

WHEN THE WHISTLE BLOWS AND WORK IS DONE Dress Smartly In



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THE BANTU WORLD

WHEN YOU HAVE YOUR PHOTOGRAPH TAKEN Dress Smartly In



Dugson
CLOTHES FOR MEN

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

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MUSIC FESTIVAL FOR OCTOBER

Preparations are in hand for a mammoth music festival to be held in Johannesburg under the aegis of the Johannesburg Bantu Music Festival Committee from October 4-9.

This will be the second annual competition run for Africans by the Music Festival Committee.

Among the activities of the Music Committee are entertainments which are held from time to time for African gatherings. Recently, the Committee sponsored a concert at Western Native Township, Miss V. Dube being manager of the show.

FILMS, TALKS, CONCERTS

Through the Committee's assistance, an African audience had the pleasure of hearing a performance by the famous Amsterdam Strips Quartette at the Jubilee Social Centre. The playing of records of the folk songs of many countries, film shows of musical interest and a talk on the functions of the instruments of the full symphony orchestra by Sir Malcolm Sargent, the renowned conductor, indicate part of the efforts of the Music Committee to encourage appreciation of music among Africans in the City.

SCHOLARSHIP HOPES

Choirs which have paid the affiliation fee will be permitted to take part in the competitions in October. The Committee hopes that before the end of the year, the winners will have a chance to stage a concert in the City Hall, much depending on the standard attained in the competition.

The Committee hopes, also, that if funds permit, a scholarship might be made available to improve the music talent of the best competitor.

THE PROGRAMME

Among forthcoming events arranged by the Bantu Music Festival Committee is a recital at the Jubilee Social Centre on Tuesday June 29, when Mr. Rupert Stout and his famous singers will perform before an African audience. Mr. Griffiths Mosisela, the Committee's Publicity Manager, is preparing to surprise the public with an all African concert, while a famous Johannesburg pianist has already undertaken to give a recital in the near future.

An event which should prove popular is the Zulu concert which Mr. J. Tutu is preparing.

The programme for the October competition comprises music in English and vernacular, many of the pieces prescribed being popular with concert audiences.

Mr. M. Radebe is President of the Executive Committee and Mrs. E. Mosisela and Mr. J. Tutu are Vice-Presidents.

COMING EVENTS

Transvaal primary and secondary schools close on Friday, July 2.

St. Peter's Old Scholars meet at the Bantu Men's Social Centre, Johannesburg, Sunday July 4 at 10 a.m.

The South African Bantu Inter-Provincial Rugby Tournament begins at East London on July 3.

Annual general conference of the Transvaal African Teachers' Association opens at Lydenburg, Transvaal, on Monday, July 5 and closes on Wednesday July 7.

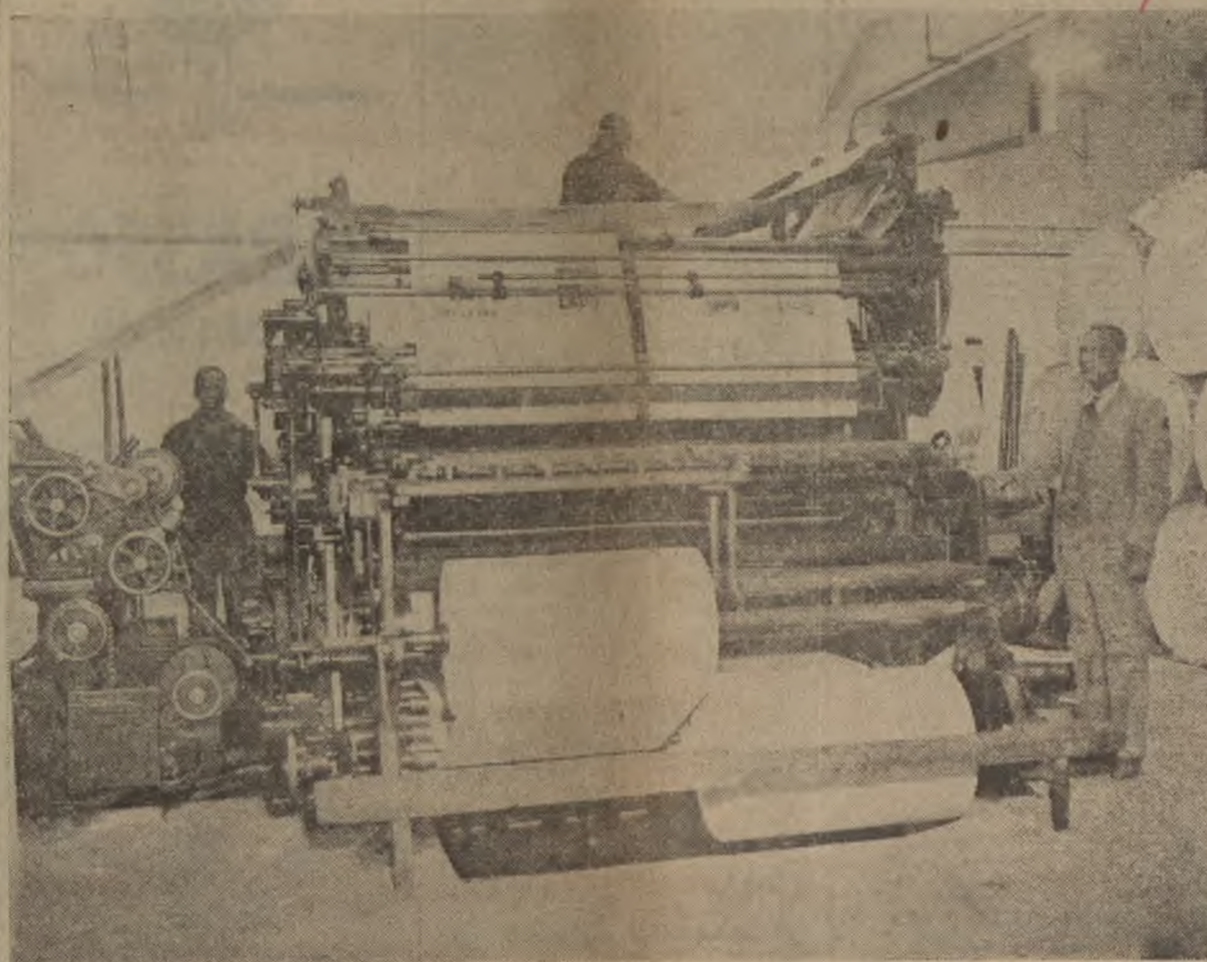
A Winter School opens on July 7 at the Bantu Men's Social Centre, Johannesburg, under the aegis of the Institute of Race Relations.

Selected Players For Inter-Province Tournament

The following players have been selected to represent Eastern Transvaal in the inter-provincial tournament at East London on the 2nd July, 1948. The team will entrain on the 1st July, 1948 at Park Station. The team will be given a send-off at the Comet Recreation Hall, East Rand at 7 o'clock in the evening.

N. Xakala (Simmer and Jack); J. Xaka, W. Mkwana, R. D. Mqoboli, delegate (Rose Deep); C. D. Mshinyi vice-captain, W. Xongwana, W. Lutalo, proxy delegate (Modder East); S. Mashiyi, J. Mabusela, J. Kala, H. H. Zibi, delegate, (New State Areas); R. M. Singanqalala, F. M. Manelli, A. D. Damana, Captain, D. Kozza, T. Duda, J. Bacela, R. S. Jonas, W. Hozo, W. W. Barayi, Manager-Referee, V. Mfana (G.G.M.A.—State Mines); Z. Yekani, W. Yekani, R. Xelo, J. K. Bilose Nourse Mines; C. Masebela, A. Bovana, N. Nyimbizola (West Springs); A. X. Nompozolo (E.R.P.M.).

16 Years Of Progress



Here you see Mr R. V. Selope Thema, Editor of the Bantu World, setting in motion the huge new printing press installed so that we could give our readers this new and bigger paper. Many of our readers will remember the first issue of the Bantu World sixteen years ago. To all these old readers we send our thanks for unswerving support. To our new readers we express the hope that they will be old readers themselves when we reach 25 years. In fact, we know they will.

THE STORY OF OUR NATIONAL NEWSPAPER

(BY R. V. SELOPE THEMA)

To-day, the Bantu World—South Africa's only Bantu National newspaper—opens a new chapter in its amazing history of growth. It was established in 1933, and the first printing plant was located in a single small shop in Von Welligh Street, Johannesburg. The press was an antique double-royal flat-bed with a broken flywheel. But the paper which emerged from this antiquated outfit was clean, modern and interesting—a huge step forward in African journalism. It caught the imagination of the African people, both educated and semi-educated, and created an unparalleled enthusiasm for reading and writing.

From its inception, the Bantu World adopted a policy of presenting the news as fully and factually as possible—and as truthfully—avoiding sensationalism and distortion. The journal has never been, and will never be a propaganda medium but an organ of education, enlightenment and appreciation. It guides and counsels the African people on lines of sane and steady progress along the lines of western civilisation and in co-operation with Europeans, because the Bantu World believes that South Africa owes its amazing progress to the white man's brain and the black man's brawn.

The expansion of the Bantu World was rapid. It was acquired in 1933, a new plant was acquired in Hardys Road, not very sumptuous but a marked improvement on the old one. This new home was abandoned in 1935, because of the rapid growth of the paper, and another place was purchased in Poly Street. Even this place was found to be too small to house such an ever growing journal. So new premises were acquired in Perth Road, Westdene, in 1939. Here the Bantu World continued its good work of enlightening and educating both Africans and Europeans on the need for interracial goodwill, harmony and co-operation.

When war broke out in 1939, the Bantu World, realising the gravity of the situation, rallied to the support of the authorities, and advised the African people not to be mixed by persons who were pro-Nazi. As the result of its loyal attitude towards the cause of freedom and liberty, its premises were attacked three times by men who wanted

Fagan Report Still Source Of Much Discussion

The conception that the recommendations of the Fagan Commission would inevitably lead, "through generations of racial wrangle and travail to the ultimate swamping and disappearance of the European race from South Africa" is contained in a statement issued by 11 Stellenbosch University Professors who advocate gradual apartheid as a solution of South Africa's racial problems.

"The Native to-day receives his education, training and organisation at our hands. He adopts the ways of western civilisation. Can we morally and physically withhold from him, for any length of time, measured in terms of two or three generations, the full fruits of that civilisation as enjoyed by us—a civilisation which flowers in freedom of speech, freedom of occupation, freedom of association and civic equality of all adult men and women?" asked the professors.

The professors contend that the Fagan Report offered no permanent solution of the racial problem compatible with the continued existence of European and African communities as separate national entities. They asked for a searching inquiry by a competent and comprehensive government commission into the practicability of an alternative policy to the complete economic integration of the Bantu.

The alternative, they suggested, was gradual separation. This, they said, would not paralyse the economic life of the country, because as African labour was gradually withdrawn, it could be replaced by more efficient European and mechanised labour.

On the point of the Africans' economic integration, Justice Fagan said that for many years the country's economy had been built up on European leadership and non-European labour. There was a sense of cohesion among the Europeans like that which had preserved the Jewish race.

"Just as farmers could not prevent winter rains, neither could the policy of economic integration be prevented," said Justice Fagan, adding that the Commission accepted this fact.

SEeks TO GUIDE

The Commission sought to guide and advise, and not to advise, Mr. Fagan said.

"It did not oppose the economic laws, but set up machinery within those laws. It was impossible to have provisions in the urban areas laws, as was now the case, which intentionally broke up the Native family life."

Replying to a question, Mr. Fagan said that Africans should have a say when they were in the fight, but not because of their numbers. Mr. N. Street, thanked the Commission for its report.

Mr. Justice Fagan, replying to the criticism of the Commission's findings told an audience at Stellenbosch University that he completely disagreed with those who feared that the course recommended by the Commission would lead to the Africans' gaining political power by force of numbers.

It was certain that the Europeans would continue to lead, particularly in view of the pronounced differences between the European and non-European races. Mr. Justice Fagan said that there was not much danger of political swamping because the African tribes were not homogeneous enough, neither was there any

N.M.C. TO GO

The new Minister of Defence, Mr. F. C. Erasmus has stated that the Native Military Corps is to be disbanded "the sooner the better."

First comment of officers who worked with the N.M.C. in the war is that in time of war the Minister of Defence would soon change his mind. The Native units' said one officer "both in the U.D.F. and from other African territories were first-class."

Meeting Recommends Shangaan Local Councils

The second Annual General meeting of the Transvaal Shangaan Association was held at the Swiss Mission Church Hall, Height Street, Doornfontein, Johannesburg on Sunday, June 20. Mr. C. K. Mageza of Orlando presided.

Addressing the large audience estimated at over 200, Mr. C. K. Mageza, who declared the meeting opened, introduced the members of his working committee and briefly outlined the aims and objects of the Transvaal Shangaan Association and its activities since its inception in 1946. He stated amid shouts of "Amahlweni Vatsonga" the efforts made by this organisation to improve the Shangaan orthography.

Mr. Mbokola, the next speaker urged the Shangaans to join in their numbers their national movement. He stressed the need for unity in order to achieve their desired aims.

LOCAL COUNCILS

"Unity is strength and co-operation is an aid to progress," declared Mr. S. Baloyi, B.A., of the Native Affairs Department, Pretoria and vice-president of the T.S.A. Mr. Baloyi, among other things, based his speech on co-operative societies and self-help. He gave an example of the local councils in the Cape Province, which have done immense work for the educational progress of the Xhosas. Mr. Baloyi further made it clear to the audience that this was not a political body, but a movement to set the Tsonga-speaking people on the ladder of progress. "Look at the strides made by the co-operative society led by Mr. W. Maseleku in Natal and copy from that," added Mr. Baloyi. Mr. Ba-

TWO T.S.A. BRANCHES

In his report the secretary of the Transvaal Shangaan Association, Mr. J. Mahuhushi mentioned, inter alia, that the Pretoria branch of the T.S.A. had made considerable progress under the able chairmanship of Mr. S. Baloyi. Mr. Mityen is branch secretary.

Mr. Mahuhushi dwelt on the question of the Tsonga orthography. He said that in several ordinary meetings of the association the use of the letter "x" in Shangaan was condemned. The President of the Association, Mr. Mageza, has, however, the matter of the Shangaan orthography under consideration in consultation with other Shangaan authorities. Mr. Mahuhushi also pointed out the need for the inclusion in the school curriculum of the teaching of Shangaan in the higher standards.

Reef Municipal African Workers To Hold Meeting

A meeting of all Municipal African Workers of all the Reef towns including Vereeniging, Nigel, Kempton Park and Pretoria will be held in the Bantu Men's Social Centre, Eloff St. (near Wemmer), Johannesburg, tomorrow morning, Sunday, June 27, 1948, at 9 a.m., under the auspices of the Transvaal Municipal African Workers' Union.

In an interview with a Representative of the Bantu World Mr. H. Nkageleng-Nkadimeng, the Union's General Secretary, stated that the primary purpose of the meeting tomorrow is to consider the memorandum drawn up by the Union's Executive Committee for submission to the Wage Board and setting out the Union's demands for increased wages and improved conditions of labour.

LAND FOR COLLEGE PROMISED

Mr. R. G. Baloyi, one of the leading Johannesburg business-men and ex-member of the Native Representative Council, who delivered his speech in English, stated amidst loud applause that "I am a Shangaan" and he admitted that he knew nothing of the association until he had been invited recently to attend. He added that Shangaans are as competent as all other sections of the African community. To mark the love for his tribe, though he himself grew up among the Basotho, Mr. R. G. Baloyi volunteered to give a small plot on which a college to serve the interests of the Shangaans might be erected.

The successful proceedings of the day were brought to an end in the second session late in the afternoon. Among those present were: Messrs. R. G. Baloyi, C. K. Mageza, S. Baloyi, J. Mahuhushi, W. M. Mabirimise, E. Nxumalo, D. Mubbie, A. W. Mabirimise, S. H. Malale.

Zwelitsha Training

The Minister of Labour, Mr. Ben Schoeman, has stated that his original remarks on the training of Native building artisans did not apply to Zwelitsha which is inside a Native area. Training will therefore continue.

WELL-KNOWN KRUGERSDORP TEACHER DIES SUDDENLY

The sudden death occurred at Munsieville Location, Krugersdorp on Saturday, June 12, 1948 of Mr. Michael Mots'omoto, for many years a resident of Krugersdorp and a veteran teacher of the Old Royal Reader days. He is survived by his widow, a son and two daughters.

Mr. Mots'omoto received his education at his birthplace Mafatlale in East Orangeburg where he passed his teacher's course at the well-known Mariatzell Catholic Institution.

On his arrival in the Transvaal he worked for a while at Rustenburg and acted for his late brother at the Pinville Government school whence he joined the staff of St. Mary's Catholic School, Krugersdorp.

The deceased was a staunch churchman and on the day of his death he had been early to church. An active farmer, Mr. Mots'omoto took the first opportunity of buying farms at Winterveld in the Pretoria district. During the holidays he used to work on his farm.

Since 1939 Mr. Niven Mntlane Mqandzi has played as loose forward for the Johannesburg Olympics Rugby Team

Prior to that he played for Lovedale and Fort Hare

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THE BANTU WORLD

SATURDAY, JUNE 26, 1948

Danger Of Hasty Decisions

Since the Nationalists came into power ill-considered statements, which have done more harm than good to the cause of African freedom and progress, have been issued by quite a number of men who are aspiring for leadership. These men, no doubt, think that mere declarations and statements will solve the problems with which we are confronted; and yet this is not the case.

We as a people do not take part in the general elections which resulted in Nationalist victory, and we are, therefore, not responsible for what has happened. We cannot change the position, even if we liked. As people without franchise rights we are not aligned to any political party, and it is not a wise policy to antagonise any party of whatever Government is in power. We can state our case and declare that as human beings we are entitled to rights and privileges that are enjoyed by other members of the human race, without alienating the sympathies of those in authority. As in the past we can tell the white people of this country that we are prepared and willing to work and live with them, not as masters and servants, but as partners in the development of South Africa's industrial and commercial resources.

There is no reason for us to think or believe, until they show their teeth, that the Government in power will bite us. It is true that in their speeches before and during the elections they said things which naturally gave us the impression that they were out to repress our progress and keep us in state of servitude for all time. But it is not wise to judge men by their words and not by their deeds. Admittedly the Nationalists have stated openly that they would put into operation their policy of "apartheid" as soon as they got into power, but up to now they have not set their policy in motion; nor have they explained what actually it means.

In our opinion, it is not wise to level criticisms at a policy which has not been put before the country in concrete form. The Prime Minister, Dr. D. F. Malan, in his broadcast to the nation immediately after his taking the reins of government, stated that he would bring about a change in the government of South Africa to one which would be representative of the South African people as a whole. He stated that he would bring about a measure of self-respect and self-independence. We must admit that no one knows what was at the back of Dr. Malan's mind when he made this statement, and that is the reason why we urge the leaders of African thought to hasten slowly to wait and see which direction the wind blows. Hasty decisions and actions will not help us in any way, but will create confusion and misunderstanding.

The Government, as we have already pointed out have not yet put their apartheid proposals in concrete form. Even the eleven professors of the University of Stellenbosch, who seem to be the Brain Trust of the Nationalist Party, are not advocating the immediate application of the policy of apartheid; they are now urging the Government to institute "a searching inquiry by a competent and comprehensive commission into the practicability of an alternative policy to the complete economic integration of the Bantu."

It will be seen, therefore, that at least at the present there is hardly anything to criticise. What African leaders should do is to go on organising the people as they have been doing, and give the Government the chance to outline its policy.

Our Readers Are With Us

This new and enlarged issue of the Bantu World which you have in your hands to-day is a reflection of the progress which Africans have made since the first issue appeared on the streets sixteen years ago. A newspaper is a joint affair. In part it is the work of those who produce it both on the editorial and technical side. But readers themselves are also part of a newspaper and it is they who build it by their continuing interest and support. It is because of their loyal support of thousands of readers in each Province of the Union—and beyond its borders—that the Bantu World has not only established itself as the leading organ of African opinion, but has also been able to give its readers an increasing service in all directions.

Our policy has always been co-operation between the races and in this we have done no more than reflect the opinion of our readers. We shall continue that policy because it is the only one that can bring happiness to our country.

Thus we can go forward confident of the support of our readers and, with their help, the Bantu World will provide more and more service.

Now that we have rather more

THE MESSENGER

by

MATOME N. RAMOKGOPA

With this first issue of the new "Bantu World," it is appropriate that we should publish the following poem sent in by an enthusiastic reader.

Panting for breath, his tongue hanging out,

His body a-shining with streamlets of sweat.

His breast a-heaving, his head held high

He clasps in his hand a bead-woven torch.

O'er bush and o'er anthill he springs like a buck

A thorn in his foot—he dare not stop

He stumbles and rolls but is up again

Through a thicket infested with man-eating beasts

He breaks through the thicket and now on the plain

He fleet-footedly follows the game-beaten path

The grass here is high and teeming with snakes

But watch how they slither, their peace is disturbed

A python asleep, he bounds over it it rears to strike, but he's out of range.

And now up the hill like a hunter in chase,

Then down the hill he tears like a deer

Ah! there is a stream! he plunges inside

And quenches his thirst whilst swimming across

He's keeping his torch high above his head.

Watch out, oh brave one! its steaming for you!

He lashes out fast he speeds like a fish!

And reaching the bank he heaves himself up.

By hair breadth the steel jaws have just missed a prey

He sprints up the hill, his vigour renewed.

He gracefully swerves

On and on till eastern skies are grey.

His muscles are aching; his head, what a pain!

But softly he murmurs "My people, my people!"

There are some shepherds they say

Who graze the sheep with their teeth

And out of his mouth he sends out a cry

The shepherds excited they answer likewise.

When they see the torch in triumph they shout:

"Go on! Go on! may the gods stay you on!"

The message you bear means life to a race.

Millions are waiting to see you. Go on!

There are hardships forward go as you've done."

They watch him swallowed far by the horizon.

Now he sees a village, just watch him detour

And reaching its outskirts he repeats his call.

While people all rush out to see a history made.

Tired and done out he falls down before them

While he is cared for, the beads are deciphered.

But may he wot tarry e'en for one more day

The kraal is packed to watch his departure.

He speaks on! he speaks now hark! this man speaks

"Grandsons of Tshaka, Sobhuza, uNgika,

Moshesh, Sekonyela, Tebechan' and Khama,

Are scattered and thirsting for news, for news!

I am the messenger of light and knowledge

Do let me go, my task is so large! Through full flaming fire, this torch I will bear

A symbol of light; an undying light."

"Hurrah!" they shout as he gathers his speed

Attended by all to the hill o'er the vale

In silence they watch, till he's gone out of sight

The people all sigh "gone"

He's gone y'es and may he keep going along

A pride to his people, a sole living hope

The greatest of messengers "The Bantu World."

space in our editorial column we would ask correspondents to send us in their news regularly and we shall do our best to see that it is published. Send in your news as soon as the events that you are reporting have taken place. That is an important point to remember.

Show the new paper to your friends so that they can also become enthusiastic Bantu World readers. Do all you can to help us keep the Bantu World on top.

"SJAMBOK" ON: Africans And Talking

"Africans talk far too much" is a remark I overheard at Park Station a few days ago. Is this true? If it is true, is "talking too much" a vice? This is truth itself. "Talking too much" can be a vice or a virtue.

There is nothing wrong in talking a great deal, for I regard talking as the second step towards action. The first step is thinking. I have no respect for an idle mind especially if it is an idle mind of an idle man.

I attach much significance to the adage that "an idle man's mind is the devil's workshop." From thinking, the next step is talking which is the means of broadcasting one's ideas. When there is an effort, a determined endeavour, to broadcast ideas and then to translate them into action, then talking is something to commend and not to condemn.

But where "talking big" is indulged in for no worthy purpose than to show off one's knowledge and to criticise destructively, my "Sjambok" hurries to the air and threatens the talker's skin.

LITTLE DONE
There is in South Africa "so much to do, so little done", that behoves us all to make all out, at a preliminary work.

When we have come to a meeting, the motions for discussion must not merely move us to resolutions, but the resolutions must move us to actions.

Let us think, talk and do, and not just talk, sometimes without thinking.

This over-indulgence in talking among Africans is one of the reasons why they consider book education higher than industrial education, for in the former they gather a lot of material to talk

about or to teach to others—teaching is for most merely a talking profession—whereas in the latter they are expected to do things and not merely to talk about them.

THEY MUST TALK
In an African meeting, everybody wants to talk. Merely to say "I agree" verbally or by lifting up one's right hand is not a popular means of showing support. To demonstrate one's "agreement" with the previous speakers, each person must stand up and ask the chairman and the meeting to "excuse" him.

"Tsoarello" or "Uxolo" is the most overworked word in an African meeting.

WASTE OF TIME
The speaker ought to start by apologising for, by standing up he means to make no contribution to the deliberations but merely to expatiate on and to paraphrase what all have said and, in this way, to waste time.

Under such circumstances he might really to ask to be "excused" for the wrong he is about to commit by talking when he should have expended his energy on keeping his lips tightly together.

"TALK LESS, DO MORE"
I travel a great deal, and gnash my teeth with anger to find young educated men and women doing nothing for their ignorant and illiterate race, but talking abnormally big and doing absolutely nothing.

Finding fault and wagging the tongue pretty fast is a game in which even morons are experts.

Talk less and do more. There are ignorance, poverty and illiteracy among Africans. Do not make them subjects for speeches, make them, and they are, enemies to destroy. Talk less and do more, I say.

It makes all the difference



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AMONG THE BOOKS

Books on First Aid continue to be very popular and no Home should be without a good and reliable book on the subject. There is no telling when such a book can be of invaluable assistance. An excellent book has just made its appearance, and besides being fully illustrated it has the added advantage of being in four languages—English, Zulu, Xhosa and Sotho. Simply written, this book deals with almost every possible type of accident, from simple cuts to every housewife experience at one time or another. So the more serious, limb fractures and excessive bleeding. At the very reasonable price of 15/10d, per copy post free, this book is warmly recommended.

From reports that have reached me recently the demand for Educational Literature is increasing in a really astonishing way. There are so many good educational readers, and series of readers on the market today, and in all languages too, that it is impossible to deal adequately with them in the space available here.

I will endeavour each week however to draw the attention of readers to the more outstanding ones of the many that I scrutinise. Any queries or questions you may care to submit to me in regard to your reading problems, will be given personal attention, and replies sent direct to you.

Please address your envelope to: The Bookman, Box 6663, Johannesburg.

Your Friend, The Bookman.

THINGS TO COME?

Victor Mboob, Johannesburg, writes: Speaking at the opening ceremony of a block of new classrooms at the Orlando High School recently, Mr. A. S. Lombard, Transvaal Provincial Secretary of Education, made a rousing appeal for educated Africans to be given more scope commensurate with their academic qualifications. Nothing could have been more welcome in the ears of Africans than this appeal from one of the officials of education in this Province.

But—and this is a significant one—Mr. Lombard went on to jarring effect on the ears of all thinking Africans. He said that care must be taken not to produce too many academically qualified people and that a wiser course would be rather to educate the Africans to fit their environment.

In the first place, can anybody sound a fear that the Africans in this country, who are nearly the most illiterate people in the world, are running the danger of being too academically qualified? Not an official like Mr. Lombard who knows that in his Province, six years ago, only 60% of the African teachers were qualified professionally, which means, had three years' training beyond Std. VI. Not a man like him who must know that out of every 7 children of school-going age only 3 go to school.

Of these, 50% leave school at Std. II; that is, when they are just able to read and write the mother tongue. Eventually less than 6 in 1000 reach Std. VI. Of these, less than 1 in 1000 finds his way to secondary education. What percentage?

(Continued on page 11)

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ORLANDO: Ho bile le mokete o mobolo Secondaring ea Orlando ka 11 Phupu 1948; me mokete ona e ne le puo ea matlo a sekolo a neng a ntsa a kotebe. Ha ne ho bittsise morena e moholo oa mose ho lekoa ho tla tla bula matlamo a; me ho bile ho memlile le marena a mang a ba Basou le ba Batsi ho tla tlofisa mokete le ho bona seo bana ba bona bu ntseng ba se etsa.

Mosebetsi o ile oa buloa ka thapelo ke moruti e mong, me mholomphosi Mr. Lombard a etsa litokelo tsa hae tsoa a neng a tsanetse ho li etsa; me eise ha ba mholomphosi eo a ema phutheko kaofela le bana ba sekolo ba opa litla e leng mokhoa o bontsang Sebui hore ba thabetsa ho mo tseba le ho bua le bona.

Eitse ha ba ema bana ba Orlando High ba ema ba le ba phatsoa (Black and white) kaofela ba nana, me eise ha ba ahlama melomo ea bona ka pina ra uloa monate oo esale lefatse le theo re e-so o uloo e binoa ke bana ba Ma-Afrika.

Batho re ile ra ahlama ntsinsi ea kena ea ba ea tsoa re nse re ahlametse Mr. Mopheng le bana ba hae ba sekolo, me eise ha ba lula fatisa ha utloahala lerata le le leholo la thabo ea sechaba se neng se le teng.

Ha morao ha tla Mosuo Mr. Mokea, eise eise ha ba ema ba pina pina ea bona ra sala re se re ema ka lileho, re huloa le monate oa pina le bo itsoaro le ka moa a tsokang matsoko ka teng. Ohoi ha u ne o ka bona kapa oa uloo u ne u re re u rata hoo ngoana le uena u ke no bina joaleka bana hao.

Ka neta ha sekolo sa Orlando se ka sa lahleloa ke Mesuoe eo e meli mohe le moroi o sona Mr. G. Nakene e tla ba se lahleloa ke lefa lohle la bona.

Sekolong sena ke moo Ma-Afrika a tsolang pele le moo a ka khutlisa Afrika. — W. K. Koetepe

LIGHTENBURG: Mokete oa Pulo le Poo na Majoe Kereke ea Bantu Methodist ea South Africa, Kereke ena ke e boletang kahole e ne e buloe ka Sonda ha 30 May 1948. Mosebetsi o isoeroe ke Tau ea kereke ea Bantu Meth. ea S. A. eleng S. M. Ntsalintshali President a tiatsitsoe ke Baruti D. P. Moomumj. Z. Thepe Moruti oa Lebatoa; D. J. Mogerane. Ba Likereke tseleng ele Moevangeli D. Sello: Baruti J. B. Mlamba; R. Monti le D. Tihole.

Batho e le bongata bo khoisang ba ha le bu likariki le ba mane Tlokoa Potcheitroom ka mahahala o bus ba Matikeng e le mahahala o meli, le ba Sekere kantle Lori tse peli. Lejoe (1) la Mthoo la buloa ke Mookameli ka mokhoa oa teng, Khili la iponahatsa le ka lebitso la mohahi eleng eisa Moruti J. Z. Thepe ka sebele, mothonyana ea tselohang, etsoa rona mona re nse re moseba ea ka ke mohlolo.

Lejoe la Mafumahlali a Thapelo la buloa ke Rev. D. J. Mogerane oa Tlokoa, lejoe la Bahlanana ba Thapelo la buloa ke Moruti D. J. Mogerane. Khanya ea Kereke e- na ea fella ho rona e so ka e buoa e fela kannede bo Zachus ka sa bonela le kajeno joaleka ha Sebui Rev. D. P. Moomumj a boletse ha ho se ho butsoe.

Ha re kena ka hare joale ra hloka le puo. Taba-khola ke boletsong le Mookameli ha re bo ntaba rona ba ha n'ya n'ya dammy joale rona re nyanya lebe- se la ma-rona. Lajo le nana, koho- kaofela, Tihola bo Ba bang re li silile. Chelate e bokeletsoeng ea ba 220.257d.

Mookameli a boleta e bokeletso- eng ke Johannesburg ele £10 — e re e boletsong ka Setubaratat sa hae ba Gaundeng ba sililo ho filha ha rea tseba lebaka. Tsoha Afrika Mosebetsi o imatla o a pakoe. O pakile le bebaleng le kante ho Kereke. Le joale re re Morena ho- bonolofatsa Thepe le Phutho ea hae. — M. Baloyi

DUNNOTAR: Ka la 30 May re ne re e na le mokete oa puo ea sekolo se bisoang Seabi Geden Skool, Dunnotar. Mosebetsi o bu- tsoe ka thapelo ke Mong. B. Moli- fi. Sebui sa pele ebile hoo ho ea sekolo, e leng J. Seabi.

Ka morao ho moo ra mamiela meloli ea bana ba sekolo. No. 2 choir ka tlasa mosuetsana A. Khu- luoe. Libui e bile bongali R. Mo- tsoage, H. Thapel, S. Mafuma. Mo- Evangeli E. Sebheane o na a le- teng mosebetsing oo.

Thuti ebile Mathue khaoe ea bohlanu ka mantsoe ana le leseli la lefatse, moise o beiloeng hoi- ma thaba ha o na ho poton.

Sebui sa ho qetella ebile Mong. S. Phelo, ho leboha batho bohle ba leng moo.

Ntlo ea buloa ke moevangeli ka sefela sa 296. Ka morao mosebe- tsi oa koaloa ke bana ba sekolo tsamaisang ea Mosuetsana S. Masobe.

Batho ba ne ba le teng. Le Maria a ke ne re se re tla koala li- kolo. — Oa Tong.

THEUNISSEN: Ke kopa bang- o hore ba hahissetse litaba tse na phapiri e hlongphang tsa le- nyalo la Morali oa Molorane oa Bultfontein. Pele lenyalo leo re tla bua ka eona ho bile mokete o moholo oa kereke ea hae oa Seta- flo; ebile hona le moruti ea tseng Johannesburg ea tihlong ka li 22.4.48 le ha a fihle a boletsa mohomola a ho-isoetsi hore ba nlike litaba tsa hae oopa ra thabela feela ha a phetse.

Joale mokete oa lenyalo o bile moholo ebile ha esale ke ba teng ke qala ho bona lenyalo leleka- la ha esale ke ea motsaba Mora- Molorane ha esale ha batho ba filha a hlaba likhomo linku likhoho leh- farki are batho ba sebsang ba seke ba sebetsa ka tlala oho ka mohla mokete teng ea ka oa senya mora Molorane tsa oa li le peli li- khomo linku tse peli likhomo tsona ha re buce.

Mohleng ngoana a lokissetsang ho ea bohali a theola Mora Molorane ba a phahla morali oa hae a the- ota leveneke la hae joale ke bole- lla monyali le monyalo. Emily Molorane Jacob Segalo mehla mo- kete Jacob Segalo a isoa ke Miss Mokwalyk. Emily a isoa ke Mr. Elacki-hoatsana Dora Masheane. Sara Molsabi, Wilhelmno Molsabi, Miss Sandy Briele, Tsentel Broom. Ke ka ba tsamaea lengolo lesale- leholo baeti ba tsong libakeng tes- ing le Nelli Moletsane le M'c Masebata Brandfort Mary Letso- ara, Theunissen. — Martha Mohau

SCANDANAVIA: Re masoang la ha 4 June re sililo ke ma-rona Elisabeta Modibedi, ea litshabale- tseng boroko, ea sa kang a khotha tsa bana ba hae ka lelo. O ile a pata ka Baruti Sobi le Seoi, oa Klerksdorp. Basali ba leshome, le bakhoenyana le bana ba babeli le lingotsi, ba mopata. Sechaba e bile 250.

Ka masoabi, ne re tselichang, batho ba ma-Lisene ba ma Mphur- toane oa Makena. Tselichang a robale masoa eo oa mants'ang thebe li one-li seme li omela mo- ngobo tlong.

Ea koano ka ho kula ke M'a ro- pu Mrs. Mohlokoane oa mane Tlo- ke. O ille ho bare Ph. Mohloko- ane, Elias Mohlokoane le Samuel, Eka Morena o tla thusa.

Hela, mali ee, ha hola likolo tsa koano, sa Modderfontein, re na le Mofumahatsana Sekete, ea Vil- joenskroon ea tlatlang Mong. J. P. Ramponi; sa Vermont se na le Mofumahatsana E. Moleke Vil- joenskroon ea tlatlang, "Ea Lilepe." E kile ea re khalo. "Aiebama Choir" ho ea mane Cronjesdrift, ha Mong. P. Matsoso, ka neta ba re amohela Mong. Matsoso S. Tsoela le Mofumahatsana oa teng. Mose- betsi o le matsohong a Mong. J. Pooe.

Tulo eo e tsoetsa pele ruri, ke ille ka tsoa bahlanana le baro- tsana ba teng. Ma Cronje, le tsoele pele ruri, ka ho tlotha thuto. Ke le bone ke bile kea le tsepa. Le rutile ba bangata hore mapolasing boitsoro bo teng. Moruti Matsie le Jefrou e bile baeti ba hlongph- hang mona Vermont. Ba ne ba fi- hletse ha nate le m'e John Malpe- pe. Ma-Methodist a phuthele ha- ntle.

Thuto ea hae ea utloahala hore kea pholo ea khale e tsebang joko. Jefrou ena a re ruta ka Sebahle- se khoiso, a bonahala hantle hore

VRYBURG: Ke hlalisa kitsiso ea lisho. Re tlagetse ke Moradia Mofihala bofutsana yobogolo eo eleng Ellen K. Mofihala, o sule yaanong abediwa E. K. Seyake. Ellen ona a rutloe mo sekolong sa Tigerloof a simolola tiro ea go ru- la Mafeking 1948-49 lela.

Ellen o tsetsue ka di 16 June 1925 o sule ka di 21 May 1948 a fi- hloa ke Moruti C. Seokamo wa kereke ea A.M.E. Church, Ditegobo ruri le di thuso di neoa ba tlothe- hi mo Vryburg. — D. S. P. Motlha- la

TSA LIPAPALI NAMAHALI

Ka la 12. 9. 48 mara a Deneyville a ne a futu... *(text partially obscured)*

Ena ea tala joana Namahali 1, Deneyville 0.

Ha ntoo kena likhahala, Mobali a utloisise hore likoto tsena tse isoa bolelela li entsa mekhetoha (picking teams). Morero ke ho ayametsa noha ena ea Namahali: Fito, (1st teams) bo-Nkhono ba tsoa joana: Namahali 57 Deneyville 9.

Ha ntano kena bo-Raqhoer ntho tseo e leng khale li bona mehloho (1st teams) bo-Ntate-moholo bona ba tsoa joana: Namahali 1 Deneyville 0. Kakaretso ea e-ba joana: Namahali (single teams) 59, Deneyville (pick teams) 19. Phoko ea D, ho N. 40.

Ke ngola re lebeletse "Deneyville home teams" hona kajeno ho tla qabona le Namahali "home team". Ha re tseba hamba hlaha- maruoana li tla ba hlabela mokho- si me ba be ba tso'be ba t'abele ruri. Che tlong bo-le lona le tlo- inoesa ka nkho. — K. P. Mabela.

MOGOTO: Matsatsi a ga a hlabe ka go soana. Ka di 22 May, 148 se- dibu sa Dilala di kitima eleng mo- se oa Mogoto Hlaka le ea soa ga le soo go soa Serutse. Serutse sa- bo Katiela, Katiela oabo Mohu- mantji. Mohumanti oabo ngoato, noato u tsua ka? Ke tsua ga Tema. Oa humanang? Ka humana Phalana pedi. Di e noang? Di e noa metsa. Ka kga Lehloka ka thaba thaba. Se thube kudu malepedi dilo tsa mara, photo malo o ile oa hlasele ke maoleasa a musho.

Re tla le bana hao ba bo rona ba oetseng ke kotsi ena ea tsoaro. Ba kae bao ba neng bare ha banoe joala ba Sesotho ba noa Di-la-la fela? Ba ile, ba bare ba seroe ke mafahla ba gohela. Ba-Afrika a re hlokomeleng bohelo ba rena. Re tlogeleng conoshana di no tse sa hloekana, Hlogo e metsa e lota ke mong a cona. — Machesane.


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IMBUTHANO ENKULU YESONTO EGOLI

(Ngu Rev. S. E. Majola, iNtshelwe yeSinodi)

Ngomhla 6 May kuwo lonyaka, bekulandelele indumezulu ye Synod yamaShumi amaHlanu yaseFundisi namaGosa ye Presbyterian Church of South Africa endaweni yase Fimville eJohannesburg. Izithunywa zingakumbi eKoloni, eBathenjeni, eMbo, eMaMpondweni, eNatal, kwaZulu, eLusuthu, eFreystata, eTransvaal naseSwazini kwamnyama phansi kwamhlophe phezu ezitaladini zase-Nayisifili.

Kuthe ngo 10 kusasa wayivula umfoka T. P. Tshabangu onguMongameli waseBloemfontein ngoculo kwathandaza uMongameli omdala uDr. Rev. L. N. Mzimba waseAlic, G.P. onguSikhwama weHloti neConcession Registrar, kufundwe isibhato kwimisekelo noma Amazwi Ahlakaniphilayo afundwa nguNolusiba weSynod uRev. D. M. Bottoman oyimodulator yeTransvaal and Swaziland Presbytery, Kwaphindwa iculo lesiSuthu.

Intshumayelo isekwe phansi kweSimilo neGama. Uchaze ngesimilo waze wabazisa nangobukhulu b-Gama namandla alo, E-muva kwale ntshumayelo obekulu kakhulu kwathandaza igosa la- seTora uMz. Mfiki.

WAQALA UMSEBENZI

Emuva kwale nkonzo yokuvula uRight Rev. T. P. Tshabangu wazise ukuthi lenhlangano yeminyaka emashumi mahlanu ivulwe. Kukhethwe abahumushi kwaba yi- lab: Rev. J. D. Ndiavu wase-Tanterton, Rev. E. J. Plume no-Rev. S. S. Shopwe waseFreystata. Kwabizwa amagama kwenti-

BAKHEFUZELA

Zathi zisuka ngabona izinkin- za zabaFundisi bamaAfrika (ngi- zinkulu) zase kikhofuzela phe- tu. Ngabona nje ukuthi "Hhay,

intokazi ka Nala nento ka Diamo (oyikhaba lempu ingaka.)

Kwaphindwa kwangenwa emu- ya kwamadina, Nalapho kuthe du- buduku sabona sekungena amatye nemiqathane entofantofu. Kwaze- ke emuva kwemisebenzi yokuvula wavalwa kuzo kube ilanda lesibili. Yaphinda yengena ngomhla 7 ngo 9 wakusasa, Ngalelo langa si- be nabaFundisi abaphuma kuwo kanye lawo maBanda bezaenzi- mvu zabo abazinikela phansi kwa- maAfrika bethi: "Sekusile sesiya- bona ekhaya."

MAZIBUYE EMASISWENI

Kube ngelanga elilandelayo lo- kwemelwa kwabaFundisi endli- ni enkulu. Yagawala yathi nswi. Sibone lababambeli Revs, Twa- la, Kuzwayo no Founder Presi- dent Rev. J. Mdelwa Hongwana onwenze amazwi amakhulu ka- khulu okwemkela izimbali.

Kwacela nekwaya kaMz. Sa- qabela yaseCrown Mines eGoli e- yayaziwa ngokuthi yi "Mabulala- zonke". Kwacela nekwaya yabesi- lisa bodwa ebizwa ngokuthi B.B.E. ephephe umfoka Keswa. Lomse- benzi wangokuhlwa wavanganye- lwe ngabafanyana babaFundisi a- babili baseTransvaal and Swazi- land Presbytery abathatha izifu- ndo zabo zobufundisi eDuff Bible Institute okuthi wama bebizwa "Amawele" ase Afrika-R. D. T. no SEM.

USUKU OLUKHULU

Kusile okungaliyo khona. Yafi- ka imini enkulu yaseSonto lapho izitaladi zivalwe imihada yemijiva yamaAfrika nabogawini nezimbe- leko.

Oh! Bakwethu okuhle kaku- lu ukubona amaAfrika ezipha- thele mathupha kungokho isa- tanyana elithize phakathi.

Umshumayeli wenkonzo ya- ngesonto owayiphatha NguDr. Rev. L. N. Mzimba B.A. othe kuyo yonke intshumayelo yakhe wema kakhulu kwimvelaphi ya- lesi Sonto njengokubanamhlanga selinye noma kuteminyaka ema- shumu mahlanu (50 years). Washo umfoka Radebe ebeka imabuyi kubefundisi abasha e- hli kulindlele kunina ukuba ni- ruzathethe lomsebenzi wamaAfrika niye niwubeke ku 75 years ninga- zange nawulimaza njengabaqambi bawo uMfiki uMfundi P. J. Mzi- mba bewuthathe ngo 1898 kuzo- kube ilonyaka 1948. Wayolihlala indaba kanye ukugqoka kwakne ukugula ukuba wayeqhuba bona lobubaAfrika.

Amabuzwa emukelelwa obulu- ngwini inkonzo iphethwe nguRev.

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UDINGANE ngu R. R. Dhloho. 3/3 iposi ngesihle.
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Nangu uMtshaneNkosi iNkosazana Mnengwase Juana Dhlamini esike sa- lobu ngayo kuzo lezimbali ukuthi u- gqoka ulwazi obugelele lwezokuthunga eGoli bese eyokwenza lowo msebenzi kaNgawane. Ngayo yedwa qaba o- aphilwa wakubho endlini kwe Ngwenya- ma usobhuzwa wesibili O.B.E. iNkosi uMntshaneNkosi wayehamba noMz. P. Mabi- zela.

I-Ntshelwe yethu ike yabonana ne- Nkosazana le yabika ukhuhlane oko- wayicintezela kwedyule. UMtshane- Nkosi wayehamba noMz. P. Mabi- zela.

d. P. Rapiya waseEast London o- guSibhalelo weNqunguqhethela ya- naDodana aseAfrika: inkonzo ya- ntambama yoMthandazo yapha- lwa nguEx-Moderator Rev. V. R. Kwatsha M.A. waseTinaru. Besi- zana no "Thambondola" uRev. T. C. Katiya M.A. waseTora omunye wamathishela okugqala ePimville Government School, noMvavanyi wezifundiswa ezingama ebuFundisi- sini. Uma uluna ukuzwa isingis, saphesheya kolwandle ungaya ku- loMelsi.

Ivalwe lendumezulu yenkonzo nguMongameli wayo ngokucela iMqambi uMongameli Rev. J. Mdelwa Hongwana ukuba a- thathe Ufefe, URev. M. M. Kondlo waseCape Town wahola indlu ngeingoma yamaPresbyteri.

Ngizophawula nje abambalwa kakhulu niyongixolela ngoba ba- ngebannigi impela kungaphela i- phepha lonke: Rt. Rev. T. P. Tshabangu, Dr. Rev. L. Mzimba, Rev. T. C. Katiya, Rev. V. R. Kwatsha M.A., Rev. C. D. Kwatsha B.A., Rev. D. M. Bottoman, Rev. E. R. Ma- debe, Rev. T. T. Sibisi, Rev. A. S. Nxiweni, Rev. S. T. Matsieng, Rev. Makayi, Rev. B. P. Rapiya, Rev. G. T. Shosha, Rev. R. D. Tole. Rev. Mpela noRev. Mfuyo njalo njalo.

Ivalwe lo nhlango ngabo Mo- mbutluko zahlakazeka izimbali no- ma kuzo kwaphela inyanga zilo- khu ziyaluza ePimville. Ngiyabo- nga Baba Mhleti.

Ngiphendula uMz. E. D. Sha- bantu ngokuthi izinyanga zaba- ngu azithale abamhlophe bazoda ukuphatha nezinkomo. Yebo kungenzeka ukuthi bazoda izi- nkomo zazo kodwa mina ngilithi bazoda ubugebengu bazo; ukud- iela abantu izimali zithi ziyelaphi zingelaphi lutho.

Kudala izinyanga zazikhona zi- ngeningi abanuzana abathize be- lhezile emizini yabo. bangabani bona kodwa behanjelwa ngab-antu. Zaziselapha zizisa abantu, zikwazi ukufa kwabasekikhathi. Kulokho kwakifa ezinye izizwe kwanda ukufa okuningi okungazi- wa ngabantu. Ubumpumputhe kubantu abasha yinto eyayingazi- wa.

Zonkeke lezi zintlo zifanele a- bantu abafundile odokotela aban- lwazi abamhlophe nabanyama abakwaziyo ukufa. Uma ngithi a- banyama angisho onyanga-ntha- bathi laba bashiwo ngu Mz. Sha- bantu.

Zimdiela imali umuntu zingena- lutho zilwelaphayo zimshiye enja- o. Kulemihla ziningi izinyanga e- zithwele izikhwama zehla zenyu- ka, zidlela abantu imali, zigwala- lisa ukufa ngobuthakathi.

Kugqala abantu besilisa nabesi- fazane abasha habengayi ezinyan- geneni bengasive ngabakhulu. Na- mhla amadolobheni bonke aban- tu, izingane namantombazana a- sebenza emakhishini ikakhulu a- nezinyanga zawo.

Kuthunqa izintlo bethwele izi-

Umsebenzi Wamadodakazi Ase Afrika

Akazange ahlale phansi Umbumbi wama Dodakazi yifokhu a- sika eNhlanguweni yawo ka Nyaka Ntshu (D.O.A. National Con- ference) eyayise Dannhauser ngo January, 1948. Waphuma yena no Nobhala, Miss C. O. Mfeka sebe abokugcina nge Durban train wa- ligondisa ekhaya eKleinfontein okwathi ngayo iveki afika ngayo, wacela ukubakhona ezinhlanganweni ozazikhona zisunduzwa izi- ncwadi zabahloli beze Mfundo.

Ngesizathu sokudliska kwazi- ndlu zesikolo sase Kleinfontein a- ma Komidi ePlazi nelesikolo abha- lela ngokusobala ukuthi lesi- sikolo siyavulwa—manxhashane kuze kuvulwe izikolo ago February lo- ka 1948. Izindlu zesikolo zaficeka zingalungisiwe kahle ngabahloli. Ukuphelelisa leyo nkulumo kwa- thi nxa kuvalwa izikolo ngo December, 1947 kwakhevuwa a- mathishela amahlano, kwadizwa ama Standard V noV.

Lolu swazi nale milayezo obu- hlangu yatatazela amaKomidi kanye nabazali bomuzi. Kulisek- ihuba ke wacelwa uMiss C. L. Fehabala wamaDodakazi ukuba eluleke umuzi wase Kleinfontein nxa uphakathi kwalobumnyama okulandela lokho wabuye watshu- nywa yilama Komidi amabili u- kumkhisela ulwazi lomuzi nokuzim- lisa kwawo ukulungisa izindlu ngokwanelisayo ngesikhathi esi- ngokuyiweyo.

Ngokugijima okukhulu uhambi- le Umbumbi, ukuyobonana naba- phathi beze Mfundo ePieter- maritzburg ngayo uJanuwayi lo, u- kuyo shweleza, ebeka noluvo lo- muzi, Bebekhile ke abahloli bo- bahlili, iChief Inspector, Mr. Dent; neDistrict Inspector, Mr. Rief ngom- hla we 18 May, 1948.

Uhlolele indlu yesikole sase- Kleinfontein, yabanelisa abahloli.

Kubekhona ukubhangabazana oku- thoziwayo kwabaHloli nabaPha- thi bomuzi waseKleinfontein ma- yelana nokwakhiwa kwezindlu e- zintsha ukubhangabazana nezindi- ageko zomuzi.

Sebekhile abakhulumeli bomuzi bamaKomidi, iTrustee, Mr. W. P. Tshabalala; ne Chairman ye Komidi ye Plazi, Mr. John Tshab- alala, bakhombisa abahloli woku- ze umuzi wesikole nama (10 acres of land) ama-aka alishumi, kwawongwa konke ukukhuluma ngokuthi ufulumele uzothumela masinyane iingubo lokubiyela inda- wo eyaneleyo komuzi wabantwa- na. Nawo umuzi namaKomidi u- sukume masinyane wakhe ama- kamera amane afusekayo.

Kuliphutha elikhulu kumaPlazi afana nalawa aseDriefontein u- kuba ingaba kuze kube inamhla- nje amaSonto (izindlu zokutha- ndzele) achiwe ngobutono baba- khelwayo, awakabhili, amakhulu- lwa amadala asontola ezindlini zesikole, lapho kubhuquza khona izingane.

Bokufanele abanini muzi wezi- kolo, bahlutholele ngemiGqibela izindlu zesikole, ukuze abahloli bezenkole bazosukuma masinyan- bakhele uMenzi wabo indawo yo- kumdimisela uSomandla efanele.

(Iseza)

Izinyanga Nobuthakathi

Mhleti, Ngiyabizwa ukuthi izinyanga zaba- ngu azithale abamhlophe bazoda ukuphatha nezinkomo. Yebo kungenzeka ukuthi bazoda izi- nkomo zazo kodwa mina ngilithi bazoda ubugebengu bazo; ukud- iela abantu izimali zithi ziyelaphi zingelaphi lutho.

Kudala izinyanga zazikhona zi- ngeningi abanuzana abathize be- lhezile emizini yabo. bangabani bona kodwa behanjelwa ngab-antu. Zaziselapha zizisa abantu, zikwazi ukufa kwabasekikhathi. Kulokho kwakifa ezinye izizwe kwanda ukufa okuningi okungazi- wa ngabantu. Ubumpumputhe kubantu abasha yinto eyayingazi- wa.

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Zimdiela imali umuntu zingena- lutho zilwelaphayo zimshiye enja- o. Kulemihla ziningi izinyanga e- zithwele izikhwama zehla zenyu- ka, zidlela abantu imali, zigwala- lisa ukufa ngobuthakathi.

Kugqala abantu besilisa nabesi- fazane abasha habengayi ezinyan- geneni bengasive ngabakhulu. Na- mhla amadolobheni bonke aban- tu, izingane namantombazana a- sebenza emakhishini ikakhulu a- nezinyanga zawo.

Kuthunqa izintlo bethwele izi-

Esikwemukela Namhlanje

A. B. T. Mandlaza wase Kendal, ukhala ngesikhala ephepheni. U- thi yena ufuna izindaba zesintu kuyekwe isilungu. (Isazio sesika saphuma ngesiLungu ukuthi iphe- pha leli selizokhulisa ngakho ku- hle izindaba zithunyelwe ngokuba- zini ngabafundi bethu. Isilungu e- phepheni sifanele ukuba sibekho- na.—Mhleli).

Joseph Sithole, wase Klerksdorp utshi uShwala sebubulele izwe. Uthi ngisho abafazi sebeyaphuzi bakholihle naswukupheka nobu- lwa babo. Uthi ngisho nasemaso- tweni amafundisi bayazama ukun- gqanda. Vezani iecbo. Uthi kwe- akuba amatombazana nabafazi o- amemikhuba ngokufanayo.

J. K. Mabena wase prings, utshi uMongameli we Zion Apostole Church ubehambe eHebron kwa Rev. D. Makaya. Wakha khona cwaba umlondolo ngakusasa aban- twa umlondolo kakhulu bevela ku- zindawo ngezindawo. Wayiwisa phansi inkabi oka Makanya. Kw- amubalabala inyunimfomfu. Kw- a- fundwa amazwi amandani eNwa- lini eNgewele. Kanti futhi nekwa- yabingelela ngenzoma emnandi. Amadoda ashumayela ezitala- dini.

T. M. Ngema wase Maraisburg, utshi ukucela akulunganga—ukuce- la yena ukufanisa nokukhuthaza. Ngoba utshi uma ucela bese uk- ukwejabhisa. Kuthi noma lowo cele kuye esikhuluma ukuthi ukuphile ibuhlungu inhlizyo yakhe.

KUSILE OKUNGALI

Mhleli, Ngikhulekela isikhala ephephe- ni sesizwe, ngike ngikhumtseze a- baholi be African National Con- gress, ukuthi bebengafanele ba- vale umlomo namhlanje, namalu- ngu eCongress, kufanele asukume- nwe nawo asize abaholi, kuvulwe amagatsha ezindaweni zonke.

Njengoba kukhethwe indoda e- ntsha uDr. Malan, abantuke bazo- baka ukuthi kukhethwe umhlom- bo othile uzakusivela imithetho emibi bahambe bephoxa emadol- lobheni, nasezintemleni, kanti i- mfanelo yabo ukujoyina kuCon- gress bathathe amathikithi, kuthi nxa kuvela izinto bakwazi uku- yhekisa kubahloli beCongress, kuze kuzolwake lezo zinto ezivela- yo ukuzeka abakhulumeli bethu ePhalamente bathole amandla o- kuthi ikhona inhlanguano yesizwe. (Rev.) J. H. Twala.

Pimville, OBONGA OKUVEL' EPHEPHENI

Mhleli, Nami ngicela isikhala ephephe- ni lakho lodumo, ngibonga u- I. M. G. Mhlanga wase Mlomo ngoba sewusivezele into enhle, ngoku- bhala ngeSiswati.

Siyajabula kakhulu thina ma- Swati, ngoba ade silifuna ulwimi lethu uThixo Akubusise uzofundi- sa nezingane zethu isiSwati leso.

Halala nakhoke muzi wase Mlo- mo ade niku funa, namhla kunge- ne amadoda amathisa ebhodini yi- nye kupela. Endala esele na wakhe, amadoda eAdvisory Board aze do- nsa kusukela 1 June, 1948 kuye ku 31 May, 1949: Mr. Jacob Cindi, Mr. George Hlatywayo, Rev. Stevens Maseko noMr. Simon Maseko.

Umuzi unethembile njengoku- lumo yenu, ningasiphathi kabi ni- qhuba kahle, sizoniphindisela futhi kunyaka ozafo.

Ngiyabonga Mhleli wami ngoku- ngifakela lena indaba yami, uxolo ngokwelula kwami.

—Ngu Mahkanczakho. Ermelo.

This beautiful Bed, including Mattress can be obtained in any size—on Easy Terms of

15/- PER MONTH

You can also obtain from us any article of Furniture for the Bedroom or a Dining Room on Easy Terms.

Write to us now and ask for a Furniture Price List and parti- culars.

DEACON & CO., P.O. Box 2934 Cape Town

—Ngu Mahkanczakho.

FOR EXTRA STRENGTH & FLAVOUR

Look for the famous GREEN & BLACK label with the Coffee Cup

AJAX MIXED COFFEE

—Ngu Mahkanczakho.

—Ngu Mahkanczakho.

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Advertisement for Stead Screwwdrivers. Includes an image of a screwdriver and text: 'STURDY Stead SCREWDRIERS', 'Trade Enquiries to Sole South African Distributors: NEWTON'S AGENCIES LTD., P.O. Box 4616, Johannesburg.', 'Manufactured by J. STEAD & CO. LTD SHEFFIELD 2, ENGLAND.'

Advertisement for Andrews Liver Salts. Includes an image of a woman and child. Text: 'Lo mfazi unsona olugulayo. Umtwana uya khala kuba isisu sakhe siyalu- ma—Isisu somtwana sizele ukutya okubi.', 'Ke umama olumkileyo unanika umtwana icphe elizele- yo le ANDREWS LIVER SALTS egalwe emanzini.'

Advertisement for Andrews' Liyeza. Includes an image of a woman. Text: 'Bona ukuphuphuma kwe ANDREWS' Liyeza elinama- ndla kwaye liya khaulezisa ukukhupha ukutya okubi esi- swini somtwana.', 'Ngoku umtwana wonwabile kuba li- ni lungu zinkhile. Umama naye wonwa- bile kuba umtwana unamandla unempilo.'

Advertisement for Andrews' Powders. Includes an image of a woman. Text: 'Xa uziva ugula iANDREWS iya kwenza ube bhetele. Ukuba ufika inkonxa ingazalanga kakuhle ku ngokuba iyeza ihlukuhle- kile—Akukho nentwan' encinci eke yakhuthswa.'

Large advertisement for ANDREWS LIVER SALT. Text: 'ANDREWS LIVER SALT', 'Abazikhazi: Phosphatine (Ashton and Parsons) Ltd, Watford Eng- land'

IQUMRHU LEENKOSI ZIKANTU

(NGU REV. ED. N. N. MSUTHWANA)

Kuko konke ukuzabalaza komntu oNtsundu, elinga ukuba akhona ngokuzisikela iintlanganiselo ezininzi, ngathi kusekho iBandla elikufuna ngamandla ukwakhiwa kuyo yonke imizi ephantsi kolaulo leeNkosi kweeli lomDibaniso. Eli Bandla liQumrhu leeNkosi zikaNtu ziphelele, kungacalulwa buzwe nabuhlanga.

IMFUNDISO YENDALO

Indalo yonke emhlabeni isifundisa ukuba izinto zihamba zihamba kuvele nokuba kusemthini owona unesithomo, amagabi, ama-sebe, neziqhamo eziqamabileyo. Ubonakale lo mthi ubukeka, wo ngamile apha elhathini. Uya kufika eminye i-chothamile, iphuhlaphuhlazi kothunzi walo mkhoba kazi mkhulu kunene. Yinkosi lephakathi kwemithi yelo hlath Ude nawo ube yimbongi yokude lela eli hlathi igama, kuhlwele lele Mkhoba.

Namatye la adalwa adalwe ngu Mnini-Kwenza, kubekho ebunzi lwini bomhlaba, ngokuchongwa kwawo, nanenkazimlo ekuthiwi- bu "rhauti". Yinkosi leyo phakathi kwamatye, Lixabiseke ke lithele lathi elihlathelwa ngokuba nobu khosi liphicothwe, kumbiwe nzu kuwo thuba lifunyenwe kulo, ku ba kusaziwa ukuba ubukhosi be- lye bufbibile apho. Zide nezizwe neelwimi zingungelelane kulo nd- wo, zonke zizisa kukhona ink- yamaThumbu omhlaba.

Yonke le mbeko inikezelwa kw- eli lithe nokusetyenziswa kokubho- si bala ngenelala, ukuba belin- gundo ngeliba liya ziqonda ukuba linempiliso ethimba izizwe eziku- de nezikufuphi. Athi nomntu uk- bubalula ubukhosi beLi tye, i- ndawo bufunyenwe bufumbe ku- yo, pobubanzi bayo bonke, ayith- ye igama kuhlwele kuse "Rhautini".

Nekhaha lombona likhula lido- bule, likhahlele, lido livel' se um phokomela woda ozulikhwebu- zikrazuli' amakhasi, int' enkozi- zingangobhontsi katayo. Zizi khwebu ezo ziyizwa kugcinwa zizi- ziswenye le minyaka, zide zigi- beke ngokuba yeyona mbewu- ahleli ngayo umninisi. Lu- diza olo oludalelwe ukutafu- ontsimini apha. Kanti ukuba u- bukhosi bolu diza bobungane- lelwana, le mbewu ibingasayi- kuba nalungelo olufana nokum- guqula umbono lo tumenze adla- mke.

Neenyosi ngokwazo zithi ukush- yana oku kude kuyo kuvumbuluka- ebunzulwini bebubu inkosi eku- khonzwa kuyo kulo mzi, ethi ukuba khe yakhokona liqobola lo- mphakuli ongabazele nto ubukho- s' bezidalwa ezi, ifudukele okoko- yonke inkonzo venyosi kwelo kha- ya. Naazo zilishi elinyama zi- ziyisa kufuna khaya limbi, zisithele- ngenzela yengoma yazo yenke- thakalo, enguzekelo waleya eya- kha yavunwa lusapho lukaSira- yeli phantsi kwemithuzi yeminu- luba yaseBhabhiloni. Zichithwa si- sandla serhau lomphakuli odimba- ze wada wafuna ukuya kungena komkhulu.

NGUMTHETHO WENTHALO
Phakathi kwezizathu ezibangela ukuba ukulaleka komntu kufune ukulungiswa, esiye seso sekuba

ngumthetho wenthalo yomntu ukud- nekwa kweeNkosi phezu kwezizwe- azizwe, kusenzelwa ukuba onke masolotya olaulo ayamane nem- elo, nemikhaya, nayo yonke imfu- helwane yesizwe.

Lukho nolwazi kuthi sonke loko- ukuba abadala nabancinane bepha- ele nje, izizathu esiphuhlileyo sesi- ukokuba inyosi ingenako ukuyi- nulela kufuphi impikane kulunge- uba inolwamvula. Zingathi khe- idityaniswa inyosi neempikane- angagahauku kuhlangana, noxa- zibe ziphantsi komga (ngabula- lwevone) wokufana.

Inyosi idalelwe ukulaula inyosi- nupikane impikane, ingonyama- zingonyamani, lingaze lisenxe- wonga nesidima sobukhosi bayo- hlathini apha. Ziyilulamele ne- nyosi izilwanyana ezinganeno ku- yo kanye ngezizathu sokokuba izi- delela ithuba lokuba nazo zibe no- khosana bazo ngokwentlobo- lobo zazo.

Nemicimi yethu ikholise ngoku- adala abaluli nje, kungenxa yo- kusweleka kwalo mqaqo, kunge- njalo ukungabenzi kwawo nez- itulo tsoloto. Zikho kambe nezi- we izizathu.

Nesizwe ngokwazo siphalele- nje, kuphuthuluke sona ezandi- neni zabazali baso abaziNkosi. Abantwana bezazi batha abanye- ngenxa yalo nto baphelwa ku- kukhuseleka, baza ngoko bahla- la besemngciphekweni wokuxezu- lwa lutshaba, nalapho ngexa- yokukha kufuphi ukucinga, sifu- mane umthamo wentsini endaw- eni yokokuba sibakhedamele abantwana abahle.

Abahlekazi, abantwana abach- ophela ugaga, iNkosi zakawethu- ngoko, ma zincede kusa khanya- nje, zakhe IQumrhu lazo zoda- waba. Eli nyathelo liya kusifu- ndisa isizwe siphela ukusondela- ngakumbi eziNkosi, sibe nako- ukuzixhasa sizikhonze kanga ngo- kok sinako, neeNkosi zifumane i- thuba elinchumileyo lokuluthelana- ngamayo.

KWAKUXELWA I-AFIKA?

MHEli,
Ndicela kubo bonke abafundi- uqhazazo olufana noqoqo- phezulu kweAfrica. Sakungela- phezulu wandle lwangasentla, sa- lumana kuponakala kunyama- ngamba zenkungu emnyama, asaqonda ukuba avelaphi na- ntoni na.
Saquwalela phezu elibhaka- bhakeni, seva isandi ngathi e- sendudumo. Ngaphungu-phungu, sikhengelelwe abo ngaba siphu- khona isandi, asifumananga chule- lona, kuphela nje sive umoya o- vuthazayo, sathi isibhaka-bhaka- sagutyungelwa lilihu elichulu, kwa- hlwa emini, yaba yinkohl, i- lwe- valeka ulwazi obesihlalo.
Ngubani na owaziyo nezi zinto- zenzekayo kulo mlhlabo sikuwo, umhlaba kaPalo, umhlaba ka- Cetywayo, umhlaba kaHinsa? Kanti naazo ezonkosi zathi- shwaka, uQamata Warithabathela- kuYe. Sobuzi bani na ke!
Bethani izifuba miDaka hleze- nibe kanti nihleli phezu kweliwa- elivalwe ngumfa-inkungu wentaba- nithi nakusasa unyawo niwele- phakathi kwengqondorha.

UMAFRIKAKAZI ONGUMFUNDISI

Eqhuba inqaku ngotshintsho- lwakhe ukusuka eKapa ukuya e- Bloemfontein, uMfu. C. Nontshi- nga—Citase ubalisa apha ngo- lwamleko lwenzosikazi yakhe- ngamanina.

Yafika imini, esihlalweni yangu- Lady-Bishop Rev. S. Mkhiva (Iti- shalukazi yodumo yalapha) epha- hlwe nguArehbishop Qotyana we- Ethiopian Catholic Church in- Christ. Yatsho le ntokazi ngom- ngwazi wayo wobufundisi kuba- kukugalela ukubona umfundisi o- thanjisileyo kwicala lamaAfrika- kazi.

Afika amakhosikazi aseA.M.E. Church ekhokelwe nguJevr. Seb- tisi. Bantu Dependent Church ngu- Jevr. Polinane, St. Patrick ngu- Nkosi Alinna Maphutsi, Bantu Methodist Episcopal Church ngu- Jevr. Tshabalala, African Seventh Day Baptist Church nguCosakazi, Quoza, Bantu Reformed Church nguJevr. Lekhoehle, uJevr. Sebezwe eEthiopian Church ePhillipolis uthumele imibuliso yeBandlakazi lakhe, Tiyoziya nguJevr. S. N- gandi walapha owenze amazwi oku- ndulula undwendwe, yaza yavalwa nguArehbishop Qotyana bephete- le \$14.17.6.

Nafike kwilizwe elibantu bano- bubele ngenyaniso, babalisa be- ngadina. Bayeza bakubizwa, ba- yeva bakuxelelwa. Imfundo ixha- bhakile kufundiswa isiNgesi, si- Bhulu nesiXhosa. Iizwe lami phe- zu komthetho weBala. Isitishi salapha sizindidi ezimbini; esi- sinye singena abamHlophe, esingaph- ndle abaNtsundu.

Kunyama apha, nabizane zi- khoyo zihamba ziyelwe apho zi- lhande khona. Izalato zinoda- ka, esinetela seso sibaleka ibhasi- kuphela. Imbeko ayinkozi, i- Posofisi ayinakuqhubatha nge- lithe, i-Posofisi zimbini, likho- linwana efana nekhitshi loku- thenga isitampu. Abafana bala- pha abawoyiki bona nala ma- rhrwanqa, bathetha nje.

UQHAQHAZELO ELIZWENI

(NguW. C. MATOTIE)
Yinyikama kwilizwe lookokho- pothu. Saxana emoyeni, Eukho- uqhaqhaqha olufana noqoqo- phezulu kweAfrica. Sakungela- phezulu wandle lwangasentla, sa- lumana kuponakala kunyama- ngamba zenkungu emnyama, asaqonda ukuba avelaphi na- ntoni na.
Saquwalela phezu elibhaka- bhakeni, seva isandi ngathi e- sendudumo. Ngaphungu-phungu, sikhengelelwe abo ngaba siphu- khona isandi, asifumananga chule- lona, kuphela nje sive umoya o- vuthazayo, sathi isibhaka-bhaka- sagutyungelwa lilihu elichulu, kwa- hlwa emini, yaba yinkohl, i- lwe- valeka ulwazi obesihlalo.
Ngubani na owaziyo nezi zinto- zenzekayo kulo mlhlabo sikuwo, umhlaba kaPalo, umhlaba ka- Cetywayo, umhlaba kaHinsa? Kanti naazo ezonkosi zathi- shwaka, uQamata Warithabathela- kuYe. Sobuzi bani na ke!
Bethani izifuba miDaka hleze- nibe kanti nihleli phezu kweliwa- elivalwe ngumfa-inkungu wentaba- nithi nakusasa unyawo niwele- phakathi kwengqondorha.

Imbizo Komkhulu KwaDaliwonga

(NGUDIZALEMBOTYI)

Yenjenjeya imoto yento kaGwaza isinda-sindana ithwelo izilwa- ngangubo zisiya kumela umzi wakuKomani embizweni eyamnywa komkhulu kwaDaliwonga eQamata. Abasinde le moto ngabeFundisi A. E. Kuse, S. H. Langeni, L. S. Soga; baVang. Mdaka, Geumeni nee- ngwevu zakuthi oobawo Pono, B. Twaku nento kaDulane neka- Ndingane.

Le mbizo, yayibizelwe ukwazisa abantu ukuba namhla nje u- Mintwan' Omhle uNkosi Kaizer Matanzima (A! Daliwonga!) uwanike- lwe amagunya okuchophela amatyala embambano kwisithili saku- Cozimvaba. Neengada leshumi kusasa kwakusekuzele Komkhulu, i- vakala futhi indile edumisa iNkonyana yoHlanga "A! Daliwonga!" Imbo- ngi zikhe zatsho, lada nexhego lakuloKhazeka laziwa lithubokole la- phosa amabini mathathu; abafana boyika, batsho bebozololo lakutsho- eli xhego.

Kude ekudeni yavulwa le ntlan- gano ngokucela intsikelelo kulo- Moses. Ivulwe intlangano, kwazi- swa ngokubanzi ukuba indebeba zakwaTeba ziza kulihambela i- Komkhulu eli kude nyanga mahla- nga nokwazisa abantu ukuba u- Teba lo ucinga ntoni na ngomzi- oNtsundu. Iphakamile inkosi (A! Daliwonga!) yawazisa umzi ukuba:
(a) Amagunya okuchophela a- matyala embambano iwanikiwe. Ke kuyimfanelo ukuthi kwakhi- we inkundla amatyala eya kuthi ifane naleyo yaseLungwini. Ngo- ke intlanganiselo ma ibone indle- la yokuhlangabezana nalo mcimbi.

(b) Kuya funka ukuba inkosi- ibonelwe iqumrhu eya kuthi i- neediswe lilo emsebenzini wayo.

(c) Kuya kufuneka ukuba ku- bonwe into emayenzelwe isikolo- somzi esiseCalala emva kokuba u- Mfu. Joffa onike ingxelo ngaso. Kunjalo nje ngathi nefama feya yeShanga soyinkalwe ukuba i- sikolo eso sifundulwe kuyo kusa- kuba kwakhiwe.

Kwesi sithuba inkosi yazise nge- zonulo ekuthe kwaphumelela u- Gqirha Malan. Nje ngoko inkosi- yayingaziva mmandi, inikele inta- mbo kuyisekazi, uNkosi Mpond- ombini. "Ikilishihe elibomvu ngemi- lenze, azi imbola iyithathe phi na- liyinyoka nje."

ZAWA NGOKUWA IZIMYO

Ingxoxo ivulwe, kwaqalwa ngo- mcimbi wenkundla. Ziwe ngokuwa- izimyo kwada kwavuyelwani e- kubeni umzi ngamnye wenze i- g-

PHANTSI KOLUKHANJIKUBATHEMBU
(NGUDYUBENI)

Umlha weli kuJene uya kuliba- leka kudala apha. Kube kukho- ikonsati yonganyelwe ngaba- Numz. S. Ngqayi, B. Jexo noJ. Noto, kubhala uNkosi. Teziwe- Ntabeni. Kutsholozwe izikolo ezitha- thu. Bowden phantsi koMn. S. Goci nesandla sakhe uMn. M. A. Mbalo; Qooqoda phantsi koMn. H. Melotana nesandla sakhe uMn. A. Hexana; Zingqutu phantsi ko- mbali nesandla sakhe uMn. C. Kene. Phaya emnyanga kwa- kumi uMn. H. Maqola noMn. N. Kelepu. Ingoma ibimana ivangwa- ngenzetho zikaMn. A. Mkele, ingonyela yaseVal Bank. Isilo- lomfo othi xa ethetha angu- sishamayekele, wada wanyanisa xa- athi umthwalo undzima, awalandeli- kuba kujike (forosi sajongu emva- Ngombila wama23 kuJuli nowe- 3 kuSeptemba saba neziye iko- nsati kuKomani eMallet Hall. Simema zonke izibhobo zela i- kundawo ngeendawo, zisixhasa neokuthumela ucedo kumbali lo- P.O. Box 215, Queenstown.

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Tiro ya bofefo, pholo ya ka peletso ke thuto e mpha ya bofefo ba ditiro tse di lantsang. Batho ba batla maung a sephoko-pholo JAANONG-eseng tshipi e e tlang. Tselo-pelo ya tiro e phatsima mo ditlofoganong tsa setshaba. Lekgotla ja "go-ka-se-kgone" le ja "ba-pelogo-tsamaye-tshipi" e e tlang "a emma ka letshogo le kgakgamalo fa a bona dilo di dirwa mo letsatšing le lengwe tseo pele di neng di dirwa ka sebaka sa dikgwedi.

Maung a tiro e JAANONG eseng TSHIPi E E TLANG. Pholo e e bofefo ya didikadike.

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Boloka "ASPRO" fa gaufi go e dirisa ka peletso fa o thaselwa ke Tihogo, Gothokaboroko, Golapa ga Ditshika, Mekgotlhwane.

POGISEGO YA BENG-LWAPA E TLOSITSWE
P.O. Dewetsdorp, O.F.S.

Rea yo o fangang. Ere ka gone di-"ASPRO" di re fadisa mo logeng la rona. Ka ditho ke thuto e go tholela ka ga ona. Ke se ke le motheo yo o thwalang ka go itlwaeswa ke thogo le ditho tse molea wa me di aga di shanya. Ya dire gone tse o thwalang go tse di-"ASPRO" mo me a rone magago go di sebela gabedi ka kutlwaga ke le botsoa thuto ke thuto e thwalang go ya go sebela. Monna wa me o na le go itlwaeswa "ASPRO" bacong sa bofetso (a bonete jo); le sona seletse se le sona se so mo thwalang mocha a neng a bolawa ka kutlwaga ke legatso mo le fetshe go a thogole-ditsa go fola a fadisa mo go dirisa "ASPRO". Motha wa rona mo monnye, o e saleng o re go tloga bocong jwa gagwe a ba a thwalang ke legatso mo le fetshe go a thogole-ditsa go fola a fadisa mo go dirisa "ASPRO".
Fa e sala go tloga ke 1933 "ASPRO" ke seletse sa rona se se seng, le se se tlama bobo mo tšing ya rona, nima go tse letšar' le re sa di dirisa.

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THE BANTU WORLD
SATURDAY, JUNE 26, 1948
Keletso Go Sechaba

Vekeng tse pedi tse fetileng re eleditse sechaba gore se seke sa tshosoa ke Mmuso o mocha oa Dr. D. F. Malan, le gore se seke sa potlakela go etsa ntho tse tsuleng tseleng ea Sefho le molao. Le kajeno re sa pheta keletso ea, go bane re utlwa ka mabarebare gore ga esale Mmuso ona o nka marapo go teng gose utluane gare ga lehlakore le leng la sechaba sa Maboru le Ba-Afrika.

Ga re phege gore moea ona o teng, empa ga re kgoloe gore ke bohale go potlakela go etsa ntho tse ke keng tsa ba le thuso sechabeng sa rona. Go teng Makgoba a shebileng Mmuso ona ka leihlo le bogale, gomme ga se bohale—go ferekania pelo tsa ona. Ga re ngole tjena go tsogile kgaruru e kgole kabaka la ketso ea Mmuso, ea go lokolla bana ba mahlabapho ba chankaneng ba neng ba thusana le Majeremane ntong e fetileng. Ga go motha ea tsebang se emeroeng ke kgaruru ena. Ka baka lena a re fodiseng dihlogo, re shebe se tla hlaga.

Ga go belatse gore Makgoba oa a lieng a lianogela General Smuts gomme a butlela Dr. Malan, kajeno a tshola gobane a bone phoso ea ona. Ga taba di eme ka sebopego sena, seo re tshwanetseng go se etsa ke go fadisa dihlogo, le go tsuela pele le mosebeti oa go ikaga.

Rona kamoo re bonang, e ka ba bohale ga sechaba se ka tlogela ditaba tohle diatlang tsa baetapele. Ke bona ba tla hlahloba ditiro isohle tsa Mmuso gomme ba re hlabela mkgosi. Ga go belatse gore go teng bana ba setseng ba tsamaya ba tshosa sechaba gore kajeno se uetseng manabeng. Ntho ena e ea lahlegisa. Rona re re "re tla re ga re tla re ke dipitsi ba bona mebala." Go rialo ke gore re tla letela gore dipitsi di fihle ga di ahlola ka mehala ea tsona. Ga ele ga jua, re elets'a sechab gore se tsamaye butle, se seke sa ela hloko marata a leng teng.

BASALI'BA RUTOA KE BANNA
C. K. Rabagana, Benoni, o re: Ke ile ka soaba ho hala lentsoe le reng basali ba iphetotse bana. Na ka ke khole hore lentsoe le le nepile hantle. Le bona hore mosali o molato 'na ke fumana e se 'nete. Ha e-ba mosali o ea litokotleng, molato hase oa hae, hobane basali ntho tseba ha li bona ho bana ba ehleng ba laeleng ke litaese, likarata le Machaena.

Banna ba leballa basali ba bona le malapa a bona; ba bang u tla fumana hore motha esale a thoha hae, o sitoa le ke ho khutlela hae. Joale mosali oa hae koana o jea ke tlaia, eba o latela ba bang joalo. Monna eena ke nako eo o ukiloee ke phiri.

Joale mosali o leba koana le koana, a theosa a nyolosa, ere moo t'epo e lahleheng, a ikete teng setokofeleng moo. Joale lona le re molato ke oa mang?

"Na, leha ke sa re ke nepile 'nete, ke re molato ke oa banna. Banna ke bona ba isang sechaba sa Afrika timeleng. Ke re ke bona ba keng t'eng sechaba sena sa bo rona tseleng ea timelo: empa ha, ere ba le bohale, ba bone basali ba balho molato.

A BOLELA'NG
Clements Dumo, Johannesburg, o re: Tabeng ea mabitsa a Sesotho, Mong "D. L." ke sa rata ho mo elets'a hore mabitsa a kang "Jim," "Harry" le "Jack" ha re tsebe hore a bolela'ng. Le eena ha a ka bota ba bangata, ba keke ba mo hlalosa mabitsa ao.

Athe, a kang ana: Ma'a-ntoa, Thabo le Tsietzi, rona re tseba hore a bolelang, ehlile a nse a pheta nako le boemo ba lelupa nakong eo beng ba ona ba hlalheng ka ona.

Na ekaba bokhabele be kalle ke bo re ka bo lahlang na? Ha re se keng ra nyehlets'a e le rona, eaba re lahla batho ba rona, ra ea le sekhooa seo re sa se phetheng, seo se re keng t'eng tsietzing kajeno.

IMPENDULO NGAMASANTO
UMuz. Clements Dumo waso Johannesburg utlwa utlwa Lendaba mina angiboni ukuthi izozenzela ubuhle buzi, ngaphandle kokuba idale ububi phakathi kwamakhawo kwa kufuneka siphelele ezi nye kinzaba.

Niyawadela yini amazwi eNkos. nxa ubi: "Kuyekeleni kukhule kokubili, kuyokwinkwisa ngomhla wokwina." Masiyawakeleni nje amasonto akhule emantso ka Thixo, ukungalungi kwawo noke, ka Thixo akusikho okwathu.

Ngubani oke gomo isihlo sala kuye ngaphandle kokuba atshwawe ngabanye Amabantlani ontana u-hugumzimba munye ka Krestu. Sikulitshathi ke ukuba sisole esinye isihlo sika Krestu nathi sipizo izihlo zomzimba vankhe?

Kuhle sakhe kunobu shikakazi

READERS' FORUM

CONGRESS WAS JUSTIFIED

"Ishra," Sterkspruit, writes: The African National Congress (Transvaal) Executive as well as the Congress Youth League did not participate in the Assembly conference on May 22-24. What reasons had they?

Among the reasons is that the "People's Assembly" was founded by individuals.

According to a reply given by Mr. D. W. Bopape and quoted in the "Bantu World" at the time, the new "Assembly" was sponsored by interested individuals. Messrs. C. S. Ramohano and D. W. Bopape appeared in the list of sponsors in their individual capacities, because they had no sanction from their committee.

Now the A.N. Congress is an established and recognised organisation of the African people. It has a full organisational machinery and a responsible executive elected at a duly-constituted annual conference. Clearly, then, such a body cannot allow itself to be stampeded into any organisation, which certain interested individuals choose to set up.

As a responsible organisation the Congress had to ask questions, such as, what is the policy of the new organisation? What will its relations be with the National Congress? How and by whom will it be financed? Under what conditions?

People who think that Congress should have rushed into the new organisation without asking these questions are mad. And did Congress ask these questions? Yes, they did.

On May 6, 1948, at a meeting in Johannesburg, the Transvaal Congress Executive decided that they could consider co-operating if the People's Assembly was sponsored by organisations such as the A.N.C., the Indian Congress and the A.P.O., and not by individuals. By this decision the Executive censured Mr. Ramohano, who had already used his Presidential designation as a sponsor. It becomes quite plain that thus far the action of the Congress was justified by every canon of reason and political sanity.

On May 17, a further meeting of Coloureds and Indians and the Transvaal Congress Executive was held. But no agreement could be reached, as the sponsors of the New Assembly could not satisfy the conditions laid down by the Congress Executive.

It thus proved impossible for the Congress to support the Indian-dominated "People's Assembly."

Only Mr. Ramohano supported the new movement over the heads of his Executive. Surely, if he was serious, and knew what he was doing, he would have resigned, seeing his own Executive censured his action.

Who is to blame? The sponsors are certainly to blame. These people first met and decided to create a new sensation. Then they came out with a "manifesto" hoping as usual to stampede Congress into their new movement. It never occurred to them that Congress did not deal with individuals but with organisations. It never occurred to them that the African nationalists were beginning to see through these moth-eaten tactics. Hence the rebuff. Congress was fully justified to stay away. Congress will form any healthy alliance with known organisations, if the nation deems it fit.

What I would like to say in conclusion is that this stampeding business will have to stop if the freedom of the African people is to be won. We have had too much of this sensation-mongering and flag-waving merely to serve the interests of certain people behind the scenes. It was the same in the Anti-Pass Campaign. The Communist Party first took up the issue. At the November 1943 meeting, it was quietly decided to pass the buck on to Congress, because the Party had realised that they could not carry the issue through to a successful conclusion. So they required a scape-goat, and found one in Congress. My records show that the resolution to make Congress embrace the Anti-Pass campaign came to Bloemfontein and died, and two Communists who were in the Resolutions Committee smuggled it in, because it was in fact from no branch in the Transvaal. The disastrous results to Congress are too recent to need repetition. Yet

DISGRACEFUL ACT

J. T. Makhado, Roodepoort, writes: I was shocked to read the letter sent to you by "First Aider," (a European) complaining of the bad treatment meted out to him while rendering assistance to an injured African. As usual, a crowd of Africans gathered round the injured man, not to give treatment, but to disgrace themselves by pick-pocketing someone who did all that humanity requires of a man.

We are not wise to molest people who have our welfare at heart.

POINTS FROM LETTERS

W. B. Mkhasebe, Cleveland, complains about the lack of self-respect among some educated people. He likens their education to jewel in a swine's snout, as the proverb says. He also recommends that prospective tenants should furnish references to prospective lessors who will be able to gauge the type of tenant looking for a house.

Paddy Agbakoba, a Nigerian, is anxious to have South African members for members of his club. Anyone interested may communicate with him through this address: C/O Agbakoba's Club, St. Mary's School, Onitsha, Nigeria, British West Africa.

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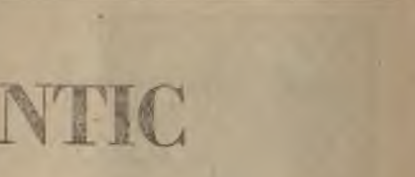
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Sebetse se se'emetse ho ba le seante tse pedi tsa nyooko e metsi maleng a hau tsatsi le leng le leng. Haeba nyooko ena e sa t'oloha ka t'oaalo ka tokoloho, ha u ka ke na tseba ho thuisa lijho tsa hau. Li ka hola ka maleng a hau. U ea pipileloa. U ikulooa o t'oaecaphele, tseletse letaf'a le u sulafetse.

U ka fumana nyooko ena ka ho sebela lipitsi tsa Carter's na sechete ke hona u ka iumanang painted tseba tse pedi tsa nyooko li t'oloha ha bobebe li u esse hore u be " mafolo-folo". Fumana pakete bona kajeno. E sebela leha ho bolotse. E lokile bakeng sa ho essa hore nyooko e t'oloehe ka bobebe. Batho pilisi tsa CARTER'S tsa sebetse. Theko ke 1/3.

TOKOLOHO LE POLOKO
HO nheleloa molato tse utloahalang tsa tokoloho le poloko. Tseba tse bobebe joale li tisa melao e metle ka nako e tlang en bophelo. Mabapi le bantsoe solile ngolla ho: Mameger.

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NEWS FROM VARIOUS CENTRES Proposed New Name For Uitkyk Institution

MAREETSANE.— Through the kind assistance lent by Mr. Phillip Molamu, bus-owner at Vrede in the Lichtenburg district, the Mareetsane school children, accompanied by their teachers, held a successful concert at Mafeking recently. Mr. I. Molamu's senior choir rendered sweet music which the appreciating audience applauded.

Mrs. R. T. Molamu's "Merry Makers" performed excellently and the children were well-entertained by the Mafeking community, especially headman Moshagare who provided meat for the guests.

—"Correspondent."

TZANEEN.—The ceremony of the unveiling of a tombstone to the lasting memory of Nwanjobo Mabuza, late father of the well-known Johannesburg African businessman, Mr. J. B. Mabuza, was attended by a large number of people, some of whom came from as far afield as Johannesburg, recently, at Izekaya Farm, Letaba district.

Prominent guests were Chief Maake, Regent Chief Henry Mhlabane, Revs. Rossel and D. Mtembe, Mr. and Mrs. Samuels, Messrs. W. Ntsanwisi, R. Moagi and L. A. Myakayaka.

Recalling the life-career of Nwanjobo Mabuza, Rev. Mtembe, a cousin of the deceased, told the gathering that Nwanjobo ranked among the first Africans to embrace the Christian faith in the district.

He was a cook by occupation and his sons who followed in his wake had made headway in life, and had bought the farm on which they had gathered that day to lay a tombstone on the grave of their father.

Prince Philpott Mhlabane, giving a short account of the life of the late Nwanjobo as he knew it from childhood, said that there could not have been any greater honour done to the late Nwanjobo than the erection of the tombstone which will live for many years to come and will serve as a remembrance to coming generations.

"All other things that could have been done to honour this great

man would pass away, but the tombstone will forever live," he said.

Continuing, he said that late Nwanjobo, a close associate of Chief Mhlabane and Maake, was an authority in conducting and handling tribal affairs. For this ability he was entrusted with the task of establishing friendly relations between the Bankuna and Bakgaha tribes.

"The good relationship existing today between these two tribes is due to the late Nwanjobo. In addition, he held another position—that of being Chief Mhlabane's chef on all great occasions," Prince Mhlabane said.

Mr. R. Moagi, speaking on behalf of Cheif Maake, referred to the great kindness, love and Christianity of the late Nwanjobo. "In battle," he said, "late Nwanjobo was a great hero."

At the close of the day, Mr. B. J. Mabuza, on behalf of the Mabuza family, thanked all those who assisted in the work as well as those who supported by being present on the occasion.

—Mrs. G. Samuels.

MAFEKING.—The Dutch Reformed Mission hospital at Mochudi, in the Bechuanaland Protectorate, which has been without a resident doctor for two and a half years, will shortly have a resident physician. Dr. George Barry of Pretoria is expected to arrive early in August, bringing with him his bride, Dr. S. Holtzhausen, so that there will be two qualified medical practitioners on the premises. There are 16 beds at Mochudi hospital where, under a European matron, Sister van der Merwe, African assistants care for the sick from a wide area.

Child Welfare Work

Members of the Mafeking branch of the African Child Welfare Society are as anxious as ever to play their part in establishing a nursery school or creche for the children of mothers who are at work all day. A letter has been written to Dr. Ray Phillips Secretary of the Bantu Welfare Trust asking for advice as to how to make a start, even in a small way, and the branch has guaranteed

that it will raise the sum of £10 a year for this purpose.

Arrangements have been made to hold a concert on June 25 and a dance on June 26 at the Elite Hall in order to raise funds. Mrs. Seleka, the president of the branch, reported at a meeting on June 17 that she had approached the principal of the school, Mr. B. C. Thema, B.A., M.E.D., who was very sympathetic and had promised to help with the concert.

Appeal Turned Down
The Hon. Secretary Miss Gertrude Middleditch, read a letter from Mrs. Jessie Hertslet encouraging the branch in its efforts and suggesting help which might be given by local authorities and voluntary bodies.

An appeal from the European branch of the Child Welfare Society for a contribution of £2 towards the cost of providing night attire for African children in hospital was regrettably turned down.

Members stated that the first thing required was a creche, and that until that was in being, it would be unwise to divide its energies or its funds. The President of the European branch, who was present, was urged to do what she could to further a scheme which was so important to the African branch, and it was decided that this, and some means of providing adult education, should be the main subjects put before Senator Malcomson and Professor Matthews when they visit Mafeking on July 1.

EVATON

The New Community School at Small Farms is now headed by Mr. E. Ngubeni. Mr. M. M. Noge is heading another community school at Old Evaton.

The Methodist Young Men's Guild (Madodana) held their conference at Evaton in May. The Rev. J. B. Webb gave an inspiring sermon.

The Free State Grand Temple, collaborating with Transvaal Temples, held a Memorial Service to the late Sister (Mrs.) H. C. Ramalane, at Evaton, on Sunday, May 30. The service was presided over by Rev. Z. R. Mahabane, of Kroonstad. Many spoke in high appreciation of the deceased's great service to Bantudom as G. S. J. Work.

The local Branch of the T.A.T.A. will give a farewell party to Dr. J. M. Nhlapo, of Uitkyk on August 21, 1948. Mr. A. D. Motuba, of Krugersdorp, will be given a reception on the same day. On September 11, Mr. F. S. Naude and Mr. J. M. Lekgaha, our new T.E.D. officials will also be given a reception.

MIDDELBURG.—The annual music festival of the Bothasbello Institution was held here recently when the students' choir took part in a competition. The competing choirs comprised students grouped according to the zones from which they come. This year, a choir of students from the Rand area, the "Act of Grace" as they style themselves, took first prize in the competition. Mr. M. G. Mokoena conducted.

The "Pietersburg Choir" under the baton of Mr. Motlalo took the second prize. Other prize-winners were Miss I. Mashigo, soprano soloist, Mr. J. Kumalo, baritone soloist, the "Act of Grace" duet, the "African Rhythms Quartette of Pretoria" followed by the "Act of Grace" quartette.— M. G. Mokoena.

ATTERIDGEVILLE.— With a view to educating the residents to guard against Tuberculosis, the Public Health Department showed an educative health film recently at the Hofmeyr High School.

Rev. M. M. Mokize, of the A.M.E. Church, is making a determined drive for funds in preparation for the Building Fund Day in August when some of the church delegates to the General conference in the U.S.A. are expected to be present.

The opening of the Pelandaba Sports Stadium has resulted in the general resuscitation of all sports activities at week-ends. There is increased patronage of the stadium and also at the Tennis

Proposed New Name For Uitkyk Institution

The Uitkyk Institution concert held recently was a very great success as far as performance, proceeds, and the behaviour of the audience were concerned. The staff is grateful for the support of the community.

It was at this function that the Governor of the Colono, Rev. D. P. Dugmore, announced that "Boishoko", which is Tswana for perseverance, persistence, endurance, was the proposed name for the Uitkyk Institution. The name will be placed before the Methodist synod at Pretoria in August.

NAME WELCOMED
The quarterly meeting of the

courts. At a friendly soccer match last Wednesday, Hofmeyr High School first eleven beat the Normal College by four goals to nil. In a tennis friendly, the Roses Club beat the Kilnerton African Staff by five games.— "Observer"

DUIVELSKLOOF.— During the winter holidays students and teachers around Duivelskloof will hold a welcome reception at the Square Hall, Solobedu.

On the first day of the reception, a debate will be held, also a concert in the Square Hall.

"Blue Gates" choir will welcome the students and teachers.

On the last day of the reception a football match will be staged at Modume football ground.— A. V. Letseku.

Ventersdorp and Uitkyk circuit of the Methodist church was held at Uitkyk on Saturday, June 12, 1948. The meeting enthusiastically and unanimously welcomed the proposed name of the institution, as it signifies a virtue all Africans should possess.

On Monday, June 14, the Rev. D. P. Dugmore attended a special committee meeting of the Kilnerton—Uitkyk Governing Council, held at Kilnerton to consider vital and urgent questions in connection with the two sister institutions.

There is a bud of interest in poultry keeping which has made its appearance among a few of the Uitkyk residents, while the institution on the other hand is busy blazing the trail for vegetable gardening.

PERSONALIA
The Revs. D. P. Dugmore, J. M. Ledabika and Dr. J. M. Nhlapo had a meeting with an official of the Union Education Department in which they discussed the question of night schools for Africans.

Messrs P. Riba, J. B. Tilo, F. Letlala of Ventersdorp and A. T. Moalusi of Potchefstroom recently paid a visit to the Uitkyk Institution to attend its concert and to see friends and relatives.

When Dora goes to a social she is always the favourite

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

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

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PALMOLIVE SOAP

HAEBARAMOTHESE EA HAU E SA U LEBATSE LE HANG FEELA

Sebelisa Lipilisi tsa De Witt's



Batho ba bangata ba re lipilisi tsa De Witt's li lokolla mahlaba a ramathesele hobane li ka busa ka tsebo ea khale.

Ke tsena ntho tse peli tseo u ts'oanetseng ho li tseba.

1. Mosebetsi oa lipiliso ke ho tsoana le ho qhalisa chefo le ntho tse abolekang tseo, ha li ka tse hanello ho sala 'meleng, li ka bakeng mahlaba a ramathesele.

2. Lipilisi tsa De Witt's li sebelisa lipiliso tse botsoa—li etsa lipiliso ho re li be le matla a ho sebetse hantle.

Haebe, he, ramathesele ea hau e bakoa ke ho se sebetse hantle ha lipiliso tse botsoa u li tshaba ha u sebelisa lipilisi tsa De Witt's.

Lipilising tsa De Witt's u na le moriana o sebetang butle empa o le matla. Li hlatsoa lipiliso tse bokellang chefo le lits'ila ebe li etsa hore li boeie mosebetsi oa tsona. Moriana o ka u thusang ho felisa mahlaba a hau o batleha ho lekota hang-hang. Kahoo fumana botlolo ea lipilisi tsa De Witt's kajeno.

DeWitt's KIDNEY AND BLADDER Pills

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NOW SAM IS POPULAR AND HAPPY!

AND THERE'S NOTHING I CAN DO ABOUT IT—
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JAMES WAS RIGHT! THIS IS EASY!
SO HE TOOK A COURSE WITH THE LYCEUM COLLEGE.

YES YOU CAN! JUST ENROL WITH THE LYCEUM COLLEGE.
THEN HIS FRIEND JAMES TOLD HIM ABOUT THE LYCEUM COLLEGE.

SAM, I'M PROUD OF YOU!
NOW HE'S WELL-EDUCATED AND HIS FRIENDS HOLD HIM IN GREAT RESPECT.

YES, THANKS TO THE LYCEUM COLLEGE!

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SETS HORE OFISI EA POSO E U BOLOKELE CHELETE EA HAO

BANKA EA POSO EA POLOKELO ke tulo eo u ka bolokang chelete ea hao ho cona u tseba hore babalehile. Ha e ka ke ea utsoea kapa ea lahleha, hobane moo e liletsos ke "Muso".....

Ha u boloka chelete ea hao Bankeng ea Poso ea Polokelo e ata boloka mohlape oa lilehomo, athe leha ho le joalo u e fumana ka nako efe le efe eo u e batlang ka cona teng. E-ea Posong e hantle le uena hona kajeno 'me

U SEBELISE BANKA EA POLOKELO eo 'Muso o u lokiseliseng cona.

Ha u le mohlape cona qallile ho bolokela Bankeng ea Poso e le hore u lula boele le Ofisi e khali ea Poso e ts'oeneng mosebetsi oa Banka ea Polokelo, Moisamali oa mosebetsi ea Poso tulong ea heno ea sebelisa Banka ea Poso ea Polokelo, o lla u buella mohlape oo u ka romelang chelete ea hao ka cona Bankeng ea Polokelo e hantle le uena ka poso ea 'register' esa tefelloeng letfho.

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KEEP FREE OF CATARRH

Neglected Catarrh can lead to deafness, head noises, loss of smell—and worse.

POTTER'S CATARRH PASTILLES

check catarrh, melt away the poisons, clear head and throat and act as a powerful antiseptic (vital where infection from colds, flu, bronchitis may be present in crowded places or trains, buses, etc.).

At all chemists. Also Potter's Asthma Powder. Tablets still better.

POTTER'S CATARRH PASTILLES

1. This is a bottle of ENO'S FRUIT SALT

2. Put a tea-spoonful in a cup or glass of water

3. Drink it down while it's bubbling—it's so refreshing.

Drink ENO'S every day

ENO'S DOES YOU GOOD!

ENO'S is the drink that brings health to you and to your family! ENO'S makes the blood rich and pure. ENO'S cleans the poisons out of the stomach. That's why ENO'S is so good for you! Buy a bottle to-day—it will last you quite a long time!

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Monna... u ts.oanetse HO TIHA!



Banna ba batle ba tileng ke bona ba funanang mosebetsi o motle LE moputso o phahameng LE basali ba khahlang ka ho fetisisa Haeba u batla hore u none u tibe, u be le mafolo-folo a mang hape bakeng sa mosebetsi le lipapali, aha mali a macha a nonneng ka Lipilisi tse Pinki tsa Dr. Williams' hoo ho tla ho thusa bophelong le matleng. Ho bobebe haholo, botsa feela levenkeleng le feng kapa mokemisi u batle Lipilisi tsa Dr. Williams' tse Pinki u li sebelise ka mor'a sejo se seng le se seng.

U seke ua amohela eng feela sebakeng sa tse pink tse tokileng

Dr. Williams' Pink Pills

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I like the warmth they give me in winter, and I like to see their bright, gay colours on my bed. All my friends like Beacon Blankets too! Remember, when you go to the Store to buy a blanket, always say you want "Beacon" Blankets.

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Von Brandis St.,
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Beacon BLANKETS

HIDDEN ANIMALS

Take your pencil and join the numbers together, one after the other. When you have finished, you will find you have drawn an animal which you know very well.



CHILDREN'S QUIZ

Below you will find five questions. If you send in the correct answers by June 29, your names will be published in this column. Please address your envelope to: CHILDREN'S QUIZ, Box 6663, JOHANNESBURG.

Here are the questions. See how many you can get right.
(1) Here is a third verse of the rhyme, 'Jack and Jill', with four of its words left out. See if you can fill them in correctly:

"Then Jill came in and she hid — To see Jack's — plaster. Her mother vexed did whip her —"

(2) Each of the following English words has in addition to its ordinary meaning a special meaning in connection with a particular game. Can you name the games? fault—a wide—a huff—corner—a try.

(3) Which is the bigger and how many square inches; two feet square of silk material or two square feet of the same material?
(4) Somewhere in this 'quiz' is an English word which contains four of the five vowels found in the English alphabet. Find it and use it to build up an English word that contains all five vowels.

ABOUT WOMEN

A birthday party was held last Sunday at the Crown Mine Reef Location in honour of Miss Mildred Makgotho, a nurse at the Crown Mine Hospital. Those present were Misses Meumukelwa, S Machinane, Z. Mangengenene, H Letsike, G. Moshabathaga, M Moeketsi, R. Tsoai, H. Moyo, T Kaba, G. Hlatwayo, B. Tshabalala, E. Nene, E. Tayi, M. Moholo, T Zebuso, Staff Nurse P. Molosio, M. Mokodiloa; Mr. H. Mhlongo, S. Z. Mfusi, D. Nyati, M. Makoketla, B. Modau and several well-wishers.

Mesdames Q. Makoli, R. Marol, Peega and Miss S. Chitja and Messrs. M. Mngqibisa, S. Chitja, Kgadi of Orlando; Mesdames Tladi, N. Rume, and Mr. Prince Bononi were the guests of Miss D. Bieki recently.

(5) In a school examination paper the following question was asked. Can you answer it? "Name the burial places of: King Khama Cecil Rhodes; Chief Moshesh and David Livingstone?"

Last Entrants For Beauty Competition. Watch For Special Supplement.



Miss Johannah Motsami of Witbank



Precilla Monama of Potgietersrust.



Miss Gladys Matlepeng of Mochudi Village, B.P.



Mrs. A. F. Bambiza of Lady Selborne.



Agnes Makole of Thaba 'Nehu, O.F.S.



Miss Amanda Mogorosi of Kuruman.



Miss Caroline Malale of Johannesburg.

Mrs. J. Jacobs of Beaconsfield C.P.

Care Of Your Animals

We are publishing this week the first of a series of articles which will help you to look after your domestic animals.

Our readers may like to send in stories about their animals. These stories will be published if they are of general interest.

Mark your envelope "Animal Stories" and send it to:
The Editor,
"Bantu World,"
Box 6663,
JOHANNESBURG.

Here are some of the reasons why we should do all we possibly can to protect animals:

1. They are, humanly speaking, dumb and defenceless.
2. They are especially liable to cruel treatment.
3. They are victims of science, sport, fashion, ignorance and prejudice.
4. There is so much suffering in this world that we ought to do everything we can to lessen, and not to increase it.
5. It is cowardly and contemptible to cause unnecessary or avoidable suffering.
6. The animals do so much for us in so many ways ministering to our needs, that they earn exemption from cruelty, suffering and ill-treatment.
7. Selfish disregard of their rights can only react disastrously upon the moral nature of the human family, and make other similar evils appear excusable. It is a short step from cruelty to animals to cruelty to human beings. The parents who train their children to be kind, considerate and thoughtful for the animals are laying up treasures which they themselves will reap when those children are grown up.



Brutal to germs, but kind to you

Here is an antiseptic several times stronger germicidally than pure carbolic acid, and yet non-poisonous and safe. A child could use it. To the germs that cause and spread infection, 'Dettol' is deadly; a swift and ruthless killer. But to you, and to the delicate tissues which the germs invade, 'Dettol' is kind and gentle. Ask at your chemist or store for 'Dettol' and use it promptly to prevent infection.



It's as white as snow!

Reckitt's blue is so easy to use and it makes my white washing as white as snow.

Rubbing and scrubbing gets the dirt out, but to keep white clothes really white, you must give them a last rinse in blue-water.

That's why I use Reckitt's blue — it makes my white things look as white as when they were new.



Reckitt's BLUE

Out of the blue comes the whitest wash



Kidneys Must Clean Out Acids

Your body cleans out excess acids and poisonous wastes in your blood through a million tiny delicate kidney tubes or filters. If poisons in the kidneys or bladder make you suffer from Getting up Nights, Nervousness, Leg Pains, Cicles under Eyes, Backaches, Aching Joints, or Acidity, fight such poisons and troubles with the scientific American formula Cystex. The very first dose starts helping your kidneys to clean out excess acids, and you feel fresh again with the relief of feeling like new again. Get Cystex (Sixteen) today.

for Kidneys - Rheumatism - Bladder

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- Youth's Black Shoes, Heavy quality, sizes 2 to 5 at 12s. 6d.
- Heavy Farm Boots, Chrome soles, sizes 6 to 11 at 14s. 9d.
- Ladies' Black or Brown Walker Shoes, Chrome or rubber soles. Laced up. Size 2 to 8, at 12s. 9d.
- Military Boots, Iron heel and toe, size 6 to 11, at 19s. 9d.
- Men's Suede Boots, Drifoot soles, size 6 to 11, at 15s. 6d.
- Men's Suede Shoes, Drifoot soles, size 6 to 11 at 13s. 6d.
- Men's Real Nice Black or Brown Shoes, Leather soles, size 5 to 11 at 17s. 4d.
- Football Boots, all sizes at 17s. 4d.
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- New American Battle Dress-style Heavy Woolen Trousers ... 33s. 4d.
- American Military Great Coats, all sizes. An Outstanding Bargain! ... 65s. 6d.
- Adams 100% Wool Men's New Pullovers assorted colours and sizes ... 12s. 6d.
- Men's New High-Grade Khaki Shirts full cut ... 16s. 6d.
- Men's New Pepper and Salt colour Shirts full cut ... 13s. 9d.
- Men's New Heavy Khaki Trousers full cut ... 19s. 6d.

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Postage on these articles 2s. each except Military Great Coats which are 4s.

Farmers' Footwear & General Supply

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RAPOROTO EA KOMISHINI EA FAGAN (x)

Taba ea boraro eo Komishini ea litung ea fauloa hore e batlisa ka taba ea mosebetsi oa batho ba litung ho 'ona ba siha malapa ka mahang. Temana ena ea raporoto e gata ka ho hlalisa lengolo le litung la romela ka Profesa H. R. Burrows oa Natal University College.

Lengolong lena, Profesa Burrows o hlalosa lentsoe lena la ho "hobela bana hae—migratory" me o re ke lentsoe le sebelisoang ka ho buoa ka schlopha ea basebetsi se hloahlang le sebelisoang se seng ho ea ho se seng ho ea ho batla mosebetsi. Thuso ea motlata ona oa mosebetsi hangata e boletsa mputso e seng meholo, ho toha ha batho ka nako e tseng ea selemo ho ea batla mosebetsi.

Mosebetsi Afrika E Boroa

Profesa Burrows o tsoela pele o re "Mona Afrika e Boroa mosebetsi ona o motlata o na le seemo se fapaneng. O amane le karolo e kholo ea batho ba nahane le ho fumana tsoelopele mosebetsing, a lula ke batho ba thoenheng ho lema ka ho fapana ha lilimo le ho futha ka ho fapana ha linako, ba gaisoang chelete ba khathaloang ho reka li-phahlo tse entsoeng ka mafatseng a ka bophirimela.

"Ho ena ha mahae ana ka tsela e ahlaleng le tsela ea ho phela libakeng tse romelang batho ba bangata ba mosebetsi moo Ma-Afrika a ka nkanng feela karolo ea ho sebetsa ke eona taba e ileng ea tlameha hore ho be teng mosebetsi ona oo batho ba ba e ea ho 'ona ba beng ba sine malapa a bona ka morao me o a lula ka tsela e phahameng ka ho fetisisa.

"Ho ena ha mahae ana ka tsela e ahlaleng le tsela ea ho phela libakeng tse romelang batho ba bangata ba mosebetsi moo Ma-Afrika a ka nkanng feela karolo ea ho sebetsa ke eona taba e ileng ea tlameha hore ho be teng mosebetsi ona oo batho ba ba e ea ho 'ona ba beng ba sine malapa a bona ka morao me o a lula ka tsela e phahameng ka ho fetisisa.

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1,88 lekholong, Ma-Afrika a seng a lahille mekhoe ea hae: 4,061—1,36 lekholong.

Ba komiti ena ba boletsa hore Ma-Afrika a seng a lahille mekhoe ea hae ke a tsoaletsoeng toropong kapa a ileng a lulela ruri ka toropong a hloka boikemisetso ba ho khutlela ka mahang. Ka lentsoe lena Ma-Afrika a bulohileng ba boletsa Ma-Afrika a seng a hle a hloa ka Gauteng ke motho a le mong kapa ba bangata ka nako e tseng tse hano kapa kahlolimo a soka a khutlela ka mahang a 'ona empa a ikemiselitseng hore qeteleng a tla khutlela ka mahang a habo 'ona koana Maranong, ka khopole ena mananahang ea 'ona, a ntseeng a na le checho e khoto litabeng tsa maranong.

E TSOELA PELE
Folelo e nhleng manane ana e tsoela pele hape e re: "Ho se boletsong kahlolimo mona, ho tla bonoa hore batho ba ka bang ka-nalomo ho 88 lekholong ba sebeletsa ka merafong ea gauda ke ba fumanoang sehlopheng sa ba phelang mahang me kamoo Komiti ea bana ba merafong e hopolang kateng, kakhoko ho ketsetso e nyenyane ea lenane la basebetsi ba hirisong ruri, ba qeteleng ba tla fumanela matlo, ba ho lakatse ebile ho ke se khonehe ho eketsa lenane la Ma-Afrika a seng a lahille se habo 'ona a hirisong ka merafong.

Ma-Afrika a leng merafong ka nako ehlile a hirisong lela mesebetsing e seng mekae, ekang mapelela a likomponi kapa bo-mabalane ofising tsa kompone. Bana ba na le matlo kapa malulo a mang moo ba ka phelang teng le bang ka bona. Ho ba bang, leha ho le joalo, merafong ea gauda ho ea kamoo e amehang kateng ehlile e itokiselitseng hohang feela mosebetsi oa batho ba sihang malapa morao—banna ba hlokanng malapa merafong. Manane ana a seng a nhetsoe mona a bontsa hore karolo e kahlolimo ho hafele ea basebetsi bana ke ba tsoang ka mafatseng a ka ntle ho la Kopano.

Likampani tsa merafong li na le basebetsi ba batle haholo ba ofising tsa meriana le hlokomelo, me ba hlokomela haholo ho bona hore komponi tse na li boloka ka tsela e hlokeleng, hore Ma-Afrika a fumana lijo tse lokileng tse phelisang, ho ba nehela sebakeng ho itlhabisa ka mehobolo ea 'ona, mekete ea lipina, litsoants'o le menate e meng, le ho bona hore ba fumana thuto e nang le molomo (tsoo ea pele).

Tsela ea ho hlalobela bophelo ba basebetsi ka nako le nako ke tsela e tsamaeang hantle ka ho fetisisa, le marobalo hospataleng le tokisetso tse ling bakeng sa hlokomelo ea bophelo e lekane hohle hore batleheng.

RE TSOELA PELE
Re tsoela pele ho hlalisa polelo ea Komiti ea bana ba merafong: "Hlahlobisiso e feng feela ea 'tsela' ea mosebetsi oo batho ba sinang malapa ha ba e tla ho 'ona naheng ena e ts'oanetse ho etsa ho hopolo gemo sa Afrika e Boroa, moo tsoelo-pele mesebetsing ea mats'ona e tsamaeang hammoho le Ma-Afrika a phelang bophelo ba leno la liphofolo.

Melao ea Trust tsa Ma-Afrika ke ponts'o ea Tsela ea Muso oa Afrika e Boroa mabapi le tsoelo-pele ea Ma-Afrika ho tloha bophelong ba 'ona ba bohloko-ho ho fihlela tsoelo-pele ea Makhoosa—tsela ea bolisa teko ea ho tisa hore leoto lena le boima tsoelo-peleng e 'ngoe ho ea ho e 'ngoe e tla hlokomela ka hohle kamoo ho ka etsahalang kateng ka mputso e tla hlahisa tseleng tse na ka bobeli ba tsona.

"Sebaka sa ho sebetsa ka nako e ts'oananyane merafong ea gauda e be o khutlela ha hape hape ho thusa Ma-Afrika oa mahang e hohang e eng mona oa temo, a boike tsela ea hae ea khale ea ho phela ha ka nako e 'ngoe hape-hape ho me nehela thuto mathateng a mangata a temo a bang teng ka mahang a Ma-Afrika—joalo ka kae feela ka Afrika e Boroa. Hape-hape hore ho mo thusa ho eketsa hloka-halo tsa hae tse ngata tse tiling ka lebaka la kopano ea hae le tsoelo-pele ea Makhoosa."

Mosebetsi ona oa motlata ona o thutisa ka ho fetisisa hore motho ho tse-tlase mofuteng ona o fumane mputso o lekaneng o chelete ho ka reka li-phahlo tsa shoebho le ho tseba ho lefa gafa a tse a iphelela bophelo ba hae ba tsa mahang. Ka lebaka leo, khiri e hlahang mesebetsing oa motlata ona ke mohlohi o matla oa chelete ho baahi ba Ma-Afrika ba ka mahang me ruri o thusa ho bolokoa ha bophelo ba ka mahang.

HA O TLOSOA
Ha mohlohi ona o ne o ka tlosoa hang feela, seemo sa bophelo ho Ma-Afrika ka mahang se ne se tla ba mahomola e fetisisang. Ma-Afrika o batla chelete ho khahlana le se tlosoang ho eena ka lebaka la ho kopana ha hae le Makhoosa. Ke taba e ratoeng ke sebaha hore mehlohi ena e fumane ho eena a saka a iphelela tseleng e se lokung ea bophelo. Kahoo, ho ba teng ha mosebetsi ona oo batho ba tlang ho 'ona ka nako e tseng hang feela ke matla a lokisang bophelong ba sebaha le seomng sohle sa hlokomelo ea sona sechaba.

tseng e ka ba Marena, kaha e le baaisa ba sechaba hobane phutho ea batho ba bona ka nako le nako ho ea ka litoropong e ka qhala kapa ea felisa kapa ea fokotsa matla a 'ona. Ha ho ka ba teng tokiso e phakisang morerong ona matla a eona a ka tsebisoa batho ba bang ba sechaba ba setseng ka morao, bao bolulo ba bona ba bochaba ho ka bang tseitsing 'me ba ka lahlehela ke khotso ea bo-phela ba bona ea ona joale.

Pele ho ntoa, tsela ena ea ho qhalana e ne e lebalahile empa e ile ea phakisetsoa ka tsela e tseng ke ho hola ha lifaktori le ho ea ha Ma-Afrika mesebetsing eo. Empa esita leha ho le joalo, e ents'e phapang e utloahalang mahae—Ma-Afrika a nang le batho ba lekaneng, kaha lenane la Ma-Afrika a seng a luletsa ruri mesebetsing ea mats'ona le e meng e kxheo le sa lekana ho ka ba le matla a thata hakalo ho 'ona.

Ho ba teng ha tsela ena leha ho le joalo ho bonahetse hantle ka libakeng tse ka litoropong moo Ma-Afrika ana ho sa lokisetsoang Afrika a ka fetang 300,000 a se a fumane thuto ea thuso ea pele. Hona joale ke Ma-Afrika a seng ka thase ho 45,000 a sebetsoang merafong a nang le mangolo a ho passa thuso ea pele.

"Ha ho nahanoa ka ketsetso e feng feela ea hore nakong ena ea joale ka tla'sa tsela ea mosebetsi oa Ma-Afrika a sihang mahae a 'ona hore o feliso ho theho mosebetsi oa nako ehlile, bothata bo bong ho bohobo hore ho batleheng hore ho shebanoe le bona ke phe-tsho e tla etsoa bophelong ba la-peng ba Ma-Afrika mabapi le litaba tsa hlokomelo.

Phetoho ena e ka ba kholo hore ba nyatsanng le tsela ena e late-long hona joale ba ka hlalising mabaka a mangata a utloahalang pele ho ka nahanoa ka tsela eo ka eona ho ka fetoloang ha nakoa e e seng kae feela. Taba-taba eo e leng eona e matla ke hore morero ona o matla 'me qetelo ea khopole e feng feela e lokisetsoang kahlile ho talimiso e matla e ka nna ea e-ba kotsi ho sechaba sa Afrika e Boroa ka kakaretso.

Tseleng ea bophelo ba tlhaho ba Ma-Afrika a Afrika e Boroa ho teng seemo se bonahalang phatlalatsa, seo ka sona ntle ea mona e leng motso. Ke tsela e tlohang ho ba lelapa, ho kena metseng, ho ea lihlopheng tsa mets'e, ho ea mananng a lihlopha tseo ho file ho morena e moholo oa sechaba.

Kahoo ho teng hloho ea lelapa, morenana oa motse, Morenana le Morena e-moholo. Tsela ena hase ntle e fihlang empa haseale e leng lilemong tse khoho tsa mekhoe le meitlo. Ha ho setho se nang le hlomphe sa sechaba se lakatsang ho ka senya bophelo ba ona. O bona molomo oa sona, e re ha a rata a hlomphe pho tsa sona, o hlomphe le seo ho batleheng a se ents'e.

Tokiso e tseng ea sebopeho sena e se e lahille hasele ho kopano le Makhoosa. Ntho e khoho ka ho fetisisa e fokolisang bophelo ba sechaba e ba teng ha Ma-Afrika a kopangoa le thuto tse sa lokung.

HLOMPHU
Bophelong ba sechaba, hlomphe ke e 'ngoe ea ntho tse khoho ho Ma-Afrika. O hlomphe lelapa la hae le ts'oanelo tsa lona, ho Morena oa hae, ho motho e moholo oa sechaba a qetelle ka ho hlomphe ka ho fetisisa mekhoe e behetsoeng sechaba sa hae.

O tseba toka, hangata hoo a beng a be boima, kaha ho ka bo-na ka kahlolo tse boima ka ho fetisisa tseo peli li neng li nehe-loa ho ba tloang melao ea sechaba. Ma-Afrika o lerato leo ka bo eona ka nako e 'ngoe a sa le bo-neng.

Ea nang le ho hong o ho nhe-la ho e mong ka pelo e ts'oetse 'me o fumane le ts'oanelo ho ka amohela ka eona tsela eo. Bots'ofali le ho holofala ke taba e khohlo bophelong ba lelapa le sechaba 'me tsena li se li ile tsa lahleha ka lebaka la ho fetohela ha nako ho ea ho metuteng e phahameng ea tsoelo-pele.

Pele ho hleha ha Makhoosa, monna oa Ma-Afrika e ne e hle sole le setsomi. Kajeno ha li ngata hakalo lintoa tse bang teng mahang mahareng a lichaba le batho ba ahlaleng, athe ka libakeng tse nang le batho ba bangata ho fetisisa li-phofolo tsa naheng ke ntho e seng e le sieo. Basali le bana ba sechaba ba na le mesebetsi ea bona, ka hae hammoho le ka masimong.

MESEBETSI E MENG
Kakhoko le ho phepa lijo le mesebetsi ea ka dung ekang ho sila mabele le ho lila matlo, mesebetsi e meng hape e matla ea basali ke ho hloala, ho jala, ho kotulla ho lona liroto le ho lisa likhomo. Ho bona bophelo ba ka lapeng le ba motseng ke ntho e phethehileng.

Taba ena ehlile e ts'oanetse ea hlahobisiso ka motsoho ona. Ho fetohela ha mohopolo le sebopeho ntho tse etsahalang leha ho ka bang joale har'a Ma-Afrika empa ho hopoloha hore tsela ea bona ho phela bohobo-holo li ts'oanetse tsa boloko li ntle li joalo ka tloha feela ho ntle ho ntle ho lumellana le khole e tselle-tseng, pele e tsamaeang ka lio-toka.

Ho ea bonahala hore batho ba ka hananng haholo le taba ea ho be teng ha mosebetsi o tsitsitseng e ka ba Marena, kaha e le baaisa ba sechaba hobane phutho ea batho ba bona ka nako le nako ho ea ka litoropong e ka qhala kapa ea felisa kapa ea fokotsa matla a 'ona. Ha ho ka ba teng tokiso e phakisang morerong ona matla a eona a ka tsebisoa batho ba bang ba sechaba ba setseng ka morao, bao bolulo ba bona ba bochaba ho ka bang tseitsing 'me ba ka lahlehela ke khotso ea bo-phela ba bona ea ona joale.

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Empa leha ho le joalo, haeba tsela ea sechaba e ne e le ho ka khohatsa taba ena ka ho phele-laha hore ho be teng mosebetsi oo batho ba lulelang ruri ho 'ona, hammoho le ba tlang ka merafong, ka ho ea ka mantsoe a Komishini ea Patlisiso ea Mputso ea basebetsi ba mekoting (serapa sa 211) e ne e ka tisa 'ts'eny'o e kotsi ea mosebetsi le khanyetso ea nako le nako sebopehong sohle sa bolulo ba Kopano' Polelo ena e shebanoe le mantsoe a ho qetela a leshome a hlaliso' ama kaha ho eona ho buuo ka sebopeho sa hlokomelo ea Ma-Afrika.

O FUMANANG
Ma-Afrika e seng a phela ka toropong o fumanang ho seo a se bolleloang ka bophelo ba Ma-Afrika oa mahang ho lisoang ho la-long? Hobane tsela ea hae ea tsamaiso ea toka, eo a tsoalolang le eona molha a hlalang, o ts'oanetse ho laoloa ka melao le tsamaiso ea Sekhooa eo a sa e utloiseng hantle hakalo-kalo. Bakeng sa bophelo ba mopolisi, ho li-kololing ho tla le ho tsamaea, e-na o luse ka nako ehlile bopheloeng ba toropong bo e leng ntho e ncha tlhahong ea hae. Ha a se a lahille lefa la hae la bochaba, ha se a tsotsetse e tla ba o lahlehetsoe le ts'oanelo tsa hae tso ho ka fumana thuso ea bots'ofali le ho se phele hantle ka ho ea ka mokhoa oa mahang.

Lilemong tse ngata mosebetsi oa merafong o thehile mesebetsi e mengata ea tsa bongaka ho thusa basebetsi ba eona ba Ma-Afrika. Nakong ena ea hona joale ho na le sehlopheng tse lokileng tsa merafong tse mashome a mararo a metso e supileng tse thusang batho ba ka bang 300,000 tse nang le marobale a fetang 7,000 ka letsatsi le leng feela ho thusa basebetsi ba ka-bang karolo tse peli le kholong ho bohle ba merafong. Ka lilemo tse ngata lenane lena la marobalo le ne le ntle le lekane le ka ho fetisisa. Ho na le ofising tsa lingaka tsa merafong tse ka fetang mashome a ts'ele-tseng.

BAOKI
Batho ba sebetsoang mosebetsi oa boiki bohobo ke banna ba Makhoosa ba nang le ba Ma-Afrika ba tshang mosebetsi oa bona ka lila ba o rutiloe. Hospataleng tse me ho hlirele baoki ba basali ba Makhoosa a the ho tse tharo teng ho Ma-Afrika ba rutoa mosebetsi oa boiki. Tsa mashome a mabeli a metso e mehlano ke tse nchetsoeng lakense ea ho ruta banna ba Makhoosa ho ba baoki, 'me ho ka bonoa hore basebetsi ba sebetsoang bona ke ba fumane-tseng thuto ea bona hospataleng tsa merafong.

Leha batho ba ntle ba hlokomelo mona ba tsoang ka mahang a bona bao e leng basali kapa banna ba Ma-Afrika a sebetsoang merafong ba lulang malokeisheneng e merafong—lenane le nyenyane haholo—ho fumaneho ho sa khonehe ho ba fumanela marobalo hospataleng tsa merafong ka lebaka la mathata a ho fumana basali ba lekaneng ba tla oka batho. Hloka-halo ea basebetsi bana ba motlata ona e bile matla haholo ka lilemo tse ngata lihospataleng tsohle tsa Muso.

Ho ka hloka-halo haholo ho nehela hlokomelo ea rerisana le thuto tse ling ho bang ka banna ba merafong ba ileng ba tisa bas-sali ba bona merafong 'me haeba hona ho ne ho etsahala ka tsela e khoho, ho ka bonoa hang feela kamoo ho neng ho ka hlalisoa taba e khoho ka ho fetisisa. Ho fumana lingaka, baoki le marobalo hospatala e ka ba moralo o se-phara ka ho fetisisa, oo ruri o neng a ke seng oa raloa ke bats'ofali ba merafong ba bang feela.

Ho Pholoha Mebileng

Ka khoele e 'ngoe le e 'ngoe ho hatisoa lipampiring manane a batho ba hahetsong ke likotsi mebileng. Ka khoele ea Pherekhong lenane lena le ile la fihlela ho 4,255. Lenaneng lena kaofela ha lona ho ile ha shoa batho ba mashome a mahano a metso e meraro 'me bana e ne e le bao e seng Makhoosa. Ba ileng ba fumana kotsi tse ts'abehang ke ba makholo a mabeli le mashome a mabeli a metso e mene 'me ho bana ba ka bang lekholo le mashome a mabeli a metso e mene e ne e le bao e seng Makhoosa.

Kahoo re ka nna ra bona kamoo taba ea ho Pholoha Mebileng e re amang haholo kateng. Hahlong feela ea lenane la likotsi tse ileng tsa hlahela ka khoele ea Pherekhong bao e seng Makhoosa ke bona ba ileng ba hlahela ke kotsi. Mahae a ka bang likete tse peli ka khoele ea Pherekhong a ile a utloa litaba tsa mahomola li tlosa ho 'ona hore e mong oa bona o hlahetsoe ke kotsi mebileng.

LIMOTOKARA LE LIKOTSI

Limotokara, ho feta makotla a feng feela a teng ke tsona tse ling tse ileng tsa hlalohela ke likotsi tse ngata mebileng. Tsena li latela ke lijori le limotokara tse nkanng li-phallo tse nyenyane, ka morao e-be li-baesekele—ka Pherekhong manane a likotsi e bile makholo a ts'eleletsing le mashome a mahano a metso e mehlano.

THUTO EA MEBILENG
Joaloka motlata o mong le o mong oa thuto, thuto ea ho pholoha Mebileng le ho thibela hore batho ba tsebe ho itlaga ke ntho e ts'oanetse hore e qaloe e sale nako. Hona ho hile ho matla a maholo litoropong tse khoho le metseng, moo bana ba ka hlokanng mabala a ho papala hase ho papala literateng feela.

Thuto e 'ngoe ea pele eo le ts'oanetse hore e ruta bana ba lona ke hore le ka molha leha o le mong feela ba seke ba leka ho ts'ela literata ba matha. Ho matha hona motho a saka a talima ke 'ona mo-hlohi o moholo oa likotsi har'a bana ba banyenyane.

Ba ruteng kamehla ho ema ba tatlame pele ba tlolela ka sebakeng se seng sa tsela. Le seke le ka molha leha o le mong feela la leka ho tse-bela poloko ea ha mathela har'a 'mlila; le seke la mathela feela ho molho ea ka mose oang ho tsela; le seke la matha ka mor'a lintja. Emang le talime.

KE TSE SENG KAE
Tsena ke tse seng kae tsa lithuto tseo le ts'oanetse ho li ruta bana ho ba thusa hore ba tsebe ho ipholoha ka bo bona. Ba ts'oanetse hore ba "hule ba tseba limotokara" ba sale banyenyane, ruri re ka re hang feela ha ba tseba ho ka tsamaea.

Likolong tse ngata kajeno lena bana ba nehela lithuto ka ho "Pholoha Mebileng." Bana ba ea li rata lithuto tse haholo mona ba nehela liponts'o, 'me ka nako e 'ngoe ba rutoa ka mabone kapa le ka litsoants'o tse tsamaeang ma-boteng. Ka nako e 'ngoe bahlahlona ba mebila ke bona ba nehelang lithuto tse. Ka Johannesburg bahlahlubi ba Ma-Afrika ba litsele ke bona ba ba eang ka likolong tsa Ma-Afrika.

Ka nako tse ling bana ba hile ba eo bonts'o ea bona mebileng. Ba bonts'o oa moo ho ts'oanetse litsele le hore na ka morao ho moo ba ts'ela ka nako e feng, ka taelo ea molahlubi oa mebila kapa ha ho se li-motokara tse bonahalang litseleng.

MEKHATLO EA MEBILENG
Taba ena ea pholoha mebileng ke taba e amang mafats'e a mangata moo ho nang le metso e meholo le limotokara tse ngata. Mafats'eng ana, ho thehiloa Mekhatlo ea Pholo-ha Mebileng ka tsela e 'ngoe kapa tse peli. Ka Afrika e Boroa ho na le

karolo e khethehileng ea Lekala la tsa Transporto le nehelang khotso le khohlo mabapi le ho qhoba ka tsela e lokileng le ho thibela ha likotsi.

Ka Britain, Mekhatlo o moholo oa thibelo ea Likotsi—Royal Society for Prevention of Accidents o thusa ka tsela ea ho ruta batho ho qhoba hantle ka hlokomelo; mekhatlong ona banna ba ka bang makholo a mabeli ba thuto tse phahameng ba nka checho e khoho ka ho fetisisa.

Karolo ea pele ea morero ona ke ea ho qhoba li-baesekele kahlile ho baka kotsi ea letho ea bobeli e le e rutang motho hore a be le tsebo e tletseng ka ho fetisisa ea ho qhoba li-baesekele ka tsela e ntseng e ts'oana le e nkuoang pele motho a ka fumana tumelo ea hore a qhobe motokara. Batho ba tsebang ho qhoba li-baesekele hantle ba nehela mangolo.

Motsoeng oa London e le inotsi, likolo tsa thuto e phahameng tse nang le bana ba ka fetang likete tse lekholo li nehela batho thuto ena ea motlata ona.

LIPAMPIRI MABOTENG
Lipampiri tse manamisoang ma-boteng li sebetsa ka ho fetisisa ho etsa hore thuto ea "Qhoba Butle" e kene lihlohang tsa bohlo, Mohlomong le lona ka ho lona le se le ile la bona ha le fihla ka metseng ea hoba lona kapa malokeisheneng kapa sefeshene sa tere-nse lipampiri tse manamisoang tse bonts'ang kamoo likotsi tse lahlang kateng ka lebaka la ho ba bohlasoa ho qhobeng.

Haeba ha le soka le bona lipampiri tse na motlata ona, le ts'oanetse hore le li hlokomela ka ho lona. Mohlomong ho ka nna ha etsahala haholo hore le bone tse ling ka puo ea hoba lona.

SEBELISANG SE LE ITHUTANG SONA

WHO'S WHO IN THE NEWS THIS WEEK

Mrs. E. P. Macemula of Eastern Native Township has returned from an enjoyable holiday spent at Middelburg.

Rev. H. Mite arrived last week from East London where he had gone on matters pertinent to church.

Mrs. E. L. Kganyane paid a short visit recently to Tarlton. She has since returned.

Recent arrivals at Eastern Native Township and Germiston include Mrs. B. A. Tshabalala and Miss Hadebe.

Pastors James Brooke, L. R. Brooke, J. S. Korsten, A. Shezi, S. Rabothala and B. Masilo together with L. Tshabalala attended services last Sunday at Eastern Native Township as guests of Pastor J. R. Albert Ankhoma.

Mrs. A. Sikiti left the city for Cape Town last Friday night and was seen off at the station by Mesdames E. Ntontelo, M. Mhlau, M. Mcheka and several others.

Through the who's who column the family of A. Mahlatji wishes to thank all sympathisers on the occasion of the recent death of their mother, Ngoana—Raphela.

Nurse E. E. Aphiri of Orlando has been transferred from the Western Native Township Clinic to Shelters' Clinic, Orlando West.

Miss Violet Sihole of Sophiatown visited parents at Randfontein last week.

Miss Sarah Flora Khabele left the city last Saturday for Warmbaths and returned on Monday.

The death occurred last Sunday morning of Mrs. Agnes Mhlau. A resident of Benoni, Mrs. Mhlau had been in indifferent health for some time. She was admitted to the Boksburg-Benoni hospital earlier in the month and died peacefully last Sunday morning. She is survived by her husband.

After a month's stay at his home in Herschel, Mr. L. J. Sepamla is back on the West Rand with his family. He reports promising agricultural prospects in the district, especially kaffir-corn and wheat. The wheat harvest might have been even better had the threshing machine arrived in good time, he says.

On Saturday, July 3, the loud peal of the Methodist Church bell will summon friends and well-wishers to a wedding ceremony at which Dora Dorcas, only daughter of Mr. and Mrs. L. J. Sepamla, and Sidney Joseph, eldest son of Mrs. and the late Rev. R. Matshane, of Taunus, will be declared man and wife. The marriage will be solemnised in the Randfontein Location Methodist Church at 11 a.m., and a bridal reception will be held in the Madubula Hall at 3 p.m. on the same day.

Mesdames B. Phokompe and J. Mokome of Klerksdorp paid a brief visit to relatives at Uitenhage last week.

Miss M. Zwedala of Orlando was at home to the following friends: Messrs W. Tilo, E. Mhini, E. Mtshane, C. Mkhumala, K. Tenyane, E. Mdingi, Molefe and Majema, Misses G. Mhini, F. Mbalo, R. Mbamba and others last Sunday.

ROODEPOORT

The Roodepoort Gamma Sigma Club A and B Divisions met last Tuesday for a Debate. Mr. P. S. Mokhudi with Mr. N. E. Molebats were on the chair.

The Young African women handicraft held their weekly meeting at the residence of Mr. and Mrs. P. S. Mokhudi.

Mr. Dan Mohale left last week for Zeerust. He was seen off at Park station by many friends.

Mrs. J. K. Sekgotha of Johannesburg paid a visit to Roodepoort as guest of Mr. and Mrs. P. S. Mokhudi.

Mr. Baldwin Mokhudi has left for the North.

Messrs. Jury Mpehlo, Dan Spelman, S. Bleki and Mrs. P. J. Malandela of 362 Matsemela Street, Western Native Township visited the Pretoria Zoo recently.

A grand bazaar was organised by the Methodist Mothers' Union, Luipaardsvlei, on June 12, 1948. Mrs. C. Lingani was on the chair. Other mothers who were present were Mesdames M. Mvelase; Tshibo; E. Mtshingane; Miss A. Sibidla and several others.

THINGS TO COME?

(Continued from page 5)

Fort Hare, after an existence of 32 years, has a roll of 300-odd students for only two faculties, Arts and Science, and that is for a population of 9,000,000 non-Europeans, whereas there are 9 universities for a population of a little over 2,000,000 Europeans. But Mr Lombard says it is better to be a "qualified artisan than a poor doctor or lawyer." As if, indeed, the higher qualification would necessarily make one a poorer man. The whole country has 28 African doctors and 5 lawyers.

Then there is the argument that education should fit the African for his environment. This is putting the cart before the horse. Has it ever been logic to make a people that is just rising out of the primitive stage of civilisation have as its pattern of progress that same primitive environment from which they wish to emerge? Because the bulk of us are mere "hewers of wood," so we must be educated in order to be more proficient "wielders of the axe." That would not be regression.

Of course this theory is not new to us. It has many parallels in the ranks of the new Government. Perhaps what Mr Lombard said was a sign of the things to come. Only recently, we saw a letter in the "STAR" to the effect that the Bantu Welfare Trust, possibly the greatest benefactor of the Africans in this country, was wrong in its policy if it was spending a lot of money on one African to qualify academically instead of spreading the money amongst a number of highly qualified. The writer decried the fact that qualified African doctors preferred Johannesburg to the country where their services would be more needed.

Let it be known that Africans would be very keen to qualify as artisans were they given opportunities in technical colleges which at present are a closed door to them.

Nor have I any doubts as to how they would fare. Not after what I saw in East Africa where Africans gave me broad smiles behind gigantic electrical machines which they manipulated with ease and joy. How many of our "boys" have become efficient, though not qualified, mechanics after working only a few years at a garage is known by the least observant person.

LOCAL NEWS

COOGIES.—Councillor R. V. Sepele Thema recently addressed a meeting of two hundred people, many among them having travelled long distances eager for information from their representative on the Native Representative Council.

Mr. Aaron Ngema, an Induna at one of our local collieries and chairman of the Witbank Electoral Board, introduced Cr. Thema.

In his interesting and educative address, Cr. Thema told his audience that there was only one way for a nation to win freedom, and that way was for the African tribes to unite. The African people he said were not subdued by the Europeans because of their poor means of fighting, but because among the Africans there was lack of agreement and unity.

Cr. Thema was asked several questions which were satisfactorily answered.

Prominent among those who were present were Mr. A. P. Mahabela, N. Xulu who interpreted, or Cr. Thema, E. Moholo and R. Malikane.—**Sol. J. M. Phaladi.**

ROODEPOORT.—Saturday, June 19 marked one of the brightest occasions for the Ezenzeleni blind community when the Wesley Guild from the Johannesburg Methodist Central Hall and a choir from the Orlando Methodist Church entertained students of Ezenzeleni blind school with music which the audience appreciated. There were many smiles, even among the blind who applauded in appreciation.

The visit of both choirs to Ezenzeleni and the entertainments given to the blind students there are things which the students greatly appreciated, for, being without sight, and oftentimes feeling a sense of isolation, the students welcomed the visitors in whom they felt they had friends who cared for them.

The handwork of the blind scholars was an eye-opener and revelation to the visitors who were shown round the school. They had no idea of the good work which these unfortunate people, robbed of their sight, could do with their hands.

Highlight of the occasion last Saturday was a solo rendered by a blind student whose voice and rendering received warm applause.—**"Roaming Reporter."**

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