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SATURDAY, JANUARY 4, 1947

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PRICE TWOPENCE



AND THE ROOTS TOO!

Issued by National War Memorial Health Foundation

The picture shows
Foundation. This ob
in South Africa. Bu
also be attacked an

is the main objective of the National War Memorial Health
disease wherever it is found and so to bring health to all races
are ignorance, poverty and insecurity. These evils must

Dr. Xuma's New Year Message

The following is a personal message from Dr. Xuma, on his return to South Africa.

The year 1946, which means that it is nearly 2,000 years since the birth of Christ—to initiate a new era—a christian era with peace on earth and goodwill to men “christianity was to bring about the Fatherhood of God and the brotherhood of men.” South Africa is loudest in proclaiming its profession of christianity. The question is: Is there peace on earth and goodwill to men—men of colour in South Africa? Has christian South Africa shown in race relations the Fatherhood of God and brotherhood of men? Would Christ find his own in South Africa? Would He be recognised or be at home in South Africa?

During 1946, world affairs were our daily consideration. Even in South Africa among us, Non-Europeans, there has been an awakening, there has been a realisation that forces are at work; changes are taking place and we must be part of the forces that bring about changes and keep pace with the changes.

With reaction at its height in race-relations in South Africa, we have had during 1946 the Indian passive resistance to oppose the recent Asiatic Land and Representation Act. We have joined hands with the passive resistance. We have seen the repeated adjournment of the Natives Representative Council in protest to the disregard of the Government to the rights of Africans and the deterioration of South Africa's Native Policy since the end of the war. Over 50,000 African mine-workers went on strike in frustration because of poor wages, unsatisfactory working conditions and the refusal of collective bargaining for Africans through recognised and registered trade unions of African workers. The strike was quelled by force instead of negotiations which are recognised in all the civilised world.

CHALLENGE TO SOUTH AFRICA

This is a challenge to South Africa—a challenge to you. Christianity, democracy, human and dignity are denied the majority of the population.

I congratulate the Natives Representative Council on their stand, the African National Congress calls on you to close ranks behind them in their stand. The passive resistance is putting up a staunch fight. It is one struggle. Congress is with them. Our workers must be recognised; they must have collective bargaining. Trade unionism among Africans is part and parcel of the mass liberation movement under the national congress.

I have flown over 25,000 miles between here and the United States of America. I have seen the United Nations at work. I did not forget your cause, my cause, our life and death. I stood with the Natives Representative Council although the cables they sent me never reached me. I carried the struggle of our exploited African workers who are denied the elementary right of collective bargaining further afield.

(Continued in column 3)

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METSOTSO E SE MEKAE TOKOLOHONG BOHLOKONG

Ha ho ntho e sa hloekang kapa e belatsang tsebetso ea 'ASPRO'. Batho ba makatsoa ke ka moo bohloko ba bona le matsoenyeha a felang kapele. Ka nako e ngoe e teng—ka e ngoe e nyametse, 'me maikutlo a tokoloho le botho a fihla eka ke mohlolo. Hona ke ho bonoang ke basebelisi bohle ba 'ASPRO'. Ba tseba hore 'ASPRO' e ba pholosa mahlokong le siling tse fokolang 'me e etsa hore ba "tsoelepele mosebetsing." Ba tseba hore 'ASPRO' e etsa tsebetso ea eona e hlabosang, e fofisang kante le ho kotsi pelong kapa maleng. Batho ba bangata ba re romella mangolo a makatsang. Ba rata hore le ba bang ba tsebe taba ena

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 tliša 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 nyana, le mahlokong a maholo, ka ha e nehela tsebetso e phakising ka nakonyana e khutsoane. Ke se ke ile ka e hlalisa metsoalleng e seng kae, 'me le bona ba e fumane 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 dia e tsebisa ho bababi bohle."

Hlooho, Methapo, Mesifa, Meno, Ramathesele, Mokotlo, Bohloko masapong, Falimeho, Serame, Moka-kallane, joalo.

No. 583

'ASPRO' ke MOKHAKHATS!

'Aspro' ha e tsoakileo le khabana tse seng kae tsa tše li tsoetsoe metsi e phokola metso, litemeteane, joalo.



E FUMANEHA BAKEMISING BOHLE LE MAVENKELENG.

THEKO 9d 3/6

E ENTSOE SOUTH AFRICA KE NICHOLAS

KA LITABA LA 'BANTU WORLD' EA HAU

THE BANTU WORLD

SATURDAY, JANUARY 4, 1947

Selemo se Secha

Selemo sa 1946 se ile gomme se ke ke sa kgutla. E bile selemo sa taba tse kgolo kagohle lefats'heng. E bile selemo se ke keng sa lebaloa paleng ea dichaba tsa lefats'e, gobane go bile teng pitso tse kgolo tsa merafe le dichaba tsohle tsa lefatshe koa San Francisco, Paris le New York. Ga esale lefatshe le hlolega gago eso be pitso tse tshuanang le tsena—pitso tse kopantshitseng batho ba basueu, ba batsho le ba basehla.

Selemo sa 1946 se re bontshitse gantle gore thero ea Kresete e reng go tshuanetse go ba teng "Mmuso oa Magodimo mona lefats'heng" ke ntho e tla phethagala le ga ekaba batho ba rata kapa ga ba rate. Go kopana ga dichaba le merafe eohle ea lefatshe koa New York ke bopaki ba thero ea Kresete.

Ga go belatse gore dichaba di nkile legato la tsuelopele, la kutloano le kagisano. Ke mang ea neng a tseba gore motho e mosueu e e motsho, e mosehla le e mohubedu ba tla dula mmogo Phalamenteng ea lefatshe? Lefatshe le tsuela pele ga le kgutlele motago, gomme bao ba sa batleeng phetogo ba tla kgangoa ke mrallo oa tsuelopele ea lona.

Ke ntho tse ngata tse etsagetseng ka 1946. Babadi ba tla ga-koogeloa go ngala ga maloko a Phalamente ea Ba-Afrika, go ea...

TSE QOQOANG KE 'PHAFA'

Re kene vekeng ea pele ea selemo se secha, 'me magaeng a mangata, ke selo feela gobane batho ba banata ba hlagetsoe ke dikotsi tsa Kresemese. Ka nako eo tsena di ngoloang, Nibe Jara ga a rona ga re nagana tsa malobae-s'o tle, 'm re ts'oere mats'oafu tsa Kresemese. Re ipotsa gangata-ngata gore sa letsatsi la pele selemong se secha le hlahla, go tla ba juang, letla dikela le bo-mang.

Koranta tsa makgooa di re bo-tsena. Sechaba se se furalletsoeng lela gore kamor'a Kresemese, ba-ke Modimo, e sona sena se 'mala tho ba kang 1,000 ka palo nageng ena ba hlagetsoe ke kotsi, ba bang ba ne ba tagiloe; ba bang ba hlagetsoe ke diphoofolo tse maoto mabedi tsa Kresemese, oona matagoa le dikebeka. Ba bang, ga ke utloa ka metsoalle eaka, ba hlabiloe ka dithipa ka baka la bo Setofelina.

Botagoa Le Bophoofolo.

Batho ba bangata ga ba rate 'nete, 'me tseo rona re di qoqang, ke tse ba hlabang gabohloko, 'me ga ba di rate. U ka utloa mothonyana oa teng a re, "Ba se ke ba dumella 'Phafa' sebaka sa go ngola meqoqo ea gage pampiring." Atha molekane tseo ke tse nnyanyane feela, ga di thuse letho. "Di tla qoqoa, di tla hlagisoa mona, beng ba tsena ba tla jesoa dihleng gobane ketso tsa bona ke thogako e kgolo sechabeng; ke thogako go Modimo, ke thogako go kereké, ke thogako go botho ke thogako go batsoadi ba sechaba.

Ka goo, ge, ke sa rata go le phetela mehlolo le meeka eo ke e bo-neng tsatsing la Kresemese. Bana ba bangata, 'mogo le batho ba bang ba bagolo metseng eo ke neng ke e chaketse ka lona letsatsi leo, boits'oaro ba bona e ne e le ba botagoa bo hlomolang pelo. Ba ne ba iphile bophoofolo. Masea ao ke kgoloang gantle gore ke a sekolo, bashanyana le baroetsanyana, maqai le mathisa, ba ne ba sollaka le metse ba tagiloe. Ba bang go bona ba na hlagisitse tse sa ts'oaneloang go hlagisoa tsa 'mele! A...

Oa longamotsolle ea galefileng ea koatilig, ea ferekaneng dibele le magopolo, ea senyegilete le magopolo, ea senyegilete le magopolo, ea gage: "Phafa!

...oa Kresemese

Thagiso ka Pabalelo ya Dipitse

Ka kgakololo ya Lekala la Mokatlo wa Pabalelo ya Diphologolo (Royal Society for the Prevention of Cruelty to Animals) kwa Mafeking go akantswe gore e tla re ka nako le nako go gatiwe dikgang tse di amang tlhokomelo le tshireletso ya diphologolo. Re solofela gore mafoko a kotsotswang mo lokwalonyaneng la Lekgotla je le boletswe ng fa godimo kafa beng ba tshwanelang go tshola dipitse tsa bone ka teng a tla itumedisa babadi.

Mong wa pitse o tshwanetse go e tlhokomela ka tsela e a itlhokomelang ka yone. Bakgoetsi bangwe ba dipitse ba tlhoka tlhokomelo mo go ronang fa ba ruile dipitse. Pitse ke setshedi se se nang le kelello - ga e batle mo -dumo, e batla lentsewe je le bono -lo mme foo e tla ira molekane wa boikanyego. Fa e tshotswe ka pabalelo le lorato, pitse e na le thuso e kgolo fa mong a le mo diphatseng - mosola wa yone o lemogilwe bogolo mo metlheng ya ntwana.

Pitse e tshwanela go gotlhwana mmele otlhe ka nako le nako go tlosa maswe mo boeng jwa yone. Mokgwa o o itsa pitse go tswa dintho. Go sola pitse mmele otlhe go e thusa go tiisa mesifa le ditshika mme e phele ka itekanelo. Dipitse di tshwanetse go agelwa leobo go di sireletsa mo dirameng. Fa e kgothwa mmele ka dilwana tsa teng, go batla tlhokomelo mo manngong a sale, mo dikhwiteng tsa maoto, le manyinana; ga o tlhoke go e tlhatswa ka metsi. Maswe a babisa mmele wa pitse mme go ingwa le go tibia ga yone mo bosigong bo tlhobaetsa tse dingwe.

Dikgole tsothe mo mmeleng wa pitse ga di a tshwanela go tsimpala le go nyema mo di ka e gotlhang - go tewa panta ya matlo, ya mmopo, le dithiba-matlo le dikgole tsa molomo. Panta ya tlase mo tlhogong e tshwanetse go gagamala ka tekano go itsa dikgole go folologa ka ditsebe. Dipanta tsa tlhogo ga di a tshwanela go ntsha dintho mo molaleng wa pitse; go tlhokomelwe gore sale e se ka ya kgoma (ya gotlha) mokotlo wa pitse; mogatho wa sale o letlelele diatla tse pedi tsa motho - dikgole tsothe mmeleng wa pitse ga di a tshwanela go gagamala le go gotlha.

Mo tirong pitse e tlhoka go nwa metsi gangwe le gape; o se e kgomodise metsi. Fa e tlhatsa, e folo -ge o batle se se e tlhabetse. Fa eka tsikitlela ya wela fatshe, e thuso go tsoga ka go tsholetsa tlhogo, b e ise fa moriting ka thekegelo e kgolo, o e buise jaaka ekete ke motho - seruiwa le sone se batla kgomotsotso.

GO E OTLA KA DIJO: Pitse e batla dijo tsa bobotlana jo bo lekanetseng ka nako le nako. O se ka wa e fa 'furu' e utileng. Di -jo tsa moroko o lengola o tswa -kantsewe le o lebududu go se ne -ne le letswayinyana di natefele -la pitse thata.

A re Fetogeng le Ngwaga

R. N. Motsholaketse wa Johannesburg o kwala jaana: Ke lopa babadi ba Naledi ya Batswana go nkadima ditsebe go se nene. Ba-gaetsho ka re a e re jaaka re simolola ngwaga o mofsa re ke re o amogele ka dipelo tse dintle le mekgwa ya rona re e tlhabetse e tshwanele ngwaga o mofsa.

Fa ke bua mafoko a ke gopola moruta-bana yo o kileng a nhluta mme a tloga a re tlogela ka lona ka ntsha ya bolwetse jwa mafatlha ka ngwaga wa 1944—Ke bua moswi Tiro Sebina wa Tonota. O kile a re ruta go itumelela ngwaga o mofsa a re.

Dikgang Tsa Molepolole

(L.M.K. Tebele)

Go dirafetse namane e tona ya sebetso mo motseng ono wa Molepolole mo bofseng jaana. E ne ya re go le maitiso kgwedi ya Morule e tlhola la 7 ga tsoga diphefo tse di maswe mme tsa tla ka tladi, ya ratha ya fisa matlo a le mabedi—ya ga Rakhudu kafa goo-Mosarwa mo kgotleng ya ga Seboko Marokane le ya ga Mokapi kafa goo-rar-Mmupi mo kgotleng ya ga Kgosana J. O. R. Seboni, E dirile sebetso se segolo thata ka gobo mo go one ka bobedi ga go a ka ga falodisiwa sepe ka ntsha ya go tlhoka batho ba life masimo. Re fele le beng ba one mo tshenyegelong e kalo-kalo.

Re lebogela thuso ya ga Goitse-modimo Ntseanyene kafa o dirileng bojotlhe jwa gagwe go thusa mo tshenyegelong mme a tlhola ka gobo a ne a le esi.

Kwena-e-Kgolo, Kgosi Kgari le ene o na a re a sena go kuelwa tshenyegelo ya batlhanka ba gagwe a thologa mme a fitlhela go sa tlhwe go ka dirwa molemo ope. **SEFEFO SE ILE KA MARULELO A SEKWELE**

Nngwe tiragalo e bothoko ya diphefo tsa bosigo joo ke e: Fa manopelanyana a neng a le teng mo motseng a sianela kwa mokgosing wa molelo, athe ga go itsiwe sepe-ntlo ya Sekwele se Segolo sa Molepolole (Bakwena National School) se rutlomolotswe ke sefefe mo go sa salang lefa e le senke e le nngwe mo godimo.

Moruta-bana yo mogolo (Head-teacher), Mr James S. Mhiko, o na a re ka di 12 tsa Sedimonthole (Morule), a tswa kwa masimong mme a fitlhela a hutsafadiwa ke tshenyego e dirilweng ke sefefe ka go rutlolola ntlo ya sekwele sa Morafe.

Go swabisa go bolela gore baruta-bana ba ba robang-menwana e le mebedi—banna le basadi mo dikweleng tsa Kgaolo ya Kweneng ba tlogetse tiro fa ngwaga o khutla mme legale e se ka mokgwa ope o maswe. Ke bo-Mrs. S.G. Kgari wa Bakwena National School, Mrs. N.B. Gaelalafshwe wa Bakwena National School, Mrs. A.M. Maruping wa Sekwele

“Re letse re fitlha ngongola, ditshipi di letse di mo lelela, bana ba letse ba sa ikitse bohutsana. Letsatsi leno ke sa le sego ka ke fano ke fitlhetswe ke ngwaga o mofsa. Bontsi bo le tlhoketse pono; ditsala tsa me di epetswe mmung, di robetse losong; ke sutlha dikgwa ke itebetse ntswa malatsi a ntse a robega; ke ntse ke ologa matlhare ke imenaka jaaka tlhware. Ngwaga o sa nthateng o ile, ngwaga wa go ka wa se ka wa mpoela—ngongola sia o nkidile. “Ngwaga o mofsa goroga ke a go batla, moeng goroga ke a go atla; tlaa o gata ka mabedi sekau, o gate o seka wa kokota.”

Mafoko a ke a re tshwanetseng go a opela diatla fa re gopola go tsena mo ngwageng o mofsa o re sa itseng tsa ona. Rotlhe re itse gore ke tlwaelo gore fa ngwaga o kgaoga go simologa o mofsa re tle re utlwe go le modumo o mogolo bosigo johlhe batho ba ipelela ngwaga o mofsa. Ke gone ka moo polelo e reng 'ditshipi di letse di mo lelela—bana re letse re sa ikitse.' A re ipeleng ngwaga o mofsa ka tshwanelo le ka dipelo tse di tletseng thapelo—re boife go bolaya motho yo o bopilweng ke Modimo ka maikaelelo a magolo; re bo re lebogeng Modimo fa ngwaga o mofsa o re fitlhetswe.

Ke thaba mokgosi gore fa go bolaya batho ba bangwe mo go ipeleng ngwaga o mofsa jaaka go ipelela Letsatsi la Botsalo ba Morena, e le mokgwa le tlwaelo e maswe ya batho ba ba tsaletsweng mo metseng ya Sekgo-weng, a rona bana ba Setswana ha re tsaletsweng kwa metseng ya metsi ya bo-raetsho—Lefatshe la Tshireletso bogolo-thata, re iphapheng mo dipopegong tse di ntseng jalo—di a re rona mme e-bile re galefisa Modimo ka go dira jalo.

sa Mmankgodi, Miss Gas. D. Makgasane wa Sekwele se se botlana sa Bakwena, Mr. M.D. Mimane wa Bakwena National School, Mr. Jas. Motshwane wa Bakwena Elementary School, Mr. James Sekgwa wa Bakwena National School, Miss Beauty Bakwena wa Sekwele soo-Thamaga le Miss Ruth Korae wa Bakwena Junior School.

Mo lobakeng la go kwala dikgang tse pula e ne e ise e ne go le kae-kae mo lefatsheng ja Bakwena— e ne e kile ya kolobetsa lefatsho go se nene mo morafe o neng o leka go tshela dipeo ka bokgolanyana jwa yone.

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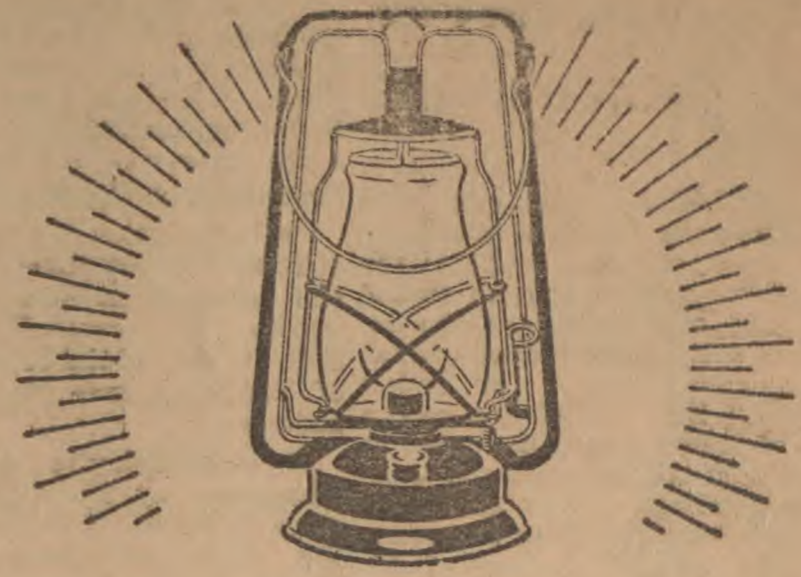
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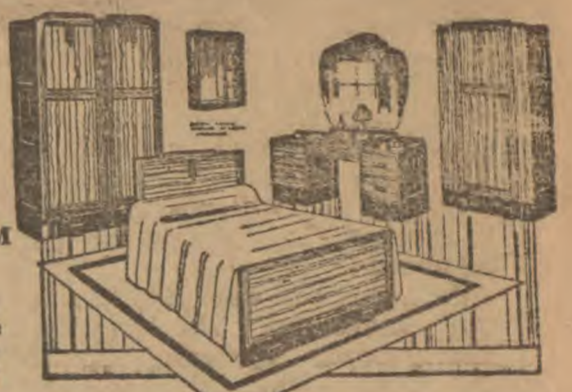


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Latela mohlala oa tichere ena o phele ka ho sebelisa motsoko oa K.K. U seke ua lieha, pose lengoloana lena la thomello kajeno.

Ngolla Meriana ea K.K. e batle manae le sampole tse sa lefelloeng tsa lipilisi tsa K.K. tsa "Mathibela Hohle"

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THE BANTU WORLD

SATURDAY, JANUARY 4, 1947

Year of Great Events

When Hitler's war ended in 1945 with the defeat of Germany and Japan, we were told that the world had now entered an atomic age, and that "men," as the result of the atomic bomb, "must live under God — or underground." But in 1946 we saw a ray of hope in the darkness of interracial and international misunderstandings, hatred and rivalries. If 1945 ushered in an atomic age, 1946 pointed the way of salvation.

For the first time in human history what General Smuts calls "the Parliament of mankind" met in New York to devise ways and whereby peace could be secured for the world. The General Assembly of the United Nations Organisation is not an assembly of the Nations of the West only but also of the races of Asia and Africa. As General Smuts puts it: "For the first time in history we are bringing together all mankind, all races, colours and ideologies, into one meeting."

This is a great thing that has happened in history. No one can profess to know what has the future in store for this gathering of the human race. But whether or not Uno shares the fate of the Tower of Babel or that of the League of Nations, the fact remains that there is an ardent desire on the part of the peoples of the world to live with each other in peace and harmony.

This organisation has made the year 1946 outstanding in the history of progressive mankind. It has made East and West — "the twain" which Rudyard Kipling said "would never meet" — come together, to discuss the destiny of the human race. It is to be hoped that the significance of this new departure in interracial affairs will be appreciated even by those who think that Uno threatens to engulf "European civilisation." The truth is that humanity is marching and will not turn back in spite of the difficulties that lie ahead.

At home, the year 1946 has not been uneventful. We have had shanty towns springing up all over the Reef, the adjournment of the Natives Representative Council as a protest against the Government's disregard of the advice given by its members, the mine workers' strike, shortage of certain articles of food, which resulted in extensive black-marketeering particularly in non-European townships. All these things go on to show that we are a part which has been uprooted from the anchor of its peaceful life.

South Africa, like the rest of the world, has its domestic difficulties, racial misunderstandings and differences. But it has also men and women who are increasingly becoming conscious of the fact that inter-racial co-operation is the only road that will lead this country to peace and prosperity. Through the agencies of these people, efforts have been made during the year under review to solve some of the problems with which Africans are confronted in urban areas. For instance, the City of Johannesburg, has recognised the fact that urbanised Africans have become permanent town-dwellers, and should, therefore, have permanent homes. At the new Dube township, it is understood, the council is proposing to allow Africans to build their own homes on a 99-year lease. Elaborate housing schemes have evolved at such towns as Springs and Vereeniging.

In the field of education, although the financing of Native Education is unsatisfactory, we have reason to be grateful for what has been done — the placing of Native Education under the Union Department of Education. Then there is the establishment by interested Afrikaners of the "College Ya Bana ba Afrika" whose purpose is to provide higher education for Africans. When this college was opened many Africans asked:

The Slave Who Became A Hero

An interesting account of the life-story of Booker T. Washington, the Negro slave-boy who rose to great fame, and is now a reputed hero, is given in a recent issue of "Race Relations." The writer states that Booker Washington has been given signal honour in the United States this year, and that the President of the United States has signed a bill authorising the U.S. Mint to coin five million 50 cent pieces to raise funds for the establishment of his memorial.

On the occasion of the unveiling of Booker Washington's bust in the Hall of Fame, at New York University, Mr. Jackson Davis, Associate Director of the General Board of Education gave the following address:

We meet to-day to celebrate the recognition by the nation of the place of Booker T. Washington in the Hall of Fame. Booker Washington has long held a secure place among the great men of America. Few men have had such a dramatic range of experience as was encompassed in his life. He was born a slave in the poorest circumstances on a farm in Franklin County, Virginia. He died the head of a great school which he had established, a pioneer in rural education, the interpreter and spokesman of millions of American Negroes in their striving for a better life. He was known internationally, recognized by presidents and crowned heads, by captains of industry and finance, the hero of the people; and yet he was a modest citizen of Macon County, Alabama, a neighbour and friend to black and white alike.

His book, "Up from Slavery" recounts the story of his life with a moving simplicity, forgetful of self, which has made it one of the books that the world will not let die. It has been translated into many foreign languages and continues to have a wide circulation. It has inspired thousands of disadvantaged persons, handicapped by birth or circumstance, to realize a larger life. This story has been of particular significance to the peoples of

"Can anything good come out of Nazareth?" From the information the school is delivering the goods.

These things, compared with the burden of the disabilities imposed upon us, will appear to some people to be of no importance, but to us their significance lies in the fact that they are the fruits of the spirit of goodwill which has been growing in this country for the last twenty-five years.

This spirit, which is the only foundation upon which a better and happier South Africa can be built, should be encouraged, nursed and strengthened. It is a spirit which will enable us to solve our racial difficulties and problems. It will enable us to show the world how people of different races, colours and cultures can live together without quarrelling.

One memorable event of 1946, which is still fresh in our minds, and which we mention not because of the stir it caused in South Africa, but because of the lesson it has taught us, is the rejection of the Union's proposal to incorporate South-West Africa, and the attack on Union's racial policy of discrimination by Uno. We do not know what will be the ultimate outcome of South Africa's condemnation by world opinion, but we feel that this country has been taught a great lesson — the lesson that South Africa is no longer an isolated country, living its life according to the traditions and policies of men who colonised three hundred years ago, but a part of a world in which men of all races and colours are learning to understand one another. This world is new, and needs men and women with ideas that will fit in its make-up.

As we bid good-bye to 1946, let us make up our minds that in 1947, which we have already welcomed with shouts of joy, we shall do all that is our power to find a way that will lead us to peace. In wishing the readers of the Bantu World a happy and prosperous new year, we would like to remind them that happiness and prosperity will not be attained by wishful thinking but through our efforts to make South Africa a better and happier country.

the world who have only come into contact with the standards of life prevailing in the more advanced countries of the western world, and who, like Booker Washington, are eager to learn the techniques and disciplines and the democratic ideals that open the door of opportunity to young people and give them a chance of development in proportion to their natural ability and character. This book is an epic story which will be prized as long as men are moved by great human achievement.

One of the First Ten Men.

Dr. Wallace Buttrick, the first executive officer of the General Education Board and a long friend of Dr. Washington, tells this story of the announcement of Dr. Washington's death.

"On the morning of November 15, 1915, I entered the breakfast room of the Hongkong Hotel in China. Opening the morning paper, the first thing to attract my attention on the front page was the announcement of the death on the day before of the distinguished educator, orator, and public man, Dr. Booker T. Washington.

"My immediate emotion was of grief and sorrow because I should never again on earth look into the face of one of the dearest friends of my life. Very soon I thought and said to my companions, Dr. William H. Welch and Dr. Simon Flexner, 'Are there ten men in America whose death would be featured on the first page of the leading journal of the Far East, half around the world?' As I recall, nothing was said in the paper of his being a Negro. They make little account of such things there. He was simply one of the world's great men, one of the very limited number of men who make enduring contributions to human progress, one of the world's immortals, a man who had inspired and led his fellow-men to higher things."

But it wasn't the world's acclaim, the newspaper front page, or the dramatic range and contrast of achievement that gave Booker Washington his first claim to a place among those great lives that we cherish. There was a quality of simplicity and sincerity that gave him the common touch of the truly great.

It could be said of him, as he once said of Dr. Dillard, one of his southern friends, that he had been among all sorts of people—the rich and the poor, the great and the lowly, that he was always the same—a Christian, a gentleman, whose charm and simplicity made the President of the United States or the farm labourer feel equally at home in his presence. His engaging simplicity and forthrightness disarmed opposition and opened doors that had been closed to members of his race.

There was nothing sectional, nothing racial, nothing narrow in his outlook or his sympathy. These things had no more place in his life than they had in the life of Abraham Lincoln or of Robert E. Lee. In the midst of misunderstanding he saw beyond the petty bickerings and irritations of the moment. He emphasized the common interests of a great humanity and had no time to waste on the divisive interests that set one group against another. In a world weary of war and still torn by conflicts of group or race or class, when so much organised opinion is marshalled to promote the special interests of one group over another, it is refreshing to hear the words of Booker Washington: "No man, white or black, from North or South, shall drag me down so low as to make me hate him."

Like ourselves Dr. Washington lived in a troubled time. His childhood came during the hard poverty of the Civil War and his young manhood in the bitter period of Reconstruction. The dishevelled-looking boy who presented himself for entrance at Hampton Institute raised many questions. He had

ORLANDO NEWS

Advisory Board Elections

(W.X.Y.Z.)

Never before was such keen interest shown in polling for candidates as when huge crowds, in the grips of the elections fever surged to the polling booths at Orlando on Sunday, December 22. The occasion was the election day for the Orlando Location Advisory Board.

Lorries packed with people were contesting, the Sofasonke Party lead by Mr. James Mpanza, and the Communist Party. Followers of both parties wore contrasting uniforms in order to avoid confusion. James Sofasonke Mpanza, who lead the Sofasonke Party in the procession around the location, wore an animal skin hat. Riding on his charger and followed by several of his supporters also mounted, he and his followers presented a spectacle which drew the attention of crowds of people.

Polling this year was done at booths placed at Orlando East and Orlando West. Long before the results were announced, crowds thronged before the communal hall at Orlando where the returning officer was to make the announcements.

The Communist candidates suffered heavy defeat at the polls, the results being:

J. S. Mpanza, (S.P., 1422 votes); L. P. Kumalo, (S.P., 1223); J. J. Masupha, (S.P., 1154); Rev. O. S. D. Mooki (S.P., 1148).

walked halfway across Virginia and then worked to get money for his railroad fare the rest of the way, but the New England teacher who asked him to sweep out a classroom recognised the character and spirit behind his external appearance.

Never Lost Touch

He made his way in the school, and his gifts, his personal magnetism, his readiness of speech, offered him a career in politics and in other fields. Instead, he answered a call from the Black Belt of Alabama to take charge of a school, and from that time there was no question of his purpose. His life was spent in the upbuilding of the South. He shared life in the poor areas of the South with his black and white neighbours, and he lost touch with them. He never lent himself to any movement that would reflect on or demean these people. He loved them; he understood them, and they trusted him. His Atlanta address sounded a new and constructive note.

It was a signal to the South and to the whole nation to forsake counsels of sectionalism and distrust, to recognize their common interests, to trust one another, to help one another with the tasks at hand. In this attitude he spoke for the loyalty and devotion of the coloured people, for their love of home and neighbours, for their pride and sense of responsibility in maintaining the best in character and achievement that they knew. If Hampton Institute had blazed the trail in adapting education to the needs of the people and using the work and experiences of life as a means of acquiring skill, intelligence, and responsibility as well as the means of an improved standard of life, it remained for Booker Washington to expound these practices to the public and to embody them in the programme of Tuskegee Institute. We often forget how strange these ideas sounded at a time when people thought of education wholly in terms of books and the classical tradition was strong in all our higher institutions.

With apt stories and contagious humour he derided the notion that white people and Negroes must think of each other as a problem. He was wary of theories and general talk, and he knew the value of dealing with simple, concrete things. He was at his best in conducting the Farmers' Conference at Tuskegee. He had an uncanny ability to distinguish between the man who had a story of

(Continued on page 15)

The Communist Party candidates and the votes cast for them are:

E. T. Mofutsanyana, 564; S. M. Moema, 556; J. Mophiring, 553; A. Mshiyana, 519.

The Sofasonke Party will thus take control of the Orlando Location Advisory Board for the next twelve months.

ORLANDO CO-OP.

Prospects are bright for the Co-op. to get going early next year. There is a great likelihood that the Johannesburg City Council may offer a site and put up the building for the Co-op, so that the loan which Col. Donaldson has promised may be used in other directions, such as buying equipment and stock etc.

As soon as a reply from the Registrar of Companies in Pretoria comes an inaugural meeting will be convened. This is expected to take place not later than the third week in January. In the meantime those wishing to join may contact the secretary.

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Umhlangano Wabefundisi

NATAL B.M. ASSOCIATION
(Iyagutshwa)

Usizo lomfundisi kubazali nguAdj. Z. Mazibuko. Nalenkulamo yabamnaadi kakhulu ngenxa yesikhala ngizobeka izihlobo zayo kuphela kanye: 1. Makabe umhlobo kubazali, 2. Abafundise indlela yobuKrestu, 3. Asize abazali ngezi ngozi ezivelayo, 4. Mfundisi makabe umlamuli. Afundise eluleke uze bafundise nabo. 6. UMfundisi makangakhulumi kabili.

Emva kwalenkulumo sekwenziwe konke okunye uPresident wanikela isihlalo kuRev. A. V. Nzimande ukuqhuba inkonzo. U-Mfundisi Nzimande wavula ku-Matewu 3 vesi 3. "Lungisani indlela yeNkosi." Washo yafudumala indlu. Wavalwa ngeSibusiso umhlangano.

Kusihlwa ngo8 kwangena ikhonsathi yaBefundisi esihlalweni kunguRev. A. H. Zulu, B.A.

NgoLwesihlanu inkonzo yokuvula umhlangano yaphathwa u-Rev. B. L. Ndwande. Umhlangano sewuvuliwe kwakhuluma u-Rev. T. Ngubane ngo "Sizo lomfundisi ezinganeni." Izihloko zenkulumo zakhe zema kanje:

1. Ahambele abantwana nabazali. 2. Afundise abantwana izindlela abafanele baziphathe ngazo. 3. Uthando lwoMfundisi malubesezinganeni. 4. AmaSunday Schools akhuthazwe kumenywe oDokotela noNesi nabanye. 5. Afundise abantwana besebancane ububi boshwala.

Emva kwalenkulumo kwalandela uRev. E. E. Kumalo.

"Ikhaya elihle." nguRev. A. H. Zulu. Wakhuluma okaZulu wahluba indluba echaza ngekhyala elihle. Kwasekulandela uRev. D. A. Ntanzu, "Usizo lomfundisi emhlanganweni yeMisebenzi." UMfundisi abazise abanamabizini, bakhuthazwe kukho konke abakwenzayo. kwenziwe nezintshumayelo ezizofaka uJesus kumabizini.

Umhlangano wavumelana ngazwi linye ukuba makwenziwe isikhumbuzo sika Mufi uDr. J. L. Dube.

UKUVAKASHA KUKA KING

Umhlangano wavumelana wonke ngazwi linye lokuthi kulobhelwe incwadi uChief Native Commissioner ngokuthi, "Zonke izindawo lapho besiniswa khona abantu amakhohwa awanikwe ithuba lokusina avela.

Kusihlwa ngo8 kwakhuluma u-Senator. Dr. E. Brookes wakhuluma "Ngesimo saBantu abaNsundu eSouth Africa," ngezitrikhe, ngoMkhandlu owachitheka e-Pitoli. Wathi amajele asegewele maNdiya, wathi nabantu sebefuna ukusilandela. Wafisa uDr. Brookes ukuba uMkhandlu ume njalo ungapheli. Emva kwenkulumo kwavunyelwa imibuzo eyabamningi kwaphendulwana. U-Rev. A. V. Nzimande wabongela umhlangano ngamazwi amnandi.

Umhlangano ozayo, kuphakaniswe kwavunyelwana ukuba ubese Dundee ngo 1947. Emva kokuba sekwenziwe okunengi wavalwa umhlangano uPresident u-Rev. M. J. Mpanga.

(Iyaphela)
REV. J. W. HLUBI
Escourt, Natal.

Umhlangano Wonyaka eCarolina

(Ngu Rev. E. Koza)

Ibandla le Bantu Congregational Church of S. Africa libe nomhlangano walo wonyaka 1946, eCarolina. Izindawo ngendawo bezithur mele izithunywa kuMhlangano. Abefundisi, abaVangeli, amaGosa, abaShumayeli nabaphathi besililo samaKhosikazi.

Umhlangano waqala ngomhlaka 12 December, 1946 wavalwa mhla-ka 15. Uqhubeke kahle kuzo zonke izinsuku zawo. Ababekhona yilaba: Rev. A. Mtswene uMongameli, Rev. E. Koza, Rev. Thos Simelane obesihambele, Brother A. Dube uMvangeli namadodana E. Mtembu, A. Zwane, S. Malaza, S. Mokoena, M. Zwane, D. Tanjekwayo, R. Yende no N. Gwebu, abaShumayeli J. Dladla, no Neh. Mkonza.

Umbiko wemali isiyonke £54.10s.9d. Ngomhlaka 15 kube nenkonzo enkulu kwagcotshwa u Brother D. Tanjekwayo ubuDikoni. Eminin kwabekwa itshe lendlu yosonto ngu Mong. Rev. A. Mtswene wakhuthaza ngamazwi amnandi kwananzela uRev. E. Koza.

Otusa Umsebenzi

(NguS. L. Shongwe)

Ngomhla ka 30. November kophelile besinemvuselelo lapha e-Barbrook Mine kusihlwa. Amadodana akhona avutha njengomlilo wamalalele kukhona abaNuz. A. Nhlengetwa noA. M. Gadule kwesula uS. L. Shongwe.

Kwakukhona nekwaya yabantwana besikole salapha. Kwathi ekuseni kwafika umfundisi evela eBarberton wavula inkonzo wavula kuLuke. Umthendeleko wenziwa nguRev. P. P. Mlotshwa, ngamazwi akhethiwe.

Ngitonga kakhulu umsebenzi owenziweyo omuhle. Kodwa uma ngisho njalo, angisho ukuthi amanye amabandla kawenzi lutho kodwa ngiqhona lona engawubona wamaWeseli.

Muhle Lomsebenzi

Ngenxa yomsebenzi owenziwa lapha eLujiva's Weaving School, ngibone nabelungu sebe odola izingubo zokulala ezenziwe lapha ngamantombazana, aphambili mane, akwaTamane, Motlousi, Nalatsi neyakwaRubuthu.

Thumelani nabafana abancane, futhi ngicela abaholi bazozibonela. Ngiyala ngiyagononondisa, umuntu neke abesigqili somhlophe. Yimi,

THAND' ISIZWE

KU THAMBO LENYOKA LIHLABA ELIMZONDAYO: WaseAlberton, Udaba lwakho lukhulu, siza ngegama lakho eliqondile, eliphelele.—Mhleli.

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Noma angazibhasobha kanjani, sikhona isikhathi le pho uzwa ubuthaka ongaphilile kahle. Uneyinbho ngo okuqanjelwa, uze nomzimba atheleke phansi, ucasulwe ubata, kwale okuba udle nobuthongo bungehli, eqinisweni zonke izinto sibe nesidina. Bhasobha! Zonke lezizimpawu ezinje siseke zisibengisa wena okuthi kukhona okungalungile esawini asemimbeni.

Njengoba kawusoze waphila kahle unjalo into engcono engaqeda lezo zinhlungu zakho ukuba uthathe umuthi olungile ozakuhlaba khona esifweni, kawusoze wawuthola umuthi ongono oyokusiza ngaphandle kwe HUBER'S REMEDIES.

U Mnu. Huber uneminyaka engaphezu kwama 28 enzela abantu imithi futhike useyazi kahle yonke imicikilisho edinga abantu. Bhalala khona namhlanje incwadi ezokunika oke amasazi emithi yesifo esehlukene.

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

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(NguDIZAMAHLEBO)

Kwintlanganiso enkulu ebiseJwanasbhegi kutsha nje amaAfrika acelwe ukuba angathabathi nkaxheba nakuyiphina into eya kwenziwa ekufikeni koKumkani kwa kunye nentsapho yakhe kweli lizwe. Le ntlanganiso ibe ibizwe nguNobhala waAfrican National Khongresi yesebe lasedwanasbhegi dolophu. Yenzelwe phandle emoyeni, yaza yeziwa zindimbane zabantu esinga zithekelela kumakhulu amane.

UMnu. D. W. Bopape, obe ngunozaku-zaku kwa nomquzeleli wale ntlanganiso, wenje nje ukuthetha: "AmaAfrika jikelele awakholwa kukuza komhlekezi kweli lizwe namalungiselelo enzelwe yena akawathandi." Uqhube watho uMn. Bopape. "Ngathi kucingwa ukuba uKumkani lo xa esiza kweli lizwe uzele abantu bonke, abamHlophe nabamnyama

ngokufanayo. Uthe kumaxesha adlulelo kwaathi kwakufika uKumkani kweli lizwe kwa phalala igazi, kwenzakala nabantu abaninzi," uhambise watsho.

Ukhumbeze kwakhona ukuba kwintlanganiso ebiseBloemfontein kwiinyanga ezimbalwa ezidlulelo kweenziwa isigqibo sokokuba kuthunyelwe utingo koKumkani sokuba acelwe angake alubeke unyawo lwakhe kweli lizwe ngalo lonke ixesha abaNtsundu bengaka khululeki. Uthe akusizi lutho ukuba koKumkani apha kusekho abantu abahleli phantsi kwemithetho yengcinezelo, uqokele watsho lo Mnumzana.

Amalungu ale ntlanganiso ayethe qhiwu ibhanile ezibhalwe ngolu hlobo: "Smuts gcina izigqibo zenqungquthela." "Faka emthethweni imanyano zabaNtsundu." "Susa ingozi yamaO.B." "Nika inkululeko kuye wonke umntu." "Ivoti ma ibe yeyomntu wonke." njalo njalo.

Ekupheleni kwentlanganiso kuphakanyiswe isigqibo sokuba "ixesha lifikile lokuba kuphele umkhethe nekhalabha kweli lizwe." Kwavulwa ngo "Nkosi Sikelel' IAfrika" nango "Morena boloka sechaba saHeso.

LIHAMBILE IXHEGO

Lihambile, ixhego indod' enkulu u1946, lisishiya singxwelerekile santlithaka kwizinto ngezinto zalo mhlaba neento zawo. Lihambile



ISIQINISEKO ESITYINYANI NO. 2

UJohnson weyingumfana ominyaka ili 19. Zonke iintombi esixekweni zazidla ngokumhleka. Xa kwakukho imidudo okanye iimbutho, wasoloko ezifumana eyedwa. Wayebhityile, ebuthathaka, enamagqakuva ebunsweni engenanqubela phambili emsebenzini wakhe. Ekugqibeleni, uyise wamfumanela LION BLOOD TONIC yodumo wathi emva kokuthatha eli yeza waziva kwaye ekhangeleka eyindoda eyahlukileyo. Namhla nje uthandwa nguwonke-wonke, utefe lwakhe lukrele-krele baye ubunzima bakhe bongezeke nge26 lbs. ngethubo leenyanga ezintathu, waye eyazi le nto ukuba ixhomekeke kwiLION BLOOD TONIC.

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Ingqungquthela eBloemfontein

(NguW. D. S. Matoti)

Wanyikima umZantsi Afrika jikelele, ngunam-nawe kujongwe phambili kwaSibakhulu wenkulu yona inkundla eBloemfontein kwingqungquthela elapho.

Sijonge phezu kosizi esikhangele kulo, ze ningajongi kuwenu, ze nithethe koome amathe emqaleni, ze nijonge amehlo kuphel' umlilo emehlweni. Ze nime ngenyawo kuqine imisipha, nicikoze kutshe namazwi, athi ophula-phuleyo xa nithetha acinge ukuba kanene kukho ibala eNtundu, namhla nje kutheni na ukuze kube nje.

Sihamba nani miDaka sikhala ngeentliziyo naxa singathethi kodwa into entle yona siya yifuna, siswele into yokwenza.

NGATHI IXESHA SELIMBOVU

Ingathi kuyasa, kutheni na ngathi iinkuku ziya kokozela nje? Yeha ke! namhla kukhala nabangathethiyo, namhla kukhala nabangaboniyo ngamehlo, lusizi. Ingathi lixesha se limbovu lithwasa emntwini, lithwasa nakwisilo nesinambuzane.

Uzibonela nini ke wena mntu oNtsundu? Thabatha umsimelelo uhlabele phambili. Xa uhlabana ngomsimelelo wakho, uvavanya iindawo ezibugongxo khon' ukuze ufa-ke unyawo lwakho lunyelwe emhadini hleze ulunye yinguni enobuhlungu.

Sithembele kwizinyanya zizo ezovula indlela sibone apho sijonge khona. Ithemba likhona mawethu kudala sisifa. Ma sifele phakathi kweSizwe sikaNtu kuze kubekho imbali nasemva kuthiwe apha kwaafela amadoda.

Sicela kuQamata abenani apho niya khona, avule indlela neengqondo zenu kwa nemilomo yenu. Uloyiso aluphumi ngamini nye, ithemba sinalo kuba ithemba alidanisi, alibulali kananjalo.

Umbulelo Wokuphela Konyaka

(NguW. C. D. Matoti)

Malungelo mani na esithe safumana wona kulo nyaka ka1946? Kufuneka senze umbulelo wokuphela konyaka, siqwalasele kakhulu kwizinto ezizintloko, siqwalasele izinto zemfanelo, sizibeke phambi koQamata senze umbulelo ngazo, khona ukuze sifumane amandla, sifumane ithamsanqa elihle liphume ezandleni zakhe, Nokokuba kuncinane ke, nokokuba kukhulu, nguYe owaziyo, Ngoko ke ma singalibali ngumgqobo, sijonge okuphambili kwethu, nangexesha elizayo.

Ma sibulele kuqala ibuyamva yamajoni ethu athe kule mfazwe abuyela ezandleni zethu eAfrika, ma sibulele ukuphela kwemfazwe, ma sibulele ingxoxo yoxolo ebihleli kulo lonke elithaba kuzanywa uxolo, ma sibulele ukuphela ko-1946 kungabanga kho ngxushungxushu. Sibulela amadoda athe avula imilomo kwiNkomfa ebihleli phesheya, izamela nathi zintsizana. Hamba wena 1946 usikhumbule nalapho usinga khona. Uze usiyaleze ku1947, wenze inxhelo ngathi hleze kanti kuthi kovele indlela. Hamba xhwangusha lo nyaka ukhangele kwelo zwe la-kwaNtonganyawana. Ukhumbule apho usihyike khona, kuba kuza enye indoda u1947.

UNkosk R. Gqiba was 2239 Mabeta Street, W.N.T., unduluke ngomhla we 22 ukusinga eEast Griqualand. Simaqwenelela ihambo entle.

Imfihlakalo ye Mpilo e Lungileyo.....

...Kukusebenza kakuhle kwamathumbu. Sukwenzakalisa impilo yakho ngoku yekelela ukungcola kuzalise umbilini wakho nge tyefe.



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(Ngowakhona)

Alitshoni lingeni ndaba. Omnye umfana wayeza kutshata e-Caweni, kuthe lomhla womshato wathatha ibhayisikili waya edolophini kuba eza kubuya msinyane, wagolozwa umshakazi wade wazi ncama waya eCaweni, nalapho kwaba njalo akakatsho ukufika umyeni kude kube namhla nje. Kwathiwa nanko umyeni esibhedlele unomafufunyana. Kwayiwa "do" akukho wumbi.

Isimanga apho sikhona waya UMnu G. Matunda unguMokomishinari ukuya kusayina le nto yenzeke eRapamali. Lilonke singathi akafuni kuya kutshata e-Caweni, apho aza kuthi umfundisi niya kwahlulwa kukufa isuke imvisiswano ingabikho, sicinga njalo thina.

UTSHINTSHO LWABEFUNDISI

Utshintsho lwabefundisi beeCawe ngeCawe lumi ngolu hlobo: OwaseA.M.E., uya eVentersdorp kuza owaseVentersdorp apha, owaseChurch of Christ uya eMonti asikamva ozayo ovela kwenye indawo. Asazi nokuba kuba kumbamba igosana. OwaseBantu Methodist uya eGeorge-Goch kuza owaseBhai. Siya yibulela loo nto yolo tshintsho luhle kakhulu kuyeke ukuthi umfundisi ahla ngathi sekuyiplasi yakhe, kude kudikwane ngemithamo.

Ayihlangananga intlanganiso yaseBantu Presbyterian Tyalike eKopella ngenxa yokuphoswa zilbus, nokungaqhubi kakuhle kwamagosa. Batha bakufika abefundisi eLichtenburg akwabikho nto yokubasa eKopella apho bekumelwe kukuya kudityanwa. Elinye igosa lilungise ibus eyakuphuthuma abefundisi eBaberspan Station kwafinyelela umfundisi uBotoman yedwa. Ibemi loo nto ukungangeni kwePresbytery ukhlangabeza enkulu intlanganiso eya kuba ngoApril ozayo, inga ingezingi loo nto.

IZINTO NGEZINTO

Ungene umbane eCaweni yaseA.M.E. Siya lincoma elo nyathelo nalo ngubela.

Uphindele esibhedlele uMnu. R. Nxazonke kwangokuya kufa kwakhe, ukudumba nephika. Simcelela umthandazo kuma kholwa nabefundisi.

Kuthe xa kwa kusenziwa uthabeni ngamapalisa kaMaspala, abamba kakhulu, kuthe xa besisiwa ePalisi Station bahamba bevuna uNkosi Sikelela iAfrika, amadoda engasa ngumsheli nje ngasemva apha ngebasi, inene atsho kamnandi.

IKilisimesi

(NguS. K. Nxu)

Kwiimbombo zone zomhlaba ngamalungiselelo AbaNtsundu abamHlophe nabeminye imibala, Amaxhego, ulutsha, nabantwana, ngu nabebala Luchwaito emhlabeni uphela, ngamalungiselelo.

Bambi sebethege izambatho ezitsha rhaca, Ezonxitywa ngaloo minikazi inkulu.

Uvuyi elizweni lolona lukhulu Kuba umhla weKrisimesi awukude.

Usatshana lona lucinga ngezi muncumuncu Ezotywa ngaloo mini, yimincili Okuchwayitisa oowabo ngale mi-Ut' umntu namhla kuvuya no-Hili.

Kodwa kwabanye le mini yoba muncu.

Namatshipa ngezi mini akhumbul' amakhaya, Kanti emakhaya kucingwa ngezihlobo, Ewe kunjalo, yonke lemihlolobhloko khaya.

Impi yengoma seeyisenza amalungiselelo Okuchwayitisa oowabo ngale mini ngengoma

Kuthiwa nokuba sekuthiwa izulu liyazongoma

Wonke umntu ngale mini ma konwabe umphelo.

Lumele uluntu ukonwaba ngale mini Kuba ngayo lee kwazalwa iNkosi Maze singalibali ukumcela uMdashisi.

Ma sitsho kunye bantu sithi, Simbongoze de sithi "Unguye umdali Enkosi

Tshotsh' uzalwe Nkosi yeeNkosi Yipha aba bantu ikhefu nabo ngale ngale mini."

Baya Vuya Abakwa Gompo

(NguMAZIWAZO)

Abantu baselokishini eMonti baya vuya bebuncoma kanjalo ubuchule bamalungu amatsha eBhodi athe kungekakezi nokuba abhumelele enza ngale mini yogayo lwabanyuli ukuba iibhasi eziqhuba phakathi kwale lokishi nale nale dolophu ziyokujikeleza koomaNew Brighton nezinye iindawo ebekunzima ukuba zifikelele kuzo ngezizathu ezaziwa ngaabo bafanele ukuzazi. Se sithemba ukuba la maduna akwaNdlamba akwenza ngangoko anako ukuba zingabuye zirhoxe. Bohe bephunyuziwe abantu.

Nangaphandle kokuba abantu bomhlaba bangathi sazimisela ukugxibha, sihleli kwisihlalo sabagxeki, ngokuntama izinto ezenziwa ngabantu bewaca, kodwa ke abantu bathi inika mzekelo mnina namfundiso injani into eyenziwa ngabanye babo bebhulukhwe. Ungafika ngendlela yokudlisa, abanye babo bethe gxoge izandla ezingxoweni xa bevuma etyalikeni, into abangenakuyenza xa bethetha nobhasi mLangu.

Bavuk'inja ooTsotsi balapha. Kwayiyo Fipaza nekwayala yakhe. Bakrokreleka ngathi banobugqi apha obungunobuthongwana. Sibavela bombombozela kwesinye sezizigqubu zabo, bathembisa ngokuwenzela ngamandla la manyundunyundu abo, kuba nokuba bangabanjwa, ukufika kukaKumkani weli lizwe se kukufuphi, bophulelwa ezo zigwebo. Abanolwimi banetyutyusi apha u'Maziwazo' uzisindise ngenxa yobomi bakhe ngokucela kwabanentsente xa bebefmfikele, ethwayiza kwa kwezi ziphaluka ezinzulwini zobusuku, sel'emaphikana. Bathi uyibalise yambi, banentloni nokumbuzo ukuba kakade ibiyintoni na abusuku etawuni.

Le nto ishaxa inje kanti xa inobukhwele? Yinto ebeyikhathalele ngantoni uMhle ukuba itil indoda inentshebe iyokumbikela ukuba intokazi yayo iyikati? Ukwenzela ukuba oodade bethu abangenayo kule dolophu balandele phantsi komgca woswenko, iinzwakazi zalapha ezihamba nexesha eli, ngaphandle kweminqandanda yezi bhungukazi eziseyimiqungquluza ezibhulukhweni, nezithwala amalaphi evelvet amnyama, zihamba ngeentloko (zinazo iinyawo); ezonwele zintle ziphushwa macala zifunjwe apha ebuchotsheni; izithende ezide ezihlangwini, okwa ngoku basathi yila nto yokuqala.

UMBUTHO WABARHWEBI

Phantsi kwempembelelo zombutho wabarhwebi (Gompo Trades Association) ePeacock Holo kwe ngaphaya ibiyiBazaar nekonsati. Nje ngesiqhelo amaciko okuthetha nokuvuma asonwabisa. Nakwa-Nongqongqo eSt. James Holo uMn.

ERoberts Heights ePitoli

(NguWS/Sgt. Peter Ntlole)

Mhleli.

Ngandifakele abembalwa ngezingentla. Imidaka yeeSajini zase-War Records apha ePitoli ikhe yanomdaniso "wesimahla" owawubaluleke kakhulu ngokuzola kwi-Sunshine Hall, phaya e Roberts Heights, ngomhla we19 December. Injongo yalo mdaniso yayikukonwabisa wonk'ubani apha eRoberts Heights, okanye ukubanika isichwayitiso seKilisimesi. Abaqhubi-msebenzi yayi ngoo WS/S/Sgt. M. Radebe (Master of Ceremonies), WS/Sgt. B. Moleko (Provisional Committee Chairman), C. Mxakato, A. Moloi, H. Makgwa no R. Mphamane.

Yayizel' imi ngomnyango iSunshine Hall loo mini, kuba kwakukh' undwendwe. Kulo singabalula aaba: Messrs (all ex-Sgts.) E. Mphele, S. Nxu, W. Dungele, J. Thebe, I. Gxalaba, M. Xaba no E. Makhallima; Mesdames Nxu no Thebe; Misses Nkosi, Mbatha no Maphipha. Kwath' emveni kokuba uS/Sgt. Rhadebe ecele uxolo kwindlu ngenxa yokuqalwa kade komsebenzi ngesizathu sokufika kade kwe U-Nomess Band, wacelela umgcinisihlalo ukuba avule umsebenzi. Watsho ngeyole kupene intetho umfo kaMoleko (wayekhumsa ntang'am), etolikelwa yinto kaMohamane.

Emveni koko kwadaniwa de kwabetha u12 o'clock—ixesha lezithunzela neziporo; kwathiwa khedu, kwaselwa inamaneti kwatywa neesamenjisi, zonk' izinto yayizezihala nje. Emveni koko kwacelwa (ngumgcinisihlalo) u-Miss Nkosi ukuba asiculele iisolo zibe mbini. Watsho yanga ngulonji ezonwabele; kwalandela uMiss Mbatha wanga lihobohobo emthunzini womncunube ukucula oko. Emveni kwakhe yabangu Mr. and Mrs. Nxu. Batsho intliziyo yam yanxuba; kwagqibela uMrs. Thebe—hai gxebe. i"Old Choir" ye-Native War Records.

Kwa phindwa kwadaniwa kwade kwabetha u4 ekuseni ngolwesihlanu.

Makhe sinqumane kancinci nje mzi wakuthi, Sikhe sithi ukucinga oku sizukise kanye Sikhumbule ngabo abangenako nabanye

Ngale mini ukuvuya, bachwayite NgeKrisimesi iinkumbulo zise makunye nathi.

Bambi balele ngandletyana-nye kukufa.

Bambi basezintolongweni, kunzima kanye.

Intlupheko kuninzi ngale mini kofika ukufa.

Kubo bonke ubunandi baloo mini Maze singalibali ukumcela uMdashisi.

Ma sitsho kunye bantu sithi, Simbongoze de sithi "Unguye umdali Enkosi

Yipha aba bantu ikhefu nabo ngale ngale mini."



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Parents and Their Children

Elsewhere in the bible, the story is told of our Lord Jesus visiting the Elders or leaders in the Synagogue, and his parents, Mary and Joseph, bewildered by his unusual absence from home where he usually engaged himself in healthy youthful play, made for the streets in search of the Little One.

Their hearts must have burned within them as they scoured the village, asking this one and the other for the whereabouts of their Son, Jesus.

At length, they find him in the Temple amid the leaders of the church who sat patiently hearing Him on matters dealing with the Kingdom of His Father.

That's the gist of the story; from this there is much for African parents, mothers especially, to learn. When I look around the locations each time, I am taken aback at some of the things I see

going on there. Little boys and girls prowl around the streets at night, in the dark, passing their time in fowl and indecent play, gambling or lolling against shop windows.

While this goes on, their parents who more often than not are away from their homes, indulging in idle gossip 'next door,' or, in the case of men, having a 'boozing bout' as they call it, little know nor seem to care to know what their children are doing. At times, a father comes home from work to find no children about—because they're all in the streets—and he never bothers to ask his wife where the children have gone, why they are not home when he arrives from work.

There seems to exist great negligence and irresponsibility among many African parents for their children. One might even go further and say that such parents are careless to the point of being guilty of a criminal deed. I think it is a crime for anybody to bring into this world children for whom parental love, care and guidance is denied. When children are allowed to venture into the streets and return home long after sunset; to grow up without parental directions; to acquaint themselves with unhealthy and undesirable ways of life during the most delicate years of their life — the formative years — they must eventually turn into the wild animals we see among us in our locations, villages and townships.

While I have no quarrel with allowing children adequate leisure for recreation in daylight, I cannot agree with the view oftentimes expressed by some parents who

An Act of Gratitude

The Johannesburg Branch of the Blood Transfusion Service recently received a letter from M. Seboni, a Native at Nigel, expressing his appreciation of the Service in helping the Gospel Mission Maternity Home to save the life of his wife, Florence Seboni.

"I know what it is to receive such service when one's life is in very great danger and I am sorry that I could not afford to give much more than the very, very little I have given as a token of my appreciation. Please continue to help this wonderful Maternity Home."

As the Gospel Mission Maternity Home is a Mission Hospital, the Service did not charge for the blood or the transfusion but the grateful husband enclosed £2.

Forwarding the money, the Matron of the Maternity Home explained that it was from Seboni, or whose wife you so readily and speedily sent 1,000 ccs. of blood. Added to the husband's thanks, please accept mine also."

A week later the Matron wrote again saying that Seboni had brought a further £2 with another expression of appreciation.

"I might add," she wrote, "that the patient made a rapid and remarkable recovery, largely due to the timely blood transfusion. I thank you for your kindly interest and practical help."

That £4 probably represented a fortnight's wages for the husband of the patient. It was not asked for but was sent as a freewill offering of thanks and appreciation for Services rendered.

The Service is happy and proud to be able to render such services, irrespective of race, colour or creed, but it needs more donors to help it in its work.

WASHING UP

Wash up as you go along; don't leave an accumulation to be dealt with at the end of the morning, or, perhaps the end of the day!

Don't be afraid to use plenty of hot water in washing up dishes and dirty cooking utensils. Before commencing the actual process of washing up, remove all scraps from the plates and dishes, and arrange glass and earthenware in separate piles. Change the water as often as it becomes dirty, or the articles will not be properly washed.

say that children must be left to play in the streets, far away from their homes after sunset.

I excuse the parents who are forced to leave their children to their own devices during the day, due to economic circumstances. I acknowledge the fact that with the absence of amenities in our locations, children have little by way of healthy recreation. But I cannot see the point in parents allowing their children out in the streets after dark when they should be doing their home work.

African teachers complain that their pupils come to school without any home work done. Lying is a great art, and to show the little respect some children have for their parents, they will tell their teachers: "My mother" or "My father sent me on an errand to town, so I couldn't do my school work." In the meantime, the teacher has seen these story-tellers prowling around the location all afternoon and in the evening!

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YOU MAKE COCOA THIS WAY

Put one tea-spoonful of cocoa in an empty cup add as much milk and sugar as you would like to make a cup of cocoa.

Use: then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain. Finally, fill the cup with very hot water and stir well.

Boksburg Reader's Complaint

N. N. A., Boksburg, writes: At a recent meeting of the Stirtonville Advisory Board, Boksburg, the secretary of the Board read a notice from the Secretary of the South African Locations' Advisory Boards' Congress, calling, inter alia, for two delegates to be sent from each district. The chairman of the Board then formally asked for nomination of the delegates.

There are three Council nominees and three elected members on the Boksburg Board, and it was revealed that five of these members had days prior to the official meeting of the Board conferred privately and decided upon the names of the two delegates to be proposed on the appropriate occasion. The sixth member of the board, who was elected with the largest number of votes, but whose company has apparently been dreaded by his colleagues for reasons best known to themselves, was denied an invitation to this private transaction. This revelation was made by one member who unashamedly rose to state in the official board meeting that there was no need to waste time over nominations as the matter had already been settled. The expected member thereupon protested against the procedure that had been followed, but it was in vain.

Subsequently, when this state of affairs was disclosed at a largely attended meeting of the residents, it was resolved unanimously to telegraph a vote of no confidence in the delegates from Boksburg to the Advisory Boards' Congress at East London. Incidentally, it is the same delegates who, up to the present, have not reported to the residents on the proceedings of the Advisory Boards' Congress which took place at Bloemfontein in 1945. It is now felt that to allow delegates of this type to carry on unchallenged would be an admission that at Boksburg, people are not concerned for the betterment of the Africans' cause.

Our wise and highly respected members of the Natives Representative Council do not, with their praiseworthy brains, deem it fit to mete out such treatment to their constituencies and, working

then on their fine example, if we could scrap them for beguiling their mission, why should it not be the case with these renowned delegates from Boksburg? There is only one place for this type of folk—They must be dismissed from office.

The N.R.C. and The Colour Bar

H. M. N., Johannesburg, writes: The audience before which Mr. A. B. Payn, M.P. for Tembuland, spoke at Umtata recently must have been so appreciative that they even excused him for the misrepresentation of facts which characterised the whole of his speech. No wonder there was not a single question put to him after he had finished speaking, and no wonder he thanked the audience so heartily for the interest and attention given to him.

But Mr. Payn should not think that by convincing a small audience in his constituency, he has impressed the whole world with his logic. For instance, he alleges that the members of the Natives Representative Council adjourned their meeting last August because they were influenced and led by the Indians. Surely the Honourable Member for Tembuland, as an experienced man, thoroughly conversant with the affairs of this country, should know that Indians are the least interested in a body like the Natives Representative Council. They would not so bitterly oppose their own representation which is on a higher level than the powers vested in the Natives Representative Council and at the same time meddle in the affairs of this body which has been condemned by both white and black alike.

Another mistake, Mr. Payn says that the colour bar prevents a "Native" from going into a hotel to get a drink. Yes it does, but I wonder if the legislators were thinking of beer houses when they drafted the colour bar act.

READERS' FORUM

There are bigger issues involved in the operation of the colour bar in this country, and Mr. Payn should enlighten his listeners on the implications of system and the effects it has on the productive capacity in this country.

Christmas Hooligans

"A.X." Johannesburg, writes: In the locations, people fear to venture into the streets during Christmas. Hooligans who delight in setting upon law-abiding people take control of the streets during Christmas, thereby making it impossible for others to enjoy Christmas out of doors.

As a rule, these ruffians start their Christmas activities well in advance. By the time Christmas comes, many people are in hospital or have been assaulted to a lesser degree; others find themselves robbed of their holiday pay. The poor creature who appears well-dressed in the streets during Christmas is the target of these hooligans. They either thrash him brutally for 'daring to be better dressed than themselves', or they rob him of his clothes.

Drunkenness is the cause of their behaviour, and I think the police should make a concentrated drive on all liquor haunts during Christmas to stop this rot in our locations. I think that the law courts should take a very stern view of all assault and robbery cases brought before them. Long and hard imprisonment terms should be applied in cases where people cannot respect the rights of others.

Desecrating The Lord's Day

SMITH MALOBELA, Johannesburg, writes: To many Africans, Christmas Day with its message of peace and goodwill, has the opposite to that intended by the Creator. The master of the kingdom of hell, always at work among those whose minds are weak and susceptible to evil influences, does everything in his power to urge his ready followers to desecrate this sacred day of the Lord's birth. Thus, in our locations, we see people celebrate the day in animal fashion. It is either that they are staggering in the streets, drunk with beer, or they are attacking and assaulting innocent and law-abiding citizens in the streets.

To most of us, Christmas day is one of those days when fear takes dominion over us. We dare not visit our friends with whom to share the joy of the occasion—we fear the terrors ever present in the streets on that day.

I have great admiration for the manner in which most Europeans observe Christmas. While among Africans we have many broken heads during Christmas, among Europeans one seldom hears of assaults, fights and stabbings resulting from Christmas hooliganism.

We are entering upon an era when the world has set its eyes on our land. Our South Africa is the subject of discussion here and abroad. There are those who say Africans are savages who must be

treated as such. To allow such things to happen in our midst is but to give added strength to the arguments of those people who claim that we are barbarians. It is up to us to call a halt to hooliganism and everything else which brands us as criminals or backward people.

'Basotho' For 'Bantu' is Wrong

E. F. DANIEL, Carlisonia, writes: Your correspondent, Mr. I. D. K. Makakaba, has written to say that we should refrain from calling Africans the "Bantu," whom we should call the "Basotho." Notwithstanding his reasons supported by philological, grammatical and rhetoric facts, I must make bold to inform him that all what he said has been weighed in the balance and found lamentably wanting.

In much the same way as Africans will forever remain the Bantu, so will 'Basotho' never be accepted as the correct name for Africans. To go further, The "Bantu World" will remain under this name, and its editor will not allow the paper to change its name to the "Basotho World." The same applies to "Imvo Zabantsundu" (Bantu Opinion) and other Bantu newspapers which use the name Bantu.



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are all easily conquered by the combined power of PARTON'S PURIFYING PILLS. It is glorious to feel really well again, to feel that thrill of happy energy tingling through your Blood and Nerves, bringing back the desire for work and a brighter outlook on life. You can rely on PARTON'S. That we promise. Ask your friends.

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Johannesburg City Orchestra in Sophiatown

In his opening address on Sunday, December 22, the Manager of the Odin Theatre, Good Street, Sophiatown described the Orchestra Concert as the finest of its kind ever produced for the Non-European community in Johannesburg.

Before the commencement of the performance, a letter of apology from Mr. Albert Coates, Conductor of the City Orchestra was read. His absence was due to his leaving Johannesburg temporarily on the advice of this doctor. Mr. John Connell conducted in his place.

The programme was fully appreciated by the large audience. During the playing of various items, absolute silence was maintained. Never before has a Non-European audience been so orderly at a concert.

The concert has shown that a large section of Johannesburg's

Joe Louis Will Visit South Africa

It was announced in New York recently that Joe Louis, the world's heavyweight boxing champion, will engage in a series of foreign exhibition tours before defending his title in June, says United Press.

He will first of all tour South America and then appear in South Africa, Australia and the Philippines.

After that he will include the major cities of the British Isles and continental Europe.

According to Reuter, Joe Louis may tour South Africa, the British Isles, Europe and Australia if his coming South American tour is successful. This latter tour opens at Mexico City on February 5, when his opponent will be Arturo Godoy, from Chile.

The constitution of the board of control for professional boxing in the Union of South Africa says "contests, competitions or exhibitions between white and coloured boxers are not permitted nor shall white and coloured boxers participate at the same tournament."

In an effort to prove that he is an outstanding opponent for Joe Louis, the world heavyweight champion, in a heavyweight challenge, Curtis Sheppard, from Baltimore, has challenged Bruce Woodcock, the British Champion, and said that he would give his entire share of the purse to charity if he failed to knock out Woodcock.

Sheppard is the man who Jack Dempsey recently picked as the best opponent for Louis and he is asking the 20th Century Sporting Club and the British promoter, Jack Solomons, to try to arrange the bout.—SAPA.

African population is ready to welcome the best music and it is to be hoped that the response of the audience will persuade the City Council to provide another concert at a later date.

At the end of the concert the African National anthem "Nkosi Sikelela iAfrika" was sung with Mr. Connell conducting the audience.

East Rand African Students' Association

(G. D. Mbilase)

The annual general meeting of East Rand Students association was held at Payneville, Springs on December 20, 1946. The executive committee was elected by the members. Delegates from various institutions were present, general secretary of the "Tasa" and vice president, inclusively.

Boksburg was fully represented by many students and it has to be congratulated for the keen interest and great support for the "Tasa". Elections of office bearers for the year 1947 were chairman Mr. E. G. Mballo, vice chairman Mr. T. L. Dladla Hon. Secretary Mr. G. D. Mbilase, vice secretary Miss S. Mathule, connecting treasurer Mr. B. R. Myataza. Committee members: Messrs W. Mtsweni, G. Ngwaxaxa, R. Kumalo, Miss S. Mbilase and Miss G. Makhubu.

The delegates from various institutions are ex officio committee members as an experiment for the year 1947. Centres for concert and dance functions for "Erasa" are Springs and Boksburg in July 1947. Dates of these functions will be announced very soon by the executive committee.

Students particularly in the East Rand are requested to get membership cards. Write to the secretary Stand 329 11th Avenue, Springs Location. The executive committee will meet on January 5, 1947 at Springs Location at 9.30 a.m. to discuss the year's work.

Nourse Mines News

(By Curly Wee)

On Wednesday November 27 a large gathering assembled in the Compound Hall and others through lack of space, stood outside.

The Acting Manager Mr. P. J. Theron, accompanied by the Compound Manager Mr. W. E. Moffett and many other officials of the mine, had come to present silver and bronze medals to the successful teams that had won first and second places in the September Departmental First Aid Competition held on the mine.

Tanduhlaka (CM) on introducing the purpose of the manager's visit, let slip a couple of phrases in Sixosa; his command of the language being extraordinary. Those outside the hall could not guess that the words were uttered by "Umlungu," and to ascertain whom the speaker was, they craned their necks through the windows fighting for place — while their fortunate brothers in the hall were resting on benches.

In his address to the gathering the manager pointed out that while the knowledge of what to do, if and when an accident occurs is much important — being capable of preventing them by taking all possible precautionary measures — was however, of greater importance.

As the Manager presented each winner with his medal, the hall kept thundering with applause. The occasion ended with the singing of the National Anthem Nkosi Sikelela i-Afrika.

MARTHA NKOMO WAS UNABLE TO WORK OR SLEEP BECAUSE OF PAIN.

SHE IS A NORMAL PERSON AGAIN AFTER TAKING R.U.R. MEDICINE.

This is the story of Martha Nkomo who writes: "My fellow-countrymen! Let me tell you how I was helped by R.U.R. For five years I suffered from my bladder, my kidneys and my feet. I was unable to work or sleep properly: I then heard of R.U.R. After I had taken two bottles—one big and one small—I felt better. I continued taking this medicine. I am now a normal person. I usually recommend those who suffer from their kidneys or their feet to take R.U.R."

Just as R.U.R. has helped Martha Nkomo and thousands of others from many countries, it can help you. It does five things at one time—stimulates the liver, cleanses the kidneys, makes the blood pure, gets rid of acid and acts as a laxative. By cleaning up the whole system, R.U.R. gets rid of all the poisons which cause so many sicknesses. For young and old alike, R.U.R. is a splendid and utterly safe remedy for such diseases as rheumatism, lumbago,

Test Match at Sub Nigel

On December 8, 1946 a Test-Match of the S. East Rand District A.L. Tennis Association was played at Sub Nigel No. 3 Compound. The following picked players represented the Senior Division: E. Moikangoa, J. Ngcobo, Miss K. Ngubane, Mrs. Ngcobo, J. Ocken, S. J. Kunene, Mrs. Zozo, Miss Tembani, M. Ndzimande, L. Oliphant and J. Madiba and; Junior Division: E. Metsi, J. Makhoba, Miss S. Harris, E. Phaka, Joe Moshesh, Mrs. Mabhuya, Miss Hem and J. Moema.

This coming event will be a red letter day to the tennis fans.

Dr. Mahlangeni Welcomed

(F. Matthews)

At the Ntselamanzi Hall, Lovedale there was held on the 30th of November, a most unique and memorable reception to another of Africa's great sons, Dr. Robert Ross Mahlangeni, L.R.C.P., L.R.C.S., L.R.F.P. etc. (Glasgow and Edin). This gathering was significant in many respects. Men and women representing all the races of South Africa black, white and coloured came to pay their respects to this young man in whose service as a doctor there can be no colour bar.

People in all walks of life, doctors, teachers, chiefs, nurses, students, housewives and labourers were present. Telegrams and letters from all parts of South Africa including the Protectorates poured in expressing good wishes to Dr. Mahlangeni in his future work.

In his opening remarks as chairman Dr. Bokwe of Middle-drift pointed out that Dr. Mahlangeni was the son of the very first Bantu doctor that South Africa had produced Dr. Maweni Mahlangeni, who had studied both in Canada and Great Britain in the earlier part of this century. Great strides had been made since those early days and very great sacrifices on the part of parents and students alike had produced those pioneers in medical work of whom Bantu South Africa is proud, Doctors Moroka, Xuma, Molema, Motelang, Sibeta and others.

Medical scholarships were now making it possible for students to study at the Witwatersrand University and six doctors from amongst those had graduated this year.

Amongst those who spoke were Dr. Ker of Fort Hare, Dr. Shepherd of Lovedale, Chief Magoma, The Mayor of Alice, Mr. McNab, Professor Matthews, Mr. Mahlasila of Grahamstown, There were many others. The proceedings were most dignified and uplifting and all who were present left with the happy feeling that they had attended a most worthwhile function.



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

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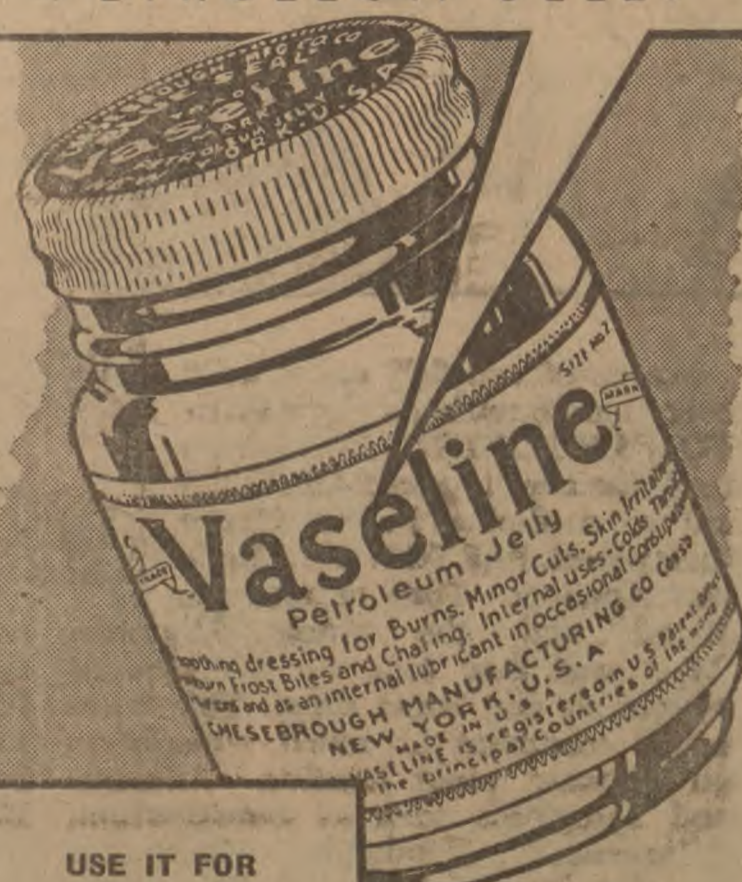
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Ku Fumiwa Ka Vantima E Union

(J. H. Maswanganyi)

Ndzako ka nhlangeletano yo rhula, (Peace Conference) ya hinkwawu matiko ya misava, leyi a yi hlangene France, ku tthele ku hlangana kambe yinwani ya yona le America, le'yi akaka tindlela to rula e misaveni, va nge i: United Nations Organisation (UNO). E nhlangeletanwini leyi ku vulavuriwile hi timhaka timbiri le'ti khumbaka wantima wa tiko leri.

KU SIVELA DZOLONGA

Yo sungula yi ngeniswiwe hi Hulumeni wa India, a tsanwa ngopfu e nawu wa Asiatic Land Tenure and Indian Representation Act, lo'wu endleriweke ma-India a tiko leri hi Hulumeni wa tiko leri, kuri wu bihe ngopfu hikuva wu ya hi nngohe, wu sivela ma India e tinfanelo le'tinene e tikweni ra Union. UNO yo komberwa leswaku yi fanele ku wu sivela hikuva wu pfusha ku ka ku ngari na nga twanana ashikari ka India ni S.A.

Hulumeni wa Union aku wu lulamile hikuva wu endleriwe ku thsamisisa swinene Ma-India ni Valungu, ku ngavi ni madzolonga tani hi lo India; kunwe ni ku tla-kusa shiyimo sha Ma-India e timhakeni to fuma tiko ra Union. A e ngeta aku: na swona Huvo leyi a yi nako ku vulavula hi nawu lowu e tiko rinwani ri t'endleleke ku funa vanhu wa rona ha wona. Hikwalaho, le'swi nga tani, a yi yisiwe hubyeni ya nawu, (International Court) kuri yona yi ya phendlisisa nawu wa nhlangeletano leyi kuri wu ri yini e mhakeni yo tani.

VA TA SUMELA UNO

Ku vulavuriwe ngopfu ha yona, va rhumiwa vo tala va nga twisisi kutani yi yisiswa Komitini ra nawu ni ta matiko. (Legal and Political Committee) na kona ku vulavuriwa ngopfu, ku hela hi ku pfumelaniwa hi voti ra 12 to 6, kuri yi tlieriseriwa eka Hulumeni wa Union ni wa India, vava lungisa ndlela ya yona yo twanana, va yi vuyisa kambe e hubyeni ya UNO, ku ta yi sumela hi laha va nga tava va yi tiro ha kona. Kute loko yi yisiwa hubyeni le'yi qulu (General Assembly) na yona yi tiyisa rito rha Komiti hi voti rha 32 to 15.

VA KOMBELA TIKO RA WESE

Ya vumbirhi yi ngeniswiwe hi Hulumeni wa Union, aku: v'aki va South West Africa va kombela ku ngenisiwa eka Unionni ku tavanima va kona va vutisisiwe swinene hi ndlela ya vona leyi va yi twisisaka swinene vaku va rila ku fumiwa, ntsena, hi Union. Kambe vuyingyi bya Huvo leyi bya nga twasisi. Sir Maharaj Singh, Mu-India loyi a vulavuleke ngopfu hi ku shaniseka ka Vantima va tiko leri, aku anga tsembe kuri Vantima va tiko rero va pfumerile hi ku ntshunshaka, na swona a va si twisisa kuri ku ngenisiwa eka Union ni ku tameriwa hi UNO—swi vula ku yini. Aku ku hava tiko laha misaveni leri Vantima va nga riki ni tinfanelo tani hi laha Union.

Hosi ya hina General Smut aku: a hi vona la'va lavaka kuri S.W. Africa yi ngenha e ka Union kambe v'aki va yona. Aku ni, Vantima va vutisisiwe swinene va

Swivulayuri

Kutani-ke hi loko Mr. C. K. Mageza a vulavula hi ku lehisela leswi lavaka ku endliwa lembe leri taka. A hlalatlale leswo talatala leswi nhlangeletano leyi yi nga swi endla. A shashameta na leswi yi lavaka ku swi endla lembe leri taka. Mr. Mageza a hetelela hi ku: "Swilo leswi swi nge endleki loko hi nga khomane hi va shilo shinwe. Hi fanele leswaku hinkwerhu hi joyina Transvaal Shangaan Association, leswaku loko hi lava tinfanelo ta hina rito ra hina ri ta va na ntikelo." Kutani loko, a thsamile ku yina.

Mr. E. A. Tlakula: A seketela Mr. Mageza hi ku vula leswaku hina Vatsonga hi tirhela a ndzaku, kasi tinshaka tinwana ti tirhela mahlweni. A kombisa hi lahaka tinshaka tinwana ti nga na mabisimusi, switandzi, kasi Vayisisa u kuma letswaku vo tala la'va aleke timhaka leti a va e ndliwi hikwalaho ko twela Vantima, v'endliwa hi ku vona kuri matiko manwani lawa ma nga dnyiwa hi nyimpi ma nga ta dnyiwa hi ti nshaka le'ti ku suhi na wona kasi vona ku hava.

Valungu va tiko leri va nyangetseko ngopfu hi laha timhaka le'ti mbiri ti vulavuriweke ni ku bohiva ha kona. Va vulavula swo tala, ni kuri vuyingyi bya Huvo ya UNO a hi byo basa, ni kuri ku onhiwe vito lerinene ra S.A. hi leswi nga riki swona. Ni kuri timhaka le'ti vulavuriweke Hubyeni leyi ni le'ti rhumeriwaka e ka manwani matiko hi tiko leri ti nga pfumelariwi hi tiko leri. Vanwani v'ari a ku humiwe Hubyeni leyi, ni swo tala. Gen. Smuts u komberele President ya America kuri yita haleno ku ta vona leswi ku fumiswiwa ka swona, yi teri yi ta ringeta.

swi tsakela ngopfu. A engeta rito ra kuri hansi ka nawu wa nhlangeletano leyi a yi nako ku vulavula hi laha vuhosi byinwani byi fumaka vanhu va byona ha kona. Aku, hikwalaho, na yona mhaka leyi a yi yisiwe hubyeni ya nawu (International Court) kuri yona yi hlamusela nawu kuri yi nako shana ku ngenha e ka leswi matiko ya swarho swa yona ma fumisaka swona vanhu wa wona. O kombisile swo tala swa vuthari le'byi kulu swinene, kambe Huvo yi ngapfumeli.

Ndzako ka masiku yo tala e Komitini leyi a yi yi tira, ya Trusteeship Committee, yi nga pfumeli hi voti ra 17-15, kuri S.W.A. yi ngenha eka Union, kambe yiva hansi ka UNO ni kuri Hulumeni wa Union a lungisa ndlela (Plan) yaleswi a nga ta yi fumisa swona hansi ka UNO. Kute loko na yona yi yisiwa hubyeni le'yi kulu (General Assembly) na yona yi tiyisa ku boha koko hi voti ra 36, ku nga rina loyi a yi kanetaka. Swi tele ngopfu le'swi nga vulavuriwa hubyeni leyi hi timhaka le'timbiri.

VALUNGU VA VAVISEKE

A hi tivo kuri timhaka le'ti ta he'ela swinene kwihl, hikuva ku vulavuriwile ngopfu, ku pupumisaniwa swikhuvi milonwini. Kambe ku vuriwa letswaku a ku tsaniwi General Smuts, ku tsaniwiwa leswi ku fumisiwaka swona la'va nga riki Valungu e tikweni leri. Kambe loko munhu a shi-

tsonga vo tala va hava. A hetelela hi ku vula leswaku Transvaal Shangaan Association namuntlha hi rona "tiko, ndleve na noma wa Vatsonga." A kombela Vatsonga leswaku va joyina leswaku T.S.A. yi ta kula yi ya mahlweni hi matimba ku tirhela Vatsonga.

Mr. Athlone J. Baloyi, a vulavula hi vito ra va Pretoria. A hlalatlale leswaku Vatsonga va Pitori a va le ndzaku. Va le ndleleni na vona. A kongotela na yena leswaku Vatsonga hi hlomana hiva shilo shinwe.

Mr. Willie Maluleke, unwana wa Komiti, a suka a yima na yena a khutaza madjaha na tindjingga ta ka hina ku joyina T.S.A.

Tatana Oom Sam Mbokota, a khongotela nhlangeletano hi rito lero kwetsima. A hlalatlale marito va Vapostola loko va tsekatekisiwi-

le hi byatso va tsutsumela ka Yesu. A ku na hina Vatsonga loko hi tsekatekisiwa hi fanele ku tsutsumela ka Jesu. Hi fanele ku tsutsumela ka Transvaal Shangaan Association.

Tatane Muvuri E. Nxumalo, a hetisa ntirho hi shikhongela. Vanhu va hlalatlale, va kumeka va ri 500. Mr. Abel M. Manganyi, a teka swifaniso. Vanhu la'vo tala va joyinetela. Milawu yi phakeriwa hinkwavo. Ku tsaka kuri ku kulukumba.

Mhaka yo tsakisa i ku vona vavasati vo tala va ka hina lava a vari nhlangeletanweni. E shikarhi ka vavasati a ku ri na va Miss Betty Kubayi, Mrs. Bertha A. Mahatlane, Peggy Mavanyisi na la'vo tala. Komiti yi nkhenisa ngopfu Red Sea Choir ne Alexandra Choir.

—A. D. Mahatlane

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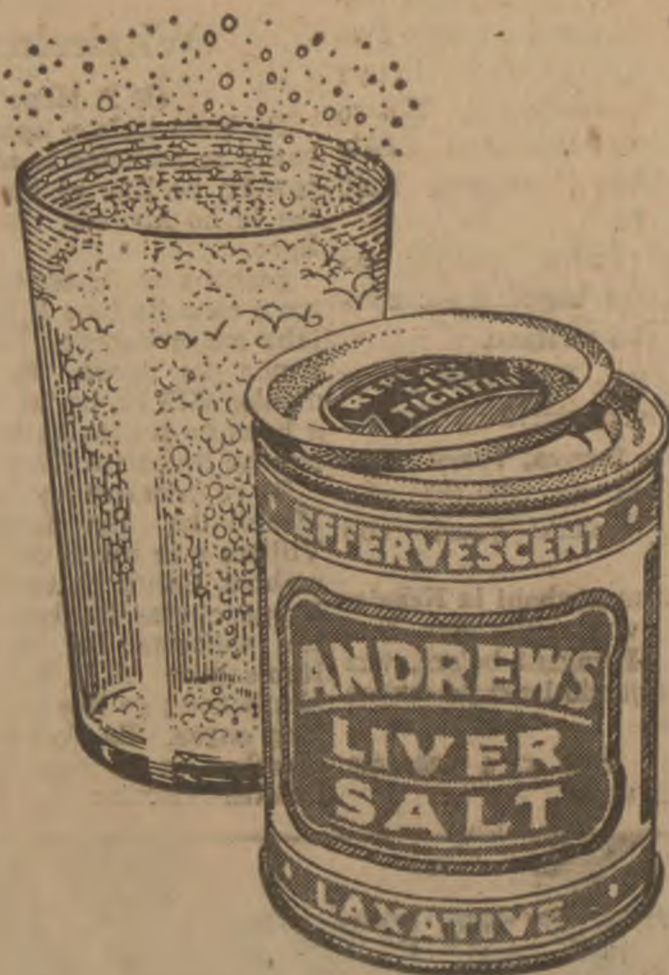
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Tshikolo Tsha Khalavha

(Mudededzi)

Tshikolo tsha Khalavha ndi tshinwe tsha zwickolo zwihiwane zwa Venda. Tshone tshi siani la Vhutavhatsindi ndifani ya uya Fundudzi.

Tsho thomiwa kale hada vhadededzi vhanzhi vha tshi tuwa. Ha vhuva ha swika mudededzi S. Tshivhidzo Ramovha. Onoyo atshi tika vhuwama ngauri ovha e munna wa vuhali ha udzha tshitswuku a ita nama. Tshidumo tshawe tsha pfala tsini na kule na nga nyimbo dzawe.

Ene o dzula minwaha ya 64. Ndi hone a tshi tuma ngau shango ilo li si pfane na vha-muta wawe, nga u fhelani ha 1944.

Zwenezwo ha diswa E. Matezhe Nevhulaudi Muthanngana we avha o fhedza minwaha mivhili a tshi funza Beuster school, tshe a bva kholigini ngei Bothsabelo, Middelburg.

Onoyo o mbodi iswa nga vha-funzi vhave vho W. Schultz, vha maungani u sumbedzwa vhatendi vha Khalavha uri ndi ene mudededzi wavho muhulwane a no do dzula vhudzuloni ha vho Ramovha.

Nangei musanda ha vho Lavhengwa a swikiswa vha mu takalela zwihiwane na nge e vha nwana wa mutani. Nangoho a thoma mushumo vhe vha dededzi vhararu nga wa musidzana. Mudzimu a thusa tshikolo itsho ngau vhana vhabva thungo dzotho. Ha bva vha Tshitangani tsini na Fundudzi, vha Lutanze, Vondo, Tshivhiludulu na Matondoni; ha bva mambalimballi, Fondwe nga Matswerani na Divhani la khukhumuwa vha wana vhana vhu vhu sahasaha. Ndi hone a tshi tavha mukosi wauri mushumo u khou hula ri humbela bugu yaStd. VI. Mukosi u tshi hulela, vhafunzi vha ta kuwa nga tsha vhuwulwane vhaya, Pretoria u vhonana na vha Muvhuso. Ngo-ho hari vhe hengei ha swika muhala wauri shumanani nazwo zwa Std. VI a sizwo. Mifhululu ya lila hothe vhutavhatsindi. Hezwo zwo bvelela nga 1946 ngau mbalo ya vhana yovha yo takuwa i 200 u bva kha 116.

Mushumo wavha muhulu na vhadededzi vha engedzelwa; zwenzwo vha vha yhatanu. Mitambo ya Tambiwa ya u imba vhaya vha vhuva na Tshiala tsha uri vho fhenya; vhaya utamba u gidima na ufufha vha vhuva na gomiki yauri vho fhenya. Vhaya hafhu govhani la Nzhelele, utamba; vha vhuva vho fhenya, vhaya Maungani boloni, vha di vhuva na gundo lauri yo orosaa na Tshialaa. Aiwaa, na rine ri a takalela Venda litshi vuwa.

Zwa Ha-Luuhimbi

(E. M. Mutshakwa)

Duvha la u vala zwickolo la dzi 13 Nyendavhusiku, ho vha na mutambo muhulu Ha-Luvhimbi, Georgholtz, wa (concert). Nga madekwana ha kuvhangana vhatshu vhanzhi nduni ya tshikolo, vha i dadza u guma nga munango. Zwickolo zwe zwa dela u ita mushumo wa u imba zwo vha zwiraru.

Tsha u thoma, ndi tsha Tshidimbini Salvation Army William Eadie School; tshigwada tshavho tsha u imba tsho vha tshi tshi pf. "The High-Landers of Vendaleland," vha tshi imbiswa nga mudededzi muhulwane wavho, B. R. Monyatshe. Vha vhuvhili, vho vha vha Tshilonwe, Masikhwa School; vha miledzoni ya Ha-Luvhimbi. Tshikolo tsha vhone vhone vha-Musanda vho-Masikhwa. Vha vhararu vho vha vha imbi vha hayani vha Georgholtz, vhe vha vha vha tshi tshi pf: "The Humming Bess."

Vhenevha vhone vha haya vho vha nga zwigwada zwiwhili tshihulwane na tshituku vha tshi imbiswa nga vhadededzi vhavho vhararu vhone muhulwane wa tshikolo, W. Phophi, na vhashumisani navho, vho M. Mahuluhulu na Mistress T. Muavha.

Mavhuthu othe o daho vho livhuva mushumo we vhone vha haya vha u lugisa vha kona u swilelela itela zwothe.

Vhusiku honoho ho simiwa vhu-konani na pfano kha vhabebi na vhana vhothe, mushumo hoyu wa vhu-konani na pfano wo itwa nga maano na ndivho ye Mudededzi muhulwane wa Georgholtz, vho W. Phophi, vha kona u anetshelela vhatshu mushumo wa vhusiku uho. Ku-itele kwa zwothe kwa tshimbizwa nga vho M. H. Ravhuanzwo mudededzi muhulwane wa Lukau School, Thengwe; vhe vha dzula tshiluloni vhusiku hothe vha na dakalo kha nnyi na nnyi.

Mushumo wa vala nga dakalo, ha kuvhanganyiswa gwama linzhi. Wonoya mutambo wo vha wo patekana na u onesana na Mistress aue a vho d o funza Getrudesburg nganwaha u daho. La do vha la vha dadalo Mudededzi muhulwane wa Georgholtz vha tshi anetshelela a uri hu do thoma bugu ya Std VI nga nwaha u daho.

(E. P. Mopeli)

Re bona tlala e ngata, ke hore batho re maketse le masimo a setsoe ha ho lijo, ba bang ba sitiloe le ho khobola ka ho hloka lipeo.

Sechaba se cheselitsoe makho-mo a sona ho thoe li fokotsoe. Me taba ena e bohloko. Ba bang ba hanne ka tsona. Ba qosua ba ahlolea £15 ba be ba nke mantho a bona ba a ntse ka Hukung. Ke tseo he litaba tsa Khatello.

Re re moneng ho lena la ha Moepli ke Mr. Lekhobane oa Villiers e le moeti oa Morena e moholo. Baruti ba chakile ho ea likopanongtsa tsa bona tsa Xmas. Re thabetse ho bona Moruti Itholeng oa A.M.E. a khutletse phuthehong ea hae a sa isoa tulong engoe. Ba kereke ea Moshoesheba ea jete Xmas Ritz, Bafolisi Harrismith. Re bile le

Tsa Tshwane

(Ke "Semanya-manyane")

"Masepala wa Tshwane ka baemedi ba baseqi eleng Dr. A. Hertzog; Professor A.I. Malan le Senamolela Mr. Chris. W. Prinsloo oa fapha la tsa Batala ha "Masepala ba khutlile Mochudi, moshate wa Bakgatla, Bongata ba Bakgatla ba phelang Pitoria ke lecho le lenosi la baagi ba Mochudi—Nka hla kare Bakgatla ba agileng mona ke masalla. Masepala oa rona o kgahliloe ke mohaho oa Mochudi. Matlo a matle a agileng Atteridgeville (Pelandaba) a etsa gore Batala ebe bo khooana-tshoana. Maburu ba kgahloe ke mehaho ea Pelandaba 'me ba tsoa kopitsa mohlala le mekha ea Mochudi. Maburu ana a khemang le Dr. A. Hertzog a ntsitse Batala mesebetsing ba kentse Makhooa hohle ha masepala mona. Motse o tlang ho hahuaa Vlakfontein eleng motse mocha ke oa Seburu metlo le diketso. Ke tseo ka molekeng oa tshimo!

Kgetho e tlang goba teng monogoga (1947) e tla baka phapang eo mohlomong e ka bang mpe. Sesosa ke (a) Koleke tsa dichelete tse bokelloang ke mafumagadi a mang a Namune le Khudu. (b) Basadi ba tsamaeang dipitso ha itsa mahlapa e bile ba sa itse tsamaiso ea dikgang. Khudu le Pevenene (Namune) dia hloka-fala gore di be teng empa ho fediso e nyefolano tse tlang go baka diphapang tse isang ntoeng tsa diatla. Kgethong ea selemo sena ho nyakahala banna ba shebelang hole, ba tlang thibela bobo (ditshila) tse iphang (sejang setsi). Re shebisa tse na go baetapele ba makgotla a a motse.

Ba tsoa fhila ba khutla East London ke:— C.B. Mbolekwa; A.M.P. Mahlatjje; le Mr. A.T. Seele, Mangaung.

Mr le Mrs S. Mashuppi ba itse khalo hola Thaba Nchu ha Moroke.

Re tsebisoa ke ntata rona moruti J. M. Malachi Segola gore Sondaha sa 5 January 1947 e-tlaba la ho rapella pula hore koano Tshwane le tikologo ea teng. Ho memuaa likereke tsohle hoesa thabeng ka tlatji leo. Pula hare e bone, tlala le komello di ipha matla.

Re lebogela ba ga Mr le Mrs P. Gillinge ka lesele leo ba le filong. Hape re lebogela ba ha Mr le Mrs T. Keble Mote ka Teboho Selematsela.

Mokete oa Tsoalo ea Krete o fetile ntle ho lintoa le meferefe, ba ise feela libese tse bolaileng sechaba sa New Mooiplaats moo tsoaro le thorisano ea mapolesa e gaketse ka Sgt. van Roooyen. Sechaba se nyakalletse khotatso tse monate tse ileng tsa etsoa ke Marena Andrew Tladi, Stephen Ntlatleng ba Konkerese.

mokete oa Missa kerekeng ea Church of England ho tile mopriesta Motaung oa Bethlehem. Kerekeng ea Presbyterian e ne e le Bazaar ea Kereke ka la 16/12/46. Khele ho se hotle lekhale tsohle tse rekoang li le teng ho bile ho rekisoa sesepa seo re seng re sa se tsebe. Ba matha patlaka bana ba Mopeli ho rekisetsa batho tseo ba li hlokanang. Khele eitse ha ho ntshe ho rekoa mona ra utloa pina e se e tlola ka Choir ea Thaba Bosiu monate ea e-ba osele. Me pokello ea Bazaar eo e bile £12.10/-. Molimo hlohonolofatsa Afrika. Maye Buye. Josiel Mopeli o nka batho ka Taxi ea hae. Bohle ba filang ba inkele eena.

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PALE EA MERERO EA TSA BA BATS'O

PUSO EA EONA COLONY, NATALA, TRANVAAL LE FREIS-TATA HO FIHLE LEKHOLONG LA BOBOBONG

Ghescho ea 'Musu oa Koloni ho lokiseng seemo sa ba 'mala Koloning eo ho ka thoe ke ntho e ile ea qaleha ka molao oa No. 50 oa 1828 oo ileng oa rera "ho lokisa seemo sa Bakhothu le mofuta e meng ea ba 'mala ka Koloni. "Ka selemo se latelang sena ha qaloa lehae la Bakhothu ba ka bang likete tse peli mane nokeng ea Kat, 'me ka nako e teletsana lehae lena le ile la atleha haholo. Molao oa 1828 o ile oa hanoa ke batho ba koloni haba ha lekhoa ho fetisa molao o amang baleterj empa hona ha latoloa ke Mongoli oa Koloni koana London.

Ka selemo sa 1834, molao oa ho lokolla batho bokhobeng oa fetisoa eata ka 1841 Molao oa bahlanaka le beng ba bona oa tlisa bahiri bohle, Makhooa le ba Bats'o, ka tlas'a ona. Molao ona oohle, leha ho le joalo, ha o eaka oa ama/Ma-Afrika hakalo ao ha nako eo a neng a sa ntsane a ile a bonoa feela ke batho ba seng ba le ka meling le ke baruti. Mefere-fere ka meeling e ka bochabela ea nna ea tsoela pele ka nakoana tse itseeng lilemong tse mashome a mahlano tsa nako ena kaha thibelo tsa 'Musu mabapi le ho tseloa ha meeli e ne e le ntho tse sa tsotelloeng hakalo-kalo.

Ka ho hola ha matla a marena a ha Zulu, mofuta e mengata ea batho ea tlosoa ka lebopong la leatlle ea lebisoa ka naheng ea Transkei, ha e meng e ile ea balshela ka leboea ho ea moo e leng Botsoana kajeno. Ho tloha ka 1821 hoisa pele babalehi bana ba qala ho nna ba hlaha, ba baka mefere-fere e meng hape ea meeli. Molao oa lipasa oa fetisoa ho Ma-Afrika a kenang ka meeli ea Koloni ompa ea seke ea thusa letho leha e ile ea nna ea e ba teng libukeng tsa Molao ho fihlela 1867.

Sir George Grey, ea ileng ea e lang hantle. Leha ho le joalo, mo-ba eena Mogovenoro oa Koloni ka laolao ona o ile oa boela oa qhaloa ka selemo sa 1854 a bona hore taba selemo sa 1905.

Leha ho ne ho ile ha e ba teng mebusong, ea Manyesemane le ea Mahollanere, e neng e ntse e hlo-nzoa hohle ka Afrika e Boroa eaba o nehela keletso ea hore haeba me-buso ena e ke seng ea kopana ka khotso, e tlamehile hore e iphuma-ne e se e qabane.

Mogovenoro a rata ho laola me-futa eohle ea batho ho tloha Kolo-ni hoisa ka Natala, e le hore Kolo-ni tse peli tsa Manyesemane li kopanngoe ebe ntho e le 'ngoe. Ka ho latela tsela ena, a etsa hore baahisani ba phelisane ka kutloa-no eaba o leka ho hloma mekhatlo ea mahaeng. Bakeng sa litemo tseo Marena a neng a floaetse ho li nka ka makhotleng, joale a qala ho fu-mants'oa meputsonyane e itseng.

Ka selemo sa 1886 British Kaffraria ea etsoa karolo ea Koloni ea Kapa, ha ka Transkei, molao o ne o tla lokela ho-re o tsamaisoa ka khoelhetso ea ba ha 'Musu ka Mogovenoro. Ho ne hose na melao ea parlamente ea Kapa e neng e lokela ho sebelisoa mabapi le Transkei haese ha e ba feela ho entsoe polelo e itseng e amang naha eo Marena-a-ma-holo a hlakomeloa ha marena-na 'ona a ile a nehelo la matla a ho beha bo-rametse.

Ka nako ea selemo sa 1882, Mat-thew Blyth, e mong oa pele ho bo-'Musisi ba naha eo a hla a hopola esale pele hore ho batleha hore setereke se seng le seng se be le lekhotla la ha 'Masepala. Hona ruri, ke hona hoo e leng hoo ileng ha lateloa tukisong.

Ka 1894, ha fetisoa Molao o tse-joang haholo oa Glen Grey o ama naha e nang le lebitso lona leo mané Ciskei, empa temana e 'ngoe ea Molao ea etsa hore o fetisetsoe le ho litereke tse ling ka khoelhetso. Ka Molao ona, naha e lemehang ea aroloa ho ea makhulo e neng e sebelisoa ke sechaba ka kakaretso. Naha ena e lemehang eona ha batleha e aroleletsoe batho ka bo 'ngoe moo ho neng ho nts'oa rente e itseng. Ka hoo ha qaleha taba ea hore mang le mang a be le naha eo e leng ea hae hose ts'abo ea hore mohlo-mong naha ena e ka rekisetsoa Makhooa.

Lekhotla la setereke sa Glen Grey le lona la boela la behoa le e na le maloko a ts'eletseng a khetsoang ke Makhotla a Malokeishene, a ts'eletseng ke Mogovenoro, molula-setulo e le Masterata.

Ka sona selemo seo tsela ena ea Glen Grey ea fetisetsoa literekeng tse nne tsa Transkei tsa Idutywa, Butterworth, Tsomo le Ngama-kwe. Ka selemo se latelang seo ha qaleha Lekhotla le lehlo (Lepo-ka).

Lengolong la rona le sa tla late-la re tla ke re buie hose hokae ka taba ena.

Taba e 'ngoe hape ka Molao oa Glen Grey ke ea ho behoa ha che-lete ea gafa ea mosebetsi holim'a monna e mong le e mong ea phe-

lao ona o ile oa boela oa qhaloa ka selemo sa 1905. Leha ho ne ho ile ha e ba teng khathatso e kholo ka meeling ho fihlela bonyenyane ka seemo sa 1860, tsela ka kakaretso ka Koloni ea Kapa ka nako tseo e ne e le ho tlisa batho ba Bats'o bophelong ba Koloni ena ho tsa puso le ho tsa leruo ka ho lekana. Sir George Grey o ne a se a ile a bo-lela hore Makhooa le Ma-Afrika ba ts'oanetse ho nkuoa e le baahi ba naha e le 'ngoe, ebile ho ea ka hohle kamoo ho neng ho ka ha khoneha, tsela ea hae e ne e le ho aha puso ea bohle ka 'boo-maste-rata e seng ka tsela ea mehleng eo ea marena.

NATALA

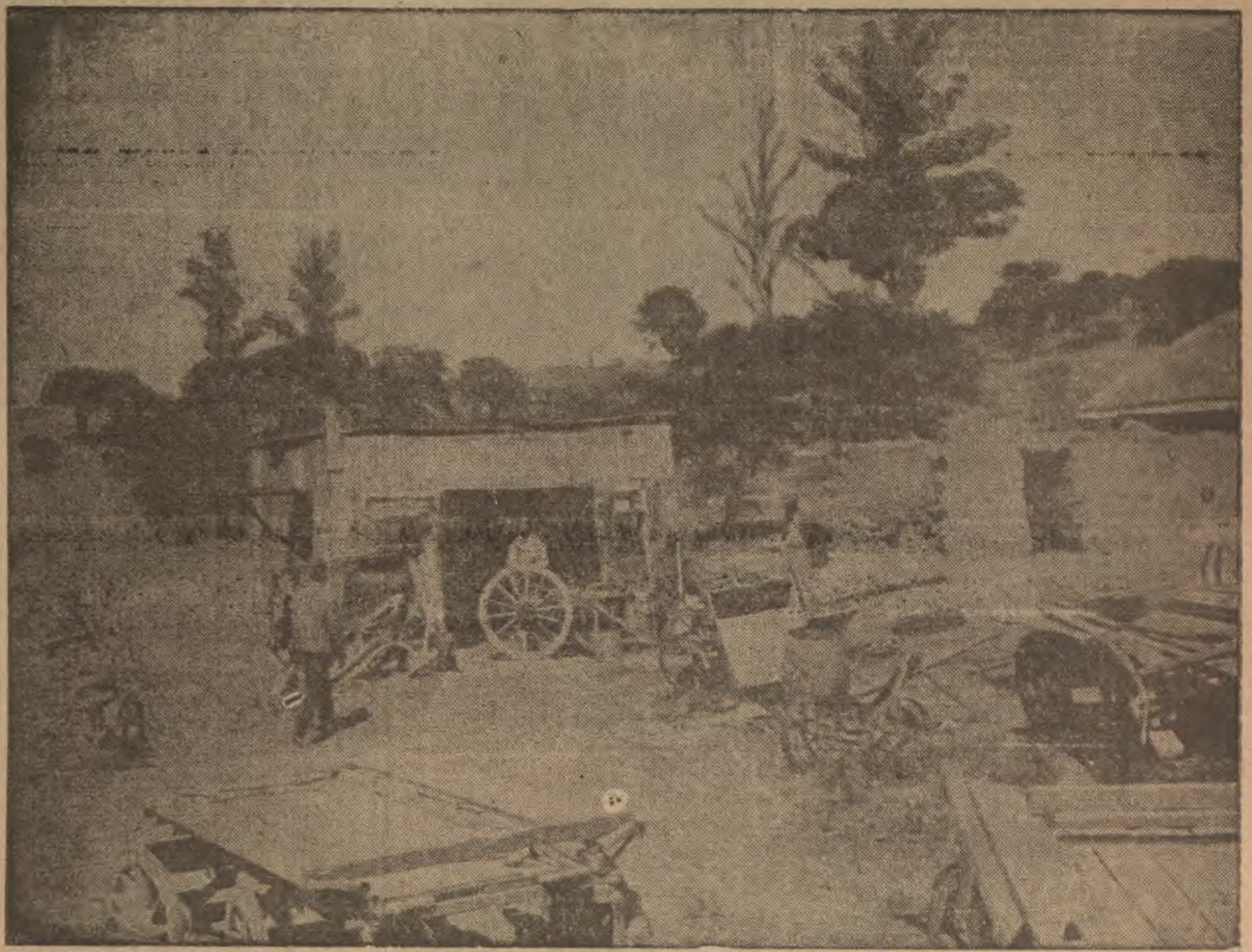
Pale ea tsamaiso ea Ma-Afrika ka Natala ka lilemo tseo re buang ka tsona mona e bapisoa haholo le Sir Theophilus Shepstone eo ka lilemo tse mashome a mararo e neng e le eena moeta-pele selekar neng mahareng a bafihli le Ma-zulu.

A na a qala bophelo ba hae e le eena agente ea sechaba sa Ma-Ganukwebe ka moeling o ka Bo-chabela oa sekhutlo sa Kapa, ea-ba ka 1846 e e ba leloka la Komishini ea Mafats'e ka Natala e ileng ea beha kakhoko libaka tse robeli tsa akere tse 1,168,000 (karolo e ka bang e le 'ngoe ho tse leshome tsa Koloni ena) a e behoa Ma-Afrika a neng a ka ba 100,000 a meeling ea Koloni ena. Boholo ba batho bana e ne e le ba neng ba amohi-loe mafats'e a habo bona ka ho hloloa ho tsa ntsoeng ea Mazulu le mofuta e meng.

Hlahiso e ileng ea etsoa e ne e le ea hore ho behoe liagente na-heng e 'ngoe le e 'ngoe le ho hlo-ma likolo moo thuto ea tsa temo le tse ling li neng li tla ruoa. Ma-polesa a Ma-Afrika ka tlas'a offisi-ri tsa Makhooa le 'ona ha lokise-tsoa hore a be teng ho boloka mo-lao ka mahaeng.

Ka lebaka la ho hlakahala ha lichelete, likolo ha li eaka tsa hlo-nngoa empa Shepstone o ile a tsoe-lla ho qobella batho ba 80,000 hore ba lule ka mahaeng ana a siha le-ha ho le joalo, ba ka bang 50,000 lipolasing kapa naheng ea 'Musu. Hape a etse hore molao oa Ma-Afrika o hlompheoe leha feelaho saletse ho ka bonoa hore na taba ena e ne e e na le thuso kapa che. Leha ho le joalo, Ma-Afrika a tlo-lang molao, a ne a ahlooa ka ho ea ka molao oa Ma-Afrika esita leha e ne e se e le ka lekhotleng la masterata kapa le phahameng la apili ka pele ho Lieutenant-Governor eaba Lekhotla le Lieut-nant Governor o ne a nkuoa e le eena maqbutsu.

Ka 1864, Trust ea Ma-Afrika ea Natala ea qaleha eaba akere tse milione li peli e le karolo ho tse nne li nehelo ka boliseng ba ba Mogovenoro hammoho le le-khotla le lehlo. Balisa bana Dane ba ts'oanetse ho tsamaisa lefats'e "bakeng sa thuso, molemo le ka-



Ntlo efa ea ho teha makoloi ke ea bana ba motho mane seterekeng sa Butterworth ho la Transkei. Hosa na le sebaka se sengata sa hore Ma-Afrika a itsamaisetse khoebo ea mosebetsi oa matsoho mahaeng. Makhooeng hase moo ho ka fumanang chelete feela. Kemosebetsi o motle ona oa mofuta ona.

tleho" ea batho. Nehelo tsa naha le tsona tsa etsoa ka nako le nako ho mekhatlo ea baruti empa tsena qetellong li ile tsa tlisoa ka tlas'a tsamaiso ea Trust ka selemo sa 1903.

Ka 1875, Lekhotla le phahameng la Ma-Afrika ka Natala la qaleha a nehelo la matla a ho shebana le nyeoe tse boima. Ruri, ho hlo-nngoa ha makhotla ana, ha bolela ho feela ha tsela ea Shepstone ea ho beha Ma-Afrika ka ho ea ka molao le meetlo ea 'ona mahaeng. Ka lilemo tse tharo tse latelang tsena ha behoa Komishini ho beha molao o ileng oa boela oa lokisoa hape ka selemo sa 1891. Ho tloha moo o ne o ka fetoloa ka Molao oa parlamente.

Naha ea ha Zulu ea nna ea lula e ntse e ikemetse ka bo eona e sa laoloe ke Makhooa ho fihlela ka 1897 ebile ha e ea ka ea kenngoa ka 'Musong oa Manyesemane ho fihlela ka selemo sa 1887. Ha Na-tala e fetoha Koloni e ipusang, naha ea ha Zulu ea fetisetsoa ka ho eona, le leng la tsela tse be-hoang mabapi le phetisetso ena e le la hore naha e lekaneng e bolo-ke e le ea Ma-Afrika. Ka 1909 a-kerere tse milione tse nne tsa be-hoa ka ho Trust ea Ma-Afrika a ha Zulu e neng e hlomehile holim'a ea khale e neng e se e ntse e sebetsa ka Natala.

TRANVAAL LE FREISTATA

Ha Mavotrekare a hlola Motse-letakatse ka selemo sa 1846 mane Mosega a tebela Matebele ho a ts'elisa noka ea Limpopo. Com-mandant Potgieter a tseka mafats'e oohle a neng a se a nkile. Na-ha tse kakhoko tsa beheloa Baro-long le mofuta e meng ea batho haufi le Potchefstroom le Bakoe-na, Bakhatla le Bangoaketse ba busetsoa naheng eo ba neng ba se ba tsetsoe ho eona ke Motse-letakatse.

Mongoli oa lipale, Eric Walker, o bua tjena ka tsela ea Ma-Afrika ka ho la Transvaal matsatsing a pele; o re tsela e ne e ho tlohela puso ea 'nete ka liatleng tsa ma-rena le ho a neha naha e neng e ke seng ea aroloa. Bajaki bathibe-loa ha seke ha e ba le Mo-Afrika le ea le mong feela ea lumelloang ho sebelisa sethunya, lipere le makoloi. Ts'ebetso ea tiisoa ka thata ha batleha e ileng ea nkuoa e le eona tsela ea ho gafa-Marena e mang a itseng a tlo-heloa molaong ona a lokela a gafile chelete. A nehelo "litokelo

tsa bakupi" tse kang ho sebetsa le balaoli nakong tsa nto.

Ntho eo Eric Walker a e nya-tsang ke hore tsela ea Ma-Afrika eo a neng a tsamaisoa ka eona Transvaal ha e ea ka ea ba ea tsamaisoa ka tsela ea ts'oanelo ka lebaka la ho fokola ha 'Musu o ha-re. Mohlala oa taba ena ke Molao oa No 9 oa 1870 oo ka 'ona Ma-Afrika a bahlanka a neng a loke-oa ho gafa halefokrone ka selemo, ba sebetsang empa ba sa phele ka lipolasing ba lefa sheleng tse hla-no ka ntlo, ha ba neng ba sa sebe-tse ba lefa leshome ka ntlo. Leha melao ena e ne e behiloe ho bona-hala eka ho ne hose letho lekalo le neng le nts'oa ke Ma-Afrika ba-keng sa gafa.

Ho ne ho fetisetsoe molao oa hore hose ke ha e ba teng naha ea Morena e aroleloang Makhooa empa hlaliso ena e ne e atisa ho-re e lebaloe. Mehlaleng e 'meli ka-pa o le mong 'Musu oa Repaloleke o ne o rekile mapolasi ho sebelisoa ke Ma-Afrika.

Ha Manyesemane a nka Trans-vaal ka 1887, hahlongoa lekala la merero ea tsa ba Bats'o leo Mongo-li oa lona e ileng ea e ba mor'a Sir Theophilus Shepstone eo ka lilemo tse peli a ileng a phahar-misa hore tsela ea Natala, eo ka eona Mogovenoro e neng e le eena Molaoli e moholo, e tsoellisoa pe-le.

Ha Repaboleke ea Afrika e Boroa e busetsoa ha behoa molao ka 1885 o behang hore molao oa Ma-Afrika le meetlo e bolokoe ha feela e le e lumellaneng le bophe-lo ba batho. Mookamelai a nkuoa e le eena Morena-e-moholo oa Ma-Afrika oohle ka Repabolekeng. Ma-tla a hae a lokela ho sebetsa ham-moho le a Lekhotla le lehlo empa ha ho apili e ileng ea lumelloa mabapi le makhotla a molao. Mo-tsamaisi oa Ma-Afrika a behoa eo e neng e le eena offisiri e kholo ea tsa molao pusong. Bo-Komishi-nara le bona ba khetsoa libakeng tseo ho neng ho fumanoe li hloke-ha, empa, kakaretso, puso e ile ea nehelo ho ba ka pele (Landrost).

Bohali ea e ba ntho e sa tsoe-llong 'me linyeoe mabapi le bona tsa seke tsa lumelloa ho isoa ka pele ho lekhotla.

Senator Edgar Brookes o bolela hore ha ho naha e lekaneng e i-leng ea nehelo ho Ma-Afrika ke repaboleke ho bile hose le teko ea letho mabapi le ho khotlaetsa temo mahaeng.

Leha ho le joalo, o hopola hore, kakhoko ho tsela ea tsa leruo, se-pheo sa 'Musu oa Transvaal e ne e hlile e se ea khatello. Kahoo, ho ne hose khanyetso ea letho mabapi le ho hoeba ka malokeisheneng. Freistata ke eona e neng e e na le tsela e hlileng e hlalositsoeng ka mokhoa o fokolang ka ho feti-

siso ho feta tse ling tsa likhutlo tsena tse nne tse seng li boletse-Senator Brookes o bolela hore ba-ahi ba teng ba Ma-Afrika boholo ke batho ba hlalang ka naheng tse ling tse haufinyane le eona, haese feela ba ka tlas'a khoro ea Ma-khooa. Haeba ho ne ho le teng tse-la e 'ngoe feela, e ne e le ea ho tlohela ho ntse ho le joalo.

Mangolong a tlang re tla bona kamoo tsela tse fapaneng tsa Kapa, Transvaal, Natal le Freistata li ileng tsa buuo kateng ka mor'a ntoea ea Afrika e Boroa le kamoo ho ileng ha etsoa kateng hore ho thehoe 'Musu oa la Kopano.



If your WHITE wash turns YELLOW . . .

. . . it's a sure sign that it needs a last rinse in blue water, made with Reckitt's Blue. Blue will make your white wash a dazzling PURE WHITE, and it costs only a penny or so a month!



BUY EVEREADY TORCHES—BATTERIES—BULBS

Men, Fight Loss Of Energy, Pep

A man who is healthy and energetic can really enjoy the true pleasures of life. That is why it is such a shame to see men getting old before their time, losing their pep and complaining of pains in the groin and that dreadful, dull ache at the base of the spine. If you suffer from getting up nights, loss of energy, backache, leg pains or a dull ache at the base of the spine, nervousness, physical weakness, difficulty in concentrating, worry and fear, you'll be glad to know about Rogena. Rogena, the treatment of an American scientist, works quickly to curb these troubles, and in 24 hours you will start feeling like a new man—aches and pains are banished and once more you can fully enjoy life's pleasures. Rogena works to aid nature rid the system of poisons and acids that make men prematurely old. Get Rogena today and see how much better you feel tomorrow. Rogena is sold by all chemists and dealers. Get Rogena today.

Brighten YOUR BRASS WITH



AMAZINYO ALUNGILEYO

Ahlala Ephulile NgeKolynos

Ukutya kwabeLungu akuwalungelanga amazinyo akho. Ngoko ke kufuneka uwayyuru-she yonke imihla ngeKolynos Toothpaste ukuwagcina ecocekile elungile emhlophe. Ixabiso ixabiso lula, kunjalo. Ixabiso il/3 kuphela ityhubhu kwaye ityhubhu nganye ingakuthwala inyanga ezimbini.

Ixabiso kuphela il/3 ityhubhu enkulu.



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The "Foaming" Dental Cream
IN THE GREEN AND YELLOW TUBE



IT'S THE DAILY DOSE OF NUGGET THAT DOES IT!

You can be sure he uses
NUGGET
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Supreme for Quality

BLACK, TAN, EXTRA TAN, DARK BROWN, TONEY RED, OR BLOOD, TRANSPARENT

WHO'S WHO IN THE NEWS THIS WEEK

Mr and Mrs S.S. Skhephe ka Khali and children left on December 19 for East London. Mr Skhephe ka Khali is Principal of the St. Peter's school, Crown Mines. This school has won the music competitions run by the T.A.T.A. in 1946. Congratulations are extended to Mr Skhephe ka Khali for this achievement.

Miss A.N. Njokweni of New Brighton, Port Elizabeth, is a recent arrival in Sophiatown where she will spend the summer holidays with Miss T. Jali.

Miss Sarah Florah Khabele of Sophiatown left recently for Warmbaths to spend the summer holidays with parents.

On Boxing day, December 26 Mr Arnold T. Moabi left the city by the 8 p.m. Durban Mail on his way to Matatiele where he will stay for three weeks with parents. A number of friends gave him a hearty send-off at Park station.

On January 15 marriage will take place between Solomon, second son of Mr and Mrs Bucibo of Reitz and Alina, eldest daughter of Mr and Mrs E. Mohlolo of Jagersfontein. The marriage ceremony will be at the D.R. Church, Jagersfontein.

Congratulations are extended to Miss Agnes Mohlolo on her success in the teachers' examination.

Mr Jesh, B.G. Gregory formerly of the Union Steel Corporation, Vereeniging has joined the clerical staff of Vereeniging Bricks and Tile Co. Ltd. Mr Gregory is well known in sporting circles in Natal and Transvaal.

Mr Alf G. Fish of Kimberley was at home to his friends on Sunday December 15, 1946. Among those present were Messrs J. Phala, W. Matthews, Archie Rathebe of Fort Hare, E. Malebo, M. Tyse and H.A.G. Sekhoathi. Mr Fish is a student of the Y.M.C.A. in Johannesburg.

Mr A.D. Mulaudzi, a teacher at Louis Trichardt, Sibasa, N. Transvaal is spending the summer holidays with his brother and other relatives in the City.

On Christmas day Mr Haggie M. Lesetja of Mamabolo location, Pietersburg married Miss Christina Julitha Mabitsela of Zoekmekaar Zoutpansberg.

Mrs M.D. Bloem of W.N. Township left on December 27 1946 for Mafeking to attend the Grand Session of the I.O.T.T.

Mr M. Sebola of New Modder, Benoni spent the last week-end in Sophiatown as guest of Mr and Mrs M. Ncobo.

The following are the elected members of the Eastern Native Township Advisory Board: J.C. Mavimbela, M.H.T. Plator, T.F. Mgomozulu and J.J. Mohlamme.

Nurses Nomsa Sophela and Mercy Njikelana of the Non-European Hospital, Johannesburg have returned from their annual holiday which they spent at East London. Nurses Iris Catsha and Ellen Mgomozulu have left for Cape Town and Harrismith respectively.

Nurses Beatrice Vena, Florence Maphumulo, Emma Gwabe, Selina Nthole, Olive Mzimba, Mercy Njikelana, Mary Matee, Rosa Maboja, Eileen Mathape, Mavis Ndlovu and Agnes Msomi have completed their training at the Non-European hospital, Johannesburg.

Mrs K. Ndlovu was at home to her friends last Sunday at No. 63, Bernard Street, Sophiatown. Among those present were, Misses Emily and Sarah Miya, Dorothy Ndlovu, S. Moriri and Messrs M. Zondo and brothers, L. Leeta, B. Msibi and several others.

Mr A. Sibotoboto, a well known figure in social circles left the city last week on Monday for a holiday at Cape Town. He also hopes to visit Port Elizabeth and East London before he returns to Johannesburg. He was seen off at Park Station by his friend Mr K. November of Umtata fame.

Messrs P. and H. Xaba spent the week-end with relatives at Orlando Township.

Miss S. Mbulane of the city left recently for a holiday at the Cape. She will be back after three months.

The Rev. J.I. Phele priest of the Full Gospel Church of S.A. will be leaving today (Saturday) for Vryburg on church affairs.

Mr Wilson Nomvetho of the Clerical staff, Nourse Mines visited the offices of the "Bantu World" on Monday.

The first Annual General Meeting of the Pretoria students' association will be held on Sunday January 12, 1947 at the Empire Theatre, Boom Street, Pretoria, at 10 a.m. A farewell dance will be given on Friday January 24, at the Dougall Hall, Marabastad.

Messrs. J. D. Nkosi and W. M. Diseko of St. Alban's School, Benoni location are spending the summer holidays at Thaba Nchu as guests of Mr. P. Diseko and parents.

An engagement party was held recently in honour of Mr. E. D. Mashala of Mphahlele secondary school and Miss B. Gwangwa of Kallispuit. Many friends and well wishers were present. Speeches of congratulations were made and the party was wound off with music.

Mr. J. Makae and family left Mahamba Secondary school, Swaziland for Mt. Fletcher where they are spending the holidays. Mr. Makae will start duties at Ohlange Institute this year.

Rev. G. D. Sandela, Superintendent of the Swaziland Methodist circuit has left for Bremersburg on church matters. He is accompanied by the senior circuit steward Mr. J. J. Masina.

Councillors R. V. Selope Thema and P. R. Mosaka together with Mr. A. E. Mpapele have been appointed on the Board of the Transvaal Native Education.

The 25th Annual Conference of Church of Christ Mission was held at Kimberley on December 14, 1946. At the reception concert of delegates, the Green point Secondary School Choir rendered music. Messrs V. P. Crutse B.A. and B. F. A. Malunga made fine speeches in welcoming the delegates.

The Minister G. S. Khosa was re-elected as chairman after three year's service. Other elections are P. S. Sibanya Secretary; Rev. P. D. Mathibe and Messrs W. Skosiyana; R. Gukumeni committee, W. Sedolon Superintendent. Speeches were made by Captain J. C. Mout and Sgt. W. Pollard.

The following ministers of the Bantu Presbyterian Church of S. A. Revs. F. Mdani, Moderator, Griqualand East; A. V. Nzimande, Impolweni, Natal; D. V. Sikutshwa Umtata; M. Xaba B.A. Balasi, Qumbu; T. P. Finca Natal; J. H. Mbulawa Matatiele; K. Manakaza Pondoland; P. Mamabolo Pietersburg; I. Njoloza Transkei attended the Business Committee meeting of the General Assembly held recently at Orlando West. Rev and Mrs Nkabinde acted as host and hostess respectively. Members of the Presbytery of the Transvaal who joined the Business Committee meeting were Revs. B. M. Molaba, J. Mgidlane and Messrs. Bokwe and Mzwakali.

PRETORIA JOTTINGS

Mr and Mrs S. Mashupye have left for Thaba Nchu, O.F.S. on holiday.

Messrs J.S.M. Lekgetho and A.T. Seele are back from Mafeking and Bloemfontein respectively.

Mr and Mrs C. Gillinge have been blessed with a baby boy. Mr and Mrs Keble Mote are also rejoicing at the arrival of a new boy, Teboho Esdras Selematsela.

The following are spending their holidays abroad, Messrs B.G. Motsepe, H.E. Tatane, C.B. Mbolekwa, Khomo Masemola, J.B. Moroe, Rev S. McKay and Miss Nellie Mokoena.

WEPENER

Rev and Mrs S.P.S. Khame together with their children have left for Basutoland.

Miss Beatrice Hilda Seotsanyana of the D.R. school, Ladybrand has arrived from the Bloemfontein Y.W.C.A. Conference.

Nurse P. Khame is spending her holidays in Basutoland.

On her way to Bloemfontein recently, Miss Talitha Pilane of the Bantu United school, Hobbouse spent some days here.

Mr J. Mokhuts'oane represented Wepener at the recent annual congress of the Advisory Boards held at East London.

STOMACH ULCERS

Pain, Burning, Acid and Wind are the first, Dangerous symptoms



"I suffered from an Ulcerated Stomach for many months. I had terrible burning pains and constant wind made me lose all hope of a complete recovery. I had five treatments, but without satisfaction.

"Finally I tried Panbaine Powder and Oil. My progress was amazing. I still cannot believe I am the healthy person that I am to-day. My thanks to this wonderful remedy are unlimited."—Miss L. Tredoux.

Treatment for Ulcers

Acidity and Heartburn are symptoms of the approach of many chronic stomach troubles, including ulcers on the walls of the stomach or in the small intestine. Pain commences soon after acidity and heartburn have set in. Stomach ulcers are usually recognized by pain after meals, accompanied by vomiting, and Duodenal Ulcers by pain before meals (hunger pain). Panbaine Powder immediately renders the acid harmless and absorbs the gases. Panbaine Oil spreads a protective layer of oil over the ulcers, and is excellent for Bowel Anaemia.

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YSEBANG: Ke nna Tallare ea hanyali. Mose o rekiloeng, o mosoeu kapa oa chenehi ke pondo kapa ho isa holimo.

MABASOTHO: Re oa le piakho teokis oa Basotho le tsa bona.

TENNIS AT MODDERFONTEIN

(By L. M. Bopape)

Northerns L.T.C. played a tennis match against Jupiter L.T.C. of Modderfontein recently. During the early stages of the game, Northerns played well and led by 17 games in the morning.

In the afternoon, however, Jupiters were on the walk and took the lead. The fine match ended in their favour by 84 games to 81.

THE PEOPLE'S PAGE

Our Readers Domestic Announcements

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

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

Work Offered

SWAZI NATIONAL SCHOOL

Applications are invited from suitably qualified persons for the following vacancies on the staff of the above school:-

1. At Mathapha: A qualified nurse to care for the sick, dispense medicines etc. As the person appointed will also be in charge of the Girls' Hostel elderly applicants will receive preference. Salary Scale—£60 x 6 x £90, plus cost of living allowance (at present £2. 2. 6 per month), free quarters and rations.

2. At Zombode: One female and one male teacher. Salary scale: Men £42 x 3—£54, Women: £36 x 3—£48. Cost of living allowance as above. Free unfurnished quarters. Duties to commence 29th January, 1947. Applications with copies of testimonials to be addressed to: The Principal, Swazi National School, P.B. Mbabane. X-4-1

CITY OF SALISBURY

Vacancy: Trained African Nurse—Native Maternity Hospital

APPLICATIONS, endorsed on the cover as above, are hereby invited and will be received by the undersigned for the position of African Nurse at the Native Maternity Hospital on the grade:-

£120 by £12 to £180 per annum, for holders of the General Nursing Certificate, registerable with the South African Medical Council, or on the grade £138 by £18 to £192 per annum, for holders of the General Nursing and Midwifery Certificates, registerable with the South African Medical Council, plus uniform allowance of £18 per annum.

Free furnished quarters will be provided with water, light and sanitation, and subject to one year's completed service, single railway fare and reasonable travelling expenses. A cycle allowance will also be paid at the ruling rate, which is at present 7s. 6d. per month.

Applicants should submit copies of not more than three recent testimonials, give particulars of age, qualifications and experience, whether married or single, and should state the earliest date on which duties can be commenced.

The successful candidate will be required to submit a satisfactory medical certificate of fitness and in all respects will be bound by the Council's Nursing Staff Regulations, and any amendments thereto which may be made from time to time.

Canvassing either directly or indirectly will disqualify applicants.

F. J. LOVATT, Town Clerk. Municipal Offices, 27th December, 1946. Salisbury. X-11-1

CITY OF KIMBERLEY

VACANCY FOR AFRICAN NURSE

Applications are invited for the position of African Nurse in the Greenpoint Municipal Location at Beaconfield, in the salary scale £118—6—136 plus uniform allowance of £8 per annum and temporary Cost of Living Allowance.

The successful applicant, who must be registered with the S.A. Nursing Council in midwifery and general nursing, must produce a medical certificate of good health and will be required to serve a probationary period of three months whereafter, if satisfactory, will be permitted to join the Municipal Pension and Gratuity Fund.

Applications, marked externally "African Nurse," and stating age, marital state and earliest date on which duty can be assumed, must reach the office of the Undersigned not later than noon on Tuesday, 7th January, 1947.

R. HARTLEY MARRIOTT, Town Clerk.

Town Office, KIMBERLEY, 23rd December, 1946. X-4-1

Applications from an N.P.H. or N.P.L. female or male teacher is invited for a vacancy available first quarter 1947. Apply immediately to The Principal, Bothaerwa Tribal School, P.O. Tumasokop, Rustenburg. 860-X-28-12

VACANCIES

Assistant Secondary Teacher, Lydenburg. State—clerical ability—and language qualifications. Applications must reach Inspector, Box 91, Lydenburg, before 10th January 861-X-14-1

Work Offered

BANTU WELFARE TRUST

Applications are invited from Africans for the post of Assistant Secretary to the Bantu Welfare Trust. Degree or other training and/or experience in secretarial work and investigations desirable. Successful applicant will work under the direction of the South African Institute of Race Relations, Secretaries of the Trust. Salary up to £400 per annum plus £3. 18. 0. per month cost of living allowance. State when available to start. Applications with full details of qualifications and copies of recent testimonials should reach the Secretaries, P.O. Box 97, Johannesburg, not later than 31st January, 1947. X-4-1

WANTED

Applications are invited to fill a vacancy on the Staff of the Commercial Department of Ohlange Institute. Applicants should be Certified Teachers with a degree or Matriculation Certificate (or equivalent). Ability to teach Book-keeping, Commerce, Economics, Short-hand a recommendation. Successful applicant to assume duty on February 5th, 1947. Applications should reach the Principal, Ohlange Institute, P.O. Phoenix, Natal, before January 14th, 1947. X-11-1

ST. PETER'S SECONDARY SCHOOL, ROSETTENVILLE, JOHANNESBURG

WANTED: A resident male graduate with Education Diploma prepared to teach English, History and/or Geography. The salary paid by the Department is £198—9—324 p.a. plus c.o.l.a. The person appointed would in exchange for house duties receive additional remuneration to the value of £25 p.a., part of which is deducted for quarters and attendance.

Applications accompanied by recent testimonials must be submitted to the Headmaster on or before 22nd January, 1947. X-18-1

WANTED: A graduate assistant teacher for the Matriculation subjects at the Bantu Secondary School, Lydenburg. Duties to begin on 5th February 1947. If unavailable then, state when duties could be assumed. Apply to: Principal, Bantu Secondary School, Box 9, Lydenburg, not later than 25th January 1947. 882-X-18-1

WANTED: Female teacher for Methodist Primary Higher Mission School Virginia 1 mile from railway station. Fully qualified teachers only need apply. One copy of recent testimonial please. Rev. D. T. Magooa, P.O. Box 13, Wimbung, O.F.S. 874-X-4-1

Applications are invited for a teaching post in the High Primary United Mission Schools, Bloemfontein. Qualifications: P.T.3. English and Afrikaans essential. A member of any purely African Church preferable. Duties commence on the 22nd January, 1947. Apply to: Rev. E. C. Lediga, 1852, Batho Location, Bloemfontein. 863-X-4-1

WANTED

A well established African Tailor has a vacancy for a high-class tailor. Good wages for an experienced man. Apply to R. Nkopo and Co., 84, Wanderers Avenue, Newclare. 842-X-4-1

CROPPER HAND

WANTED IMMEDIATELY. Apply: The Works Manager, The Bantu World, 11, Newclare Road, Industria, Johannesburg.

Work wanted as clerical assistant by reliable, intelligent and trustworthy youth. Reply to: E. S. Mahlangu, c/o The New Grand Hotel, Pretorius Street, Pretoria. 873-X-4-1

Legal and Official Notices

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

KOLEGE YA BANA BA AFRIKA
Please Note: The closing date for 1947 applications for admission to classes preparing for University of South Africa external examinations is the 1st February, 1947. Prospektus free from The Secretary, 318, 7th Ave., Capital Park, Pretoria.

WHERE TO STAY

When on Holiday or on Business in Johannesburg. Apply to: The Manager, 57, Edward Road, Johannesburg. 852-X-11-1

LOST

Male and Foal. Colour: Grey blue. Last seen on veld near Coronation Township on Sunday 15th December. Will finder please notify Robert Neala, stand 519, Southy Avenue, Newclare. Reward. 862-X-4-1

Legal Notices

SUMMONS CASE NO. 800 of 1946 IN THE NATIVE COMMISSIONERS' COURT for the District of Johannesburg. Held at Johannesburg.

To: DANIEL SAOHATSE (whose present address is unknown).

YOU ARE HEREBY required to appear before the New Magistrates Court, Court No. 8, West Street, Johannesburg on Monday the 30th day of December, 1946 at 9.30 a.m. in the forenoon to answer the claim of:

ALFRED HARRISON MAEPE of 545 Oliver Avenue, Pimville, Johannesburg, who claims:-

- (a) Cancellation of the Deed of Sale entered into between you and the said MAEPE on the 18th October 1940.
- (b) Delivery of the premises sold under the said Deed of Sale.
- (c) Alternative relief.

Dated at JOHANNESBURG this 28th day of NOVEMBRE, 1946.

By Order of the Court.—A. S. TREURNICHT, Clerk of the Court. H. MELMAN Plaintiff's Attorney, of HEIMAN and MICHEL, 31 Magor House, Third Floor, 74 Fox Street, P.O. Box 3592, Johannesburg. X-28-12

Miscellaneous

AFRICAN MUTUAL CREDIT ASSOCIATION

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

At the Appropriation meeting held on Friday, December 27, 1946, Orlando Township: Share No. 6259, Appropriation No. 06407, Orlando Township: Share No. B.1312, Appropriation No. B.01382, Orlando Township: Share No. C.2013, Appropriation No. 02110, City, Johannesburg: Share No. 196, Appropriation No. 00360, Dunnottar: Share No. 9888, Appropriation No. 09938, Roodepoort Location: Share No. B.14238, Appropriation No. B.14333, Alexandra Township: Share No. 8481, Appropriation No. 08076, Payneville Location, Springs: Share No. B.5443, Appropriation No. B.05313, Benoni Location: Share No. C.4423, Appropriation No. C.04439, Orlando Township: Share No. B.8479, Appropriation No. B.08563

SECTION 2

Middleveld, Dist. Randfontein: Share No. 5263, Appropriation No. 5228, Randfontein: Share No. 5025, Appropriation No. 5046.

AFRICAN DRESSWEAR SHOP

We specialise in Ladies' Wear—Dresses, Costumes, Coats and Ladies Sportswear.

Jeep Coats £5 15. 0. Sizes 36-44. Black Dresses full and 2 pieces £3 10. 0. to £7 10. 0. Sizes 36-44. Floral Dresses various designs £2 19. 6. to £6 Sizes 36. Two-piece linen summer-costumes £4 5. 0. to £6 19. 6. Sizes 36-42.

For design, quality, colour—place your order immediately. African Dresswear Shop, Benma Court, 74 Victoria Road, Sophiatown, Johannesburg.

MORTGAGE MONEY ON PROPERTY

Large amounts available on Bond on Sophiatown and Alexandra properties. Reasonable rates of interest charged and quick decisions given. We also have numerous buyers for properties in these areas MAX KRAMER and TUCH, 5, National Mutual Buildings, Cor. Market and Rissik Streets, Johannesburg.

ROMA CLOTHING AGENCY

Dress suits, top hats and all clothing requirements for weddings and parties may be hired from Roma Clothing Agency, 42B, Diagonal Street (off Bree Street), Johannesburg. Pay us a visit or Phone 33-7742 9345-18

HAWKERS AND SHOP-KEEPERS

Wholesale soft goods merchant. Specialising—Rugs, Blankets, Shawls and all kinds of military clothing.

S. D. LEVY,

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This picture shows boys at work at the Orlando vocational centre.

THE SLAVE WHO BECAME A HERO

(Continued from page 4)

achievement to tell and those who merely wanted to talk. From the man who as a labourer or share-cropper had saved his money, bought a small farm, and built a home, he would bring out the story of his successful struggle with a timely word of counsel about providing for his family and working with his neighbours to improve the school and the church.

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ORLANDO NEWS

XMAS IMPRESSIONS

The greatest day in the christian calendar—Xmas Day—is a day of peace and goodwill to all men.

Although many people spent their Xmas happily and decently others, mainly youngsters decided, to take strong intoxicating drinks, brandies etc. To them, The Birthday of christ—the prince of peace, is treated as a Guy Fawkes Day or April Fool's Day. This must be deplored.

During this Christmas there were many assaults and fights. The most serious case was of a man whose head was brutally battered with an axe.

Hooliganism and wanton attacks on people during Xmas caused many people to spend Xmas indoors or away from their homes.

LADS' HOSTEL XMAS PARTY

Mr. and Mrs. B. Sibeko, principal and matron were host and hostess to many people who attended a party arranged for the Hostel Boys on Xmas day at the Hostel premises. Presents were given to the lads. The chairman is Howard, Pim a

Music by the games were provided. There is no defence or security for any of us except in the highest intelligence and development of all.

Boxing Day found the Boys ready for their annual sports Day. The Hostel grounds were full of spectators, many of whom were local school teachers and ministers.

Mr. Sibeko, assisted by Mr. L. Gqobose, a student at the Jan Hofmeyr school of social work, presented the boys for the events.

GARDEN COMPETITION

For the first time the Hostel had a garden competition. For the best garden the first prize went to Mtukanti, second Columbus and Clement. The adjudicators were Messrs A. G. Buthelezi, C. Raphadu and Rev. O. S. D. Mooki.

MTUTUZELE

Mtutuzele under the care of the Non-European Moral Welfare Society is doing a good work and attempts to rehabilitate girls who have developed delinquent inclinations. The work of the society is expanding and funds are needed for extension and improvements. Towards realisation of these plans a concert was held at the Odion Theatre in December. The committee of the Non-European Moral Welfare Society tender their sincere thanks to the management of the Odion Theatre for the successful concert given in aid of Mtutuzele. Special thanks go to the Manager, Mr. Hayward, to the artists, the large audience and to all who helped to make the concert such a success.

In the short period of its existence this Institution has helped nearly three-hundred mothers and an equal number of babies. This is the only place of its kind for Non-Europeans in the whole of Africa. Miss E. M. L. Elliot, who is its organising secretary Superintendent.

Polelo Ka Kgotla Ya Ditiro Tsa Bantsho

TSAMAIISO YA KGOTLA YA BANTSHO MO DINAGENG TSE NNE GO KHUTLA KA WA LEKGOLO LA BO-19

Kgatlhago e neng ya tsewa ke Mmuso wa Kapa go tokafatsa kemo ya botshelo jwa morafe wa ba-mmala go ka tse e simologile ka Molao wa bo-50 wa ngwaga wa 1828 o neng wa direlwa go tokafatsa kemo ya morafe wa Sesetedi le bangwe baagi ba Kapa. E ne ya re mo ngwageng o tihatlamang ga tihongwa motse wa Masetedi a dikete tse pedi mo mokgatsheng wa Noka ya Kat mme wa re ka lobakanyana wa tswelapele ka katiego. Baagi ba mmala osele ba ne ba kgatlhantsha molao o wa 1828 ga ba ga lekwa go dira molao wa bofapatlegi mme Mokwaleji wa Dikolone kwa London a ganetsa kgopolo eo.

E ne ya re ka ngwaga wa 1834 ga dirwa molao wa pofologo ya makgoba mme ya ba ya re ka 1841 ga dirwa Molao wa Batnanka le Beng-ditiro go laola batlhanka boune ba Makgowa mmogo le BaAfrika ka mokgwa o le mongwefela.

Molao yotlhe e lefa gontse jalo, e ne e ama merafe ya Bantsho go se tene ka ntina ya gobo oa ne ba tlakana le Basweu oa oa agleng mo meloaneng le baruti feia. E ne ya re mo dingwageng tsa ntlha tsa masome-a-matnana tsa dingwaga tsa lekgolo la bo-19 ga tsoga dikhuduego mo meloaneng wa ntlha ya bothabatsatsi, e le ka ntlha ya go tsawengwa ke dikgoreletso tsa go itswa ke Puso go tshela meloaneng. Ka ntlha ya bolau jwa dikgosi tsa MaZulu merafe e mentsi ya sobeletswa go ya go tshwarwa ke lotshitshi la Transkei mme mengwe merafe ya falolela ntlheng ya botshaka ga lefatshe la Botswana. E rile go tloga ka ngwaga wa 1820 le go tswelapele meratshwana e ya batshabi le bafapatlegi ya ata go bonala ke le kae mme ga tsoga matshwenyego le dikhuduego mo meloaneng ya dinaga. Mme e rile kgabagare ga ba go dirwa molao wa dikwalo tsa mesepele go leka go itsa BaAfrika go tsena mo lefatshe la Kapa mme wa se ka wa thusa sepe lefa molao o eme mo Lokwalong la Melao go fitlha ka ngwaga wa 1867.

TSAMAIISO YA KGOTLA YA BANTSHO MO DINAGENG TSE NNE GO KHUTLA KA WA LEKGOLO LA BO-19

Mmuso wa lefatshe la Kapa ka ngwaga wa 1854, Sir George Grey, tshole ya menamane e tona maikarabelo fa Maburu le Masebela leno la Souta naba mokgosi wa ese fela boo-babedi tana ka kagiso magareng a bona-

George o na a tsholeletse go simega le go laola ditiro le puso ya merafe yotlhe ya BaAfrika e fa gare ga lefatshe la Kapa le Natal ka maikaelelo a tshwaraganya dikolone tse di bangwe ke Enyelane. Mo go lateleng kgopolo e ya tsamaiso, o na a tshomamisana merafe e tshelang ka tidimalo le e sa rumolaneng mo dinageng tsa bone le go leka go tloga melao ya tswelapele mo ditirong tsa merafe. Dikgosi di ne tsa simololwa go duelwa boemong ba go tsaya madi otlhe a ditshoko.

E rile ka ngwaga wa 1886 mo go bidiwang British Kaffraria ga dirwa karolo ya Lefatshe la Kapa, athe kwa Transkei molao o ne o dirwa ka kgoeletso ya Mmusi (Governor). Go no go se melao epe ya Palamente e neng e akaretsa Transkei fa ese fela go bo go na mokgwa mongwe o kgethegi o umakilweng mo molaong ga eo. Dikgosi tse dikgolo di le teng di itsego mo mme dikgosana di na le thakgetha borametse.

ngwe wa balaodi ba ntlha ba the la Transkei, Mor. Blytt, o na a re mo tshomang ya 1882 a akanya ka tsholofelo gore go tihongwe sebopego sa tsamaiso ya puso ka Lekgotla la Masebela mo kgaolong nngwe le nngwe—tota ke yone tihabologo e neng ya dirwa.

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Ya tla ya re ka 1894 ga dirwa Molao o tumileng wa Glen Grey mo kgaolong ya Ciskei, mme ga ba ga nna le temanyana e nayang tselo ya go akaretsa dikgalo tse dingwe ka kgoeletso. Ka one molao o ditsna tsa ditemo di ne tsa farologangwa le tsa mafudisetso ka e ne e le boswa jwa morafe. Setsha sa temo sone se ne sa arogangwa batho ba ba tshwanlang go di duelela—ka tsela e go ne ga simololwa tsamaiso ya botsholeli ba mongwe le mongwe go se na poifo ya bodiphatsa gore lefatshe le ka tshoga-ka le rekiswa mo Makgongwe.

Lekgotla la Kgaolo ya Glen Grey le lone le ne la tihongwa ka ditokololo tse thataro di tshophile ke Makgotlana a motse wa Bantsho (lekeishene), le ba le barataro ba ba tshophilweng ke Mmusi Modula-setilo e le Molaodi wa Kgaolo. Mo go one ngwaga o tsamaiso ya naga ya Glen Grey e ne ya tsweledisetswa kwa dikgolong tse nne tsa Transkei tsa Idutywa, Butterworth, Tsomo le Ngamakwe; mme ya re ka ngwaga o latelang ga tihongwa Lekgotla je Legolo.

E rile mo ngwageng wa 1899 kgaolo ya Kentani ya akarediwa mo Molaong o; ya re ka 1903 dikgalo tse dingwe tse di robang-bongwe le tsona tsa garelwa ke Molao mme lekgotla je legolo la simolola go bidiwa "Lekgotla je Legolo la Dinaga tsa Transkei." Sengwe gape se se neng sa ira le-

tshwao je le bonalang mo Molaong wa Glen Grey ke ditemana tsa molao wa lekgotla la badiri mo banneng botlhe ba ba mebele e nonfleng ba ba neng ba ntse ba se ke ba tsibogela go yo tshwara ditiro ka kwa ntle lefa o ne wa tloga wa tihabololwa ka ngwaga wa 1905.

E rile lefa go no go ntse go le teng go tihoka-boroko ga dikhuduego ka dipnapano tsa meloaneng go tsamae e ka nna ka ngwaga wa 1860, maikaelelo a magolo kwa lefatshe la Kapa mo dingwageng tsa lekgolo la bo-19 e ne e le go oketsa kgato ya go lere botshelo jwa BaAfrika mo go ja Kolone mmogo ka ditsela tsa puso le tsa ditiro tsa 'patlo-lehumo.' Sir George Grey o na a bolela gore Makgowa le Bantsho ba tshwanela go tsewa e le baagi ba lefatshe je lengwefela, mme ebile morero wa gagwe e ne le go leka go lere mokgwa wa tsamaiso ya puso ka balaodi mo boemong jwa dikgosi tse di sethogo.

TSAMAIISO YA KGOTLA YA BANTSHO MO DINAGENG TSE NNE GO KHUTLA KA WA LEKGOLO LA BO-19

Polelo, ya maikaelelo le morero wa tshole ya BaAfrika kwa Natal mo lobakeng lwa dingwaga tsa lekgolo la bo-19 e loganyetse thata le Mor. Sir Theophilus Shepstone yo o rileng mo dingwageng tse di masome-mararo a bo a le moetapele mo ditirong tsa go utlwanya batla-bofsa ba Makgowa le MaZulu. O simolotse ditiro tsa botshelo ba gagwe e le mmueledi wa morafe wa MaGqunikebe mo tsheng ya bothabatsatsi jwa Kapa mme ya re ka ngwaga wa 1846 a bo a le mongwe wa Lekgotla la Ditiro tsa Tlhotlhomiso ya Dinaga je le neng la segela merafe ya BaAfrika ya lefatshe la Kapa e palo e tshwarang dikete tse di lekgolo dinaga tse di robang-bobedi tsa diakere tse di irang se-

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dikadika le dikete tse di lekgolo le masome a marataro le metso e robang (1,168,000)—ke lefatshe le le ka irang karolo ya bongwe-mo-lesomeng. Bontsi jwa batho ba ene e le ba merafe e tlhakodisitsweng dinaga mo go fengngweng ka dintwa tsa MaZulu le mengwe merafe.

Go ne ga akannngwa kgopolo ya go baya babueledi mo nageng nngwe le nngwe le go aga dikwele tsa go rutela dithuto tsa temo le dingwe tse di nang le mosola mo bathong. Go no ga ba ga akannngwa go tihoma mapodisi a BaAfrika ba okametswe ke ba Makgowa go bona gore molao o

a obamelwa. Matlo a dikwele a ne a tlhoka go agiwa ka ntata ya go tihaela ga-madi; lefa go ntse jalo Mor. Shepstone o na a kgotia go kgotia batho ba le dikete tse di masome a robileng-bobedi go aga mo dinageng tse di segetsweng merafe ga sala ba le dikete tse di masome-mathano mo mafatshenyang a Puso kana mo dipolasing. O na a kgatlhisa ka go tlotla molao le dingwao tsa Bantsho.

-5 TBN (1)

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