. A re boneng taba e na e sa le lencha. Banna ba ne ke—netletse likokong.

Seemo sa Lefatshe

Mekgoa e Tsoala Ditaba

Tsa Meyerton

Tsa Bakwena

Tsa Kestell

Nageng ea Palestine. Majuda a gaketse nageng ea Palestine, a thuba maporogo, a chesa matlo, a bolaea Masole a Mangesemane. Majuda a baka naga ea Palestine le maArabia. Motseng oa Haifa go bolaloe Majuda a 9.

Nageng ea Austria: Tlala e leng nageng ea Austria ke ea bodimo, go rialo mogala o tsuang Vienna. Banna ba gana go sebetse ka baka la tlala, ba re tsie e fofa ka mosuang. Motseng oa Vienna ditrempe di ne di eme gomme Ramotse o rometse mogala go Mr. La Guardia koa New York gore a ee Vienna go iponela kanosi boima bo roeloeng ke Ma-Austria.

Nageng ea India: Ga se tlala India ke leuba, go rialo motato o tsuang Calcutta. Banna le basadi le bana ba 400 ba ne ba entsa mokokolo ditarateng tsa motse oa Serajgan, ba goeletsa ba re: "Re hlasetsoe ke tlala, empa re gana go shua."

Nageng ea Rumania: Banna ba tshuereng marapo a Mmuso koa Europe ga ba je ditheogelang. Motato o tsuang Bucharest o bolela gore General Radescu, eo e kileng ea eba Tonakgolo ea Mmuso oa Rumania, o tsuile motseng oa Bucharest a sa' shebe le morago. Go utlaga gore o ne a ahloetsa lefu ke kgotla le leng la sephiri. Monna enoa o tshabetsa nageng ea Switzerland.

Nageng ea France: Mogala o tsuang Paris o bolela gore diofisi tsa Communist Party di ile tsa hlaselela ke banna le basadi ba 100, ba thuba venkele la dibuka, ba chesa dibuka.

Go tloga moo ba thuba ofisi ea koranta ea Makhomanisi. Maphodisa a tshuere banna ba 8.

Nageng ea South Africa: Motato o tsuang Cape Town o bolela gore King George, Queen Elizabeth, Princess Elizabeth le Princess Margaret Rose, ba tla goroga koa Cape Town ka di 17 tsa February 1947. Ba tla etela metse le metsana ea South Africa, ba tla ea Basutoland, Swaziland, Bechuanaland le Zululand. Ba tla etela motse oa Pietersburg ka Sehofane. Ka morago ga moo ba tla fetela Rhodesia.

Bekeng e fitileng go bile le mokete o mogolo oa matsalo a Kereke ea A.M.E., eo e feditseng mashome a mahano, mona motseng oa Gauta. Tsebetsetso ea tebogo e tshuaretsoe ka gare ga City Hall. E ne ele la nthla Ba-Afrika ba dumelloa go tsena City Hall.

Go ne go tlele batho ba makgolo-kgolo, ba tsuang tikologong tshile tsa naga ea Kopano, Basutoland, Swaziland, Bechuanaland, Rhodesia le Nyasaland. Ga go laetse, kereke e gatela pele.

Kgosi Tshekedi o ea England

Kgosi Tshekedi Khama, morena oa Bamangoato, koa Bechuanaland o itukisetse go ea England go loantsha go Kenya ga South-West Africa Katlase ea Mmuso oa Kopano ea South Africa.

Kgosi Tshekedi o setse ale Cape Town gamogo le moeletsi oa gagoe Mr. Douglas Buchanan, K.C. Ba nieloe matla ke Kgosi tse tsa merafe e meng ea Bechuanaland gore ba tsuele pele le nto ena.

Kgosi Tshekedi o bona gore ga Mmuso oa South Africa o ka gapa naga ea South-West Africa o tla ba o nkile legato la pele la go gapa Bechuanaland.

(Ke "Khupa-Marama")

Mekgoa le mediro ea batho e tsoala ditaba le ditabana. Mekgoa le mediro ena, go eona go e meng e lebishang sechaba leopeng la kotsi, Maru a matso a kotsi a okametse sechaba sa rena sa Ma-Afrika. Taba ena ke e lebishitje mekgoeng le medirong e bonoang magareng ga banna le basadi ba Ma-Afrika, mo diphuthegong tja mahu. Ke mediro le mokgoa o lokileng go-oo kgobokane lapeng leo go leng lehu, me go lala go opeloa dikosha tje tumishang Modimo, le go rapella Moea o Mokgethoa go tla tshedisha babo mahu. Eupya taba e bohloko e hlabishang dihlong ke go bona gona fao diphuthegong tjeo bothagoo le bootsoa bo iphile matla.

Gona phutegong tjeo ke mo barekishi ba methamagane ea mefuta eohle ba hoetjang ele tlatji le lebotshe go dira "business" ea thekiso. Ke gona fao banna ba hoetjang sebaka sa go kopana le phuti tja bona. Ka lokeishining le leng la bosobela-tlatji a Tshoane ga Mamelodi, mokgoa le mediro ena e iphile matla a magolo. Ga go belatje gore motse ona o rena o mobotse o re o agetjoeng ke Bengadi Balaodi ba toropo, e leng Pelandaba, e-tseleng ea go-ba joale ka motse oa Sodoma le Gomora.

Gona gare ga seretse seo sa sebe, go fihlelela le bona basadi ba itlamileng ka kobo ea merapelo metaneng e meng e ka thoko, e kang bo Lady Selborne, Eastwood, le Riverside mekgoa le mediro ena e ea fokola, ka gobane ba tshaba bo ufunani le Botsotsi. Joale re eletsa thaka ena ea diputi gore le tla bolaoa ke bo Tsotsi ka nete ka nako tje ding. Tlogelang go lala le khukuna maffing le majwanyeng le basadi ba banna ba bang, le senya setso sa se Afrika. Hlomphang dikgobokano tja mahu, eseng go tlisha botagoa le bootsoa. Go dira joalo le shiteloa Kreste le Moea o Mokgethoa, ebile ke go nyefola beng ba lehu leo, le dirang manyala a joalo mo go lona.

Tsa Villiers

(Ke Khongoana-e-nts'o)

Ka Laboraro la 5 Phupjane (June) e ne le tumeliso ea Moevangeli J. Mokuene oa kereke ea Presbyterian. O tloha mona sekanyana ka kopo ea "Presbytery" ho ea hlokomela phutheho ea Beaconsfield le Kimberley, eo e sa leng e hlokalhalloa ke molebeli oa eona.

Thuto ea hae mantsiboeeng ao a e fumana Epistoleng ea Jakobo, khaolo ea 3, 1-8. A bua haholo ka leteme, lona le lihetseng bana ba bangata ba Molimo, lona le lahli-sitseng ba bangata likano tsa bona, le qhalileng metse e mengata, lona le holisang litaba. A eletsa batho bao a arohanang le bona hore ba be le boits'oaro, ba thapise maleme a bona joaleka liphopholo tsa bona. Ka Labone a lumelisa bana ba sekolo, me a ba laea haholo le bona ka leleme.

Koleke ea e-ba £7. 6s. 8d. Batho ba ne ba phuthehile ka bongata ka likereke tsa bona. Re tla bona tahlehelo ea phutheho le motse ona, ha re hopola hore kante ho setulo sa boevangeli e ne e atisa ho ba setho sa "Advisory Board," e le "Grand Superintendent" ea I.O.T.T., molula-setulo oa Sekolo Komiti hammoho le Komiti ea Phepo ea Bana.

Mantsoe a rona ba-Villiers ke ana: Molimo O be le uena nta'a

Mor. Ariel Konyana oa Meyerton o re: "Re bile le litaba tse bohloko tsa lefu mohla li 31 May, 46 motseng oa Meyerton, ele lefu la moratinyana oa neng ale Khueli tse 8, ea re sieleng bohlokoeng. Mofunyana enoa oa rona e ne ele oa kereke ea A.M.E. mosebetsi oa phihlo ea hae o ne o tshuaroe ke moholo oa kereke ea A.M.E. hona mona Meyerton. Thapelo e entsue ke M. Nkomo thero ea nkioa ke E. Ngubene oa kereke ea Wesele.

Re leboha haholo moevangeli oa kereke ea A.M.E., Mr. Mokhema ea bileng le rona ho tloha qalong ho fihlela qetellong ea mosebetsi ona o bohloko. Sechata seo se neng se fehelitse mofu oa rona e ne ele batho ba 122. Lithuso tse tsuileng e bile £3. 0s. 0d. ea ba lelolo la habo mofu, ea metsualle ebile £1. 14s. 10d.

rona ho fihlela re boela re tsena. "Abake babona bayaphinde babonane futhi!"

Konsarete eo Presbyterian Choir e mo fehelitsetse ka eona mohla la 6 (Labone) ho ile ha fumanoa chelete e ka ka £5 le lipeni le lisheleng ka thoko. Ka Labohlano a ts'oara Chuchumakhalo. Re se re tla lebella ho utloa ka hao a leng ho bona hore o fihlele joang, etsoe o potile ka la Lejoe-le-putsoa, motse oa mahlomola!

Moruti Bernard M. Molaba oa Alexandra o re: Ke khopela seripana mo pampiring ea Bantu World e baloang kulu gore ke ke bolele tje ke li boneng ka mahlo veke e fitileng.

Mogologolo o re Bana ba Motho ba ngoathelana hlongoana ea Tjie. Thobela. Ke theogile Brits ka li 10th June, 1946, gomme ka huetja bus ea Ma-Afrika e botse kulu (Bakwena Bus Service). Ra namela goea Buffelsproot. Ea tlala bus, a e retha driver, ea ea. Mosadi a ncha Sefela, ba seamogela, le banna ba bula melomo. Kamoka ba tumisha Molimo. Ba bokolela. Ba elimulla.

Ka gopola mengoaga e fitileng, ga re ne re sepela ka maoto leeto leo lelelele. Ka gopo a mohla ke lapileng ga ke khopela Rankulika-gore ke tsene kolping ea gagoe, are gonna "Koloj ea ka ga e namela ke bahumi." Ka re ke metlae, a feta.

Ka leboga go namela bus ea Batho ka tlatji le. Ra thaba. Ra feta Jerico. Ra fihla Elandsfontein (Legonyana). Ka huetja Totolo ea venkele ea Mo-Afrika. Ra re ea boea. Ra fihla Ruidkool (G-Sepai). Ra thoma moshomo oa kereke. Ra mohuetja gona Johnson-Rathobotha, e telele e sa shikinya lefefa.

Ra fihla Buffelsdraai, gomme ka huetja e ngoe bus ea Mo-Afrika e botse. Go koala goba bus tjena li filoe tsela etee. Gomme ka baka la bophelo, batho ba namela e ngoe, ba lese ngoe, e sepela ere tsoo.

Aowa. Bakwena Mr. Boea le eena ke ngoana oa lena. Bana ba motho ba ngoathelana hlongoana ea Tjie. Ga Board e ka tlosha bus tje peli mo tseleng, re tla la. Gotla tsena Rankulika. Ga esenye e saaga.

Bakwena molao le oa-bo o oa ometja. Ga lifule go tee.

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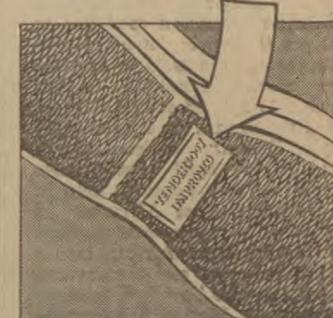
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THE BANTU WORLD

SATURDAY, JUNE 29, 1946

The Food Situation

The food situation, the world over, is not improving but worsening. In the stress of this agonising crisis, men are endeavouring to find methods by which food can be equitably distributed among the peoples and nations of the world. The problem is not an easy one, and can only be solved by the active co-operation of the peoples themselves with those men and women who are entrusted with the task of controlling foodstuffs.

We, in South Africa, both White and Black are drawn into this unprecedented food crisis in human history, and, like the peoples of other countries, must see to it that those who are grappling with the problem have our loyal and active support. We all already know that as the result of public agitation for the creation of a Ministry of food to deal with the shortage of food supplies, the Government has appointed Dr. H. J. van Eck as Director of Food Supplies and Distribution. This man, who is one of South Africa's outstanding economists, and one who believes that this country's prosperity depends upon the raising of the standard of living of all the sections of our cosmopolitan population, is already busy preparing a scheme of rationing designed to ensure a fair distribution of food among the people of this country.

To the Africans the rationing of food is a new thing which will certainly not be easily and quickly understood, but it is a scheme which they must support, if they are to escape the inevitable starvation which hangs over the world like the sword of Damocles. When Dr. van Eck has completed his rationing scheme, the Food Directorate will launch it and people will be registered. Already the Department of Native Affairs has been approached by the Food Organisation to assist in the registration of Africans. Two weeks ago Major Rodseth, Under-Secretary for Native Affairs, told a representative of the "Bantu World" that "one of the main difficulties facing both Africans and the Food Organisation when rationing comes into effect will be correct registration, without which it is obvious that rationing will be ineffective, for some families would get more than they are entitled to, while others would go without."

How can Africans be registered? That is a question which is exercising the minds of the authorities. In some quarters the suggestion has been made that passes and the pass offices should be used for the purpose of rationing. This, of course, will naturally be regarded with suspicion by Africans, since they are strongly opposed to the pass system. The tax receipt will, also, in our opinion, be ineffective as it will create the impression that the Government's aim is not to ration food but to find out those who have not paid their taxes. It seems to us that the only workable method is that which was applied during the taking of the census. As suggested by Major Rodseth, African clerks could be employed outside their normal business hours to help in the registration of Africans, as was done by the census authorities. Employers of African labour in the factories and commercial houses can also be asked to assist in this work. Most of the families in Municipal townships are already registered, and the superintendents of these townships can easily supply this information. The assistance of the churches, social agencies and African leaders should also be enlisted.

As we have already pointed out the rationing of food is a new thing to Africans and they should, therefore, be made to feel that there is no sinister motives behind the scheme. The enlistment of the assistance of their leaders will, in our opinion, enable the Director of Food Supplies and Distribution to secure the goodwill and co-operation of the African people.

We have no doubt that the rationing scheme will be of tremendous help in the distribution of food, and we sincerely hope that Africans will give it their whole-hearted support and do everything in their power to facilitate its operation.

FOOD FRONT FACTS

Decentralisation Keynote of Rationing

August 1 is the date on which Dr. van Eck, Director of Food Supplies and Distribution, hopes to introduce food rationing. Bread and its equivalents and sugar will definitely be rationed, and the possibility of rationing meat is being discussed now, said Dr. van Eck in an interview.

Based on a decentralisation policy, plans are well advanced for the zoning of the nine major urban areas into sub-areas, each with its own food-office. Johannesburg will probably have a sub-office in each suburb and it might be necessary to have up to a hundred offices for the whole Reef from Nigel to beyond Randfontein and down to Vereeniging.

The consumers will have the strongest representation on the nine regional food committees of about 15 persons each and at least two housewives will be included because "the workman's wife is the most important person." Consumers will not send representatives from organisations, but from particular groups of the community.

Dr. van Eck outlined the latest developments in the rationing plans.

"My policy is to decentralise our activities as far as possible," said Dr. van Eck.

He would delegate his powers to the nine regional committees so that they could function as independent units on the policy he laid down. He wants the people in the area concerned to "do the job."

REGIONAL COMMITTEES

The regional food committees based on the present personnel would consist of an independent chairman, regional food officers, a member of the Division of Economics and Markets and a majority of consumer representatives with wholesalers and retailers.

"The workman's wife is the most important person. There must be at least two women on the committee." The nine committees would consist of about 15 persons each.

"The non-Europeans will be represented by people who have their interests at heart and who are intimately acquainted with them."

The second stage of the scheme is the registration of consumers and specimen forms are almost complete to be sent to the printer.

Each head of the family group will in the first place get an application form. The system of distribution has not yet been decided on.

In return he will get a family card—the residential registration and identification form for food rationing.

DIFFERENT SYSTEM

From this stage rationing takes two separate channels. The first covers the rationed cereals such as bread and its equivalents. The second covers commodities issued through grocers. A different system is followed for each.

For bread, meal or mealie products the householder will be in possession of coupons which can be dealt with by any dealer in the same way as petrol coupons could be taken by any filling station. The coupons will be cut off by the dealer for the quantity of bread, etc., supplied.

For products handled by grocers the registered consumer will be in possession of a small registration card. This he hands to the grocer who registers his name and the grocer sends the card on to the local food office which then sees that the grocer is supplied with a commodity to the rationed extent of the number of registered customers.

Sugar, said Dr. van Eck, will be the first commodity rationed through grocers.



SUCCESSFUL SCHOLARS WIN BURSARIES

Out of 50 pupils at the Bantu High School, Western Native Township, who entered for the Junior Certificate examination, 48 passed—18 of them in the first class. Apart from this remarkable record for the school, three of the scholars were also awarded bursaries to continue their education, by the Rotary Club. The three bursary winners are seen here with their headmaster, Mr. Harry Madibane (in gown). They are Henry Mapela, Stephen Ribane and David Mampe. On the left is Mr. G. M. Brown, vice-President of the Rotary Club, who presented the bursaries. On the right is Father Trevor Huddleston, C.R., Chairman of the School Committee, who is wellknown for his work amongst Africans.

ROTARY CLUB GRANTS BURSARIES TO AFRICANS

"The Rotary Club grants bursaries to both European and non-European students who do not only pass their examinations in first class, but who also show by their character that they would be useful citizens and help in the improvement of the lot of their fellow men."

These remarks were made by Mr. G. M. Brown, President of the Johannesburg Rotary Club, on the occasion of the presentation of three Rotary bursaries to three students of the Western Native Township High School namely: Henry Mapela, David Mampe and Stephen Ribane.

The first bursary to an African student, said Mr. Brown, was granted about three years ago, and that scholar was now doing his final B.A. at the Witwatersrand University. Another bursary winner was on a year's medical course at Fort Hare, and if he proved satisfactory would study medicine at the University. Twelve bursaries had been granted to Africans this year.

Father Trevor Huddleston, chairman of the School Committee, told members of the Rotary Club that of 50 students of the School who entered for the Junior Certificate examination 48 passed, 18 in the first and 30 in the second class.

"In spite of great tribulation," said Father Huddleston, "we have been able to produce these outstanding results, and the greatest credit is due to the principal and teachers. One of our biggest difficulties is the total inadequacy of the school buildings. There are 700 children in six classrooms, no assembly hall, no properly equipped laboratory, no library, no electric light and no money coming from the Government to alter the situation.

"The entire lack of decent housing for Africans affects our teachers seriously and is something which the school committee has been wrestling with, not at all successfully, during the whole time I have been its chairman. It is wholly unfair to expect any teacher to give of his best if he has not a decent house to live in and has to travel many miles to school each day."

HOSTELS NEEDED

The housing situation also affected those who were trying to learn, said Father Huddleston. He hoped that soon hostels might be built for those who had to come

the demands of higher education. That has been shown by the work done in the school in the past year and by the excellent examination results.

"I believe that there is a growing and ever deepening realisation among Europeans of their obligation towards the African community. For instance, we owe much to the interest of members of the Rotary Club. It is tremendously encouraging to us to feel that we have their support."

The three students were introduced by the Principal of the School, Mr. H. P. Madibane, B.A., and bursaries of the value of £15 each were presented to them by Mrs. Brown. A vote of thanks was proposed by Councillor R. V. Selope Thema, M.R.C. a member of the School Committee.

Make your choice
SCOTCH BROGUES



LAPHA NA LAPHAYA

OFKAZELA UMA KHANDAKHANDA

Mhleli, Ngicela isikhala kwelakho lodumo ngike ngifakazele amazwi kaMnz. Makhandakhanda engiwafumene ephepheni lomhla ka 9 March, 1946.

Lamazwi awakwulume uMnz. Makhandakhanda, ngamazwi obudoda. Impela kufanele noma iyiphi indoda enomcabango izike ngamazwi obuhlakani iziveze ngamanye amazwi anokwululeka. Uqinisile uMnz. Makhandakhanda uma ethi inkululeko singeze sayithola uma singathi sibheke esinye

Masizilungiselele nathi namhlanje njengeziwe zonke ezilungiselele ukuba zithole inkululeko, sivumelane ngazwi linye esiyothi sisuke siyofuna ngalo inhlalakahle. Minake nakhu engithi kufanele ukuba sikucele kuHulumente, kufanele ukuba sicele amalungelo okungaphathwa ngoSuperintendent abamhlophe, ngoba uma ngibona njena sengathi abazi indlela oNsundu aphila ngayo. Into enzima kakhulu ngulomthetho wokwahlukanisa abazali nabantwana babo uma sebeneminyaka eyi18. Kuthiwe umntwana akasafuneki kufanele ambe ayofuna umsebenzi aphume emzini lowo, uma engahambi afune umsebenzi, ngizothumela amaphoyisa ambambe. Lowomthetho wenza abantwana bamanje bahlubuke. Uthlakanisa nabazali babo ukhwezela ubugebengu.

Nakho lokhu kokuthi kufanele ukuba umntwana aye pasi hhovisi, afike anikwe izinsukwana kuthiwe uma ungawutholi ubuye lapha. Nangempela kwenzeka angawutholi. Afike futhi anikwe amalungana besekuthiwake uma engawutholi manje uxoxosha lapha. Lokhoke kumenze umntwana ahlangane ingqondo aze afikelwe nangumoya omubi. Mayiqashelwe lendawo. Manjeke usezokuya kwabani lomntwana uma ikhaya lakhe lise mzini, elokishini ngoba nakhona uzothungathwa ngamaphoyisa? Ekhaya kunjalo kanti futhi nasedolobheni kunjalo, sekusweleke afune indlela yokuziphilisa ukuba angafi y'ndlela emini ahlele ezikhotheni ecashile, egwacele ubunyukuyuku kuthi ekusuku athole ithuthshana beseke elisebenzisa ngokungemfanelo.

Nakumantombazana kunjalo futhi. Kuze kuthi kanti intombazana isenane kodwa ngendaba yezinkathazo zamalokishi isale isiziphosa noma kubani wesilisa ukuba iziphaphisa kule nkanankana, kothi uma isifumana umntwana ibisilubona usizi, umntwanake lowo usephoselwa emakhobeleni. Masilwe nalesisifo emadolobheni ukuze sikhulise abantwana bethu. Futhi bekufanelekile ukuba kungavunyelwa nje ngabelungu ukuba umntwana kuthi uma engenayo incwadi ekhomba ukuthi uvunyelwe ngabazali bakhe ukuba ayosebenza basimze bamthathe njena. Lokho kubenza bacashe. Abanye abantwana noma beneminyaka eyisi 9 noma 10 abamhlophe bayaqasha. Lowoke akasakhuli sampela ngomyalelo wabazali bakhe, sekungumhlambi kazaluse.

Ngakolunye uhlangothi kuhle ukuba sicele uHulumende ukuba asivumele esenze amabhizinisi ethu lawo esiwafunayo. Kodwa uma sihleli nje sethembe esinye isizwe kungenzeke lutho. Koze kube nini na?

Yini le Eseyenziwa?
UMnz. Jacob Cele Msuthu, wase Waterval Boven, ulobola uthi: Mhleli, Ngicela isikhadana kwelakho lodumo kengihloliwe isizwe esiNsundu nakhu okuza nengozi ezosilimaza. Zulu, yini okusenza sihlukane phakathi na? Iningi lethu seliwele kuyo lengozi eyesabekayo, neyisimanga. Isizwe sesilahlekelle amasiko; nempela kubangelwa yini ukuba nxa senza amanzi amnandi esikhithi (utshwala phela) besesifaka izinkwa, ophayinaphuli, oshukela, konje okhokho (grand fathers) ngabe babe kwizilokho na, umthetho wabamhlophe awumelani nalesisifo, ngoba iningi labaphuza loshevu kabaphili kahle, bayaxhwala, balahlekelle nangumsebenzi abanye bayafa. Zulu, ngiyesaba masibaleke.

Lafa Elihle Kakhulu
Iningi aliya nasemasontweni, kanti nawo lama Joyini ngawo laphisa lobutshwala obunje, napha eJontweni kungathi yini kanti ngaphakathi kuze ubungwele, kukhona ukuzenzisa phambi kweNkosi; nakhu Bantu masihlukane naye siphuzo esibi, sidukisa isizwe esimnyama. Ophuza bona akahloniphi, akazi nokuba uhamba phi na, umfumanane evule amehlo angangawe sitimela kungathi ubona icono sokunawe wena ungaphezanga kanti akaboni, umfumanane ekhuluma okuncolile. **Bomam!** nani banumzane makuphele ukupheka abantwababantu emzini yenu sebaze balahlekile na-

UBUFAKAZI BWE VANGELI
Nant' ithuba elimangalisayo lokubuthole izimpindulo embuzweni yakho, nokuthola incasiselo yeBabeli nokunye okuningi okunoziso usekhaya lako ngo 2d. ngenyanga. Thenga le iphepha manje! Litholokala ngesiZulu nangesiShangane. Thumela igama lakho nekhele no 2/- wonyaka wonke ku:

Emmanuel Press
Nelspruit, E. Tvl.

Ezesagila Sase Vrede

Sithe sisazombazomba sithi siselula amadolo ngoba phela thina Bomahlala ndawonye sihlala sihlale size sidinwe. E, Sike sathike kuhle siye kushona lena eMahlabathini. Phela thina sihlala lapha kweliphezulu lapho izinto zonke zidlula khona uma ziya edolobheni, izinsizwa zawo Hadebe nezidudla zawo Khathide, oNobengazi.

Salibangula nebala siliqondisa khona eMahlabathini. Endleleni sahlangu namunye ubuti. Lobuti ubegqoke ibhulukwe elihlaza nebhantshi elimnyama tsu, esho ngeyembe elimhlophe elinemisho ecijile. Enhloko ubethwele isigqoko esimnyama esihle iThumesh ne bantshi lakhe lelo, esho ngothayi omagqabhaqabha.

Ngabasha base Vrede
Amehlo akhe asibuke ngomusa pho awazange asinake neze. Agqolozele ibala lase Tesisini elimile utshani obude elingakhathalelwe muntu. Sithe ke thina: "Yeboke baba, ingabe uyazazi izandla ezazikade zidlala lapho, zicenta lapho, zidweba lapho! Umkhulu Vrede, kepha ubukhulu bakho bukhulu bubuye bucashe. Uma sekunje ziphi izintombi nezinsizwa ezinegugu ngalomuzi wazo na?"

Sedlule njalo siqonde eMahlabathini sesehla ngo Dukathole Street, isitilada esithi bhe esingunemba wani lapha eVrede ngokugqonda nangobuhle. Sithe uma sidlula empompini safica ikani ligewele amanzi kepha umunikazi ecashile. Amanzi achichime aza achithekela phansi. Ingabe mnikazi kani ukuphi amanzi esedliwa yinhlabathi nje, kepha ibodwe lisha njena lena ekhaya.

Inezizwe Zonke iVrede
Sehle njalo noDukathole Street saze safika emkhathini waso no Busy Corner lapho abantu baseMahlabathini beyinala khona. Kigewele lapha. Kuthule nje. Abantwana bakaZulu abanwele zelukiwayo, izinkehli eziphethe iziboma zamanzi pho zingawakhi bezimi khona lapha. Nezika Mshweshwe wansondo zikhona. Ngoba phela iVrede inezizwe zonke; zizezwana ziyathandana, azinakhabhanyi.

ngumsebenzi nina nithi niyaphumelela kanti niyaphela. Zulu, Ndebezitha ngisesaba wena weZulu isizwe sifile sesize sangena ophathe silandela amaBhunu kanti wona ahlangene—thina asihlangene neze. **Qaphelani Zulu, nansi ingozi enkulu abanye sebezwe nenzalo nxa yaloshwevu. Makhonde omuzi vukani nime ngazo zombili nivuse isizwe singaze sife nikhona. Naye saphela Zulu.**

Qha singabe siyayona iVrede uma sithi inayo ikhalabhayi. UMzulu noMsuthu ngabazalwane nodade ekhaya lapha. Phela lapha eMahlabathini kubusa isandla senkosi yeZulu, uSathane wacasha ngobubani akasathandi nokuvela.

EzeVangeli
Sithe uma sesiphuze amanzi apholile sahogela namaphunga amnandi saqala ukukhumbula eNtshonalanga ngakwele Vangeli. Phela iVangeli lapha eVrede ivutha eNtshonalanga. EMahlabathini nakwaDukathole izindlu zamasono ziyantuleka, izindlu zokuphuza amanzi angakhali xoxo zihlaphakile. Umuntu uphuzisa aphume esephephulwa ngumoya.

Siqonde eNtshonalanga, siphambane nosesi nobuti bebhakene betenda kamunandi bezigedle isiminye. Sesibathe siyabingelela kepha basithi thaphu nje ngamehlo phinde bavume. Samangala nje ukuthi basihlolelani. Kanti manje sekuyicala ukuba sibeyizishimane sibathe sikhuluma nezinkheli ezinhle zisale. Kanti manje sezizobona kanjani ukuthi kuhle uma insizwa eseyikhulile ihambe ngoduso rayo uma thina bomahlupheka, boMfana kaThenjwa singasabingelelwa, kuthi nalapho sibingelela khona siqhunsulelwe nje amehlo singanakwa neze.

Izingane Zesikole Nenhlonipho
Kuthangi sike saya nasemshadweni sathi ake siyobuka sidelise izinhlizyo. Kepha sithe sithi siyabuka sagilelwa umhlola yizingane

Inkonzo Yokubonga eBhova

(Ngu Rev. E. Koza, uNobhala)

Inkonzo yokubonga invula yayiphethwe nguMfundisi Letuku we A.M.E. Church. Wavula inkonzo ngengoma 3, uYehova uNamandhla, kwiNkonzo eyangelinela eZionist Church. UMvangeli Ngwenya we Swedish wathandaza, wafunda ku zihlabelelo 100. Ababekhona bathandaza kulomsebenzi: Mvang. Ntuli D.R.C., Mvang Maseko Zionist Church, Mfu. E. Koza Bantu Congregational Church, Mvang. Ntuli, Mfu. Letuku, Mshumayeli A.B. Maseko Methodist, Mshum. Ngwenya Meth. Abafakazayo: Mfu. Koza, Mvang. Ngwenya. Mshum. Mabizela, Mvang. J. Congwane.

zesikole. Sezisisitha nje azisasazi nokuthi sibakhulu kunazo. Zikhulumelela ohezulu futhi. Kanti manje sesizothinina? Imihlolo kayiphe i. Nobengazi! Emidlalweni sisithwa yizo, ezisekisini sisithwa yizo, emishadweni sisithwa yizo, kulo lonke yizo. Hawu, mathishelela, kanti lezi zingane zenu azisangeni isikole yini? Kanti yiholidwe yini uma kushadwa?

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Nawuphi na umqeshwa angenza umsebenzi wokucoca ngexesha elingephi — xa encediswa yiBon Ami. Lo mcoci ubiza kancinci awunazinto zinokukrwela zidyobhe indawo ebengezelayo. Kodwa ke ususa ukungcola ngemizuzwana.....ushye ubengezelo kwiindawo zokuhlambela, ezisinkini, eziglasini nakwimithi egcotyiweyo. Ukuze kucocoke kakuhle ngendlela nika izicaka zakho iQhekeza le-Bon Ami.



INGCACISO NGEMITHETHO ETSHANTOLO

(NguSindiya kaNtaba)

Ngomhla we6 kuJune uMhle wesithili saseKrugersdorp ubelapha eTshantolo eze kucacisela umzi ngeendawo ezithile ezimalunga nemithetho elaula abantu ezilokishini, Ubekho naye uNolali uMn. W. D. Grobber.

Ekuyivuleni le ngudluma yentlanganiso uMn. J. S. Motsepe obethathe isitulo wenze aziponi waphosa kuNobhala weLiso Lomzi uMn. M. W. Somthunzi ukuba azise uMhle ebantwini bakhe. Okunene wenze njalo uNobhala, naye ebetha koomofu, ukwazisa ukuba uMhle yiNkosi yabantu abaNtsundu abasezidolophini, ekwaligqwetha labo kwiingxaki zabo phantsi kolaulo ledolophu.

USihlalo unikezele kuMhle. E-MaNdila, bezokuvelela izihlobo. Bebekwencomekayo impilo. U-Nkosk. Lillian Sibiyi waseDidi ngaseRandfontein ngathi imthandile loo ndawo.

Liya kuvulwa iphoma lendlu ye-Cawa yamaTshetshi ngomhla wama30 kuJune. Siya temba ukuba yoze ibe yimini yeemini kwiziphala ezimelene neMunsieville ngalohla.

Usanikwe ikhefu leeveki ezimbalwa uMlu. A. M. Semanya ngenxa yobunkene-nkene bempilo. Sel'eneveki ezimbalwa ebhijelwa ngamahlaba ade amlalisa phantsi uNkosk. Mathiam Mvelase walapha. Ma baphakame kaloku Bawo abantu baKho.

Uzilungiselela ukufudukela apha eTshantolo uMn. Alex Tshaku waseDidi ekupheleni kwale yeSihlela. AbaNumz. J. S. Motsepe noJohn Jubasi bakhe betsi eOrlando Township kutsha nje beyokuzimasa kumdudo wentombi yakwaBotile ebitshata apha.

Ubelapha ngowol kuJune uNkosk. D. Xashimba ongumfundisi ntsapho ePotyistrom. Alixelanga nowempumlo iKuzekazi eli. UMn. Simon Tontsi walathelwe ukuva ngela kwihlelo lamaPresbitari (Dipende) Cawa eMunsieville. Siya vuyisana nale nkonde yasemaBheleni ngokubekwa kweli wonga lokusingathiswa isithi esikhulu nje ngeMunsieville le.

Ngezithuba zentsimbi yesibhozo ngokuhlwa ngomhla we6 kuJune nangolandelayo kubhengezwe ngamaxilongo okumemeza okokuba maze kungabikho mntwana uya kuthunyelwa kwesinye isikolo de kubekho ititshala entsha. Umzi uqunjiswe kukunyenjwa emaphepheni yititshala leyo.

UMZI UMANDUNDU

Malunga nezikhazalo ekuvakala ukuba umzi umandundu zizo amakhosikazi anikele kuSihlalo incwadi ebhalwe ngesiNtu, yafundwa yatolikwa. Kumazwi amaninzi ayo siphaule la: Sihleli kabuhlungu oko kwafika lo Nolali, le mithetho mibi kudala ikho kwezi ncwadi zeKansile, kwaye bantzi ooNolali abakhe bakho apha, abazange batsho ukuthi abantu baya nuka. Mhlambisi singoKafile kula ofisi, Hamba naye lo Nolali, akasifuni, nathi ke asisamfuni.

UMhle uphendule ngazwi nye esithi loo ncwadi ayikho mqaqweni kuba ayibhalwanga gama lombali, iluwanga-wanga lento engenasihlahla, ngoko ke akanakuyamkela into enjalo. UMhle uqigibe kwa ngela lizwi ebeqale ngalo elithi ukuba umntu unesikrokro ma keze naso kuye ngendlela.

Kweli thuba umzi wenze ingxolo ngempendulo ethi uMhle uthi ma uye wonke na e-ofisini yakhe. Impendulo ithe hayi, ma beze ngokuza, usuku lukaMhle lokuhlangana nabantu evekini nganye lolwesiThathu emva kwemini.

UMhle ubuze ukuba ingxolo ayivayo yokokuba abantu phaya emaromini abavumi kuwuthenga umgubo ovela kuRhulumente, yinyaniso na, okanye ibangelwa yintoni na loo nto. Impendulo ithe loo mgubo uthengwa nge'pemitit'. Ke abantu bathe ukuba lo mgubo uzokuba ngu'tammani' wepemitit' ungase ufane uhlale apha ngolo hlobo, kuba nokuba umntu akana'pemitit' kuya funeka ukuba atye.

Intlanganiso ivalwe ngentsimbi yeshumi emva kombulelo owenziwe nguMn. Adam Nyamakazi egameni lomzi.

ABANTU NEZABO

Ubelapha kutsha nje uMn. Elias Dumezweni neNkosikazi yakubo u-

Naniyokwenza Ntoni na Entlango?

Mhleli,
 Namhla nje kukho into ethi mandibuze kumadodana ezwe lakowethu akundawo ngeendawo, navela kumazwe ngamazwe, abone izinto ngezinto, ade athetha neelwimi ngeelwimi, ukuba ayeoyokwenza ntoni na entlango. Ndisitsho nje ndiva kuthe cwaka kungekho nto ayithethayo amadodana akowethu ngokungathi awaveli entlango, kungekho nto ayibonileyo.

Andazi nokuba na abanye abantu bakhe bayibona ihagu ifakwe umsesane wogolide empumleni, ivunguza ngawo inqobana, kuba kaloku yona ingawazi ixabiso lawo. Injalo ke kunye imfundo namhla nje kumadodana neentombi zeAfrika. Ungafika la madodana ehamba ngezantya ekhumsha ezitrateni phofu kungade kubonakale ukuba afuna ntoni na, kungade kuvele nasiqhamo solo khumsho. Abantu abanjalo ke bavunguza

Imbutho Yamanina e-Alexandra

(NguM. Nkonya)

Kuluvuyo ukwazisa ukuba kwinqungquthela yamanina akwaDyani eziphaluka zaPhesheya kweLigwa neSwaziland ebiseGermiston kutsha nje amaqashiso obuPresident jikelele awele ku-Jefrou L. C. Mapumulo wodumo lwamaMethodi aseSophiatown e-Johannesburg.

Ngomhla we6 kuJune uPresident lo umenywe ngamanina ase-Alexandra, wafika esikhululweni seebhasi se kubomvu ziiblauzi zamanina ayemhlangabezile. E-Mission wamkelwa nguMfu. A. C. Tshabalala owongamele irhamente yakhona, zabe kade zilapho nezimuncu-muncu zakuloVitoli zomamkelo wale nzwakazi yakuloYesu.

Ecaweni uPresident inkonzo uyivule ngeculo. Kwintshumayelo yakhe wachaza ngamazwi akhethiweyo ubunzima obathwalwa yi-Nkosi, okaThixo uNyana, ngenxa yokuthanda ilizwe nabemi balo. Umhlambi wamanina wayinikanika le vesi phantsi komgca wokuyingqina ngobushushu obuthe gelele.

IZIPHO KUPRESIDENT

Emzuzwini sabona kuphuma uJefrou Tshabalala neqela lamana. Siyabona qhaphu gqi se lituya eli qela ngengoma ethi, "Vuyani kwa nathi," lithwele into enkulu yengubo neeglasi ezimbini. lazithi ntimfa phezu kwetafile. Inina ngalinye labinza ngepeni, ekuthe ekubalweni kwazo kwadityaniswa i 14/-

Igosa lamanina akhona lizinikele ezi zipho kuPresident ngamazwi amyoli, livakalisa umqweni we-Alexandra ethande ukuba ibe yeyokuqala kwimizana yalapha e-Goli ukubanjelwa yiPresident entsha yamanina. Nomphathi womanyano lweentombi uhambise isipho, seeglasi ezihlotyisiweyo.

Esi senzo sitsho yamatshaka iPresident, yacela inyongo yayo uMfu. C. B. Mapumulo othe wenza umbulelo omkhulu, ekhankanya izipho ezenziweyo nolwamkelo oluphakamileyo.

Inkonzo ivalwe nguMfu. Tshabalala, wanqanda imoto elayishe uPresident yaya kumfaka eSophiatown. UPresident wayehamba noMfu. C. B. Mapumulo noNkosk. M. Nkonya.

Nawe Alexandra akumncinane kwimizi yaseGoli kuba ezimbalini ungowokuqala kwimizana yePresident entsha yamanina ase-Transvaal neSwaziland jikelele.

ngemfundo, baya yikrwela ukuze ingabinamtsalane kwabangfundanga. Ma ikhazimle imfundo mzi ndini kaNtu! Yini na ukuba amahlazo enu, izilima neemfama njalo njalo, atsi'tywe ngabamHlophe ezitrateni kanti sinazo nathi izifundiswa! Ukuba sifuna inkululeko nathi ma sikhulule abanye. Kna nivuke mz' oNtsundu.

A. T. Vumazonke
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**KwaMazaleni
NgaseBhai**

(YiNtak' obusi)

Sihleli kule ngingqi inezinto zayo. Alibalele ilanga lithi yiza. Asazi ukuthi kothi kuphi kube kuphi na. Enye into etsho kwakubi yeyokunqaba kokutya. Yona iti yeyenchunchu, ezona ntaka zimilomo mide.

Sikhe sathi iza kuna ngomhla we7 kuJune, yatsho umkhungwana ojike se silinde ngokwamathol' eentaka elinde umfunzelo kunina.

Ukhe walala iveki yonke umVang. J. Mzizi sisifuba esithi sakumfumana kube kubi. Noko isicaka seNkosi esi sesibe saphakama.

Kugaleleke apha abaNuz. A. May waseFarmerfield nobawo H. Vuso behambela umcimbi osikhawu. Bakhangeleke bekwentle impilo. Babe lundwendwe kwa-mVang, noNkosk. J. Mzizi.

Ngomhla we7 kuJune bagalelekile abavi-zikolo. KwesabaNtsundu phantsi kukaNkosk. E. N. Ntlebi ibe nguMn. Kopo, D.V.T., kwesabeBala kuve uMn. L. P. Deary, B.A.

Emva kwemini ugqithe apha uMn. B. E. Mahlasela, B.A., ngemoto yakhe ejonge eBhai. Udlele noNkosk. Ntlebi besykelela umcimbi. UMn. Mahlasela yingqonyela yaphaya eSecondary School, eRhini; uNkosk. Ntlebi yena lilungu leQumrhu elilawulayo kweso sikolo. Ngomhla we8 ugqithe apha uMlu. J. K. Zondi eyindlele esinga eSibury apho ebesiya kudlisa izimvu.

Wakhe wathi umntu ngeny' imini: "Izinto ezibuhlungu azipheli apha emhlabeni, kanti nezimnandi ngokunjalo." Yinene leyo. Kwezi vezi zidlulileyo enye intwazana ngokubaleka ukohlwaywa kowayo yangena kulalase ngokumqhela yasing' eBhai. Ngumntwana okwisithuba seshumi elinane lemnyaka. Kuluvuyo ukuba sele funyenwe. Hayi ubunzima nobuhlungu obuviwa ngabazali kule mihla!

INTSHUMAYELO EMNANDI

Ngomhla wesi9 kuJune siyivume ekhay' apha eyakusasa inkonzo. Safumana intshumayelo emnandi yomfana othe itekisi yakhe ithi: "Uthando"—nje ngeyona nto inkulu emhlabeni. Uqhube wathi umshumayeli, lakuba luphelile uthando emntwini kuvela umona, amayelenge, njalo-njalo: watsho esithi ngathi isenzo sikaKayeni nesabakhuluwa bakaJosefu zaphuma kwiintliziyo eziphelelwe luthando. Uthe umzekelo ofezekileyo wothando ngokaThixo ngo. Krestu. "Akukho luthando lungaphezu kolu, lokuba umntu abuncame ubomi bakhe ngenxa yezi-hlobo zakhe." uqumbele watsho umshumayeli.

Sebenzisa



D.D.D.

kuFele

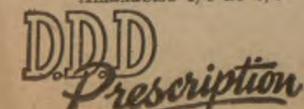
Olumaqhakuva

Akunakubukeka uthandeka xa ubuso bakho bumoshwa ngamaqhakuva nenjadukane! Sakugala isonakalo sofele sebenzisa amathontsi ambalwa eD.D.D. Prescription, ebalulekileyo enyangayo incindi egxotha msinya ukungcola kofele.

Amandla akhauleza abulale imbewu zokufa ale ncindi iXutyiweyo ahlasele inkathazo yofele kanye ezingcanjini zayo. I-D.D.D. ingena kanye phakathi elufeleni iye apho kuhleli iimbewu zokufa ezinengozi izibulale zonke. Idambisa iintlungu ithothise ukudumba. I-D.D.D. Prescription ilunge kwiZIFO ZOFELE, IZILONDA, AMANXEBA, AMATHU-MBA nezinye IINKATHAZO ZOFELE. Biza kwiKhemisi yakho iD.D.D.

Ifumaneka Lula Ngoku Kuzo Zonke iKhemisi.

Amxabiso 4/6 ne 7/6



**James "Sofasonke"
Mpanza**

(Ngu S. K. Nxu)

Ngama ngindi-ngindi ani na la ndiwevayo?

Bubu hum-hum bani na obu ndibuvayo?

Ngama nkente-nkente ani na la ndiwevayo?

Zizwinini zani na ezi ndizivayo?

Osisandla sikaKumkani kwelom-Dibaniso.

Ngokwesikhalo esiphuma kowesixeko umdibaniso.

Ukxuphe ilizwi, laza ngeentloko abantu labadibanisa.

Nje ngoko ngathi ayikho sikweni le nto kumDibaniso.

Uthi phuma uphelele mfana ndini kaMpanza.

Uye elxopo ezifama. hai ke khona lo mfo wasenza.

Uthi, uyinkokeli elandelwayo kubabantu benza

Amasaka, i"Shanty-town," phuma eRhautini Mpanza.

Ivakele impi kaSofasonke ikhala, Ndikhe ndeva nemp yamasoja ikhala.

Ivakele ekaMoshoeshe isithi "Kgele"

NoTsotsi madoda ndibeve bekhala.

Asukile amakhwenkwe izazi, Aya kudibana noyintloko yaBantu, isazi.

Baye bona abantu beqokelela zimali, besazi

Ukuba lityala le nto ukuba wena awazi.

Ndincome ndaphelelisa mna ma-Afrika.

Nene nene iya buya yona iAfrika.

Nje ngamanye amazwe kaloku nayo iAfrika.

Ma yenzelwe idini ngonyana be-Afrika.

Mpanza ndikothulela umnqwazi mfana.

Akwaba bebenokuvela abanye abafana.

Aboyikwa ngumLungu nje ngawe mfana.

Ukuze nabo bagxothelwe ezifama.

Akunye nam amaAfrika akowethu.

Tshotsho uzenze idini kumawethu.

Kufuneka ufle kuzokuphila amawethu.

Kaloku yinto yalo nto apha kwethu.

(Eli nqaku labhalwa phambi kokuba sivakale isigwebo senkundla yezibheno elabhekiswa kuyo ityala ekuthethwa ngalo ngasentla apha ngenxa yokungoniseliki isigwebo senkundla kaMantyi neyaji yoPhondo lwaPhesheya kweLigwa. Kutsha nje kuvakale ukuba inkundla yezibheno ebihleli e-Bloemfontein isibeke bucala isigwebo sokumfumana umbanjwa enetyala. Izizathu zesi sievebo sitsha zobuya zaziswe.—MHleli.)

EzaseKlerksdorp

(Ngowakhona)

Bakhe babonakala apha abafana baseLeeuwoordstad belundwendwe lukaNkosk. F. Galo bezokufaka umsesane wesithembiso kuNkosk. Beatrice Galo. Elo thamsanqa silinqwenelela impumelelo.

UJefrou Mkwane waseMaquassisi ukhe wabonakala phakathi komzi elundwendwe lukaMn. noNkosk. Mokome, ingqonyela yase-tire School, Ukhangeleke ekwentle impilo.

Oh! hayi le nto utywala. Enye indodana ebisebenza kwenye igarage apha yemka nama£200. Yathenga iziselo yanxila yathabatha loo mali yayoneka ibonisa ukuba ingunxhova-nkulu. Ngemini elandelayo kwasa isanxila. Bafika kwa oko abaKomkhulu, zayifanela iintsimbi. Kubonakala ukuba yayingayibeli kwenza msebenzi ngayo le mali, koko yayifuna ukubonisa ubutyebi bayo, obuyiphosileyo ke ngoku.

Akasekho uMn. Sam Lulwane ogule ithuba elide. Waqala ngokuzibika ehamba, wada walala. Ushiye iinkedama ezine. Unchwatywe ngenkonzo yaseI.C. Native Church. Ngokungabikho komfundisi wakhe uMfu. E. Seodi kwacelwa amaSabata, umVang. Pomle encediswa nguMn. S. Sindi. Umfi ube ngumkhuluwa kaMfu. J. Lulwane oseTshantolo. Musani ukuba salila nina bakwaMntambo nani MaNgxongo, akuhlanga lungehlanga, lalani ngenxeba ku ba yena akafanga ulele.

AMAZWI AHLABAYO

"Niya nxila, nisile," watsho omnye umfundisi esendaweni yokushumayela, indlu izele ngabantu. Angaba la mazwi mabini afanelekile na ukuba angasetyenziswa ngumntu kaThixo endlini yokubhedsha, ngakumbi ewanye eqongeni? Nangona bengenako ukuphendula kodwa abantu banazo iingqondo zokuzicingela, bambi bosuke bahlale bangayi etyallikeni kuba bethukwa khona. Ngaphaya koko ekubhekiswa kubo bosuke baqaqadeke ngakumbi.

Ngathi isiko lomfundisi nomshumayeli xa ebona isikizi lisenziwa ngumrhamente wakhe kukumbizele egumbini amngxolise ngasese anyale, ngaphezu kokukhwaza ecaweni. Amazwi anje ngala awaakhi.

Elinye ibandla belinomthetho wokuthi xa umntu enza isono asiwe ngaphambili komkhulu kubuzwe ukuba ukhetha nto ni na, ukusikwa nokubethwa. Bekuthi ke kuba umntu eyithanda inkonzo leyo akhethe ukubethwa. Ebekatswa ke ngemvubu enkulu kwinkonzo yaloo nto.

**Mkhulu Umsantsa
KwezomBuso
NezeLizwi**

Mhleli.

Xa wayephendula inkcazo eyayisenziwa ziicawa kumthetho othile owawuphunyezwa ngumbuso, wakha wathi ngo1927 umfi Niengele Hertzog obesakuba yiNkulu mbuso yelomDibaniso, "Danke Bawo oko nje ilizwe lingalaulwa ziicawa."

Le nkcazo yayisenziwa ngabashumayeli abalathelwe ukufundisa abantu ngeBhayibhile, koko abathi endaweni yaloo nto, ngenxa yobuqhuzha bokungamazi umahluko phakathi kwezombuso nezelizwi, bafumana bethabatha phaya eqongeni kuba bengayi kuphikiswa. Basuke ke banyembenye amalinge enkokeli ezizama ukulungiselela intlalo yoluntu kweli lizwe, kanti bona balungiselela intlalo yelizwe elizayo.

Kudala lafikayo ixesha lokuba kwaziwe ukuba mkhulu kakhulu umsantsa ophakathi kweendaba zombuso nezelizwi. Ma ilityalwe into yokucinga ukuba xa umntu esepulitini ingqondo yakhe idlula yonke eyabantu abahleli ezitulweni zaloo cawa ashumayela kuyo.

Kukaninzi iphauleka, kunjalo ma iphele, into yokuba umshumayeli xa enesizathu ngakumntu othile enze ngaye itekisi, Ngokwenje njalo akumncedi loo mntu nerhamente akuyincedi, nomshumayeli ngokwakhe akazingedi. Isiphumo sentshumayelo enialo kukutyhafisa umoya wobuKrestu ebantwini. Owonileyo ma kabizelwe bucala, ayalwe aboniswe, kuviwe nezimvo zakhe.

Enye into emayiphele kukuthi endaweni yokuba umshumayeli agcine itekisi yothando lukaThixo ebantwini, asuke angene ngokushwaqa izinto azive zithethwa ngabantu belali esitrateni, engazi nokuba ubunyaniso bezo nto bungakanani na.

Ma bancede abantu beNkosi bangazingcolisi iinyawo zabo ngokuxovula udaka olungekho phambi kwabo. Mkhulu umhlaba ongekasetyenzwa. Ma kuphuthunywe abantu abatyhafileyo bakaThixo, kunqachithwa abazizeleyo bezokufuna uphiliso endlini kaThixo. Musa ukugweba ukuze nawe ungagwetywa, ukho uMgwebi wabantu.

"Sidiya KaNtaba"

Tshantolo.

Ilizwi Lexhego

(NguL. M. S. Ngwabe)

Limamele elo lizwi,

Lilizw' elizolileyo,

Lilizw' elithobileyo,

Lilizw' elihamba phantsi.

Phantsi phantsi phants' ezantsi.

Amaz' asazama-zama,

Lon' ezantsi se linzoma,

Kwezo nzulu zobugcisa.

Lelingena sikhohlela,

Lilizw' elicacileyo,

Lilizw' elicacisayo,

Nakothatha kad' uk' uhamba.

Lilizw' lika'Muncani?'

Lilizw' elipholileyo,

Lilizw' elipholisayo,

Konehlaba noneentsizi.

Lizwi lika'Nqand' umngeni',

Lilizw' elikhalmayo,

Lilizw' elithulisayo,

Mhla kukhonkotha izinja.

Lilizwi lika'Dal' uxolo,

Lilizw' elixolisayo,

Lilizw' elivanisayo,

Mhla iindonga ziwelene.

Lizwi lika'Thand' abantu',

Lelomxhel' ongena chuku,

Lelozimb' ongena thuku.

Ntlamba-ntl'ebo alizazi.

Lelemihla yayizolo,

Lelemvelo yokukhanya,

Mhla kwacingwa izinyanya,

Sis'Ma-kade! Sis'Ma-kade!

Ehlahini kwezo zimvi,

Ngumoyana wangorhatya,

Ngumlil' ongena dangatya,

Ngumthombo wamathamsanqa.

Sondela kukhongozela,

Zizapholo nkwenkwe ndini,

Ngamalizo hlwempu ndini

Gobani kuThixo wenu.

Kwi: 'Izimbonono zakwaXhosa'.



BOTSA MOREKISIOA HENO KA EONA

kapa u ngolle ho baetsi

P.O. BOX 1227 JOHANNESBURG.

E FUMANEHA KA MEB ALA ENA E LA TELANG

FEBELU. THOKOA KAPA SOO THO E HLOKEHILE. NTS'O

He is proud of his beautiful white teeth



He is the Drum Major—his clean white teeth give him an extra smart appearance that makes him so much admired. He uses COLGATE DENTAL CREAM.

COLGATE DENTAL CREAM keeps teeth beautifully

bright and it gets well into the places between the teeth and washes away the germs which make the teeth decay.

Modern people all over the world use COLGATE DENTAL CREAM. To make your teeth shine and your breath sweet use it every night and morning.

COLGATE
DENTAL CREAM

1/3 & 2/- Per Tube



USE COLGATE DENTAL CREAM

HOME CORNER FOR AFRICAN WOMEN

For The Children

THE STRAW IN THE VIRGIN'S EYE

As Mary trod the road from Nazareth one day a tiny straw was blown into her eye. A Robin from a bush near by saw her tears fall and flew to the Swallow for help. Then having filled his beak with water from a stream he returned with his friend, and the two birds alighted upon the Virgin's shoulder. Then they fluttered to her face, and as the Robin dropped the water into the injured eye the Swallow gently passed his long tail-feathers beneath the lid and so removed the straw. The Robin never left the Holy Sepulchre during those long days of the first Easter, and on the first Ascension-day he joined in the Angels' songs. The Magpie had sat on the cross and mocked at Jesus, and was doomed to build his nest in the tops of the trees where storms buffet it. The Robin is beloved of all men, the Magpie is hated by all. The Magpie is punished by having to hang herself nine times from a branch before she can lay an egg. The Magpie preys on the eggs and young of other birds and must wear black feathers because she did not go into mourning for our Saviour.

Two children were playing near the edge of a fearsome cliff and fell over, apparently to be smashed to pieces on the rocks below, but the Great Spirit changed them into Swallows as they fell, and spreading their wings they flew safely away. And they still make their little nests of mud and straw, as they did, in play, when they were children.

Why does the Wagtail wag his tail? The birds were going to have a great wedding, and the Wrens had long tails in those days, whereas the Wagtails had none. The Wagtail borrowed the little Wren's tail and forgot to give it back, and wags his borrowed tail to assure himself that it is there.

Face ruined by home-made soap

"I had despaired of ever looking presentable again," writes Mrs. J. R. Roberts (South West Africa). "I had chronic eczema on my face, caused by using home-made soap. Now I find Felaform Soap excellent and the ointment has greatly reduced the ugly marks. I regularly use the splendid Felaform Skin Powder on my face and I consider it superior to other face powder for appearance and coolness."

Hundreds of sufferers from eczema and other skin troubles have obtained complete relief from pain, itching and disfigurement, by using the Felaform remedies. All chemists sell Felaform Ointment, Felaform Soap, Felaform Skin Powder, Felaform Blood Tonic and Felaform Shaving Sticks.

FELAFORM
FOR ALL SKIN DISEASES 5709.

Wise Sayings

So long as we love, we serve; so long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend.
—Robert Louis Stevenson.

What do possessions profit a man if he have neither good sense nor wisdom?—Plato.

Friendship is a strong and habitual inclination in two persons to promote the good and happiness of each other.
—Addison.

Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance.
—Channing.

Few are qualified to shine in company, but it is most men's power to be agreeable.—Swift.

Why does the Swallow have a forked tail? The Swallow was annoyed with the mosquito who was for ever buzzing about peoples' ears and gossiping, so he chased the mosquito and bit out his tongue. A snake, at the same time was on the lookout for the Swallow and made a dart at him, and only managed to get a mouthful of feathers out of his tail—hence the forked tail. The Nightingale sings so beautifully because the Creator had used up all his paint when he gave all the birds such lovely colours, and the shy plain Nightingale was forgotten; so He touched the humble bird's tongue with gold—that is why his song is so lovely. By the way, Nightingales don't only sing at night, they sing in the day, only their sweet song is drowned by the general chorus. The Italians say that the Blackbird went black in one year (he was originally white) during the last two days of January and the 1st of February (called blackbirds' days). It was so cold that they took refuge in the chimney—and remained black. The Wood-pecker is the god of bakers, and was a nasty stingy and gossipy bird, and was condemned to peck at the bark of trees frightening insects out and digging for grubs. The baker became a Cuckoo because he refused our Lord's disciples bread, and his wife and six daughters, who gave it secretly, became the Seven Stars (the Pleiades). "Cuckoo oats and woodcock hay make a farmer run away" indicates not so much a mistake on the part of the birds as local abnormality in weather conditions. The wise men of Gotham and the penners of Somerset tried to prolong the summer by preventing the Cuckoos from leaving for their winter quarters. "Fools only hedge cuckoos in" is an old saying. To this day Cuckoos are so poor they choose all sorts of different nests in which to rear their children.

(Taken from "Stories of the birds from Myth and Fable" By M. C. Carey.)

National Council of Women in Conference

The above council will hold its first regional conference in the Higher Mission School, King-williamstown from the 4th to the 6th July 1946. Mrs. Ginsburg the Mayoress, will open the conference, and among the speakers will be such prominent personages as D.L. Smit Esq., Dr. Shepherd of Lovedale, and Dr. Kerr of Fort Hare. Mrs. F. Siyo of East London, will preside supported by Miss M.T. Soga. Mrs. M.M. Moerane 10, Scanlen street Queenstown is the organising secretary. The charges for boarding and lodging at the Temperance Hotel will be 4/9 per day. Applications for accommodation must be made immediately to the proprietress Mrs. M. Buzo, but those who have friends in "King" are at liberty to make their own arrangements.

All branches are requested to contribute 5/- towards conference expenses. An executive meeting consisting of presidents or their proxies will be held on the afternoon of the 3rd July, and meetings will commence daily at 9.30 a.m. A cordial invitation is extended to women of all ranks who are interested in the welfare of their homes, their people, and their country. Here is a fine opportunity to get first hand information about the work of the N.C.A.W. Don't miss it.

Egg Potato

A dish is filled with sufficient mashed potato to meet requirements. Hollows are made in the potato and a lightly boiled egg is scooped into each. The whole is covered with white sauce, and browned in the oven.

The white sauce: Two table-spoons of butter and two table-spoons of flour, salt and pepper are mixed over a slow fire. Half a cup of milk is added and the mixture is stirred until it no longer sticks to the sides of the saucepan.

Melt 1 oz. of vegetables cooking fat in a saucepan and stir it in 3 table-spoonfuls of B. meal. Stir a few minutes then mix in 1 cupful of milk, bring to the boil, and stir until it thickens. Season well with pepper and salt. Allow the mixture to cool a little, then stir in.

1 large, well-beaten egg, a large pinch of baking-powder, 1 teacupful of flaked cooked fish, 2 teaspoonfuls of finely-chopped parsley.

Have ready a pan of smoking hot fat and drop the mixture in spoonfuls into the fat. Fry until well puffed up and a crisp, golden brown. Drain well on crumpled paper and serve them piled up on a hot dish.



When Dora goes to a social she is always the favourite

Dora has a clean, clear, soft skin which makes her very attractive. If other girls take care of their skin and use Palmolive Soap regularly they may become like Dora, and then people will say they are beautiful "PALMOLIVE GIRLS". Here is what every girl should do.

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



"He's such a STRONG, HEALTHY boy!"



Your baby can be strong and healthy too, if you feed him on NUTRINE Baby Food. If baby is thin and sickly, and cries a lot because your breast milk does not give him enough nourishment, take the good advice of doctors and nurses and change to NUTRINE. Babies like NUTRINE, and it soon makes them strong, well and happy. It is very easy to prepare.

FREE BOOK FOR YOU

If you are worried about your baby, write for a free Diet Chart showing you how to use NUTRINE. When writing, say whether you would like your book in English, Zulu or Sesuto. Write to Dept. 53N, Hind Bros. & Co., Ltd. Umbilo, Natal.

NUTRINE BABY FOOD

If you cannot breast feed your baby give him Nutrine, the food next best to Mother's Milk.



6833-3

NESTLÉ'S MILK

SAFE MILK

The Bantu and Malnutrition

M. R. Reader, Koornpunt, writes: In the "Race Relations News" of May, 1946, it is reported that Senator Steenkamp made, in the Senate, a statement to the effect that it was his conviction that there were far too many medical schools in this country for the population, and that from the Cape to Zambesi the population was or rather is 2 million.

This statement did not only amaze some of the more far-sighted and humane senators, but also shocked the Institute of Race Relations, judging from the way the institute presents the statement.

A statement not far dissimilar in meaning and interpretation appeared in the "Outspan" of April 5, 1945, in an article by Katharine McNeill. She writes, inter alia, "Until such time as world stocks of food are again in abundance, there is no need for the ration for Natives to be the same as that for Europeans.....Actually they were more healthy, and can still be so on mealie-meal and milk stamped mealies with beans, a good feed of meat occasionally and fruit when available."

Both Senator Steenkamp and McNeill are persons charged with great responsibility. The former is a medical practitioner and the latter an assistant medical officer of health. If these authorities make statements of this nature, are we as a subject race, not entitled to feel that there are certain circles which cannot tolerate even the mere existence of the African?

Certainly, Senator Steenkamp does not mean that in the training of doctors, account is not taken of the 6 million Union Bantu, but it is ridiculous to imagine how Senator Steenkamp hopes to keep the European community of South Africa protected from disease which will certainly find a fine breeding nest in the neglected Bantu groups. This is a funny hypothesis of not curing the disease germ ad hoc.

To Dr. McNeill I must say that the views she expresses need no argument to crush them. I suppose she knows little about the plight of the Bantu through malnutrition. She acknowledges that the Bantu live under malnutrition but makes a statement to the effect that their position should not be improved! Let me say that in the large areas of the Union the Bantu cannot procure milk and fruit.

Some Picture Goers

M. T. Ramphora, Brakpan, writes: The ambitious African who seeks to escape the boredom of staying indoors by going to the pictures is often disturbed by the boyish pranks of the fool who elects to be the night's attraction at the bioscope hall. The first nuisance he meets is in the ticket queue. Jostling and pushing disorganise the queue. Late comers need not worry to take their right place in the queue; their friends force a space for them ahead of others in the queue. In the hall the fool howls as every picture comes on the screen. In a loud voice, he tells the audience the names of the characters, their role in the picture as well as their lineage! To help this type of fool along, others of his stamp whistle or throw cigarette ends among the audience. At the end of the show, the respectable African cinema-goer finds that he has wasted his money on the show from which he has learned nothing. He has not appreciated the picture and has had to face more boredom in the cinema-hall than he would have done at home.

It is time that sponsors of bioscope entertainments for Africans took a keener interest on management of the audience than is now customary.

WAKE UP YOUR LIVER BILE —

Without Calomel—And You'll Jump Out of Bed Full of Vim and Vigour.

Your liver should pour out two pints of liquid bile into your bowels daily. If this bile is not flowing freely, your food doesn't digest. It just decays in the bowels. Gas bloats up your stomach. You get constipated. Your whole system is poisoned and you feel sour, sunk and the world looks pink.

A mere bowel movement doesn't get at the cause. It takes those famous Carter's Little Liver Pills to get these two pints of bile flowing freely and make you feel "up and up". Harmless, gentle, yet amazing in making bile flow freely. Look for the name Carter's Little Liver Pills on the red pack seen. Refuse anything else. Price: 1/6.

READERS' FORUM

Africans and Food

B. J. Mugivhi, Louis Trichardt, writes: The food shortage has reduced further the living standard of the Africans in this country. For a long time Africans have struggled untiringly to fit themselves to these odd conditions. The more they expected some improvement, the more things became worse. Apparently the African suffers most, no matter where he lives. Those in the rural areas cannot get some of the food-stuffs needed, because their shops are never thought of, when big supplies are directed to outstanding shops in the busy centres. The Africans in the urban areas find it difficult because things like sugar, bread, mealie-meal and meat are many a time scarce or not enough to be supplied to every customer.

One of the difficulties to be faced is: "Whereas an African is lowly paid; when it comes to buying—has to pay the same price as his superior." The latter is keenly felt now that a bag of mealies that used to be got for ten shillings or less, is sold at a pound or even more. Prices of most of the things have been doubled, yet many, many Africans are without any source of income.

This unhappy experience has created an unfriendly attitude among the different parties of people. There is confusion and misunderstanding amongst the groups such as the African customers, the Traders, The Government Price Inspectors etc.

Coming to types of Food stuffs the African is not at ease when using yellow mealie-meal, brown sugar and black salt. Yellow mealies are good for animals which are provided with a suitable digestive system. The African plea is—if the government could listen to the cries from the country; then equip the Reserves and Native locations with dams and farrows for irrigating land; the vegetable and fruit supply would be enough to improve the diet of both the rural and urban Africans.

A New Sesotho Orthography

A. P. Kheleli, Leribe, writes: The failure to appreciate the origin as well as the history of Sesotho has led a number of people to attempt changing the present Sesotho orthography. Should such attempts ever bear fruit, nothing but confusion will result; ill-feeling and anger will be rife in Basutoland. It has been suggested, for instance, that nouns of the second class—e. g. 'muso or 'mala—should be written 'muso or 'mala. The apostrophe used at present is in itself sufficient to show that a consonant has been elided. Advocates of the new system of spelling have no reason to advance against the law of elision. It is stupid to use the forms mmuso and mmala for 'muso and 'mala.

One other factor on which our learned advocates for the change in Sesotho orthography need to be schooled is that the climate has some bearing on language. The Basutoland climate has developed the Basotho into a virile race, hence the forceful mode of expression among the Basotho.

Further, all languages have been subject to external influence. Zulu and Xhosa have been influenced by English because the Xhosas and Zulus owe their education to the English. In like manner, Sesotho has been influenced by the French language. The Basotho are proud of this influence on their language, and that being the case, they take exception to interference with their language by foreigners.

"Native" Crafts in Our Schools

W. M. Xonso, Mzabane, writes: Commenting on the inclusion of "Native" crafts in our school curriculum, Mr. R. C. Maphalala says that we should not allow our children to learn things which he believes, are a mere waste of time. The point to which I wish to draw his attention is that all children at school are trained to

use their hands and their minds. It is through handwork, "Native crafts" as he calls it, that we endeavour to develop the child's mind and the creative ability. Of what use is a child who can neither handle anything in the home nor think for itself? If we are to follow the suggestion put forward by Mr. Maphalala, we can next expect the growth of a race which can do nothing for itself save to run to others for help. Some of us have become so European in our outlook as to forget that we too have a culture from which we could draw much to our benefit.

K. B. Mosenyi, Orlando, writes: In my wanderings in town, I have come across a number of shops trading in goods or wares which Mr. Maphalala calls "native

crafts." I have seen ash-trays, flower-pots, garden vases and other ornamentation made of clay, displayed for sale; chairs and other useful items made of grass are finding ready sales on the market. Yet Mr. Maphalala condemns the teaching of clay-modelling and grass work in our schools. Does he want our children to lose all touch with the past?

The Use of Words

S. D. Shingwenyana, Letaba: I wish to congratulate you for publishing Mr. McFarlan's article on the use of words. The aim in writing as in conversation is to convey to others your thoughts. As a teacher in a primary school, one of the most annoying things I've always had to face is to explain hard words to children during the course of a lesson in reading. Much time is wasted and the children lose interest in the lesson. I hope that the Education authorities will stress the need for the use of simpler books in our primary schools.

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The Mpanza Case

W. B. Mkasibe, Cleveland writes: As an African, I am pleased with the outcome of the case against James Sofasonk-Mpanza in the Appellate Division of the Supreme Court at Bloemfontein. I wish to congratulate Mpanza on his success, and also to thank all those who stood by Mpanza in his hour of trial.

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DITLHAGISO TSA ISAGO

(a) KABO E DIRWANG KE BA-AFRIKA

E rilo mo tshimologong ya dipolelo tse tsa karolo ya bobedi ra umaka setshwantsho sa puo ya mmanete se se kileng sa buiwa ke Mo-Afrika mongwe yo mogolo yo lefatshe la Afrika le lathegetsweng bogolo ka go feta ka pele ka loso, Dr. Aggrey e a reng, "moletsi wa thomo o kgona go ope la dipina tse di monate ka go tobetsa dithupana tsa yone tse ditshweu le tse dintsho."

Mme jaanong mo polelong e re ikaelela go tihalosa ka bophara gore fa e sale dinaga tsa lefatshe la Souta Afrika di tshwaragangwa go dira Kopano ka ngwaga wa 1910 maikaelelo a Mmuso e ntshe e le go rebolela Ba-Afrika kabo e kgolwane ka boiketlo mo tshimologong le tsamaisong ya ditiro le dikgang tsa S. Afrika gore baagi ba lone—Makgowa le Ba-Afrika ba itse go dira mmogo ka kutlwano mo go tihaboleng botshelo le mahumo a merafe ya lefatshe la rona.

Re tihalositse mo dipolelong tsa ditshipi tse di fetileng kafa mo lobakeng lono Mmuso wa S. Afrika o nayang Bantsho, kafa tlase ga tshimologo ya one, ditshwanele tsa go ba nonotsha go thusa mo ditirong tsa puso ya bone. Mme jaanong mo karolong ya ntsha go polelo eno ya bofelo re ikaelela go dira ditlhaliso kaga thuso e Ba-Afrika ba tshwane-tsweng go e dira mo methheng e tleng.

KUTLWISISO LE GO BOKA DITIRO TSA MMUSO DI A TLHOKEGA ISAGO

Bontsi ba rona re setse re kile ra tsamaya medironyana ya metshameko ya dikopelo tsa bana ba dikwele tsa Semorafe mo gantsi bautlweledi ya bong e le batsadi ba bana ta Bantsho go gaisa ba Makgowa. Go ne mo dikopeleng

tse, re lemogile gore batsadi ba bana ba itumelela bogolo go utlwa dipina tsa tlhologo ya segabone. Tsa Sekgowa ga di ba kgatlhe thata jaaka tse di ba gopotsang mekgwa le ditiro tsa bontata 'a tona mogolo. Mo-Afrika mongwe, Paul Bobeson, o kgotsotaditse lefatshe gore ke selo se se kgonegang go kwala dipina tse di ka kgatlhang Bantsho le Makgowa ka go tshwana—ke ka moo dipina tsa gagwe le moopelo wa gagwe o tsikinyang Basweu le Bantsho ka go lekana.

Se se boletsweng fa godimo ke go naya Mo-Afrika ketelopele mabapi le go dira kabo ya thuso mo ditirong tsa Mmuso isago. Lefa e le tiro e simolotsweng ke Makgowa o ka dira thuso e kgolo gore e tswela pele ka katlego. Ga go belaeitse go na le Ba-Afrika ba bantsi-ntsi ba go sa ntseng go tlhokega gore ba rutwe go tihaloganya ditiro le tsamaiso ya Mmuso le go o lebogela tse o di dirileng.

Merafe ya Bantsho e setse e na le palo ya batho ba ba rutegileng thata mo go tsa mebuso mme go tihagisiwa gore e re mo dingwageng tse di tlang ba ke ba tsee nako e kgolwane mo go ruteng ba ga bone "tebogo le kutlwiso" mo mofuteng wa Mmuso o, farologanyeng go le go tona le wa bo rraatomo-golo. Mmuso o siameng o lebele-tsweng mo badiring ba ba siameng le ba ba ditwerere gore o tle o ire go utlwisiwa le go kgatlha baagi ba ba leng mo makgotlaneng a ba dikgang tsa Puso.

BA-AFRIKA DITIRONG TSA MMUSO WA S. AFRIKA O TSHWARAGANETSWENG

Dipina tse dintsi tse di dire-tsweng go opelwa ke batho ba babedi kgotsa tsa opelwa ka sediri se le sengwe ke batho ba babedi ka nako e le ngwe kgotsa tse di ka tshamekwang ke baopedi ba babedi mongwe le mongwe a tshotse sele-

tsa se sele, di dirilwe ka mokgwa o di ka opelwang ka thomo ya "piano" ke batho ba babedi—mongwe e le moitse-kopelo yo o opelang lentse je le thata, mme yo mongwe e le yo o kitso-khutshwane yo o tshwanetseng go dira kopelo e monate ka go tobetsa dithupana tse tshweu le tse ntsho—ene tiro ya gagwe ke, e e bonolo.

Mo go lone lobaka lono, karolo ya Mo-Afrika mo mmusong e ka tshwantshwa le moopedi yo o kitso-khutshwane yo o dirang tiro e potlana mme ntswa e le e tlhoke-gang-bobe fa go bolelwa ka puso. Ke tiro e rutang motho tse kgolo mme go tihagisiwa gore e re mo dingwageng tse di tlang Mo-Afrika a lwele go fitlha mo kemong ya kitso e tletseng ya tiro ya puso gore a tle a kgone go thusanya le modiri-nae wa Mosweu tiro ya go babalela le go boloka sedira se gotweng mmuso le gore ka one le ka thusanyo e tletseng le modiri-nae wa Lekgowa, kutlwano fa gare ga merafe ya Basweu le Bantsho le boemo jo bo kgotsotswang ba botshelo le papadi ya morafe bakeng sa baagi ba gompieno le ba isago ba S. Afrika.

(b) KABO E DIRWANG KE BASWEU

Ga go morafe ope o o ka dirang tswelopele ya nnete fa o sa ntshe o ikagile ka thuso e tswang kwa ntle. Ee ka lobaka lo lo itsegeng bana ba tshwanetse go godisiwa ke batsadi mme e re fa moragonyana ba tsee boikarabe'o go tsamae ba godile mo ba ka tsayang taolo ya tse di ba tshwanetseng mo botshelong ba lwapa. Go ntshe fela jalo le tlhologo mo tsamaisong ya ditiro tsa puso.

Setshaba sengwe le sengwe se kile sa tshwara bothata le go dira ka thata go bona tswelopele le go abelana tshimogo (control) ya mmuso wa sone. Katlego e bofelo mo ntsweng ya tlhologo e laolwa ke tlhologo ya morafe e sa bonweng mo mafokong, mme e leng mo ditirong le kitso e tshagetsang ditiro. Motlhalefi o ka bua kaga mathata le ditlhalo mme a ba a akanya le go gopola ditlhaliso tse di utlwalang tsa go thibosa mathata le dikgoreletso.

Merafe ya Bantsho e tshwanetse gore ka thutego e lwele go oketsa batho ba mo go bone ba ka kgathang baetapele. Go tia ga ditshaba tsa Enyelane le Amerika go lerilwe ke bothale jwa go tsamaisa tiro ya puso ke bakgethi badiri. Ke tiro e bonyo go tswelwa mme go ya fela kafa morafe o kgatlhegelang ditiro tsa puso ka teng le kafa ba dirang dikatlholo tsa mmanete ka gone.

Lo tla bo lo setse lo lemogile mo go baleng dipolelo tse gore go na

le sebaka se se atlameng sa gore Mo-Afrika a ka tsaya kabelo mo ditirong tsa puso. Ga go ise go baane le ditlhaloganyo tse di kae-kae mo methheng ya gompieno, mme lefa gontse jalo re ka solofela gore palo ya baemedi ba Bantsho e tla okediwa; mme go tswa foo merafe ya Ba-Afrika e tshwanetse go etsa ditshaba tse dingwe ka go lwela ditshamelo tsa bone. Ke ntwana e tshwanetseng go dirwa ka molao mo Basweu ba Puso ba tla bonang tota gore go tlhokega go oketsa baemedi ba Ba-Afrika mo Palamenteng le makgotla a mabotlana.

KEMO YA GOMPIENO YA BOEMEDI JO BO TLHAELANG

E re ka bontsi-ntsi jwa merafe ya Ba-Afrika bo sa le kwa morago mo thutong ga ba ise ba nne le go kgona go dira dikatlholo tse di utlwalang mo dikgannye tse di ka kwa ntle ga tsa metse ya bone. Re tihaloganyana fa Ba-Afrika ba na le la "motlala-pitsong" mo go tsa metse ya bone go na le go tsena mo dikgannye tsa tirisanayo ya ditshaba. Mmuso wa metlha eno ya tlhologo o thata — o na le ditiro tse kgolo mme ebile go simoga ditiro tsa mahumo ke tiro e kgonwang ke bomaitseanape ba le bosii. Fa madi a lefatshe a dirisiwa ka bothaswa, baagi ba lone botlha ke mebala ba ka humanega le go tshelala mo dilelong.

Ke nnete gore ke Ba-Afrika ba ba seng kae fela gona jaana ba ba ka kgonang go utlwisisa le go tsamaisa ditiro tsa lefatshe la bone tsa madi ka kgatlhego. Jaka Lekgotla la Bantsho la Baemedi le setse le supile, e tla re mo dipakeng tse di tlang Ba-Afrika ba ditiro tsa papadi ba papale thutego mo ditirong le tsamaiso ya madi. Go ntshe jalo fela le mo ditirong tsa botshelo jwa merafe; mme lefa gontse jalo, bakeng sa botshelo jo bo itekanetseng, go sa ntshe go t hokega gore tshimogo ya tsa botshelo le kalafi di name di tlogetsweng mo maikarabelong a mmuso ka bogolo.

Kwa ntle ga go tsoma dikao, boammaaruri ke gore Mmuso o dira ka bothale ka go tsholela Ba-Afrika dilo dingwe. Fa Mmuso o ne o seka wa bolokela Bantsho ditshaba, kwa ntle ga pelaelo dinaga tsotlhe di ka bo di rekilwe ke Makgowa; mme Ba-Afrika ba kabo gompieno ba "lelela kgama le mogogoro" jaaka Bantsho ba Amerika ba ba dielwang dikgaolo tse e leng tsa bone.

DIKGOPOLO TSA PHELELETSO

Ka ngwaga le ngwaga Mmuso o dira ditiro tse kgolo mo merafeng; lefa bangwe ba gopola e se tshiamo kgotsa tshiamo, go na go lebe-ga go tlhokega mo methheng eno ya tswelopele. Ditirelo merafe tse di jaaka kalafi e sa duelelweng, go febjwa ga bana mo dikweleng, dikatso tsa batsofe le difofu, go oketsa madi bakeng

From Veld and Zoo

BIRDS OF PREY.

Among the birds are some known as birds of prey. These have the same features as all other birds but differ from the rest in this one respect — they feed on the flesh of reptiles or dead animals. The most popularly known are vultures, hawks, eagles, black crows, pied crows secretary birds, owls, ground-horn-bills and larksmans. These carnivorous creatures, like other birds help to maintain what is called the balance of nature. Those who have spent sometime in the country will remember how the carcasses of dead animals on the veld have been stealthily disposed of by these birds.

During the drought, many farm animals die; people grow tired of collecting these dead animals for burial. Although dogs on the farms help themselves in such cases, they are unable to clear the fields of dead animals. What remains is cleared by the birds of prey. The crows and vultures assemble around dead carcasses for a feast, leaving only bones behind.

Thus, to these scavengers, we owe a debt of gratitude, especially to the vulture and the crow. While the hawk and the eagle have earned themselves ill-repute among farmers whose poultry they devastate, their work as scavengers more than compensates their ill-doings. The owl and the secretary bird, in spite of their misdeeds, must be forgiven on the score that they too help to maintain the balance of nature. Although nature is herself prolific, is it a fact accepted by all that redundant production is harmful to life. Were these birds not present to attend to excess production by nature, we would all be the victims of a malady such as nothing at our command could master.

—A. S. T. Matlaila

sa thuto — tsotlhe ke tse Mmuso o di direlang merafe ya Ba-Afrika mme tse di neng di sa gopotwe mo dingwageng tsa pele.

Go ka umakwa gore mo methheng eno batho botlha ba duela makgetho a okeditsweng ka go ya ka maduo a bone go feta matsatsi a ge Mmuso o ise o thagafalele ditiro tsa merafe. Merafe ya Bantsho e sa ntshe e tlhoma methao ya ditiro tsa yone tsa puso; mme a re thomamiseng gore go thongwa methao e kwenneng le tsotlhe tse di latelang go tsamae kago yotlha e wela.

— (XIII) TBN.

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ZWA FHANO VENDA

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A thutha pfano-ishone tshito-vholwa. A disa phiringano na dzi-phusuphusu. Vhanwali ri fanela u elelwa urimafungo ashu a vhalwa nga vhana na vha-hulwane; vhatali na mahosi; vharema na vhatshena, zwo ralo ri awale zwi nori nyambe.

Hone munwali muhulu vha songo neta u eletshedza. Ri do guda, "Tse-tse-tse i vhidza u gidima."

Vhutshilo Venda

Venda ndi shango line vhanvho vha li takalela, vha li funa nga mbili. Ri zwi vbona nga makholwa-vho munala haya. Ri nga pfa ri muthannga mugele uri: "Venda nne a thi tsha lu vheya. Ndi shango hu sina linwe. Zwire Venda manwe mashango a zwiho. Ndi do vhonala Venda mushidzhi u tshi vho renwa basha, na musudzungwane u tshi vhadwa ngoma."

Muthu onoyo musu o no hangane-maanda na vhutali zwo no mu thelela nga u shumela vhana vha tshaka dzi sili, vhatshinda, vho mutakala nga ula; u thoma u vbona vhutshilo hawe. Zwenezwo, ene mubikela phondi, u elelwa Venda la Nyamatakadza; li takadzaho na vho Taina-tshanga.

Naho thoho yo vhuva ya tshena e nge shangoni, divha line a vhuva u tou nga mutshimbili ho farwa lubai, ho ambarwa ludzhasi, vuhota ho no dzhenatenda u vhuvisa marambo hayani.

Zwa u funeswa ha Venda, ri dovha ra zwi vboniswa nga zwiwilo zwa vha pandelwano dzithavhani, vha tshi iswa musibi na mananga-nga. Vhavhusi vha lino Shango. Venda na mubva u a dihangwa.

Dzitaavha dza Venda dzo tamilwa nga zwisima, miedzi, mativha, maluvha na mitshelo ya dzitshakha-tshakha. Mayhele na zwinwe zwi linwa-linwa zwi a andana na mavu a shango la Venda.

Vhudi ha shango la Venda vhu tou fana na ha mme wa mbilu ya vhubenda we a funeswa vhana, a vha fha zwotsho zwe vha zwi funa. Vha aluwa vhe vhabva. Mme a tshi kegula-dzindenwa dza thoma u shengela ngauri wa u vha shumela, e ndi bva vhubvo. Ndala na tsiku zwa tamba ngavho.

Shango la Venda lo bva; a li tsho Venda lila la mulovha, la musu vho makhulu washu vha tshi vhusa dzitaavhani na midavhini. Masimu a tshi bvisa zwiwila nga pfanelo. Venda lo keku-dzwa nga u Khuphea ha mavu nga dzimvula, nga u andesa ha thakha, nga u bwiwa ha Makwai, na magodo na madipe, na u bwiwa ha miri mihulu masimuni mahulu a vha dzia dzibulasi na zwinwe. Mme-ashu-Venda o neta. Ri vho tambula nga ndala na tsiku na malwadze. Ri vho tou ri ri tsharini. Mulala a sa fi. Vha mabindu kha vha farese vha do fhungudza zwiwilo zwa vhubhai.

Pfunzo Venda

Ndi vhanzhi vhanwali vha ambaho nga mushumo wa Pfunzo

Venda. Vhanwe vhari venda ho edelwa khofhe, vhanwe vhari pfunzo a iyi phanda nga mulandu wa vhafunzi, vhanwe vhari mulandu u na vhadededzi vha re Venda, vhanwe vhari u na vho mme a vhana, A zwi tsha fhela.

Mabosi na vhabebi kha vha fhate zwikolo vha tendele vhana vha vho vha tshi funzwa. "Mubva ha na nzie dzi khoroni."

-B. T. Mugivhi

Mahungu ya Vutsonga

Hikokwalaho ka mint'angu leyi nga va kona e swikolweni swa Vutsonga, viki leri hi ta twa mahungu ya kona. Hi nkhenisa ngopfu Mn. S. D. Shingwenyama langa rhumela Mintlanga a Letaba, Mn. T. B. Ngobenani langa rhumela ta le Mabulaneni, Miss. C. Mabaso langa rhumela Mintlanga ya Switshudeni.

Mintlanga a Letaba

Hi masiku ya 22 na 23 May 1946, ku ve na Mpaikisano wo tsutsumano yimbelela haleno Letaba District. A wu ri a shivandleni leshe shi vuriwaka sha ka Nsingiri kusuhu na Dan School.

E ka swikolo leswikulu leswi nga va kona i: Shiluvane, Bordeaux, Mohlaba, Nareng, Dan, Mabeleke, Tzaneen. Eka leswi switsongo, ku ve na: Khutywana, Allergraine, Mafarana, Mamitwa, Maribeni, Runnymede, Rita na Shiru urulu. Leswi swi nga tangiki i Maake na Lephebane.

Mintlangu leyi a yi sasekile ngopfu. Vana lava va nga h amarisa ngopfu i Lilian wa shikolo sha ka Shilubane na Katherine wa shikolo sha Bordeaux. Vanhwanyana lava, a hi ku tlula i masingata. Eka vafana hi hlamarise hi Ndhlandhlama, mufana ka Jack Mbuzi, wa shikolo sha ka Mohlaba, na mufana ka Malebatje wa shikolo sha ka Shiluvane. Vafana lava a va tsutsumi i mihlolo.

Hi t'helo ro yimbelela a swi sasekile ngopfu. Madjadji a a ri Mrs. Hugo na Mrs. Velsch, Valungu na Tzaneen. Vanhu — vantirani na valungu — a va tele o nge i byanyi. Hi t'helele makaya dyambu se ri yile ri ya luva makumbila.

Ta le Mabulaneni

Malembe hikwawo tiko ra ka hina ra Mabulana ri le ndlaleni. Hambi swi ri tano lembe leri swi antswa ngopfu. Vanhu va ma kumile swinene mavele. Hi timanga tona ti ta bolela mathsangaveni. Ti tele ngopfu.

Swikolo na swona swa kula swi ya mahlweni. Hi siku ra 25 May 1946 ku ve na Mphikisano wo tsutsumi le Acornhoek. Swikolo swo ringana khume na shinwe swi tlanga leswo saseka. Artherseat School hi shona leshe shi nga teka khapu ya kona.

Khoro ya Mvela-Phanda

Khoro i ramba vhatu vhothe vha Johannesburg, Pretoria na dzidorobo dzothe uri hu do vha na muthangano nga dzi 30 dza June, 1946, mo No. 36, Bezuidenhout Street, Johannesburg, tsini ha Pass Office, khulwane nga fhinga tsa 9 ya matsheloni.

Vhunga mbila yo kundwa Mutshila nga u rumela kha rine zwisongo ralo. Mudzula Tshitulo wa khoro u funa u humbudzana na vhatu malungana na dzibisi, na zwidimela na manwe a u fhata Venda. Humo na khwali i do vha hone henefho muthanganoni zwino ha vhatu kha vhe kuyeye nga vhunzhi.

Ndi nne munwali wa khoro nga thendelano ya murambi — P. M. Negukhula.

Hi siku ra 31 May 1946, ku ve na mphikisano wunwana le Bushbuck Ridge. Swikolo a swi ringana ntlhanu na swimbirhi. Masana School, leshe shi fambiswaka hi Mn. Fred Maboko hi shona shi nga teka khapu.

Mintlangu ya Switshudeni

Hi siku ra 18 May 1946, Madjaha ya Lemana College ma tlanga football na Madjaha ya Indian Top Club ya le Louis Trichardt. Ntlangu lowu wa tsakise ngopfu. Kambe loko Madjaha ya India ma tthelela kaya a ma nga ha ri na longo. Switshudeni swi ma funyise misava. Swo tshaya swi sala swi lava.

Kutani hi siku ra 1 June 1946 ri ve siku rikulu a Lemana. Tindlu la kona — Aggrey House, Washington House, Khama House na Livingstone House — a ti phikizana hi ku tsutsumi. Ku tlula na ku kokana. Yindlu leyi yi tlulaka hinkwato yi kuma shitlhangu. Nanwaka Shitlhangu leshe shi tekiwile hi Khama House. Leyi yi nga landza Khama House, i Livingstone House, leyi nga landza Livingstone House i Washington House. Yo hetelela i Aggrey House. Hambi loko Aggrey House yi ve yo hetelela-yi hlule tindlu hinkwato hi ku kokana, kuritani yi kumile mali yo ringana pondzo.

Ta Varikwerhu

Mn. E. A. Tlakula B.A. Principal wa Payneville Secondary School na Mrs. Tlakula a va ri Orlando hi nsoto ya 9 June 1946. A va yile e ku katekisiweni ka nywana wa vona lontsongo. Na nhlekani ha dzumbe ka Mr. na Mrs. Mageza B.A. le Orlando West.

Mn. Reuben M. Manganye Principal wa Machardorp Public School, o ta endzele vatswari le New Barota hi July. Mn. Sam. M. Maswanganye o kombe a vatswari nga lava va tsakeleka football na tennis leswaku va ya nwi vona a Wolhuter Hostel, Room 81, siku riri na riri.

Timhaka ta Vutsonga

Viki leri hundzeka hi twe mahungu yo saseka ya swidyondzi na tphengeletano ta Vutsonga. Namuntlha hi ta twa ta vutsonga va ka hina lava va tirheke swo tsakisa.

Vafundzisi Vo Sungula

Namuntlha loko hi vona vafundzisi va Vatsonga ho kuma o nge aswi olova na khale ku ri Mutsonga a va Mufundzisi. Lavo tala va hina a hi tivi leswaku. Vafundzisi vo sungula va Karhateke na ku Shaniseka ngopfu. Kambe namuntlha ku hava na Mutsonga na wunwe loyi a va tsundzuka, handle ka mashaka ya vona. Shana ha tsundzuka mufi Samuel Malale Jonas Maphophe, Mokoki, Furumela na Calvin Maphophe?

Leti hi tona tinenha to sungula ku boshalndlela ya Vufundzisi. Ha rivala leswaku loko a ku nga ri ku tinyiketa na ku shaniseka ka vavanuna lava kumbe namuntlha i nge hi nga ri na Mufundzisi wa Mutsonga. Namuntlha leswo tala swa hi olovela hikwala ka vavanuna lava: A hi vatsukeni.

Ku Vonakala

Loko hi hlava Sitsonga a ka "Bantu World" ho kuma onge hi wo masungulo yo Shitsonga shi kandziyisiwa e na nyusiphepha ya Vatsonga leyi a yi vuriwa "Ku Vonakala." Yi sungule hi Daniel Marivate, Etienne Tlakula na Abel Mpapele. A yi kandziyisiwa hi Shinghezi na Shitonga.

"Ku Vonakala" a yi pforha ndzilo. Pho! a yi kumene na switshali leswi a ku ri na vufana lava shifufunhisa Shitonga, na shona Shinghezi a va shivona. E ka vona a ku ri hava loyi a a tshinelela Daniel Maroleni na ndisana ya yena mufi Edward Maroleni.

Kambe "Ku Vonakala" nwana wa vanhu a nga la nga thavelwa hi sana. Ya! hi te hi tshameli ho tva leswaku ve ri o hi Siyile. Shana nwana loyi o dlawe hi yini? E-e! a hi swi koti ku hlumula shivutiso shesho. Ha tshemba leswaku siku rinwana vatswari va "Ku Vonakala" va ta nwi pforha.

Mhaka leyikulu hi fanele ku nkhenisa hi tlhela hi vuyelela va vanuna lava rharhu va Vutsonga la va va nga Kota ku sungula ntirho wo tano a nga yena D.C. Marivate, E. A. Tlakula B.A., na A. E. Mpapele.

Ku Yimbelela

Hi tlhelo ro yimbelela Vatsonga a va tluriwi hi munhu. Ku suka khale na khale a ku nga ri na mareyikode ya Shitsonga. Ku sungula loko Mr. D.C. Marivate a khupuke malwandle a ya le Ngi-landzi, Mareyikode ya Shitsonga a ma ha hlaiwi.

Mr. Marivate a nga tsakangi ntshena ku endla mareyikode. Hayi! O tikarhatile a endla khwayere leswaku yi famba yi yimbelele le Jone ku pforha vanhu va ka hina. Lava va nga tva khwayere ya yena va nge rivala swiyimbeleri swa yena, I mani loyi a nga rivalaka Samuel Hlaisi loyi bizi ya yena a yi handzula tiyinkho, Sausana Mabulele wa rito ro tsokombela, Esther Marhanele nanga ya nwana wa mhlengwe, Noria Masia na "Gidani" Mpapele? Ku hava.

E ka ntirho lowu Mr. Marivate a a nga ri yeshe. Mr. E.A. Tlakula na yena o ndzi fikile! Hayi, wo tshama wo va nkitsinkitsi! swi nga ha nyawuli. Elim hinkwayo ko twala Shilombe! Shilombe! Shilombe! Hwi! hwi! hwi! hwi! hi loko hi 1938 na yena o Shambirisa Khwayere ya yena. E shikarhi ka yona a ku ri na tingayila. A ku ri na swikotshi va "Gabriel" Simange wa khokholo ro pfulama shikhohlola, "Cap" Mahange wa tinoro yo leha, Adrian Mageza mufana wo bomba, Violet Baleyi wa rito ro ttha mbila, Joel Maranele na Magdeline Khosa.

Hi ku vitaniwa hi vanghana lava tala hi loko Mr. Tlakula a tlhela kambe hi 1940 na khwayere ya yena a ya kwale Joni, Nkarhimi wolowo a a ngenhisile "manyuwani" a Khwayereni ya yena. E ka "munyuwani" a ri na Reuben Job Manyanyi mufana wo nyenya thyaka. "Freddie Matjokana, "Christian" Mahuhushi, Naomi Mbenyani, Agnes Matjokana, Rachel Mathye na Kathleen Mojoadi. Vatsonga, a hi nkhenise Mr D.C. Marivate na Mr. E. A. Tlakula loko va tirhe Ntirho wo tano.

Hambi loko wa wile, a hi ntshumu, ku wa ka mani na mani. Namuntlha hi na shihlambanyiso hikokwalaho ka vona, Vatsonga a hi tiyisaneni e kaeswi hi swi endlaka leswaku hi nga wi.



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MA-AFRIKA 'MUSONG OA KOPANO

Keletso Mabapi Le Nako E Tlang

(a) KAROLO EA MO-AFRIKA

Temana ena e latelang ra na e hlahisa mangolong a rona a pele a buang ka taba tse:

"Ke ngaka Aggrey, Mo-Afrika, ea kileng a bolela hore mona ea bapalang thomo ea Sekhooa a ka etsa monate o moholo ka ho bapala feela manoto a masoeu le hore ka eona tsela eo ho ka nna ha fumanoa monate o itseng ka ho bapala holim'a manoto a mats'o; empa hore ho tle ho fumanoa linotsi tse monate 'minong oo e leng 'ona o 'nete ho ea hlokalaha hore ho babaloe manoto oohle a thomong, a mats'o le a masoeu ka ho lekana. Mangolong ana re ts'apa ho supa ka bophara hore ha e sale ho hlomeha Kopano ea Afrika e Boroa selemong sa 1910 e bile tsela ea 'Muso ho nehela Ma-Afrika karolo e ntseng e ho'a butle-butle tsamaisong le tsoelole ea litaba mona Afrika e Boroa e le hore baahi ba e na ba Basoeu le ba Bats'o ba sebetse hammoho ka kutloano ho lokiseng butle bophelo ba hlokomelo le leroo la naha ea ha 'ona."

Mangolong ana ka tsela re oietse kamoo ka nako ena ea joale 'Muso oa Afrika e Boroa o nehelang Ma-Afrika a mona sebaka seo ka sona a ka bang le karolo tsamaisong le tao'ong ea litaba tsa 'ona 'me mona joale karolong ana ea pele ea lengolo lena la ho qetela re rata ho qala ho nehela likeletso mabapi le karolo e ts'oanetse ho nkuoa ke Ma-Afrika mats'ing a ka pele a tlang.

KUTLOISISO LE THATO EA MOSEBETSI OA 'MUSO KE TABA E MATLA

Ba bangata ba rona ba bile teng meketeng ea lipina e tsamaisoang baneng ba likolo mahaeng a rona moo bongata ba batho ba tiling teng e leng Ma-Afrika a nang le bana le mothoaela o seng mokae oa Makhooa.

Ha bana ba ntsa ba bina ka ho hlahlamana ho ee ho bonahala hore hangata ho hlaha litlatse le mahofi ka n'heng ea Ma-Afrika empa temana tse ling tseo re ka li bitsang hore ke tsa Ma-Afrika tsona ha li fumane litlatse hae se feela mohlomong lenaneng le seng kae la Ma-Afrika a tiling moketeng oa mofuta ona. Mabaka a taba ena a mangata empa re ka bolela hore Ma-Afrika a teng moketeng oa mofuta ona a etsa litlatse lipineng tseo a li utloang hant'le tseo a li tloatiseng nakong tse ka pele tse fetileng tse buang ka maikutlo a 'ona.

Lebaka le leng leo re ka le bolelang mohlomong e ka ba la hore batho bana ha ba ea tloela haholo mofuta oa molumo oa lipina tsena tsa Sekhooa kaha melumo e meng e fapane le eo ba nahang e le eona e lokileng ho ea kamoo bona ba ut'oisisang lipina tsa bona kateng. Bopaki ba hore ho na le 'mino o ka ratoang ke Ma-Afrika hammoho le Makhooa bo bona lipineng tsa Paul Robson, Mo-Afrika, eo lipina tsa hae, le tsela eo a li bina ng ka eona. Li nang le ho khahlala Makhooa le Ma-Afrika ka ho lekana.

Seo re se bolelang mona ka holimo se nehela Mo-Afrika mohlala mabapi le karolo ea hae ea nako e tlang mosebetsing oa 'Muso. O na le ho hoholo hoo a ka ho etsang ho atlehiseng morero 'ona leha o tloisiso ke Makhooa empa ho na le limilione tse ngata

bona. Tukiso ena ha e ea hlomeha haholo holim'a mantsoe joaloka ha e hlomehile holim'a liketso tsa batho tse pakang takatso ea bona. Ho bobebe ho mang le mang ho etsa lipuo ka mathata le ntho tse sitisang, empa ho batleha motho ea bohlahe ho se etse puo tse na feela empa hape ho hlahisa keletso tse utloahalang tsa ho phekola ka matla mathata a mofuta ona.

Ma-Afrika a se a e na le baeta-pele ba tummeng haholo, empa banna bana ke bona feela ba joa'ona lenaneng le lehlo. Boikemisitso e ts'oanetse ho ba hore ka thuso ho lekoe ho eketso lenane la banna ba mofuta ona. Matla a Britain kapa Amerika kapa naha e feng feela moo batho ka tummeng ka haemeli hao ba ikhethetseng bona a hlomehile holim'a tsebo e kholo ea bakhethi mabapi le litaba tse amang 'Muso oa habo bona. Tsela eo tsebo ena e fumanoang ka eona e ts'oanetse ho nka nako ebile e hlomehile hape holim'a cheseho eo batho ba nang le eona litabeng tsa puso le matla a ho ahlola ao ba ka a bontsang.

Kaha re bone mangolong ana, ho na le sebaka se sehlo haholo seo ka sona Ma-Afrika a ka bang le karolo e kholo litabeng tsa puso ea 'ona. Sebaka sena ha joale se sa ntsane se hlile se fokola, empa 'Muso ha o hopole hore meeli ena e se e behetsoe sa ruri. Boemeli ho eketsehileng bo tlamehile ho tja, empa Ma-Afrika—joaloka ba bang—a tla ke a sebetse ka thata ho fumana seo a reng ke litokelo tsa 'ona.

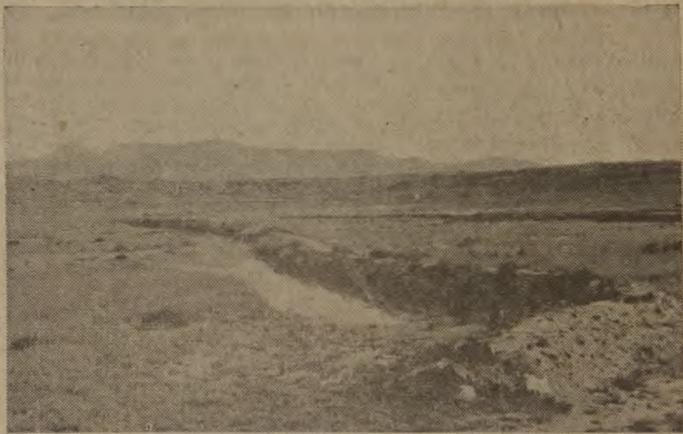
Ntoa ena e ts'oanetse ho tsamaisoa ka tsela tsa molao o behileng e tsamaisoe ka tsela e tla etsa hore sehlopha se busang sa Makhooa se bone hantle keletso ea ho eketsa boemeli ba Ma-Afrika parlamenteng le mekhatlong e meng e ka 'tase.

SEEMO SA JOALE

Ha ho sa ntsane ho e na le karolo e kholo ea Ma-Afrika a sa tsebang ho ngola kapa hona ho bala ho boima ho 'ona ho ka ba le kahlolo e tletseng ea litaba tse kathoko ho moo ba leng teng ha joale. Ha ho buuo ka litaba tse amang feela tsa mahaeng, ho ea utloahala ho hopola hore mang le mang a ka ba le maikutlo a hae a hlahisang. Kahore re se bone hore Ma-Afrika a se a e na le lentsoe le lehlo litabeng tse ba amang mahaeng koana ho feta litabeng tse amang sechaba ka kakaretso.

Puso ea lefats'e la mehlang ea kaeno ke ntho e thata-thata. Ha sehore ho teng feela mochini o moholo oa tsamaiso o laolang empa taba ea tsamaiso tsa chelete ea sechaba ke taba e ka tsamaisoang feela ke bahlaheli ba rutehileng. Haeba chelete ea naha e ka tsamaisoa ka tsela e sa lokang, mang le mang o ne a tla ba tsjetsing e kholo—ha ho khathallehe hore na e ka ba oa mofuta o feng feela.

Ka'eno ke Ma-Afrika a seng makae feela a ka bang le hona ho utloisisa, ha a tlophetsoe a le mang ho tsamaisa ka bo 'ona tsa chelete ea motso o moholo, kathoko feela e teng. Ha nako e ntsa e tsamaisa banna ba Ma-Afrika ba tla fumana thuto ho tsamaiseng tsa



Sets'pants'o sena se nkiloa ka mor'a ho luma ho hoholo. Le-bopo le letele la mobu oo le u bonang mona le fumane metsi a sefelo le o lebisela butla ka khohlolong. Ka tsela ena metsi a thibela ho ea leralleng moo a ka etsang mengoapo mobung. Nako e tlang ea seemo sa naha tsa Ma-Afrika e hlomehile holim'a tsela eo mobu o hlokomeloang ka eona. Haeba ts'enyoy ea joale ea mobu e tsoela pele naha tsa mahaeng a Ma-Afrika li kotsing ea ho fetpha ma-hoatata.

chelete ea bona kaha ho se ho boletsoe lipuisanong tsa lekhota la boemeli ho Ma-Afrika.

Ho joalo feela le litabeng tsa bophelo. Ho thuseng Ma-Afrika ka bo 'ona, tsamaiso ea merero ea tsa bophelo e ts'oanetse ho thohelloa haholo liatlang tsa 'Muso.

Mehlala e kang ena e ka boela ea nna ea atolloa, empa taba ke hore hangata 'Muso o sebetse ka bohlahe ho boloka tsamaiso liatlang tsa 'ona. Haeba mohlomong ho ne ho sa beheloa Ma-Afrika naha e kathoko, ho ea bonahala phatlalatsa hore ho fihla nakong ena ea kajeno kaofeela ha eona e ka be e rekiloa ke Makhooa. Ma-Afrika joale a ne a tla iphuma-na a le tsjetsing e kholo e kang ea Ma-Negro koana naheng ea Amerika a se nang karolo eo a ka e bitsang ka hore ke ea 'ona.

KAKARETISO

Mangolong ana re lekile ho bontsa e mong le e mong oa babali hore o na le sebaka leha e ka ba se se nyenyane ha kae, ho ba le karolo 'Musong joaloka ha a ame-ha. Katleho le tsoelolepele li tla hlomeha holim'a kamoo Mo-Afrika ka mong a sebetse kateng ho ka nka karolo e kholo. E ka ba ntho e ntle, hape, hore e mong le e mong a ipotse ka bots'ebeli notso ea hore na o ikemiselitse ho nka karolo e kholo 'musong. Haeba karabo ena e le "ee," ke hona motho eo a ts'oanetseng ho sebetse ka hohle kamoo a ka khonang kateng ho fumana karolo e kholo eo a honolang e le tokelo ea hae. Haeba, ka lehlakoreng le leng, karabo e le "che" teng ke ts'pamele ea motho eo ho loanela, ho iphumanela tsebo e le hore le eona ka nako e itseng a tsebe ho araba "e" potsoeng eo.

Ha selemo le selemo se ntsa se feta, 'Muso o na le karolo e kholo bopheleng ba batho bohle ba naha. Batho ba bang ba hopola hore hona ke taba e mpe, ha ba bang ba hopola hore e lokile. Empa leha e ba e mpe kapa e lokile, mehlang ea kajeno e bonahala e ke

seng ea thibela ke letho. Mesebetsi ea tsa hlokomelo, e kang ea ho hlalajoa feela kante ho tefo lihospataleng le phepo ea bana ba sekolo, kabela tse itseng tsa maqheku le lifofu, ho eketsa merero ea tsa thuto—tsena tsohle ke tseo 'Muso o li nehelang batho ba nang ba sa li hopolela ka lilemo tse ngata tse fetileng.

Mona leha ho le joalo, re ts'oanetse ho hopola mang le mang o ts'oanetse ho nts'a lekhetho, ho ea kamoo a fumang chelete ea hae kateng, ka sekala se phahameng ho feta mehlang ea khale ha 'Muso o ne o sa nke cheseho e kana-kana mosebetsing oa sechaba.

Ka baka la ho ata ha matla a 'Muso, ho ea ts'oaneleha ebile ho lokile hore setho se seng le se seng sa naha se be le takatso ea ho ba le karolo e itseng chesehong ea ba khethileng hore ho busoe. Moahi ea bohlahe o bona pele hore sets'a le motheo oa ntl'o o lokile pele a qala ho aha mabota le marulelo e be o qeta ntl'o. Ma-Afrika a sa ntsane a qala ho hloma motheo oa nako e tlang tsamaisong ea litaba. A re hlokomeleng hore metheho eo e be e thata 'me ke hona re tla tseba hore sohle se setseng se tla late-la, setena ka setena ho fihlela mo-ho oohle oa ntl'o o be o feela.

MOSEBETSI OA BA TSOILENG NTOENG

Re rorisa 'Muso habolo ka tsela eo o e entseng ka ho fumana libaka tsa moo banna ba Ma-Afrika ba tsoileng ntoeng ba ka eang teng ho ea batla mosebetsi oa bona. Ofisi tsena tse seng ka tlase ho lenane la leshome li ile tsa buloa libakeng tse kholo tsa 'Musong oa Kopanong 'me ho ea qetellong ea 'Mesa selemong sona sena sa 1946, banna ba tsoileng makhotleng a N.M.C. ba 15,060 ba ile ba ea ngolisa ho tsona ho ea batleloa mosebetsi 'me ba ka bang 14,753, ba ile ba fumanela mosebetsi ha sala feela ba ka bang 277. Bana le bona ke hona ba tla batleloa mosebetsi oa bona.

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Mona ke lokeisheneng la Koloni mane seterekeng sa Xesi, Koloni, ka mor'a komello ena e fetileng. Ha ho likhomo tse ileng tsa e shoa mona ka komello empa likete-kete li shoale libakeng tse ling tse haufinyane. Lebaka ke hobane ka lilemo tse peli tse fetileng letona le sechaba sa lokeishene ba ile ba latela keletso ea 'Muso mabapi le ho sebelisoa ha makhulo. Koloni ke lokeishene la pele la ho latela tsela ea tukiso ea mafats'e morerong oa Lekala la merero ea ba Bats'o. Lekala lena le rata ho sebelisa tsela ena linaheng tsohle tsa Ma-Afrika 'me batho ba bohlahe ba tla thabela tsela ena ba etsa ka hohle ho ka sebetse hammoho le 'Muso ho bolokeng naha ea habo bona.

MADIRENG A DITULO KA DITULO

Edenville: Ka la 26 Mots'eanong ke ha e le pulo ea ntlō ea Mr Andrew Nanki Serobe, e leng e mong oa babali ba Bantu World. Mosebetsi o ne o tsamaisoa ke ntlō rona Kunene, ea sebetsang Lime works, Henningspirit Ntlō ena e tsejoa e le lehae la batho. Batho ba ne ba phuthelile hantle. Ho ba neng ba le teng re ka bolela Beng. Sidney Ramotlhalane, S. H. S. Mofube, Antoon Meyer, M. Lethoba, Sefafe. Misses R. Kotopé, E. Molelekwa, Mafumahali F. Morake, M. Koto, A. Moisi, Theletsane, D. Xaba le ba bang. Joale ho se ho eme e 'ngoe hape ntlō e seng e ila fela ho ahuoa e leng ea Mr S. H. S. Mofube. Ba haketse baao ba Edenville. Mr P. Pitso S. A. P. le eena o eme ka maoto ho qala oa hae moaho.

Ka la 25 Mots'eanong ke ha bana ba sekolo sa rona ba hlasetsoe ke ba Vredeport ka lipapali. Banana ba Vredeport ba ile ba itsamaela ka ba sekolo sa rona. Ka nqeng ea basemane ba Edenville ba ile ba itsamaela ka ba Vredeport. Ho libapali tsa Edenville re ka bolela P. Phoofofo. (White horse) E. S. Mokhalo (July Handicap) S. Thibele (Laluma) E. Pitso (Small bodlela) J. Mochela. (U. T. T.) P. Mofhosele (attention) S. Tsekahali (Katse-katse) Papali li bile ntle. Lipapali li ile tsa qetella ka lipana, moo re ileng ra bona Joas Mofhosele (Ralifeshene) a etsa mehloho ka lifeshene le metsamao ea hae e makatsang. Matichere a Vredeport e ne e le G. Sentso (Principal) S. Nkali, Sejake, Mashilo, Mrs. Sebitlo le Miss S. Motsumi.

Ho ba kileng ba re etela re ka bolela Beng. S. Malumise (Johannesburg) A. Xaba (Germiston) S. P. Makhele (Vereeniging) S. Mokitlane, (Badfontain), Chabalala Heilbrow. Ho ba kileng ba eta re ka bolela. Mrs M. Liphoko (Uitshoek) Miss E. Molelekwa (Kroonstad) Mr M. Lethoba (Kroonstad) le Johannesburg. Re mohau ho bolela hore ea ntseng a kula ke Mr Samuel Nteo e leng mobali oa Bantu World le moralityana oa Mr Ernest Mokhaneli. Molimo a ke a ba thuse bohloko bona.

Warden: Mor. N. Moloi o re: "Ka li 31.546 re bile le papali ea 'football' mona Warden. Ho ne ho kopane le 'club' tse peli—Reitz le Warden, ka hora ea 9 hoseng. Juale he ea tloha bolo 'me bashemane ba Warden ba e akhela kahare eaba 1—nil, kamora 'half-time' Reitz ea e akhela le eona ea eba 1—1. Ea tloha hape, Warden ea akhela tse peli, tsa akheloa ke Poppy, ea eba 3—1. Papali ea fela jualo.

Bashemane ba Warden ba tshoere ke President Abel Radebe. Mabitso a bona ke ana: Happy Newyear 1946, Sweet Seponono, Poppy So, Columbia-Record, Ndhlodho Batshise, Petersen, Four and Four, oa Zulu Darkies tsa Johannesburg, Slumber we darlie, Baby, Owo Mokete No Goolie.

Ladybrand, He! "Batho!" re maketse ke ho bona phethoho e-e teng mehleng eena ea joale. Batho re lapa re ntse re fuparetse chelete ka matshoho. Ka veke tse tharo tse fetileng ha e sale ke bona sephethephethe sa basali le bana e sa le hosasa mavenkeleng, re utloa hore molato ke soekere, 'mela phofo ea koro lea poone, bo thata ke hore ntho tsena kaofela re li fumana ka thata; ha ho khathalehe hore na u na le lichelete tse ngata bo bokae empa utla fumana ea 1/feela, le teng ka lehlohonolo. Efilhile nako, Morui o ts'oana le mofutsana ka jeno.

Ke 'habela ho bona lipapali motsaneng oona, e ka li ntse li tsamaea hantle. Ka li 31-5-46 mathaka a The Bantu Lion F. Club a ne a hlasetse Maseru High School ka papali ea pitikoe. Hlopha sa pele (1st eleven) ea Ladybrand e ila ea shapua 5—0. sa bobeli 5—1, me ke bona methaka e hlile e belaela hore eka ba High School ba ka phakisa ho khutlissetsa papali eeo koano.

Che le ba papali ea lesokoana (Tennis) ba ntse ba lokisa leballa la bona e ka ba itukisetse ho chalencha libapali tse ka mathoko.

Manyatseng: Maobane ana a matsonyana, ke ha bana ba sekolo sa Bantu United United, ba hata phoka ka meso ho lebisela Lekhalong la 'Mantsopa ho ea papali teng le bana ba Practising School. Che eitse li sa phahamisa litsebe e be e se e li kenyakaka Bantu United. Ke hore 2nd Team ea teng, e papala le 1st Team ea Practising School. Papali ea fela tjena:— Ladybrand Bantu United School 5 Modderpoort Practising School 0. Eitse li sa tloha moshemane oa Ntekatokane a hla a hoeletsa a re hee! Ladybrand! ho bona ba sa le motheong. Mojaio ke oa lona.

Che eitse hoba papali eo e fele, ha kena 1st Team ea Bantu le team ea Modderpoort ea Mesue le bo-Return Soldiers, bana ba Smuts, Che eitse e sa tloha e be e se e lusa Bontrok Inkomo—Yam, ea lusa eo bea ba Lekhalong thabong, mong are! e tla tsoala e Ntso mong are! e tla tsoala e Phifali. Che e sa hane ho tsoala ea e lahla namane. Papali ea fela tjena Modderpoort 4 B.U.S. 1.

Hona ka phirima ea tsatsi leo, ke ha ho ba le mokete oa lipina. Clarendon Hall, Mokete oo e be e le mokete oa Bosankoma, ke hore Mathuhela. Che e bile mokete o monate haholo. 'Nete ea Moroho Letsoai ke paki Manyatseng ke tulo e monate ka mokhoa o makatsang. Re ntse re sa le-bale hore 'Masepala ke ena ea

ntseng a nchafatsa litrata tsa lokeishene ka ho li fala, sa ngoetsi e fala pitsa ho lokisetse thahameso, le ha hobane tsa joale li se li lahlile mokhoa oo o motle oa sehlo-holo. Che ha e le mariha ona a iphile matla, a re bee, a ea chesa.

—Makoti

Mothapo Ka letsatsi la 8 le 9 June, re bone mokete o mogolo wa masole a Ma-Afrika fa motseng wa Morena Makanye Mothapo Morena Makanye ke e mongwe wa bakgomana ba ga Mothapo bo bina Phuti. Ena o dirile mokete o go hlomphe le go thabela morwa wa gagwe Bucket Mothapo mogale wa marumo, ya tswa go boya Egepeta lefaseng la Faro. Mogale enwa wa lesole o be a biditse masole a tswang le ona ntweng.

Re bona mehloho e dirwago ke bana ba ba mosadi e moso re bone ge ba sepela (marching) mosimane a batla naka tsa tshepe, a goweletsa "Hi! Hee!" Left: Right.

Bana le batho ba bagolo ba hlaletse ka tlabego e kgolo. Bana ba swere diledu Basadi ba phepela Lu! lu! luu! A gee! gee! Bakone wee! Batho e be e le ba bantsie kudu. Dino e le Magabagabya Thape'o le mantsu a tebo-go tsa dirwa ke mongwadi ya bego a tile go bona tse dirwago ke bana ba batho.

Ka la di 9 May e bile kosa ya se Afrika. Oho! Ka leo letsatsi go be go le thata, Pono e be e le bogegang. Ra bona ho Morena Madidimala Ramogale se bine se bogegang, a swere kotse e thama-ga ya Sekone, a apere letlalo la tshepe. Ke kgopolo e kgolo e botse, go bona Magosi le batswadi ba direla bana ba bona Menyanya e na ya tebogo, Byalo re gopola le Monyanya o mogolo wa ditshaba tsa lefase o dirilwego kwa England motseng o mogolo wa mosata wa England, gomme fa re leboga Jehofa Tsebatho, ka go bane masole a bageso le ona a hlomphele gore a be gona. P. P. Magagane.

Maccauvlei: Motse oa rona o ka hare ho moru oa lifate. Ba bangata le ho o tseba ha ba o tsebe, ka baka la ho kena morung ha ona. Che, rona re ntse re iphelela ka thabo.

Maqalong a selemo sena re fumane mosoe e mocha, Mr. S. A. Molaobi. Bana ba thabile ba ithuta. Eitse hoba khoeli ea boraro selemong e fele, ra bona bana ba se ba ngola mabitso a bona le a rona bo ntat'a bona, ho ha re supisa hore che, esale teng. Maoba ka la li 8 Phupjane mokhosi oa hlaha, motho a re keng?

Karabo eare mokete oa lipina (concert) o teng maane sekolong. Khele! ra tlosetse methaka, ho ea bona bana, le ho utloa kamoo ba binang ka teng.

Mamela ntate, ka 'nete bana ba re makatsa. Ke re ke bana ba ba nnyane, empa e sale re ba makalla ha ba bina. Ka 'nete moshemane oa "Mots'oana" o re makalitse kampo a khannileng bana ba rona ka teng. Re khutlile moketeng re khotsotsetse.

Mokete ona o bile le katleho ho feta mekete eohle e re e tsebeng e kileng ea eba teng mona.

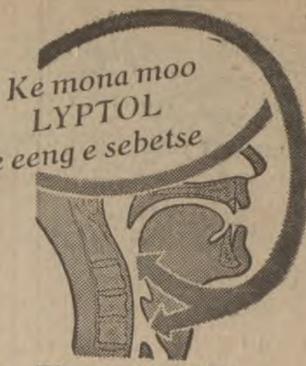
Mo'ula-setilo e ne e le Mr. S. P. Tsatsi oa Methodist School. Eana eme monyako ke Mr. Dikoebe, le eena ke oa Steenpan.

Re bile mohau feela ka hobane ka baka la ho hloka boits'oaro ha batho ba bang, ea ba mpuso oa sekolo o koala mosebetsi pele ho nako.

Mosuo oa sekolo Mr. S. A. Molaobi, a koala mosebetsi ka ho le-boba batsoali ba bana, le metsa-alle eohle e thusitseng ka moea o motle. Mr. Tsatsi (chairman) le e-na a bea mantsoe a teboho. Mosebetsi oa nto koalwa ka ho bina pina tse tharo tsa Sechaba.

—S. P. Mofokeng

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*Ho cha lentsoe
*Ho felloa ke lentsoe, jalo-jalo.



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WHO'S WHO IN THE NEWS THIS WEEK

Mr. W. R. Matlala of Pretoria held a birthday party on June 9, 1946 at his residence. This was wound off with music by Rhythm Jazz Band at the Victory hall, Eesterust.

Mr Aubrey Sazi Gule of Stegi, Swaziland will be married to Miss Nancy Nonhlanhla Mavuso of E. N. Township, George Goch on July 6, 1946. The following Saturday a wedding reception on behalf of the married couple will be held at Stegi.

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Mr Archibald Mnguni, formerly a student at Wilberforce institution, Evaton, died on May 21, 1946 after a protracted period of illness at Ladyselborne, Pretoria. He was the third son of Mr and Mrs N. S. Mnguni. The funeral service was conducted by Rev. N. B. Tantsi of the A. M. E. church. Through this column, Mr and Mrs N. S. Mnguni thank all who mourned with them in their bereavement.

Messrs Malgas Mbolekwa and Alfred Mangciphu of Orlando left recently for Lady Grey and Port Elizabeth. They hope to return to the City soon.

Rev. Geo. V. T. Gule of the A. M. E. church, Pietersburg has been appointed to the position of Superintendent of Schools, N. Transvaal.

Mr M. P. Dikari Modika of Winterveld, Pretoria, and now Instructor of wood work at Bantu High School, Bloemfontein, will leave Bloemfontein at the end of this session for the Transvaal. Mr Modika served as instructor at the Bantu High School, Bloemfontein for a number of years.

His many friends will be pleased to learn that Mr. Z. S. Kgope of S. A. Police, Maartens Hoop is on transfer to Barberton. His family has since joined him.

Mr Dan G. Bleom of Western Native Township spent the other week-end with relatives at Walmaranstad.

Mr Bernard Garcia Z. Moleko of Matatiele died suddenly at his home on Friday June 7 and was buried on Sunday June 9. Mr Moleko was the second son of the late Mr Z. M. Moleko. He leaves behind his widow and daughter Honoria. The deceased was a man whose health had never been well.

Mrs Talitha Maboki Diale of Sophiatown leaves to-day for Port Elizabeth on a recuperative holiday. It is hoped that she will have a happy holiday at the Cape.

Mr Gilead Mxasa of Johannesburg together with his friends, spent the other week-end with Mr and Mrs S. Mbolekwa.

The Pretoria African students association will hold a meeting on July 14 at the Empire Theatre, Boom Street. On Friday July 26 a social gathering will take place at Dougall Hall, Marabastad where the famous Jazz Maniacs band will be in attendance. All students are assured of a well-spent evening.

Mr S. Mokhethi, a teacher at Hoopstad, O. F. S. left the other week for his home at Bothaville on an urgent call. He is however back to his duties.

Mr and Mrs Clements Kadalie of East London attended A. M. E. celebrations at Bloemfontein recently. They are at the moment guests of Mr and Mrs A. W. G. Champion, M. R. C. of Durban and will be in the City shortly where they will be guests of Mr and Mrs G. Mtsieloa of Sophiatown. Mr Kadalie is a member of the Advisory Board in East London.

Mr. S. J. Kgatitsoe of the Bantu World staff spent the last week-end at Ventersdorp where he had gone for an urgent matter affecting his home.

Mrs. M. Sigodi of Durban was discharged recently from the Nokuphila hospital after an operation. She will stay in the city for a short period before she proceeds to Durban. Mrs. E. Klaas of Sophiatown also underwent an operation last Friday. It is reported that she is progressing favourably.

Messrs Arthur Malanda and Joe Bashe of Randfontein spent the last week-end in Sophiatown. They also took occasion to visit Mr Martin S. Moleko of Sophiatown.

Mr. and Mrs. K. S. W. Bapela of Top Location, Vereeniging have been blessed with a baby girl. Both mother and baby are well.

Rev. J. J. Sitole of the A.M.E. church at Vryheid, Natal passed away recently. The funeral service was conducted by Rev. Tekane. Many people attended the service and among them was Rev. G. M. Meintjies of Durban. Mr. D. R. Sithole, the deceased's son who is a teacher at Estcourt was also present at the funeral service and has since returned to Esscourt.

Messrs. Ngoreka Chirwa and Alfred Nyirenda of Vereeniging paid a visit to Ventersdorp last week-end and were the guests of Mr. and Mrs. MacDearde B. Nyirenda.

On Sunday June 30, 1946, (tomorrow), Mr S. Malaza of Orlando fame will be at home to his many friends. All are cordially invited to attend as the day will be one of joy and feasting.

Miss M. N. Mochele has joined the staff of Hoopstad Bantu United School. She received her training at Stoffberg and Botshabelo Training Colleges.

Mr. J. P. Mauue of Zoutpansberg is spending a short period with parents at Winterveld, Pretoria.

Orlando Residents Discuss Co-Operative Trading

The residents of Orlando held a meeting to discuss the inauguration of a co-operative trading society on Sunday June 23, at the Communal Hall. Mr. S. S. Ntombela presided.

In his preamble, Mr. Ntombela gave a resume of the work done so far by a committee which has been considering the prospects and thanked the committee for drafting the constitution, electing the chairman and for their efforts in commercial estimates.

Provisional Committee's Report

Reporting on the work of the Provisional Committee, Mr. E. S. B. Msimang tabulated the aims and objects of the organisation and showed how money could be raised for this undertaking. He mentioned also that a letter had been sent to the Registrar of Companies in Pretoria in compliance with the Co-operative Act and that it was the duty of every prospective member to make the organisation a success. "So far, there are no rigid rules and regulations of the society," he said. "they will be read to you in the next general meeting after the return of the letter from Pretoria, and they will have to be accepted and confirmed by you." Mr. Msimang informed the gathering that it is desired to know by the responsible office how many members intend buying shares. Municipal authorities have to be approached, too, for a commercial centre where the business can be run.

After a detailed explanation, all present were given a chance to raise questions.

Mr. D. W. Mokoena as secretary has taken great pains in writing to, and interviewing leading business houses on several aspects pertinent to co-operative trading. Several persons present readily joined the co-operative society.

The singing of "Nkosi Sikelel' iAfrika" and "Morena boloka Sechaba sa Heso" brought the meeting to a close at 1.15 p.m.

The following were present: Messrs E. S. B. Msimang, (Chairman Pr. C.); A. G. Buthelezi, B. O. Sibeko, A. H. Duma, S. S. Ntombela, H. C. Rampa, D. W. Mokoena (Secy Pr. Comm.)

Angola Sugar Beans Are Available

The Department of Native Affairs, Johannesburg, wishes to draw the attention of the readers of the "Bantu World" to the fact that Angola Pink Sugar Beans and Angola Brown Sugar Beans are available, and can be supplied on order by the Controller of Food, Prudential Building, Pretoria, against payment of 85/- per bag of 200 lbs.

Those traders who wish to participate may place their orders for beans with the Controller of Food, who in turn, will see to the execution of such orders, which should be accompanied by a "Bankmarked" cheque, Postal Order or Money Order, for the relative amount.

When submitting their orders (to the Controller) traders should indicate the railhead to which the beans are to be consigned.

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THE PEOPLE'S PAGE . . .

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TSEBISO EA LEFU

Ke mohau thata go itsebe netsoalle kaofela gore mofumagadi Betha J. More oa Zwartkop (Dist. Ventersdorp) ga sa phela. O thokafalethe kwana gauteng sepataleng sa peletiso sa Bridgman Memorial Hospital ka di 9/6/46, mme isoa gae, a fitlho ka di 16/6/46. O na a tiogetse ngona oa lesea eo le ene a bileng a re flogela ka di 16/6/46, a patoa gona koana gauteng ka di 18/6/46.—Di tseiso ke Isaac K. More.

IN MEMORIAM

KHOTLENG.—In loving memory of our cousin Reuben Khotleng, who died on 20 June 1944 at Ewatin. He never failed to do his best. His heart was true and tender. He toiled so hard for those he loved. Always remembered by Leah Mafikeng, Martha Khotleng, 44 15th Street, Benoni Location. 318-29-6

TAUNYANE

Ngifuna uElias Mtshali, owangishiya endlini ngo nyaka ka 1940. Umaki engafiki kuze kube ngombila wima 30 kuJune, 1946, sengothabatha amanya-thelo okwahlukanisa umshado ophakathi kwethu. Yimi Bella Mtshali. 275-29-6

PEGI

TAUNYANE.—Segametsi, ngoana oa Morena Z. J. Taunyane, o timetse ka June 3, 1946, a na le lemolese e o falletse Vereeniging, a patoa teng moo —Z. J. Taunyane, North Groos, Temple No. 2, Vereeniging. 317-29-6

Legal and Official Notices

Notice is hereby given that Wilson M. Mamabolo is retiring as partner from the business of a Restaurant at 132-6th Avenue, Alexandra Township. The business shall be carried on by Judas Mayila. 326-13-7

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 - (3) Holy Cross, Orlando West.
 - (4) Baptist, Orlando.
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 - (2) Dutch Reformed, Orlando.
 - (3) Holy Cross, Orlando West.
 - (4) Baptist, Orlando.
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- Ka Mantaha, Labobedi, Laboraro le Labone mantshiboa tulong tse:

- (1) Swiss Mission, Orlando.
 - (2) Dutch Reformed, Orlando.
 - (3) Holy Cross, Orlando West.
 - (4) Baptist, Orlando.
- X-29-6

MPATLISENG

Setlhalo se phitshwa sa molena sa telenyoya ya 7th, se latlhelile mosopologo ka pako ya 6 mosong ka di 24/6/46 setshibaneng sa Mayfair. Yo o se thwetseng a se ise go James K. Dibotela, 69 Wanderers Ave., Newclare. O tla leboywa. 331-29-6

Work Offered

THE BANTU MEN'S SOCIAL CENTRE, JOHANNESBURG WANTED

- (1) Secretary with training and experience in recreational organisation and office routine. Salary £180 x 12—£300, plus Cost of Living.
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- If single, successful candidates may live at the Centre.
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- Address: THE CHAIRMAN, 19, Eleanor St, Fairview, JOHANNESBURG. X-6-7

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Duties to be assumed 1st July, 1946 or as soon as possible thereafter.

A. M. VISSER, Acting Secretary.

Hospital Board, Beaufort West, 11 June, 1946. X-6-7

WANTED

Applications are invited for the following vacancies on the staff of the Ohlange Institute. (a) Science Teacher: ability to teach Physical Science and Biology up to Matriculation essential. (b) Principal's Clerk: minimum qualification required—typing and Senior Certificate Book-keeping. Apply, before 15. 7. 1946, stating qualifications and enclosing latest testimonials, to The Principal, Ohlange Institute, P.O. Phoenix, Natal. X-13-7

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Salary Scale

Grade 1	£144—9—252
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" 6	£234—9—360

X-6-7

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If you cannot see what you want here, an advertisement in these columns will find it for you.

Miscellaneous BUSINESS NOTICES

AFRICAN MUTUAL CREDIT ASSOCIATION

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

AT the appropriation meeting held on Friday, June 21, 1946 Appropriations were made in favour of the undermentioned members:

Newclare: Share No. 6759, Appropriation No. 06571, Roodepoort: Share No. 00550, Appropriation No. 00440, Sophiatown: Share No. 04619, Appropriation No. 04570, Randfontein: Share No. 08363, Appropriation No. 08392, Krugersdorp: Share No. B.07184, Appropriation No. 07241, Western Native Township: Share No. B.07733, Appropriation No. B.07806, Germiston: Share No. B.7093, Appropriation No. B.07156.

We specialise in Motor Bike repairs and spare parts. Send us your motor bikes for re-bore, resleeve or repair. Brand new, guaranteed 12 months, Harley-Davidson and Indian Motor Cycle batteries, £3. 15. 0. other makes £2. 12. 6 New tubes. 10/- New saddle covers, 25/- each. We have for sale the following reconditioned Motor Bikes: Norton, Sunbeam, B.S.A., Excelsior, Manxman, Triumph, Panther, Indian Scout and Royal Enfield. We also want scrap motor bikes and spare parts. Lighting plant batteries, 17 plate fitted with special terminals, £10. 10. 0., 13 plate, £3. 10. 0.; 15 plate, £4. 5. 0.; 17 plate, £4. 15. 0.; guaranteed for 12 months. Also good secondhand spares. Parts or cars and trucks; also new spares. Piston Rings Ramco Perfect Circle. etc. SOLLY APPEL, 28, Sauer, Street, Jct. Johannesburg. Phone 33-9979. P.O. Box 4225. X-29-6

MESEBETSI EA HA POONEE

Bakeng sa mesebetsi eohle e metle, me e tla 'ne e nts'etsoe pele, ka 'heko e utloahalang, bakeng sa ho tsa makase a bafu le mekhabisi eohle-eohle ea teng, itlhalise ho oatho bana: Phone: 35—9169. Std. 564 Steytler Street, Newclare, Johannesburg.

Mong a mosebetsi ona ke R. POONEE.

JUST ARRIVED FOR PHOTOGRAPHERS

Paillard Bolex Cine Cameras, Dansonville Charcoal Black Paper, Marshalls Oil Colour Sets, De-Jur Exposure Meters.

Martin GIBBS

The Home of Photography
PRETORIA (Head Office)
Johannesburg, Capetown, Bloemfontein, Springs.
48 HOURS SERVICE D. and P.

2 Cinema Projectors 35 millimetre complete with 9 reels, Film-Motors, Transformers etc. Guaranteed in good order. PRICE: £18. 10. 0.

For particulars write to G. Siberb, 31, Third Ave., Beuzenhout Valley, Johannesburg. Phone 24-2486. 281-6-7

(By A. E. Mpapele)

Earlier Missionaries

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During last year a donation of £1,620 was given by the Native Affairs Department to this school for the erection of classrooms, a hostel for boys and another for girls and a central dining hall and kitchen.

The building, which is in the course of erection, is situated on a site which commands a very fine view on the slopes of the Zoutpansberg Mountains.

On a lovely bright afternoon recently, a large crowd of Europeans and Africans assembled between the two wings and in front of this building, to celebrate the laying of the foundation stone. It was a very grand occasion and a most memorable event to all who had the privilege to be present.

Distinguished Guests

Among the distinguished guests present were Major Hartman, Native Commissioner of Pietersburg, who surprised everybody by addressing the audience in most eloquent and idiomatic Venda; Mr. 3. J. Kriel, Inspector of Schools in the North-eastern circuit, who represented the Transvaal Education Department; Rev. Jaekel, Superintendent of the Berlin Mission; Mr. P. C. Tweedie, Native Commissioner at Sibasa; the Superintendent and members of the staff of the Lemana Training Institution and Secondary School; local Chiefs Lwamondo and Madzivhandila and African teachers from within a radius of twenty-five miles.

Mr. D. W. Giesecke, principal of the secondary school welcomed the guests. He expressed a word of thanks to the Native Affairs Department and the Berlin Mission Society for having made funds available, and the Native Education Department for the interest taken in this work.

BUILDING

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HAWKERS AND TRAVELLERS

First try S. D. Levy, Wholesale Merchant, 105 Market Street Johannesburg, for assorted soft goods, at the best and lowest prices in town.

ROMA CLOTHING AGENCY

Dress suits, top hats and all clothing, equipments for weddings and parties may be hired from Roma Clothing Agency, 42B, Diagonal Street (off Free Street), Johannesburg. Pay a visit to phone 82—7742. 9445-1

MOTOR CAR OWNERS

From the 1st of May all motor cars have to be insured. Insure to-day your motor car or Life through B. T. W. NYOKANA and CO. (Agents Dominion Insurance Co. of S.A.) We insure cars and people throughout the Union 32c Diagonal Street Johannesburg.

Important Jazz Maniacs Notice

Those who have booked the Jazz Maniacs Orchestra are kindly requested to interview the Manager within 9 days from publication of this notice.

Samson Vie Nkosi, Manager, c/o Bantu Men's Social Centre, Eloff Street Extension, City. 334-29-6

The Rev. M. Jaekel gave an account of the work done by early missionaries in evangelising and educating the Venda tribes. Among these missionaries he named the Rev. Carl Beuster who started work here in 1872; the Rev. Erdmann Schwellnus, who founded Tshakhuma mission station and the father of the famous missionaries, Dr. P. E. Schwellnus, the translator of the Bible into the Venda language and the writer of most of the Venda readers now used in schools; Rev. Theodor Schwellnus, the Rev. George Schwellnus and Makhadzi (Yefro) E. D. Giesecke.

He also told the story relating to the missionaries at Tshakhuma who came and left each having added considerably in the educational uplift of Tshakhuma. These missionaries, he said, were ministers as well as teachers. They learnt the people's language and gave it its written form. Rev. E. Schwellnus was succeeded by the Rev. Wessman and Rev. T. Schwellnus and then by Rev. Sonntag who died here in 1919. The station was then taken over by the Rev. Ludwig Giesecke who has provided the educational needs of the Venda at Tshakhuma for the last 27 years.

The first foundation stone at Tshakhuma was laid on Ascension day, May 14, 1874. It was not a foundation stone of the kind which was to be laid later, but it was the stone the Rev. E. Schwellnus used as a stand for his coffee pot!

Major Hartman, who spoke on behalf of the Secretary for Native Affairs, said he was pleased to be among the Venda people whom he had learnt to love while he was at Sibasa. It was during his time there that he had acquired the Venda language. He expressed great joy at meeting some of the old men who still remembered him.

Foundation Stone

Mr. B. J. Kriel, who spoke in Afrikaans, said education was the true foundation stone upon which the African child should erect his future.

Mr. E. F. N. Mudau, an African member of the Tshakhuma secondary school staff spoke on behalf of the local chief Madzivhandila in a most humorous manner he referred to the customs and philosophy of the Venda and stated that though he should thank the various Departments represented, the Venda could not say "thank you" to his father and because the Native Affairs Department was a father to the African it would be improper to say thank you. He hoped that although the Native Affairs Department had donated generously to the school, he hoped that would not be the last time that the Department would minister to the needs of the Venda of Tshakhuma.

After thanking all those who had responded to the invitation, Rev. L. Giesecke, laid the foundation stone which was inscribed in Venda.

PRETORIA JOTTINGS

Mr. W. W. Mbete, B.A., who has been a librarian employed by the municipality has resigned from his position and has gone to Durban.

Miss Edith Elizabeth Kopane has left the city for Bloemfontein.

Messrs C. S. Ramohane, D. Bopape and Jas. Tlolane were in the city recently on Congress activities. They held meetings at Atteridgeville.

Pretoria sees many students from their educational centres. Among many who have arrived for their holidays are Miss Thelma S. Jafta, Mr. A. Morolo and Nurse D. Ramskin.

Messrs Keble 'Mote, J. H. Martin and A. B. Mamabolo have left for Durban which owing to its many winter activities is a centre of attraction particularly in July.

THE PEOPLE'S PAGE . . .

THE TSHAKUMA SECONDARY SCHOOL

Our Readers Domestic Announcements

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

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

TSEBISO EA LEFU

Ke mabau thata go itsehe metsotsele kaofela gore motumagadi Betha J. More oa Zwartkop (Dist. Ventersdorp) ga a sa phela. O thokafaleise kwana gauteng sepataleng sa peleiso sa Bridgman Memorial Hospital ka di 9/6/46, mme isoa gae, a fitlhoa ka di 16/6/46. O na 'a thogetse ngoana oa lesa eo le ene a bileng a re tlogela ka di 16/6/46, a patoa gona koana gauteng ka di 18/6/46.—Di tseiso ke Isaac K. More.

IN MEMORIAM

KHOTLENG.—In loving memory of our cousin Reuben Khotleng, who died on 20 June 1944 at Evaton. He never failed to do his best. His heart was true and tender. He toiled so hard for those he loved. Always remembered by Leah Makeng, Martha Khotleng, 44 15th Street, Benoni Location. 318-29-6

Ngituna uElias Mtshali, wanzishiya endini ngo nyaka ka 180. Umakr engafiki kuze kube ngombi wama 30 kuJune, 1946, segothabath amanya-thelo okwahlukanisa umshalo ophakathi kwethu. Yimi Bella Mtshali. 275-29-6

PEGI

TAUNYANE.—Segametsi ngoana oa Morena Z. J. Taunyane, ometse ka June 8, 1946, a na le leno le 6. O falletse Vereeniging, a patoeleng moo —Z. J. Taunyane, North Gros, Temple No. 2, Vereeniging. 317-29-6

Legal and Official Notices

Notice is hereby given that Wilson M. Mamabolo is retiring a partner from the business of a Restaurant at 132 4th Avenue, Alexandra Township. The business shall be carried on by Judas Mayila. 326-13-7

THE JAN H. HOFMEYR SCHOOL OF SOCIAL WORK

Offers a three-year Diploma Course to men and women with Junior Certificate or higher academic qualification, and with acceptable references leading to employment in the following fields:

- (1) General Welfare and Case Work as Probation Officers; Investigators with Child Welfare and other Social Welfare agencies; with Municipalities and Correctional Institutions, as Hospital and Rural Social Workers.
- (2) As Organising Secretaries with Social and Community Centres; as Directors of Recreation with authorities, and as Secretaries of Y.M.C.A.'s and youth organisations.

The next term begins January 15th, 1947.

Inasmuch as only a limited number of students can be accommodated at the School, intending candidates should apply at once.

Prospectus and Application Form may be obtained from:

The Director,
19, Eleanor St., Fairview,
JOHANNESBURG X-29-6

LITERARY CLASSES

(Under the auspices of the Donaldson Orlando Community Centre)

At 7 p.m. on:

MON. TUESDAYS, WEDNESDAYS, THURSDAYS, at the following places:

- (1) Swiss Mission, Orlando,
 - (2) Dutch Reformed, Orlando,
 - (3) Holy Cross, Orlando West,
 - (4) Baptist, Orlando.
- LE HO NGOLA, ORLANDO**
Ka Mantsha, Labobedi, Labararo le Labone mantsho ea tulung tse nana:
- (1) Swiss Mission, Orlando,
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X-29-6

MPALISENG

Setlhako se phitshwa sa molena sa tekanyo ya 71, se lathegile mosopologo ka nako ya 6 mosong ka di 24/6/46 setshahang sa Mayfair. Yo o se thweteng a se ise go James K. Dibotela, 69 Wanderers Ave., Newclare, O tla lebogwa. 331-29-6

Work Offered

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(1) Secretary with training and experience in recreational organisation and office routine. Salary £180 x 12—£300, plus Cost of Living.

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334-29-6

The Rev. M. Jaeckel gave an account of the work done by early missionaries in evangelising and educating the Venda tribes. Among these missionaries he named the Rev. Carl Beuster who started work here in 1872; the Rev. Erdmann Schwelms, who founded Tshakhuma mission station and the father of the famous missionaries, Dr. P. E. Schwelms, the translator of the Bible into the Venda language and the writer of most of the Venda readers now used in schools; Rev. Theodor Schwelms, the Rev. George Schwelms and Makhadzi (Yefro) E. D. Giesecke.

He also told the story relating to the missionaries at Tshakhuma who came and left each having added considerably in the educational uplift of Tshakhuma. These missionaries, he said, were ministers as well as teachers. They learnt the people's language and gave it its written form. Rev. E. Schwelms was succeeded by the Rev. Wessman and Rev. T. Schwelms and then by Rev. Sonntag who died here in 1919. The station was then taken over by the Rev. Ludwig Giesecke who has provided the educational needs of the Venda at Tshakhuma for the last 27 years.

The first foundation stone at Tshakhuma was laid on Ascension day, May 14, 1874. It was not a foundation stone of the kind which was to be laid later, but it was the stone the Rev. E. Schwelms used as a stand for his coffee pot!

Major Hartman, who spoke on behalf of the Secretary for Native Affairs, said he was pleased to be among the Venda people whom he had learnt to love while he was at Sibasa. It was during his time there that he had acquired the Venda language. He expressed great joy at meeting some of the old men who still remembered him.

Foundation Stone

Mr. B. J. Kriel, who spoke in Afrikaans, said education was the true foundation stone upon which the African child should erect his future.

Mr. E. F. N. Mudau, an African member of the Tshakhuma secondary school staff spoke on behalf of the local chief Madzivhandila, in a most humorous manner he referred to the customs and philosophy of the Venda, and stated that though he should thank the various Departments represented, a Venda could not say "thank you" to his father and because the Native Affairs Department was a father to the African it would be improper to say thank you. He hoped that although the Native Affairs Department had donated generously to the school, he hoped that would not be the last time that the Department would minister to the needs of the Venda of Tshakhuma.

After thanking all those who had responded to the invitation, Rev. L. Giesecke, laid the foundation stone which was inscribed in Venda.

PRETORIA JOTTINGS

Mr. W. W. Mbete, B.A., who has been a librarian employed by the municipality has resigned from his position and has gone to Durban.

Miss Edith Elizabeth Kopane has left the city for Bloemfontein.

Messrs C. S. Ramohano, D. Bopape and Jas. Tlolane were in the city recently on Congress activities. They held meetings at Atteridgeville.

Pretoria sees many students from their educational centres. Among many who have arrived for their holidays are Miss Thelma S. Jafta, Mr. A. Morolo and Nurse D. Ramskin.

Messrs Keble Mote, J. H. Martin and A. B. Mamabolo have left for Durban which owing to its many winter activities is a centre of attraction particularly in July.

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