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THE BANTU WORLD

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H. M. King George VI and H. M. Queen Elizabeth wearing their coronation robes. For story of the British Royal Family, turn to page 4.

BANTU EDUCATION DISCUSSED

The need for compulsory education to minimise Bantu juvenile delinquents was advocated by Senator Edgar H. Brookes in the course of his presidential address to the Institute of Race Relations in Cape Town last Monday night. He urged the Government to make a public statement of policy now in favour of free compulsory primary education for every child of every race in the Union within a reasonable period.

Quoting figures of Government expenditure on Bantu education since 1925, he said that there had been an increase of 900 per cent., even if amounts for school feeding and capital expenditure are deducted.

Not merely the quantity but the quality of education had improved. That could be observed most of all in the changing qualifications of teachers.

MINISTER THANKED

"Much of this progress took place during the war when expenditure was closely scrutinised, and I believe that the Institute would wish me to record its appreciation to our chairman, the Minister of Finance and Education, Mr. Hofmeyr, for his help in securing these good benefits.

At the same time rather more than half the Bantu children of school-going age were still out of school.

IMPORTANT ANNOUNCEMENT

As the time approaches for the visit of the Royal Family to South Africa, there will be an unprecedented demand for the Bantu World.

Arrangements have been made by the Editorial Staff of the Bantu World to give readers the full story week by week. A representative of the Bantu Press will be travelling with the Royal Train and will give our readers up-to-the-minute reports of events of special interest to Africans. Special arrangements have also been made for pictorial coverage of the activities of Their Majesties and the Royal Princesses.

Readers will be given the dates and times when the Royal tour will be passing through their district so that, where possible, they may have the chance of seeing Their Majesties in person.

It is possible that owing to the demand, many readers will find that they may be unable to obtain their copy of the Bantu World regularly each week. There is only one sure way of preventing this and that is by subscribing to the paper. As subscriptions are paid in advance, it is impossible for a reader to miss his copy during the period of his subscription, and we would strongly recommend readers to take advantage of our subscription facilities to ensure the arrival of their copy of the Bantu World each week.

For the benefit of those who wish to do so, all that is necessary is to fill in the coupon below, attach a postal order made out in favour of the Bantu News Agency (Pty.) Limited and post same to us. It will receive our immediate attention.

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School Session Begins MANY TURNED AWAY

Thousands of children turned up for school when the first school session began on Tuesday, after a holiday of five weeks. The din of laughter grew louder as excited children appeared from all directions going towards their schools. "On with the game, let's be gay and forget," seemed to be their motto on the first day of the school.

A representative of the 'Bantu World' who visited some African schools early on Tuesday was greeted with the usual spectacle—an unsettled state of affairs, with more and more children coming in, and teachers conferring among themselves. "We are not always ready to receive visitors on the opening day," said the principal of a big school. The beginning of a school term often brings with it new problems and headaches to teachers. There is the registration of children, the allocation of work to members of the staff, the re-grading of pupils and parents bringing new children.

SCHOOL WITHOUT A ROOF

There is a new school under construction at Orlando West. Classes are being conducted there although the roof has not been completed. The demand for a school became so urgent that it was deemed expedient to carry on the classes in an incomplete building. The school, which is run by the Roman Catholic Church will be opened shortly.

Teachers in general hope that the authorities will realise the gravity of the situation with regard to school accommodation and that remedial measures will be expedited.

When the 'Bantu World' representative questioned the teachers about the announcement concerning the increment of their salaries, they were rather indifferent. "We cannot comment until the actual figures are announced," they said. The principal teachers commended the step taken by the Education Department but stressed that they would be disappointed if the increments were not substantial. They said that if the Department wanted to attract the right type of teacher into the teaching profession, and to stem the tide of resignations, salaries would have to go up.

LACK OF ACCOMMODATION

The greatest problem confronting teachers at the present time is the insufficiency of accommodation. This is not only a set-back to many children who have to be turned away for lack of room, but it is also a handicap to the cause of African education in general. "It is terrible," remarked the principal of another school. "I have had to turn away 109 new children this morning. I do not like rejecting children who have been brought to school by their parents, as this discourages them. Apart from that, there is the danger of these children roaming the streets and eventually becoming criminals." At the Pimville Government school, one of the biggest schools in the Transvaal—and one in which there are two school sessions in the

Amnesty

For Prisoners ?

The question of amnesty for prisoners in honour of the Royal visit was discussed in Cape Town last Tuesday by the Minister of Justice and other leading Government officials. The question will be submitted to the Cabinet. It is believed that a remission of three months' sentence, as was the case on both VE and VJ Days, is contemplated.

MAYORAL VISIT TO PAYNEVILLE

"The Town Council of Springs is keenly interested in promoting the welfare of the residents of Payneville, but its efforts would be made in vain if Africans did not assist and co-operate with the local authority," said the Mayor of Springs, Cr. I. Steyn in his address to a large gathering at the Payneville African township on Tuesday evening.

The Mayor said that the Town Council was prepared to listen to their legitimate grievances and to redress them to the best of its ability. He knew that the shortage of houses in Payneville was agitating their minds at the present moment, and he could assure them that the Councillors were doing everything in their power to solve the problem. Their difficulty was that they could obtain land on which to build more houses.

After Colonel Ponfret, who represented Colonel James Donaldson, had expressed Colonel Donaldson's congratulations to Mr. Nyakale for having won the James Donaldson award the Mayoress of Springs then made the presentation amid loud applause.

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THE BANTU WORLD

SATURDAY, JANUARY 25, 1947

Sera sa Tokoloho ea Ba-Afrika

Ga baetapele ba sechaba ba sebetse motshagare le bosigu go leka go lokolla sechaba melaong ea kगतello go teng banna le basadi ba Ba-Afrika ba ikemiseditseng go etsa gore melao ena e gagamele. Batho bana ke bao ba inetseng bokebekeng le boshodung. Seo ba se tonetseng mahlo ke chelete; ga ba na taba le tokologo ea sechaba. Kabaka la mesebetsi ea bona e mebe, re lelekisoa ditarateng tsa metse ke mapodisa, ga re je ditheogelang; re robala jualeka mebutla; re tsaamaea re tshuere dipelo ka diatla.

Bageso, chelete ga e fete tokologo ea chaba sa rona. Lega monna a kaba le chelete e ngata, empa ga sa lokologa a keke a iketla lefatsheng. Mesebetsi ena ea bophoofolo e re nyatsisa chaba tse ding. E etse gore bao ba re hloileng ba fumane matla a go tsuella-pele le thero ea bona ea evangedi kगतello.

Kajeno mahlo a dichaba tsa lefatsho a shebile South Africa gore a tle bone gore re tshuere juang ke Makgona a mona. Empa ke masuabi gore ga melao ea kगतello ea naga ena e ribulotsoe gomme ele pepeneneng, ebe banna la basadi ba Ba-Afrika ba gakalela go bolaea le go utsua. Ga go beaetse gore Makgona a mona a tla bolella dichaba gore batho ba batsho ga ba na tsuelopele, ba itshuere sephoofolo gomme ke tshwanello gore re ba buse ka melao ea kगतello.

Ga re bui maaka ga rere batho ba etsang mesebetsi ena e mebe, ke dira tsa tokologo le tsuelopele ea sechaba sa rona. Ke bona ba gagamatsang melao ea kगतello; ke bona ba gakatsang Maphodisa, le baetsi ba melao.

Tsa Mahalapye

(C.B. Magapatona)

Go tla go tsena mo letsatsing la ngwaga o mofsa re ne re ntse re le mo poitshagare e kgolo ya mogote wa letsatsi, mme e rile ngwaga o sena go simologa ra baana le tsholofelonyana ya pula ka gobo mo mafelong mangwe e sosobantse lefatsho mo batho ba karolo tseo ba neng ba simolola go lema.

Mono Shoshong e nele kgwedi eno e le 2 mme re ne re solofela fa e tla bolelwa mo tikologong yotlhe ya kgaolo ya Lesoso kana mo lefatsheng lotlhe la ga Khama. Fa e ka na e ka re motlha mongwe ra dika re tshedile, ka batho ba dikile ba faladitswe ke nonyane ka lefatsho lotlhe la Bangwato.

Dikebeka di Gaketse

Go bonagala eka bokebeko ba tla ipha matla selemong sena. Dikoranta tsa Makgona vekeng e fetileng di boletse gore Monnamogolo oa Lekgona le mosadi oa gagoe, ba remiloe ka selepe ba rathoa ka malam, ke Ba-Afrika ba babedi polaseng e bitsoang Biesievlei, gau le motse oa Ottosdal bophirima go Transvaal. Koa polaseng ea Enkeldbosch, gau le motse oa Devon, bohlabatsatsi go Transvaal, monna oa Lekgona o mutsoe ka melamu ke Ba-Afrika ba babedi.

Go utluagala gore bokebeko bona bo galefatseng Makgona a mangata ao, go utluagalang gore a kopa Mmuso gore o gagamatse melao ea kगतello.

Leeto la Kgosi

Tshuane ga Mmelodi banna ba tshuere kanye-kanye go lokisetsa baeti ba ntlo ea Borena, eleng Batlotlegi King George, Queen Elizabeth le Kgadi tsa England, Princess Elizabeth le Princess Margaret Rose, Ditarata di tla kgabisoa, Union Buildings, le City Hall di tla kgabisoa ka mabone a motlakase.

Go utluagala gore baeti banna ba moshate ba tla dumedisana le Ba-Afrika Marakeng oa Tshuane, gomme ba tla amogela polelo ea tumedisano go baetapele ba Ba-Afrika.

Koloi tsa setimela se tla roala ha Moshate di setse di fihlele Cape Town.

TSE QOQOANG KE 'PHAFA'

Monna ga a loana le e mong, o tle a iphe sebaka sa go phomola. Go jualo le go 'na, "Phafa," esale selemo sena se simolla, ke nkile marumo go loants'ana le diphiri le diphoofolo tse maoto-mabedi, tse ithagisitseng tlhokagalo ea botho vekeng tsa Kresemese le Nibejara, ka go bolaea le go fenetha batho ba bang. Ke loanne ntoa le makgotla a sechaba, le bona baetapele, 'me ka nako eo ke sa lebelletseng karabo e tsoang go bona beng ba makgotla ao a sechaba, kapa e tsoang go mobadi ofe le ofe oa tsena tse bole-tsoeng, ke sa tla ipha phomolo dinaoeng tsa ka; 'me ke tla kgeloga ganyenyane kajeno.

Mangolo A Mabedi

Vekeng tsena tse sa tsoa feta, ke amogetseng mangolo a mabedi a tsoang go babadi ba serapa sena. Bangodi ba oona ba lla selo se le seng bakeng sa tulo eo ea bona. Bobedi ba bona ke baagi ba motse oo mahlo a lefatsho kaofela a lebitsoeng go oona; 'me ba mpolella ka metsamao ea moneri lepai; ka ga boits'oaro boo e seng ba Se-Afrika, boits'oaro ba bophoofolo magareng a batho ba bang motsoeng oo.

Mang le mang ea nang le kelello, o tla utloelana bohloko le banna bao ba motse oa Odendaal, gobane ba ithagisitse pepeneneng gore bona pelong tsa bona go tse-tse lerato bakeng sa tsuelopele le katlhego ea sechaba. Ba lebitse selo seo sa bona go 'na e le gore ke hlabele sechaba mokgosi gore moneri lepai o bonoe Odendaal ka oona morero oa go atisa evangedi ea gage ea bobo, ea lefifi le ea timelo. Re tseba gantle gore moneri lepai ga se motho ea matla, lega ka nako e 'ngoe re tle re moevangedi ona oa dihele o matla. Nete ke gore o masene a bolotsana; o ts'oana feela jualeka se ka sebele le bohloko.

O ile Freistata

Go le hlalotsa ganyenyane, kajeno moneri eo ke oo; o utlolle go thoe baevangedi ba tumelo ea botho, tumelo ea katlhego ea sechaba, banna le basadi ba hlomileng, ba nkileng dibetsa tse bogale, tse betsang ka sehlogo ntho tshole tsa lefifi, ba tsolle lets'olo go loants'ana le eena le balatedi ba gage mona Transefala. Ka baka la bokoa la ba gage, ke eo juale re mo utloa ditropong le metseng ea Freistata!

Athe o mashano ka sebele; ga go thuse letho go balega ga gage; re tla mo sala morago. Gona teng koo Freistata, re tla mo sala morago; gona teng moo Freistata, o tla kopana le bahlabani ba keneng lekgotleng la bo Pene-le-Enke; bo Makhandakhanda; bo Khupa-Marama, bo Sindiya-ka-Ntaba; bo Dizamahlebo; bo Pudi-Ea-Tsela. Bahlabani ba latelang Marena ana a boletsoeng mona, ba teng le pele moo, ga go na naga eo ba leng sieo go eona, 'me le 'na "Phafa" ke tla ba teng moo go tsoma tiabolose nageng ea Freistata; ke tla mo tsoma dikolong, ke tla mo tsoma malokeisheneng, dikhichining, diihokgoeng, melapong, dipeiping, merung, lefifing le kae kae mo a ka ipatang teng.

Baapostola ba gage, bona botso-tsi, baphaphathi, bonyatsi, le ba bang ba jualo ba nang le mabitso a mabe gampe goo nke keng ka a ngola mona, le bona re tla ba tsoma ka matla re ba bolae.

Sechaba Se Kgathetse

Sechaba se kgathetse ke ketso tse se senyang lebitso. Sechaba se batla tsuelopele, tokollogo le katlhego. Merero ea sechaba e sitisitsoe gampe ke mesebetsi ea moneri lepai. Juale ga go sa tla ba le mogau ga moruti lepai a thibela banna ba rona ka dikolong ka morero oa go senya tsuelopele ea thuto ea bana ba sechaba. O tseba gantle gore ga bara le baroetsana ba sechaba ba se na thuto, sena sa mor'a Afrika se ke ke sa phagama. O loants'ana le melao ea Modimo eo re e utloang ka baruti ba rona ba hlomphegileng, 'me o kenpa moea o mobe magareng a batho gore ba se ke ba ea kerekeng gobane kerekeng e ganana le merero ea tlhago. Ao, leshano ooe!

Pitso Tsa Sechaba

Athe gape, ke ka baka la moneri kompe eo ga pitso tsa rona tsa sechaba di sa tsolle-pele gantle. Moo re reng batho ba tle dipitsoeng tsa rona, ba tiise lekgotla le loanelang sechaba sa Ba-Afrika, moneri ona o roma bara le banna ba sechaba go ea sela bobo. O ba theetsa ka gore ba tla ikgodisa ka tsa nama kae kae jualeng le basading, athe mane pitsoeng, go il'o boleloa tse kang kgoebo, makgotla a besebetsi, melao ea patello, dipasa, jualo-jualo, tseo e leng ntho tse opisang motho hlogo. Athe rona maporogo.

kaofela rea tseba gore monna o ja a sebeditse. O ke ke oa kotula o e-s'o leme.

O tla kotula seo o se lemileng. Ka le leng lentsoe, ga uena mobadi o matlafatsa Konkereese, o itima menate e fetang ka motsotso oo, u ema ka maoto a mabedi evangeding ea Konkereese, u tla kotula katlhego, tsuelopele le tokollogo 'mogo le bophagamo. Athe ga u latela ditaelo tsa moneri lepai, u gana go tiisa Konkereese, u gana go ea dipitsoeng tsa eona, u gana go latela baetapele ba loannang ka matla go u nea tokollogo, u tla kotula botagoa, u tla kotula bonyatsi, gobane tseo tse pedi di nyalane, e 'ngoe ke mosadi ga e 'ngoe e le poho. Ga ke tsebe gore ke efe eo e leng mosadi, ke efe eo e leng poho; mohlomong e mong oa babadi o tla re gakolla! Oa lona ka sebele, "Phafa!"

Tsa Karakobis

(R. Dintweng)

Batho bangwe ba tlhoka ikanyego mo go utlwisang bothoko, gape bangwe ga ba tshabe go tshwara motho-ka-bona ka mometsi go mo ula tse o nang natsi. E rile mo bofseng jaana Mr. Moshedi Maruping a tloga mono Karakobis a ya ntlheng ya dipolasing tsa Ghanzi go yo reka ketane ya go golega dipholo kwa benkeleng yoo-ra-Christian.

E rile Maruping a gorogile, kwa Kalkafontein a ikhutsitse a apola baki ya gagwe a e kgwagetsa mo setlhareng mme kgantele a tshoga ka a tlhoka madi mo baking a tserwe ka kgetsana a le £5.10.0, mme a belaela fa a tserwe ke ba o nang a na nabo. Maruping o kile a bo a le lepodisi mo Kgaolong ya Ghanzi, o dirile tiro ya Puso ya Tshireletso ka lobaka lo lo tlele mme bangwe babadi ba tla mo itse.

Mpho ya Phuthego ya L.M.S. Mrs Sedireng Dintweng o rile mo kgwedding tsa selemo ngogola a loga serotwana se sentle thata mme a se dira mpho mo phuthegong ya Kereke ya L.M.S. go tshola senkgwe ka sone fa go jewa molletlo wa selalelo sa Morena. O ganne phuthego e re e ya se reka a re o se ntshetsa Modimo. Paulo a re, "Mme jaana tumelo ke go ikanya dilo tse di solofelwang, ke tlhomamiso kaga tse di sa bonweng."

Tsholo ya ba-phuthego. E rile jaaka ngwaga o ya go wela, Moruti K. Peto a tshola baipoleli le moikwatlhai mo phuthegong ya gagwe. Moikwatlhai e ne e le Sedireng Dintweng; baipoleli e le Ketsoamang, Mothwana, Mokakal, Hapang, Mmone, Sekaeng, Okaeng, Gagolengwe, Modise le Rakanang.

Pula e Nele

Pula e nele tikologong tse ngata mona Transvaal, le koa Natal, Free State le Kolone.

Motseng oa Mogukutlou (Maritzburg) go nele pula ea morallo. Metsi a ne a balega ditarateng gomme a di fetotse dinoka metsi a tsena ka matlung, batho ba tsua ka njaferentse. Batho ba supileng ba kgamiloe ke metse d'arateng le ka nokeng ea Umsindusi.

Koa nageng ea Zululand, pula e sentse mooli ka lleleke kgetlong e neng ele teng ka Labotiro la veke e fetileng. E thibetse banna le basadi ba ba ngata go nyella tulong tseo ba neng ba tshanetse go vouta go tsona.

Serame se Gaketse

Ga mona South Africa, mogote oa letsatsi o gaketse, koa Europe ke marega, gomme seime se gaketse. Motseng oa Imburg, nageng ea Germany, se bolalle batho ba 30. Nageng ea England leholo le gaketse. Mo South Africa batho ba chesoa, 'bile ba bolaoa ke letsatsi. Emp Europe batho ba bolaoa ke serape, seo go utluagalang gore sehuba le

Tsa Khatleng Tshoane ha 'Mamelodi

"Ke Khongoana" Hammanskraal: Khongoana e kile ea fapohela teng 'me ea fumana tukiso e le e' kholo ea ba lebeletseng ho tla ha Morena e' Moholo...

Taba e' bohloko, monna e' mong oa heso motseng oa "Themba" o chile ha bohloko a chisoa ke Petrolo ka tlang ea hae, Lebiso la hae ke Magagula. O chele 'mele kaofela eena le ngoana mosali le bana ba babeli. Monna eo oa batho hamoho le ngoana oa moshanyana o hlokahele. Mosali eena le ngoana oa ngoanana ba phetse. O ho batho, hlokomelang Petrolo ka matlung a lona. Ha le hloka Memorokara Petrolo e batlang ka matlung a lona. Pas-op my Kind!

Makapanstad: Che, Khongoana e kile ea re khalo, ho lekola bolulo ba Bakhatla ea mpa ea fumana Keresemese e so-ka e fela. Monna e' mong oa heso o teng lebitso le senya motse; o khotile mosali ka monoana ka leihlong moo a mo tsekisang joala. E ka khomohali e ne e sa ritella ea tona leting. Mosali le eena o re chirichiri o re eena a ka seke a etsesa monna ea sa mosebetseng joala. Ke tseo he Bakhatla, tsoang metse le eo sebetse, le se lahlehela ke liriti, basali ba kajeno ba batla banna ba 'nete, e seng' Bo-Ha e tle ka molomo Mokhatla."

Re kile ra bona banna ba Lekhotla la Balemi la Hammanskraal ba hlahlile mahlo ba tsoere pitso ea bona. Komosasa oa Hammanskraal e ne e le eena Molula-setulo. Re bone, banna bana; J. M. Mogomotsi mongoli oa Bultfontein, P. P. Thibedi mongoli oa Makapanstad, L. Molelele oa Marapyane, N. Chabangu oa Kalkfontein, D. Ketsi, oa Ramanchane L. M. Dube oa Winterveldt le D. Mathole RaLibese ea tseboang le Morena Abram Kekana oa Leeuwkraal. Lekhotla lena la balemi le se le iphile matla hoo joale le seng le tsoa, Janong ea Makhotla e leng Mekhatla e' tileng. Che, re ba la-kaletsa katleho banna bana ba bohale. Lentsoe la ba bohale le re "Kopano ke matla."

Themba village: Motseng oa Themba ke kopane le Morena George Grey Mabusa, eo ba bangata ba tsebang e kile ea e ba Sergeant ea Mapolesa mona Tshoane ha Komosasa. Morena Mabusa o fumane pholo 'musong 'me kajeno e se e le eena foromane ea basebetsi ba Motse oa Themba kaofela. Che, re mo lakaletsa katleho mosebetsing oa hae.

Twefontein Dilopye: Ho bile teng lefu la monna ea tsejoang haholo ea bitsoang Maluleka, monna oa kereke ea Dutch Reform. Mosebetsi o no o t'soerole ke moruti Nehabeleng. Ba neng ba le teng phupung e kaba batho ba ka bang 204. Mofu o tlohetse mohlolohali le bana ba seng ba hojile. Che, re ea le leboha batho ba ha Surumane ha le bolokana. Molimo a be le ntlo ea mofu.

Ladyseborne: Mona Lady, motseng oa maLadi, re bona mehlolo, eo ho thoeng mehlolo ke linoha mesenene ke batho. Mosali e mong o otillole ke morali oa hae, ha a mo khalemela hore a se ke a tsamaea le bahlangana bosiu, ke ngola tje, o tlofile ka hae, o se a itulela matlung ao ho thoeng ke li "Flats" tsa Rev. le Mrs. Kompese. Moruti eo hamoho le batho ba kereke ea hae, ba boalaile sechaba. Ha ba hirisetsa batho ba bacha, ha ba bo-tse le ho rata ho bona mangolo a bona a lenyalo. Seo batho bana ba se batlang, ba lebeletse chelete ha ekena litang tsa bona feela. Ha ba na-taba le hore na bana ba nyalane, kapa ba shobetse. Oae-e Baruti, khalemang hle! Sechaba se ea

Ba Ntsositse

(Ke Jos. Raboroko)

Le ha batho ba Krugersdorp ba ise ba tsoe, ka gore ha ba itse kgo-tsa ha ba thaloganyeka, lekgotla la sechaba (African National Congress), hela ba njesa monate mo thaloong la lekgotla la keletso (Advisory Board). Esetse ele jara tse tharo ba ntse ba njesa monate, ba latlhile nako ele ea gore nna keo voutela ntate nnyeu kapa nna keo voutela rangoane nnyeu, athe ntate nnyeu le rangoane nnyeu ilo re ha ba kopane le Makgoba, go buisanoa ba hithele ba setse ba rile "yes boss" moo ba neng ba tsoanetse gore "no Sir!"

Janong he lona ba re lo thao-tseng, Messrs. James Gxoyiya le Kunenen, ha lo ka bereka sieg ke teng ke tsogile mose, ke tla bolella sechaba gone mo leselinyaneng le ha lo bereka sentle ke tla lo preisa mo leselinyaneng le, ebile re santse re tla tla mo go lona ka bong le bong, gore le re thuse go aga lekgotla la sechaba (A.N.C.) Ke tsogile mose, ladies and gentlemen lo tla nne lo li utloe. Nako ile eo tsogileng a tsoe ba ba robetseng rona bo J. R. baretsositse.

Tsa Wallmansthal

(S. W. Mbads)

Re dutse gabotse motseng wa rena wa re agetsweng ke batswadi ba rena, ka matla le bokofodi bya bona. Ba re tlogetse ba boetse borago go yo re batlela dijo le diaparo, re setse le bakgalabye le bakgekolo. Modiro wa rena ke go leta dintlo le go tsena sekolo.

Motse wa rena o sa le morago ga metse e mengwe ya ma-Afrika ka gona go ba motse wa bana le bakgalabye le bakgekolo, ka gobane banna le basadi ba ba tilego ba kile go direla malapa a bona. Re tla reng? Ke bophelo. Batswadi re ba bona gatee ka kgwedi. Auwal! Re tlaetsa.

SELLO SA RENA

Batswadi ba rena ba re lahletse sekolong gore re tswela pele, gomme ba re agela dikamora tse tharo feela, ra tlala ra pitlagana. Gomme ba lega go aga tse dingwe gape, ba ema sebakeng. Re sa lebeletse.

Motse wa rena o a gola, fela sekolo ga se gole, se eme, gape se ya morago. Batswadi ba rena, ba re lahlele, le dikamora tse tharo tsa pele di tsamaile ka ledimo, re bolawa ke letsatsi le dipula. Thuto ya rena ga e tsene gabotse, le barutisi ba rena e ka re ba ya igkapeletsa.

Bakgalabye le bakgekolo ba re setsego le bona ba emisitse lentso la gore bana le barutisi ba bona ba swere boima, gomme bare ba batla matsogo. Le reng bo-ntate le bo-mme? Gopolang bana ba lena. Go batlega matsogo. Yo a batlago go thusa ka seo a kgonago a ise go, Mookamedi, Box 203, Pretoria, goba go e mong wa bakgalabye ba re setsego le bona. Matsogo hle! Thusang hle! Motse wa lena o tla lekana le metse e mengwe, gomme bana ba lena ba tla tswela pele.

ea: ha le utloe seo phafa a se buag ka mehla! Banna, khomo tsa rona tsa ea, le mohloli le mala! Ke tseo he lona batsoali. Ha le khalemela bana ba lona, le eme matsara, tlelapa tsa bona, ke tse tukang mello. O ho ke ea lekopa hle, lona bo ramatlo-le hoja le tlare 'na Khongoana ke ea khathatsa, se hirisetseng bana matlo tog! Le lona banna ba Lekhotla la motse, rutang thuto eo kopanong ea lona maan. Litaba tsena ha ke rate ha "Phafa" a ka li tseba hobane eena o tla li bolella motho e' mong le e' mong, 'me re tla soaba haholo.

Bakgomana ba Tla Amogela King George

Ka taelo ea Lekgotla la Lekgomana re hlabela Sechaba sa Muso oa kopano mokgoshi gore molija kgoedj ele 3rd April 1947 Morena King George le ba lapa la Bogosi ba tla amogeloa ke Dichaba le Marena a Ma-Afrika a fase lena koo Pietersburg le oa lona Lekgotla la Bakgomana le tla mo amogela.

Medumo le dipelaelo di ngata go Ma-Afrika a fase lena empa seo ga se sona seo se ka neeang Ma-Afrika tokollo, Ma-Afrika a mang le makgotlana a ona a leka ka maatla go rera thero ereng Morena King George a seke a amogeloa; ba bang ba bona base ba editse ditlamo (resolutions) tse reng bona ga ba ikemisetsa go amogela Morena ka baka la kगतello ea Melao ea 'Muso oa Kopano. Go se amogele Morena a se sona seo se ka neeang Ma-Afrika tokollo.

Morena a se eena eo a etseng melao ea kगतello e etsoa ke bo Dr. Malan le a mang Maloko a Palamente ea South Afrika. Ma-Afrika a reeng go amogela Morena oa rona King George ka fase ga dillo tse re nang le tsona.

Tsebang le gaeba goteng ba reng ga re amogele Morena e tla ba bo-Madimabe bya bona gobane Sechaba sa Ma-Afrika ga se na kopano joalo ka merafo e meng.

Batho ba ka buoang ka go se amogele Morena ke Ma-Hotontots gobane bona ga bana Morena eo a ba busang, gaeba batho ba batsho ke go e gathatsa gobane Marena a ohle a fase lena a tla kopanela Pieters go fumana dimpho le go amogela Morena.

Ma-Afrika a re ithuteng go tseba moo tokologo ea rena re ka e fumanang teng! gobane tokologo ea rona diatlang tsa rona le gona e keke ea hlaga ka Lekula kapa le Juda, empa e tla hlaga ka Mo-Afrika. Lekgotla la Bakgomana le kgethile Barongoa go ea amogela Morena Pietersburg. Takatso ea Bakgomana ere eka le eona A. N. Congress e ka etsa byalo. Tlogelang malgotla ao a ferekanyang megopolo ea Ma-Afrika.

Ke S. M. Mamabolo Mongodi oa Bakgomana

Kgoshi Seth Ramaube Mono Oogies

(Ke Sol. J. Makgwanyane Phaladi) Kgoshi Seth Ramaube wa Doornkop 42 le Motseta wa gagwe Morena M. Sekwati Ramaube babe ba le fano Oogies gotloga ka la 29-12-1946 go fihla ka la 31-12-1946.

Kgoshi le Motseta wa gagwe ba gorogetshe ga Moruti N. M. Madoda gomme a amogelwa ka bothakga le lethabo le legolo. Taba kgolo ye e dirilego Kgoshi le Motseta wa gagwe go tla mono Oogies ke go tlo hobosha setshaba sa gagwe metswalela yeo ya go se tlogela. Morena Ramaube o hloboshitse setshaba sa gagwe ka Puku ya Moprofeta Yesaya kgaolo 26 go tloga ka temana ya mathomo ko isha ka temaneng ya masome a mabedi. Godimo ga Mantsho a a go hlobosha setshaba ka wona go epetshele ka dipelo tsho robegilego sefela sa se Luthe se se re go "Dula le nna a ke o Semphele hle."

Pitshong ye kgolo yeo ya go bona Kgoshi Ramaube o kgopetshe setshaba sa Bapedi diatla go-dimo ga modiro wa go beya le-swika la mohumagadi yeo a go motlogela ka la 12 February, 1919 motseng wa Doornkop 42 District Middleburg, Transvaal. Bontshi bya bao ba ba le go bona bya amogela kgopelo ya Morena, gwa tsho tshalete ya ka fase ga £2 ga nyenyane. Ge e be e se ka baka la mokete wa Kirisimosi go ya bonagala ka tsela ye ba Moshate ba bego ba thabetshele ka wona, gore dimpho tsha go thusa Kgosi nkabe di le tsha feta wona masheleng awo re setshogo re a boletshe.

Pitshong ye go phethilwe ka go kgetha bao e tlogo ba mahlo a kgoshi setshabeng sa gagwe mono (Mahlwaneng) Oogies. Maina a ba ba kgethilwego ke ya- Mor. Johannes Mphila, David Sekgodo, Rev. N. M. Madoda, Johannes Molotho, Jacob Dihlabe le Johannes Moloto.

E re go phuthegwana ya ba ba kgethilwego e ka go la byalo ka khase ya Mollo. Gore bana ba Bapedi ba ba le go mono ba be byalo ka bana ba kgwale ba bitshane ka Melodi. Mogolo-golo o re: Di-tau tsha hloka seboka difenya ke nare e hlotsha.

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THE BANTU WORLD

SATURDAY, JANUARY 25, 1947

The Squatters' Problem

The Johannesburg City Council has sent a deputation to Cape Town to appeal to the Government to promulgate emergency legislation to prevent further African squatter movements which, it is said, are being actively organised in Johannesburg, including Martindale, Sophiatown and Newclare.

There are already twenty-five thousand squatters in Orlando, six-thousand on the farm Albertyn, of the Council's boundaries; six-thousand in Alexandra; 6,000 ex-squatters in Johannesburg still under hessian, and 21,000 ex-squatters from the original 1944 movement still housed in breeze blocks in Orlando. We are indebted to the Town Clerk for these facts.

The solution of the squatters' problem, in our opinion, will be provided by any emergency legislation. The African people have not resorted to squatting because they like to do so, but because they have no houses and are landless. We have repeatedly pointed out in these columns that the migration of Africans to urban areas was due to congestion and poverty in the reserves. The inequitable distribution of land between Europeans and Africans is largely responsible for congestion in the reserves and for African migration to urban areas. This is an irrefutable fact.

Until the land question is satisfactorily settled, the influx of Africans to the towns can never be stopped, and the municipalities, as it is the case to-day, will always find it difficult to cope with the housing of Africans. The revision of the Government's Native land policy is the only solution of the difficulties with which local authorities are confronted.

There are people who think that the purchase by the Government of all the released areas will solve the problem of the landless African. They seem to forget that most of the released farms are already occupied by Africans. The land set aside for African occupation is inadequate and, therefore, cannot maintain the African population. This fact is known by the Department of Native Affairs.

Another reason why Africans flock to the towns is that the conditions of work on European-owned farms are not satisfactory, and the ill-treatment of farm labourers by the majority of the farmers is also a contributory factor to the migration of Africans to the urban areas.

According to the report of the Influx Control officer in Pretoria, permits were issued to 10,269 Natives to take up employment in the urban area of Pretoria during 1946. At the same time more than 11,000 Natives were refused entry into the urban area. Permits to seek employment were issued to 734 Natives resident in Pretoria locations, and to more than 9,000 from outside the city.

It cannot be denied that the Africans have become a wandering people in the land of their birth. They are practically landless and homeless on account of the Government's Native land policy. We agree with the Town Clerk that "the situation is quite beyond the powers of any local authority." The problem is a national one, and should be dealt with by the Government. It is unfortunate that the terms of reference for the Fagan Commission did not include the land question. The problem of Urban Africans has its roots in the reserves. It was the Natives Land Act of 1913 which set the Africans on the road to the towns, and the Natives Urban Areas Act of 1923 was enacted to prevent the exodus from the rural districts to the urban areas; but it has failed and succeeded in creating problems which "are beyond the powers of any local authority."

We repeat that the Squatters' problem will not be solved by emergency regulation. Legislation, no doubt can prevent squatting but it cannot provide homes for the people. We are glad to note that the Government's attitude is that

The British Royal Family: No. 3.

The Royal Marriage-And After

The interest shown in the private and public life of the members of the Royal Family is no new thing to the British people. In following account, Minna Cleeve tells the story of the engagement of the present King and Queen, and tells of the reception the Londoners gave to the news of the Royal romance, the subsequent marriage—and after.

The people of Britain received with outspoken pleasure the announcement in January, 1923, of the engagement of the Duke of York and Lady Elizabeth Bowes Lyon, youngest daughter of the Earl and Countess of Strathmore. There was, too, general satisfaction all over the Commonwealth and Empire.

Londoners in particular, were overjoyed that the future Duchess was British. Always keenly interested in anything affecting the public or private lives of the Royal Family, they showed their interest in characteristic fashion. Crowds waited outside 17, Bruton Street, the London home of Lady Elizabeth's parents, to get a glimpse of the bride elect; they applauded her every appearance outside the house, and when she drove through London with the Duke of York on her way to meet her fiancé's parents, cheering crowds lined the route.

Lady Elizabeth, not accustomed to public demonstration of this kind, was delighted but somewhat overwhelmed. As for the Duke he looked pleased, as any man might be, at such show of affection for his future bride.

THE WEDDING DAY

Similar scenes took place on the wedding day, April 26, 1923. The public was most appreciative that the ceremony was to be held not in one of the private Royal chapels but in the famous and be-

ORLANDO NEWS

(W-X-Y-Z)

The activities of a wily type of robber in the city area are the cause of serious loss and inconvenience to many washer-women in the Township. It is stated that this highway man waylays children carrying washing to and from town. He stops them and sends them to make a purchase for him at a shop while he offers to look after the washing. As soon as the child turns his back, he makes off.

ORLANDO STUDENTS' ASSOCIATION

A successful meeting of the Orlando Students' Association was held at the Leake Hall on Sunday, January 19. Mr. R. Ndziba was chairman. Students representing various colleges and institutions attended. In a very inspiring address on "The African Students should be encouraged to realise the power of the Supreme Being who controls the destinies of men," Rev. K. Nkabinde traced the history of the development of the idea of God, some of the hypothesis expostulated by various scientists to explain man. Other speakers were Mr. L. Mbongwe, Mr. C. Mpulo. It was agreed that a social afternoon

(Continued in page 15)

City Councils should go on with the building of houses, and not to press for emergency legislation. "In the opinion of the Ministers concerned," says the Minister of Health and Housing, Dr. Gluckman, "the solution of the impending squatter problem lies in the provision of land for controlled squatting—essential sanitary services to be the responsibility of the City Council inasmuch as the squatters are working in Johannesburg." Dr. Gluckman did not consider the introduction of emergency preventive legislation to be a satisfactory remedy.

The City Council of course is opposed to this view of the Minister. They want the law to help them to solve the squatter problem—a problem which, as we have already pointed out, is the product of the Government's Native land policy.

Basutoland Education Report

(By Dr. J. M. Nhlapo)

Some two years ago, the British Secretary of State for Dominion Affairs, appointed Sir Fred Clarke, M.A., Litt.D., Director of the University of London Institute of Education as chairman of a Commission whose other two members were Dr. Werner, W. N. Eiselen, M.A., Ph.D., Chief Inspector of Native Education, Transvaal, and Mr. Gerald Power, C.M.G., B.A., Director of Education, Gold Coast, West Africa. The purpose of this Commission was "to enquire into present policy and practice as regards African education in Basutoland."

After inquiring into, *inter alia*, control of schools, missionary efforts, vocational and technical education as well as higher or university education, the Commission was required "to make recommendations regarding the future extension, improvement and administration of African education in Basutoland."

VALUABLE REPORT

The Commission did its work so well that the Dominion Affairs Secretary, in his letter to the High Commissioner, says, "I am greatly indebted to Sir Fred Clarke and his colleagues for their valuable report, which provides for the first time a clear, thorough and authoritative plan

each of 100 factories and 200 boys from well-known public schools should be his guests, living side by side in a miniature democracy. The scheme succeeded and until the outbreak of war when the Duke of York's Camp, as it was called, was temporarily suspended, he never failed to attend, except for one year when he had a badly poisoned hand. He went, not as royalty or even as an on-looker, but as one of his boys. He ate with them in the messes for which they cooked the food; he joined in their games, recreation and practical jokes. His hut was like theirs, except that the boys put the inscription "Great Chief" over it, and his reaction may be summed up in his own words as he left the camp one year, "I did enjoy myself—that's what I call a holiday."

A few months after the birth of the Princess Elizabeth it was decided to move to 145, Piccadilly, London, a house since destroyed by enemy action. Before the move, however, family life was interrupted by another tour. In January 1927, the Duke and Duchess sailed in the "Renown" for a world tour by way of Australia and New Zealand. In Australia the Duke inaugurated the new Parliament buildings at Canberra. A tour, successful in every sense of the word, ended in June 1927, with 14-months-old Princess Elizabeth waiting at Buckingham Palace to welcome her parents.

In 1930 the birth of Princess Margaret Rose took place in Glamis Castle, the first baby of the Royal house to be born in Scotland since the ill-fated Charles I.

At 145, Piccadilly, broken by visits to Scotland, to St. Pauls Waldenbury, to Sandringham for Christmas, the Duke and Duchess of York lived probably as quiet a domestic life as anyone in the country. There were occasional short visits to close friends, but apart from these and public duties, they preferred their own home to the entertainments offered by social life outside.

Occasionally the Royal couple dined or lunched with intimates, and when duty permitted often entertained friends after visits to the theatre or the ballet, of which the Duchess was exceedingly fond.

Then occurred an event which was to change their whole future. King George V had died, mourned by the whole Empire in January 1936; in December of that year Edward VIII made his decision to abdicate.

The Duke and Duchess of York, resolutely putting behind them their quiet life of domesticity, ascended the throne as King George VI and Queen Elizabeth, with the prayers of all their subjects.

for the future development of education in Basutoland."

As indicated, the report of the Commission has been released, and can be had for two shillings. It is a document which is of interest not only to the Africans of Basutoland but to all the black people of Southern Africa. I wish to give the readers a taste of some of the good things contained in that report, and here and there indicate what suggestions it has for African education in the Union of South Africa.

The Commission recommends an increase of post-primary schools preparing for the Junior Certificate Examination, and also recommends that the Basutoland High School at Maseru should discontinue the J.C. course, and concentrate on Matriculation as well as the following post-matric courses: First Year Medical Course, Post-Matric Teachers' Diploma (a two-years course).

It is also recommended that Afrikaans be offered as an optional subject at selected centres in Basutoland.

EUROPEANS TO BE REPLACED

With regard to the staffing of the secondary schools and training institutions in Basutoland, the Commission says, "we have no hesitation in advocating a policy of gradual replacement of Europeans by Africans," and it further recommends that "European sisters in primary schools be replaced by Africans as soon as possible."

The Commission feels the introduction of pensions for African teachers should be considered when cost of living allowances are discontinued. Regulations governing conditions of service are to be drafted in consultation with teachers' delegates.

Apart from the existing missionary training institutions, the provision of a Government training institution for men and women is recommended. In addition to training teachers, this institution would encourage experiment in education, arrange for refresher and vacation courses for working teachers, and "use its facilities for the conferences and other activities which are now so much part of the relations between a live Department of Education and its teachers."

FALSE VALUE

There is much for the Union of South Africa to learn from the report on Education in Basutoland. The educational institutions in the Union find it impossible to admit all applicants, mainly because J.C. is made so rare and given such false value that African children must travel away from their homes to go and do it "at college".

Let there be a junior high school going up to J.C. in each African location or village so that Training Institutions should concentrate on Teacher-training, Matriculation and Vocational as well as technical education. The present system, or, to be more accurate, lack of system, of cramming the few colleges we have and overloading the trains with boys and girls who have to leave their homes at great expense merely to go and do Standards 7 and 8 does not make much sense.

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OMNYAMA ENKUNDLENI YENKOSI

Sokuoiste kube izikhathi eziningana sifunda ephepheni lakho ukuthi abaholi banozwela nathi enhlalweni enzima esiphethwe ngayo elizweni. Sesibheke saze samehlwana silindele ukubona isinyathelo abasithathayo maqondana neNatal Code of Native Law. Kuze kube namuhla, uma ngingaphosisi, asikezwa lutho. Asazi noma kabakaboni yini lapho bengaqala khona.

Kulezizinsukwana ezidlulile enye iNkosi ensundu ike yamema zonke izintombi zesizwe sakwayo ukuba ziyoyigandayela indlu yayo mpulampula. Zeza kodwa ezinye zaphutha. Lezo ezingezanga zahlawuliswa. Ngokuthukuthela kwazo zalidlulisa icala, leza phambi kweNkundla emhlophe. Uma selithe-thwa icala enye yathi: 1. Kungumthetho yini ukuba sihlawulise si-ngaphendulanga na? 2. Enye yathi, kungumthetho yini ukuba umuntu ahlawulise engekho ecaleni na? 3. Enye yathi, singasetshenziswa mahala phezu kwalokho sihlawulise ngoba singayanga kulomsebenzi na? Ezinye-ke zaphaphalaza. Yabuzwa iNkosi emnyama maqondana no No. 2 yavuma ukuthi wahlawulisa engekho. Yathi iNkundla emhlophe makaphume ecaleni, kusukwa-nje kanacala.

Emveni kokuphenya okubanzi kakhulu yabuza iNkundla emhlophe ukuthi njengokuba lababantu bangamantombazane endabeni enye kulindeleke ukuba imali yokuhlawula bayithathephi na? Yathi futhi kwanhlobo yalo icala kayikhanyi yazikhapha zonke. Zonke lezizintombi kungezigqok' amabhayi nezingamakholwa esabelweni (location). Kuningi kabi okunje ezabelweni.

UMENZIWA-MKHUBA

Abaningi basacabanga ukuthi ubunzima busemapulazini kuphela kanti naphakathi kwethu bukhona kakhulu. Kusasa uma lamantombazane engasavumi ukuhlala emakhaya efuna ukuyosebenza kuzothiwa onakele, afuna ukundinda, kodwa singaqondi ukuthi ukusebenza kanti kungukundinda yini na? Futhi sethula icala lonke kamuntu wesifazane kepha yena ungumenziwa-mkhuba, umenzi womkhuba asisho lutho ngaye. Lokho kutshengisa ukuthi kasibhekisi isisusa sendaba sisola-nje kuphela lowo esimehlulayo.

KANTI MABENZE NJANI?

Isifazane sakithi sithengisa ngaso sidle amalobolo sibuye sisibophe naleso esisathobele umthetho wobugqili welobolo. Isifazane sakithi sokuthola nini ukhlonishwa njengesifazane sezizwe zonke? Thina silisa siyifunelani inkululeko uma singenakubanika nathi labo abangaphansi kwethu na? Sithi ubugqili belobolo buyalungisa? Kanjalo bathi abasicindezelayo ubugqili abasiphethe ngabo buyalungisa. Liphi-ke iqiniso?

UBULUKHUNI BENDABA

Abaholi babonakala kithi songathi uhlupho esiludalelw' amaKhosi aNsundu bayaluthalalisela. Kimi kusongathi kungoba ukhetho lwe-N.R.C. luphethwe amaKhosi aNsundu. Ngibona kufanele manje ukuba zikhethwe izindawo ezisesebunyamani ngempela. Kuma Mission Stations nakwezinye izindawo eNatal bangakwazi ukwenzisa ukhetho ngamunye.

Bhekisani baholi ilukhuni lenhlalo, futhi iphazamisa nemfundo. "AFRICAN"



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Use the Savings Bank the Government has made ready for you

Siyacela Asemukeliswa

Mnz. S. G. Mthembu, ebeka umqondo wakhe ebandla uloba uthi: Lusapho lweAfrika vukanini sithandaze. Sithandazele ilizwe lawo babamkhulu eselangenwa ngabelungu nabefundisi, bazosephuca nesinkwa sabantwana bethu ngokusiyekisa amasiko nokuthandaza kwesiNtu.

Namhlanje sibulawa yindlala, ilanga libalele nezifo zibhokile, izinkomo nemfuyo yethu iyafa, asisenalutho. Asiphumeleli kodwa sithandaza imihla nayizelo, kodwa awuzwakali ngoba asicelisi-ukucelisi ukuthandaza ngolwimi lwakho owadalwa ngalo nohlobo owadalwa ukuthandaza ngalo u-Nkulunkulu. Ukuba kwamkholise ukuba izizwe mazihlangane ngokumkhonza ngabe ilizwe nezilimi wazihlanganisa zabazinye ngenkulumo.

Yenake Ongaphezulu Wazidala izizwe Wazehlukanisa ngeziquhingi, ngebala, ngenkulumo, ngamasiko nangezindlela ezifanele ukuMthandaza nokuMkhonza ngazo.

Ukwehlukana kwebala nezilimi lokhu kumbonisa kahle nje umuntu ukuthi kufanele ukuba abenolwakhe uhlobo. LokuMkhonza u-Mvelinqangi.

Namhlanje sizala izigebengu namasela, izinto ezigcwalise amajele. Uze ukholwe kahle yinkuluma yami, yenza umfanekiso ngomshado wamakholwa. Uzobona kahle ukuthi zonke lezizinto engizibale ngenhla azinasibusiso kuwe muntu oNsundu.

Izintombi ezigwele eHautini, e-Thekwini nase Cape Town akusizozombi—ngomakoti bezinsizwa laba bashiye isidwaba phansi baya emadolobheni; bayoba zintombi khona bathandane nabantwana besikole be 16-18 iminyaka. Asale amadoda emakhaya nabantwana—sekuyizintandane.

Ziphi izintombi nezinyanga zakithi, okwakuthi uma selibalele ngaluhlobo ziphume izintombi ziyokhuluma noMkhubulwana—noMkhubulwana abacelele imvula kuNkulunkulu ine ngalelo langa.

Siyacela asemkeliswa ngoba asiceli kahle.

nokuthi umuntu wongena ngamalini, likuphi, lime kanjani nokuthi umphathi sikhwama walo msebenzi ukuphi. Musani Mandebele ukwenza umsebenzi omkhulu kangaka ngasese. Siyathanda ukubona isizwe sakwa Mabhoko sivuka ebuthongweni, kudala sikhupheka ngamapulazi amabhunu sinezikhundla eziningi njengonogwaja. Ngiyacelake kini nonke Mandebele ukuba ningeluleke. Vulani amehlo kusile.—P. J. Mathandu Kwazi.

Ubudoda Abukhulelwa

Mhleli, Akungivumele ngiphose abemalwa ezinhleni zesiZulu. Ngisuswa ludaba engilizwayo ngabasiki bebumba, engilubona luqukethe uthando lwesizwe, ubuqhawe, ukuzinikela nokungesabi ukulahlekelwa ngaphandle kwenzuzo yesiqu. Lufinyelele udaba lokuthi u-Mnz. R. Ray Majola ose Sofaya ngenhlalo edabuka eNyonikhasela—Newcastle, wehla enyuka elungisela ukuyokuma avele phambi kweNkundla ePhakamileyo ePhenya imithetho yabaNsundu e-Nyonyana jikelele. LeNkundla imiswe eDundee kule nyanga. Yebo baningi abazovela phambi kwale Nkundla ehloniphekileyo kodwa ababangaki abanaleso sibi-ndi nozwela ngezindleko zabo ngokulangazela ukuphosa izwi kulomkhandlu ongavamisile phambi komuzi kaNtu.

Iqembu labaphenyi bemithetho yeziMayini lalikhona ngonyaka ka 1943 ngoJuly elaliphenyisisa ezase Mayini liholwa ngu Mr. Landsdowne. Namhlanje lithuba nakubani onothando lokubeka umqondo wakhe ngemithetho ebusa iyaluzisa oNsundu ezweni lakhe lomdabu.

Phakamani ke maZulu. Minake Mhleli ngifisela bonke ababenesifiso nenhloso nesibindi sokuphuhlala phambi kwale Nkundla, umfutha namandla ebandla lapho. Siphelkezela uMajola, sithi kungcono ukuzama nokugalela kunokubukela impi ilwa. Songathi abakhulu, izimpandla zakwaNtu bangameluleka bamumamathise imiqondo emihle abaqonda imithetho ekhathaza uluntu.

—Ngu Sidumo Mthiyane

Ezakwa Mabhoko Nzunda

Ngingomunye walesi sizwe esingaphezulu, ngiyabuzwa emaNdebeni ukuthi thina bakwa Mabhoko senze njani? Zonke izizwe ziphakamise amehlo azo. Namhla sesiyisizwe esingenasithunzi, asinalizwe lokuhlala. Ngizwa ukuthi inkosi yakithi ifuna ukuthenga izizwe nomake singakatshelwa kahle



NANKU umab'ebanda, onokumenza nge phanyazo. Zamisa nje icphe elizeleyo mhlayimbi mabini e 'Eno's Fruit Salt' e magini kungenjalo egilasini ezile ngamanzi uyakuva isiselo esimandi esibandaya.

I 'Eno's Fruit Salt' sisicelo esimandli, sikulungele nawe. Yenza ungasujelwa sisisa, yenza igazi lakho lityebe, libe ngcwcha, wancicis, ubancapila, wawaba.

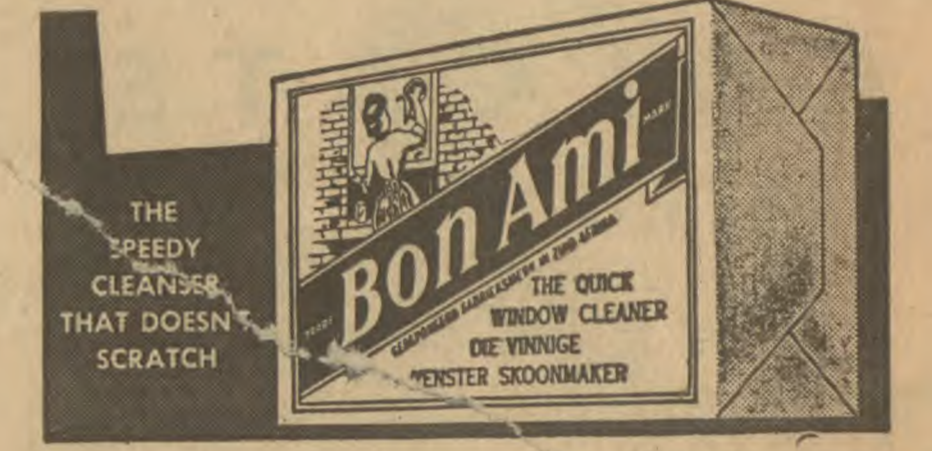


ENOS' FRUIT SALT



Yenza ObhavuBakho Babebasha Bacwazimule!

Ayishiyi mishu—yikhoke njena abanini-zindlu abanangi bekhe-tha iBon Ami. Imishu IGCINA udodi—yenze futhi ukuba obhavu laba abahle abamhlophe bangabukeki. Ngokuthamba nobuhle bayo iBon Ami IGEZA insila namafutha, futhi IYAPHOLISHA ngesikhathi ihlamba. Yenza ukuba amagilasi nezibuko kumanyazele—igeze icwazimulise noma yini ebonjwe ngodaka olumhlophe, ependiwe noma insimbi enhle. Iqebengwana le Bon Ami alibizi kakhulu. Iyaphuza ukuphela—lisiza EKUGEZENI noma yini.



UMNTWANA WAKHO UQHUBA KANJANI NA?



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

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2. Hlkihla izinsini zomntwana ngesikhathi kuqhuma abathakathi.
3. Bhambatha ngayo isilonda somntwana kunye nesikhumba esihuzu-QAPHELA ABASILINGISAYO. Bile ukuze siphole sisehelele, ephepheni.

Kuwo onke amaKhemese nezITolo.



PHILLIPS' Milk of MAGNESIA

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neuritis, sciatica and backache. It gently cleans out the system, makes the blood pure and washes away the poisons which cause the trouble.

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Take

R.U.R.

and right you are

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Litshona Nezalo Phantsi KweNgele

(NgúNolangeni)

Kwiimviwo zabantwana bezikolo noko izinto azibanga ntle kunyaka odluleyo kwaabo bebehlaéle olweqibi lesithandathu. Into kaMnyaiza uA.S. ke yena uzibalule nje ngesiqhelo. Kubantwana abangama41 kuphumelele ama39. Be siyilindele kakade loo nto Xhwagush' eikhulu. Nangomso. Kanti nento kaSihawu phaya eTshetshi ithe hayi mfo kaMnyaiza nokuba kudala wayenza le nto, mna ndiqala kutsha nje, kodwa kovakala. Kuma27 awafakileyo kuwe abantwana abahlanu. Ibe yimincili yodwa kumlisela nomthinjana ngolwesiThathu olandulela ukuvalwa kwezikolo.

Qikili enye inkwenkwe phaya e-Main Street, saphuthuma sicinga ukuba inesathuthwane. Sathi xa sibambayo yathi, "Bootata nizixhamla ngani na, ndiphile qethe. Kodwa nikhe naziva na iindaba ezilungileyo?" Sabuza ke thina zani? Wathi umntwana ukuhambisa esalele njalo, "Ndeza neli dlavu lebhatyi apha eKokstad ukuza kufunda, lindikho-nze kwade kwangulo mzuzu. Ndi-phumelele iqibi lesithandathu, vuyisani nam." Yatsho le nkebevu se ixhuma isishiya apho ibetha ingwatyu ukuhla ngesitalato. Sisuke sabamba imatha kethina, sachitheka.

Siya bulela bafo basekhaya, niqhuba kude kuqhawuke amatyathanga kuthi jace. Nje ngedolophu efana nezinye i-Kokstad le, lode lifike nini ixesha lokudityaniswa kwezikolo, kungabikho buhlelo, izikolo ezi zibe phantsi kweSchool Board? Noko siya shiyeka kweli cala, sibe silibele ziincuku zobuhlelo nezinye ezidalwa zizikolo zobuhlelo. Zakha zakhona na izikolo zobuhlelo kubeLungu? Uze ungandibaleli ezamaRoma.

Intlanganiso yomzi ayiphumelelanga ukuthumela namnye umthunywa eBloemfontein. Ingaba konakele phi na mzi wakowethu kweli xesha ezinye izizwe zifuna inkululeko! Ingaba iingqondi namagqala eli lamaGriqua ayolelwe yile ntlo-lo? Noko ma sizifune, konakele.

ABANTU NEZINGABO

UMn. noNkosk. G. L. Kakana no-sapho bambambe etshisa ujuju, esithemba okokuba wophelela ezandleni besakufika phesheya kweGqili. Kananjalo sibone uNkosk. A. Mdze, ititshalakazi yaseTshetshi, i-Phuzulu kukajujuju, sabe kubaza iindlebe safumana okokuba usaya kwaMthela-nja. NoMn. Sogoni ngokunjalo simbome maphazi-phazi.

Bagaleleke boshumi abafundisantsapho beendawo ngeendawo ukus-inga emakhaya ukuvalwa kwazo. Kaloku ningayishiyi emakhaya i-Kresimesi le. Nibo buya nayo.

Ukhe walahleka uMhlozi Msengana, sabangabuza akwabikho umaziyo. Usixelele okokuba uvela eZibeleni kuKomani apho abahloli bebehlangene khona beyo kuxoxa ngezemfundo. Akazilibali izibele azifumene kuKomani. Usandulukufika nangoku evela eRhautini.

Uthiwe tsho uMn. M. X. Ntola, B.A., inqununu yaseZalu (Palmer-ton) phaya ngasekhayeni, singazi nokuba uMn. lo ebeyokufuna ezishushu na? Sifumana okokuba ebeze ngemicimbi yakhe. Thu kuMn. Telejana B.Com., waseMfundisweni. Kaloku sisiva ngooNotshiswa-zizifuba uza kuvula apha ngo-

Inkomfa yamaTopiya eAlexandra

(Ngobekhona)

Ibandla lamaTopiya Oda libenomjikele eAlexandra ukususela kumhla we9 kuDecember kuye kowe-15. Yaba ngumbono omhle xa eli bandla lalijikeleza umzi livuma lagoma ethi, "Hambani maKrestu nje ngasemfazweni," wathi nobukelelyo waziva ecinga nzulu ngo-mzi oNtundu. Ndakhumbula nge-nihla yakudala ilizwe liseemiwe ngoomakhulu, kusambathwa iingu-bo ekwakuthiwa zii'ntakamlilo ezimgea mnye.

Lo mjikele wabonisa ubunye bamaAfrika, Endlini yenkonzo khona kwabakho umbono omhle ngokugqithileyo, iqaqambile imisebenzi yesizwe sikaKushe. Phezulu eqongeni kwakuzele sisifundisi, yaye iphithizela imiDaka yase-Topiya. Kwa babelapho abafundisi

Unyaka Uya Dlula

(NguS. M. Daniel)

Nje ngokuba yonke into inesiphelo, Nje ngayo iminyaka ihlal' ihlal' idlule,

Owe 1946 siwuqalile siwusonga; Abanye bawusonge ngengom' eziluzizi,

Abanye bahlabela ezombulelo, Abanye bahlabela ezezicelo.

Abawuqala ngokuhlwayela bavunile,

Abawuqala ngobuvila balile, Abawulungiselelayo bagcoba, Abahlala enkuthalweni bovuya, Abasingathi bobuvila baanenyembezi,

Ngoba izinto zifunyanwa nge-ndlela ezifunwe ngayo.

Owe1946 udlulile, usishiyile, Usishiyile awunakuba sabuya;

Esingakuzuzanga kuwo asobe siku-fumane;

Ungene owe1947 nezawo intsizi noba buyolo.

Lumka wuqale ngokuhlwayela, Uze ukwazi ukuwusonga ngokuvuna.

Ongakwazanga ukubungqula ubuvila,

Noyiswe kukubugqusha ubudenge, Budlale ngaye, bamsingatha,

Bamenza into ebabufuna abeyiyo; Kodwa okwazileyo ukububhebe-

tha, Yena uhlabele ezokugcoba.

Zizwe zakowethu ezibukekayo, Yazini ukuba umntu uba yinto ayicingayo,

Umntu ocinga ngobuvila ubalilo, Ocinga ngenkuthalo ubanayo;

Ngoko ke ndithi cingani ngent' eziphuculayo, Neziluncedo kuNtu jikelele.

Kulo we1947 cingani ngokusonga,

Cingani ngemisebenzi yokusiphakamisa,

Cingani nangeyokusakhela enokusenza nzima,

Nangeya kwenza ukuba siqeshane, Asinako ukuqeshana, hayi asinako,

Xa singamanyani emisebenzini yethu.

Ukuba siqale iimanyano jikelele, Siziqale umnyaka uselusana,

Kumhlophe ukuba singawusonga, Se ungavaleki umlomo luvuyo;

Ngoko ke madoda nani madodana, Cingani, thehani nifundisane ngeemanyano.

siphaule aaba: W. Ngcayiya, Cita-she, Sishuba, Matambo, Sijiwu, Solomon, Mtatu, Mqina noQaji.

Ngenxa yokuba ncinane kwe-ndlu kwacelwa kwibandla lika-Bishop Qotyana ukuba kungene ezo nginginya zamaTopiya, Xa kuza kuphethwa umsebenzi kwacelwa uBishop Qotyana enze intetho. Waphakama ngeculo elithi,

"Ndandikhululwe nguwe kwikhamandela lam." Watshe yanawina indlu, esithi "Ndivumeleni ndinibulise maTopiya amahle."

Wothula isitsaba sakhe entloko, yaye intetho yakhe imi kumazwi athi,

"Yibani banye kuba Mna Ndimnye noBawo." Uthe yena usuke abe buhlungu kuba nguye umTopiya wokuqala. Intetho yakhe uyivale ngamazwi athi, "Hambani ma-Topiya amahle, sodibana phambili enkalweni."

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Ma Waphele Amagama esiLungu

Mhleli,

Andazi nokuba kukho mntu usaziyo na isizathu sokuba abantu abamnyama bathiye abantwana babo ngamagama esiLungu. Ngolwam ulwazi le nto yabangwa zezitshala zakuqala zabeLungu kuba zazingakwazi ukubiza nokubhala uThamsanqa noMvulazana, yaze ke le nto yanda yangathi lisiko.

MiDaka yakowethu, ukuba kukho bani usaziyo isizathu sokuba abantwana bethu sibathiye ngoo-Aaron, noJohn, amagama esingekakuwatolika ngesiNtu into athe-tha yona, ma kakhe asichaze kweli phepha-ndaba lodumo. Ngoku sinazo nathi iincutshe zemfundo ezikwazi kakuhle ukubhala amagama esiNtu, ngako umntwana ma kanikwe nje igama lesiXhosa, noba sisiSutho njalo njalo, sithi, ngu-Molisane, noba nguMalusi, into esiyazi kakuhle inkcazo yayo. Mna ndiknuthaza amagama abantu ngesiNtu.

Ndikhe ndakwamanye amazwe athe qelele neli lomZantsi Africa, andizange ndive kubizwa umntu omHlophe ngokuba nguSipho noba Mpho. Elowo ubizwa ngegama lesikubo. Yini thina singathi abethu abantwana ngesiNtu? Asiyiyo nkubela le yokuba sizibize ngooWilliam noSamson esingabaziyo inkcazo yabo. Xa ndingu-Mnqadatyane igama lam, ndinguye nakubani na, ongakwaziyo ukubizwa elo gama ma kayeke.

Masinga yikhuthazi le nkqubo imbi mavethu. Ma siyiqale le ntshukumo kwaaba bethu abantwana, ngoba kuthi yindleko ukujika awethu amagama kuba kaloku se sibizwa ngawo kwa-Rhulumente. Ma sesiyeka thina, kodwa abezayo ma babizwe elowo ngolwimi, lwakhe. Mzi kaNtu, zamani ngazo zonke indlela ukutshabalalisa zonke izinto ezibulala ubuzwe benu. Anditsho ukuba sanukhumsa, ngoba nikhonza ngenkumsho leyo. Ndithi zamani ukumisa ubuzwe benu mavethu. T. A. VUMAZONKE, Johannesburg.

Khuthala S. M. Daniel

(NguS. K. Nxu)

Izwana nje lenkuthazo zinkosi, Elisingiswe kwenye yazo iinkosi, Zezwe lakuthi esilithanda kakhulu, Eyenza umsebenziki omkhulu.

Le nto ikukubonga asindlwana iyaneha, Kude kuthi khona xa kanye se uphetha, Kuthi nqi ulwimi kusweleke amazwi, Omnye de ancamele ekuseleni amanzi.

Ngoko lowo ubonga aphumelele, Kukuthi miDaka ukuba siphumelele, Ekuncomneni nokumkhuthaza kanye, Ekwenzeni njalo sonke sibe nto nye.

Xa nditshoyo ndibhekisa kumfokazi, Otsho ndavula amehlo noxa ndingamazi, Ligorha, lichule, liciko umfo ka-Daniel, Watshe ndakhumbula owesibhalo uDaniel.

Umsebenzi owenzayo mkhulu wona, Bengasoze batsho abakuthi bona, Phofu ndiyazi ukuba awujonge kunconywa, Mhlaumbi ukuxolele nako ukuxhonywa.

(Isaqhutywa)

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INKOMFA YAMAWESILE EBORDER

(NguMahambangendlela)

Awu! Nawe Border nakuba umncinane kwimizi yaseKoloni, kodwa kuwe kwenzeka izinto ezinkulu. Apha eBorder sibone kugaleleka ngokuhlwa ngowa30 kuNovember, 1946, amadodana aseWesile eyela kwiindawo ngendawo zeSekete yesithili saseKimberley, Sabona kwakusasa ngaloo mini awaseBorder ewisa inkabi yenkomo emazinyo asibhozo, kwamdakakalisi. Awu! Anyis' amathole, kwabuya naaba kuye kuthi xa zikhala iintsimbi zecawe babe besiya ezinkonxeni.

ECaweni iConvention iyulwe nguMfu. S. V. Mlotywa, uMongameli, ngenkuthazo eshushu nangenkuthazo eshushu. NgeCawe lisakuphuma ilanga, emva kwesidlo, yabophelela inqwelo yeLizwi likaThixo, yadakada emzini kwindlu nendlwana. Livutha ikhaba konakele, indoda yohkukane nenkonxa ingalindelanga, eyikwaza amadodana ingozi. Inqwelo yeza neqela labantu abazinikelayo, kukho nomfana owambethe ingubo yeliza, u Ramelodi, af kom, Dilika.

Enkonzweni, uMongameli waqengqa amatye, izele indlu imi ngenbambo, amabandla ngamabandla elapho. Ayikhwaza ingozi amadodana kwashukuma namatye enyengabe, oondalahlakudala, Yange-na imiquu engxoweni ukuze ingapretshethwa ngumoya. Yayisisambantlanya senkonzo ezuke kune-ne ukukho beNkosi buvakala kuthi se.

KWAKUSEGCIBHALA

Kwaphunywa kwayiwa esidlweni sasemini, eXhukwana, kuseGcibala kwesikaMkhehle, ephekile amadodana aseBorder, inyama idlwa isiXhosa, kubizwa nomntu odlula ngendlela afakwe etafileni. Imana ingena iphuma into kaKorope—umGcini sihlalo walapha, iququzela okwenyosi into kaMbo-bo, uT. T. X. nento kaSabate. Emva phaya etsilini lokutya kukho into zoMoitoti noPheleu. Ibafaka etafileni into kaMbo-bo, ingakhethe bala lamntu, omenyiweyo nongamenyanga, owecawe nongahambi cawe. Waququzela lo mfana kwada kwaphela nomona, nengcikivo ebesinayo. Satya sakushiya saswela izisu ezininzi nje ngezenkomo.

Kwinkonzo yenjikalanga, zophuka zihlangana, kuqosheliswa i-Convention, amadodana eshumayelelela ukuba kuvuleke amazulu ukuba anokuvuleka. Waququzela uMongameli, watshe akwamila ncha, sazifumana sithe nkemelele, sithe cha izisini, imilomo isala ukuvuleka. Dumisani uYehova.

Xa litshonayo achithakala amadodana aya ngeendawo zawo, asishiya sisaqula umongo, sikhukhuzaza amathambo. MiDaka yakowethu, "Isiqalo sobulumko kukoyika uYehova." Siya bulela mzi wase-

Border, niyilwile madoda, nezinye icawe ezincedisileyo ziya bulelwa. Phambili MiDaka yakowethu! Phambili kwedini kaKorope, mfo waseBopedi, ungayishiy' emva loo nkwenkwe kaMbo-bo yaseKoloni.

Ngokusanganiswa kwaManyangaza

(NguE. F. Daniel)

Qab' uNoqolomb' efile nje! Lixel' ixesha, leliya kanye labonwa yiMbongi-Mboni, Lifikil' ele nyaniso, lidakil' elobuxoki, Lent' iNyanis' asint' igugayo.

Singayalamisa neBandl' eliphantsi kwelanga, Ngumtshutshil' ongaz' ucinywe nto, Ngathi liBandl' elathi gqi-gqobolona, phantsi KoPonto-Pilati, kooNero, Domitian nabanye.

Yinyan' eya thethwa nguTshaka nabamlandelayo, Bebhombolozaba besithi "Bulal' uMthakathi!" Kwesuka kwathw' azizi khohlakali zeeNkosi, Eseyi balasel' inyanis' abayithe-thayo kungoku, Yinyan' eya nyelas' emaXhoseni, Isit' uMthakathi' iNyangez' amalife, Kub' inyangeza beli zulumbelwa khona; Kwavel' uChungw' elamla nge qokol' elilumkileyo, Wathwesw' ubukhos' obungayiwayo.

Lamajak' akwaNtu madod' ayithe-thil' iNyaniso, Lithel' lakufik' ixesh' angqinelw' e-Nuremburg, Amagqwir' eNazi-Gestap' anqunyelw' emgoqweni, Ngokwe nkab' enkuk' enqunyelw' abayeni, Ngon' ukuz' iziziNyanya zichwayite.

Le Nazi-Gestap' inje nithi yahlulke phina ku-bathakathi, Le-Gestap' emdak' inxayiphi na kwezaseXerha, Hitler noMsileni tyapile nibone le ntlekele tanci;

Iziqhamo Zeemviwo eDordrecht

(NguA. M. S. Dinca)

Ngomhla we11 kuDecember apha eDordrecht kubekho ikonsati yesikolo ebe nempumelelo enkulu. Ngowe12 kuwe ngumhla omkhulu kakhulu kubantwana besikolo kuba kwaxelwa iziqhamo zeemviwo zesikolo ukuqalela kuSub A ukuya kuStd VI. Esi sikolo sibe nempumelelo encomekayo kakhulu phantsi kwezi titshala: Sub Std A, Nkosz. Magawu; Sub A1, Nkosz. Mbanga; Sub B, Nkosz. Mayola; Std 1 no11 junior, Nkosz. Ntlama; Std 11 no11, Mn. Dinca; Std IV noV, Mn. Sihawu; Std VI, Mn. Msikinya, ingqonyela.

Abantwana bakaStd VI bebe li-18 bebonge, kwaphumelela abali13. Kubekho umntwana kuStd VI, u-Emily Bojana, ofumene isisa (Bursary) sokufundiswa nguRhulumente wemfundo iminyaka emintathu ngemali engama£60. Esi siphu usifumene ngokuphumelela phambili kubantwana bakaStd VI loiqala ukufumaneka loo nto apha. Ngoko sithi hamba nto kaMsikinya netitshala zakho.

UMBULISO WENGQONYELA

Ngokuhlwa kwa ngalo mhla kucekno umbuliso kaMn. Msikinya, ingqonyela le, oya kufundisa kowabo eCaia. Ibe yimini enkulu kakhulu, izithethi ingabaNumz. Ev. Dinca, Ev. Mvane, noMqulwana egameni lekomiti yabazali, u-Sibonda Makefana, egameni le-Bhodi (Advisory Board), Mn. Dywili egameni lelokishi, ma-Knosk Mahloma noGobo egameni lomanyano lwamanina, Mn. Kalipa egameni leTennis Club ne-Busy Bees Rugby Club, noMn. Klinen egameni leetitshala.

Zonke izithethi zitsho ngamandi amazwi, Zaaba zininzi izipho, kunye nemali ezii£4/10/3. Ikwayala yesikolo phantsi kwabaNumz. A. Dinca noB. Sihawu yayimana isitsho kamnandi. Kwakuququzela amaKhosk, Mqulwana, Plessie,

Kwavel' inkosan' eJipete besithi nguFarouk, Wesuk' uSilas' eBhisiniya waphakamis' izandla, Kwelo bhotwekazi laseParis e-France, Ewe! Makubenje! Kube nje! nje!! nje!! Nishenx' ephungulelwen' zilwangu' ezimbini zakulo Nazi. Nde-Tyindiyilili!..... Tyibili!!..... Hinje!!

Kalipa noMnikina, Abanye ababekho ngabaNumz. J. Oyiya, T. Gobo, A-Maki, C. Masiu noP. Ngqula; ma-Khosk. Dinca, Rasimeni Bojana, noMantyi; maKhosz. Dinca, Dywili, Mgobo noTsolekile, Lavalwa itheko elo ngezimnandi iingoma. Sithi hamba nto kaMsikinya, ubakhonzile abaThembu.

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THE SONG OF THE MONKS
A Christmas Legend

"Whether therefore ye eat or drink, or whatsoever ye do do all to the glory of God." 1 Corinthians Chapter 10 verse 31.

Once there lived some God-fearing holy monks in a beautiful old monastery. These monks were noted far and near for their kindly loving hearts. Never did they turn away anyone in distress from their doors. Tenderly and patiently they nursed the sick, using their simple remedies. They also tilled their fields and planted crops every year. Then at harvest time they shared their food with widows, with orphans, and the aged, and those in want.

But the very heart of the old monastery was the old church. How the monks loved their sanctuary. How patiently and lovingly they tried to add each year to its beauty, all to the greater glory of God.

Now every day at set times these simple, earnest Christian monks met for prayer, worship and adoration. Most of them were now getting old, and as they sang the praises of God, they often were sad that their worship was so poor a thing to offer Almighty God. Their voices were cracked, and even false, but day by day they offered their best to God from lowly, loyal hearts overflowing with love to the Good Giver of all blessings.

As Christmas drew near the monks were particularly busy with various loving deeds of mercy, bringing joy and comfort to many a lonely aching heart.

On the day before Christmas there was quite a stir in the old monastery, for a handsome youth had unexpectedly wandered into their friendly gates. He was young, and very goodlooking, gay and full of fun. The old monks loved the stranger and gave him loving hospitality. And then to their joy the young stranger began to sing.

And what a golden, glorious, sweet voice he had! The old monks listened entranced. When the last clear bell-like notes faded away,

the monks had only one thought in the dear old heads. That night, Christmas Eve, the young stranger should come to the church, and there he could pour out those lovely liquid notes of breathtaking beauty all to the honour of God. That night the Holy Babe of Bethlehem would receive songs of praise more fitting to His Kingly state, than their cracked false old voices. How pleased they were! The young stranger did as they asked him to do, and the old church rang with his glorious voice.

After the service, after the young stranger had gone to bed, the monks set for a while thinking of the beautiful music they had heard offered to God that night. When suddenly a bright blinding light surrounded them, and they saw an angel standing before them!

"To-night," said the angel, "we all laid our harps aside as usual to hear your praise of God, and not a single note did we hear!"

So the humble monks explained to the angel that that night the young stranger had sung God's praises for them.

"Oh," said the angel, "we did not hear a single note that he sang. He did not sing to the glory of God—he does not love God. He was full of his own importance, full of wrongful pride in his voice."

"But you would never recognise your voices as we hear them in heaven. Because you sincerely love God and serve Him all you can, your voices rise as a sweet offering before the throne of God."

Tears of joy sprang to the old monks' eyes, to think that their humble worship was acceptable to God Almighty.

God always looks at the heart of the giver. So this coming New Year let us do all things to the glory of God. What may seem small and unworthy in the sight of mere men, is often very costly to God, because given lovingly. Give all you can to those around you kind words, smiles of encouragement, a good example; God uses all our little efforts, as well as our great talents, to build His great Eternal Kingdom of Love and Truth.

A Talk to Children

BIRDS

Birds are quite happy if they are left alone, so the kindest thing is to leave them free, to find their own food, to catch the insects that spoil our gardens, and to build their own homes.

They have strong wings to fly with and it is not right to shut them up in cages unless you can give them such a large cage that they can easily fly about and exercise their wings.

Even then they often get sick and die because they need different kinds of wild grass seeds to keep them in good health.

Some boys think it is a fine thing to go out shooting at birds. They forget that a wounded bird will suffer pain and thirst for days before it dies and that there are often young ones that will be left to die of starvation in the nest.

Care of Animals

If an animal has a cut or his skin gets torn in any way, bathe the wound with boracic powder or coarse salt dissolved in water (a level teaspoonful to a cup). Do not use disinfectants of any sort as they burn the skin and cause the animal great pain.

Sleep

Napoleon is said to have done with no sleep worth talking about; Herschel, the astronomer, slept little; Dr. Graham Bell, of telephone fame, seldom slept for more than four hours at night. These are but few of the scores of instances of great men who took but a few hours' sleep. Its quality, however, is not on record. Moreover, the great central nervous systems of the famous men were in some respects abnormal.

Selections

Look at marriage as the beginning, not the end of an adventure.

Don't be ashamed of being an idealist. Think and dream on the grand scale.

Never use the words "settle down" until you are at least 80 years of age. To settle down is to stagnate.

Don't lose temper lightly, but when you do lose it—let it rip.

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READERS' FORUM

Location Police Boys and Permits

Horace Ngamone, Vereeniging, writes: One often wonders whether the people who frame laws for Africans do ever stop to think of the great inconvenience and injustice inherent in these laws. There are those "native reserves" styled locations, the control of which is the cause of much inconvenience to Africans—both residents and visitors. In one particular location known to me, and I believe it is typical of many similar places, a fence is thrown round the 'native reserve' thus giving the place the semblance of a cattle kraal. At the few gates along the fence are notice boards carrying the warning: "No entrance without official permit!" Woe betide the one who ignores that warning.

Occasionally an army of "police boys" conduct raids for "unauthorised" people in the location; permits are demanded indiscriminately and in peculiarly peremptory tones. Failure to produce a permit means instant arrest.

Here it must be observed that the majority of the "police boys" have nothing to boast of in the matter of courtesy. Frequently there is a good deal of a brawl before a person finally submits to arrest, simply because of the discourteous manner of approach.

From the superintendent's office, the men are marched to court handcuffed in pairs, like a span of oxen. Through the busy streets they go, and their children and all, including, grazing cows, goats and even dogs watch the procession, with the "police boy" full of pomp and self-importance over the number of people he has under his care.

Taking into account the fact that the majority of the people so arrested do not constitute the criminal class of society, and that their arrest is the result of the petty colour discriminatory legislation that has been so strongly repudiated by UNO, and all the other discreditable circumstances surrounding their arrest, the least to be said about it is that it is repugnant. I am at a loss to know why these police boys display such a keenness to degrade their own folks in this way, kill their self-respect, and further kindle the flame of hatred and disrespect for the law among their own people by using their powers in such reprehensible fashion.

Occasionally, the police boys go out on a house-to-house beer raid. They knock heavily on the door, and before they are invited inside, they enter a house and begin to search. They treat protests to such outrageous behaviour with cool indifference and contempt. They do not show any respect for private rights, and it is doubtful whether they all know what a search warrant looks like. Their own conduct is very often a factor that recommends them for dismissal from service. Are these the people to be allowed their own discretion in an all-important responsibility as the administration of the law?

The Outspoken Hofmeyr

"Enlightened," Johannesburg, writes: Mr. J. H. Hofmeyr, Minister of Finance, deserves hearty congratulation for his courage in the speech he made at the Strand recently when he told the cheering United Party and the jeering

Nationalist hearers that sooner or later the non-European peoples of this country will have direct representation in Parliament and the Provincial Councils. Not only has he expressed the wishes of the non-Europeans and their liberal friends who have for a long time been clamouring for such a move, but he has also reacted favourably to the demands of the times. It is, in fact, not Mr. Hofmeyr who is demanding such a right but the pressure of present-day conditions, and world opinion which is keenly watching the trend of events in this country in view of the decision that has recently been taken at UNO against South Africa.

It is one of the fundamentals of democracy that people must rule themselves through their own parliament, and the greatest disadvantage of the system of trusteeship that is followed in the Union in relation to its non-European policy is that it imposes on the Africans laws which they do not approve, and most of these laws will not be in keeping with their own development. Another defect is that it refuses to accept suggestions put forward by African leaders, often viewing these with suspicion as being designed to "upset" the order of things in this country. When people are not represented in the parliament of their own country, they are often neglected and despised. This has been the case in South Africa.

If the South African Government does not introduce the system of direct representation in respect of its non-Europeans, she will not only be ridiculed by the rest of the world but she will also suffer the consequences of her many mistakes.

Africans and The Royal Family

Ben Matshoba, Boons, writes: The forthcoming visit of His Majesty The King and His Family is the subject of great discussion at the moment, and all races are keen on seeing the Royal Family. Most Africans are greatly pleased with the news of the King's visit, and many will take the opportunity to see the British Monarch and His Family as it is a rare occurrence for the Sovereign Ruler of the British State to pay a call to these quarters. In connection with the preparations or plans made for the Royal Tour, I regret to note that the Transvaal Education Department is unable to arrange conveyance for those African school children at centres where the route for the tour will not touch. Arrangements should have been made to convey these children to the route nearest to them. I hope that African school teachers will leave no stone unturned in the matter of arranging conveyance for such children who are only too keen to meet the Royal Family. Also, I hope that the Transvaal African Teachers' Association will take note of this, and do something about it.

Students Show The Way

"Far-Sighted," Johannesburg, writes: The Transvaal African Students' Association must be congratulated for rejecting the 'boycott' motion aimed at the Royal

Visitors. These students are the hope of Africa, for their level-mindedness and sense of fairness did not yield to blind emotions which seem to have swept many people off their feet. Africans are tired of leaders or organisations which lack fore-sight, and thus only bring upon the masses a trail of misery and woe. The announcement that "Tasa" will co-operate with the Congress Youth League is welcome, as it is clear and certain that in the long run, our present youth with its fair sense of judgment will predominate and ultimately give Congress the leadership which is to the good of the country. In rejecting the boycott motion, the students have shown that there are greater things—among them tribalism—which deserve our attention.

Should Union Resign From UNO?

Enock P. Maseko, Van Dyk, writes. As a lover of peace, I was greatly upset by a letter in a newspaper in which the writer said that if the United Nations Organisation persisted in interfering with the "purely domestic affairs and sovereign rights of countries," he saw little hope of its success. He appealed to South Africans to follow Dr. Malan's advice and ignore UNO's decision, or resign from that organisation.

UNO is an organisation formed to build peace and justice. If South Africa resigns from this organisation, it will only mean that the war is not yet over. I wonder if this correspondent understood General Smuts's address to the Nationalists? I hold that if South Africa resigns from UNO, this will be clear proof that our country is unwilling to adjust those matters which are not in keeping with civilisation. This will disturb the peace built by other nations.

NOTICE TO READERS

Several readers have sent letters criticising or supporting Mr. J. P. Mutsila on his claim to leadership of the Venda and Shangaan tribes of the Transvaal. As this topic has been discussed lengthily in these columns, it is necessary to call off the debate. The Editor thanks all those readers who sent letters in connection with this topic.

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E ne ya re bakeng sa metlha e tlang, ga rulaganyediwa tsamaiso ya puso ya Dinaga mme ya re lefa ka melaio ya Palamente ya morago boikarabelo jwa tsamaiso ya Kgotla ya Ditiro tsa Bantsho bo le mo Dinageng tse, fela gona ya bo e se mokgoleo wa naga nngwe le nngwe. Letona la-ntsha la Mmuso mo Kgotleng ya tsa Bantsho ka Molao wa Lefatshe la Kopano e ne e le Motlotle-gi Henry Burton a tswa kwa Kapa.

Temana ya bo-24 ya Molao e rulagantse gore Baemedi di-tirong tsa Palamente ba le bane mo go ba ba robang-boledi ba tshwanetse go kgethwa "bogolo e le ka kitso ya bone e fetele-tseng le ka ntata ya tthaloganyo ya bone ya bodiredi kana ka mokgwa mongwe fela ya dingongorego le dilelo tsa merafe ya baagi ba lefatshe la Souta Afrika ba eseng-Makgowa." Fa go no go diragala phatlha mo setlong sa boemedi Mmusi-yo-Mogolo mmogo le Lekgotla la gagwe ba ne ba kgetha mongwe go tshagetsa manno mo dingwageng tse di some.

Go swabisa go bolela gore go notsha go tlhoma le go ntsha Di-kgosi mo manngong; go atlhola ba-jaboswa ja bogosi mo lobakeng lwa loso lwa Magosi; le go hudu-sa merafe. E ne e le ene mosirele-tsi yo mogolo wa dikhutsana (ma-sela) bannye ba ba tshwarele-tsweng maemo le dithoto mme o na a nonofile go dira kwatlhago fa ditaolo tsa gagwe di sa obamelwa—dikgato tse o di tsereng jaaka Kgosi e Kgolo go no go sa lekana Dikgotla tsa Ditsheko go di tlho-kolola.

Mo Transvaal wa bogologolo ka Puso ya Seburu, Mockamedi o na a tsiwe jaaka Kgosi e Kgolo, mme ka kgakololano le Lekgotla la ga-gwe la Puso o na a dira dithula-ganyetso tsa pabalalo ya molao. E rile gape fa Transvaal e boela mo pusong e tshomameng ka-1907. Mmusi yo o kgethilweng ke Mmu-so wa Enyeiane kwa London a rwe-siwa dithata le nonofo tsa Kgosi e Kgolo. O na a na le tshware-lo gore ka nako nngwe le nngwe a bitse Pitso ya Dikgosi kgotsa batho bangwefela ba ba nang le kitso e tlhophagileng ya Ditiro tsa BaAfrika go akantshanya le bene mafoko a puso.

Maemo a kgethegileng a neng a neng Mmusi-o-Mogolo ke Molao wa Kopano e ne e le go tswedisetsapele ditiro tsa metlha e feteleng mo dikoloneng ka bongwe ba tsone. E rile mo dingwageng tse di latelang a okelediwa thata le nonofo ntswa gona le tshwane-tse go kgakologelwa ga a sa dire ditiro a le osi—dikgato tse o di tsayang mo tsamaisong ya puso o dira ka kopo ya badiredi ba pu-so kana ya Letona la Kgotla ya Di-tiro tsa Bantsho ka boene.

TSHIAMELO YA BANTSHO GO RUA DINAGA
Ditshiamelo tse di teng tsa Ba-Afrika go rua dinaga di ne tsa tsiisiwa ke Molao wa ngwaga wa 1910 ka karolo e reng botsholeledi (bodisa) ba dinaga jo bo neng bo

le mo maruding a Babusi ba di-bofefe morago ga 1910 e ne e le kolone ka go farologana ga tso-go bopaganya tiro-ya mebuso e ne e tlaa re go tloga mo lobakengmene go dira mmuso o kwenneng.

le di tsholwe ke Mmusi-yo-Mogolo le lekgotla la gagwe. Molao o kganela gore dinaga tse di rileng pele tsa bo e le tsa Bantsho di se ke tsa anakannngwa kana tsa tswa mo go beng ba tsone fa ese ka Molao wa Palamente. Go ne ga tloga ga tsoa kganetsanyo ya di-naga mo ebileng ya re ka 1913 Palamente ya dira Molao wa Di-naga o lefa go ntse jalo o se kang wa itumedisa Batho-bantsho.

Lo tshwanetse go elatlhoko ka kgatlhego gore Molao o wa Kopano ga o wa ka wa rwe-sa Mmusi wa Souta Afrika o mofsa tshiamelo ya go fusa Mafatshe a Lesotho le la Botswana le la Swatsing; mme se se teng o ru-lagantse gore e tlaa re isago fa go bonwa go tshwane-la a tse-nngwe mo mmusong wa Kopa-no.

KAGA BOKGETHI
Molao wa Kopano ga o wa ka wa kgoreletsa le go fetola tsamaiso ya bokgethi kwa lefatshe la Kapa, mme ntswa mo Pitsong ya Bosetshaba go no go na le dikgo-polo tsa kgatlhantsho. E ne ya re lwabofelo ga dumelanwa gore tshiamelo ya bokgethi jwa merafe eseng Makgowa kwa Kapa e feto-lwa fela ka bontsi jwa karolo-tse-pedi mo borarong jwa Makgotla a mabedi a Palamente a kopane. Kwa Kapa le Natal batho ba eseng Makgowa ba ne ba letlele-lwa go kgethelwa ditiro tsa Ma-kgotla a Dinaga mme ba thoka go letlelelwa go tsaya kabelo mo kgethong ya Palamente—go bua nnete ke tshiamelo e iseng e ke e dirafatswe.

TSAMAIISO YA PUSO YA BANTSHO
Moshate wa Kgotla ya Ditiro tsa BaAfrika o ne wa tshongwa kwa Tshwane mme thogo ya ntsha ya nna Mor. E. F. Dower o pele a neng a le Mokwaledi wa Kgotla ya tsa Bantsho kwa Kapa. Go ne ga kgethwa Bathusi-ba-Bakwa-ledi mo go nngwe le nngwe ya Dinaga tse nne, mme e ne ya re ka go kgetha Molaodi yo Mogolo wa Bantsho kwa Natal dingwaga tse pedi moragonyana, palo ya Bathusi-ba-Mokwaledi ya fokodi-wa ga sala a le mongwefela mo ditirong tsothe tsa Kgotla.

Thulaganyo e kgolo ya tsamaiso ya Kgotla ya tsa Bantsho e ne ya dirwa ka tsela e kwenneng ka 1910, mme ebile go tloga jale, badiri le ditiro tsa yone di godile le krato ya tshabologo ya botshelo jwa Bantsho. Ebile gape go kga-tlha go lemoga gore mo bofseng jaana Kgotla e simolotse go tse-nya BaAfrika ka bontsi mo tire-long. Kgato e nngwe e tlhokegang ya tswelopele ke kgetho ya Mo-tsamaisi wa Temo ya Bantsho ka 1929—tshupo ya go tthagafalela namane e tona ya tiro ya masimo. Fa e sale go tlhomilwe Sekwele sa Temo sa Fort Cox, Baruta-Temo ba SeAfrika ba bonye tiro mo Kgotleng ya tsa Bantsho.

Tiro e neng ya tlhokomelwa ka lefatshe morago ga 1910 e ne e le kolone ka go farologana ga tso-go bopaganya tiro-ya mebuso e ne e tlaa re go tloga mo lobakengmene go dira mmuso o kwenneng.

Natal T3 Exam. Results

The following are the results of the Natal Native Teachers' junior third class certificate examination held at the end of 1946:

ADAMS TRAINING COLLEGE

Class II.—Malianga Washington, Mataure Erne, Mdluli Loward, Memela Paulus, Ncube Monica, Nongogo Nomathemba, and Zezi Ambrose.

Class III.—Katumba George, Malinga Georgina, PHEME Phineas and Sibiya Margaret.

Pass Part I.—Mthembu Theophilus and Muthwa Michael.
Pass Part II.—Mtinkulu Eliakim and Ndudane Violet.

ST. CHAD'S TRAINING COLLEGE

Class II.—Buthelesi Benedicta, Labase Thelma, Mgdidi Priscilla, Mthembu Prisca, Ndlovu Gladys and Tshamase Phyllis.

Class III.—Cresby Gladys, Hlatshwayo Victoria, and Mazibuko Phillip.
Pass Part II.—Mbonambi Constance.

MARIANHILL TRAINING COLLEGE

Class I.—Madonsela Albert, Wilbald, and Ndrolo Edward S.
Class II.—Kanyile Victor M., Mapalala Dina, Mapitse Johannes, Mbonwa Effie, Mtero James, Ngobese Theophilus, Nxumalo Hilda, Sibeko Daphne, Sikhosana Macdonald, Temba Ignatius and Zondi Agnes N.

Class III.—Gule Dominic C., Jaca Ernest, Mkhize Ernest, Mtshali Barnabas, Nxumalo Octav' and Zwane Maria.

Pass Part I.—Nkambule Dorothea and Sibankulu Meredith.

UMPUMULO TRAINING COLLEGE

Class I.—Kubeka Samuel and Radete Ethel.

Class II.—Cele Vivian Dubazana Wilson, Kwela Leonard, Ndulu Lixxie, Mhlophe Fred, Ngiba William, Ngwenya Lindinkosi, Ntuli Daniel and Nzimande Wilson.

Class III.—Fihlela Samuelson, Goldsmith Florence, Mavundla Jeremiah, and Mkhize Simangele.
Pass Part I.—Bhengu Aubrey.

EXTERNALS

Pass Part I.—Nkosi Joseph. (This candidate has now completed the requirements of the T3 Certificate.)

Ga se tiro e neng e ka dirwa ka diphetogo tsa lekgatlha-kgatlha—e bo e tshwane-la go dirwa ka tse-la ya iketlo ya tshabologo go ba-pala tse di siameng mo tsamaisong nngwe le nngwe. Go dirile phe-togo e se kae mo lobakeng lwa dingwaga dingwe mme esita le ka-jeno ka tshimego e tshwaragan-tsweng, ka tlhago Mmuso o sa ntse o na le dipharologano dingwe fa gare ga naga le naga.

Re setse re bonye gore mabapi le tsamaiso ya dikgalo go no go le pharologano pele ga malatsi a Kopano—ga go a ka ga bonala phetogo epe ka pele, mme e ne ya re ka 1912 badiredi ba Dikgalo tse nne tsa Balaodi ba Bantsho kwa Natal ba ntshiwa mme ga tlhongwa mothathoboi yo mogolwane wa dinaga tsa ga-Zulu le go kgetha balekodi ba makeishe-ne le ditsha tsa boruti kwa Natal.

—5 TBN (iv)

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Zwa Nndo Zwo Rali?

(Tshivhalavhala Mulambatai)

Ri a vusa inwi vha hashu vha Vhavenda na Matshangana. Ndi ri Mulalo u vhe hone kha inwi nothe. Rothe nga muthihi kha ri humbele uri nga vha nwa muswa une ra vha khawo wa 1947, Mvela-phanda, i vhe hone shangoni la Venda.

Nga nwa wo fhela-ho wa 1946, ndo fhiledza u vhalavhala nga nwedzi wa Fulwana. We a vha-la manwalo anga a a pfesesa, zwe zwa itea maduvhani eneo o zwi vhone a dovha a zwi talukanya Aiwaa! ayo khaa fhele zwao ndi a Lwamondo.

Tshihulwane tshi todeaho shangoni la Venda ndi pfano, vhunga na kha mashango a kule vha khou di toda yone pfano. Hune ha vha na tshinyadzo na u dikukumusa hu si nga vhe na pfano. Hune ha vha na pfano ndi hune rothe nga muthihi ra funa u ita zwivhuya, ra vha na muya wa u funana. Ra fhisarali ri tshi wana wa hashu e khomboni.

Vhutshivha kha vhu ri tutshele kule ndi hone ri tshi do andama.

Nwahanj uno wa 1947, kha ri takutshedze rothe, ri fare mushumo wa u fhata shango lashu la Venda. Nwaha uno, kha hu fe dzindwa na mivhango; kha ri ite zwiswa. Shango lashu li tshee fhasi nga maanda kha mvela-phanda. Huno, arali rothe ra shumisa majuvhi ashu nga ndila yo lugaho, ri do wana phathutshedzo i byaho ha Randalamo.

Khoro ya Mahosi

Ngeno kha la Venda, khoro ya Mahosi ye ra i lilela minwaha mitanu yo tendelwa.

Ri livhuha vhanvha vhashu vhe vha dzivhuluwa vha tenda zwivhuya zwine zwa do ladza shango lavho. Tsho salaho kha rine ndi uri nga uno nwa ri shume nga maanda.

Ri so ngo shavha mahwai, nga-ururi ndwa ndi khulu.

Nndwa yashu nanwaha ndi ya u lwa na vhuwadze khathihi na swiswi. Venda li shaya pfunzo na ndivho ya malwadze.

U fhio na u fhio khaa vuse maanda othe a uri vhana vha Venda vha dzhene zwikoloni. Vhasidzana kha vha khadedzelwe zwikoloni. Zwikolo kha zwi ande fhano Venda uri hu si vhe na nwana a dzulaho a so ngo funzwa.

Mafhungo haya a u fhata zwikolo zwa vhatu ndi one ane vhadinda vha khoro, vha fanela u thoma ngao uri zwothe zwi ite zwa-vhudi. Tsha vuvhili, fhano kha la hashu, hu fanela uri hu fhatiwe zwidu zwine yhalwadze vha do wana mishonga khazwo.

Zwidu izwo zwi fanela u dadza shango lothe ngauri fhano vhu-lwadze ho anda. Tshashu nga hu vhe uri fhano Venda hu so ngo vha na vhalwadze, vhuunzhi ha vhatu kha vhu dzule ho takala. Khefha vha-Muvhuso vha tshi

Donald Fraser Hospital

(Titus Maumela)

Donald Fraser hospital ndi sibandela tshi re vhuakatini ha Venda vhu-kuma Dorobo ine ya vha tsini na sibandela hetshi ndi Louis Trichardt. U tuwa hone u ya sibandela tsha hone, ndi 60 miles. Donald Fraser hospital tsho no hula nga ndila i mangadzaho ye ya thomisa hezwi.

Kaleni murahu ha 1933 mushumo wa vhunanga wo vha u tshi khou itwa nduni mbili dza hatsi nga Dr. Lemont M.D., CH.B., na nga ya u rumelwa Gooldiville nga Church of Scotland. Nanga L. Lemont o shumi-shumi a mbodi dovha a tuwa.

Nga 1933 Church of Scotland ya dovha ya rumela inwe nanga, ene a kha di vha hone na zwino. Dr. R. D. Aitken M.D., CH.B., uri eise phanda mushumo wo thomiwa nga nanga ila yo tuwaho. Ngaha Dr. Aitken a thi vhu-ndi tima-tima musu ndi tshiri: "Ndi ene kho-kho khulu kha mushumo wa u alusa Donald Fraser Hospital.

Vhunga, nga nthani hawe sibandela tsho aluwa ngamaanda.

Ndu ya sibandela ya u thoma yo vulwa nga 1934 nga The Right Honourable Mr. J.H. Hofmeyr, M.P.

Ndi wone nwahe we tsha wana dzina la tsho la "Donald Fraser Hospital" hu u hutisa vhafunzi vho Rev. Donald Fraser vhe vha thusa nga tshedele yavho ya u fhata sibandela.

Nga 1940, ha fhatiwa dzinwe ndu ntswa dzedza vulwa nga 1941 nga the Right Honourable Mr. H. G. Lawrence, M.P.

Ngaha u enge dzedza u ho, sibandela tsha vha na mimbete ya 60. Nangwe zworalo, ya divha mituku ngauri vhatu ndi vhanzi vha lahiwa hafha.

Tshithu Tshinwe

Tshithu tshinwe tsho fanelaho u zuwiwa, ndi tshauri sibandela tshi tshi vhu-ya tsha hula ngaurali, ndi uri Muvhuso na wone wo vha u tshi khou di ita u tshi thusa-vho.

Maduvhani ano tshono vha na nanga mbili, Dr. R. D. Aitken ndi "Medical Superintendent." Nazwino mushumo wa sibandela u khou di hula u tshiya zwawo. Zwino hu khou fhatiwa dzinwe ndu ntswa, nga ngeno phanda ha tsho. Dzo hula u fhira dzila dza kale. Dzi tshi fhela dzenedzo sibandela tshi do tou vha tshihulu.

Ndu idzi dzi khou fhatiwa nga u tsvhanya; lwe linwe duvha, munwe musadzi, we a vha a tshi khou fhira na vhanwe nga bada; ngau sadivha-vho ari khavhanwe "Tshukhwi!! kha vha vhone wee, Sibandela tshi khou thuthwa-ha." Vhala vhe: "Hai, ndi hone tshi tshi khou fhatiwa, dza kale dzi nga hangei murahu."

Lwendo Lwa Vho Ravele

Vho Alfred Ravele vhone vho faraho dosu ya Tshakhuma vho tuwa Tshakhuma nda dzi 3 dza Dhando, 1947, vha tshi khou ya Johannesburg u dalela murathu wa vho Alpheus Ravele a shuma-ho ngumo doroboni.

Vho Alfred Ravele vho tuwa na muduhulu wavho nwana wavho Manyange vha shumaho Mai-Mai, Jeppe. Musi vho Ravele vho tangedzwa vho-ya ha Mai-Mai he vha mbodi tangana na vho Robert Ross Madadja vha dzulaho Orlando Township na vho Solomon Kamutumbu, vhone vha dzulaho Pisang Hoek, vha luvhaho vha Musanda vho Nyatema.

Vho Ravele vho awela Orlando na vho Robert Madadja nga 12 dza Phando vha do tuwa vha yo dalela khaladzi ya vho Robert Madadja, Wallmansthal, Pretoria. Mrs. D. Sifora nga murahu vha do yo u dalela malume wa vho, Ravele, Rand Water Board, Johannesburg.

Tshifinga tshi tshi swika vho Ravele na vho Madadja tshifhinga tshi swika vha do humele hayani. Vho Ravele vha tsh yo thoma mushumo, vho Madadja vha tshi ya Tshikoloni.

— R. R. M. Madadja.

Mavheve

Khwali ya khoro ya Mvela-phanda shangoni la Venda, ene J. P. Mutsila, u khou awela e mudini wawe Thavhantswu, kha la Maungani, nga Lavhuvhili la dzi 7 Phando, 1947. Khwali na vho David A. Maphiswana vho vha vho Gonya Thavhani ha Vhamusanda vho R. Tshivhasa u langana zwa ku fhatele kwa shango.

Vhamusanda vho Themeli vha Ngwenani na vho Takalani vha Mukula vho tangana na khwali henengei Mukumbani.

Vhothovhela vho Tshivhasa vho tenda zwa-ururi Shangoni lavho hu vhe na khoro. Muri u a singwaa!

Mudededzi muhulu wa tshikolo tsha Ha-Mphaphuli, vhone vho S. M. Dzivhani, vho vha vho ya u awela Johannesburg, zwino vho vhu-ya fhano hayani.

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Kantle ho Calomal—U tla bona u khoroha hoseng marabalong a hau u tletse bophelo.

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

U ka fumana nyooko ena ka ho sebelisa lipilisi tsa Carter's tsa sebete ke hona u ka fumana painte tsena tse peli tsa nyooko li ts'oloha ha bobebe li u etsa hore u be "mafolo-folo". Fumana pakete hona kajeno. E sebelise kaha ho boletsoe. E lokile bakeng sa ho etsa hore nyooko e ts'olohle ha bobebe. Batla pilisi tsa CARTER'S tsa sebete. Theko ke 1/3.

Tsa Vreddefort

(Ke Lehehle)

Ka la 6 ho Tsitoe sekolo sa kopano se ile sa eba le mokete o moho oa lipina. Marapo a tsoeroe ke hloho ea sekolo ka sebele e leng Mong. Pheko ao, ba hoaka bana ba Afrika ra ba ra ahlama feela le rona ha re sa tla lebala li sketch tse entsoeng ke mosuetsana Sebittlo. Re ne bile re lumelisa Mong. S. Nkali ea eang sekolong.

Ka la 9 ho Tsitoe e ne e le tsebisole le poto ea litsebetso tsa bana lihlahlobong tsa selemo. Batsoali ba ne ba tlele ka bongata ho tla imamella. Ra thabela le ho leboha mantsoe a ileng a buoa ke baruti ba rona, Matsie le Lethoba.

Ka la 11 Tsitoe ha sekolo se koaloa bana ba fa Mong. Nkali £1 hore a 'ne a tsamae a reka tse nooang ha a ntse a ithuta. Matichere a mo fa tse lokisang moriri hore ha a itsoara hloho a 'ne a hopole Mokoallo.

Tsa Rosendal

(Eph. M. Mokuena)

Ka la 21/12/46 ebile letsatsi la khetho ea libota tsa motse (Advisory Board) 'me litho tsa khale li phomolitsoe. Sebakeng sa bona ho khethiloe bana:— Benghali Joseph Koratsi Moeta, Liphapang Phafoli Potloane le Jacob Sebolai Mokhatla; rea ba leboha bana bao ka mosebetsi oo bao o jereng ka lilemo tse felileng, 'me joale re lakaletsa ba bacha mosebetsing oo katleho le tsoelo-pele.

Banna tsebang kajeno litaba re li talimile ho lona, sebeletsang sechaba ka lerato le kutluelobohloko. Banna ba molimo motse o le tsepile, hore le o sebeletse ka moea oa khotso.

Ho feta mona re jele Keresemese e monate le Noebajara, ha hlokalaha meferefere ea lintoa le matsoso aitseng eaba thabo ea tsatsi la Morena le litsebetso tse monate likerekeng tsohle, re chaketsoe ke mathaka a mangata a tsoang Lejoeleputsoa, bana ba motsana ona. Ho bona nka bolela bana: Benghali Eph. M. Masiza D.J. Mqabulane, E.J. Nthinya le F.J. Lebetsa (Johannesburg) le Mr. J.J. Mqabulane, (Vereeniging). Che bashemane ba talimeha hantle ho bonahala hore ba ja limonate. Ke kopa tsoarelo ho bao ke sa hlhisang mabitso a bona nka ja sebaka pampiring.

Ka la 8th January 47, Moruti Eph. M. Mokuena o theohile ho ea kopanong ea Baruti mane Geriston Location No. 1463, 4th Street ea Apostolic Faith Church. E lutse ka 9/1/47.

Che monongoaha likoro li ngata hola lithaba ekaba kajeno le rona re tle re fumane borotho hobane hare sa bo tseba, Mohau le mahlomola ha o re o batla phoho ea koro ha eo. Empa etse e rekisoa pela mahlo a hao feela, ha eo ho uena Mo-Afrika oe e kaba re jeleng rona chaba sa Afrika ho babusisi ba rona, kajeno hothoe le poone Ngoane'no a se hlole a o rekisetsa eona. Ao ra shoa ka Nkopane. Che ho se ho tseba ea re phahametseng feela. Lipoone lintle masimong leha empa re 'eso lits'epe hobane Mosotho oa heso, o re re tla boka ha li oroha. Che ha e le likoro tsona ba bangata bo aubaas li se li finyeletse li siung.

LIHLOBA

Felisa bohloko le mats'oenyeha a hau ka ManZan, moriana o etselitsong lihloba. ManZan e felisa ho hlohona, e felise bohlokoee tlose maghubu. ManZan e hloekile e bobebe ho e sebelisa—litseboho ho lelana la bophelo le isang moriana ona hantle tulong e khathatsehang. Sebelisa ManZan ka matsatsi a se makae 'me re hopola hore o tla anela ke molemo oa eona.

MANZAN

Kopa mokemisi oa hau, lelana la Moriana o khethehleng oa lihloba. Theko 3/6. Bakemising bohle ho bo ra-mabenkele. M.A.469

Tsa Delarey Ville

(K. S. D. M.)

Ka Sontaha sa li 29 December. Ba ITimi (I.O.T.T.) ea Bethel Temple No. 87 e ile ea kopanela Kerekeng ea A. M. E. Church ho lumelisa Rev. Jeremiah Mohohlo, Grand Superintendent Mothei oa Temple ea rona mona Delarey. Joale o kenetse boruti mo kerekeng ea Methodist Church of South Africa.

Molula-setulo ene ele Rev. D. J. D. Molukanele assistant Grand, Ke eena ea ileng ho ea re mantsoenyana a likhothato ho ea retlohelang le ba bang li Bui, Maloko a Tempele a ile a mo etsetsa mpho e ileng ea Mothabisa haholo; e leng Fountein pen le le Bokose la li Brushes tsa mefuta. Libui tse la telang e ne ele Evangeliki M. Mareka oa Anglican Ch. Evangeliki S. Oesi oa D.R. Church. Rev. J. Mohohlo le eena o ile araba ka mantsoenyana a monate. Bane ba lumelisoa ha moho le mofumahali Mrs M. Mohohlo ba ileng ba ba teng mosebetsing oa Tsatsing leo;— Miss le Mrs Motaung, Mr Oesi, Miss J. Ntsimane Mr le Mrs M. Mareka le metsoalle e meng ea ea sehlopha sa Ba-ITimi; Mohau oile oa etsoa ke moruti Molukanele A.G.

Moruti oa A. M. E. Church mona le Jeffrou Molukanele, Ba etsetse hae hoesa bona bana Potchefstroom, o tsoa teng ba tla fetela Johannesburg ho ea Matsilisong a motsuala bona Mrs A.E.P. Fisch.

Baruti le Dikereke

(C. M. Magagane)

Baruti ba lehono ba tjia kereke ba e soancha le Bogoshi. Ba leballa gore ke bahlanka ba ba bolelang lentsoi la Modimo. Ga bana kahlolo bathong. Se bang gona go bona ke gore motho ea nyakang tjia ga Modimo ba seke ba moganela le tsona, motho o tseba ke Modimo seo a bang sona. Moruti ke hlaka ea Kereke; Phuthego ke lebotana la Kereke.

Bakreste baba ngata ba lapishitje ke baruti ka baka la bogoshi bjo bja bona ka Kereke. Lona badia di kereke hlokomelang Baruti ba lona, le seke la bona motho ea lapileng go bereka ea sakang a e thuta sekolong la la mmea moruti. Nyakang motho ea rutegileng le gona lona Bagolo ba diKereke le bone goré o ruta tjaga Modimo, eseng tjia lapa la gagoe, kapa tsa bogoshi bja gabo.

Kgelogo ke e ngata di kerekeng. Bahedene ba shitoa go sokologa ka baka la go bona tjeo di diang ke baruti moo di kerekeng. Bakoni le Dikolobe le tla koana le nna moo tabeng e.

vha a lalama shangoni. Minwaha ya vhavhi iya fhungudzwa, zve vhavhi vha zwiifulu fhela zwi a lovha (Mirero 10-27-28.) Uluga hushi dza lufuni (Mirero 10-2.)

Vhathu Vhatswu Vho Vhulawa Pretoria

(Nga Rev. E. M. Makhuba)

Vhathu avho vhatanu na vhararu vho vhlulawaho jele ya Pretoria ngadzi 23.12.46. Vhararu kha vhone ndi Jack Tshishonga, Na Samuel Sikepe Na Joseph Ndwakhulu. Vhevha hatulelwa lufu ngei Johannesburg ngadzi June 13, 1946, nge vha vhlulaha musadzi wa likhuwa Mrs. Dorothy Gilchrist Campbell ngei Forest Town, nga nwedzi wa November 1945.

Na Willie Dhlamini, na Petrus Mavuso na Samuel Mletwa vho hatule — lwaho lufu ngei Springs nga nwedzi wa September 1946, nge vha vhlulaha Mr. P. C. Bezuidenhout ngei Endicott nga May 16, 1946.

Na Mlahlani Msweli we a hatulelwa lufu ngei Maritzburg nga dzi August 30, 1946. Na Maphotha La-kaatjie we a hatulelwa lufu ngei Harrismith nga dzi 11 September, 1946.

Huno, kha avho vhatanu na vhararu vho vhlulawaho ngadzi 23.12.46. Vhanwe ndi vha Venda vho Ndwakhulu, zwiifanyiso zwa vho musu vho vhlulawa zve vha-fanyiswa vho vhlulawa zwo vha zwo nambatedzwa — khothe ya Johannesburg. Fhedzi Vhavenda kale vho vha vhatshi ofha, uita zwithu zwo vhiifhaho, zwa vhlulaha Utswa, upwasha mavhengele, Ngauri Vhavenda ndi vhatshu vha shavhaho Torongo.

Vhavenda vhadzulaho kha la ha Tshivhasa la ha Mphaphuli vhana murero une vhari arifuni uita zwo vhiifhaho ringado farwa ra moni-shwa thavha ya Tshifulanani.

WATSHIMBILA NA BAVA UDOVHA BAVA

Murero munwe uri wa tshimbila na mbava na iwe udovha mbava, murero uyo awongo khakha, ndi-ururi Vhavenda vhudaba-daba na vhu vemu ha upwasha zwitolo na dzi ndu, vha zwi guda makhuwani, ngauri makhuwani huna magwada manzhi asa vheregi ane a vherega utswa, vhatshimbila na zwi gidi zwa zwi volovolo vhusiku vha tshi vulela vhatshu vhusiku vha vulela na makhuva vhatshi vha sumba nga zwi volovolo, vhatshi vha nzhiela zwithu nga khani, ngauri lufu lua ofhisa vhatshu nga ushavha uthu tswaa vhasoko utetemela mavemu atshi vhatangula vhusiku hu tshi lila musu, vha nwe vha tshimbila nga mimodoro.

Mavemu ayo atshi mbila atshita ngula vhatshu dzi tshelade na dzi thu ndu zwi dzhiva vho la vhesa vho su mbwa nga zwi gidi.

MBEBO YA ZWINO

Ndi haya matshilele ambebo ya zwino, zwilisa mbilu vhabebi ngauri vhanwe vha hatulelwa uyo shuma jele (7 years; 15 years).

Vhakale vho bula vhatshiri vhabebi vhababa muvhili a vhangone beba mbilu, Nwana wa uita zwo vhiifhaho ulisa mbilu vhabebi (Mirero 10-1).

Muvhuso

Ngauri muvhuso ndi mulanda wa Mudzimu, we a muvhea uri au farise kha zwa vhuudi. Fhedzi arali utshi tshinya, u ofhe, ngauri muvhuso a wo ngo fara pfumo nga fhedzi, ndi mulanda wa Mudzimu, ndi mulifhedzi wa u rwa a tshinyaho.

Arali u tshi funa u dzula usa ofhi muvhuso, ita zwi vhuuya ndi hone u tshido huliswa nga wone muvhuso (Vharom 13-3-4).

U o fha Jehova hu a nza madu- (Vhona Seraba 4)

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PALE EA MERERO EA TSA BA BATS'O

Molao Oa Kopano Le Qaleho Ea Lekala Le Hare La Tsa Ba Bats'o

Molao oa Kopano oa 1910 joaloka ha ho ne ho ka pheloa 'a o ea ka oa tlisa phetoho ea letho taplong lepusong ea Merero ea tsa ba Bats'o. Lekala le lecha la 'Muso le ile la nehelo la tsa ho "laola koloni tse nne." Taelo tse, tse bobebe ho nehelo, li ne li le thata ho ka phethisoa hoba, joaloka ha re se re bone, e 'ngoe le e 'ngoe ea likoloni e ne e na le melao ea eona le tsela. Bakeng sa nako e tiang, mebuso ena e mene ea ho busa e ile ea fokotsoa ka seemo ea etsoa likhutlo 'me ka hlaloso e sephara, Taba tsa ba Bats'o e ne e se moroalo oa Sekhutlo, leha e ile ea nehelo eona ke melao e latelang ea parlamente. Tona ea pele ea tsa ba Bats'o ka tlas'a Molao oa Kopano e ne e le Mohlomphehi Henry Burton ea neng a e tsoa ka Koloni.

Temana ea 24 ea Molao ona ea beha hore banna ba bane ba khethiloeng ho ba ntleng e putsoa ea parlamente ba khetsoa "ka lebaka la ho tseba ha bona ka tlalo, ka lebaka la tsebo ea bona ea bo-offisiri kapa joang, ea ntho tsohle tse hli-leng tse batleheng tsa batho ba 'mala ka Afrika e Boroa." Ha ho ne ho le teng sebaka se batlang ho tlatsoa Siba-Leholo ka ts'ebetso le banna ba parlamente o ne a lokela ho ka khetha monna e mong oa ntleng e putsoa ea tla lula setulong sa ha eo ka nako ea lilemo tse leshomo, ho sa khathale leha ho ne ho ka ba teng khetho e 'ngoe hape ea banna ba parlamente.

Ka malimabe, ho qaleheng, banna bane ba khethiloeng ha ba soka ba hile ba ts'epoahaholo ka batho ba Ma-Afrika ebile khetso ea bona ha e soka e hile e hlomeha holim'a tsebo ea bona "e tletseng" ea se hlokalang bathong ba 'mala.

SEEMO SA SIBA-LEHOLO behiloeng ka ho Mogovenoro oa Temana ea 135 ea Molao oa likoloni tse fapaneng li lokela ho Afrika e Boroa e ile ea beha hore ho tloha moo li behoe ka tla-re melao eohle e sebelisoang ka s'a taolo ea Siba-Leholo ka ts'e-likoloning tse fapaneng ho qabetso le batho ba parlamente. Ho leheng ha Kopano e tsoele pele ne hose naha e behetsoeng kaho-ho fihlela e be e qhaloa kapa e ko ho sebelisoa ke Ma-Afrika e eketsoa hape ke parlamente.

Temana ea 147 ea beha hore kantle ho tokelo ea Molao ona oa Siba-Leholo ka keletso le litho Parlamente. Re tla bona haufinyane mona hore taba ena ea masimo ka pe-le-pele e ile ea fetoha ntho eo ho buuoang ka eona le hore ho bile ha behoa Molao oa naha o behoa ke Parlamente ka selemo sa 1913; Molao ona ha o ea ka o hla oa ratoa ke sechaba sa Ma-Afrika.

Re ts'oanetse ho bona mona hore Molao ona oa Kopano ha o ea ka oa nehela 'Muso oa Afrika e Boroa tokelo ea ho busa Lesotho, Botswana le Soatsing, empa o ile oa etsa tukiso hore li fitisoa ka nako e itseng.

TOKELO EA KHETHO KA VOUTU Ha ho phetoho e ileng ea etsoa ke Molao ona mabapi le tokelo ea tsa khetho ka voutu e neng e se e le teng ka Koloni, empa ho ile ha e ba teng nyatso e khoho mabapi le taba ena ke Seboka se sehola sa Sechaba. Qetellong no ile ha lumeloa hore tokelo ea tsa voutu ea Koloni ea bao e seng Makhooa e ka fetoloa feela ka bongata ba batho ba babeli ho ba bararo karolong ka ntleng e tlase ea parlamente le ho e putsoa (Senate).

Ka Koloni le ka Natala, bao e seng Makhooa ba ne ba lumelle-tsoe ho emela tsa khetho makhohleng a Likhutlo empa ba hloka matla a ho emela khetho ho ba litho tsa parlamente (Leha ho le joalo tokelo ena ha e soka e ba e sebelisoa le ka mohla leha o le mong).

TAOLO Offisi e khoho ea Lekala le lecha la tsa ba Bats'o e ile ea a-huo Pretoria moo hloho ea pele e ileng ea e ba Mong. E. E. Dower eo ka nako e ka pele ho moo e nieng e le eena Mongoli oa Lekala la tsa ba Bats'o ka Koloni. Ho ile ha khethoa batlatsi ba bangoli bana ho se seng le se seng sa Likhutlo tse nne empa, ka lile-

NAHA Tokelo tse teng tsa naha ea Ma-Afrika li ile tsa tiisa ka tlas'a molao ona oa 1910 hore trust tse

mo tse peli tse latelang tseo, ha ho behoa Komishinara e khoho ea tsa Ma-Afrika ka Natala, libaka tse nne tsa batlatsi ba Bangoli li ile tsa tlohela ha behoa Mongoli a le mong ea tlatsang lekaleng lena ka kakaretso.

Tukiso e khoho ea Lekala lena e ile ea qaleha ho lokisoa ka selemo sa 1910, empa haesale ho tloha ka matsatsi ao, basebetsi le mesebetsi ea lekala lena ba eketsehile ka bohato le hlokalang tse matla tsa batho ba Ma-Afrika ka bo bona. Lilemong tse nne tsa morao, lekala lena le latetse tsela ea ho tlisa lenane le eketsehileng la Ma-Afrika a sebetsang ka ho lona.

Tukiso e 'ngoe e matla ke ho khethoa ka 1929 ha banna ba sebetsang offising e khoho ba thusana le Motsamaisi oa tsa Temo, 'me kahoo ho bonoa hantle matla a mesebetsi ona o hlokalang hakanakana. Ho qaleheng ha sekolo sa Temo sa Fort Cox basupisi ba tsa Temo ba fumana tsela ea ho hiroa ka tlas'a ts'ebetso ea lekala lena la tsa Temo.

Mesebetsi oa ka pele-pele, leha ho le joalo, ka mor'a 1910 ebile ho kopanya mesebetsi oa taolo tse nne ho li etsa ntho e le 'ngoe e sebetsang ka tlalo. Hona ho ne ho ke seng ha fumanoa ka phetoho e feng feela, empa feela ka ho tsamaea butle, ho nkuoa tseleng e 'ngoe le e 'ngoe temana tseo e leng tsona tsa 'nete. Ka lilemo tse itseng tse ngata ho ile ha etsoa phetoho tse seng kae ebile esita le kajeno, ka tsamaiso e kopaneng, ba ka pele ba na le ts'ebetso tse seng kae tse fapaneng ka ho ea ka litereke ho fapaneng ha tsona.

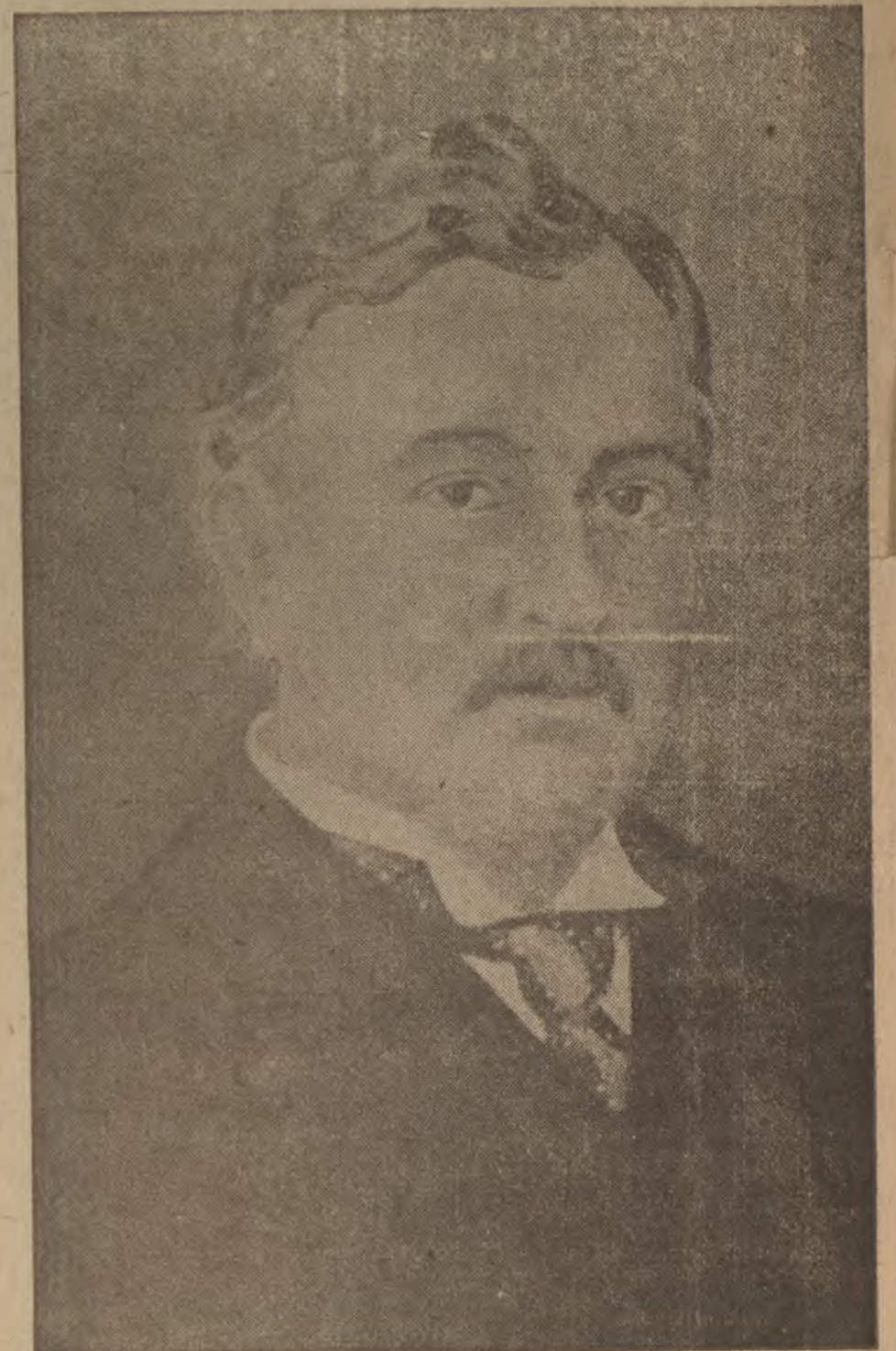
Mabapi le tsamaiso ea litereke, re se re bone hore eona eona taba e ne e fapane matsatsing a ka pele ho ho qaleha ha Kopano. Ha ho phetoho ea ka pele-pele e ileng ea etsoa empa ka 1912 offisiri tsa Komishinara tse nne tsa Ma-Afrika ka Natala li ile tsa felisoa eaba sebaka sa tsona ho khethoa mohlahubi e moholo oa libaka tsa Ma-Afrika ka ha Zulu le ba ts'elentseng ba laolang malokeishene le limishone ka Natala ka bo eona.

Ho qaleheng ha lilemo tsa 20 ha khethoa batsamaisi ba robong ba tsa Ma-Afrika ka Koloni eaba ka 1923 ho khethoa Komishinara e khoho ho ea sebetsa ka Ciskei eo offisi tsa hae tse khoho li ileng tsa e ba mane motseng oa Kingwilliamstown. Sepheo se taba ena e ne e leho tlisa ba ka pele ka Ciskei le puo ea teng hore e lekane ka tsela se khoho le tsela ea naha ea Transkei.

MOSEBETSI OA LEKALA LE LECHA

Nakong ea lekhoho la leshome le metso e robong, offisiri tsa nako eohle tse shebaneng le morero oa ho busa Ma-Afrika ka libakeng tse nne li ne li iketselitse lebitso le letle ka ho hlokomela cheseho e khoho ea tsa Ma-Afrika. Mabitsa a banna ba kang bo Shepstone, Blyth le Brownlee ba ile ba tsejoa ka libakeng tse ngata tse kathoko le ho meeli ea naha tse nne. Tsela tsa bona li ne li fapaneng empa maikemisetso a bona a ne a ntse a ts'oana.

Ka selemo sa 1910, tsela ea khale ea batho ba naha ena ba Ma-Afrika e ne e soka e qhalana ka



Cecil Rhodes e ne e le e mong oa baeta-pele le bahlalefi ba neng ba tumme hohle lefats'eng ka nako ea lekhoho la leshome le metso e robong la lilemo. O ile a nka cheseho e khoho litabeng tse amanang, le merero ea tsa ba Bats'o ebile o tsejoa hohle ka hore o kile a re sepheo sa hae ke ho fumana tokelo tse lekaneng ho batho bohle ba tsoetseng pele ba ka Boroa ho noka ea Zambesi. Ke e mong oa banna ba ileng ba ema ka maoto ho ho phahamisa Molao oa Glen Grey oo le ka balang ka 'ona hoja mangolong ana. Naha ea Rhodesia e rehelletsoe monna enoa. E ne e le eena Tona e khoho ea Koloni ea Kapa a bile a rata kopano ea naha le tsa Natala le rapaboleke tse ling tse peli.

lebakala ho kena ha bona ka litroponing joaloka ha re bona kalibakeng tse khoho matsatsing ana a kajeno, 'me kahoo tsela ea puso e ne e se thata hakana ka joale.

Che, leha ho bile ho ne ho le joalo, puso e ncha e khoho e hare e ne e na le mesebetsi o matla ka pele ho eona e bileng e neng e ntse e tlamehile ho ba boima ka ho fetisisa ha lilemo li ntse litsamaea. Offisiri tse nne li ne li ts'oanela ho tsamaisa tsela ea bolisa ebile hape li ntse li thusa Mo-Afrika tukisong ea hae.

Mangolong a rona a latelang re tla ke re bua hape ka li-Trust, empa mona re ka bolela hore Lekala le lecha lena, ka tlas'a Tona ea lona ha le ea ka la arohane le hanyenyane feela le maikemisetso a nako tse ka pele. Haeba molao o ne o fetisoa ke parlamente eba baeta-pele ba Ma-Afrika ba bona hore molao oo ha o hile ha o thusa Ma-Afrika, hoo e ne e se moroalo oa Lekala lena.

Ho ea hlokalang hore batho baetse moahlolo mahareng a mokhatlo o etsang molao, oo e leng parlamente, le mokhatlo o tsamaisang molao, oo e leng Lekala la 'Muso. Haeba Molao o feng feela oa parlamente o ea nyatsoa, ha ho ea loka hore ho nyatsoe Lekala le itseng la 'Muso kaha le se na taolo ea letho tabeng ena.

SUMMER DIARRHOEA

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WHO'S WHO IN THE NEWS THIS WEEK

The Johannesburg Bantu High School at Western Native Township has again added to its laurels. In the junior certificate examination held at the end of last year, only a few candidates presented by the school "failed to satisfy the examiners." The following are the results:

First Class: — Nimrod Buthelezi; Elizabeth Dlamini; Puxley John Gamede; Silas Hlongwa; Mendy Makapan; Jones Metja Matjiu; Phakamisa Ben Mazibuko; Abel Selelo Mogwase; Johannes Andrew Moeketsi Nakedi; Jeconitha Joyce Ramasia; Solomon Leswene Rathebe; Washington Molamu Ribane.

Second Class: — Iris Nancy Beuzana; Stephen Bontsi Chaane; Jonathan Dikgole; Flora Dinake; Ezra Jukuda; Martha Annah Leepile; Alphonso Michael Letsela; Gladys Theodora Loate; Japtha Mahloko; Henry Stanford Guy Maphanzela; Douglas Mavuso; Selby Matthew Mbuyisa; Solomon Harry Mochadibane; Rebecca Cecilia Moguerane; Josiah Isang Mokgwatheng; Betty Irene Mokholo; Asaph Moni Morare; Ernest Moina Mothibi; Daniel Modise Mophopi; Violet Dikeledi Motosane; Thomas Titus Nkobi; Eunice Eugenia Khambule; Zacharia Lazarus Ramasodi; Christian Thepe; Cecilia Makhotso Tobacco; Daniel Strike Kgosana Vilakazi; Stanley Sydney Gamlakhe Mtshali.

The following candidates are eligible for a supplementary examination in the subjects indicated against their names:-

Lonsdale Mzwadile Mzi Daba (English Higher Grade); Paul Duncan Khuzwayo (English Higher Grade); Ephraim Madibo (English "A" and Afrikaans "B"); Daniel Willie Mamabolo (English "A"); Geoffrey Tebogo Moagi (Afrikaans "B"); Selinah Kgala-gadi Montsho (Maths and Type-writing); Meurel Nozipho Piliso (English "A" and Afrikaans "B").

The following local teachers have completed the requirements for the B.A. Degree of the University of the Witwatersrand; J. M. Maraba; L. G. Ntuli; S. S. Maseko.

Prominent visitors to the "Bantu World" offices last week included Messrs Sil ka Msengana and A.E. Phake. Mr Msengana who is the Departmental Visiting Teacher in the Kokstad circuit C. Province had come to the Rand on holiday. He has since left for the Cape. Mr Phake is a teacher at Germiston.

Nurse Harriet Mdontsa, health visitor at Pimville clinic is a patient at Waterval hospital. Nurses Lily Mlahleki and Mirriam Manyana are studying for Health visiting courses.

Mr R. Ray S. Majola of Sophiatown left this week for Dundee, Natal. During his stay at Dundee he will give evidence before the Penal Reform Commission. Prior to returning to the city he will visit Gardensville.

On her return from the session of the I.O.T.T. which was held at Mafeking, Miss Madelina Monyatsi of Ventersdorp visited relatives and friends at Mareitsane.

Mr and Mrs Absalom J. Mdhuli paid a visit to their brother Mr R. M.C. Mdhuli of the staff of Bothsabelo High school. On their homeward journey they will call at Middelburg location to see their mother. At East Rand they will visit the home of Mrs Mary B. Zwane. Mr A. Mdhuli is a clerk at Blyvooruitzicht Gold Mines.

Miss E.Z. Sidzumo spent her Christmas and New Year holidays at Evaton Township. Miss E.N. Sidzumo formerly of Coronation hospital has left her studies through ill-health. She is staying at Alexandra Township.

Mr N.J. Molope of Potchefstroom was a recent visitor to Payneville location, Springs. On his departure he was accompanied to Springs station by Messrs W. Makgabutlane and D. Lepelle.

Pastor Dick R.A. Phiri of Rose Deep, Germiston held a revival service at E.N. Township. George Goch recently. He was assisted by Messrs Sibeko and Dhladhla of Boksburg and Nigel respectively. Many members of the Apostolic Faith Church were present.

Messrs G. Mabuza and L.L. Matloporo of E.N. Township are back from the Advisory Board conference held recently at East London.

Messrs Johannes Chanya and Robert Ankhoma visited Rev J. R. Albert Ankhoma last week. Other visitors to Rev Ankhoma include Mr Robert Kadalie of Cape Town.

Mr Lucas Williams Maleko is spending his annual holidays with parents and friends at Bloemfontein and Thaba Nchu. Mrs D. Koloane is also at Bloemfontein from Vereeniging.

The T.B.B. gave a concert on Christmas day at the chief's residence Makau's. Many people attended this concert.

Mr Michael M.S. Diale formerly on the staff of Holy Cross Anglican school, Orlando West has joined the staff of St Cyprian's Anglican school, Sophiatown.

The marriage will take place today, Saturday, January 25, 1947, at Orlando, between Lawrence Leonard, youngest son of Mr. and Mrs. C. Matunjwa and Esther Tandy, eldest daughter of Mr. and Mrs. P. C. Xaba of Orlando. On January 27, the reception will be held at Alcockspruit, Newcastle, Natal.

Messrs. H. W. Kau and E. M. Mokoena both of Sophiatown, accompanied by nurses E. Manjana and B. Mabuza of Nokuphila hospital, were the guests of Mrs. Tshabalala of Alexandra Township last week-end.

Through the who's who column Mr and Mrs. G. Samuels of Sophiatown wish to thank all friends who sent them messages of good wishes during Christmas and New Year.

Mrs. N. Msimang, wife of Rev. J. Msimang of Bethlehem, O.F.S. spent the last week-end in Sophiatown as guest of her niece Miss Marjorie Mkwanazi.

To-morrow, January 26, Mrs. E. N. Silwane will be at home to friends at her residence, 30 Meyer Street, Sophiatown.

Mr. Ben Mgidi, Induna at Nourse Mines spent the last week-end at Hammanskraal as guest of Chief Kekana.

Mr A. T. Moabi is back from a well-earned holiday in the Cape. On his way to the Rand he visited Durban where he was guest of Messrs. I. E. Esequ and Lennox M. Moleko.

Mrs. W. A. Oldjohn and Miss W. H. Moleko left the city last week for Herschel after spending a well earned holiday with relatives and friends at Orlando. They were seen off at Park Station by Mr. M. A. Victor Mdala and Miss L. G. Mckgog of the S.A. Institute of Race Relations.

After spending his summer holidays with his mother and sisters at Sophiatown, Mr. Jacob D. Mahahle has returned to resume duties at Heilbron.

Messrs. D. K. Sebesho of Mari-shane Tribal school and Ph. Sebesho of Germiston, visited Rev. J. Sebesho of Heilbron, O. F. S. recently.

Mr. and Mrs. Takane of Ficksburg have been blessed with a baby girl. Mother and baby are progressing well.

Mr. Motuba supervisor of schools in the South Western Circuit, has also been successful in securing his B.A. degree, while Mr. Msimanga, of the Roman Catholic School, Village Main, has obtained the B.Com. of the University of the Witwatersrand.

Mr. S. A. Mncube, Principal of the W.N.T. Salvation Army School arrived in the City last week from Durban, where he went as one of the Official Delegates of the Johannesburg and District Bantu Sunday School Union to the Seventh Bantu Sunday School Convention held at the African Methodist Institute, Durban. He also attended the Ceremony of the unveiling of the Tombstone to the memory of his late aunt, Mrs. Major Besta P. Mbuyisa of the Salvation Army, Sydney Road, Durban at the Redhill Cemetery. Whilst in Durban, Mr. Mncube was guest of Mr. and Mrs. Z.O.S. Mncube of Baumannville. He was seen off the Durban Platform by Sister L.N. Mungwe of King Edward VII Hospital and Messrs S.P. Mncube and Z.O.S. Mncube.

Mr. J.B. Mots'oane, a member on the staff of Bantu United school, Kroonstad, underwent a successful operation at Nokuphila Hospital. He is recuperating at Orlando.

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THE PEOPLE'S PAGE

Our Readers Domestic Announcements

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

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

IN MEMORIAM

POSWAYO.—In loving memory of my dear husband and our father, Edgar, who passed away peacefully at Springs on January 28, 1946. Remembered and sadly missed by Violet (wife), Wallace, Bruce, Douglas, Neinci and Nonceba. 930-25-1

KUBHEKA.—In loving memory of my dear husband Mackay, who passed away peacefully on January 16, 1946. "Gone but not forgotten."—Sadly missed by his wife Molly. 935 x 25-1

Legal and Official Notices

TO NATIVE STOREKEEPERS SUGAR QUOTAS

Under the Sugar quota system retail storekeepers should now receive from their Wholesale Suppliers 68 per cent of their purchases of White Sugar and 80 per cent of their purchase of Government No. 2 Grade Sugar during the year May 1944 to April 1945.

If you do not receive this quantity from your Wholesale Supplier you are invited to submit invoices or other documentary proof of sugar purchased by you from May 1944 to April 1945 and every effort will be made to ensure that your proper quota will be supplied.

Write direct to:
THE SECRETARY,
Transvaal Sugar Exchange,
88 Main Street,
JOHANNESBURG. X-8-2

KOLEGE YA BANA BA AFRIKA

Aandag Asb. Die sluitingsdatum vir 1947 aplikasies vir toelating tot klasse wat voorberei in die eksterne eksamens van die Universiteit van Suid-Afrika is nou 10de Februarie, 1947. Prospektus kosteloos verkrybaar van Die Sekretaris, 7de, Laan 318, Capital Park, Pretoria. 899-X-25-1

KOLEGE YA BANA BA AFRIKA

Please Note: The closing date for 1947 applications for admission to classes preparing for University of South Africa external examinations is the 10th February, 1947. Prospectus free from The Secretary, 318, 7th. Ave., Capital Park, Pretoria. 899-X-25-1

MPATLISENG

Nthuseng hie, le mpatlise ngoana oaka. O lahlehle a le Bloemfontein selemong sa 1946, ka Phupjane. Lebiso la hae ke JOSEPH MPINANE. Ha ke utloa, bare o nkile joine, 'me o se-betsa merafong. Ea mo sebang, a ngole kapele, lebiso laka le address: Mofumahali 'Ma -ts'epo Mpinane, 1291, 9th. Street, Germiston Location, 731-X-25-1

PRETORIA BANTU CO-OPERATIVE TRADING SOCIETY LTD.

NOTICE

A public meeting of the above society will be held on Sunday 26th January 1947, at the Sporting Hall at 2.30 p.m. Please attend. A. J. Thoka, General Secretary.

ISAZISO

Ndazisa unyana wam. uStephen Spaner Twala, owemka ngo1930. Ndamqibela kusithwa uhamba neskisi ezijikelezayo. Makazivelise kum ngaphambi koba kuphele inyanga ezintathu, kungenjalo uyakufahlekelwa ngamalungelo obunyana.—Elizabeth Twala (unina), P.O. Box 9, Luipardsvlei. 929-8-2

LOST

A little girl, Faith Dube, aged 10 years, while on holiday in Booyens, Johannesburg, disappeared from 5 Palmer St., Booyens, on or about 19th December 1946. Any information to The Anglican Mission, 74 Meyer St., Sophiatown or to 34 Gold St., Sophiatown.

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PARYS MUNICIPALITY

Vacancy For Trained African Nurse
Applications are hereby invited for the post of trained General and Maternity African Nurse (Sesuto speaking) at the Parys Location at a salary commencing on the scale £120 x 6 x 132 p.a., plus temporary Cost of Living Allowance and a uniform allowance of £3 per annum. Applicants must state age, marital state, qualifications, experience and earliest date on which duties can be assumed and must submit certified copies of diplomas and not more than three testimonials, which will not be returned.

The successful applicant must act on a probationary period of six months and submit a Medical Certificate of Health.

Applications marked "African Nurse" must be in the hands of the undersigned not later than Friday, 31st January, 1947.—W. P. SCHONKEN, Acting Town Clerk. X-25-1

TOWN COUNCIL OF NIGEL

VACANCY: NATIVE MIDWIFE
Applications are hereby invited from duly qualified Native Nurses for general and midwifery work in Charterston Location Nigel. Applicants must possess both general nursing and midwifery qualifications.

The salary grade is £120 x £10—£150 for both certificates and £90 x £10—£120 for midwifery certificate only, plus cost of living allowance on the Government scale, uniform allowance of £6 per annum and an allowance for quarters of £6. 3. 0 per annum. The successful applicant will be required to serve a probationary period of three months.

Applications must be in the applicant's own handwriting and must give details regarding age, marital state, training, qualifications, experience, and earliest date when duties can be assumed and must be accompanied by copies of two recent testimonials.

Applications must be addressed to the undersigned to reach him not later than 12 noon on FRIDAY the 31ST JANUARY, 1947.

W. D. PRETORIUS,
Town Clerk. X-25-1

Municipal Offices,
Nigel,
10th January 1947.
No. 119/1947.

Wanted — Distributor

People's Bookshop, 45 Kerk St., Johannesburg has quantity low-priced books especially suitable for sale in African townships. Willing to make suitable arrangements with responsible storekeeper for sale of books in those areas. Apply in writing, or telephone 22-2070. X-1-2

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EASTERN TRANSVAAL. X-25-1

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African teachers wanted to specialise in the teaching of Zulu and Sepedi in the Kilnerton High School. Applications should be addressed to the Principal, Kilnerton Training Institution, Private Bag, Pretoria. Previous applicants need not apply again. X-1-2

WANTED

Bantu High School; qualified teacher; graduate or undergraduate with Matriculation Mathematics; to teach. South Sotho, mathematics, Geography; commence 5th February 1947. Apply The Principal, Box 93, Nigel. X-25-1

BRIDGMAN MEMORIAL HOSPITAL

Wanted two Staff Nurses with S.A. N.C. Midwifery Certificate. Starting Salary £84 per annum plus cost of living allowance of £33. 15. 0. Apply Matron, Bridgman Memorial Hospital, Brixton, Johannesburg. 891-X-25-1

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Native clerk and interpreter wanted: For the Native Department in Johannesburg Attorneys office. Could start as from 1st February, 1947 or later. When applying give some details as to experience in legal offices. Apply P.O. Box 6892, Johannesburg. X-25-1

Work Offered

EMGWALI TRAINING SCHOOL FOR GIRLS

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Emgwali Training School,
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922 X 25-1

Miscellaneous

AFRICAN MUTUAL CREDIT ASSOCIATION

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

At the Appropriation meeting held on Friday, January 17, 1947, Appropriations were made in favour of the undermentioned members:-

Benoni: Share No. 1160, Appropriation No. 01039. Payneville, Springs: Share No. 2254, Appropriation No. 03876. Florida, Rand Leases: Share No. 13368, Appropriation No. 13548. City, Johannesburg: Share No. 2001, Appropriation No. 02546. Atteridgeville, Pretoria: Share No. B.11473, Appropriation No. B.11545. Brakpan Location: Share No. B.3986, Appropriation No. B.04105. Nigel Location: Share No. B.4493, Appropriation No. B.04772. Newclare, Johannesburg: Share No. B.2499, Appropriation No. B.02585. Orlando Township: Share No. B.11620, Appropriation No. 011699. Orlando: Share No. C.1266, Appropriation No. 01423. Orlando: Share No. C.685, Appropriation No. C.0770.

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Buses and Lorries hired out for Special Country trips, Picnics, Cemetery etc. For further particulars apply to: 162, Tuil Street, Lady-selborne, P.O. Box 180, Pretoria. Telephone: 8-1225 at all hours. X-8-2

ORLANDO NEWS SPORTS BREVITIES

(Continued from page 4)

should be held at the Leake Hall on Sunday, January 26. This being the last meeting of the association for the Xmas vacation it is hoped many more students will attend.

R.S.I. CLASSES

The stage is now set for the commencement of the classes for the Royal Sanitary Institute course at the Baptist school soon. Final arrangements are now being made with the Johannesburg Technical College. There is room for a few more students. Once the course has been started no new students will be accepted until next year.

MATRICULATION CLASSES

As accommodation is limited only a few students wishing to prepare for the matric exams will be accepted. Arrangements have already been made with lecturers for the following subjects: English, History, Geography, Afrikaans/Agricultural Science. The fees will be three guineas per year for four subjects.

FAREWELL

Fr. Claude Canniss, C.R., of the Anglican Church at Orlando, leaves for England on January 29. Fr. Canniss has been connected with Orlando for many years and has taken great interest in the spiritual and social welfare of the people. Many individual organisations and various denominations have been invited to a farewell gathering to be held on his behalf at the Communal Hall on Sunday, January 26. The Bishop of Johannesburg is expected to attend.

TEAPARTY

Mr. D. Nangu presided at the Teaparty held under the auspices of the "Home Sweet Home Benefit Society" at Orlando. Mr. W. Matebese acted as secretary. Many friends attended including Miss B. Tshembezi, Mrs. Mafuza, Mr. and Mrs. Letsapa, Mr. Khumalo, Mr. G. Mogotsi, Mr. Neube, Mrs. Kuzwayo, Mr. S. Ntombela. The secretary, Mr. Matebese announced that several of the members, in less than six months have already saved £100 with the assistance of the society.

PERSONALIA

Miss B. Tshembezi, of Orlando, has returned to Johannesburg from a visit to Mafeking. She was accompanied by Mrs. M. Matebese, Mr. A. Kumalo and Mrs. M. Kashiri of Rhodesia. While at Mafeking, she visited Mr. and Mrs. Lushaba and Mrs. Oldjohn.

Mrs. Emily Msimang, of Bethal Mission, Butterworth, C.P., with Gugu and M. Dundzi, are spending a few days with Rev. and Mrs. K. Nkabinde.

D.O.C.C. MEETING

It was agreed at the January meeting of the management committee of the D.O.C.C. to hold the annual general meeting of the Centre on Thursday, January 30, at the Leake Hall. The African members of the Board are Messrs S. Maseko, T. Xaba, A.G. Buthelezi, Rev. O. S. D. Mooki, Mr. G. Nakene, Mr. D. R. Twala, Mr. A. P. Mda, Mrs. D. Kuzwayo, Mrs. J. Khumalo and Rev. S. S. Tema.

East Rand Bantu Lawn Tennis Assn.

(By Reporter)

The abovementioned association held its Annual General Meeting at Brakpan Mines on Sunday January 19. The newly elected office-bearers for 1947 are as follows: Presidents, Messrs S.

(Continued in column 5)

Miscellaneous

WAGONS, TROLLEYS, OX CARTS AND DONKEY CARTS

All types in stock. Illustrated price list on application. It will pay you to write or call on:-

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STAMPS WANTED

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Transvaal Bantu Golf Union

(By Simon Malaza)

Chart for 1947

The following championship matches will be staged at the given centres, affiliation fees and dates: K.O.—Pimville, 7/6 per player on February 9. Open—Wynberg, 10/6 per player on April 6 and 7; E. Rand—Springs, 5/6 per player on May 18; S. West—Hoylake, £4/4/0. per Team on June 15; Four Ball—Regent Park, 15/- per pair on July 20; Bantu World—Vereeniging £2/2/0. per Team on October 5; and Tom Masina—St. Andrew's, £4/4/0. per Team on November 2.

TRIBUTE TO MISS NHLAPO

Miss Kay Nhlapo, famous African lady in the tennis circles has been crowned champion three times in 1 year as champion of the S.A.B.L.T., Transvaal and shared honours in the doubles with Mrs N. Mbambo.

BUDDING TENNIS ACE

Like the Transvaal champion—R. Molefe, young Martin Molefe follows steadily behind. He has recently won the Pimville Students and ex-Students Championship in singles. Young Martin is entering for his 18th year of age.

He won the T.A.S.A. singles at 17 and made an Open challenge in the mixed doubles with Miss K. Nhlapo as partner. In the matches they played, they did not lose a single game.

A PROMISING BOXER

For many years Boxing was not popular among the Bantu. The only boxers of repute then were "Baby Batter" and "Gorilla Thompson." But as years past new names appeared in the boxing list. We honour the young fully-fledged boxer Alex Mekele and wish him success in the Boxing career.

Mention must be made of Gusta Nzimande a springing basketball player who has high qualities which would make her a champion player. She is a student at the Government School, Pimville.

Teachers Take To Golf: One of the leading Bloemfontein golfers is a teacher. In the Transvaal, many school teachers take an active part in playing golf.

Results in Ballroom Dance

(C. Cecil)

The Johannesburg Non-European Dancing Teachers' Association held its official opening dancing contest, which was well patronised by both Non-European and European spectators.

The following are the results of the winners: Novices Section First prize went to Jackson and partner. Amateurs Section First prize went to Mr. Christopher Ngwenya and partner. Amateurs Section 2nd prize went to Jimmy Marudu and partner and 3rd prize was won by Joseph Ndabazojwala.

In the Professional Section, which was the most difficult contest, the adjudicators had a hard time to select the winners. At the final stage Mr. and Mrs. John Mtembu were placed 1st, Mr. and Mrs. Nelson Gordon 2nd with Sammy Thoabala and Elizabeth 3rd.

The contest was staged by the association mentioned above as the first for the beginning of the year, in peace time 'Ballroom Dancing Talent'.

After the contest, the gathering was addressed by the General-Secretary of the association. Mr. Philip K. Sechele. He thanked the members of the said association and the enthusiasts present for having attended the show. The final contest, Free State vs. Transvaal, will be held in March this year.

(Continued from column 4)

Gijwa, S. Mbambo, and L. Moorosi; General Secretary, Mr. B. Mbalu; Assistant Secretary Mr. A. Hlubi; Treasurer Mr. S. Lengane; Auditor, Mr. P. Rawjee; Reporter, Mr. N.L. Pule; and Committee members Messrs W. Kapeng, S. Seotsoanyana, J. Mini, A. Siliho and S. Moutmodi.

VEREENIGING AND DIST. A. FOOTBALL ASSN.

(By Jesh. B. G. Gregory)

The 1946 football season of the Vereeniging and District African Football Association was officially closed a week before December 25, 1946. It was a season with difficulties, irregularities and on the other hand pleasures and good achievements.

The administration of the association is vested in the hands of an Executive Committee elected annually in an Annual General meeting held at the beginning of every season. The officials for the 1946 season were: Messrs A. Thompson, Compound Manager, Brick and Tile Co. Ltd. (patron); J. Mahlatsi of Brick and Tile (president); P. Gaula and G. Sefatsa both of Stewards and Lloyds; and L. Mbuli who resigned as General Secretary in October last going on leave. Assistant Secretary, Mr. J. Molamu of V.F.P., Records Secretary Mr. Jesh. B. G. Gregory who was later replaced on promotion by Mr. E. Mokhere of Rand Water Board recently, Treasurer Mr. M. Mokhoepa and Mr. B. Sekamane committee member.

The registered clubs under A. and B. divisions reached a total of 22 teams during the year 1946.

Among other things, the executive committee decided to approach the Vereeniging Compound Managers' Association with a view to request the managers to approach the Vereeniging Town Council for a site for a sports and recreational centre for all labourers who, on the majority constitute and contribute largely to the industrial development of this town. The Compound Managers' Association appointed a sub-committee comprising Messrs A. Goddard, A. Thompson and P. J. Kemp to inquire into the question with the executive committee of the football association.

After a thorough investigation it was found that no site was available for this purpose and, even if it were procurable, it would last not less than ten years or so before it was suitably constructed and enclosed through the pressing demand of housing accommodation at Vereeniging which should be given priority.

GRATITUDE AND APPRECIATION

On behalf of the Executive Committee of the Vereeniging and District African Football Association, I hereby express our gratitude and appreciation to the Compound Managers' Association for their interest, efforts and pains taken in the promotion of African sports. We have no doubt that their untiring efforts will ultimately be a success.

ANNUAL GENERAL MEETING

The annual general meeting for the 1947 season will be held at Klip Compound on Saturday, February 1, 1947 at 1 p.m. All clubs should send two delegates each with credentials.

Agenda: Devotion by Mr. T. Mahlobo, Induna Wire Works; Presentation of Credentials; Reading of Minutes; Correspondence and Business arising therefrom; Presidential address by Mr. J. Mahlatsi; Secretarial Annual Report by Mr. Jesh. B. G. Gregory; Financial Statement by Mr. M. Mokhoepa; Election of 1947 Office-bearers; and General Closing prayer by Mr. B. Sekamane.

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B.P. Bantu Assn. Annual Gen. Meeting

(J. C. Molobetsi)

In accordance with the constitution that "The Annual General Meeting shall be held between January and February of each year, in order to synchronize as far as practicable with the meeting of the Executive Committee, unless circumstances shall otherwise direct," you are all reminded that the Annual General Meeting of the Berea Park Bantu Football Club will be held in the 1st Aid Room, Railway Compound, Pretoria, on Thursday, February 13, 1947 at 7 p.m. You are all requested to attend in time.

Agenda: 1. Minutes convening the meeting, 2. Minutes of the previous meeting, 3. Financial statement, 4. Election of new Office-bearers, 5. General business, and 6. Re-S.A.R. and H. Bantu Football Association.

Vereeniging Sports Brevities

(By B. G. Gregory)

Mr. F. J. Modibedi of Johannesburg, president of the South African African Football Association spent his holidays at Vereeniging as a guest of Mr. Mareka, post master at Top Location.

The Vereeniging and District African Football Association will hold its Annual General Meeting for the Season 1947 at Klip Compound, Wire Works, on Saturday, February 1, 1947 at 1 p.m.

All those who know him will be pleased to learn that Mr. P. Gaula, chief clerk at Stewards and Lloyds Compound who has been lying ill at the Vereeniging Hospital has recovered. Mr. Gaula is Vice-President for the Vereeniging and District African Football Association.

Klerksdorp Tennis News

(By T. T. Ntabeni)

The Primrose Tennis Club of Klerksdorp had a successful tour of Johannesburg on December 15, and 16, 1946. On the first day, the Kliptown Tennis Club was trounced by 33 games, after an enjoyable day's tussle.

It is with regret that we have to mention the hostile attitude in the field of play of some players. It serves no good purpose than create illfeeling.

On Dingaan's Day the Madubola Darkins Tennis Club of Randfontein was also beaten by 19 games. At lunch time Primrose had a substantial lead of 25 games, in the afternoon Johnny Myles' partner tried to equalise the score, but failed, thus Klerksdorp team emerged worthy winners.

The following represented the Primrose Tenn's Club: Messrs James Sokomani (Captain), Tommy Lethurie, G. E. Withani, Stephen Perterson, M. Morwe and Mesdames Eva Morwe and E. Liluli.

Vendaland News

(By David M. Alilali.)

On Monday January 6, 1947, the Chief Native Commissioner, Major Hartman, visited the Sibasa District where he met some indunas of the Sibasa location. Two of the indunas interviewed were strictly warned against taking part in sedition, Major Hartman, further intimated that Ratshalingwa had been installed Paramount Chief of the Vendas by the Government, and that the slightest efforts to challenge his authority would lead to deportation from the Sibasa area.

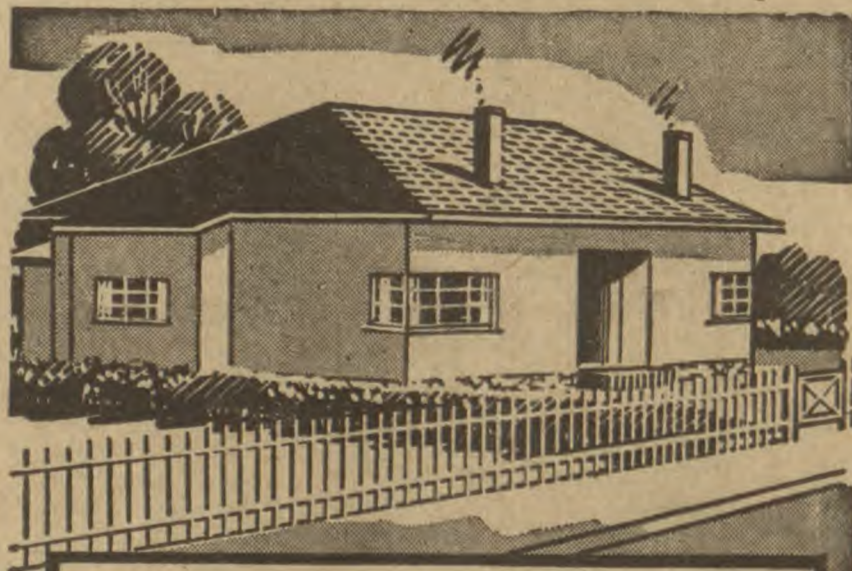
On Tuesday 7, the Law Court at Sibasa was crowded to capacity, when the deposed Chief Frans Ratshimphi brought action against his brother and New Chief Ratshalingwa Sibasa for taking away his fields.

Plaintiff and two of his witnesses, gave evidence. The witnesses were Induna Sikhwivhilu and Induna Denge. After Denge had given his evidence, the case was remanded to Monday January 27, 1947.

Some of the people present came from as far afield as Pietersburg.

Men, Fight Loss Of Energy, Pep

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