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50 Years A Missionary

DR. TAYLOR TO RETIRE

The retirement of Dr. James Dexter Taylor, and his impending departure for the United States of America marks the end of a chapter of a romantic and colourful career in the missionary field in Africa. Dr. Taylor has served among Africans for a period of fifty years, reports a "Bantu World" representative who interviewed Dr. Taylor at his residence this week.

From the Cape to Angola, from Johannesburg to Port Inhambane in Mozambique, among the Zulu-speaking folks in Natal and Zululand, this silver-haired, soft-spoken and most courteous clergyman, is well-known and held in high regard by Africans as their acknowledged friend.

WORKED BEHIND SCENES

A selfless worker, imbued with true missionary zeal, Dr. Taylor has been a great champion of the cause of the under-privileged; being publicity shy he did all his work in the quiet.

Now in his 72 year, Dr. Taylor came out to South Africa direct from the States in 1899 and was stationed at Umngeni, Natal. Three years later, he transferred to Adams Mission Station and held the post of theological tutor to African ministers until 1910 when the theological school was moved to Impolweni. There he remained in as tutor until 1917.

NEW CONSTITUTION

"During my first period there," Dr. Taylor told the 'Bantu World' representative, "I was in charge of our churches, primary schools and mission reserves stretching as far as Zululand."

Dr. Taylor was for many years chairman of the Annual Assembly of African Churches. While he was an incumbent of that office, he worked out a new constitution for those churches which resulted in the birth of the Bantu Congregation of the American Board Mission.

This church now extends its influence through the Union, Portuguese East and West Africa. There are, he says, eight distinct language-groups within the folds of the church in all its spheres of influence.

PIONEERING WORK

Commenting on the achievements of his church, Dr Taylor said that his mission was instrumental in fostering the growth of education among the Africans, and he cited Adams College and Inanda Seminary—two large educational centres in Natal—as instances in support of his claim.

"In the sphere of social welfare work among the Africans, we were the first in the field," he said.

"I went to Durban in 1921 where I remained until 1928. There, in addition to my church work, I embarked upon social work among the Africans. I inaugurated a system of free bioscope shows—the first of its kind—and I personally conducted these in the Locations and barracks. This eventually induced the authorities to step in.

OTHER ACTIVITIES

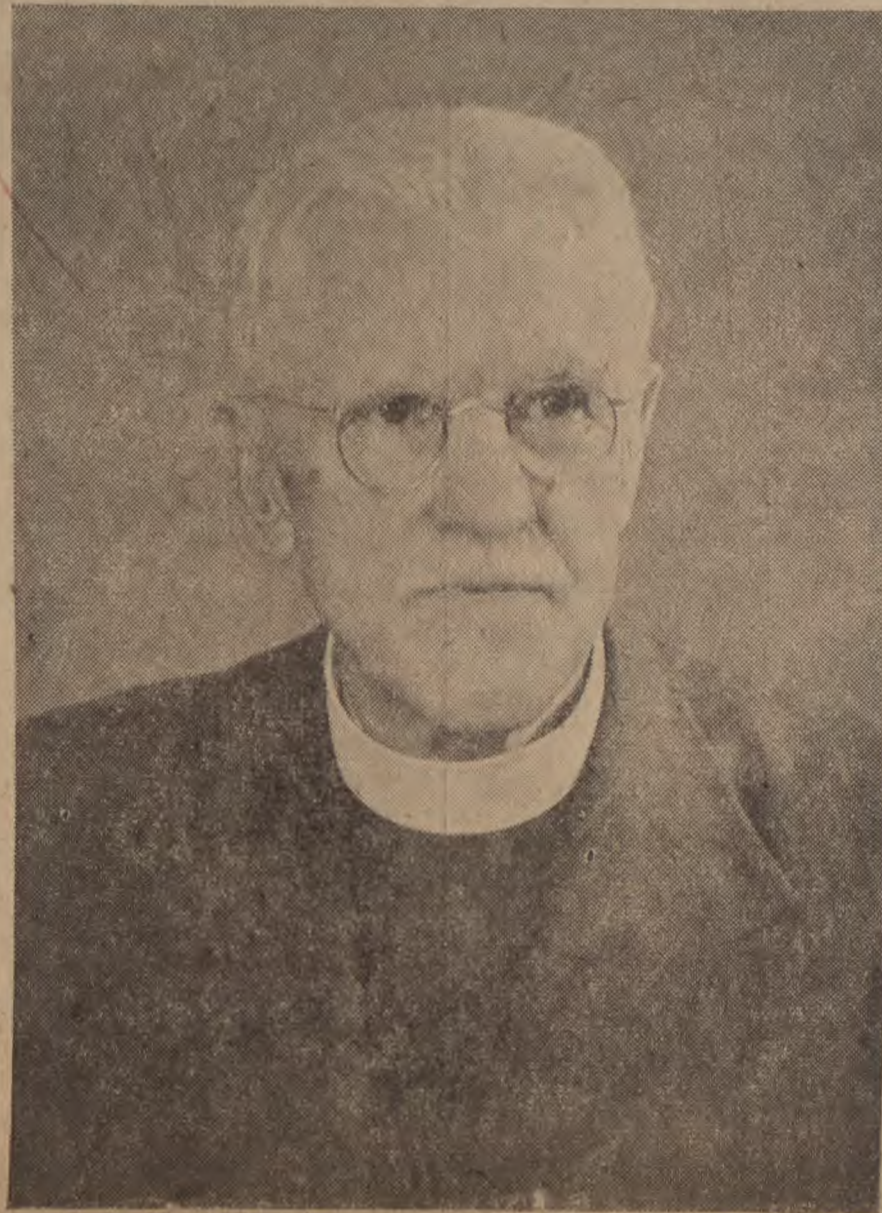
"Coming to Johannesburg in 1928, I succeeded the late Dr. Bridgman and my sphere of work covered the Transvaal and extended upto Inhambane in Portuguese East Africa."

In this sphere, Dr. Taylor associated himself with many phases of life affecting the African community. He served on many committees connected

with African welfare, notably the Bantu Men's Social Centre, the Bridgman Memorial Hospital, The Joint Council of Europeans and Africans, the Witwatersrand Church Council which, incidentally, is the moving force behind "Goodwill Sunday."

Among other things, his mission was behind the founding of the Alexandra Health Centre, and it was also the first mission to found a hostel for African women and girls working in Johannesburg.

(Continued on page 2)



Dr. J. Dexter Taylor photographed at his home. Dr. Dexter Taylor has given a lifetime of service to Africa. He is retiring to America shortly. (See story on this page).

TEACHERS CONFER ON IRKSOME PROBLEMS

Animated discussion characterised the Orange Free State Teachers' Association Executive Committee meeting held at Bloemfontein last week-end, reports a 'Bantu World' correspondent. Irksome problems such as the cost-of-living allowances, the teachers' service contract and the proposed bill for teachers figured on the agenda.

A letter from the Free State Provincial Secretary referring to payment of the cost-of-living allowances explained the Provincial authority's policy.

The letter pointed out that the C.o.l.a. was paid on a fixed basis throughout a financial year, and that this was done irrespective of any increase or decrease in the percentage C.o.l.a. for the Public Service.

For the financial year April 1, 1947 to March 31, 1948, the percentage of the Public Service cost-of-living allowance was placed at 34 per cent.

TEACHERS' VIEW

In the course of the discussion it was revealed that the cost-of-living had now reached the 40 per cent mark, and yet the African teachers in the O.F.S. were still being paid on the 34 per cent basis. This was a painful grievance to the African teacher whose salary was meagre in comparison to that of the European teacher, and particularly when consideration was of the fact that the Union Government has made the money available for payment of the African teachers' cost-of-living on a higher percentage basis.

As the Committee could not understand the reasons for the Administration's ruling, it was decided to appoint a deputation to seek an interview with the Administrator in order to put the Association's point of view. Should the Administration hold on to its expressed policy of non-discrimination among its employees, the Committee will request the Administration to abolish forthwith the existing discrimination in salaries, pensions and conditions of service.

Several alleged cases of victimization of teachers as a result of the present service contract were discussed by the Committee. It was pointed out that efforts had been made by the Committee to institute a test case, but legal opinion had indicated that with the existing service contract, no case could be made.

The Committee, however, was pleased to learn that efforts were being made by the Advisory Board on Native Education to make it possible for the teachers to be heard whenever they were involved in cases of dismissals.

TEACHERS' BILL

A short discussion took place in connection with the proposed Teachers' Bill drawn up by the European Teachers' Associations. It was stated that this bill was intended to make the teaching profession self-regulating as the medical and legal professions. The most disturbing defect of the bill was that a teacher was defined as a person of European descent. This meant that all Indian, Coloured, and African Teachers would be excluded. This was strange, indeed, as there was no colour-bar in the Acts regulating the Legal, Medical and Nursing Professions. The delegates from the Federation of African Teachers Association reported that the Federation was drawing up a memorandum deprecating the colour-bar clause in the bill, and a report would be made at the next general Conference of the O.F.S.A.T.A. to be held at Theunissen in June.

NEW HOUSING PLANS

The Government has decided on a new policy to deal with Non-European sub-economic planning in the urban areas. Financial backing on a much larger scale will be given to the Municipal authorities. At present where Municipalities suffer a loss of over 5 per cent on their housing scheme, the Government meets that loss in the proportion of three to one. In other words, the Government pays 75 per cent of the loss.

Under the new scheme, the local authorities are expected to be asked by the Government to carry out the actual building, the cost of which will be backed to a greater extent than previously.

MENDI DAY

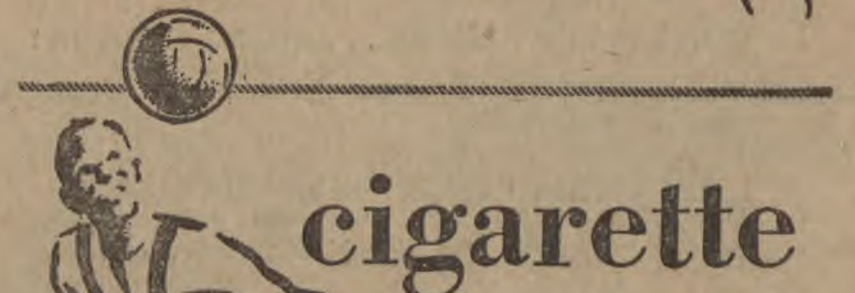
The 31st anniversary of the sinking of the troopship, Mendi, will be celebrated at the Bantu Sports Club, Johannesburg, on Sunday, February 22, the ceremony beginning at 2 p.m.

Major F. S. Rodseth, Under-Secretary for Native Affairs, and Mr. L. P. Msomi, will be the chief speakers on that occasion.

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50 YEARS A MISSIONARY

(Continued from page 1)

Replying to a question, Dr. Taylor drew a contrast in educational development among Africans between the present and the past and said that the pace of progress had been tremendous. "Some years ago, the problem was to compel children to school; to-day, however, there is no room for them in schools. This year alone, we had to turn away 102 children at Orlando, and 103 at Western Native Township.

"The standard of education had also risen. Whereas in the past

Standard Four was the highest level, to-day we have African men and women holding the B.A. and B.Sc. degrees."

Dr. Taylor was hopeful for the future but cautioned the Africans against making extravagant demands. He thought that such a step might prejudice their claims.

Referring to his degree—the Doctorate in Divinity—he disclosed that this was conferred upon him following his translation of the Bible into Zulu.

(Continued in column 3)

MY VISIT TO EUROPE

(By Victor Mbobo)

I was in London for six days before I had obtained all the necessary documents to enable me to leave for Prague in Czechoslovakia.

I lived in the Strand. In my hotel I made friends with two people, one from Bombay in India and another, a law student like myself, from Tel Aviv in Palestine. In a place where we could hardly buy a handkerchief without coupons, our chief amusement was to join long orderly queues; queues for lunch, dinner and cinemas.

By the way in London cinemas run continuously from 10 a.m. to 11.30 p.m. No bookings are accepted, all must queue for seats, which range from 4/6 to 9/- each.

Size of London. To give a faint picture of how big London is, one day we took a stroll around Buckingham Palace and then into St. James Park where we eased off on the lawns for some two hours, as it was a hot sultry day. That same afternoon we were shocked to read in the newspapers that there had been a cloud-burst over the East end of London. Traffic had been jammed for an hour as streets were one pool of water!

Dense Queues On one day we left, there were no less than 40,000 people at Victoria Station all going to spend their summer vacation in different parts of the Continent.

Were it not for the porters, "smart guys" with a true London Cockney, we could hardly have found our right queue. The crowds stood eight abreast.

The next two hours saw us at Dover, ready to cross the English Channel by boat. As we did so we saw the famous "white cliffs" of Dover, and many of us took snap shots of them.

(Continued from column 2)

"I worked over a period of fifteen years during my spare time to translate the Bible into Zulu. To-day, however, due to changes in orthography, the translated version is out of circulation," he added.

Dr. Taylor's successor is Rev. L. D. Bergsman who has been in this country since February, 1947.

All too soon we reached Ostende on the Belgian Coast. July 21 is National Day in Belgium. The city was in festive mood, beribboned as it was with the National colours, maroon, yellow and black. As we approached the harbour hundreds of holiday bathers swarmed from the beach to the harbour, waving at us as if they knew us.

In Belgium

That same afternoon we boarded the Orient Express for Czechoslovakia. We passed through such places as Brussels, the only city in Europe, outside Switzerland, in which we could pick up such a rare thing as nylon stockings.

As we tore through the fertile plains we saw the hot-houses of Belgium and the agricultural strips of land, kept under cultivation the whole year through.

I was reminded of my youthful days in the Transkei when I saw man, woman and children sweating in the fields, hoeing and gathering wheat. The only difference is that the Belgian peasant, well-known for his industriousness, engages in highly intensive farming on much smaller plots.

Ticklish Problem

Currency is a ticklish problem when you travel. When we had lunch on the boat we paid in English currency.

That evening at dinner we had to tender Belgian francs, the following morning we were on German soil where the German mark was the right currency, and that same afternoon we entered Czechoslovakia and had to have Czech crowns. You would be sharp at figures not to lose on such transactions!

Nuremburg

About noon on the second day we reached Nuremburg in Germany. Here we stopped for four hours and took a stroll in this city now made famous by the trials of Nazi war criminals.

It looked hopelessly destroyed, there did not seem to be a roof on most of the buildings. Many of

RUSTENBURG ADVISORY BOARD NOMINATIONS

Referring to an article which appeared in the 'Bantu World' in connection with the Rustenburg Location Advisory Board nominations, the Native Commissioner at Rustenburg points out that the Location Regulations (framed under the provisions of the Urban Areas Act) provide that no registered occupier in the Location who has not paid all rent or charges due by him to the urban local Authority at the date of his nomination shall be eligible for election as a member of the Advisory Board.

The statement continues: On the date of nomination it was proved that one of the nominees was in default with his rent and he was consequently disqualified.

Another requirement in regard to nomination is that no nomination shall be received unless supported by the signatures of at least 10 registered occupiers each of whom has paid his rent up to the end of the month preceding that which the nominations are called for.

Three of the nominees had their nominations supported by the signatures of certain persons who were in arrear with their rent, and consequently those nominees were also disqualified.

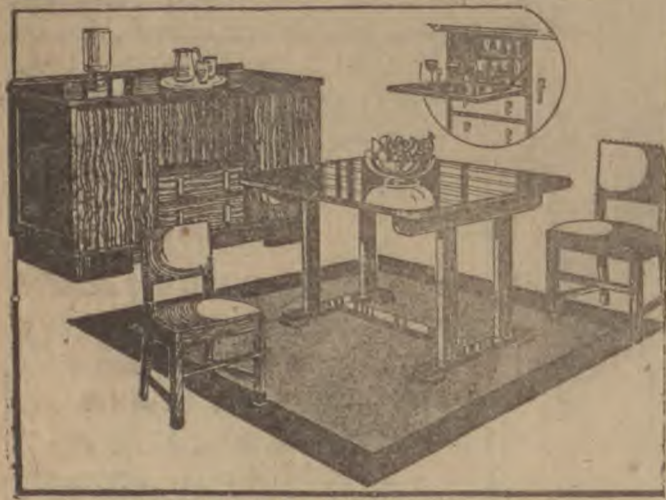
The disqualified papers were never found in order.

the young girls we saw were scantily dressed and showed obvious signs of malnutrition.

We had bought many cigarettes on the boat for friends on the Continent where a packet of 20 costs anything from 10/- up. We liberally gave these girls loose ones, and what did we see? They dashed away to sell them in order to get something to eat!

Iron Curtain

That evening we reached Europe, lying between the big Czechoslovakia, the crossroads of Western democracies, like France and the new democracies of Europe. To use a hateful phrase in Eastern Europe, we were now behind the iron curtain.



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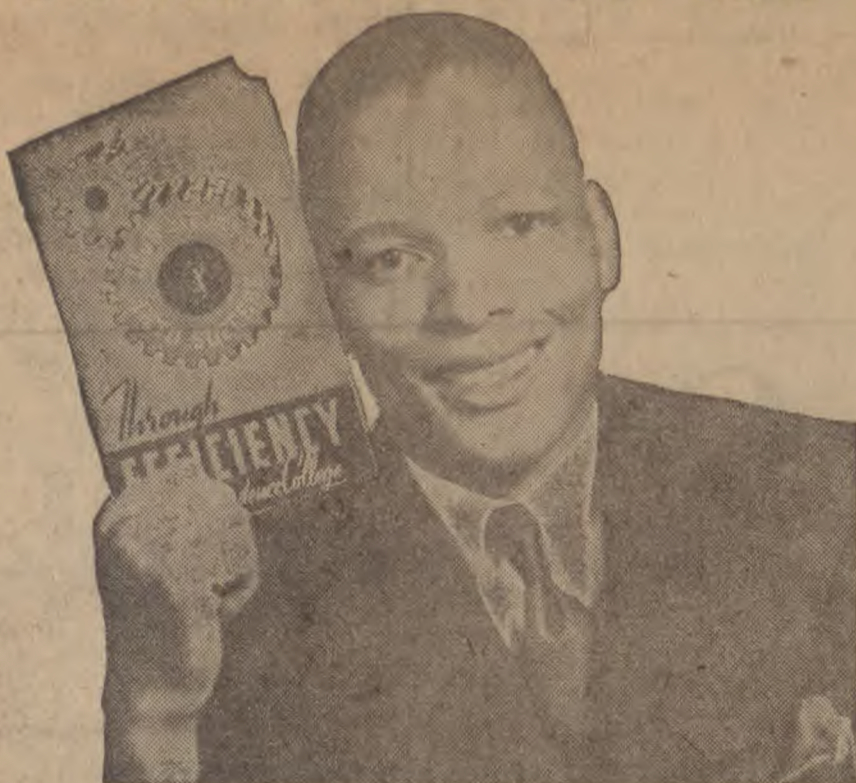
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THE BANTU WORLD

SATURDAY, FEBRUARY 14, 1948

"Sjambok's" Complaint

After congratulating the City Council of Bloemfontein for granting trading rights to Africans, Sjambok, a regular contributor to this journal, complains that "our leaders have hitherto concentrated on organising for the battle for democratic rights to the almost entire exclusion or neglect of our economic power."

We can assure Sjambok that this is the complaint of every right-thinking African. We have repeatedly pointed out in these columns that as a people we are having too many political leaders whose activities have succeeded in creating confusion and misunderstanding among the people. Our educated men seem to think that it is only in the political field that leadership is needed, and yet we need leaders in every sphere of human activities; we need spiritual, educational, social and business leaders; we need thinkers, philosophers, writers, musicians and poets.

"The African National Congress," says Sjambok, "ought temporarily to set aside the question of the vote and the boycott . . . and help to put our feet as a race on the road to a land from which poverty has been dethroned and economic independence enthroned."

It must be clearly understood that in writing in this strain, Sjambok does not suggest that as a people we should leave politics alone. What he wants us to understand is that we should not all of us concentrate on politics. Those who are gifted in other directions should devote their energy and time in the promotion of undertakings which will enable us to make our distinctive contribution to human progress and happiness.

Many educated Africans think and believe that it is in the political field only where greatness is achieved, and that is one of the reasons why there is a great deal of misunderstanding and squabbling among our politicians, who are more concerned with the promotion of their own interests than those of the people.

As we have already pointed out that as a people we need leaders in every walk of life. Greatness can be achieved by any man or woman in any sphere of human activity. So let those who have the ability and the means concentrate on organising business enterprises. When Booker T. Washington, that great American Negro, realised that his people were living in a state of abject poverty, he organised and established the "Negro National Business League" for the purpose of helping them to improve their economic conditions. As the result of his efforts and foresight, the Negroes to-day are making themselves felt in the national life of the United States. They are making their distinctive contribution, in art, literature, music, science and business.

Surely what has been achieved by our kinsmen in America is not beyond our power and abilities. We have the necessary abilities, but we are not using them properly. We have many business men and women, but they do not know how to pool their resources and their efforts. They need, therefore, someone to lead and organise them into a body similar to the one which Booker Washington founded in America. Here is a field which has been neglected, and in which men of ability and character can become worthy leaders of their people. Let our young men, who are aspiring for leadership try this field.

Mendi Memorial Scholarship Between You And Me

(J. G.)

The whole Africanderdom in South Africa has come to regard February as MENDI month, and rightly so. February 22nd, 1948, has been selected as MENDI SUNDAY. Services of commemoration of the Mendi disaster will be held in many places. Enquiries received indicate that this year (1948) will be one of great efforts on behalf of the Fund. There is still a misconception in the minds of many people that the Mendi Memorial Scholarship Fund is a Transvaal thing, or only a Johannesburg affair. This is far from the truth. The Mendi Memorial Scholarship Fund is an African national Fund; and the only one at that, which has already borne fruit, and shown its national character.

The Mendi Memorial Scholarship Fund General Committee appeals to every African man and woman NOT to talk BIG things, but to DO BIG THINGS FOR THE FUND.

The following is a brief sketch of the growth of the Fund in six years:

YEAR	AMOUNT TO CREDIT	AMOUNT RAISED DURING THE YEAR INCLUDING INTEREST
	£. s. d.	£. s. d.
Up to 20/2/40	170. 12. 1.	
Up to 31/12/42	513. 3. 10.	342. 11. 9.
Up to 31/12/43	935. 14. 1.	492. 10. 3.
Up to 31/12/44	1301. 19. 4.	366. 5. 3.
Up to 31/12/45	1801. 10. 3.	499. 10. 11.
Up to 31/12/46	2144. 4. 9.	342. 14. 6.
		1973. 12. 8.

The above figures show an average yearly income of about £353. The highest figure is that of 1945—nearly £500. The yearly expenditure has risen to something like £250, including the Scholarships awarded. The Committee has set itself the task of raising £150,000 from 3,000,000 African men and women. This is quite easy for every one who has the love of Africa, the land of his birth, at heart. This is the minimum which can be afforded even by the poorest member of the community.

SECRET OF SUCCESS

The secret of success in this effort lies in organisation. Mendi Branches should be formed all over the country; Names of officers being forwarded to the Headquarters in every instance. The Committees must set themselves to arrange for Anniversary Services in their locality. Any date apart from the 22nd February can be taken as a Mendi Day throughout the year. These Committees should make a definite appeal for 1/- contributions at the services, or as individual subscriptions. Many of our people can afford to give much more, if they determine to DO and NOT just to TALK. Let us make 1948 a real MENDI YEAR by contributing generously.

ACHIEVEMENT

The first holder of the Mendi Memorial Scholarship has completed the Degree of B.A. at Fort Hare, having passed English with distinction. He is Daniel Themba of Pretoria. The other two holders of the Scholarships are pursuing studies for B.Sc. Degree, with a view to taking up Medicine should Funds permit.

Education is acknowledged to be one of the greatest forces in uplifting a people. Mendi Memorial Scholarship Fund affords us the greatest opportunity for SELF-UPLIFTMENT.

Donations, however small, will be highly appreciated. Heaven helps those who HELP THEMSELVES.

Send your donations to: The Hon. General Secretary, P.O. Box 7758, Johannesburg.

"SJAMBOK" ON:

Std. VI Results

All over the Transvaal, teachers and parents are weeping and gnashing their teeth over the fact that of the 7,000 candidates who wrote the examination in November 1947 only about 2,000 passed.

I am not a school-master and I, therefore, know nothing about the Transvaal Education Department and its ways. I asked one of the school-masters who knows all the tricks of education in the Transvaal, and he informed me that all the teachers were duly informed that certain Standard VI subjects were ear-marked as "failing subjects."

IS HE CORRECT?

Is my informant correct? If he is, all this rage among teachers and parents is something that should be done away with at once and efforts made to make children proficient in the "failing subjects," otherwise they will fail again.

If my memory does not deceive me English and Arithmetic are two of three or four "failing subjects." The Education Department must be thanked, and not be blamed, for introducing "failing subjects," and for failing two-thirds of the Standard VI candidates, for by so doing they are "raising the standard" of this examination.

Too long has the "Native Standard VI" been equal to the European Standard IV. Why complain when this anomaly is being removed?

The standard of English in our J.C. classes is alarmingly low. An African Form I or Form II student writes English which is no better than the English we wrote when we were in Standard III during the Anglo-Boer War of 1899-1902.

English is bad, but Arithmetic in African Primary Secondary and

Normal Schools is the worst thing of its kind on this planet. A student who scores 75 per cent in Arithmetic is looked upon as a freak of nature; to be normal a child must fail arithmetic.

Hitherto far too many unfits have been allowed to pass Standard VI. The Education Department deserves all praise and congratulations for making Standard VI a more respectable thing. May the examination be even stiffer this year than it was last year.

Let the standard of this examination be brought to the level of what is called Form I, in our Secondary Schools, so that J.C. may be a two years' course after Standard VI in African Secondary Schools, as it is in European Schools. Three years for J.C. is too long, and our low and far-too-easily-passed Standard VI has up to now been responsible for this long course.

The Education Department of the Transvaal has embarked upon an excellent policy, and it is "Sjambok's" firm hope that the protests from teachers will not frighten it.

The other day I met, quite by chance, Mr. Theodore Moses, General Secretary of the Non-European Staff Associations of the S.A.R. & H. After the usual exchange of remarks about the weather we got talking on things in general just as generals do and so often do. Being not a general something I thought I might accommodate myself quite comfortably as a general nuisance; and so I was. The result: The internal doings of the Railways Administration are hereby displayed for your inspection. This way please!

I have known Theo. for a very long time, so I did not ask him questions about himself. For your information, he is an ex-Regimental Sergeant-Major of the Civilian Guards. Theo is definitely the military type and he looks it. He enlisted at the outbreak of war and became a member of Dr. Ray Phillip's bread and bully beef battalion (Y.M.C.A. workers to you).

The Staff Association, I learn from Theo, has a membership of 45,000 non-Europeans, the total strength of non-European employees being 90,000. Not quite 5 years old, it seems the Staff Association is going to do things in a "Wanderers" way. (I could not find another adjective).

The association holds regular meetings and conferences at which the emphasis is laid on that which is of practical value to the workers. Grievances are laid before the authorities in a scholarly and unobtrusive manner, and this manner, according to Mr. Moses gets results. I was inclined to agree after listening to him.

Leave Pay

Before the establishment of the Staff Association workers were not in receipt of leave pay. Now they get 15 days paid leave annually, 12 days sick leave with chips (pay to you) and 5 months unpaid leave. All uniforms are issued departmentally, including boots. Some workers get shirts and overalls. Once a year an employee can take his whole family to the good old kaya at the expense of Mr. Sturrock's successor.

"Better Class" Work

The Staff Association is continually advocating the employment of non-Europeans in better-class occupations. The Commissionaries you see on the Railway Stations are the spearhead of the shape of things to come. Representations have been made to the authorities for the introduction of ticket examiners, booking clerks, time keepers, compound assistants and clerks at railway stations.

I thought the Staff Associations were carrying too much hay on their fork when Theo informed me that they had asked for the introduction of main line trains for non-Europeans manned entirely by non-European staffs. These main line trains would have dining saloons and all the comforts which we do not at present enjoy. It was somewhat comforting to learn that the authorities had received these representations sympathetically.

Accommodation

It seems a matter of policy insofar as the Railway Administration is concerned to see to it that its staff is a contented one. Proof is the increasing expenditure on housing and food.

Mr. Moses tells me that the Administration recently bought

(Continued on page 19)

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(Zakia Moleka)

Mona lithabeng le maloting a mehloli, re fuoe pula e ntle e ngata; joale lijalo li tsohile, Empa la hola le iphile matla.

Re bona sechaba se tsohile se hlalisa likopo hore ba lumelloe ka mesebetsi ea khoebo. Che ha re tsebe hore bohle re tla tsoela ntle na, Josiel Mopeli o se a qalile ho aha ntlo ea lijo; Mong. Michael Sekhosana le eena o ntse a hahisa selaga sa hae.

Moruti E. P. Mopeli o qalile mesebetsi o moholo oa ho nchafatsa kereke mane motseng ha Rankopane, Oho, u ka mo hauhela; o ea holimo o ea tlase! Ha u 'motsa! e kaba ntlo e u tla ekopa na? Karabo! "Molimo o ea tseba," Na ha ke tsebe, Feela Molimo o mpilelitse ho tsoa lerako lena. Bana ba Molimo ba mo ratang ha ba utloa hore ke haha Ntlo ea Molimo ba tla ntlomela lithuso le ba sebe-tsi."

Ena ke karabo ea Moruti ho ba botsi.

LEFU

Re soaba ho tsebisa metsoalle eohle ho hloka-hala ha barali ba ngoana bo rona, Sellane Mohlolo, mane Monontsa.

E mong a hloka-hala Mandaha 19-1-48 e mong Sadredaha 24-1-48. O ho beang ea ngoan'abo rona thapelong ho Molimo.

LIKOLO

Likolo li butsoe; kajeno ho mesuoe e meng ea re sa e tsebeng, e fihlang bocha mona. Me re ba lakaletsa katleho mesebetsing oa bona.

Le eena Dr. Baden Horst o khu-

MONG. THEMA O LBOGA BAKGETHI

Mor. R. V. Selope Thema, o leboga ka pelo ea gagoe ohle Marena a 'bontetseng gore a kgetheloe go ba leloko la Native Representative Council Gape o leboga mafoko a Local Councils le ea Komiti tsa kgetho ao le oona a hlagisitseng lebitso la gagoe.

Mor. Selope Thema o re "jualekaga esale tloga kgale a sebeletse sechaba o tla tsuela pele le mesebetsi ona o mogolo oa go tseletsa sechaba pele le go se phagamisa le go se lokolla, melaong ea kgetello."

Seo a se batlang ke gore Ba-Afrika bo ipepe ngata ea dikgong gomme ba tsuaragane jualeka le-tsope la samente. Ga ba ka etsa jualo e tla ba kgothatso e kgolo go eena ntoeng eo a loanang.

Ga Mor. Thema o kopa bohle bao ba hlagisitseng lebitso la gagoe, le bao ba sa lehlagisang, gore ka di 17 tsa March ba bontse eena.

MOKETE O MOHOLO CEYLON

Naha ea Ceylon e leng haufinyane le India kajeno e fumane boipuso 'me e tla ba e 'ngoe ea Li-Dominione tse tla ba ka tlas'a 'Musu oa Motlotlehi.

Matsatsing ana a sa tsoa feta ho bile le mokete o moholo sehlekehlekeng sena oa ho thabela taba ena.

Motlotlehi o emetsoe moketeng ona o moholo ke Khosana ea Gloucester e ileng ea fihla motseng o moholo oa Colombo ka sefane. O ile a bula parlamente ea pele ea Dominione ena ka la Bobeli lena le fetileng 'me a etsa puo ea hae a le holim'a terone.

O TSEPA HORE HO TLA HLAHA KHOTSO

Tona ea tsa Toka ka ho la Kopano ha e ne e bua moketeng oa matsiliso a Mong. Gandhi haufinyane tjena e bua e le koana Kapa e ile ea bolela hore e tsepa hore ho tla hlahisa khotso e ntle mahareng a India le Afrika e Boroa.

Majoro oa motse oa Kapa o ne a le teng le eena moketeng ona 'me o ile a ts'elisa sechaba sohle sa India lebitso la Lekhotla la motse oa Kapa.

EA LBOGILENG

(Ke A. Monyatsi)

Ke eeditse go leboga, ka pampiri ya gago, botlile ba ba ileng ba nthusu ka ditsela tse dintsi, mo bolwetseng le mo phithlong ya ganake, Jacob Mooketsi Monyatsi.

Moswi o lwetse ka lobaka lwa kgwedi tse pedi, mme a re tlogela ka 18 January, 1948. Bolwetse jwa gagwe bo tswa go mmusa kwa gagwe, bo tswa go mmusa kwa Gauteng, kwa ke ileng ka thuswa thata ke ba ga. Mr. Frank Molefi le Mr. Josiah Molefi le ba bangwe.

Ke ba leboga thata. Phitlho ya gagwe ene ya phutheganelwa ke mofate o le mo ntsi, dikgosi Moshwete le Motshagare ba le gone. Palo ya batho ene e le 500. Dikabelo ya nna £7. 19s. 0d., le mabele le mmedi.

O na a fithlwa ke Mr. John Kalane wa Kereke ya Methodist, Kunana. Batsadi ba lo leboga. Ga twe "Bashwi fithlang ba lona."

TSOELOPELE MOTSENG OA MT. FLETCHER

(A. S. Nketle)

Che, lehoja re le har'a boits'oaaro bo boima, tsoelo-pele le eona e teng ka hare ho rona. Kajeno re se re e-na le balemi ba mafumahali.

Mofumahali Mvulana o tsoa fihla haufinyane ho tsoa sekolong sa bolemi, 'me kajeno ke molemi-hali. Re utloa hore le bona bo mofumahali Nketle ba itukiselitse ho ea nts'etsa thuto ea bona pele.

Re bona le bona bo Mong. J. Molefe ba se ba e-na le li koffi shopo; esita le bona bo Langane ba se ba terebela makoloi a bona a nkang batho!

BAETI

Re thabetse ho bona Mong. R. J. B. Dada, oa Idutywa, mona har'a rona ka nako ea phomolo. Mong. Dada o tlile ho bona batsoali le bana babo.

Ea tsoileng har'a rona mona, ke Mong. J. Ndima oa kantoro ea masterata oa Mount Fletcher. Mong. Ndima o chenchetsoe Mzinto, naheng ea Natala.

PULA E SENTSE PAPALI EA BONA

(B. J. Khorola)

Re bile le papali mona motseng oa East Dagga maoba. Re ne re kopane le Daggafontein, ha lubeha ho sa shoa motho. Eitse re sa hopola hore papali e qalehile ka matla, bashemane ba se raha, pula ea ka mohla re bapalang le Vlakfontein ea re thuo. Kea bona pula ea re rata.

Che, joale kerikote e se e tsa-maea hantle mona, 'me 'knockout' e fofa feela ka lithimi.

Bana ba rona ba se ba khutletse hape liko'ong, 'me re ba lakaletsa mahlohonolo lithutong tsa bona. Mong. George Morake ea neng a chaketse Wepener, o khutlile, 'me o khutletse mane Rose Deep moo a sebang teng. O kile a fapahela Brandfort mane ho Mong. J. Moiloa.

PULA E NELE HAMONATE GUMTREE

(Morata Thuto)

Mona haeso, Gumtree, pula e nele hamonate ruri, joale bo 'me ba hlaola masimo a bona.

Joale ho bo ntate re utloa potso ka lekhotala la African National Congress. Ba rata ho tseba hore lekhotala leo ke'ng, le hore le tla fihla neng mona lipolaseng.

Ba botsa hape ka sekolo sa thuto ea baholo hore na e tla etsoa neng mona lipolasing.



WORK IS EASY NOW

What's the matter with you? You ought to have that wheel off by now.

The Boss never grumbles at me. If you're feeling lazy, you're probably constipated. Take PARTON'S PURIFYING PILLS. I did.

I'm glad I'm looking better, Mary. I'm certainly feeling better. And the boss is pleased, too. Wish I'd taken PARTON'S PILLS months ago.

It is an acknowledged fact that the victim of Constipation and consequent Debility cannot do himself justice at work. He doesn't feel like work. He'd like to sleep instead. This heavy, lazy feeling is one of the first warnings that all is not well with the Stomach and Bowels, that waste matter from the food digested is not leaving the body as fully or as promptly as it should do, and that some of it is finding its way into the Blood—with poisonous, health-destroying effects. The Blood is the life-giving stream within us and if you allow this vital stream to be impaired as explained above, how can you possibly feel well, work well, play well, or ever be really happy? Everyone should understand this. The evils of Constipation are too serious to be ignored—or to permit delay.

And so, what is to be done if you are Constipated and suffering from its blood-polluting ill-effects? The best answer can be given in three words: PARTON'S PURIFYING PILLS.

Get PARTON'S PURIFYING PILLS to-day and you'll soon know what thorough inner cleansing can mean. That heavy, lazy, "poisoned" feeling will be dispelled and your natural energy and zest for life and work will return. No more Headaches, Biliousness, Indigestion and all the rest of it. PARTON'S PURIFYING PILLS are a never-failing Treatment.

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THE BANTU WORLD

SATURDAY, FEBRUARY 14, 1948

KAJENO "PHAFA" O RE :

LELEME, U MOBE RURI

Leleme, motsalle ea sa rategeng,

Kea u dumelisa: Kamoo ke ikutloang ke senyegile moea ka teng, ga ke rate le go botsa bophelo, ga ke rate le go utloa gore u robe-tse joang, ua tsoga joang. Lebaka ke gobane kamoo 'na' ke tsebang, ke tseba ga uena, motsalle Leleme, u le motho ea sa robaleng.

Go thoe u motho ea sebetsang bosigo le mots'ea re u sa robale; go thoe u motho ea sebetsang ve ke 'ngoe le e 'ngoe, kguedi e 'ngoe le e 'ngoe, selemo se seng le se seng, uena ga u iphe phomolo, le bona boroko ga u bo tse be.

Che, ka 'nete u sebopeho se makatsang; u mafolo-folo ka mokgoa o makatsang.

Che, ke hantle ruri ha motho a le mafolo-folo, a kothatse, gobane le teng Beibeleng eo re e balang, ba bang e leng ba e balang ka hlokomelo le kutloisiso e kgolo ga ba bang bona ba e bala eka ke batho ba e balang jualeka moihloe, re utloa mangolo a babatsang kothalo le mafolo-folo a mohloa oo re bile re eletsoang gore re kothale jualeka oona.

Empa ke Phoso!

Empa ke fumana e le phoso e mpe-mpe ruri ga motho a kgothalla merero e se nang moputso, merero e se nang thuso sechabeng, merero e se nang ditholano tsa katlhego bathong le bothong.

Eo ke eona mesebetsi ea gago uena Leleme. Kae le kae moo re tsamaeang teng kajeno, re fumana gore batho ba qabane, ba ea qabane, ba ea loana, ba hloane ka lebaka la mesebetsi ea gago. Seo se paka gore mesebetsi ea gago ke e mebe ka sebele.

Mesebetsi ea gago e ganana le taelo ea Jesu e reng: "Ratanang, gobane lerato le tsoa go Modimo." Seo se bolela gore lihloeo dintoa, jualo-jualo, ke ditholano tsa sera sane se se golo sa Modimo le dibopua tsa Oona—eena rra-mogatlalane.

Mesebetsi Ea Gago.

U ja batho dikobo. U re u bona motho a phagame mesebetsing ea gage, a tsoelapele, u re ke ka gobane a utsoitse, a il'a thuba banka moo go bolokeloang chelete.

U re u bona moruti, motho oa Modimo, a isetsa batho dijo tsa mannete tsa bophelo kerekeng, u re u il'o kothotsa, kapa o botsoa ga a rate go sebetsa ka matla a gage.

Pouelo.

U re u bolelloa ke motsoadi oa gago, eena oo go thoenng "monagano," u bue gampe ga u bona mosadi oa motho e mong a tenne mose o motle. U mo bitsa ka mabitsa, ua mo khesa, ua mo rogaka. Maoba ke utloile u re: "Motho o tenne gantle, empa sefahle-go se ts'oana le sa ts'oene, dibono di mo ronng gampe."

U mashano, ua boulela gobane ga go letho le ronng mosadi eo oa batho.

'Mago, "pelo," ga a na baradi

ba batle ba ts'oanang le ba 'm'e le ntate; juale ere baradi ba 'm'e le ntate ba iterekile, ba ea kerekeng, uena u re ba il'o ts'oasa dihlapi (bona bonnal).

Lenyalong.

Maoba lenyalong koana, ke utloile u bua gampe ka banyadi: u itse monyadi ga a ts'oanela monyadi; u itse mosadi ga a tena mose o motle. Athe bana bao ba batho, mang le mang ea ba boneng, o il'a babatsa bottle ba bona le go ts'oanelana ga bona, le go apara gantle ga bona.

Molato ke gobane bana ba 'm'ago le ntat'ago bona ga go motho ea ba batlang. Baradi ba batsoadi ba gago ke matagoa; ke bo "m'a-marikgoe" le bo "m'a-diterateng."

Baradi ba batsoadi ba gago ke botsotsi, k'e malaita, ke dikebekae; ba tsuba matekoane, lon'a lebaake.

Ka labaka leo, ua boulela, 'me ere u boulela, u bue gampe ka ba bang.

Dipolitiking.

Letsoeleng la 'm'ago, u nyantse lebebe le lebe la mashaano le go etseletsa.

Ere banna oao ba ileng ba loanela sechaba, le bao ba 'sa ntsa-ning ba se loanela le kajeno, ba sa gopole mpa tsa bona, ba gopola katlhego ea gago uena le Ba-Afrika ba bang, re bona u tsokotsa leleme leo la gago gape go ba beea me-bala, go ba bua gampe le go ba theola seriti.

(Li tsoella serapeng sa 1)

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Tsebetso ea 'ASPRO' e ea phakisa ebile e 'nete

MORIANA O THULANG HOHLE

Mrs. G. Lamprecht, oa P.O. Box 53, Edenville, O.F.S. o ngola a re: "Ha ke soabe le hanyane feela hore ke ile ka tseba 'ASPRO'. Ke tiisa ke re ha re ke be re e hloke. Ke moriana o lokileng oa hlooho, meno, serame, joalo. Re sebelisa 'ASPRO' le bohlokong bo bo nyane, le mahlokong a maholo, ka ha e nehela tsebetso e phakising ka nakonyana e khutsuane. Ke se ke ile ka e hlalisa metsotsoeng e seng kae, 'me le bona ba e fumana e lokile."

FALIMEHO le BOHLOKO HLOOHONG LI FELISITSOE

P. A. W., Worcester, C.P. o ngola a re: "Ke ile ka hlophua ke mahlaba hloohong le ho falimeha. 'ASPRO' ea hloekisa bohloko bo hloohong ea ba ea nketsa hore ke fumane boroko bo monate. Ha ke sa tla lula kante ho 'ASPRO' ebile ke tla e tsebisa ho bababi bohle."

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UNION COLLEGE

(Li tsoa serapeng sa 3)

U ba bitsa ka mabitsa ao e seng a pakang 'nete, u ba bua gampe, empa lega go le jualo, ba tla kgethoa ka March 7, bona bao 'na "Phafa" ke ba ngotseng mona ve-keng e fetileng.

Batho ba fedile ka lebaka la gago. Maoba ke bone monna a hlala mosadi ka lebaka la gago. U tlogela manyala ka ntleng ea 'm'ago le ntatago, empa tseo u di bonang di etsoa gaeno ga u di bue; u re di etsoa ke ba bang.

Ga ke re moo u kopanang le ba bang ba jualeka uena, u bua ka malapa a batho ba bang? Mehla ena kaofela uena u bona ga nyeo a sunana le mogats'a nyeo; u bona ga nyeo a neela mogats'a se mang mang chelete ka bolotsana. U bona ga mogats'a se mang mang a ferehana le se mang mang. Gangata tseo u di bonang ke maaka, mashano feela. Athe lega e ne e le 'nete gore go jualo, e ne e le pisi-nisi ea gago eo, ntja tooe?

Oee, mor'a Sodoma, ga nka u lebala mehlang eaka, ke rapela gore leleme lena laka le maname magalapa ame ruri! Ao, sera sena magareng a rona re tla se etsa juang na?

Molao ga o batle mesebetsi e kang eo ea gago, 'me ga u phegelle-tse go e etsa, re tla u sekisa kgota mane, u tla lahlegeloa, 'me jy sal vraastig baars! Oa gago motsalle ea sa u rateng,—"Phafa!"

LITABA TSA LEFATS'E KA BOKHUTS'OANE

HO NEHELOA HA TSEBO: LITS'OANTS'O

Batho haesale ba rata ho sheba lits'oants'o ho tloha matsatsing a khale-khale a pele. Naheng ena ea habo rona ho tsejoa haholo ka lits'oants'o baroa 'holim'a mafika le mahaheng, ebile li hlalobisitsoe ke bo-ra-qhoe ba thuto ba hlalang ka khutlong tse ngata tsa lefats'e.

Mohlomong lits'oants'o tsena tsa Baroa li ne li sa tsetsoa hore li ka nehela batho thuto ea leho, leha ho ka nna ha etsahala hore tse ling tsa tsona e-be li ile tsa sebelisoa ho elets'a batho ka kotsi kapa ho bonts'a batho hore ho teng linyamatsana sebakeng sep. Ka mafats'eng a mang, leha ho le joalo, lits'oants'o li ne li sebelisoa hantle e le thuso bakeng sa thuto—"thuso tsa pono" kaha re ka li hlalosa kajeno lena.



LESEA LA HAU LE LOKILE JOANG



Ha lesea la hau le tepelletse le tsoenyehile ke moea, mahlabane k' mpeng, le ho pipitloea u ka le thusa ka pele ka Phillips' Milk of Magnesia. Lingaka le baaki hohle lefats'eng li bolella batsoali ho 'na' ba moriana ona o tsepahalang o se o nnye kotsi.



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1. Le kupanya le lebesa la khomo hore le jeha hantle le ho thibel' polle.
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3. Le sebetse maling oa agosana rarubheng o khophohileng ho o tsa pla.

HLOKOMELA BANTSISI Batho PHILLIPS' Milk of Magnesia ka o tlohang 'na' bolou o tshira let'oa "Chas' B' Phillips' purgative" Bakemising le mavenkeleng ooble.

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Mohlala o mong oa mofuta ona ke mengolo ea baperesita ba khale ba Egepeti. O mong hape ke mengolo oa lithaku tsa Machaena hobane tlhaku e 'ngoe le e 'ngoe e ne e le sets'oants'o. Batho ba Norway ka karolong e hole e Leboea ho Europe le bona ba ne ba e-na le tsela e 'ngoe ea mongolo oa lits'oants'o, 'me masalela a mongolo oa mofuta ona a fumanoa ka Amerika e ka Leboea, a bonts'ang hantle hore "Banna ba Leboea" ba ile ba fumana tiko- loko eo pele-pele le ho-matsatsi a Columbus.

Lits'oants'o li ne li behoe libukeng khale pele ho hlalisoa tsela ea khatiso, ebile esita le kajeno la majeno ba bangata ba rona ba sheba lits'oants'o libukeng le libukeng pele re qala le ho bala ka 'nete ka matla.

Ho qaleha ha lits'oants'o ho qalehile ka lebone lela le neng le hopoloa feela empa le se teng, 'me la nkuoa la sebelisoa le bona matsatsing a kajeno lena; ho nkuoa ha lifoto ke ntho e ileng ea galqa pele ka lifemo tse makholo a liseng tse fetileng.

LITS'OANTS'O TSA PELE

Lits'oants'o tsa pele tse tsamaeang 'baeskopo' li ile tsa bonts'oa ka Europe le ka Amerika, 'me ha li qala ho bonoa li ile tsa tsosa cheseho e kholo. Ke batho ba seng bakae feela, leha ho le joalo, ba bonelang lintho hole, ba neng ba ka bona hore ke mosebetsi o moholo hakae oa mats'oho oo ka leteng la matsatsi o neng o tla hola o etse lits'oants'o tsa baeskopo.

Ka lits'oants'o tse tsamaeang ho ka phetoa pale, 'me kahoo, kajeno lena, ba bangata ba rona ba bone ka nako e 'ngoe pale e phetoang ka lits'oants'o. Ruri, litaba tsa mofuta ona ke tsona karolo e kholo ponts'ong eohle ea lits'oants'o, empa hangata hona ponts'ong tsena ho akaretsoa lits'oants'o tse nang le litaba le tse nehelang thuto tsa mofuta o le mong kana o itseng.

Sepheo sa pele sa lits'oants'o tsa baeskopo ke ho thabisa batho 'me ka tsela e fokolang ke ho ikemisetsa ho nehela thuto. Empa leha ho bile ho le joalo, ba bangata ba rona ba se ba kile ba bona lits'oants'o tsa maeto tse re bonts'ang ho hong ka pono tse sa tloaelehang hammoho le batho bao re ka be ra sa tlo tseba leho ka bona haeba re saka ra bona sets'oants'o seo.

THUTO TSE NGATA

Ka thuso ea lits'oants'o, batho ba ka rutoa thuto tse ngata tsa mofuta-futa esita leha e-ba ha ba na hona ho ka bala. Mohlala oa tse ling tsa thuto tsena ke pa-

ballo ea 'mele, tsela e lokileng ea ho hlokomela lijo, ho thibela likotsi le ho itlisa 'mele ka ho itapolosa.

Ka libakeng tse ka litoropong, ho bobebe ho ea fihla moo li-ts'oants'o li leng teng, empa esita le ka mahaeng a literekeng, ho ka nna ha romeloa lits'oants'o tse potolohang e-be batho ba li bonts'oa naheng kapa mapatl'ellong.

Tsela ena ehlile e atile haholo ka Afrika e ka Boroa esita le ka naheng tse ling tsa Afrika, 'me sepheo se sehlo sa morero ona ke ho ruta batho ba seng ba hotse.

E 'ngoe ea taba tse thata tse shebaneng le Afrika e Boroa ke tsela e lokileng ea ho sebelisa mobu. Lekala la Litaba tsa ba Bats'o le sebelisa tsela tse ngata ho khothalets'a tsela tse lokileng tsa temo, 'me har'a lits'oants'o li na le sebaka sa tsona.

Lits'oants'o li boetse li sebelisoa ka matla a maholo ka likolong e le tsela ea ho nehela tsebo; tsela ena e hille ke e ratoang haholo morerong ona.

MATLO A LITS'OANTS'O

Ka mafats'eng a mangata ho ahiloe matlo a maholo moo ho bolokoang lits'oants'o tse ka alingoang ka tsela e ntseng e ts'oana le ea ho alima buka ntlong ea moo li bolokoang teng. Lekala la Thuto la 'Musu oa Kopanong le na le ntle e kholo ea libuka e nang le lits'oants'o tse nehelang thuto tse alingoang likolo hammoho le mekhatlo e meng.

Molemo o mong oa lits'oants'o ke hore li bobebe, 'me kahoo ho bobebe ho li romela ka sebakeng se feng feela, empa leha ho le joalo, ho ea hloka hore ho be teng liphahlo tse batleheng bakeng sa ho li bonts'a batho, ho be teng motlakase.

Mongelli oa 'Musu oa Britain oa Likoloni ha a ne a bua ka pele ho mokhatlo oa Lits'oants'o ka Britain hona haufinyane tjena, o ile a bua ka ho sebelisa lits'oants'o bakeng sa ho nehela batho thuto litabeng tse amaneng le palo ea 'mele, le tsela ea ho sebelisa mekhoha ea joale ea temo.

O ile a bua hape-hape ka hloka hore ho be teng lits'oants'o. Tsoelopele ea Bophirimela joalo kaha e le joalo e seng joaloka ha lits'oants'o tse ngata li etsa, ho nehela feela sets'oants'o se khethang feela menate ea bophelo ba moo.

MOKHATLO OA-LITS'OANTS'O

Offisi ea Britain ea Likoloni e-na le mokhatlo oa lits'oants'o o thehang lits'oants'o tsa 'ona holim'a litaba tsa letsatsi le leng le leng tseo ba shebileng lits'oants'o ba tlang ho li tseba. Lits'oants'o tsena li nkuoa haeng la ba-

tila li bona, e le hore ba 'be le selekane se tletseng le 'nete e seng hore ba bone feela naha ea ba e bonang mehopolong ea bona kaha e bonts'oa baeskopong.

Bopaki ba kamoo lits'oants'o li batleheng kateng bo ile ba nehelo koana Nigeria moo ho ileng ha raporotoa hore ho batleha ho lokiselitsoe balebeli ba bangata.

Lenane ka bokhuts'oanyane holim'a koloi e 'ngoe le e 'ngoe ea lits'oants'o ke 2,000 'me ka mona ha ho ea ka ha fumaneha makoloi a lekaneng ho thotha lits'oants'o tsena.

Ho batleha ha lits'oants'o tse ncha ke ntho ea nako e 'ngoe le e 'ngoe hobane hase hore sets'oants'o se le seng se bonts'oa ntlong ea baeskopong nako e kaholimo ho veke. Libaka tse kholo moo ho etsoang lits'oants'o li koana Hollywood ka Amerika le London.

Libaka tsena tse peli li loki setsa batho ba buang Senyemane hohle lefats'eng ka kakaretso, empa mafats'e a mang a mangata a etsa lits'oants'o, haholo tsa puo ea habo 'ona.

AFRIKA

Ka Afrika lits'oants'o li tla batleha kante le pelaolo ea leho ha ho ntshe ho hlahla nako le nako sebaka sa hore li bonts'oe batho. Sepheo se sehlo sa lits'oants'o e ka nna e-ba ho thabisa batho, empa, kaha re se re bone, li ka nna tsa fumana sebaka sa tsona ho ruteng batho.

Ho ea etsahala hore lits'oants'o li be le mosebetsi o sa lokang. Ma-Nazi a na a etsa lits'oants'o tsa 'ona ho iketsetsa lebitso. Li ka nna tsa boela tsa e-ba le kotsi baneng, haeba ho ka bonts'oa hore bokebekoa bo atlehile, ha ruri sekebekoa e le ts'ehlo e hlabang har'a batho.

Ho bona hore ho bonts'oa lits'oants'o tse lokileng tse ntle, naha e 'ngoe le e 'ngoe e-na le Lekhotla la Bahlahlobi, bao mosebetsi oa bona e leng ho bona sets'oants'o se seng le se seng pele sa ka bonts'oa batho.

Ma-Afrika le 'ona a nehetsoe sebaka sa ho nka karolo e kholo lits'oants'ong naheng ena le ka libakeng tse ling. Tse ling tsa lits'oants'o tse bonts'oang mona li na le libapali tsa Ma-Afrika, ebile li bile ntle haholo. Ka nako e 'ngoe balebeli ba nka lits'oants'o tsena ka sekhatla se fetisisang, 'me ha ba tseba motho 'me ba mo bona a nka karolo ea motho e sa lokang, ba hopola hore motho eo le eena ehlile e le 'nete o joalo.

-XAD (xxiv)

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OKUNYE OKUQHEKEZA UMUZI

Mhleli,

Ngezinye izikhathi niyamenywa. Nithola izimemo zokuba nibe kwaSobani-bani emigidini noma emadlini athile kulowo muzi eminywa kuwo. Izinziswa nezintombi ziya menywa zivumele phezu. Lezi ezinabelusi zihambenje zingasabiki nakubelusi ukuthi ziya ngaphaya kwaSobani-bani. Namadoda anemizi ayaya ekumenyweni eng. b kanga kumakhosikazi. Namak osikazi ayaya ekumenyweni engabikanga emadodeni.

Bonke laba banu bapuma esimweni sawo khokho nesempucuzeko ngokuhambanjanje bengabikela ukuthi baya ekumenyweni. Kodwa uma sekubuywa nezingozi kube kuyilapho kubikelwanayo ukuthi bokuyiwe kwaBani-bani. Okhokho babengahambinje — bamenywe nje umndeneni ungabikelwa ukuthi kuyiwaphi — kumenywephi.

Lokhu kudelelana okunjeya akufunwa nokuthandwa ngumuntu. Akakho umnumzana othanda ukuzwa ubu: hhi-hhi! emzini wakhe ebusuku yena engazi lutho ukuthi uvakashelwe ngobani. Impilo emandini itholakala ngokuzwana kwendoda nomfazi. Izinziswa nezintombi nabazali okuyibo abelusi bazo. Ukuzenzela ezintweni ezinye kuyalimaza.

Qaphelani iziphosiso zenu kuno-

kuba niphaphame seni sezingozini. Ububhudubhudu lobu obuningi obubonwa emizini eminingi budalwa izindlela zokungazihloniphi. Hloniphanani nezindlela zenu zizo nihlonipha.

Makhandakhanda,

Pietersburg.

ENGAKE NGAKUBONA

Mhleli,

Ngivumele ngithi fahla kancane. Kukhona abanye abafundisi abayinkinga nje. Kuke kwathi ngelinye ilanga uMfundisi othize wabusisa umntwana esontweni.

Uthe uma eseqedile ukumbusisa watshela abashumayeli baqoqe izimali. Waya umshumayeli kuyise womntwana sekufuneka imali yokubusisa umntwana engango 2s. 6d.

Wathi uyise akakabinayo ubekade efuna umsebenzi isikhathi eside. Khona kulowo muzi emuva kwe-sikhathi kwashona enye ingape. Wabizwa uMfundisi ukuba azoqhuba umngcwabo.

Elakhe lathi "ikhotha eyikhothayo, noThixo Uthanda abamthandayo. Angiyi." Nempela akayanga. Sathi hha! Kanti noMfundisi uba ngu Tsotsi ngoba utsotsi yena phela uma ekukhuthuzile akayithola imali akakufuyi, uyahamba.

Ngesinye isikhathi "abanye" abafundisi nabo banjalo. Uma ungenamali akakufuyi esibayeni sakhe soSindiso esethembe kulo-

G. MASINDWANGEZAKHE.

Brakpan.

(Uma ngempela umfundisi enze into enje Masindwangezake, kungakuhle uzame ukumbonisa ngesihle wena ngokwakho. Akukho okwedlula ukuba umuntu umbonise ngomoya ophansi wena siqu sakho. — Mhleli.)

OFUNA INDLELA

Mhleli,

Banumzana abathandekayo. Ngehlonipho ngicela ningisize nina njengabantu abacindezela izindaba zomhlaba jikelele. Ngicela ningisize ngekhe ngabaphathi bamab'asi abheke ngase Alexandra Towns. ip. Ngifuna umsebenzi woku drayiva kubona. Ningisize bakhulu bami. Ngibongile owenu ozithobayo.

Mr Alphius Matee,

Bethal.

Nansike ikheli oyifunayo: Public Utility Transport Corporation Ltd, Head Office 196 Marshall Street, Johannesburg. Lokho kusho ukuthi umndlunkulu kuphela o'apho akh.nake amagatsha amanye.



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UMSHADO YINTO ENHLE

Mhleli,

Ngiyabonga kubantu base Newcastle, abebengiphathele umshado womntanami uPetros Lufu Butelezi. Ngiswelé amazwi engingabonga ngawo. Wawungomhlaka 21 January, 1948.

Ngiyabonga neziphosiso abazenzile ubutn'ngi bazo buyangesabisa zingagcwala lonke iphepha.

Ngibonga abase Durban, e-Sophiatown, Alexandra nabase Orlando ababekhona emshadweni neziphosiso abazenzileyo. Nalabo abangaphumelelanga bathumela iziphosiso.

Umsebenzi waba muhle khona kwamakoti (Vryheid) eFilidi kwa Dhlodhlo. Ngingekhulume nge Newcastle ngoba yona iyimi.

Ngibonga nabaNumzane abenza umsebenzi waba nesithunzi abango: Cllr. L. P. Msomi, Mr. Fortesque Kumalo, Mr. P. Ngobese no Mr. S. J. Nkosi nabaningi abaholi. Yimina obongayo.

A. S. Butelezi,

Sophiatown.

IZINTOMBI ZAKITHI

Mhleli,

Indawana ephepheni lodumo osekuthi kubephambili kweminyaka elishumi ngifunda iphepha leli labantu bakithi ngaso sonke isikhathi ngifumanisa igama elithi imishado yesimanje. Sizwe sakithi namuhla kuyafananje owesilisa nowesifazana. Kuqala ekuthandeni amantombazana amaningi, owesifazana athande amasoka amaningi.

Omunye nomunye kufanele azibambe angahaukeli ukuhaukela yiyo into esiqede isizwe okukakhu lu abesifazana abaningi abangafuni ukuzwa ngokushadwa. Abazimisele indoda enye nenywe ukuba ithi ngiyakuthanda ushesha athi yebo buti engabi nguyeyedwa.

Lowo onjalo asinguye umufazi lowo urabishi isibozil ngoba akukho nakunye ukufa okumdlulayo qna! Uxolo Mhleli.

J. Ernest Mabena,

Parys.

NIZWILE NA?

UMPI EMTUNZINI: UMkhosi usuthunyelwe emaphepheni ukuthi eMthunzini kwaZulu abantu babu'elene. Imibiko ithi abantu beNkosi Siposo baxabane nabaka Nkosi Musitshingwe. Ize isuke nje impi ngoba abaka Siposo bengafuni ukuthi omunye wabo athathe ngale ezitheni zabo. Nezinkomo ezafayo zelobolo zisoleka kanye notshwala ababeya. Kwathi lapho umgidi usuphakathi amabutho ka Siposo akhwela egqumeni esezibonakalisa inhloso yayo. Kulolo thuli kwafa ishumi lapho enkundleni kwalimala abaningi. Bangena ngenzuku benyankazisa nemikhonto beviv'nya izimboko.

UMakoti noMyeni basinda bona, kodwa umfowabo Siposo wafa lapho. Udaba selusezandleni zomthetho manje.

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Ake luvele nje nakithi uhlanya njengaphesheya sizenikelele ekuluphekeni kwakithi noJesu wagibela imbongo wabuthwala ubunzima.

Nakuzo ezindala ko Mose kwathi uma eshaya phansi kwagobhoza amanzi zaphila izintandane. Azikho eziye yizo lezi ezifana nathi. Lalake ihwanga lakwaJuda lathi ndizana kuthiwa khumula izicathulo zakho Moses lendawo ingewele kwase kuNguye lowo owayesho njalo.

Ngiyayekelelake njalo Mhleli. Ngiyazike wena ukuthi lezo zizwe ezikude ziyolizwa. Ngezwa ukuthi asho iqhawe lase Swazini.

Mina ngilideleke nina Mhleli ukuthi mhlazana nibona amadoda athile eningahle niweluleke ngamanzi okuphuzisa izintandane zawo—yimi wokuqala lapho. Nayi eyami iaddress 111, Ray Street, emzini la ngihlala khona kanti langisebenza khona 74 Victoria Road, Sophiatown.—kuse Sofaya yonke leyo ndawo.

Awu ake ngikubelebele sengikhobliwe. Nansi imisebenzi yakho emihle engiyibongayo Mhleli. Ngilindele umhlambi wami ovela eThekwini othi njalo nje wezwa ngoMhleli ukuthi kukhona onjengami ophanda-phantayo nje ngankukhu. Uthi uyakholwa naye ukuthi abantwana bangadla njengomfana ke wabona esikolweni uyiprinter manje usesebenza ezoBambiswano.

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Njengamike ongaboniyo ekuduzile emehlweni kuyena ngingajabulake uma ngibona abafana abavulile ngoba ngiqinisile mina ngithi ngiyi Directing Manager kulomsebenzi wama Dairy. Angesabi nakhona le eThekwini ngingawuvula.

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(Yebo kuvamisile ukuthi umuntu wakithi awuvule umsebenzi kodwa kuyothi ekugcineni awushiywe ezandleni zabezizwe bekhona abakubo abebengazama. UMeyiwa ufuna izeluleko kwezomsebenzi futhi ukhuthaza amadoda anothando lwawo. Sizwa ngabasiki bebunda ukuthi uMeyiwa yindoda enothando olukhulu lwebhizinisi, ekhulwa ukuthi sohlonishwa ngokuzisebenza sisebenzana futhi.—Mhleli.)

BEZIBAMBENE NGEBHOLA (Ngu Elph. A. Zulu)

Mhleli, Kwelakho lodumo ngicela isikhadlana ke ngithi fahla ngezebhola eClydesdale Coalbrook.

Ngesonto 18 January ziphumile eziluhlaza izimbungulu Blue Rangers F.C. zaya eHeilbron. Zaphuma ngamabhosi amabili, zafika eHeilbron kwashisa phansi kwaqanda phezulu kwathi ngo 2.30 (phasi thu) ntambama waziqhatha uNompempe ezincane "B" Division hhayi lasha ibhola yadliwa iBlue Rangers "B" nge 2-1. Zangena izingwenya ngemuva kwezincane kwanyakaza izibukeli esingathi zazi ngamakhulu amabili. Yedlula ngehulo iBlue Rangers babamba ongapansi abase Heilbron 2-0. Zikhala ngomfana omncane eCentre Forward (Noosa) kanti ukhona uSkelem laphaya ku left beno Kuku ngakwaRight. Zibiza uLaduma emuva kukhiyiwe ngonoxhaka ezintini uClose the Bank of England, ama Full Back akhe imililo yomibili. Ukota Pini no Cousin Jack.

ISU LOKUZAKHA

(Ngu Meyiwa, Kwezokuhlupheka)

Ngithi cha maZulu ngeke zibuye ezamasiso uma abantu bakithi befuna beyingozi kithi. Mina, bengithi Mhleli izindaba ziphuma phezulu kwakho kunani, ukuba kubekhona uMndunkulu wakithi (headquarters) lapho singazenzela khona izikhwama kuthi ohlupheki le afele khona. Kanti ngeviki singamadoda yonke imihla singakahlupheki siyajikijela noma yingozi noma 5/- abanamandla.

Lokhu kungenza isimanga Mhleli ngonyaka ngingakhethi banike engisho ukuthi ke ningaqamba nina ukuthi isikhwama nisithini ukusibiza. Kuthike nathi inkonyane zemfambebe kube kulaphoke singadliwa khona.

INYANGA NOGXA LWAYO

Ngakho ngishoke ngithi thula ulalele. Inyanga ifuna ugxa lwayo singayokwelashwa ngabezizwe abanjani bona abakithi bekhona Namasonto onke ngawabelungu izikhwama zonke ziya kwabezizwe

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EXTERNAL DIVISION

Mang feela ea lakatsang ho kenela thuto e lebisang tlhatlhbong ea University of South Africa e le morutuoa ea nkelang thuto tsa hae kantie a ka ngollana le Motsamaisi oa Thuto tsa kantie (External Studies) ka boikemisetsa ba ho fihlela pheletsong mabapi le hore na thuto tseo a batlang ho li nkela a ka li tsamaisa joang mosebetsing oa hae oo a o sebetsang kapa oo a ikemisetseng ho o sebetsa.

Lekala lena le nehela thuto mangolong ana a latelang a thuto:—

- (1) B.A., B.A. (S.S.), B.Com., B.Econ, LL.B., Lengolo la thuto tsa ba Bats'o, Lengolo la Mosebetsi oa bahlanka ba 'Muso le Tlase le Molao o Phahameng, Hlahlobo ea ho Kenela Bo-Agente.
- (2) Thuto tsa bo-M.A.
- (3) Phil. le D.Litt.

Ngollang ka pele ho Director, External Division, P.O. Box 393, Pretoria, ho fumana hlaloso e tletseng.

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Milawu Ya Vatirhi Va Mavoko

NAWU WA MITIRHU YA MAVOKO:

NAWU WA HAKELO YA VATIRHI

Vito ler' kulu ra nawu lowu rivuriwa kuri i (Workmen's Compensation Act wa 1941). Hi leswaku i nawu wa hakelo ya vatirhi loko va humelela hi makhombo. Nawu lowu wu endlwili le Palamendeni leswaku: "Wu lungisa na ku tiyisa milawu yo hakela lava tsandzekaku ku tirha hikokwalaho ka vuvabyi, kumbe va sivela siswinwana loko va hari a ntirwheni wa vona. Kumbe hikokwalaho ka rifu leritisiwaku hi kokwalaho ka tinghozi kumbe mavabyi." Nawu wo sungula kuvuriwa wu vuriwa kuri i "Act No. 30 wa 1941" Kutani nawu lowu lungisaku wu tiviva hi vito ra "Act No. 27 wa 1945."

NHLAMUSELO YA VATIRHI

A milawini ya Palamende ku lungisa, swo shavisa na swinwana langutiwa swinene leswaku marito leswi tirhiwaku handle ka tindlu hinkwawu ya hlamuseriwa. Kutani hi ta hlamusela marito lava "vatirhi" na "hakelo ya vona makhombyeni," marito lama nga henhla i nawu hi washe, kusungula hi ta hlamusela rito lera "vatirhi" ler' la nawini rivulaku munhu wihi na wihi loy' anga nghena a ntirwheni, hambi wa kontraka, hambi wa ha dyondza ntirhu a kari a hakeriwa nyana, hambi kontraka ya kona yilo endlwa hi ku pfumelelana hinomu ku nga tsariwi ntshumu, na loko hakelo ya kona yi nyikiwa hinkari kumbe hi ku hela ntirhu, kumbe i hakelo ya mali kumbe swinwana."

Laha henhla swa laveka ku hlayisa marito lava "munhu wihi na wihi" hikuva ya vula sweswi ya nga hi shi swona, kutani ya katsa vantima na valungu, na swona swa laveka ku tsundzuka leswaku a ya hambanisi vavanuna na vavasati. Aka ndzimana ya ntlanu na mune ya nawu, nhloko ya nawu yitsariwe yi ku "hakelo ya vantima makhombyeni," yihlamusela leswaku hinkwaswu swa nawu swi endlwile vatirhi vavantima.

A ka maphepha lay' ataku, hita ya a mahlweni na nawu lowu, hita vula laha leswaku vito ler' ra "Native" ri vula munhu wihi na wihi loy' anga tumbuluka kwala Union, wa mushaka wihi na wihi, handle ka vantima va le Amerika (American Negroes) Euraficans, Eurasians kumbe Cape Malays Magriqua, Mauritians kumbe wa St. Helena.

HAKELO

Rito ler' rivula ntsena hakelo ya loko munhu a vavisiwahi kumbe a lahlekewili, a ka nawu lowu hakelo ley' yi kongome vatirhi, a ka vanwana yi kongome ka la'va va yimelaku hitlhelu ra tinghozi, na loko vatshika va vavisekile; switisiwo hi kwala ka ntirhu kumbe hi kwala ka muhlovo wu nwana wa vuvabyi, lebyi vuriwaku vuvabyi bya ntirhu wa mavoko (industrial diseases) kutani bya tsariwa byi nameketiwa a nawini, a ka mahunyu lay' ataku hi ta vula ngopfu hi timhaka leti.

Swalaveka swinene leswaku hithelela a ka rito ler' "mutirhi" leswaku hi ta veka a rivaleni, leswaku a hinkwawu vatirhi lava fanelaku ku hakeriwa, hi nawu. Lava tirhaku mitirhu ley' a va fanelangi ku hakeriwa hinawu:

Lava tirhaku mapurasi, lava langutaku lavo vaviseka, lava tirhaku a timaye leto ka tinga entangi (alluvial mine workers) la'va tirhaku a tindlwini, na lava vuriwaku vatirhi vale handle (outworkers) vatirhi va le handle hi lava va nyikiwaku mpahla kumbe swinwana hi la'va nga va thola tinguvu, kumbe swinwana ku va hlantswa, hetisa khavisa, ku va

Mulayo Wa Mishumo Ya Zwanda:

MULAYO WA MBUYELO YA VHASHUMI

Dzina la udala la mulayo owu li vhidzwa uri ndi (workmen's compensation act 1941) wo lungiswa nga wa 1945 wo bviswa nga Palamende uri "u lughisa na ukhwathisa milayo ya u vhuisele a vha vha no kondwa u shuma nga malwedzi, kana lufu, zwi diswaho nga khombo kana vhlwedzi kha vhashumi." Mulayo wa uthoma u diviwa nga uri ndi "act No. 30 wa 1941" Owu wa vhuvhili u lughisawu wa uthoma u vhidziwa nga uri

Kha milayo yothe ya Palamende maipfi othe a ya talutshedzwa, zwino ri do fha talutshedzo ya maipfi a ya mavhili "vhashumi" na "mbuitshedzo" zwino ri do thoma nga "vhashumi" liambahu nnyi na nnyi a shumahu, kana u shuma kantraka, kana u kha di fundza mushumo, kana kontraka ya hone yo nwalwa, kana u badalwa nga tshifhinga kana arali o no fhedz mushumo, kana u badalwa nga tshelede kana zwinwe. Lipfi heli la nnyi na nnyi likhou di amba, ndi uri mushumi u fhio na fhio kani mutshena na murema na zwone a li khethi monna na musadzi. Phanda mulayo namba nga mbuitshedzo kha vhashumi vha vthathu vharema, zwino shanda rido amba zwindzhi nga mulayo howu.

Rido amba hafha uri lipfi heli la "Native" liamba muthu o bebwahu fha no Union, kana ndi wa lushaka lufhio na lufhio lwa shangu heli, nde ha dzi American Negroes, Eurofricans, Eurasians, na havha vha no vhidzwa Cape Malays Grikwas, Mauritians, na vha St. Helena.

MBUITSHEDZO

Lipfi heli li amba zwine muthu a zwi fhiwa arali o huvhaleha, kana o no latehelwa, fhedzi kha hoya mulayo, hu vhuitedzwa vhashumi, kha tshinwe tshifhinga kha la vha vha no emela vhashumi dzinghozi, — na he vho huvhala — wi tshibevela hari vha kha di vha mushumoni wa vho, kana zwi tshi diswa nga vhlwedzi vhe vha-

MUTHU WA MUREMA

Ari dzhiyeni muthu wa murema a no lughisa zwinda zwino udzhiya hezwi zwinda a yo wilughisa nde ha dzindu dza muhira wawe, hari a tshihvhalala nga mulayo a a ngo fanela hubhadelwa.

Ezwi zwi fana na havha vha shumaho dzinduni dza vhanwe, na vha shumaho dzibusalini, nga mulayo a vha badelwi ari vho huvhala.

NDILA YA KWANA TSHELEDE

Vhahiri vha vhashumi vha dzibisimuni a vha vhashumi vhavho vho fanelaho u bhadelwa nga mulayo vha fanela u dzhenisa madzi-

na ya vho buguni ya khomishinari wa Mbuitshedzo, ndi ene ano khetwa u tshimbidza mulayo, u vha vhidza nga nwaha munwe na munwe uri vha do muvhudza nga zwothe zwa mushumo, vha do muvhudza uri vho hira vthathu vha uri nga nwaha, na uri vha toda u hira vha uri nga nwaha ndahu, na huri vho vha badela tshelede ya uri, na uri u do vha badela tshelede ya uri nga nwaha udahu.

Ari vho muvhudza zwothe hezwi, u do divha uri hu do bva tshelede ngane nga nwaha ya u do vhlungwa uri i linde vha do huvhalaho na zwinwe tshelede eyi yido bva kha muhira.

A si uri tshelede ya vhashumi i do khaulwa, ido bviswa nga muhira i ya nga tshelede eyi yid kwanaho nga mushumi, hari mushumi a tshishuma afha u shavhisaho, afha a nga kwanaho dzinghozi, kana vhlwedzi, hu do bva tshelede ya ntha nyana, zwi fana na insurence zwino khomishinari ya Mbuitshedzo ido amba tshelede e no fanela u bviswa.

HU HUMBELA HA MBUITSHEDZO

Kha mafhungu a daho ri do amba maipfi mandzhi nga tshelede ido kwanaho, hari muthu o huvhala, a lwalwa, kana nga lufu, zwo diswa nga dzinghozi, kana malwedzi ya mushumo, hari vhashumi vha khadi shuma.

Vhashumi vha nga yo humbela tshelede fhedzi hari:

(a) Nghozi a yongo wela mushumi nga mulandu wa we, a sa dzithoghomeli.

(b) Mushumi a a ngo litsha u vhudza muhira wa we hari a tshi lwala na zwinwe hezwi zwinga isahu muthu nghozini.

Hari muthu a tshi wela nga nghozi atshi fundza first aid nga mulayo o fanela u bhadelwa.

Kha phepha lidahu ri do talutshedza dzindila dza uhumbela tshelede, ri do amba nga manda nga vthathu vharema. V-I (e)

MAANDA NA MISHUMO

A huna mushumo na uthihi u nga konahu ubvela phanda u so-ngo wana maanda ano vhidzwa "motive power" aya ndi maanda a u tshimbidza mavilwa. Nga tshifhinga tsha kale maanda aya ovha atshi bva kha dziphulu na dzimela, na zwino mavilwa a kha di fhi-ndudzwa nga dziphulu u nwisedza wa Nile hangei Egypt.

Fhedzi mishumo mihulwane ya zwanda dzidoroboni dzihulwane, evha edo kondwa hu ita thundu ndzhi hari e vhe itshi lavhelesa ndila hei ya kale ya ubvisa maanda "motive power." Namusi dzifektri dzi ndzhi dzi na ghezi, zwino ghezi heli libva malatani kana kha maanda ya madi (water power) Malata a kha di fha maanda kha mishumo ya zwanda.

Mashango manwe u fana na Norway na hangei Canada, hu na milambu mihulwane ino shumiswa u bvisa ghezi.

Zwi ya dzisumbedza uri kha li-nwe duvha mishumo ya zwanda ido tshimbidzwa nga maanda manwe, vha a vhidzahu "atomic energy" fhedzi azwi tshathu udi-vhi wa nga muthu uri maanda aya ado rengeha, nthanwe ado dura nga maanda

Shango la South Afrika lia dziphina ngauri lina malata mandzhi, a nga shumiswa "nwaha" ndzhi nga maanda. Fhedzi malata ndi tshithu tshi todekaku nga maanda, vthathanga vha vthuthi vha re malata a songo shumiswa u hodza mulilo nga wo ngauri ana thuso khulwane. Ari utshibviswa dzi tons 'ndzhi u nga si konehi u vhuisedza a ya malata afha ano bva hone. A vha vthathu vha toda ushumisa malata hu eta zwinwe zwidivhau nga vhone.

ZWITHU ZWINDZHI

Vhadzikhimisi vha eta zwithu zwindzhi ezwe ra zwi shumisa nga maduvha vthushiloni vha shu — na zwiliwa zwi wanala nga malata. Kha awaha ofhirahu ro fundza dzibambirini nga ndila eyi Britain lo dzi tupahu nga maanda u kwana malata, nga uri ndi tshithu tshi

tshimbidzau mishumo ya lo, nga 1947 lo vha litshi toda 200,000,000 tons zwino vho ya wana.

Zwino nwaha owu hudo todeha a ufhira a nwaha ofhirahu, nga uri Britain li toda u rengisa malata alo kha mashangu manwe habe.

Europe utodeha malata nga maanda u vusa mishumo ya zwanda, nde ha malata atshi shumiswa u hodza mulilu.

Zwino zwi a eteha uwana oyili na petrol kha malata, fhedzi mitshini ya uita mushumo owu i ya dura nga maanda, zwino nga uri oyili iya shotha shangoni lothe, na fhano South Afrika uzwalwa zwimilana zwinwe zwa u bvisa oyili.

Vhano dzula dzibusalini dza fhano South Afrika, vha shumisa vulongo vha dzikhoholo na khuni u hodza mulilo, fhedzi hezwi a si zwa vhudi, ngauri vhlungo vha 'kholomo ndi vha uita mudela masimuni, zwino zwitari zwi thusa nga maanda mishumoni ya zwanda, na zwone zwi thusa udisa mvula shangoni.

U na shango lithihi fhedzi, li vhehu na mulayo we ware husongo remwa tshitari na tshi thihari usa zwalwi tshinwe vhudziloni vha tsho, shango eli ndi la Greece. Fhedzi molayo howu wo luga uri u tovhelwe.

SHUMISANI MALATA

Vho inwi ni shumaho mishumoni ya zwanda, ari ni tshiya hayani, ni vha divhise uri malata, na coke zwi thusa ufhirisa vhlungo na khuni, dze dzi nga shumisiwahu mishumoni minwe. Avha vha dzulaho kule na tshidimela, zwinga ita khakhathi u wana malata, fhe-dzi avha vha dzulaho dzidoroboni vha fanela u shumisa malata, vha renge na tshitofu tsha malata.

Zwinga iteha hu nwisedza nga u ita vilwa litshimbidzahu nga madi afha u vheu na bhobhoma, kana afha unga itwaho damo.

U fana na moya unga shumiswa nga munwe na munwe. Tshipelupe-lu tshi hulwana tshi nga vhidza tshelede ndzhi, fhedzi ezwi zwi tu-ku vha zwi vhidzahu "wind chargers" azwi duri, zwinga shumiswa u tshadza dzi batrisi dzi tshi ita ghezi la hayani.

Rono amba uri malata a ita ghezi, nga nde ha ghezi mishumo ya zwanda ivha ido ima, ghezi li hwalwa nga dzi cables li tshi iswa kule nga maanda, na zwone azwi dali u bvelela zwa uri linga fsiki.

Nga nde halo rivha ri do kondwa huya mishumoni, na vhuroto vhu sa bag'wi dzimboni zwitteratani dzi tshihho. Zwothe ri no zwi ita mushumoni kana hayani, ri zwi ita nga thuso ya ghezi.

ZWAUHODZA

Zwa uhodza zwi shotha nga maanda maduvhani ya zwino, zwino ri fanela u thoghomela uvhulungo malata na petrol. Hulume-nte ono bvisa ndiviso wa huri petrol ido fhungudziwa habe hari vhashumisi vhayo vha sa fhungudzi ndila dza ufhedza petrol. Petrol ndzhi rino ishumisa fhano South Afrika ibva mashangoni a hangei Middle East, zwino utshi dzivhona-dza uri u ngavha na phambano na mashangu ane, petrol ri ngasisa ivhona.

Vundzhi vhashu vha nga linga u thusa uvhulungo petrol habulu hari ritshi shuma u tshimbidza dzilori kana mimodoro, ringa tshimbila nga dzindila dza tshini, na u vkhona uri engine a yi fhedzi petrol. Ari ritshi tshela pithirolu garadzhini ri vhona uri a yi tshuluhl.

Nangwe ritshi vhlungo dzi-gallons dzituku, nga nwedzi, ari ritshi tanganisa dzigallons dzo vhlunguwahu nga vhatshimbidzi vha shangu lothe, rido vhona uri ndi dzi ndzhi nga maanda. V-2 (e)

MVELA-PHANDA SHANGONI LA VENDA

(Johannes M. Nenweli)

Vhahashu, namusi ndi funa u amba na inwi nga ha mishumo ya Khoru ya Mvela-phanda Shangoni la Venda. Vhunzhi ha vthathu vhu a zwi divha zwaure Shangoni la Venda ndi musil sa divhiwi nga dzinwe dzitshaka. Na vthathu vha Venda vho vha vha tshi itwa malakata. Nne ndo kanuka nga maanda musil ro ya "Bantu World" na khwali ro ya u humbelela Tshivenda na Tshitshangana uri nyambo i dzi dzi nwaliwe kha tari la vthathu.

Vhathu havho, vho vha vha sa divhi zwaure Tshivenda na Tshitshangana ndi nyambo dzine dza vha na dzibugu dzadzo. Rine ra vhu ya ra tou renga dzibugu dzo nwaliwaho nga hedzi nyambo mbili ra vha sumbedza. Ndwya ye ra ilwa hangei Bantu World yo vha khulu vhu kuma, u swika vthane vha Bantu World vha tshi vhu ya vha ri tendela.

Tshivenda na Tshitshangana dzo vha dzi nyambo dzi sa divheho. Namusi nga mishumo ya khoru ya mvela-phanda, nyambo idzi, dzo no ima ntha ha thavha.

MATICHERE A VENDA

Hanefna kha tari la Bantu World, ndi hone hune Vhavenda rothe ra nga eletshedzana na u funzana maano a u vusa Shango lshu la Venda. Vhahuweleli vho no di huwelela vha tshi tavha mukosi wa uri Mathitshere a Venda, nwalani mafungo kha tari heli. Nna kani mathitshere a hashu ha funi Tshivenda na Vhavenda vha tshi bveta phanda? Nna kani a ni funi uri tshedza tshanu tshi vho-netshete Shango la Venda? Zwi a shonisa nga maanda muthu a tshi wana uri mathitshere ashu a Vhavenda a vha fhisei; nga mvela-phanda ya lushaka lwavho.

Tshaka dzotho dzi wana mvela-phanda zwikoloni. Na kha lal Venda, mathitshere ndi ohe o faraho zwitutulo. Mathitshere a Venda a a zwi kona u tutula vhana uri vha lwela pfunzo vha lwe sa nguluvhe dza daka.

Mathitshere nwalani mafungo kha Bantu-World. Ni ri vhudze nga mvela-phanda ya zwikolo zwanu. Huno afha ndi funa uri ndi livhuhe vho O. S. Radzillani, B. Mugivhi, Madima, Nevhulaudzi, Mahuluhulu, Dzivhani, Mathivha, Ligege na vho Nemaambeni na vhanwe vhe madzina avho nda si nwele nge nda hangwa. Ndi khou humbela uri mathitshere a si nete u nwa huna na vhanwe kha vha edze vhone.

Vhafunzi (vho-Meester) kha vha nwale mafungo a mvela-phanda ya mishumo yavho Shangoni la Venda kha tari la "Bantu World." Vhafunzi kha vha huwelele mafungo a pfunzo dzikerekeni; kha vha ite uri vthathu vha ise vhana zwikoloni. Thabelo dza vhafunzi kha dzi vhe dzauri Shango la Venda kha li vuwe.

Kha vha rabelele, Mahosi a Venda uri a dzivhuwele a fhathe zwikolo, vhana vha funziwe. Tshihulwane vhafunzi vhothe vha Venda kha vha dzhoine Khoru ya Mvela-phanda vha vhe vhadinda vhayo. Khoru ya mvela-phanda yo da Shangoni la Venda u da u konanya vthathu vhothe. A i taluli muthu, vhu konani hashu kha vhu kwathe henefho Khoroni.

Kha Vhanwali Na Vhavhali

Vthathu vha humbelwa u disa mafungo a vho tarini uri a nwaliwe, ngauri ri funa mahani na zwino iteya mashangoni a hashu a Venda na mitambo ya vhana vha zwikolo na othe mafungo.

Huno nga maanda ndi humbelwa vhafunzi vhadzi kereke khathini na vhadededzi na vhatali vhothe ndiri nga vha dise mihane. Fhedzi vha songo nwala mafungo a u sema muthu kana a mitani ya vhanwe ngauri eneyo a ngavhi tarini.

Ngauri tari a si le u sema vhanwe vthathu ndi la u fenzedza matshilele na zwino iteya mashangoni manwe kheyo vhashu vha Venda na Matshangana. — Mudzudzanyi.

ZWA MASHANGONI MANWE

(Nga Ramuthivheli)

A huna pfano kha muvhuso wa Ratshiya na mivhuso ya ma-Amirika na Maisimane na wa Fura. Huno mivhuso heyi miraru wa Ngilandi na wa Amirika na wa Fura yo ima yothe u hanezda zwi-ne maRatshiya amba zwone na zwine wa ita kha mashango a vhubva duvha ha iropa kha hano mashango Poland, Rumania, Hungary na Bulgaria na manwe.

A ne a vha na mivhuso ya vhu-khomunisi, ngauri vhari ndi mivhuso isina mbofholowo nga usa tendela uri huvhe na dzinwe khoru vha fariwa kana vha vhu lawa mulandu hu uri a si vha khoru ya khominisi phathi. Huno zwenezwo na fano South Africa ri khou zwi vhone.

Nga afho hune khominisi phathi isi fune khoru dzinwe ngaho ngauri tshine khominisi phathi ya ita tshone ndi u amba nga dzinwe khoru uri a dzongo luga yo lugaho ndi yone fhedzi huno zwenezwo zwiya ri sumbedza.

Uri khominisi phathi ndi khoru ya vivho nonga musadzi wa vivho na hone a funi vhuho na vhu-ndi ha u tenda mudzimu zwenezwo zwi wanala kha milayo ya vhu khominisi kha bugu inopfi: "Communist Manifesto". Henefho ndi hone hune ha wanala uri khominisi phathi a itodi vha pfumi na vha tendi.

Huno ndi nga afho hune naho Ratshiya itshi amba vha sa ipfe ndi uri vha ri ndi muvhuso u songo lugaho. Huno ndi vhone vha vhusaho mifhirifhiri ngei fura na ngei itali na hotho hune ha vha na Khominisi Phathi. A huna mulalo.

VATSARI NI VAHLAYI

Mr. J. M. Khurutu, Groenvlei, o ri: Hi siku ra 24 December, 1947, ku ve na mintlangu ya vana va shikolo halezo Groen Vlei ka Madibu. Hi siku ra 25 December—Khisimusi—vana na vakulukumba a va yile a Midefontein ku ya dya kona Khisimusi.

Hi siku ra 26 December hi humelwe hi khombo ro vavisa swinene ra ku lova ka Mukhalabya Jack Mavunda, loyi a a tiviva swinene laha Groenvlei.

Hambi leswi Mr. Mavunda a akile shikarhi ka tinshaka ta makhombo a nga la nga tihundzula, kambe o ve Mutsonga ku kondza a hundza halezo misaveni Mr. Mavunda a a twanana ngopfu na mufi Mr. Lademann, yena nwini wa Purasi ra Groenvlei.

Lava pfuneke hi ku lahla mufi i va Mr. S. Nkuna na Mr. J. Ringani. Hi rila na ndyangu wa ka Mavunda.

Mr. S. D. Shingwenyana, Bordeaux, o ri: Ku ni shivuriso leshi age munhu o dunisiwa a file. Shivuriso leshi a shi twali. Munhu a a fanele kubyeriwa kululama ka yena a ha hanya. Ndzi vula marito lawa ndzi Kongomile Mr. H. E. Ntsanwisi, loyi a tivivake swinene e shikarhi ka Vatsonga va Letaba na Shipilongo.

Kambe a ndzi tivi kuri i vangani e shikarhi ka Vatsonga la-va tivaka mitirho le'yo saseka leyi a yi tirheleke Vatsonga. Mr. Ntsanwisi itishara na swona i muratli na muaki lonkulu. Namuntlha hi yena a dyondzisaka switshudeni a Lemana ku vatla. Lowu a hi ntirho wutsongo.

Mr. Ntsanwisi i munhu loyi a rhandzaka Vatsonga na Shitsonga. Hi thelo ra Shitsonga o tikarhatile ngopfu leswaku ku kumeka ndlela le'vinene yo tsala ririmi leri.

O tsarile Shibukwana hi Shinghezi a kombisa hi laha Shitsonga a shi fanele ku tsariwa ha kona. Shi vuriwa "How to write Shitsonga." Hi leswi tsala Shibukwana hi Shinghezi.

Henhla ka mitirhu leyi hinkwa yo, Mr. Ntsanwisi o akile shikolo leshikulu sho saseka a ka Mohlava. Shikolo leshi shi vuriwa Khujwana Primary School, yena nwini o shi vula Tuskegee, ri nga vito ra Kholitshi leyikulu ya Vantima va Amerika leyi nga sunguriwa hi unwana wa vona loyi a ri nhlongha.

Ndzi nga hlava swo tala-tala leswi Mr. Ntsanwisi a nga pfuna la'vo tala. Sweswi nhloko ya yena yi basile. Hi nwi navelala nkateko kupfuna rishaka ra ka hina ra Vatsonga.

MAHUNGU—HUNGWANA

Mavhiki la'ma dundzeke, Mr. C. K. Mageza, B.A., President wa Transvaal Shangpan Association, na Mr. J. Mahuhushi, Secretary wa yona va endzile kaya a Shipilongo ku ya ku wiseni na ku vona vatswari na mashaka.

Mr. J. Shiundlana, wa ka Nkuna, na yena a endzile kaya a suka Johannesburg. A Park Station o voniwile wa Mr. P. P. Shiluvane, P. G. Ngoveni, J. B. Shendelana, J. B. J. Banyini, R. Thuketani, G. W. Ndlovu, Alfred Nithomu na Mr. Shongwe.

Mr. Joseph Bosheyeloa na Mr. Mpera, matisha ya Skildpadfontein, a va endzile na khwayere ya vona le Tweefontein. Va yimbelele tinsimu to saseka a ndyangwini wa ka Mr. W. R. Maluleke.

Mr. Fred W. Matjokana, loyi a dyondzaka B.Sc. (Hygiene) le South African Native College, Fort Hare, o wisile na Vatswari le Kiltneron Village a ri karhi a tirha kwala Pretoria.

Mr. Sam A. B. Huhlwana, wa Valdezia, o wisile a Johannesburg, ari karhi a "khoma shikoropo" ka Valungu va yena va ka Geen and Richards.

Mr. R. A. F. Baloyi, Principal wa Orlando Swiss Mission School, a endzile kaya Shipilongo laha a nga wisa kona.

Miss Betty Kubayi, loyi a a dyondzisa Orlando Swiss Mission School, o dyondzisa a Pretoria sweswi. Ndzawa ya yena yi tekiwile hi Mrs. R. Mageza wa Orlando.

KU TEKANA

Ku tekana ku ve kona hi nhweti ya December ka Mr. D. D. Malongane, na Miss Jane Mdaniso (Kuruleni); Mr. Francis J. Mashamba na Miss Clarice Magwaza (Mhinga); Mr. Martins E. Nkolele na Miss Mary Mbenyana (Shikundu). Hi va navelala nkateko hinkwavo lava.

SWINWANA

Hi twa kuri Mr. Hudson Ntsanwisi B.A., a nga pfuki swinene. Hi kombela shikwembu kuri shi nwi pfuna e mukhuhlanini wa yena.

Hi twa hi Mahungu-ndlela kuri vana Std. VI va feyirile ngopfu lembeni ra 1947. A Shipilongo hi twa kuri shikolo sha Efrata na shikolo sha Tlangelane swi tirhe swinene. Hamba na vo we Mr. P. S. Baloyi na we Mr. J. Mashava!

A va tivaka Mr. S. G. Organe na Miss L. Hurlimann, va ta tsaka ku twa kuri va vuyele Lemana.

A Letaba ku lovile Mr. Matshezi Mtebule. Hi rila ha ndyangu wa ka Mtebule.



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ABAPHATHI

Sihlalo: Fred T. Howarth, M.P. Sekela: A. V. Dickinson, K.C. N. A. C. Gaydon, H. J. Muller, R. E. Thorburn, E. D. Saville, C. L. Winslow, J. H. De Courcy Wood, F.S.A. (S.A.) Imanijala jikelele: T. A. Donaldson, F.C.I.S. Amaxesha Omsebenzi

MVULO, LWESIBINI NOLWESINE—9 kusasa kuye ku 4 malanga LWESIHLANU—9 kusasa kuye ku 4.30 malanga LWESITHATHU NOMQIBELO—9 kusasa kude kuye ku 12 (emini).

Indlu-nkulu YamaTempile Yophondo Lwasentla

(Ngu W. M. Somtunzi)

Ihlangene malanga ngowama 16 January ingqungquthela yama 44 yoPhondo laPhesheya kweLigwa kumzi woonothenga eAlexandra Township. Imisebenzi yomDali iya bambisana nezinto ezintle. Loo nto ibonakaliswe yimvula ezolileyo eyandulela lo msebenzi. Imbangi yokuba umsebenzi usungulwe ngolwesiHlanu endaweni yangom-Gqibelo nje ngesiqhelo kukuba umzi lo woonothenga awukhanyiswa ngombane (electric), kwaye neendawo zokulala iindwendwe zim-gama, kanti ke kwa kunyanzelekile ukuba imicimbi yeNdlu eNkulu kwa nephuma kwezingaphantsi ifuna uqwalaselo olutshetshayo.

Ma ndiqale ngokwazisa ukuba uManyano lwabaZili (I.O.T.T.) lolona lukhulu kuzo zonke (nje ngoko ndizazi) iimanyano zaba-Ntsundu kumDibaniso wonke uphela. Inxhelo yombali ithe le ngqungquthela inamasebe ali122, amalungu wona ali9,857, amagquka awabi ngeneno kuma300 ngonyaka. Sitsho ngeliqavileyo ukuthi "Sigebenga ndini tywala, mgxeki ndini luselo luxilsayo, nt' eluma ngokwerhamba, imihla yakho ibaliwe. (Ma bulahlwe mpela kaloku utywala!)

BUSONDEZA INGXAKI

Ubuninzi nokwanda kwamanani abazili bunengxaki obuyisondeza ezingqondweni zeenkokeli zobu-tempile. Le ngxaki yile yokuba phantse kungabikho ndlu inokuwuginya umhlambi wamaTempile xa udibene. Kunyaka ophelileyo kwintlanganiselo eyayiseMafeking iNkulu yeNdlu eNkulu yenza intetho ethi iNorthern Grand Temple se izele izindlu eziliqela, iO.F.S. Grand Temple neTransvaal Border Grand Temple. Kukaloku nje sekumbovu ukuba kuvele okanye kukhutshwe enye enokubizwa ngokuba yiMafeking Rhodesia Grand Temple. Wayetsho ngesizathu sokubona ingxiano egaleta ebuncinaneni bezindlu zokuhlangana nokunqongophala kweendawo zokulalisa amawaka alithoba anomvo abazili. Loo nto yenze ukuba zibe neinane kakhulu ilokishi, kwande izikhala-zo zabazalwana noodade ngokulaliswa phantsi nasezitulweni eziholweni; bambi bathathe amabanga abo ekuseni ngeCawa bemke kwa oko, abanye bemke befungile ukuba abasoze balubeke unyawo kwiGrand Session xa kanti kunjenge. Kanti eyona nto iwaqothula kabuhlungu amaTempile yindlala. IQumru (Grand Executive) leNdlu kuya kufuneka liyiqwalasele ngobunono indlela ekutyiswa ngayo abantu kwezi ngqungquthela. Ayenele into yokuthenga ukutya okuninzi ngemali eninzi ize ingandelwa indlela ekuphekwa nekuphakwa ngayo ukwanelisa abahambi. Le ndawo ma sithembe ukuba iya kujongwa kwingqungquthela ezayo yeExecutive.

UMVULO

Indlu eNkulu ivulwe ngolesi-Hlanu, kodwa iintetho zokuvula nokwamkelela ekhaya iindwendwe kwenziwe ngomGqibelo ngamanene amHlophe awayeyunyelwe ukwenjenjalo. Phambi kokuba nditywentyulisele phakathi enzulwini kule nxhelo, ndithanda ukwenza mabini mathathu ngesimilo saaba bantu kuthiwa ngoo'tsotsi' (izigebenga). Indaba yotyelo ayikhelisi, ingasokuze ikholise, okoko oolwimishe besekho, okanye amaxoki. Into eninzi yomhlambi wabazili ayiyanga kwingqungquthela le ngenxa yoncomelo lwezigebe ngakuthiwa ziseAlexandra. Ku thiwa azivumi nantwana igqitha



Inyange yanceda amawaka amadoda abafazi nabantwana, abebekhathazwa ligazi elibi, ukuqagamba kwamathambo, ubuthathaka besinyi, amaqhakuva, izilonda, ukudumba, umzimba onamathuthuva amathumba irhasalala, ukubwabana kwamalungu ihlamba izinto nesinyi — uya kubonakala ngokuchamamchamo oluhlaza isusa zonke iintlungu emqolo ezibakho ku bantu abasebenza ozima. Yenza umntu athande ukutya yaye inike amandla kuzo zonke iindawo zomzimba. Inceda ekukhuseleni umzimba kuzo zonke izigulo. Sifumene ama khulu eencwad' kubantu abaninzi be sixela indlela i LION BLOOD TONIC No. 12 ebanyange ngayo ab amanye amayeza engabanga nakhe. Itabisa ka. Ed. nala. yegosi.

Odola ibhotile kwa namhlanje kunokhemisi wakho nokuba kuse sitola ube nemphlo nemandla angumnganga liso. Ukuba skusukuyitumana i LION BLOOD No. 12 evenkileni bhale uthumela ka. Ed. ngapostel order. Enkulu ezitsho ku:

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UMn. M. W. SONTUNZI olilungu leBhodi yaseTshantolo eyamthumela ukuba ayokuyimela kwingqungquthela yeeBhodi zee-lokishi zonke zomDibaniso ebisakuhlangana eSprings kutsha nje. Ube nenxaxheba enkulu ekusekeni umDibaniso weeBhodi zeNtshonalanga yeRhauti, elilungu elingqingqwa leAfrican National Congress. KwezobuTempile enza ingxelo ngengqungquthela nayo kwa kweli phepha-naba ulilungu leResolution Committee ekwa ngumcholacholi wendaba zeNdlu eNkulu.

E-ALBERTON

(Ngowakhona)

Intlalo ingxamele ukukrakra ngoku apha. Kwezi vekzi zigqithileyo iziphathamandla zimele izibonda namanye amadoda, amakhulu omzi ngomcimbi omandi ozolileyo, ingeyonyama nezinto eziselwayo kuchwayitiwe. Le nto ke thina boomayifund' ivaliwe yasikrokrisa. Ngathi eyona njongo ibikukuthi, "Thulani bo-Kafile, siniphe iblanti ze ningathethi," kuba emva koko amapolisa nezikhulu zibabambe 'hek' abantu ngale pamethi ndini nezinye izinto zobukhoboka, iintwana zamakhwenkwe namaxhego kwanamaxhegokazi.

SOLOKO ISHIYA

UKUKHAZIMLA!



SOZE--

ISHIYE MIKRWELO

Manjani na iBon Ami ibandwa ngaphezu kwama-shumi emablanu eminyaka! Iya khaulezisa ukuqiba kakuhle. Isusa amafutha nokuchasa okungeliba—ngaphandle kokukrwela—yoaula kube kuhle igcina isinki zokuhlambela, iifestile kwane mithi ezotywayo iyenza ikhazimle ngathi mitsha. Iitena seBon Ami sibiza kancinane—kwaye idvo-jwa kancinane yenze umsebenzi omhle. Kungani na ukuba ungayenzi umkhazimlisi wakho kuphela!

Home Corner For African Women

GOSSIP ABOUT AFRICAN WOMEN

Prompted by the moving scenes at the great service of the consecration of the Bishop of Lebombo at Sophiatown at the beginning of the month, I must face you all to-day in the role of a preacher. You must excuse me for this.

One preacher I heard sometime ago complained that people often decried the church saying that she had failed, "Christianity", or "religion" has failed.

He, however, averred that the position was in the reverse, and stated that people had made half hearted and weak attempts to follow in the Master's Footsteps; that they had failed in consequence.

His Injunction

In His injunction to all parents, Our Lord says: "Suffer the little children to come unto Me, and forbid them not."

Many parents who have received christian training from which they have benefitted are to-day denying their children those benefits.

It always amazes me to see a father or mother stroll piously to and from church with a couple of books under the armpit with a solemn mien on the face while the offsprings go dice-playing, "tsotsi-ing" and acquiring cr

practising anti-social habits which militate against Christ Himself.

Sophiatown Servers

I was naturally impressed and deeply moved to see the young African acolytes—the servers at mass—participate and play their part at the altar at the Anglican church of Christ the King, Sophiatown, on the occasion of the consecration of the Bishop of Lebombo.

Here, I thought to myself, are young boys being given a good start and foundation in life. Holy Writ puts it thus: "The fear of the Lord is the beginning of wisdom."

There is ample testimony in support of this, and no pains-taking effort is required to prove the weight of this truth.

Let those among you who own God's precious gift in the form of children spare a moment to reflect on this matter.

Pretoria Wedding

The Lady Selbourne Swiss Mission Church, Pretoria, was the scene of great rejoicing when hundreds flocked to witness a popular couple pledge their troth one morning recently.

For Katherine Sheila, eldest daughter of Mr. and Mrs. E. Mabaso of Lady Selborne, the day was the most outstanding in her life. The bridegroom, George, is

the third son of Mr. and late Mrs. J. Muthambi of Louis Trichardt. Rev. Rene Bill, assisted by Rev. J. H. Mbowani, officiated.

Addressing the newly-wedded couple, Rev. Mbowani dwelt on the sanctity of marriage and deplored the modern tendencies of basing happiness on materialism in married life as against spiritual considerations.

He exhorted the couple to place God first in all their doings and complains kwawofagi faobm mak complimented Mr. and Mrs. Mabaso on their exemplary conduct in single life.

Bride's Attire

The bride looked a picture of beauty in her gorgeous bridal gown of cream satin, white gloves and bouquet of water-lilies. The bridegroom, a former student of Ohlange and Lemana, is the business manager of Muthambi chain of stores in the Zoutpansberg district.

Among the guests present at the wedding were Revs. A. Thabavela, J. Muthambi, S. H. Malale, E. D. Mijeni; Mr. and Mrs. W. Mabaso, Mr. and Mrs. A. D. Mahallane; Mr. and Mrs. Mhangwane; Misses Sara Machebele, Peggy Mavanyisi, Maggie Chauke; Messrs J. Mahuhushi, Colbert Mabaso, Henry Muthambi, Johnson Booi, Patrick Muthambi, J. W. Thuketeni, Timothy Tshabalala and O. Mahlahluyana.

Pen-Friends

Because I believe that it is a good thing for people to know what goes on in other parts of the world, I give space in this column to a letter of appeal sent by a young Nigerian who wants pen-friends in South Africa. This is the theme of his letter:

"I believe without hesitation that you will not be so surprised and amazed to receive a letter addressed to you from this part of the world, Nigeria.

"I have a good cause to write to you, and I entertain high hopes that you will treat this letter accordingly.

"I am a boy of seventeen years and I have just passed out of one of the popular colleges in Nigeria.

"What I require from you now is that you will have done me a great service to recommend me to some of the South African youths of my age. I need pen-friends in South Africa. All their letters will be most welcome."

The writer, F. Ayodele Samuel, lives at Providence House, P. O. Box 25, Warri, Nigeria.

Congratulations to Mr. and Mrs. (nee Mahlangu) O. Motsologane on their marriage recently —"Eva."



Miss Mary Maundie, whose picture is shown above, is running a beauty competition for African women. Residing at 325,—6th Street, Asiatic Bazaar, Pretoria, Miss Maundie expects a large number of women to enter for competition, particulars of which may be had from her at the address given above.

Programme For Day of Prayer

According to the programme for the Women's World Day of Prayer, meetings for African women have been arranged for Thursday, February 12, 1948, at the following places in the afternoon:

Randfontein Location Hall, Krugersdorp Dutch Reformed Church (Location), Roodepoort Location Methodist Church, Langlaagte Dutch Reformed Mission Church, Sophiatown and Western Native Township (Western Native Township Hall, Johannesburg), Salvation Army Headquarters, 131 Commissioner St., Alexandra Township (Paris Mission Church, 57, 12th. Av. Alexandra), Germiston Location A.M.E. Church, 6th. St., Methodist Church, Stirtonville, Boksburg, Brakpan Location Hall, Benoni Location Presbyterian Church, Springs Location Methodist Church, Orlando and Pimville (Presbyterian Church, Orlando), Vereeniging Methodist Church of South Africa at Top Location.

A PRAYER FOR TO-DAY

O King of Righteousness, why dost Thou tarry?
The earth is filled with violence and strife,
Break in upon the selfishness and malice,
Baneful oppression, ruthlessness and pride;
Make bare again Thine outstretched arm of power,
And gird Thee with Thy flaming sword of might.

O Prince of Peace, there is no peace without Thee;
Envy and hatred move the hearts of men;
Rulers and Peoples, groping in the shadows,
Lift not their eyes unto Thy holy throne.

O'er the gross darkness of the blinded nations
Let the clear shining of Thy glory dawn.

Saviour of men, the world is heavy laden,

Burdened with ills which Thou did'st come to heal;
Bound by dark chains of lust and greed and passion,

And knowing not Thy power to give release.

Redeemer, lifted up for man's salvation,

Ere judgment falls may hearts be returned to Thee.

For swift and beautiful on paths far-trodden

Are herald feet that bring the royal word

Of hope and peace and reconciling mercy.

Of grace enthroned and love unwearyed still;

Spirit of Life and Light, speed the Evangel;

From sin-forged fetters set the captives free.

— A. P. M. A.

THOUGHT FOR TO-DAY

Yea, like as a father pitieth his own children: even so is the Lord merciful unto them that fear Him. — Psalm 103, v. 13

Laughter Corner

It was a very tense scene in a film. The audience sat enthralled. Suddenly the hero slapped the heroine in the face.

In the stunned silence that followed a little voice piped:

"Mummy, why doesn't she slosh him back the way you do?" "Man-live."



It's as white as snow!

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

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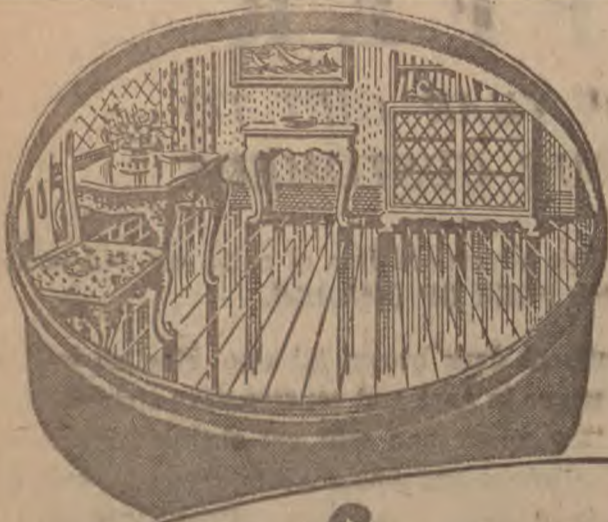
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READERS' FORUM

AWAY WITH THEM!

N. "Ra'-Matome," Johannesburg, writes: Though your paper you aim to give me, the reader, news and to encourage the pooling of ideas to form a policy of approach towards different phases of my Bantu life. Some readers understand English while others do not; there are many languages in which to carry out your aims. These constitute a great difficulty.

You go to lengths in trying to satisfy all tastes; but you only succeed in filling the pages with the same news translated into all languages or filling the pages with varying news in each language.

In the first count, news is limited to allow for all languages giving the same news (i.e. waste of space and time—labour too!).

In the second count I, a Sotho reader, miss the news in the Zulu, Shangaan or Venda columns and am thus denied the knowledge in to the happenings in their "stok-fells". So, to unify our minds and thoughts, you need less languages and more space at your disposal; and so you see that failure today.

I, a serious-minded reader, have still to discover a more culturally unifying and communicative force than a language.

Mr. Mogane I know, just as you know, is right. Of the Zulu who grows in Basutoland, only his surname and physique may betray his tribal identity, but in practice, in beliefs and in language too, he would be a misfit in Zulu society. He would fail to be co-operative or change for the better after much injury and "smelling-out" was done.

The cause would, of-course, be the language with its retinue of practices and beliefs. So that, unless you work out a way with our languages into fewer groups or one group, as the English, Russians and Indians have done, I shall remain in this non-European (same meaning as non-Bantu i.e. neither European nor Bantu) social chaotic state, a misfit, as I am in my own community of many languages.

Shall I go on in English and import every cultural trait from the Isles (i.e. to await the next shipment) when I have to hold a social gathering or depend on the presence of an European if any of my duties (even family and spiritual) have to be carried out?

Do not infuse tribalism in me. I want news and knowledge and am ready sacrifice the "buds" of my language for you to "graft" them on to another language. My young fellow readers are not tribal, no! We rub shoulders and lend each other spoons in colleges, factories and trains. We sleep together in gaol and for your information, we exchange sisters in marriage.

We have even made an Esperanto, not the "Tata lapha", but where we literally mix all Bantu languages (and borrow freely from English Afrikaans and other European and Asiatic languages) successfully. You may make fun of this, but we use it well.

I hate the so-called tribal "purity". It is cheap, and stands very much in my way. After all, most of the racial practices I have done away with, so, do lessen the languages to give me more of what you can, so that I can understand the changing society, and help to crush delinquent, illiteracy, divorce and crime (four "common Native epidemics").

Were I to sing praise I would refer those who oppose or disagree with Mr. Mogane's letter to your eminent weekly article by a "Phafa" whose wonderworks are not read by those who do not follow "Phafa's" language.

"Phafa" combines all Sotho languages (despite many storms) into one, with none losing its dignity and personality, but both contributing to form a new and beautiful language. It used to sound hairy and horny before, but now that I understand what it

stands for, I do not miss reading it. These essays, by the way, could be worked into some booklets and sold to encourage the man-in-the-street to read his literature in a new language.

Let me have the languages cut down gradually and fused in the way that "Phafa" has done with the Sotho group.

MOGANE WENT TOO FAR

N. A. Netshifhehe, Johannesburg, writes: Mr C.L. Mogane went rather too far in suggesting the elimination of Bantu languages in this newspaper, and their replacement by English. To Mogane and his conferees, let me sound this warning: we live in a democratic era, and the day of autocracy has been consigned to the limbo of forgotten things.

Our national newspaper, which stands for justice and freedom, should include all these languages against which Mogane and his disciples air their feelings. Those languages have a right to be included in this journal. This newspaper is intended for everybody, and from the various articles published in it, we learn much from other tribal groups. The trouble with some among us is that we have become too "Europeanised" to consider the lot of our unfortunate illiterate brethren.

In any case, do as the age-old proverb counsels: "Live and let live!"

GROUPING OF LANGUAGES WELCOMED

L. L. Letlhaku, Vryburg, writes: But for certain incongruous suggestions which Mr. Mogane makes, I endorse his suggestion to eliminate the multiplicity of languages in this newspaper by the grouping of certain languages (e.g. Sotho and Tswana, Venda and Shangaan, Zulu and Xhosa). That would leave more space for items in English.

CHILOANE SUPPORTED

"Optimist," Vereeniging, writes: I do not know how far correct is the assertion that "a good many readers have lost interest in the 'Bantu World' because of the many languages it carries," but I support Mr Chiloane who urges the publication in this journal of these "many languages" as is the practice to-day.

Surely, it is only logical that the "Bantu World" should carry as many Bantu languages as space permits. The very name of the paper, "Bantu" is a compelling force for the use of these many languages. I doubt if any patriotic Bantu could lose interest in a multi-lingual Bantu newspapers merely because of the diversity of languages featured in its columns.

ENCOURAGING LAZINESS

David J. Shibe, Modder "B", writes: Admitting the fact that this newspaper is intended to cater for all Africans alike—educated and uneducated—I must point out, however, that the educated class suffers great inconvenience in that, being interested only in English items, such readers must jump from page to page in a game of "hide-and-seek" to find the English pages.

It has been said that not every African is educated. Those who have said this advocated the continued appearance of Bantu languages in this journal. But I am afraid that this point of view is a great incentive to laziness on the part of our people who will use this as an excuse for not improving themselves or taking studies to master the English language. Indeed, this militates against our progress.

I have during the last eleven years been a reader of this newspaper, and I feel I must ask for a change in the paper—the elimination of these many African languages in the paper.



Pretoria African Study Circle Activities Reviewed

(From Our Correspondent)

The Pretoria African Study Circle has resumed its Saturday afternoon meetings with an increased membership and an ambitious programme for 1948. Lectures, elocution competitions, educational tours to the Pretoria Bottle Factory, the Pretoria Observatory, the Pretoria Portland Cement Factory and the Onderstepoort Veterinary Laboratories are being planned.

The first meeting of the Circle in the New Year was held in the Dougall Hall, Marabastad—the usual meeting centre of the Circle—on January 3. The programme comprised a "Report on Current News and Events."

The best report received was from Mr. D. Makamo, popularly known in the Study Circle as the "Chaplain." He gave a brilliant review of visits to the Union of eminent and notable persons during 1947.

Mr. Makamo recalled, inter alia, the visit of the Royal Family, the visit of Mr. Bottomley, the visit of Viscount Montgomery; the visit of the film-star, Mr. Tyrone Power and lastly, the visitation of the Comet 1947 N.

Another report which aroused much interest and discussion was the report of the Survey of Domestic Servants in Johannesburg; it was presented to the meeting by Mr. J. R. Chueu.

Education of Girls

The education of girls constituted the theme of an interesting debate. The topic was: "Resolved that parents should spend more money on the education of girls than boys."

The subject aroused a fiery debate which at times rose to an emotional strain. Speakers for the affirmative were Miss V. Baloye and Mr. H. Morukhu and on the negative, were Miss E. Mutle and Mr. S. Khotle.

The affirmative stated that the future of the race depended upon the hand that rocks the cradle; it was therefore imperative that that hand should be given more opportunities for education. Many young men shun to marry uneducated girls thus the rise in the problem of illegitimacy and the declining marriage-rate.

The negative argued that girls failed to make their education

benefit the world and even themselves. The affirmative won the debate.

"Reports of Current News and Events" was on the programme for the meeting of January 17. The Chairman of the Study Circle, Mr. P. Mokgoko, reported on the opening of the fifth session of the ninth Parliament of the Union.

Among the reports received were: "What Does God Mean to You," reported by Mr. T. Masoka; "Bobby Locke's progress in the recent American Golf Tournament" by Mr. J. Pule and "The Oil-drum Murder Case" by Miss V. Baloye.

Mr. I. Rammopo, Secretary of the Study Circle, gave an interesting report on "Mr. V.V.T. Mboob's Welcome Reception" held in the Orient Hall, Pretoria, on January 10.

Impressive Debate

A memorable day in the annals of the Study Circle, came on January 24.

The Pretoria African Study Circle and the Pretoria African Students' Association met for debate in the Dougall Hall, Marabastad. The subject was: "Resolved That Modern Scientific Inventions Have Brought More Harm Than Good to the World." The P.A.S.A. was on the affirmative and the P.A.S.C. on the Negative.

There was a record crowd in attendance despite unfavourable weather conditions. Among those present were Messrs J. Eloff, of the Municipal Recreation and Welfare Section; S. P. Kwakwa, Principal of the Lady Selborne Secondary School; J. Les. Mgu-dlwa, a new member on the staff of the Marabastad Methodist School; P. Tsele and J. Phatudi (both of Fort Hare); Mesdames J. Erenstzen, Social Worker at Cape Town; E. Mohlabi and M. Ramabu.

Fiery Eloquence

The Pretoria African Students' Association submitted that modern scientific inventions have brought untold suffering to humanity. It cited, inter alia, the continued problem of unemployment which results from the displacement of human labour by machinery, poverty the inescapable outcome of unemployment, loss of life on the roads, in industry and in war.

With fiery eloquence Messrs J. Maqoane and A. Moreosele recounted the evils of modern scientific warfare.

"The discovery of the Atomic Bomb has made one nation to defy the rest of the World and consequently the World is today living in a state of fear and international relationships have been jeopardised," they argued.

The Pretoria African Study Circle negated the arguments advanced by the affirmative, stating that industrially, educationally, socially and from the health point of view, modern scientific inventions have brought prosperity and profound happiness to mankind.

"Scientific inventions have developed medical practice to a perfected art," argued Nurse Miza who electrified the house with her thorough knowledge of Nursing and eloquence.

"Dangerous operations are today successfully performed to save lives in critical conditions; many diseases which earlier were incurable are now successfully treated, human sufferings in cases of amputations, confinements and the like have been eased as a result of the use of modern scientific inventions," she concluded.

Speakers from the floor included Mesdames J. Erenstzen, V. Baloye; Messrs C. Mokgoko, E. Tladi—all for the Negative; Messrs S. Moseneke and P. Tsele—both for the Affirmative.

The Pretoria African Study Circle won the debate. The Judge, Mr Martin, in announcing the result of the debate, complimented the debaters on their high standard of eloquence and debating; he spoke highly of the dignity of the occasion and the good work the Study Circle was doing for Pretoria.

Mr. T. Masoka passed a hearty vote of thanks to Mr. Martin for his kind services as Judge. Mr. S. Moseneke ably thanked the Pretoria African Student's Association for having agreed once more to debate against and spend the afternoon with the Study Circle.

Excellent Work

Replying on behalf of the Pretoria African Students' Association, Mr. S. P. Kwakwa congratulated the Study Circle for winning two successive debates against the P.A.S.A. He expressed the feeling that the Study Circle was doing excellent work for Pretoria and particularly in keeping the students on holiday occupied in educative activities.

The programme of the afternoon closed with a rousing and spirited community singing. Popular numbers sung included "Vive 1'Amour," "Beautiful Dreamer," "Bring My Treg Na Die Ou Tvl," "Roll, Jordan Roll" and "Silent Night, Holy Night."

Among the new members of the Study Circle from the Pretoria General Hospital are: Nurses K. Motlhabi, A. Makhene, J. Moruli, I. Miza, J. Rakumakoe and A. Mokoena. Other new members are Messrs J. Les Mgu-lwa and J. F. Shongwe.

TOWN AND COUNTRY BREVITIES

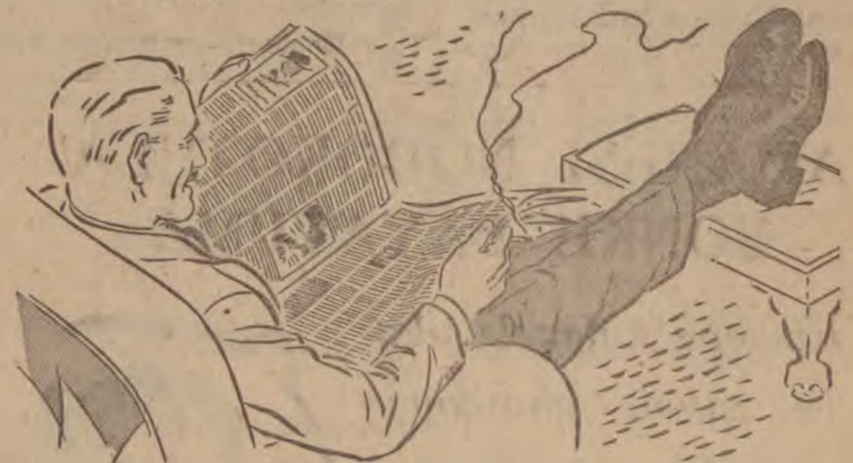
STEYNSRUST: Mrs. Emily Rev. Samson Muthuping, A.Th., Mst, of Windsorton, Cape, was recently the guest of Mrs. R. Mission in the Township, Masooa of Steynsrust. She also officiated. Among those present were Mr. M. B. Marokane, Rev. S. S. Phoofolo and family were the guests of Rev T. Mateza. They also paid a visit to Mr. and Mrs. Marokane before they returned to their home at Senekal. Mr. Sol. M. P. Msibi, formerly a teacher here, has taken up a new post at Indaleni high school, Natal.—J.M.

NIGEL: The local Anglican church was the scene of a happy gathering on the occasion of the marriage of Musa B. S. Moacwi, son of Mr. and Mrs. L. S. Nkalane of Eastern Native Township, and Irene, daughter of Mr. and Mrs. J. K. Moathodi of Sub-Nigel. The

LADYSELBORNE: The annual general meeting of the Ladyselborne Football Association will be held on Wednesday, February 25, at St. Peter's school, at 7 p.m. All affiliated clubs have been requested to send two delegates with credentials.

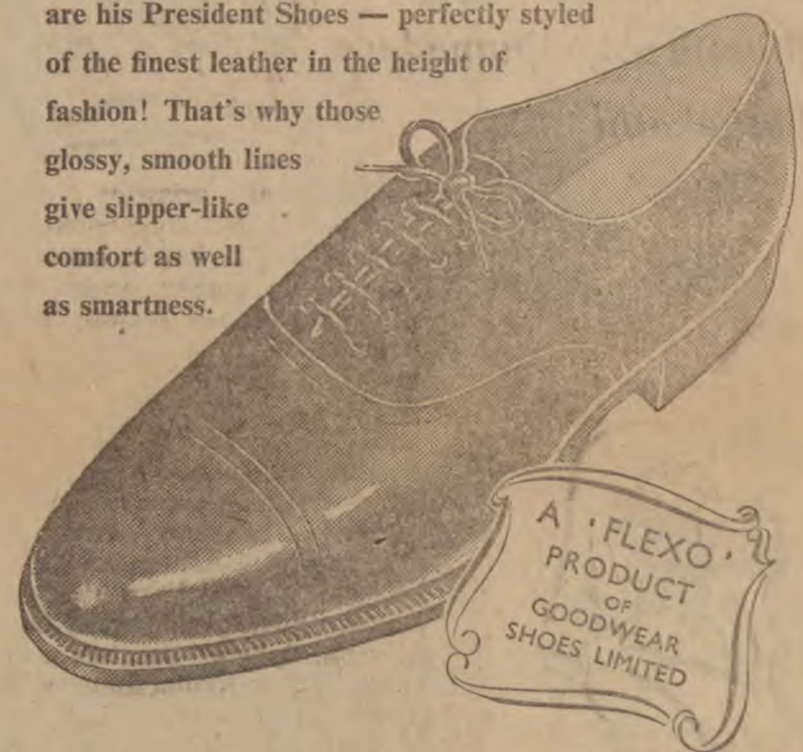
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MAIKUTLO A BABALI

KENANG LEKHOTLENG LA SECHABA HLE!

Mong A. M. Mosoeu, Johannesburg, o re: Pampiring ea makhoaa ka la Pherekhong 17, selemong soa sena, ke balile mantsoe ana a latelang moo moetapele oa Manashinala a neng a bua teng: (1) Melao e neng e e setsoa Ma-India ka selemo sa 1946 e na le kotsi ho sechaba; e ts'oanetse ho felisoa. (2) Ma-Afrika a be le boemeli Sene-teng feela, eseng Parliamenteng; ho felisoa le 'ona Lekhotla la Ba-Afrika a Baemeli.

Ho na le batho ba bangata rona ba sitoang ho utloisisa melao ea sekhoaa, e leng batho ba reng 'Muso' o ke ke oa lumela ke hore oa hopola hore 'Muso' oa England o ka se ke oa lumela taba eo; ho ba tsebe hore 'Muso' ke voutu le Parliamenteng.

Ha Manashinala a ka hlola khetong ea tlang ea litho tsa Parla-

mente ea makhoaa, moetapele oa oona o' na le hona ho ba hlooho ea 'Muso, 'me Manashinala a bee melao e ratoang ke oona. Ho bua joalo, ke ho re bongata bo hloileng "kafure" bo mo voutele.

Ke hopola sehlooho se ileng sa h'aha ka selemo sa 1911 ho isa ho 1913 ha Konkerese e tla bitsa e neng e luise Ebenere Hall, Johannesburg, ka baka la selo se neng se hlaha Frei Stata, ha batho ba ne ba lelekoa mariha li polaseng ka molao oa segregation, kapa oa khethollo oa 'ma'a. Eo e bile taba e bohloko hab'oho; batho ba shoeloa ke bana le leruo tse'eng moo ba ntseng ba phaila teng.

Ke hopola hape oona 'muso' oa Manashinala lemong tsa 1924 ho isa ho 1933, ha batho ba bats'o ba lelekoa mesebetsing ea Ralewayi le li-offising. 'Na ka sebele sa ka, ke ne ke le "Tools Store Keep, Railway," 'me ka nts'oa teng; ha thoe oo oaka ke mesebetsi o lokelang makhoaa. Eaba ke isoa li Barracks.

Tona-Kholo Smuts o nkile 'Muso

ka selemo sa 1939; kajeno ka tlas'a puso ea hae, ke filoe "penshene" e neng e le sieo pele mosebetsing oa Raleweyi.

Se ka re thusang ke'ng, kapa se ka re loanelang ke'ng? Sapele, ke Molimo; sa bobeli, ke ho iteka; sa boraro, ke Konkerese. Ho batleha hore banna, basali, bahlankana le baroetsana kae le kae naheng ena ea South Afrika ba kene lekhotleng la sechaba—Konkerese. Le teng mafats'eng a Tsireletso, ho batleha hore baahi ba teng ba kene lekhotleng lena la Ba-Afrika la sechaba.

Rona kaofela, ho batleha hore re neele baetapele ba rona matla, eseng ka puo feela, empa haholo-holo ka eona chelete. Ho batleha hore le boh'abaruti ba khotheletse lekhotla lena la sechaba ka lithero le lithapelo. Ho batleha hore like-rekeng mane, kamor'a thapelo, baruti ba rekise lithekete tsa Konkerese.

BOKOLOBE KAPA BOTHO?

Mong. "Mat. Motsofaletso," Luipaardsvlei, o re: Setshoantsho ke se; katse le kolobe re di bona di e-ja. Ga re leba kamoo diruo tse na di jang kateng, re fumana gore katse e ja sentle ga kolobe ona e e-ja ka mokgoa o mashwe.

Jalo, ba ga etsho, a re ke re ipa-leng gore a re tshoana le katse e e batlang bophepa kapa kolobe e e batlang ditshila (mashwe).

Ke bua jaana ka go lebogoa puo a rre "Phafa" ea di 24 tsa kgoedi e fetileng, moo a buang a re rona batho ba batsho, moo re tsamaeang 'eng, ke dipina le maratla le dithi-pa tseo di re tlosang seriti mo di-chabeng. Ke bona gantsi mo banyaneng ba se garona mo ba tsamaeang teng, ke dipina; ba a tants'ha (dance).

Go teng temana mo lekoalong la ga Diane e reng "Mosadi o seelelele ("dom kop") o thuba ntlo ea gagoe."

Lentsoe le, le raea lega e le mang o batlang go ba motho. Ngoe temana eare: "Lona le lesedi la lefatshe le le bonetsang mang le mang o kantle le o mo gare. Mesebetsi ea rona ke eona e e re tlosang seriti."

BA KGETHENG GAPE

Mong. "Keletso," Johannesburg, o re: Kgetho ea ditho tsa Lekgotla la Baemedi ke ena gape magareng a rona. Juale nako ea go' bolela ntho tse ngata ga eo. Ka kguedi ena e tlang, March, go tla kgethoa. Joale re bona mabitso a mangata a banna bao re sa ba tsebeng, bao le ga re kopana le bona seterateng, re buisana le bona, re noa di-tee le bona, re ts'ega le bona, ga re ba tsebe Lekgotleng lena la Baemedi ba rona ba hlomphegang.

Ntho eo ke eletsang bakgethi ke ena; kgutlisetsang banna bao ba ileng ba tsitsa 'Muso maoba mane motseng oa Tshuane. Ke bona bahlabani ba loketseng go ea re loanela 'Musong. Ga e le metsoalle ena ea rona e meng, ga re e tsebe bohlabaning le ntoeng. Go se ke ga sengoa nako le voutu ka go kgetha batho ba sa tsebagaleng. Ke re kgutlisetsang Thema, Moroka le Mosaka gape.

MONG MOTAU O EA LEBOGOA

Mong. B. S. Lebone, Ceres, o re: Ke leboha haholo Mong. John T. Motau kamoo ke kholoang hore o felisitse Khang eane ea lebollo. Ke tla hlalosa ka hore ke lumellana le eena feela moo a reng "banna ba heso, bonna le boqai ke li tsoang-tsoang."

Ke balile koranta ka veke tse fetileng moo potsoeng ea batho ba ts'oanetseng ho khetheloa Parliamenteng. Ke utloa hore sebui se seng sa monna oa leapara kobo, eo ke kholoang hore ke monna ea bollotseng, eo ke hopolang hore, ha

e ne e le hore lebollo lena le phapang le ho se bolle, kapa le fa monna kutloisiso e kholo, monna eno a ka be a sa ka a re khetho e etsua ke batho.

Ke ka hobane monna eno oa Morena a sentse nako ka lebollo a sitoa ho ithuta, a sitoa ho bala tse ngoloang ke babali kapa ho ba mamela feela.

Mona motseng oa Kapa, ho luts'oe, mane Ntlo-Kholo; ho reroa ho halefella motho e mots'o. Ke ne ke le e mong oa sehlopha se seng se ntse se tsamaea mona Kapa mohlango ho fihla banna ba baholo, ho Dr. Malan le bo "baas" ba bang; eare ha ta ke ba bona, ka hopola hore ana mohlomong ba tli'o lokolla sechaba sa heso.

Empa mantsiboea a lona letsatsi leo le hlalaming, ka reka koranta ea sekhoaa, eaba ke utloa hore ehlile Malan o ntse a hana ho lokolla sechaba, esita feela le ho se neela sebaka.

Joale 'na ke fumana hore hona ho bakoa ke bo rra-lebollo, bo rra-lebollo, bo rra-likobo le bona bolikobo le bona botsotsi.

Ha u ka bala koranta ea bopole-sa, u tla fumana lirapoto tsa batho ba bats'o ba ba bolailoeng ke ba bang. Kaofela liketso tse na li bakoa ke batho bao e seng maqai.

EA ARABANG LENGOLO LA "M.M."

Mong. J. Z. Tielima, Krugersdorp, o re: Bakeng sa taba ena ea Bashoeshoe, ke mohau haholo ha ke hopola tseo li hlalhisitsoeng ke Mong. "M.M." Mongoli eane eo Mong. "M.M." a leng khahlanong le tlhahiso ea hae bakeng sa lebitso leo—Bashoeshoe—ke Mosotho; o bile o boulela lebitso la habo le eang qetellong. Haeba Mong. "M.M." a le Mosotho, o tla nku-tloa.

Na ekaba Monghali enoa oa tseba hore lebitso (kapa fane) la Mosotho lea felisoa nyele! a se hlole a tsejoa, ho hlalhisoe le leng hape? Na ekaba oa tseba ha hona le Basotho Frei Stata, Transfala le kae kae?

Ke bua ka Mosotho feela; bao e ka reng ha a ee Bashoeshoe, e be e le hore o ba tlammelletsa hape lebitso ba se nang le tsebo ea liboko.

Liboko tse na ha li sebelisoa li-rolong (e leng Mokoena, Motaung, Mofokeng). Li sebelisoa bakeng sa lebitso (fane), 'me Moshoshoe na a ingole ka seboko. Li tla fela liboko tseo; 'me bana ke bona ba la salang e le Basotho qetellong.

Mehleng ena, motho ka mong o tseba hore Moshoshoe ke ofe var'a lichaba tse mona; esita le ee- a Moshoshoe oa itseba; o ipitsa oalo.

FA KHAHLILOENG KE LITABA TSA LESEDINYANA LENA

M. Elizabeth Mokoena, Potchefstroom, o re: Ke ile ka fumana koranta ea e mong oa metsoalle eaba, ka bala litaba tse monate le tse bohloko. Joale tse nkahlileng ke tsa ntate eame ho thoeng "Phafa" eo ke ratang ho mo botsa potso bakeng sa meqoqo ea hae.

Maoba o il'a re bolella ka tsa bo "Rabasali" le bo "Ramesuno" le ba bang, bao ke ileng ka bala ka bona. Che, 'neteng, motho eo o na le mantsoe a monate; haholo-holo hobane o leka ho hlalisa Ma-Afrika tseleng ea 'nete. Eka Morena Molimo O ka ba le eena, O mo fe matla.

Joale ke na le potso ke ena: na ekaba "boikoto" eo re eeng re utloee "Phafa" a e bolela mona ke'ng?

GA O TLALLOE KE NOKA

Mong. J. M. Sebapu, Pretoria, o re: Re kwele ka fao mabaka a beiloeng ka gona mabapi le gore bogadi bo fedisoa, goba bo fokotsoe. Go dihlontse gore leho, ka baka la mahlale a mehuta huta, motho a tlogetle hlago ea gagoe ka go kganyoga tsa ba bang.

Eshita le malapa, metse le tse byalo, ga di kgone go busoa ka tsela e tee. Na phokotso e ea bogadi, e tlo diroa byang, ka gobane mangle mang o ipusha ka tsa gagoe?

Se hlokegang, go na go bua ga rona ga go thuse selo, gobane molomo ga o tlalloe ke noka.

AMANESI NODOKOTELA BONKE BAYAVUMA

izingane kufanele uku-ba zithole ubuthongo obaneleyo ukuze zingakhathazwa isisu nezinhlungu zokuqhuma kwa bathakathi



Izinhlungu esiswini nomoya ukungatholi buthongo nokuqhuma kwabathakathi konke lokhu kwenza ukuba ingane ingakhululeki yonde, ngakhoke ingadli ngemfaneko ikhale njalo. Kodwanake lo khu akufanele ukuba kukukhatha ze wena. Nika ingane iAshton and Parsons' Powders zonk insuku: akuthululele yona olwi mini lwakhe—nomake ingxenyi uma esengaphansi kwezinyang-ezisithupha. I-Ashton and Parsons' Powders ubutoti bayo abuzwakali kodwa ayinangozi. Iqeda izinhlungwana, ipheze umntwana angakhali, imenze ukuba alale ubusuku bonke, ukuze avuke ezizwa ejabule—elungele ukudlala ilanga lo nke ashukumise umzimba.

Ungathenga iAshton and Parsons' Powders noma kuyiphi ikhemese noma isitolo, futhi inani liphansi. Qalisa ukupha umntwana namhlanje.



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Izindaba Zaka Ngwane

(Maphena Dhlamini)

Kwenteke intfwo lembi kabi lapha ka Ngwane kuwo lamala-nyanya lendlulile ngani ngoba kwatsi mhlaka 28 Mbimbidvvana, 1943 kwehla sangqotfwo, impela ngitsi bancono labangyazangye sehasibone igyabe sehla kwangyatsi kwchia timbokodwa impela uma ngingyaphosisi uma litshe lelinye likalwa belingayishaya esikalini lemfwo labetsi belumbi yi ounce (oz.)

Hhayi kangako kodwa kuto tonkhe tindzawo taka Ngwane enceye kwabangoti mataka impela. Futsi kaya khona ekupheleni kwakhe Mbimbidvvana belitsi uma lidvuma libenelulaka kabi lidvume kusontane lidvumbu le-licane.

UMUHLANGANO WA BANTU

Bekunemuhlangano lomkhulu wema Taxi Ezitheni ngemuhla ka 1 Indlovana, 1948. Kukhona indzaba ledvungyutalisa umuhla-ba waka Ngwane ngendzaba yema Taxi ne mabhasi aka Hulumende. Loko kubangwa yintfwo yinye ngvani ngoba kukhona kungyevani nebukhwele kulendzaba.

KUDLA EMASIMINI KA NGWANE

Impela kudla emasimini ka Ngwane kuyetsimbisa impela kutsi noko uma litulu lingyaji ngva lihle likhometela, impela kubonakala kutsi bantfwo bayakuhamba bakhwimikhwimita. Kubonakala nje khona emasimini ngyebe ukhandza likhaha litima nje lisekhwisi; wala noma ulele elukhuleni kodwa vele ubone nje tibobo tawo kutsi lokudla kuphile.

Nyalo nyalo kona impela ngulesimunyama kukhona lobindzako mmumbila, kukhona loshaka-tako, nalo khahlelako, nalolikhaba nalo madebe matsatfwo. Kona empeleli uma bantfwo bangahlakula kahle bangatfwo impela.

Kulenyangya lephelile nakuyo le bamuphetse mungomeni bayamuhlangyela, tinhlumayi, emabonshisi, tonkhe ke letilimo lengyitibalile batilima emadzakadzaka.

UMUTSELO WETINKHOMO NEMALI

Kukhona umutsele lomkhulu ka Ngwane wonkhe umutfwu losasesigabele sekutsela ufanele kutsi ayitsele leyo mali. Uma ungyenankhomo kufanele kutsi ukhiphe imali lengangya £5 (bompondo labashlanu). Uma wetinkhomo letilishumi kufanele kutsi ukhiphe inkhomo lonkhe lishumi letinkhomo lifanele kuphonyelwa yinkhomo. Lemali naletinkhomo kulifa lesive sema Swati kutsi ate akwati nokubuyisa live labo labangyabile babenako kulitsengya.

Bloemfontein News

(“Fulcrum”)

The Bloemfontein Location Advisory Board organised a monster welcome reception in honour of Mr. J. Van Zyl, the Assistant Manager of Locations and Mr. du Plessis the superintendent, in the Community Hall.

Herbalists with their beaded hands and legs and plumed heads crowded into the Hall. Mr. G. J. Viljoen, the Manager of Locations, introduced the guests together with their wives. In his speech, he said that the Native Administration Department will not change its policy even under the new officers.

He appealed to the residents to co-operate whenever new laws were administered, and he expressed his gratitude over the fact that the Advisory Board had won the confidence of the people and that it was able to organise them.

Referring to their work as superintendents in Kroonstad and Parys respectively, he appealed to their wives to help in the Child Welfare Societies. The assistant manager and superintendent ably replied to all speeches and remarked about the co-operation they have had from the Advisory Board. Mr. Sam Pamla's quartet rendered the musical items.

Educational

A meeting of the Non-European Adult Education committee was held in the Manager's office recently. The two applications made by the committee to the Union Education Department on behalf of Bantu Social Institute and Strydom Opleidingskool for musical instruments have been accepted.

Strydom has been granted £200 and the Institute £100. Both institutions are to give their financial statements to the Department annually.

The committee intends running a dramatic club, choral society and educational films. The sub-committee members are: (dramatic club) Miss Levy, Messrs. Thagane and Nkomo.

Educational Films: Messrs. A. N. Sefolhelo, Nkomo and J. T. Moke-yane.

KOKSTAD SCHOOL BENONI MUNICIPAL WORKERS WILL EXAM RESULTS MEET ON SUNDAY

The following are the results of the Kokstad Bantu Secondary School:

Junior Certificate

First Class: Swaartbooi David; Vakalisa Ivy N.

Second Class: Dandala Kobden; Fadane Allie; Gabela Collegian; Gijana Vinah; Jojozi Ann Sarah; Jokazi Agrippa; Maqutu Victoria; Maza Justice; Mpikashe Ina; Mshatsha Douglas; Mthintso Thelma; Ndala Elmina; Ndzobole Kezina; Nomboma Simon; Nondabula Samuel; Sekeleni Haddy; Sokhanyile Sylvia; Wildebeeste Muriel.

The school is entering candidates for the Junior Certificate for the third time since its establishment. The number presented this year was 34.

Pupils who obtained more than 60 per cent. in their Standard VI examination take two years to complete the course.

The present Staff-members, all graduates, are Messrs. G. L. Kakana, B.A., A.C.P., (Headmaster), Thelejane B.Com., A. Mayekiso, B.A., D. Bolofo, B.A.

A new ideal school building by the Department will be complete by the end of March, it is believed. The present enrolment is 150 pupils, and it is hoped that the Department will raise the status of the school to that of a High School soon.

Uitkyk Methodist Institution Opened

(From Our Correspondent)

The new Methodist Institution at Uitkyk in the district of Ventersdorp, Transvaal, was opened on Wednesday, February 4 1948, at 9 a.m. by the Rev. D. C. Dugmore, M.A., its Governor.

On the platform with him were the Rev. J. M. Letlabika who will act as the chaplain of the Institute, Mrs. D. C. Dugmore and the two members of the staff: Dr. J. M. Nhlapo, Principal, and Mr. A. B. Makgato.

All-African Staff

Mr. Dugmore welcomed the first batch of students, and extended a hearty welcome to the staff which was to be “an All-African staff.”

He bade all not to despise “the doing of small things.” Basing his remarks on the Epistle to the Hebrews, he said: “We are looking for a great city here; we are few to-day, to-morrow we shall be many.”

He called upon the Principal, Dr. Nhlapo, to address the gathering. Dr. Nhlapo expressed great pleasure at being present to be one of the foundation stones of the new Institution. He said both the staff and the students present would in future look back with pride upon that first day of the Institute.

As pioneers, they had to put up with inconveniences, difficulties and shortages. They would in future be proud to say they had to contend with those conditions.

There is still room for Form I students, and applicants may write to Rev. D. Dugmore, P. O. Box 102, Ventersdorp.

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LIGHTNING STRIKES TWO WOMEN

(E. M. Tshupe)

A meeting of the Benoni branch of the Transvaal Municipal African Workers' Union will be held in the Nabadula Hall, Benoni Location, on Sunday, February 15, 1948, at 3.30 a.m.

The primary purpose of the meeting is to receive and consider a report of the negotiations between the Benoni Town Council and the Union.

As a result of the dispute between the Municipality of Benoni and its African employees, representatives of the Union met the representatives of the said Council in the Town Clerk's office on January 14.

The dispute arises from the demand for a minimum daily wage of 10s. submitted by the Council's employees. A circular letter convening this Sunday's meeting appeals to all Benoni Municipal workers to attend and that they come to hear for themselves their staff of Indaleni High School, leaders' report on the negotiations.

Lightning struck two women who were working in the fields at Tweelaagte recently. One of the women died after five to six hours. The surviving woman is promising.

On the following day, on the same farm, while nine goats and a donkey sheltered under a tree, the donkey and two goats were also struck to death by lightning. Two goats which escaped were rescued under the heavy weight of the dead donkey. This incident occurred a few yards from the Bathalerwa Tribal School.

IN BRIEF

Constable J. P. Shandlale of Tzaneen is at Pretoria to see his brother's wife. His brother, Mr. Elias Shandlale is laid up at Tzaneen. Mr. Shandlale hopes to return to Tzaneen soon.

Mr. Sol. M. P. Msibi joined the staff of Indaleni High School, Natal.

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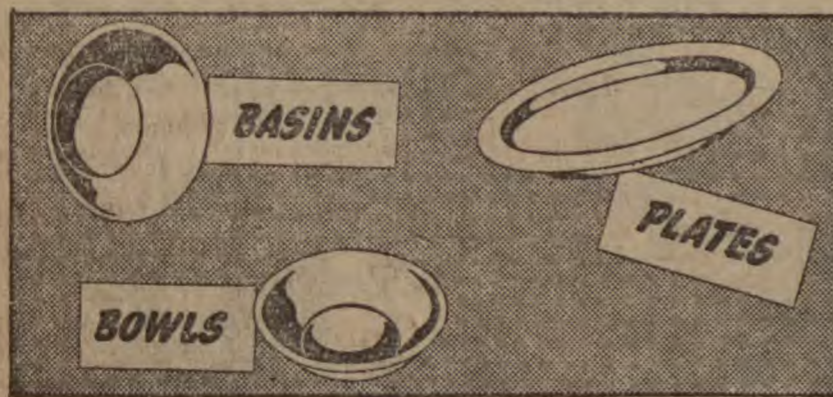
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Phofo ea De Witt's e loants'anang le metsi e sebetsa ka pele hoo lerotholi le leng feela le lekaneng ho thusa mala a ts'oenyehileng. Ho ka thoe tokoloho ea ka pele-pele mahlokoeng le ho se nyakalleng ka lebaka la mats'oenyeho a ho sila ha mala e hloa e le haufinyane haeba u na le moriana o ts'epahalang oa ka lapeng ka rakeng ea hau ea meriana. TOKOLOHO! Ke eo ntho eo u e batlang ka matlamatla...me u ea e fumana, hobane Phofo ea De Witt's e loants'anang le metsi e etsa hangata ntho tsena tse tharo:—

Pele, e qhibilisa metsi a mangata a sebete. Hona ho fokotsa bohloko le ho ts'oenyeha tseo u li utloang ka mor'a lijo, ha mala a hau a le boila. Joale, e reletsa e lokise mala. Qetellong joale, lijo tsa hau tse latelang ha li bake bothata boo bong hape maleng a seng a ntse a ts'oenyehile.

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Qetellong, e sireletsa mola o sa pheleng kantle. e-be kahoo e thusa Tlhaho, mofolisi oa bohle, ho lokisa lintho. Kahoo, haeba mala a bohloko, a ts'oenyang a u hloisa lijo, kapa haeba jesokolia le ho khathatsha le etsa hore u seke ua thabela lijo, batla kotikoti ea De Witt's e loants'anang le metsi ea phofo mokemising oa haeno kajeno lena.

E kokobetsa bohloko E qhibilisa metsi a chefo E pholisa mala

ALEX SOCCER TEAM GIVES DURBAN A RUDE SHOCK

(S.L. N gatane)

The Alexandra Football Association played against Durban and District Football Association recently, in Durban, before a pavillion of 3,000 Spectators.

On arrival in Durban the Alexandra Team found the biggest excitement in the annals of soccer. Everyone of the Durbanites chatted, and sang dirges on the "burial of Alexandra" in a grave at Durban.

At the welcome reception in the African House on the night previous to play, the Durban Officials (Messrs. Jali, Dubazana and Masinga) severely threatened the fatigued-looking Alexandrians.

Prolonged speeches by these honourable gentlemen were made about the "invincible D and D." Incessant and emphatic warnings over the D and D were the order of the day." Mr. Masinga the great Commentator, assured Alexandra of a walk-over.

"Militant City"

The Manager of the Alex. team, Mr. J. Mekgoe, in reply assured the Durbanites of a good game; while the Captain, Mr. John Boyang, said that he was not prepared to say whether his side would lose or win, but that the issue would be decided on the

SPORTS REPORTS

A number of correspondents and reporters for sports clubs must be at a loss to know why their items are not published on this page. The trouble is that these items reach this office too late for inclusion in the issue for which they are intended.

It is desirable and most important that all sports correspondents intending to have their items published in the issue following the last day of play should see that their reports reach this office either on Monday or, at the latest, Tuesday morning at 9 a.m.

Reports sent after 9 a.m. on Tuesday are too late for inclusion in the issue of that particular week and unless the matter does not date, such reports will be discarded.

following day. Alexandra, continued Boyang, was a "militant City" in all respects and only believed in action.

At 3.30 p.m. the following day the visitors were honoured by taking the field first. The referee blew his whistle for the kick-off and 5 minutes after the game had started, "Buya Msuthu" registered the first goal in favour of Alex.

There was prolonged silence for sometime, after which, "Englishman" (Mophosho) grouped his fellowmen into a spider threat and passed to "Lullaby" (Rabbie Mokhatle) who in turn passed to "Buya Msuthu" who furiously worked his way through the D. and D back line scoring the second goal. The score was 2 nil before half-time.

First Goal

After half-time, the Durbanites scored their first and second goals successively and equalised.

"Englishman" paved the way again thus giving "Lullaby" a chance to score the third for Alex. Durban equalised again.

Then Alexandra scored the fourth and fifth goals in rapid succession making the score at the end of the game 5-3 in favour of Alexandra.

Two minutes before the match was over the announcers Messrs. Masinga and Dlomo, consoled D and D by saying that it was the first time in the history of soccer that such a hiding was experienced by Durban and that it has been proved that the Alexandrians were Masters of the game.

Results Of The T.B.G.U.

PLAY in the Transvaal Bantu Gold Union's Championship began last Sunday on the Wynberg Course at Alexandra. There are nearly 100 entrants in the tournament and the first couple got away to a good start in fair weather.

A highlight of the play is D. Tlale's defence of his title. In last Sunday's match against D.M. Lamola, whom he defeated 4 and 3 he was followed by a fair gallery. Results of the first day's play were:

1st Round

J. Molefe beat P. Dlangalala 8-7; J. Seripe beat A. Lakitla 3-1; A. Mokgele beat B. Motwane 8-7; J. Dube beat K. Madlanga W.O.; N. Malunga beat S.P. Sekoete 1 up; J. Moeketsi beat J. Mofokeng 1 up; A. Mbatha beat B. Ramila 2-1; G. Phure beat J. Motlogeloa 4-3; M. Tilotsoane beat T. Dlamini 2-1; H. Masilo beat A. Mjiyako W.O.; L. Khatide beat B. Rancholo 1 up; B. Nkuna beat J. Skosana 5-4; E. Morupe beat J. Twala 1 up; A. Tilo beat S. Moloto 6-4; G. Menong beat M. Skosana 6-5; D. Motaung beat I. Masie 5-4; J. Segotale beat S. Mnisi 7-6; J. Setlotlole beat J. Dladla 3-2; J. Mngomezulu beat I. Padi W.O.; S. Ngcala beat I. Sefatse 4-2; C. Mgxotwa beat W. Tselenyane 5-3; R. Nkuta beat R. Tshabalala 3-2; J. Motsoeneng beat S. Shomang 5-4; J. Lethoko beat G. Nkuta 6-4; S. Sebetlele beat S. Malaza 6-5; S. Bogobane beat B. Ramakutoane 4-2; R. Ramatlo beat J. Sitlole 2-1; B. Kotsoe beat M. Borman 4-3; W. Sidu beat E. Swartz 3-2; D.V. Tshabalala beat G. Mbuyisa 8-6; J. Gumbi beat G. Moalosi 8-7; M. Sebusi beat H. Mnisi 5-4; M. Swartz beat A. Molefe 5-4; J. Malepe beat M. Badu 2-1.

2nd Round

R. Motsepe beat J. Tloale 3-2; P. Mtombeni beat S. Motaung (1

3rd Round

J. Molefe beat J. Serepe (1 up at the 19th hole); A. Mokhele beat J. Dube 6-5; J. Moeketsi beat N. Malunga 2-1; A. Mbata beat Phure (1 up at the 19th hole); H. Masila beat M. Tilotsoane 6-5; B. Nkuna beat L. Khatide 6-5; A. Tilo beat E. Morupe 4-2; D. Motaung beat G. Menong 3-2; J. Segotale beat J. Setlotlole 7-5; S. Ngcala beat J. Mngomezulu 6-8; C. Mgxotwa beat R. Nkuta 2-1; J. Lethoko beat J. Motsoeng 2-1; S. Sebetlele beat S. S. Mokopane 2 up; B. Kotsoe beat R. Ramatlo 4-3; W. Sidu beat D. V. Tshabalala 2 up; J. Gumbi beat M. Sibusi 4-3; M. Swartz beat J. Malepe 6-5

Draw for Next Sunday

R. Motsepe and P. Mtombeni 8.30 a.m.; J. Mtyali and G. Motau 8.35 a.m.; J. Nkuna and A. Matsile 8.40 a.m.; T. Nkoane and P. Mononyane 8.45 a.m.; J. Jass and L. Harrison 8.50 a.m.; D. Maduna and M. Senyarelo 8.55 a.m.; D. Mosigo and P. Dowelane 9.00 a.m.; D. Tlale and J. Molefe 9.5 a.m.; A. Mokhele and J. Moeketsi 9.10 a.m.; A. Mbata and H. Masilo 9.15 a.m.; B. Nkuna beat A. Tilo 9.20 a.m.; D. Motaung and J. Segotale 9.25 a.m.; S. Ngcala and J.C. Mgxotwa 9.30 a.m.; J. Lethoko and S. Sebetlele 9.35 a.m.; B. Kotsoe and W. Sidu 9.40 a.m.; J. Gumbi and M. Swartz 9.45 a.m.

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JB Broadcasting Programmes

Saturday, Feb. 14: Programme by the Pitch Black Follies of Johannesburg. Leader, Griffiths Motsieloa, with Emily Motsieloa (Piano), Snowy Mahlangu (Soprano) and Leonard Nongauza (Tenor). Variety Programme.

Thursday, February 19: Laungage: Serolong, Pedi, Bachopi.

SEROLONG

Steamline Sisters "Duma Dumang Barolong" (Praise Barolongs) Serolong-Marabi. Steamline Sisters "Bamokile" (Sickness) Serolong-Marabi. Ellen Nkoala and Streamline Sisters "Mamelang" (Greetings) Sotho-Serolong-Jive. 8 Hot Sparks. Lili mala silelo (Quiet silelo) Serolong-syncoated. The Decca Serolong Singers. Thabancu. (Serolong-Sponono). The Decca Serolong Singers "Motlatla."

PEDI:

B.S.A. Makololo (Tenor and guitar) "Homola Hlemngwana Wanima" (Pedi-Marabi). B.S.A. Makololo "Xo Sepela."

CHOPi:

The Bachopi Choir (With Timbila acc.) "Hambangi." (Chopi-Traditional).

Tuesday, Feb. 17 (Programme of Zulu Marabi and Traditional and Tribal Music): Gadigadi's Zulu Guitars: (1) Isingei (Trad.), (2) Mantshingeyana (Trad.) Imfumi Male Voice Choir: (1) "Zulu Laduma" (Euro-Afri.) Easy Walkers Choir, conductor Enoch Mzobe. (1) Buya Jim (Marabi). (2) Gijima Mfana (Marabi) (3) Zulu Dancers: (1) Ukuvela Amathamba (Tribal). (2) U Satana (Tribal). Choristers of the Bantu Sports Club, Conductor J. P. Tutu: (1) E Goli (Marabi). (2) U George (Folk). The Morning Lights, Conductor Ephraim Hlatshyayo: (1) Ilanga la shona (Marabi). (2) Ngaqonywa (Marabi).

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Thabatha ezoPilisi zilungileyo zeXhego uCarter zicincane, zezenyongo. Iipayinti ezimbini zenyongo ziya kuvuzela esibindini sakho ngokukhululekileyo uzive ume kakuhle.

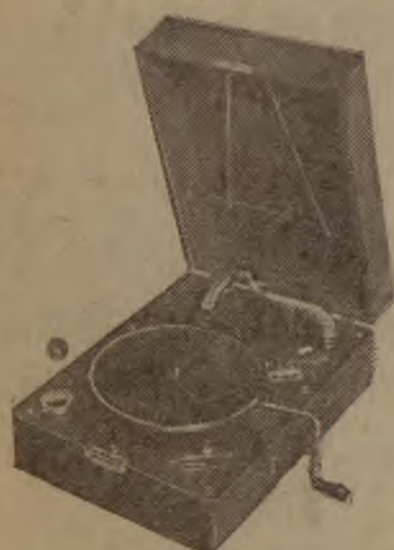
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WHO'S WHO IN THE NEWS THIS WEEK

Their many friends will be pleased to learn that Mr. and Mrs. S. P. Moalusi of Sophiatown, have been blessed with a baby boy. Both mother and baby are well. Mrs. Moalusi is now at Evaton.

Mr. Peter Manamela, ex-student of the Departmental Occupational College, Middelburg, Transvaal, has joined the staff of Hebron Secondary School. He comes from Overdyk, Bochem, Pietersburg.

Messrs Madilika T. Vuso of Pretoria and Jerry Butfelezi of Moroka Township also visited the works of the "Bantu World".

Mr. M. Setumu, staff member of the Industrial Centre, Western Native Township, Johannesburg spent his holidays with parents at Schoongezicht, Bochem. During the holidays he visited Constable W. H. Simon Setumu of Tzaneen. Here he met Mr. J. Moloto, Mr. and Mrs. Mogotsi, Mr. J. Mathole, Mrs. Sebushi, her son and daughter.

Through the who's who column, Mr. Caiphas Molahloe wishes to thank the staff of Messrs. L. Suzman Limited, Benoni, for the rousing farewell given on his behalf on the occasion of his retirement recently.

Distinguished visitors to the "Bantu World" offices during the week included Chief I. Hoyi of East London and Mr. J. R. Rathebe of Sophiatown.

Pastor J. R. Albert Ankhoma of E. N. Township left Johannesburg recently for Bulawayo on church matters.

DETERMINATION BRINGS SUCCESS

How far will hard work, determination and, of course thrift, carry the battler whose aim is economic security?

The story of Mr. S. Nteeo of Sharpeville Township, Vereeniging, provides the answer.

"The last time that I was in the employ of anybody was in 1916. This was at Bothaville," he says.

In 1917, Mr. Nteeo went to Wilberforce — then called the Evaton Training Centre — and with his earnings, paid his own fees. With his little resources exhausted, Mr. Nteeo went to Vereeniging in 1920 and found work as a shoe-maker.

"Here I fought against great odds but in 1924, the tide turned for the better and in the year following, I was able to return to Wilberforce for the sacred ministry of the church."

Mr. Nteeo, however, subsequently relinquished this course and now owns a property at Top Location, Vereeniging.

He has also bought a property valued at over £300 pounds. The property faces the clinic at Evaton.

Concerning future plans Mr. Nteeo says: "Having paid up every penny on my property at Evaton, I hope to go in for photography and the ministry soon."

Mr. Nteeo has been an agent of the "Bantu World" since 1936.

Mosaka Must Indicate His Stand, Says Baloyi

In a statement on Mr. P. R. Mosaka's nomination for the urban and rural seats of the Natives Representative Council (Transvaal and Free State), Mr. R. G. Baloyi, also a candidate calls on Mosaka to indicate his stand. Mr. Baloyi says: Since all the nominations results are announced, I wish to make a few remarks on the impending elections.

"Mr. P. R. Mosaka has been nominated for both the rural and the urban areas. Up to the present, Mr. Mosaka has not yet indicated which nomination he is accepting. I however hope he will not ride on two horses. I think it is about time Mr. Mosaka declared his intention publicly. In fact he should have done so when he thanked his electors through the columns of this paper.

"I find also that Mr. Mosaka is appealing to the electors to return the sitting members en bloc. Why should Mr. Mosaka make capital out of this Congress resolution? Mr. Mosaka is not a member of Congress and his organisation, the African Democratic Party, is out to blot out the African National Congress if it could. Is Mr. Mosaka using Congress to accomplish his own ends? The A.D.P. has neither met nor has it taken any decision on the Native Representative Council."

Mr. Baloyi, claiming his right as a Congressman, says in his statement that he will not allow Congress to be used by Mr. Mosaka as a resting place while his Party (Mosaka's) which has been swallowed up by the White Socialist Democratic Party, is showing no interest in the affairs of the people.

"Dr. J. Moroka has not yet indicated whether he is standing

for election or not. The reason is obvious. The All African Convention, of which Dr. Moroka is Treasurer-General, decided at its last Conference on a total boycott," the statement continues.

"Knowing Dr. Moroka to be an honest man, who sticks to his guns I have no doubt that he will not contest the elections unless he has abandoned his resolution on the discriminatory laws.

No Co-operation

Continuing, Mr. Baloyi says he understands that during the last five years of the Council, the members lacked co-operation, especially those representing the Transvaal and the Orange Free State. They never visited any of their constituencies as a group. Some of them with exception of Mr. R. V. S. Thema, never visited any place at all.

"During the first five years of the Natives' Representative Council, there was wonderful team work among the Councillors of whom I was one. They did everything together. Even when they went on deputation, the Councillors went together. They toured the Transvaal and the Free State and investigated the people's grievances on the spot as a group.

"I wish the electors to know that without the Councillors working together in a genuine spirit of patriotism, the promotion of the welfare of the people and their advancement cannot be achieved. Instead their welfare is at stake. It is therefore the duty of the electors, in the forthcoming elections, to vote for those candidates who have proved that they could work together. If I am elected into the Council, I will work with my team-mates and never sing a solo." the statement concludes.

BETWEEN YOU AND ME

(Continued from page 3)

over a former mining compound. This has now been converted into comfortable living quarters for some of the employees.

I am told that the cement slabs which served for beds have been replaced with bedsteads.

There are about 17 men in each room and the rooms have a crisp and fresh appearance. A modern kitchen has been provided and a gas stove instead. All meals are provided by the Administration and the diet is balanced. Soup, vegetables and meat is served. There are about 1400 workers in residence at this De Luxe Compound at Delmore.

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THE PEOPLE'S PAGE

Our Readers' Domestic Announcements

We have pleasure in advising our Readers that space will be reserved for Domestic Advertisements, such as Births, Deaths, Memoriam, Situations Vacant and Wanted Notices. Minimum Charges: Domestic announcements 3/- per inch, no more than 40 words, and no advertisement will be published unless cash, either Postal Orders or a cheque is sent with it.

THANKS

The Seatholo family wishes to express its gratitude to all relatives and friends who came from far and near centres to pay their last tribute to our father Andrew Seatholo who peacefully passed away on Thursday, 15th January, 1948—also not forgetting to give thanks for their rendering service by giving cars and contributions and seeing the work done to the finish.—John Seatholo. 809-X-14-2

IN MEMORIAM

In loving memory of my husband Alfred Fisch, who passed into eternity, on the 10th July 1946, very easily remembered by his loving wife. My husband was physically and eternally lost to this terrestrial world but morally and spiritually he would live as long as Alexandra Township lived.—Elizabeth. 809-X-14-2

Ndicela isithuba ephpheni lakhe ndibulela umzi waseVan Ryn ngoku ndifihlela umkhuluwa wam uGarcia Mtshaulana, mna ndingekho kweli lase Rhatini ndiseKamastone. Uswelike nge26-1-48 wafihlwa nge28-1-48. Ndiya ndibulela mzi waseVan Ryn, nangoms—C. Mtshaulana, Queenstown. 812-X-14-2

MISCELLANEOUS

IF YOU WISH to buy or sell business or property in Alexandra Martindale, Sophiatown, Newclare, Evaton, Lady Selborne, Pretoria or elsewhere contact ALLIANCE CONSOLIDATED TRUST (PTY.) LTD. 4th Floor London House, 21 Loveday Street, Johannesburg, Phone: 33-3306 X-6-7

AFRICONGO TIMBER CO. LTD. Main Reef Road, Denver, Johannesburg, P.O. Box 6423, Phones 24-2219—24-2210. Supply seasoned and treated timber cut to your requirements. We are also suppliers of all building materials and accept timber for cutting and machining. X-1-5

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REWARD

ANYONE supplying information leading to the recovery of a blue 1947 model Chrysler Sedan T.J. 31445, Engine No. C.38110081, Chassis No. 70606092 missing since the 29th January 1948. Please contact Phoenix Assurance Company Limited, Telephone No. 33-6366, P.O. Box 134, Johannesburg, or any Police Station. X-28-2

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MISCELLANEOUS

AFRICAN MUTUAL CREDIT ASSOCIATION
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At the appropriation meeting held on Friday, February 6, 1948 appropriations were made in favour of the undermentioned members.

CIRCLE A
Nigel: Share No. 9066, appropriation No. 9239. Benoni: Share No. 3129, appropriation No. 2973. Sophiatown: Share No. 6522, appropriation No. 6939. Sophiatown: Share No. 8027, appropriation No. 8106. Johannesburg: Share No. 506, appropriation No. 363.

CIRCLE B.
Brakpan: Share No. 2572, appropriation No. 2637. Evaton: Share No. 6154, appropriation No. 6225. Sophiatown: Share No. 1984, appropriation No. 2046.

CIRCLE C.
Alexandra: Share No. 1082, appropriation No. 1168.

NORTH-EASTERN TRANSVAAL
Witbank: Share No. A9483, appropriation No. 9128.

WESTERN TRANSVAAL
Roodepoort: Share No. B6270, appropriation No. 6448.

SECTION 2
Durban: Share No. 2552, appropriation No. 2548. Kimberley: Share No. 3943, appropriation No. 6945.

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LEGAL & OFFICIAL NOTICES

KOMITI EA TSA BOPHELO EA KLIPRIVIERSOOG
Lenaneo La Kemiso Ea Theko HOA TSEBISOA MONA, ka taelo ea Khaolo 12 ea Molao oa 1933 oa Basa ba Tulo oa ho emisa makhetho, oaloka ha o fetolose, hore Lenaneo la Kemiso ea Theko la Komiti ea tsaba hohelo ea Klipriviersoog, le se le lokisi-soe 'me le tla beha hore le bonoe 'ke oohle mane Kliptown Supply Stores, 'ukung ea Union le Kliptown Roads, Klipriviersoog, seterekeng sa Johannesburg, le ofising ea Peri-Urban Areas Health Board, 228 Visagie Street, Pretoria, ka nako eo ho butsoeng ka ona, ka matsatsi a mashome a mararo (30) ho tloha ho Laboraro, 4 February, 1948.

Bohle ba nang le litulo ba tsebisoa hore nakong eo ba hlalise lipelaalo tsa bona mabapi le litulo tse ka beheloang makhetho tse hlalisoeng Lenaneoeng kapa tse fohetsoeng ho lona kapa mabapi le phoso efe le efe kapa mabapi le ho se hlalose hantle ha litulo Lenaneoeng leo.

Lipelaalo kaofela pampiring e lokisi-soeng tsona, li hlalisoa pele ho 6 March, 1948, ho Mongoli/Ramatlotlo oa Peri-Urban Areas Health Board 228 Visagie Street, P.O. Box 1341, Pretoria, kapa mane Kliptown Supply Stores. Lipampiri tsa lipelaalo li ka fumanoa litulong tseo tse peli moo Lenaneo le behetsoeng ho bona teng.—H. B. PHILLIPS, Mongoli/Ramatlotlo Peri-urban Areas Health Board, ea behiloeng ke Komiti. No. 6 30/1/48. X-14-2

IKOMITI YEZEMPILO YASE KLIPRIVIERSOOG

Uhlu Lokumiswa Kwamanani KUYAZISWA LAPHA, ngokuya ngesigaba 12 so-MTHETHO ka 1933 wezi-Phathamandla zendawo wokumisa izintela njengoba uguquliwe, ukuthi UHLU LOKUMISWA KWAMANANI lwe KOMITI YEZEMPILO yase Klipriviersoog selungisiwe luzobekwa e Kliptown Supply Stores, ekuhlanganeni kuka Union no Kliptown Roads, Klipriviersoog, esigodini sase Johannesburg ukuba lubonwe, nase hovisi we Peri Urban Areas Health Board 228 Visagie Street, Pretoria, ngesikhathi ihovisi livuliwe, izinsuku ezingamashumi amathathu (30) kusukela ngo Lwesithathu 4 February 1948.

Bonke abanezindawo lapho bayacelelwa ukuba baveze ngaleso sikhathi esinqunyweyo ukungavumi kwabe intela enqunyweyo yezindawo ezibhalweywe ohlwini noma ezingabhalweywe, basho noma sikhona yini isiphosiso noma ikhona yini indawo engachazwanga kahle kuloluhlu.

Bonke abanamazwi okungavumi mababhale ephpheni elimiselwe lokho bawaveze kuMbhali/Mphathisikhwama we Peri Urban Areas Health Board, 228 Visagie Street, P.O. Box 1341, Pretoria, noma e Kliptown Supply Stores ngaphambi komhla ka 5 March 1948.

Amaphapha okuveza lokho kungavumi anga tholakala kuzo zombhili izindawo lapho UHLU lubekwe khona ukuba lubonwe.—H. B. PHILLIPS, uMbhali/Mphathisikhwama, Peri Urban Areas Health Board, obekwe yi-Komiti. No. 6 30/1/48. X-14-2

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APPLICATIONS are invited from Non-Europeans for the following vacant positions in the Non-European Affairs Department:

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Applicants for positions (a), (b) and (d) must have experience in physical training and in organising games. They must be able to speak, read and write English and Sesutho, and also Zulu, Xosa or Shangaan. In addition, applicants for the positions (a) and (b) must be in possession of the Diploma of the Jan H. Hofmeyr School of Social Work, or its recognised equivalent.

Leadership in the Boy Scout or Boys' Club movements and service in the Union Defence Forces Institute will be a recommendation. Applicants for the position of (c) must have a certificate of qualification from a recognised Trade School.

Canvassing for appointment in the gift of the Council is strictly prohibited. Proof thereof will disqualify the candidate for appointment. Applications in the candidates' own handwriting on special forms obtainable from the Central Staff Office, Room 38, Municipal Offices, endorsed "Application for position of..... Grade....." must be handed in at Room 38, Municipal Offices not later than noon on 14th February, 1948.—BRIAN PORTER, Town Clerk. IG/DJC. 6/2/48. Adv. No. 44 X-14-2

KING EDWARD VII ORDER OF NURSES

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Applications should be sent to: The Principal, Bantu Secondary School, P.O. Box 9, Lydenburg. 807-X-14-2

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Vacancy—Native Nurse
APPLICATIONS are invited from fully qualified persons for the above vacancy at a salary of £9.42 per month, plus Cost of Living Allowance of £2.16.4. a Uniform Allowance of £1.0.0 per month, and free un-furnished quarters.

The successful applicant will be required to serve a probationary period of six months and to reside in nurses' quarters at the Clinic, Nancefield Location, Messina.

Applicants must be registered Midwives, additional registered qualifications will be recommendation.

Applications in candidates own handwriting, stating age, qualifications, experience and accompanied by copies of two recent testimonials must be forwarded to reach the undersigned not later than Noon on Saturday, the 18th February, 1948. Applicants to state earliest date duties can be assumed. Successful applicant will be required to furnish a certificate of good health.—W. R. DAVIES Secretary, P.O. Box 44, Messina. 29th December, 1947. X-14-12

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