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King Gains Strength After Critical Operation

Peoples of the Commonwealth Township also offered prayers for the King's recovery. At the time of going to press, Buckingham Palace, on the health of the King who underwent a major operation last Sunday, since the operation and, in a state of special prayers for the King have been offered in many countries. The Paris Mission Church congregation in Western Native Township also offered prayers for the King's recovery.

Among non-Commonwealth countries showing sympathetic concern are the United States, France and Italy in whose capitals prayers were offered.

The Governor-General, Dr. E. G. Jansen, sent a message of sympathy to the King on behalf of the Union Government.

Congress Meets Sunday At W.N.T.

ON SUNDAY, SEPTEMBER 30, 1951, A TWO-DAY SESSION OF THE TRANSVAAL PROVINCIAL CONGRESS BRANCH LED BY MR. J.B. MARKS OPENS AT THE WESTERN NATIVE TOWNSHIP COMMUNAL HALL, JOHANNESBURG.

Interviewed by a Bantu World reporter, Mr. Marks said that this was considered one of the most historic conferences held by the organisation in the Transvaal because the volume of work congress was called upon to do has increased considerably.

On a tour he had recently completed of various centres in the Transvaal, he had been greatly impressed by the enthusiasm of the people in congress and that this had given hope of a new spirit.

An election of office-bearers for the ensuing year will be held.

SPOTLIGHT



Known throughout the Union, Mr. Richard Hobbs Godlo ranks among veteran African leaders. For a number of years, he was president of the South African Locations' Advisory Boards Congress, which organisation he led successfully during his term of office. Mr. Godlo, who lives in East London, is now honorary life-president of this organisation.

Appreciation of his past services to the Boards' Congress is expressed in a gesture of the organisation to present Mr. Godlo with an illuminated address. This will take place at the next annual conference of the organisation meeting in Durban in January.

When the Natives Representative Council was formed in 1936, Mr. Godlo was one of the first to be elected for the Urban areas, Ciskei, a position he held until this body was abolished early this year. Mr. Godlo was also appointed by the Government as member of the Advisory board on Native Education.

TRAGIC SCHOOL BUS ACCIDENT AT PIETERSBURG

HOW A BUS CONVEYING STUDENTS TRAVELLING TO A SPORTS MEET CAME TO GRIEF WITH THE LOSS OF THREE LIVES AND INJURY TO MANY IS VIVIDLY DESCRIBED BY AN EYE-WITNESS. THE STUDENTS WERE ON THEIR WAY FROM THE DIOCESAN TRAINING COLLEGE, PIETERSBURG TO MOKOPANE COLLEGE IN POTGIETERSBURG, IN THE NORTHERN TRANSVAAL.

TWO BUSES LEFT DIOCESAN COLLEGE WITH SOCCER AND BASKET-BALL TEAMS, AS WELL AS SPECTATORS ON SEPTEMBER 28. THE EYE-WITNESS, MR. SCRAGGA J. P. RAMASIKA, TRAVELLED IN THE FRONT BUS.

"Our Journey started at 8.45 a.m. and all those who were travelling by bus as well as those left behind were cheerful. Those who remained wished us good luck. When we left the college gate we were many, about 100 in number; but when we returned, the number was decreased," he says.

About four miles out of town, the back right wheel tyre of the bus burst. "When I cast my eyes back, I saw dust and the bus was overturning. Those who saw everything say it overturned three times. It was like a dream to me at that moment; yet it was true.

"I tried to stop our driver but before he could stop his bus, two friends and myself had already jumped off and made for the damaged bus. When we ran back, we little thought that we would find anybody alive, but God is Mighty."

Mr. Ramasika then describes how the bus was lifted into correct position and how rescue work was carried out. Many were blood-covered while others were unconscious. Despite the speed at which rescue work was carried out, two students pinned under the wreckage were found dead. A European travelling by lorry came to the rescue and took the

URGENT NEED FOR EDUCATION

In its third annual report covering the year 1948, the Union Advisory Board on Native Education comments on the great need for more education among Africans.

The Board says: "The fact that in 1948 not even 31 per cent of the children in the age group of 7 to 16 years were enrolled as pupils shows how great the need for future development in Native education still is."

There was no reason to believe, however, that the educational facilities had expanded sufficiently to meet the country's requirements.

"At present the provinces are unable to cater for all the children who wish to attend school, and their number is likely to grow. If any form of compulsory education were to be introduced, the plight of the provinces would be even more serious," he said.

According to the report, the Transvaal has more pupils per teacher than any of the other provinces. While the teacher-to-pupil ratio remains at the present figure, it is doubtful whether those attending school can derive the maximum benefit from the facilities offered.

WILL MASEKO BRING BACK TITLE?

Jolting Joe, South African Non-European middleweight boxing champion, now seeking higher honours in Britain, is the finest African middleweight the country has produced to date. In the ring Maseko is an all-round boxer, who not only blocks and slips punches and smother leads, but can also seize the opportunity to k.o. his opponent with one big punch. Outside the ring Maseko is even-tempered. When he is matched to fight he does not go about boasting and doing a lot of "big talking" when he climbs into the ring. He has boxing ability of a high class and rates well among international middleweights. He is a great fighter and will put Non-European boxing on the map.

Maseko was first trained by Sully Gama of Sophiatown some years back. When Mr. Gama went in for business he took Joe to Harry Mekoela's stable.

One year back, there were many who felt that Simon Greb Mnikulu, now welterweight champion, might dethrone Maseko. The two fought ten rounds at the Durban City Hall with Maseko's

Basuto Regent Leaves For England

Accompanied by a party of two women and ten men, the Regent of Basutoland, Chieftainess Mants'abo Seiso left Cape Town last Sunday for the United Kingdom.

The party is under the care of Mr. T. W. Franer, a member of the staff of the High Commissioner. All the members of the party are travelling first class.—Sapa.

Letumo Says: Ban Famo And Solve Russian Problem

How to halt "Russianism" was discussed at length at a meeting of the new Advisory board at Moroka township last Wednesday evening. The discussion followed the election of the new chairman and vice chairman of the board. Dr. Ray Phillips of the Jan Hofmeyr school of social work was elected chairman for the next three years while Messrs J. J. Musi of Pimville Government school, was elected vice with Mr. C. Martin of Crown Mines.



Singing to rhythmic music provided by "De Nu Symphonators Orchestral Band", popular film star Dolly Rathebe is shown at her best in the picture above. Dolly was entertaining a Bloemfontein audience when the cameraman "shot" this scene. The band is regarded as the best of its type in the Free State, and hopes to tour the Rand in the near future.

Remember Plantation Square!

Disturbed by crime in their township, the Orlando residents, under their vigilance association, are holding a big meeting tomorrow at the plantation square, Orlando East at 9 a.m. Speakers at this meeting include Rev. O. S. Mooki, Secretary of the Orlando advisory board and Messrs H. M. Butshing, H. Mehloakulu and other well known Orlando residents.

The Senior Superintendent of Orlando, Mr. Nicholas, is expected to be present.

Interviewed by the Bantu World, Mr. Mehloakulu stated that there has been a big response from the residents and the local church ministers co-operated by announcing to-morrow's meeting at services last Sunday.

To-morrow the Salvation Army band will lead a procession from Orlando West to Orlando East, the venue of the meeting, via the D. O. C. C.

A disturbing feature of hooliganism in Orlando, states Mr. Mehloakulu, is that it occurs not only in the township, but people are pick-pocketed on the trains in broad daylight and are assaulted. He attributes this to the heavy dagg smoking on the trains and drunkenness.

RACE MEETING AT WHITES

A challenge horse race meeting will be held at Onvehwag Farm near Whites on Saturday, October 13. In a letter signed by Mr. James Sofasonke Mpanza, a keen race follower, and horse breeder, it is stated that all African jockeys must not be lighter than 70 lbs.

The day's events will be as follows:

First Race over five furlongs: 1st—£10; 2nd—£2 10. 0. Entry fee £2. 5. 0.

Second Race over seven furlongs: 1st—£15; 2nd—£3 10. 0.

Challenge Race over one mile: 1st—£75; three horses to run, no second prize.

Long's Handicap over one mile: 1st—£30; 2nd—£6 10. 0. Entry fee £6. 5. 0.

All entries must reach Mr. H. Coetzer on or before October 11. The highlight of this race will be Mr. I. Damane's horse, Unexcelled which broke a record recently in a galloway event by completing the nine furlongs in 1 min. 57 secs, which is also a new course record. The previous record of 1 min. 59 secs. was set up about two years ago by Uniform, in the Owners and Trainers' Cup.

Shilling Drive

An appeal to all Africans in the Union to support a drive for an education fund has been issued by Miss M. T. Soga, President of the National Council of African Women. The drive will be launched on November 3, 1951, when collectors will be on the streets ready to receive a shilling from each man.

In her appeal Miss Soga states: "Every African man and woman in the Union is expected to donate one shilling to save the African children from ignorance and isolation, by having more classrooms built all over the Union to admit more children. We cannot just look on while they sink."

Collectors bearing a certain mark will be posted at points in every town and city on that day, but a more detailed account of how these monies will be handled will appear in the press later.

"In the meantime," Miss Soga goes on, "every-one is expected to preach the Shilling Drive far and wide. This is important. Do not leave the organisation of the drive to the National Council of African Women only. Make a supreme effort to make it known through the churches, schools, meetings and the press. The future of our children is dark unless they get education—good education."

The "Shilling Drive" campaign was inaugurated at a conference of the National Council of African Women last year, to foster the progress of education among Africans. This is the first Union-wide effort of the council to implement this drive.

Standing to give his views, Mr. A. Ntoi of Moroka East, said that the Russians could be stopped at once. His solution to this was that every board member knowing where Russians are, should be prepared to swallow what he called a bitter remedy for stopping Russians. "Let every board member point out these Russians or name them," he said.

After a lengthy debate, Mr. Mathole said that if the board fails to solve this problem, they should hand it over to the residents. He pointed out, however, that it was shameful for the board to fail in tackling the problem.

As a remedy, he also suggested that Moroka should follow the example of other townships where patrols have been formed. Mr. Cadle told the board at this stage that this is being considered by the Acting Manager of the Non-European Affairs Department and the N.E.A. Committee of the City Council.

THE LAST SPEAKER, MR. LETUMO, SAID RUSSIANS WERE BROUGHT ABOUT BY 'FAMO', 'PUT A BAN ON THIS 'FAMO' AND YOU WILL HAVE SOLVED THE PROBLEM.

Joseph Chakane Supervised Building Of New £5,000 Benoni School Opened By Dr. J. B. Webb

"IT IS NOT ENOUGH MERELY TO GIVE AFRICANS BREAD AND CIRCUSES; IT IS THINGS SIMILAR TO THE PURPOSE FOR WHICH WE ARE GATHERED HERE TODAY THAT ARE REQUIRED," DECLARED DR. J. B. WEBB LAST WEEKEND, AT THE OFFICIAL OPENING OF A NEW £5,000 "L" SHAPED METHODIST SCHOOL, BENONI, MRS. M. NESTADT, MAYORESS OF THE TOWNSHIP, OFFICIATED AT THE CEREMONY.

The solidly-built structure erected on a magnificent site granted by Benoni Town Council, was put up by all-African labour under Mr. Joseph Chakane who, in the last twenty years, has erected churches, mission houses and schools for the Methodist Church in the province.

Expressing gratitude to the local authority which granted this site, Dr. Webb referred to recent talks held between the Transvaal Provincial Administrator and a deputation of churchmen, on trends in African education. Dr. Webb said that the Administrator, who was helpful, pointed out that the provincial authorities realised the Africans' great passion for education; the authorities wanted to see this demand met and encouraged.

While welcoming departmental schools, Dr. Webb stressed the important role played by church schools which were still in demand. When he himself became chairman of the Transvaal-Swaziland district of the Methodist Church of South Africa, he decided that all funds available would be used for erection of churches and schools.

In a tribute, Councillor Morris Nestadt M.P.C. and Mayor of Benoni, said that the Methodist Church had a great ideal in providing educational facilities for Africans. In this respect, the church lent valuable assistance to the country.

Cr. Nestadt said much had been done for non-European education, especially in the Transvaal. Quoting figures covering a period nearly forty years, he said that in 1910, there were 49,000 European children attending school in the Transvaal and 12,000 African children.

Figures for other years were 73,000 African children at school 136,000 European children and in this province in 1930; in 1947, Europeans numbered 185,000 and Africans, 233,000. The latest available figures, those for 1949, showed 206,000 European children at school and 251,000 Africans.

"This shows that something is being done for the education of African children in this province. We are marching along the right lines," he said.

WHY RAJULI DID NOT REPLY

In a pre-conference statement, Mr. J. S. Rajuli, General Secretary of the Transvaal African Teachers' Association explains the relationship between his organisation and the Transvaal African Teachers' Union.

Mr. Rajuli, whose association holds an annual conference on Saturday, October 13 in Pretoria, states that in answer to views expressed by pro-T.A.T.U. correspondents, an attempt has been made to wreck the T.A.T.A., but many teachers in the province have come to realise the truth and will rally round the banner of this older organisation.

"At one time my office was crowded with letters from teachers expressing concern over the T.A.T.A. which was being reported nonexistent. These teachers," says Mr. Rajuli, "were rightly concerned over this matter because they love their association and the principles for which it stands."

Adding that many teachers now understand developments leading to the fiasco at the 1950 Pietersburg annual conference of the organisation, he had deliberately refrained from answering letters published in The Bantu World by pro-T.A.T.U. correspondents attempting to disorganise the older association and also to discredit its leaders.

Attempts, he adds, had been made by the T.A.T.A. Emergency Committee to bridge the gulf between both organisations, but no co-operation was forthcoming from the other side.

A full report will be given at the Pretoria conference next month.

PLAIN OR CORK



Commando ROUND 20 CORK

ONVERWAG CUP OVER SEVEN FURLONGS: 1st—£10; 2nd—£2 10. 0. Entry fee £2. 5. 0.

MPANZA'S HANDICAP FLYING OVER FIVE FURLONGS: 1st—£20; 2nd—£4 10. 0.

THE LOSERS' MATCH OVER SIX FURLONGS: 1st—£7; 2nd—£2. Entry fee £1 10. 0.

All entries must reach Mr. H. Coetzer on or before October 11. The highlight of this race will be Mr. I. Damane's horse, Unexcelled which broke a record recently in a galloway event by completing the nine furlongs in 1 min. 57 secs, which is also a new course record. The previous record of 1 min. 59 secs. was set up about two years ago by Uniform, in the Owners and Trainers' Cup.

Round the Town

IN 'TENS' 'TWENTIES' AND 'FIFTIES'

AFRICA 22 PER ST AN .32

TSA FREISTATA LE TRANSVAAL

● **MIRAGE:** Hare ha mokhathala le ho khutsa ho neng ho le mona heso ka la bohloko 14 September ea ba e ba hlanahlana bashemane le banana ba sekolo ka nako ea thapa ea letsatsi.

Ka hora ea bohloko 5 p.m. motsamaisi oa lipapali eo e bileng e leng mohlahlami kapa letsoho la principal vice principal a tileng phala ea hae. Khele! khele, ke mofereferere bana ba ema ka melana ea bona ha araba moloi oa matsamaisi Mong. J. D. Lehlo.

Kapeli-pele Mong. B. Mokhoena a filha ka koloi ea hae (lorry). Bana ka tlelo le ka thabo e kholo ke ba ba kalama koloi ea sekhoana, hane le tcheng J. D. Lehlo le battlasi a leng limistress D. M. Jaki le P. Phadi.

Ke bane ba nyelosa ba theosa phula ho ea Wolfedoons. Ba filha me Mong. E. J. Makhomahlo principal le Mistress ba ba amohela ka thabo e kholo ho filhela Sondaga.

2nd team Girls Mirage 5 Wolfedoons 31; 2nd team boys Mirage 0, Wolfedoons 4; 1st team Girls mirage 8 Wolfedoons 29.

—J. D. Lehlo.

● **WEPENER:** Re bile le papali e ntle ea poloko mona motseng oa rona oa Wepener ka li 9 September le ka li 16 September.

Ka la 9 September, re ne re hla-setsoe ke methaka ea Dewetsdorp le ka Saturday la 8 September. E. (Morojaneng). Ba filha Qibing e tse ka la 9 September papali ea qaleha. Ha kena the second Leagues. Papali ea hoseng Qibing ea hlola Morojaneng ka 3-1 goals.

Ha tsatsi le rapama ka uolo lipapali ba se ba nse ba re "Stroel" 7 Days, 60 Gallons le A.B.C. Mokhoa oa qaleha.

Papali ea fela tiena Qibing 4 goals, Dewetsdorp 2 goals.

Ka la 16 September ra hlasela ke Thaba Nchu habohlolo, kea bona ba ile ba ikutloa ba se khotsa ke phafa ena e ileng ea shapa ba Morojaneng.

Papaling eo Wepener ea nts'a 3 goals Thaba-Nchu 1 goal. Ha filha hape nako ea Ladies Time Ashe!

Papali ea fela tiena Wepener 3 goals Thaba Nchu 1 goal. Baeti ba rona ba tsamaea ka khotsa. Qibing ke selibeng sa bolo.—Benzine.

● **ZEBEDIJELA:** Ka ngoedi ya June 19 1951 go hlokaetse mona Zebediela yo monko wa motheo wa isoelelo magarong ga Basoana. Morena Philip Gololo mona wa sechaba sa Matebele a Moletlane o ile a inela modirong wa Modimo, mme a shomela Modimo ka leina la "Methodist Church of South Africa".

Ka ngoaga oa 1941, moho Philip Gololo o ile a boela bolekudi bja phuthoeng ea Moletlane Methodist le dimale tje ka bago tse nne go Church. Legae la gaoe le be le filha kerekeng ea Moletlane. Gape go be go se bana ba le bakae bao ba bego ba ka thushana nae mo kerekeng. Monna-mogolo yo a shoma ka kgotletsele e kgolo, nyogela kerekeng Sondageng ye ngwe le yo engwe. Morena Philip Gololo a soara bjalo go filha ga a rotogela legodimong go tjea meshomo ye phagameng.

Lehu le bohloko. Mathomong a ngoaga wo moho Philip Gololo a thoma go boncha bokofodi kudu ka matla, a ba ea go robala sepetlela sa Groothoek.

Ka la 10 June a latola. E ile ya ba kgobokano ye kgolo tlati la poloko ya gaoe. A bolokoa ke Moruti L. P. Motshabi.

Owa tla polokong ya gaoe baruta-hana ba tiang kolong tje nne tje-lego khaufsi le legae la moho.

Kereke ea Methodist e lahlegetsoe ke eo mongoe oa natla tja tjoelopele, gape re ka re Basoana bohle. Ga re holofeleng khomotjo ea Modimo.—M. R. Maupe.

● **MAKEKETLA:** Re bile le biscope e monate ka li 11-9-51. Seisoantso se neng sa bontsoa ke "Cabin in the Sky".

Ka li 14-9-51. Competition ea bana ba banyenyane ba toropo le ba likolo tsa mapolising e ile ea eba teng mane kerekeng ea D. R. C.

E ne e le likoane tse 4. E a tichere Scotsanyane (toropong) le matichere ana Tladi, (makokong) Koalane (modraal) Molelekoa (liefeng). Ag tsa tloha nate. Eare re re se utloa ra utloa mohloli are sekolo sa tichere Molelekoa se ntle "First Price." A e naloa kopi. Ea bobeli ea nkuoa ke sa Makokong — tichere Tladi. Khele e le mokete o monate.

—Mora Mongope.

● **ZWARTRUGGENS:** Eri le ka di 8 September, 1951, sekolo sa rona sa etelwe ke sekolo sa Mazista ka metshameko ya football le Basket-ball.

Metshameka ya fela jaana-2nd team basket-ball: Zwartruggens 56, Mazista 0; 1st team basket-ball: Zwartruggens 53, Mazista 13; 2nd team football: Zwartruggens 3, Mazista 0.

Ge e sa le go tloga selemo se se fetileng di "team" tse pedi tsa rona tsa basket-ball ga di ese di ke di tholwe ke "team" epe. Bobedi jwa tsona di ile tsa fanya di team tsa dikolo tse selemo se se fetileng: Mazista School; Koster School; Zeerust Bantu United School; le Zeerust St. Augustine School.—S. W. Sefora.

TSE LING TSA MATHOKO "Phala" o bua ka:

● **TSHWANE:** Matsatsing a tsoa feta motse oa Pelandaba o bile lilo ka lefu la July Radebe, eo e bileng lepolesa la "Muso ka lilemo tse ngata-ngata meqetlong a fuoa penshene. Phupung ea hae sechaba se bile sengata, a patoa ke baruti le kereke ea A.M.E. Modimo O tse'dise bana le beng ka mofu July hle.

Moruti J. Malakia Segola, ke e mong oa bana ba kgethloeng ke sehlopha sa Namune hoba lelolo la Kgotla La Motse, a loantse kgetho ea gikgoro (Ward System) kajeno moruti enoa o emetse barui, hau morena Jesu a kileng a ruta ka bokheleke bo fetisisang a re: "Ho ena le hore morui aka kena Musong oa Legodimo, Kamale e kaitsoa leihlong la nalete." Na ekaba ruri Moruti Segola a tseba ntho eo a etsang na?

Sechaba sa Bakgatla, matebele le botlile baagi ba Tshwane ba leboga naholo Mr. D. S. Modise, Mookamedi oa Kgotla la Moroho kamoo a loeleng hore Batala ba dumeloe ka mavenkele, ditore le tsohle tsa kgoebo doropong ena ea Tshwane.

Ntho e ngoe hlabileng sechaba ha bohloko lipeleng tsa ho utloa hore baagi ba Marabastad le ba Bantule ba isa koana Vlakfontein moo eleng ntle a mehlonoafatse ke hore Maphepe.

Tse tsoang ka Eastwood re li utloa ka morena John Nic Madubung kea Tsoiti tse tsoitsing mohlahla, bashanyana ba matha ka lithunya, b amoha bana basadi.

Tse hlalhang Eerst Rust le tsona li hlalisa khala—ho utloagala gore papading ea lehe (Futibolo) bashanyana ba ile ba hlasela e mong wa dibapadi ka thipa—ao ea tsarna, mokete w feela ho rotla mad.

Taba ea mofuta oona eka le papading tsa Pelandaba e bile teng le hoja mabolepa a Masepala a ile a a thibela ka matla ba tsara disenyi. Hlaha' ea

mofere-ferere e ntle ipha matla, 'me eka hoja bana ba metse ba ka e ripitla e sale naha. Mr. E. A. Sello wa Bodibeng-ba-D. kubu e bile moeti koano ho tla bona metsuallie—che a shebeha hantle mora Mphutlane.

—Semanya-manyane.

● **PIETERSBURG:** Hee. Lena baswana, mona sekobong. Mphome, ka di 9.9.1951 re be re elets'e ba-kgotse ba rena kwa thoko ya Bo-pedi Motong wa "Tzaneem" ka yona papadi yoo. Le go phirimisa lets'atsi ka wona Moralo ko woo.

Re hihile gona moo motseng wa "Tzaneem" ge tadi ea mus'a go lla sebakats'atsi feela. Ba re amogets'e ga botse ka boho le ka mahlo a mas'wana o lethabo. D-taba tsa go sobets'a lets'atsi yaba Mos'a-sara-sara byalo ke go thapo dis'arakaha.

Diraloki ebe ele bona bana ba sekolo sa Mphome (Kratzenstein Secondary School) le ba Motse wa "Tzaneem". Pa tee, tsa' gahlana, sengwe le sengwe sa khunela t'sa t'la, mphiri wa katlana.

Jale kage thoko ya kgole e sa bolaye naga, ba motse wa tsaneng ba ema godimo ga molala Mphome, ba orwetsa saka ya dinawa 1-0.

Feela ga ke ba sole go re ga ba kgone go bapala. Segolo thaba bana ba sekolo ba be ba nwele mafi a masehla a kgomo segangwa ke basadi.

Ruri, ba be ba sa nwa ba be ba tunte'se ka mafswaneng, ba ephetots'e dihlapi t'a mafswana, ele bophepi'sa mafswana a "Tzaneem".

● **SETAU:** Mono Setau go bile le papadi ye kgolo ya bana ba Sekolo sa Zebediela se segolo ba e tsetse ke bananyana le bas'wanyana.

Tsa hlakana tse tswana wa hlakana mohlho le mohlako tsa pholetlana gabedi gararo.

Mokgolokoana wa thari e tswana wa thakalela ya thomama monna; nka be o ke o bone ge letsetse le theledisa kgole o be o tla re go bula molomo wa lebalala go tswalela.

1st bas'wane, Good Hope, 1; Zebediela Sec., 1, second teams, Good Hope, 2, Zebediela 0. Bananyana 1st teams, Good Hope, 17, Zebediela, 15. 2nd teams, Good Hope 0, Zebediela 22.

Morena J. C. Grootboom ke yena yo a dirilego gore papadi tse dikgonagale.

—H.L.S.

● **RAMANGHAANE:** Re bile le moletlo o mogolo mona go Seabe sa Majatladi, wa go bea lefiska la mokgalabye Harmans Pitsone yo a ileng a robala ka selemo sa 1945.

Diboleli mo tirolong ena e ntle bahlomphegi Daniel, Ezekiel Molate, Zacharia Pitsone le Ephraim Kgokane.—Abios Molate.

● **LAPUCELLA:** Bana ba sekolo seha-ba Bogibe tino gae ka la 21 12 September, 1951 go ea Tsoane, diphofofong namela setimela Potgietersrust e le bana ba 35 le barutshisi ba bane a o e lego bo Nel G. Thema, A. F. Mokwato, G. P. Laka le Mrs. Em. Thema ba hoeditse madulo a bona a lokisibotso, ge se filha ba ile ba tsieloa camage ea bona, xo bana, taba eo e ile e bohlokoa kudu.

tokisho eo, ea ba roala ea sepela ka bona, mashata le mota-kgalo di be eba le lekanecho ba neng ka ge bonchi ebe ele mathomo, barutshisi ba be ba soeri bothata ba boncha bana se le se letsetsi ea e-ba letsatsi la thabo e khola haholo ruri. —E. N. G. Thema.

Diketso Tsa Phakoe Har'a Ditsuonyana

Phakoe, jualeka ga le tseba, ke nonyana e sehlogo go tse ding. Ea bolaea, ea senya 'me ea kgothotsa.

Ke nonyana e hloiloeng gagole ke badisana gobane ke sera se segolo sa bona; diketso tsa nonyana ena di filha le magaga a bona gobane Phakoe e ja ditsuonyana le mahe.

Empa uena, mobadi, u se ke ua nagana gore temaneng ena kajeno, ke tli'o u ruta mekgoa ea ninyana ena; che bo, ke tla bua ka Phakoe sebopegong se seng.

Phakoe ke sets'oants'o feela t'abong ena; gobane Phakoe monaganong ona oaka, ke ntho e maotomabedi, 'me ntho eo e ipitsa motho. Kajeno ke tla hlagisa diketso tsa "Phakoe", nonyana ena e maotomabedi, e tenang mesepe.

Metse ea batho e ile; e qhadilo ke mofuta ona ba "Phakoe". Nonyana ena e jele mafa le leruo la batho ba bangata thata. Mosadi u tla fumana gore ga a sa na le letho ka ntlong; bana ba gage ba bolaea ke tla. Monna, mong'a ntle e jualo, o kukiloe ke "Phakoe" ea ea le eena gosele.

Ka mehla ka Labohiano, re bona "Phakoe" a tenne e ts'abang mesepe, a eme pele ga diferme (ke gore moo go sehetsoang teng ke bona). Phakoe o li'o batla enfelelo tsa bana ba basadi ba bang. Mohlomong ke batho ba mo kolotang chelete ea juala, kapa ka nako e 'ngoe, ke eona ea bonysatsi.

Mohu P. Chuene

Re kwa dife Thwathwa, Tsa go re garola maswafi? Ruri le a swaswa Bakone, La apea la ba la apea! Na le bonwe ke moloi ote?

Chuene o iketse gae, Mogodumo o nametse o motona; Ge nke e le wa tsadi, A ka be a t'iboyya, A re tlela le mabilo.

Sello se kwala baneng, Mo Petrus a tumlelo gona; Mola Jesu a mo laelang A re: "Disa dinku tsaka, Gobane o a nthata ruri".

Ee, modisa o r'valo, Go disa ke go gorosa; Wena o bile modisa-disa; Bophelo wa bo bea fase, Gore dinku di phele.

Byalo tsena gae, Papa, Kobe o tla di bulela, Wena ithoballe ka khutso, Jesu a go le mogau, Gape legodimong ke gae.

—A. S. Celia.

Monna ga a filha gae, ga a sa na Je letho feela leo a ka le neelang bana ba gage!

"Phakoe", ka nako e 'ngoe, gagolo-golo-ka Freistata kapa Sate-redaga kapa Sondaga, re bona a kukile bana ba basadi ba bang, a ea ditokofeleng le bona, kapa mekgoa ea dipapadi kapa go nkueta dimotorokara go chaka, 'me chelete bona e nts'e e oela ditse-nyenyeng tsa go thabisa nonyana ena e sehlogo, eo go thoenng "Phakoe" ga maoto-mabedi.

Moo, ka nako eo, u tla fumana monnyanya eo a bona, a bososela le "my darling" eo oa gage oa bososana; empa ntlong ea gage, my darling ena o dikgomo, mogo le ditsuonyana tsa gage, gase batho ba bonts'ang leino la morena eo.

Mosadi e mong pitsong, o ile a bua lentsoe le ileng la galefisa bana. Go ne go boleloa ka mathata ao re lebaneng le oona rona Ma-Afrika jualeka sechaba. Pits'o e ne lekt'o feta ditsele tseo re ka ikopanyang jualeka letsopa la samente.

Mosadi eo a ema, a goelets'a, a re: "Ma-Afrika ga a nagana ka boeta-pele, a bua ka bana feela; basadi gage baetapele. Empa ntho eo ke phoso e mpe. Gona juale tje, lona bana ting le huloe ke basadi ka dinko; ba le hulela bobeng, ba le hulela matjareng, ba le jela chelotonyana tsa lona, ba thubaka malapa a lona, ba bolaisa bana ba lona tla, 'me le ipitsa baetapele ba basadi le sechaba juang?"

"Lona bana ting, le gana go bona mosenyana feela oa mosadi, eba le se le kukiloe, le tla sala mosadi oo morago, 'me ntho eo e paka ganle gore ka thago, mosadi o abetsoe boetapele."

Monna, na mongodi oa tsena, ga kea ikemisetsa go kena moqoqong ka boetapele; ke buisana le lona ka diketso tsa "Phakoe" oa maotomabedi, ea tenang mesepe. Ka veki e tlang, ke tla buisana le lona ka "Phakoe" ea tenang marikgole, gobane le eena tsa gage di mpe thata.

Feela, bana, keletso eaka go lona ke ena; lemogang nonyana ena; ke nonyana e sehlogo lelapeng la monna; ga e batlege ntlong ea monna gobane bana ba tla bolaea ke tla.

— "PHAFI".

● **GA MOKOPANE:** Go agiloe kereke ea Wesele mona e botjwi ke Sontaga 26 August e botjwi ke Baruti le Matichere a tokologo ea P. P. Rust le Makgwa. Batho ebe eba babanchi kudu.

Mr. P. Ledwala o leboga Mr. J. Mhlathi kago...moncha dilo tje botse ledi Maini tja Gravoliete, le diphofofo. —P. Mackenzie.

SUCCESS THROUGH HARD WORK

With the acquisition of a bachelor of arts degree in music, Mr. Gordon Gana H. Magobiane has fulfilled a life-long ambition. But the story of a hard battle uphill lies behind this success.

Coming to the Transvaal at the end of 1944, Mr. Magobiane, who held the primary higher teachers' certificate, took a post at the Brakpan Bantu High under Mr. J. Malipe. Two years later, he successfully wrote the matric and began to read for his arts degree in 1947. At the beginning of 1951 when he graduated, he was appointed principal of the Germiston Public School.

Born of Christian parents who were former students of Healdtown, Mr. Magobiane was always a keen scholar who topped other pupils in his primary school days. He continued his post-primary education at St. Matthews' Institution where he obtained a first class teachers' certificate and also a good foundation in music.

Through the influence of Mr. Maliza, his teacher, Mr. Magobiane went to Lovedale for a higher teachers' certificate after which he was appointed principal of St. Philip's Anglican Mission School at East Bank in East London, in 1947.

In three years, he raised the status of the school and, in 1929, succeeded Mr. Maliza, then promoted Departmental Visiting Teacher, as principal of the Kingwilliams-town Higher Mission School. His



Mr. G. G. H. Magobiane

devotion to duty earned him great respect in several organisations; he was a member of the Cape African Teachers' Association executive committee of the Kingwilliams-town Education Council, tennis, football and cricket clubs in which organisations he served as secretary.

Mr. Magobiane founded the Border Rugby Union of which he became secretary and treasurer. He represented Kingwilliams-town in various political, educational and sports conferences.

The Cape Education Department appointed him a Departmental Visiting Teacher in 1939; his area being the whole of the Eastern Province, Border, North-Eastern Cape and the whole of the Transkei to Umzimkulu.

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Kasekho uMnumzana Charlton Mbambo

Mbambo

Ngomhla ka 6 September 1951 sishiywe ubaba wethu uMnz. Charlton Bangizwe Mbambo wase Western Native Township, Johannesburg. Ungowatshwe ngomhla ka 9 September. Inkonzo yaphumela eAfrican Congregational Church, e-Adler Street, Newclare yaya e-Croesus Cemetery.

Umsebenzi wawuphethwe uMfu. K. S. Thabede we African Congregational Church esizwa abafundisi President Matsemela we Bantu Methodist: President Hlongwa no Mfu. Mkiye wase Swazini no Mfu. uMvuyana no Mfundisi uMatsepe nabanye abayakuxolisa ngoba sesingasawakhumali amagama abo. Kumadoda amakhulu ekhaya kwakukhona ubabu Toji noXaba, Mnz. Makhulu, Mnz. Ngalo bab' uGumbi, bab' uMfeka, bab' uNyathi, bab' uMnyana, bab' uShabalala owasho izibongo zalenziswa esontweni.

Nabanye ke abanumzana bekha-ya esingebabale bonke.

Umuhi lo owe Tempele le Peace be Still abona banu abasebenza umsebenzi omkhulu phansi ko

Grand Superintendent wabo u-Mnz. Ntuli. Imali abamphelkezelala ngayo umuhi siyababonga kakhulu abafaka izandla. Umfo ka Shabalala uElliot wamkhapha ngenkomo ye £14 uyise lo.

Asibakhothwa omama bethu o-Nkosk. Dube, inkosikazi yo Mfu. President M. S. Dube we African Congregational Church nomama u-Nkosk. Gumede no Nkosk. Khumalo abamphelkezelala ngezimbali zokubeka phezu kwethuna lakhe. O-Mnz. Makhene noMnz. Mamutame abazi Grand Superintendent ne-Chief Templar ze Rock of Ages, Sophiatown lapho umama wethu lo uNkosk. Mbambo angenakhona i-Temple. Sibonga kakhulu ku-Nkosk. Galina Zulu no mami u-Nkosk. Makhoba nosizo labo kulomsebenzi wethu wosizi.

Abantu babe ngama khulu amahlanu emathuneni. Siyabonga bakithi ngomsebenzi omkhulu enasisebenzela wona. Ningandina nangomuso.

—Yimina umshana wakhe u-Nkosk. C. Vilakazi wase Durban.



Lesithombe sishunyulwe ngu Mnz. Isaac J. Moloi wase Vryheid, nomlobi ovamise ukuveza izindaba ezintoti magondana nezaso F.I.D. Namhlanje oka Moloi ubeka umbandla ngezotsotsi eGoli. Bab'okhile bona eGoli kanti imiqondo yabafundi woyemkela u-Mhleli. Bhokani ngaphesheya.

NGE S.O.Z.

Baba Mhleli, Thina baqambi (Founders) be Sons of Zululand Patriotic and Benevolent Society (S.O.Z.) asilwi nabonqina mbumbulu (clique) amadodana namaDodakazi akwa Zulu (Sons and Daughters of Zululand) sithi, yakhohlisana Zulu ihlomi. Nango Cetshwayo no Mbuyazi lo-nqina mbumbulu kwa Zulu. Abe clique lena manic, bange-nayo khona mhla befika no Sahlalo (chairman) wabo kuqondwe ukuzokoniwa igama le (S.O.Z.) bengazi lutho ngobuhle nommo wokuthandwa kwegama lethu. Balixova, balixova. Manje sekunkasheliswa nobani nje, o-lubandululo. Zimandla kabi izihlalo eziphambili maZulu, nina mankengane eGoli UZulu usalinde abaDambi be (S.O.Z.) hhayi ngale ndlela yenu manjena.—W. B. Mkasibe, Sophiatown.

Umhla Wezidlo Kwa Ndzuzo

Ngomhla we 16 September, nge-cawe, eNo. 128A White City, Jabavu, uNkosk. Tillie Ndzuzo wayesamkela umninawe womyeni, u-Joseph D. Ndzuzo, ovela eKapa, kwa Langa, ezokuchitha iveki ezimbalewa zeholide ku sibili wakhe uJames P. Hokwana.

Izidlo zithanyusanqelise ngu M. G. Makhabeni, zathi intetho yokwamkela eziphakamileyo nezifundisayo zenziwa ngalamananene: T. Sondlo, J. G. Mtsweni, E. N. Mhlahlo, no J. Hokwana.

Amanekazi namanane awayekho ngala: Makhos, Esther Shai, Lizzie Mhlahlo, Elizabeth Mofite, Alice no Irene Mhobhe, T. Sondlo, Gush, no M. H. Mathiso no P. Mbangi.

Ilanga likhalele latshona ngalomhla, yachithakala lembutho ngenjalalanga konwatywe. Umn. no-Nkosk. B. Ngwendu baziyalezele ngokungaphumeli.—J. Hokwana.

ABANTU NEZABO

AbaNumzane J. Mbuli no A. H. Xaba base Sophiatown baka bavakashela uMnz. noNkosk. G. Mbata base No. 42 Orlando ngesonto leli elidulule. Kabawuhlengamisi umtomo ngomusa abawuthuli, kwabakwa Mbata, Bathi ningandina nangomuso.

U-Mnz. J. N. Nxumalo, uSihlalo wamaDodana namaDodakazi akwaZulu eGoli, ubikwa ukungaphili kahle kangangoba sibona nje kubikwa ukuthi ulele phansi laphaya e-Sihlhedli sase Beregwana. Simboka emihandzweni yesizwe ngoba futhi sekumphinda okwesibili ngesithuba nje sonyaka kumalisa phansi.

U-Mnz. G. X. Mama wase Sophiatown uke wahambela izihlobo ka nye nomfawo omncane uPhantse eThwatha kwedolule isonto. Umpandla lo usibikela ukuthi uhke wawoua eThwatha. Usindile nakuma Nashiya ngoba phela achumile khona.

U-Mnz. Aaron Msimang umqhubi omdala eThekwini nase Johannesburg uke wathathela iholidi lamasono amabili alithi nomuzi wakhe kwa Thulandivile (W.N.T.). Uke wathi go eRustenberg kanye nomuzi wakhe wonke.

Ezixoxwa Ngu Sikhumba Sehlula Abeshuki

Kuhle ukuyikhuluma indaba isushisa. Iningi labantu liyaye lithi umama libona isifazane sakithi sisolwa emaphapheni lithi abantu bafane bayashilaza nje ngoba kungabantu abamnyama kanti chabo liginiso. Ake nishoke bakithi ukuthi kuyimfanelo yini ukuthi intombazana kuthi abantu begcwele bethu ngqatha ebhasini ethwele umcwabo ku-iyama emathuneni, ithi umama ibona abesilisa behema bese isukuma lacu ithi bhuti ake ung-layidile. Isho qede iwudumele usikidli iwuxhume emlonyeni ithunqise iwutshuzise nge fastela. Bhekake thina esinenhloni kuthi sengathi umhlaba unganu-leka uthi nge ukuze ukwemboze.

Kazi ngamantombazana azalwa ngomabani lawo angalazi ihlazo. Noma sekuthiwa o-bhuti bazisa amamenazi, akubhadali ukulayidile u-muntu wesifazane. Mina ukuba ngiyabhemba ngingamshela ukuthi kangibhemelani nesimame. Kasoze aphinde woyazi indawo yakhe. Yiboke laba abathi uma indoda sebganile, ingabeka uti-ki yena abeke uzuka; ibeke u 9d. yena abeke usheleni. Kothi ekugcineni aphume aye ebhayisi-kobbo isale yona ibeke abantwana nezimbiza. Wo! lafa elihle kakhulu.

Nge-nto elidulule kade kukhala ngendoda ngokukhathalelwa ngomuso abantu abakhaleni ukugoma izandla kwaba bafuna nabalali kweshadile. Izil-ib zoni sebandlobheni zinkulu. Kazi yini kangaka befu-na ukuzihlaziisa kanti umsebenzi wabo uhloniphekile kangaka. Phela iningi labo lithola ezwa-

kele imali lena ngenyanga yikho nje lingazikhathazi ngezi-nisizwa ngoba bathi azibheji. Manje iningi labala abashadile selinendlela ethize yamaqhinga. Kodwa lawo maqhinga imva-mela aphelela ku "dayivosi". Phikake bese ungithela ukuthi "udayivosi" esevame kangaka ngabe yini "Isizathu." Baqaphe-leni onesi uma niba "ntroduza" emizini yenu nina bosisi abang-similo abathi ukusho ngingokh-shini beke becothile.

Lake lathi kimi elinye ikhehla akulunganga ukuthi umfana ahale kakhulu engashadanga ngoba kujika aze abe ngumuntu othanda ukugxeka nje kuphela —kungabe kusabakhona ntombi ehle emehlweni akhe. Athi nje angayibheka noma eyithanda kangakanani bese ebona izicana ezithize. Bathi nje uthando ka-luboni, kodwa kwabanjalo luya-bona kubo. Kuhle nje umfana athathe noma uthando lusamthe ne emehlweni angaze aphenduke impisi ebona izinsolo kuphela.

Abantu abanengi abakuboni ukuthi kuyingozu nje ngempela u-kushada isizwana okungesiso sa-kho. Thina kwaZulu usikwazi ukuthi umuntu wesifazane athi kuwe "phuma uyongikhelela a-manzi empompini ingathi ngesi-kithi (siSuthu) hhayi isiNdebe-le kufanele ukuthi wonke umsebenzi onzima wenzive yi-nkoda." Uma nje mpela wala umSuthu woyanda. Futhi uthi noha usamba naye abequbula abantu besilisa ngeqhuzo loku-thi ngabazala. KwaZulu akwa-ziwa lokho, Thina sazi ukuthi lo-luhlobo lwakuliswa ngenhanga yobunyatsi futhi kusegaziwi akub-hlazo kubo. Qaphelani, zibuye emasisweni. Mina ngexweye.

Incwadi Evulekile

Mhleli wephapha lesizwe ngiv-mele ngikhulume nawe ngomsebenzi wephapha lethu ukuthi kutheni abafaki bezindaba ephapheni ibandla lingabi nanhlangotho uy-nyaka nokuba yenyangantathu o-kuze iphepha lethu sikwazi nokuli-saphotha kahle. Akukho nento esi-sebenza yona masifake kubekhona into ekhona kulezo zipeleti ne-members azisaziwa ngoba ku-gqoka wonke umuntu. Bhekisisa into enjalo iphepha lethu siyalivisa phansi ngemvela laho.—Solo-mon P. Mkiye, P.O. Box 8383, Johannesburg.

Ozothola Ikhefu

Mhleli. Ngicela isikhadlana lapha ephapheni lakho lodumo, iBa-phan World. Ngithanda ukwazisa i-zihlobo zama abafundi bakho ukuthi kusukela mhla ka 1 October 1951 ngoba ngithatha iholidi yami. Ngisazothi shelele ngasekhaya, kisi kwelase Barberton nase Nespruit amaviki amabili kusuka ngomhlaka October 1—October 15. Bonke abathanda ukubhalala kuhle baqondise ku Mr. Fine L. Msitini, P.O. Box 132, Barberton. Laoha ka-bese ngisebenza khona iminyaka eli-shumi eBabini. Kuni nonke nina base Barberton othanda kuzongiba-na nize kwa Mnz. R. Mkhulu, emithi ngu "Two Shillings" uDriver la-pha ke Mafultha eNelspruit nize kwa Aunt uLa Msitini ku Madala Sikomu. Nongithola khona.



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Sekungozi Makhaza Odabeni Lokubulala

Ngesi hathi sokulotshwa kwalo- ludaba kuwaka ukuthi kunokwenza ukuba ecaleni lase Swazini lokubulala, nakathi kulo okukhona imlungu kuhlale nabantu uma se nqunyw.

U lise Marie Anne Agnes Steffen (41) ube ngwesifazane omhlophe wokugala kwaloMzansi Afrika omelwe ukugwethwa ngabaphengululi ababili bamaAfrika. Lapho okothi kanye nomyeni wakwakhe, uOskar Hans Helmuth Steffen (40), ka-

Ka Ngwane

nye nesisebenzi sabo somAfrika uMafula Ngampalala, wawolwa ngesizatu sokubulala umfela- kazi omyaka ingama 53 uMrs Vera Mary Hewett, owafunyanis- wa esengumotha evulandini wendlu ePulazini eWisebrode ngo July nonyaka nje.

Neeskhethi igibuzela lapha e- Mbabane ukuthi ngubo imi kanja- ni githelwe ukuthi indlela ye- kamibho ngeyokuba uMrs. Steffen ngelapho kwezi Swaziland High Court, phambi kwezi kanye nabaphengululi ababili babelungu kanye nababili bamaAfrika.

Umhetho waloMzansi Afrika u- yasibenza kule protectorate, ko- kwawo kumomhlophe ngenqubo, okuyiwona umkhulu ukuthi indlela val nadoda okuthiwa nga- majuri kayirebenzi. Yinto evami- la lapho okuthi umAfrika obekwe- icela avela ngenqubo inhlawulo yalo kukubulala ajeziswe kabanzi- ukuba kukhethwe abaphekulazi- khuni bamaAfrika ababili. Bona- ke haqokwa yiNkosi yamaSwazi uSobhuza II.

Nalapha kobanjalo, ngithel- we ngokuqiniseka, ngaphandleko kokuba kubekhona ukugwethwa ngokwahlukile kwabakwa Steffens no Mafula. Akukabikho sicelo so- kugwetha ngokwahlukile kuze kube manje nje.

Ngesikhathi sokugcina lapho omhlophe Umlungu avela eMba- bane ngokusolwa ngokubulala ka- nye nomAfrika ekuyisikhathi esi- ngaphezulu nje kancane onyakeni. Kulokho amaAfrika amabili ka- nye nabalungu ababili basiza iJaji.

Kwenziwe isinqumo sokwenqaba isicelo sokuba abakwa Steffens ba- tokele ngaphandle. Umaka ibheji- ley yaliva abakwa Steffens bazo- tokela ejele lase Mbabane ngesi- khathi belindele ukugwethwa. Izitokisi zabo zahlukaniswe ngum- gawo omkhulu.

Omuniyeke umlungu oyiisiboshwa ejele ngumisa owaboshwa ngoku- ba naye ethintene nalecala emuva kokubulala. Yenake usebenza isi- khathi sakhe engadini nokwenza umsebenzi wase deli.

Umqapheli wejele wesifazane u Mrs. Baker (ongumfeloakazi onaba ntwana abahlanu), usehonyelwe esuka ePitoli ukuba ayobhaka

uMrs. Steffen, kwaze kwathi omu- nyemqapheli wesifazane womlungu wathonyelwa naye ukosiza ophu- ma eMlomo ukuba oqaphela umlisa (umyeni lobo). Ukudla kwabo a- bakwa Steffens kanye nabapheli kuthonyelwa kathathu ngosuku kusuka ehhotele eline duze nje.

—Yintatheli ye Star

Yeka oB.A. No M.A.!

Mhleli we Bantu World. Ngine- sicelo kufundji bakho bonke la- bantu bakhi abafunde baze ba- phasa oB.A., M.A., M.Ed. nabo L. L.B. basenzelani thina esaphuma ezikoleni nge "play time", sangath- loli nema School Leaving Certifi- cates.

Sethembela kubo nanka ama- bhunu ayabamela abakubo, yibo oB.A. bonke labahlali noNduna- nkulu uDr. Malan. Baphi abethu? Mina senzizwela namabuyisikho- bo. Nabalungu abafundisi babayaba- na ukuthi imple kudlalwa ngen- dundo lapha kufantu. Into mine bonke laba abasenzela Africa abaphasa osikisi nabo J.C. noma uMatrie, kuphela. Nanka amaqha- we abaNuzane J. S. Mpanza A. W. G. Champion eNatali. Siyahlu- pheka kwelethu lomdabu phezu ko B.A. no M.A. laba.

—F. L. Msitini, White City Jabavu

UKUPHELA KOTHANDO LWENKOLO

Mhleli, Ngivumele ngiphose amazwana ngokuhlubeka komu- ntu enkolweni. Kuyisimanga lokho nxa umuntu seuphelele utha- ndo twenkolo kuye yaba nokubonisa nokweluleka okuningi a- kwenzayo kwabanye ukuba bahluke kanye naye ngoba yena phele usuke esonobeni ukuthi ukukhona nku okhetha isikhathi fu- thi umuntu oholule inkolo inomoya wokweluleka okuningi. Ufa- na nomuntu ozondwa ngabantu yena othi uma ekubona ukhuluma nesitha sakhe ebese ethi kuwe: "Hawu wehani awumazi; yini lo- muntu okhuluma naye ukuthi akalungile." Kanti usho ngoba ezon- dana naye uqobo lwakhe yena. Bekithi uma umuntu sekuphelele kuye akadele endleleni, futhi akhumbule ukuthi akuphelele kwa- banye ayilokhu ukuba umuntu afane nobhubesi elibhodayo uma libona umuntu lilambile kanti liyazikhohli sa ngoba livalelwe alina- mandla okhuyelela lapho. Ngakhoke uthando aluzenzisi ngoba luhlokoza ngenqiso.—Yimina Enock Kunene, Johannesburg.

Nanti Seliboshwa Bo Ihuzu Madoda

Mhleli.—Uma ufika emzini we- nyene indoda ufike uthi "El Sibani- bani," uma kusebusuku uzobona ngomunzane ephuma ephethe u- mkhonto kumbe ephethe zimbili. Namike Mhleli ngiyakhuleka Mhleli, ngethemba awuzusho uku- thi, "hhayi lapha."

"Ubani lona okade uhamba naye izolo Nomusa?" "Usho ubani, ha- wu konje ngimkhohlweleni na?" Ithithiza nje isadukelwe ngama- zwi engahle iwasho. Izothi isuka ibithi ibihamba nomzawayo, be- seke isho amazwi azodudaza ihu- zu, Yeka boo! "No my darling du- dalavu, doni woti Nomusa izi yu- wazi, and yuwa evalazing."

Ihuzu lapho alisajabule selikhi- pha isikhwama semali sino £5 yo- kugcina, selithengela lentokazi yo- lio, selisala no £1. Hawu ihuzu si- seliya erumini sekuthi phakathi no- busuku seliyabanjwa seliya ejele, kufike kuthiwe £2 inhlawulo phi- nde ayikho, sekuthiwa "14 days no fine."

Lilindle ihuzu libheke lentoka- zi yalo, phinde ifike. Lisenzebe kuzi kuphele layo mantoko ama- bili, uma selibuya isithi intokazi yayingekho ibizwe ekhaya. kuthi mhlambe emuva kwesonto into- kazi ilale ihuzu. Mhlalimbe ilala nje selichithe £40 lidizela lentom- bi yalo.

Qaphelani ukuthenga uthando ngemali. Uthando "Olvemvelo." Kahlani mahuzu bo, musani ukubulala izwe. Uma intombi i- funa ukuba uyithengele izimpahla, ubokwazi ukuthi ikhasi, ikhasi ma- huzu akithi.—ngu M. M. Maitseila.

Umhlangano Wama African Methodist EMaquassi

Ngolwesithathu ekuseni afika amaDelegates ngo 2.30. Yahlanga- na Annual Conference ye African Methodist Church of South Africa ngezi 19 July, 1951 umhlangano wawulwa ngu Rev. D. J. Nyathi owamukela umfundisi wase Ma- quassi. Bekukhuphuke iJohannes- burg District President, uRev. T. B. S. Ncube; Secretary, Rev. M. J. Mlozi, Pretoria; Rev. S. Maga- lefa, Sophiatown; J. B. E. Gxoyiya, Newclare; Mrs. Rev. L. T. B. S. Ncube.

Idurban, Natal, Rev. F. M. Phahlano; no Rev. A. L. Ndlovu. Sachuba ke ngemithandazo ku- shiwa emini kwakungena imbi- biko ngezindawo ngezindawo. Imibiko yezimali yaphuma kwa- base Thekwini; Hammanakraal ne Pretoria; Maquassi ne Wol- maranstad; Johannesburg ne Germiston. Isiyonke kwaba yi £105 16s. 3d.

IBarberton ayiphumelelanga u- kufika iBaziya. Umntu ayiphume- lelanga ukufika; Port Shepstone ayiphumelelanga ukufika. Siyamba- nqa oKa Nyathi sikufisela ukuba ayiqede indlu ayakhayo yebandla entsha ye Mission. Siyanibonga nonke base Maquassi abafundisi naba Vangeli.

IConference ezayo ka 1952. Pietermaritzburg lapho izohlan- gana khona.

—Ngu Rev. T. B. S. Ncube. Alberton, Tvl.

YIMFEKETHO NJE LEYO YESIKHALO NGOTSOTSI

Mhleli, Oh, he! hamba kuhlupheka. Yinike lena engiyizwayo ukuthi kuzoqedwa otsotsi? Konje khona uma izwe lingahlile lilunge kungenzeka lokho na? Mina angiboni. Kuzokwenziwa lokho kodwa ngeke kusize lutho, ngoba bazolibala ukufuna otsotsi abamnyama kanti abaningi basebenzela abelungu. Uma ekhona ongase akwazi ukukwenza lokho noma ocabanga ukuthi angakwenza, makaqale ngezilwane zonke ezilumayo aziqede zona kuqala; uma ekwenzile lokho uyokwazi ukuqeda no "tsotsi."

Utsotsi ungumoya omubi owa- thelwayo ezweni ukuhlupha no- kubulala isizwe, ngoba kanabu- bele bokuthi lesi isizwe esakhe, futhi noma ebona abanye bku- bo babanjwa behulawa uyadlula aphikelele khona engena ndaba. Ngeke nje nempela baze baphele o"tsotsi," ngoba ningi labo li- zalwa ngama "Khuruga" aha- mba ebhoke phansi uthi uma uwabona uze ucabange ukuthi alungile, kanti ayizi "impisi" ezi- phangayo. Kuthike uma sebe- zala "imbewu" yabo ibis ba- chaza ngoba yona ayifihli yenza izinto zibonwe y'wo wonke umuntu.

Futhi otsotsi laba bango fezela, baluma noma ngubani abananda- ba, ngisho kubo oyise babo bezwa kubo nge"zinyo" akhale azithinti- the umuntu kepha elunywa yim- bewu vakhe, kube sobalake uku- thi kanti (buhlungu induku uma isibuyela kuminyo.) "Yelani ni- khale zome ngoba isizwe idla umni- kazulo." Sikholela nje izingane za- bantu ezifa zingazi lutho.

—Isaac J. Moloi, Vryheid.

Abefundisi NoMkhandlu

Mhleli, Ngicela ungivezele la- mazwi ku Bantu World. Ku August 18, 1951 sajabula ukuzwa umhlangano wabafundisi beUnion nabase Swaziland behangene e Krugersdorp. Ikakhulu ngesenzo esihle abasicabangile sokubulawa koMkhandlu ePitoli ngokuthi ma- sedluliswe ePhalamenteni.

Ngabe siyabonga Bafundisi be- thuku ukuba nithi lenyathi ehlab- e yachitha abakuhlumeli bethu em- khandlweni ePitoli seniyibambe ngophondo kanti nisalinganisa. Ukulinganisa akulungisi lutho a- kwakhi lutho, akulethi nathemba. Ake ngilinganiseke nami boBaba uma ningathi nibheli nisekhulu- jini osemanzini ube sewuyashona kube sekuyela omunye umuntu athi kuzakufika omunye umkhum- bi uzoqondisa. Bangaki aban- gayikhohlela leyo nkulumo?

Nani nibe nibona ushona. Ngabe siyabonga boBaba ukuba nithi leli- bhobesi elichitha chithe abakhu- lumeli bethu ePitoli seniyibambe enhloko ngokuhlambisa. Ngalen- to eniyilinganisa yenza ukuba nithi, nifika nibe nlandelwa inkosi yabofokisi ngemva. Senga- thi ningabathakathi ababulala a- bantu asikufunike lokho. Kepha sinethemba lokuthi uma kusuku- ma nina ophuzu konke wosizwela.

—J. D. Dhlamini, Pretoria.

Umntu Omhle Ulandelwa Zizinto Ezintle

Umsombeni omhle kakhulu waa- qhutywa eCaweni zakuba ziphe- lele lindawo. Bahalibala ngenda- wo zabo abantu, kwanyuswa aba- Fundisikazi. Intlanganiso le yayi- senzela uboko luka Jefrou E. N. Ngubeni obekade engekho esesi- kolweni kwa Bridgman. UJefrou lo ukwangumfundisi ntsapha. UMfundisi ulathela apisa ukusuka kwalo nyaka evela eKilnerton Inst-tution.

Phakathi kwezizifo, namabaso kwakukho imali, izitya, imiquku kwangathi kuyendiswa. Wavakala esithi uMongameli kazi wabo: "Umntu omhle ulandelwa zizinto ezintle."

Phakathi koo Jefrou ababekho ndaphawula ababa: Jefrou Weyi, Benoni; Jefrou Tshabalala, Hei- delburg; Jefrou Makhaphela, Sophiatown; Jefrou Mnyobe, Alex- andra; Jefrou Tshazibane, Alex- andra; Jefrou Jolingane, Alex- andra; Jefrou Mathebula, Alex- andra; Jefrou Mthuping, Fords- burg; Jefrou Mathebula, Nigel; Jefrou Kumalo.

UMrs. Molete, ugosa omkhulu wamanina ase Alexandra, wapho- sa ilizwi ebulela indlu ukuba eze- kumzimasa xa enomsebenzi ofana nalo, phabulela namakhosikazi ase Alexandra ngokuphatha abahambi kakuhle. Wavalelisa ngokuncoma umobala wakhe omkhulu uMrs. Kate Mthombeni ngomsebenzi wakhe ukuhlanganisa indawo ezingaka ngosiba.—Ngu Mbukeli.

BANTU WORLD

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The need for friendship

The town of Rustenburg in the heart of a potential African area celebrated the centenary of its foundation on September 14, and among those who paid tributes to its achievement was the Administrator of the Transvaal, Dr. W. Nicol, who spoke as the headman of this Province which is the home of both Black and White. He spoke not as a politician but as a man who is interested in the future development of this country along peaceful lines, and who recognises the fact that there is no security for any race in this country except on the basis of goodwill and friendship.

"If every one of South Africa's 7,500,000 Europeans," said Dr. Nicol, "took a resolution to know and befriend just one Native each, a bigger impression would be made on the country's most serious problem than a whole decade of legislation". These are not the words of a politician whose business is to satisfy the wishes, and to safeguard the interests, of those who control the power of the ballot, but of a man who knows that in God's scheme of things every race of mankind was created for a purpose, and not merely to be a pawn on the political chessboard of those who wield the sceptre of power. There can be no doubt that Dr. Nicol makes this appeal for friendship between white and black because he is aware of the strained relations between the races. To those of us who have all along been preaching the gospel of co-operation and goodwill between white and black, this appeal, coming as it does from an Afrikaans-speaking European, is most encouraging and shows that at this hour of her destiny South Africa is not without prophets and statesmen of vision, and according to the old proverb, if a disaster overtakes her, it cannot be said that she did not have doctors or advisers. This is the proverb in Pedi: "Ga le a hwa go hloka ngaka le hwele di le gona. This means literally in English that a state is ruined not because it did not have advisers and prophets but because the people refused to listen to their warnings.

Shall the same be said about this sunny land of ours by future historians? God forbid, and He is not mocked. South Africa, in spite of the many efforts of men of small minds on either side of the colour line, has become God's experimental field for the cultivation of the doctrine of the Fatherhood of God and the brotherhood of men. It is here that White and Black will learn to know one another rightly, to understand that "God created both of one blood," and that in His scheme of things the two races should work together, not as masters and servants, but as partners for the creation of a better South Africa.

The so-called Native problem is a human problem that cannot be solved by legislation. Since 1912 politicians and statesmen have been grappling with it, enacting laws which they thought would bring about its solution but the problem has not only remained unsolved; its complexity has been aggravated. Those who think that it can be solved by White men alone are making a serious mistake. And that is the reason why the Bantu World has since its inception, been preaching the gospel of interracial co-operation and goodwill. We believe that the two races, whether we like it or not, are destined to live side by side not as masters and servants, but as neighbours and that is what Dr. Nicol is urging White and Black to do. South Africa does not belong to one race but to the races that inhabit it.

GEMS OF THOUGHT

Children have more need of models than of critics. — Joseph Joubert

Beloved children, the world has need of you;—and more as children than as men and women; it needs your innocence, unselfishness, faithful affection, uncontaminated lives. — Mary Baker Eddy

Whoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. — Christ Jesus

The weekly sermon:

BLESSED ARE THE PEACE MAKERS

Our Lord gives as His reason why the peacemakers are blessed the fact that "they shall be called the children of God."

Peace is one of the world's greatest things. Men and women are spending time and a great deal of money to maintain peace on earth. Paradoxically enough, wars are even fought in order to curb the warlike, and thus to create peace. All who spend and are spent in the noble task of peacemaking are blessed and great. Peace is neces-

Peter Raboroko Continues His Controversial Discussion On — A NATIONAL LANGUAGE FOR S. AFRICA

THE STORY IS TOLD THAT LORD MILNER ONCE SAID TO GENERAL HERTZOG: "I WANT ONLY ONE OFFICIAL LANGUAGE IN SOUTH AFRICA." GENERAL HERTZOG REPLIED: "SO DO I." IT IS OBVIOUS THAT WHAT LORD MILNER HAD IN MIND WHEN HE SAID THIS WAS THE KING'S ENGLISH AND WHAT GENERAL HERTZOG HAD IN MIND WAS DIE VOLKSTAAL.

The moral of this story is crystal clear: everyone of us would wish his particular tribal brand of dialect to be the official or national language. In South Africa the Zulu, Pedi, Xhosa, Southern Suto, Swazi, Tswana, Venda, Ndebele and Shangaan would each wish his particular dialect to be the national language. Whilst there may be general agreement on the need for a common language, the question will obviously arise: "Which one?"

It may be argued that we adopt one or the other of these dialects as the national language by reason of its literary output. Even if, from the point of view of quantity, this assertion were true for some tribes it cannot hold from the point of view of quality. With the school and the church as the only available market for the tribal writer, the material thus far produced can hardly pass for literature. The writer must in the first instance water down his message to bring it down to the level of the school-going generation and in the second place he must tune it down to suit the various language boards. The majority of those who have to censor the manuscripts are out of sympathy with the deepest convictions and the highest aspirations of the African people. For these reasons we must dismiss the claim of literary output.

A claim may also be made on behalf of some of these tribal dialects on the ground of the numerical strength of their speakers, since, however, none of the tribal groups we have named outnumber the rest, we must reject this claim.

The national-minded African, as distinct from the tribally-orientated one, has a deep-seated resentment against exchanging his tribal linguistic cloak for another equally tribal.

Since the African is a political underling in this country none of his dialects deserves consideration on the grounds of political dominance. The two official languages alone deserve consideration on this score. Since both these languages are historically associated with the present social system of the African we cannot accept any

of them as the African's national language. Since both languages are foreign to Africanic genius the chances of the majority of the populace ever acquiring tolerable proficiency in them are very slender. Both tongues are, despite their proximity to the African, fundamentally alien, with alien roots and alien thought-worlds.

There is in South Africa a curious hodge-podge of a lingo called "Fanakalo." This jargon has been variously labelled Kitchen Kaffir, Kitchen English, and Pidgin English. Of recent years some bright sparks have re-christened it "Basic Bantu." This weird kind of speech, full of strange circumlocutions due to poverty of vocabulary, is neither "basic" nor "Bantu."

It is not basic because its crude grammatical structure is foreign to the genius that is basic to Africanic languages; it is not "bantu" because its vocabulary, as its other names imply, is hardly African. It is quite incapable of expressing any fine shades of thought and those who know it only, get the impression that the minds of the Africans are more impoverished and their thoughts cruder than is really the case.

This patois is a valuable weapon in the hands of the supporters of

to threaten to damp our reading ardour: "A book is a fluid, moving, uncertain thing that is glorious one moment and foolish the next, richly covered here and naked to all the winds there; so clearly intimate at this moment that your dearest friend is nothing to you and so stiffly distant at the next that you wonder whether you dare raise your hat to it."

Someone of a witty turn of mind has even defined "great books" and "best books," for our amusement as "Those everybody recommends and nobody reads, or those everybody says he intends to read and never does."

Rather is it the intention to bring to the reader's notice some of the treasures of Bookland—"Kings' Treasures" Ruskin calls them.

To do something more than mere talk, let us here and now do a slight drawing aside of the veil. To that end here follow the names of all the books referred to in this article. Perhaps that will launch readers on a reading programme, for these books will send them to others, and those others to others still.

The phrase "to live second-hand" is from an article "The writing of history," by C. V. Wedgwood in vol. 1 No. 2 of the British Digest; reading "by deputy" from Lord Bacon's Essays; "the bookish atmosphere" is from Literary Taste and how to cultivate it, by Arnold Bennett; "Of making many books....." is from the book of Ecclesiastes in the Bible; the "best books," "great books," from How to read a book, by M. J. Adler; "Kings' treasures" from Sesame and Hives, by John Ruskin; and the quotation that concludes this article is from Reading, by Hugh Walpole.

To conclude, here is Hugh Walpole to arm us with a hint of the vagaries of books. This will stand us in good stead when certain puzzling things about them seem

Answers to Correspondents: 'Malitaba's post bag:

I have a younger brother who was ordered in 1948 to stay out of the urban area of Johannesburg for two years because he was found passless. I have been trying hard to train him in shoe making. Could you advise me how I can secure a job for him in Johannesburg. He is prepared to take any type of work provided it offers reasonable wages. —Worried Brother

(It is difficult indeed to get a job in Johannesburg that I would advise you to keep your brother at home. Could he not try to earn a living from the shoe making job you have taught him?)

(a) Who are the members of the N.R.C. and where do they each live? (b) Who are the Native Senators in the four Provinces? (c) Who are the officials of congress? —I. Mokome

As far as (a) is concerned, the N.R.C. has now been abolished but the members of this Council up to its abolition were: Orange Free State and Transvaal members were C. R. V. Seloape Thoma, Orlando, for rural Africans and C. P. R. Mosaka, Orlando, for urban areas. (b) Africans in the Free State and Transvaal are represented by one Senator who is Senator W. C. Ballinger. The Cape is divided into two. The Cape excluding the Transkei has Senator Hugh Parker as the African representative in the Senate. The Transkei is represented by Senator D. Campbell, Natal by Senator E. H. Brookes. (c) Congress in the Transvaal has two blocs. One bloc is led by Mr. J. B. Marks and the other, the National-minded, by Mr. R. V. Seloape-Thoma.)

I have worked for nine years for a Johannesburg firm but I would like to start my own business concern as a carpenter anywhere in the Transvaal. Could you give me the best advice on this? —S. Ndlovu (Carpentry is a paying business in the townships. Provided you already have a house in a township, why not start where you are living? You must get a license from the superintendent.)

(IF YOU HAVE A QUESTION YOU WANT ANSWERED SEND IT TO 'MALITABA, c/o BANTU WORLD, P.O. BOX 6663, JOHANNESBURG)

READERS, READING AND BOOKS

By E. Fanele (III)

Now a glance at the world of books.

Here we may well echo the ancient prophet's wail, "Of making many books there is no end.....", and ask, almost in bewilderment, what must we read in order not to starve ourselves of what is really worth reading?

The temptation to over-simplify the issue may easily get the better of us, and someone will say we must read the best books only.

The writer of this article, Mr. E. Fanele, is a students' Librarian, N.E. section, T.E.D. Born at Randfontein, Mr. Fanele, now a married man with a family of two, stays at Ladyselborne, Pretoria. After his primary education, he went to Klerksfontein in 1937 after completing his lower teachers' certificate. He studied privately for the matriculation certificate. As a teacher for 11 years, Mr. Fanele taught at Alexandra, Benoni and temporarily at his home. Ill health forced him to leave teaching and go to Pretoria where he started his present work in 1947. He possesses both the preliminary and elementary certificates of the S.A. Library association and is now studying for the intermediate.

That would be a great boon—if only we could know which ones they are and confine ourselves to them. This also reminds us that down the ages there have been many lists of "best books", none of which has come to be accepted as the last word on books of this class as a topic, nor was that the intention.

It is not the intention of this article to do that either, more so that what people of different reading interests regard as good reading will vary widely from the comic strips of Superman and Wonderful Woman to the tragedies of Shakespeare.

THE LIFE OF JOHN DUBE

By Dr. J. M. Nhlapo

In the year 1870, the same year that General Smuts was born, there was born to the Rev. James Dube of Inanda, Natal, a son to whom was given the names of John Langalibalele. Later this son came to be popularly known as "Mafukuzela".

John Dube received his education at Adams College. At the age of seventeen, "Jan" Dube, as many old men called him, went to the United States of America for further education. He remained in America for upwards of six years and saw Tuskegee Institute in its formative years. Dube was deeply impressed with Booker T. Washington's work and looked forward to a day when he would do for the Africans of South Africa what Booker T. Washington was doing for the Negroes of North America.

On his return from America, Dube became a teacher and evangelist. He felt a call to the Christian Ministry, and became a pastor of the Inanda congregation of which his own father had been a minister. In order to improve his theological knowledge, Dube returned to the United States for training in Theology. He remained there for three years.

On his return from the United States, Dube felt the call to establish a South African Tuskegee. He established in 1899 what later came to be known as Ohlange Institute

—it should be called the John Dube Institute now.

When the African National Congress was founded in January 1912, Dube became its first President-General, and when the Native Representative Council was established in 1936, he became one of its members, a position he held to the day of his death.

Not very long after founding Ohlange Institute, Dube started the "Ilanga Lase Natal" a Zulu newspaper which is "still going strong".

John Dube was a preacher of the gospel, an educationist, a statesman, a great leader, a journalist, and an author. Among the fruits of his capable pen may be mentioned the biography of Shembe, the founder of the "Nazareth Church" whose present head is his son Rev. J. G. Shembe, B.A. "Insila ka Shaka," a book that has recently been translated into English and "Isitha somuntu nguye uqobo lwakhe" which, being interpreted, means "The black man is his own enemy".

In 1935 the University of South Africa recognised Dube's work by conferring on him the honorary degree of Doctor of Philosophy, the first African and so far still the only one to receive this honour.

When the sun set on February 11th, 1946, the sun of the long and distinguished life of the Rev. Dr. John Langalibalele "Mafukuzela" also set.

A peacemaker does not only act as a mediator between opposing parties but is prepared to make sacrifices for the sake of peace. There cannot be peace between two persons who are both determined to fight to the bitter end. Someone must turn the other cheek, and allow himself "to be crucified" in the sense of avoiding to render evil for evil, if he is to succeed in ending strife.

— J. M. N.

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Readers' Forum False Leaders Are Victims Of Little Learning

I agree wholeheartedly with Sjabok's castigation of the mushroom growth of "bishops" and "archbishops" who do nothing but degrade the status of such titles.

By "importing" a leader into the African National Congress at the 1949 annual conference in Bloemfontein, the Congress Youth League betrayed this organisation. The late Anton Lembede's name was quoted in support of this importation, yet these youth leaguers knew fully well that Lembede, were he alive, would never have agreed to all this.

These young Congress members were easily "swallowed up" in 1950 by enemies of Congress. At one time, these youth leaguers were regarded enemy No. 1 by Congress enemies, but they have now suddenly changed to become the greatest of friends with those who sought to disrupt this organisation.

Methods used against them by their former enemies are now being used by youth leaguers against the Congress national-minded bloc, whose only crime is that being experienced politicians, they refuse to be "swallowed up" by Congress enemies.

Nobody need worry to listen to them, for they have now been captured and are being used as tools to destroy Congress. The national-minded bloc of Congress is out and out to rescue the organisation from its enemies, and I challenge the youth league to a public conference anywhere they choose to argue the present position. This will give me an opportunity to expose their foolishness to the public.—A. M. Kumalo, Payneville, Springs.

My only quarrel with Sjabok is that he uses a mere sjabok for chastising this breed, instead of using scorpions.

If the ministers of our separatist churches are convinced of doctrinal differences with the existing churches, let them unite and form one mighty Zionist church with proper facilities for teaching their brethren who want to be ministers.

Many so-called bishops merely become bishops to trade on the ignorance of their followers and also to escape the pass laws.

Our false bishops and archbishops are victims of a little learning and this is a dangerous thing. I fully sympathise with those Africans who form their own churches to escape white domination. If they are sincere in their efforts, let them unite the people and stop confusing them.

The abuse of the Christian religion by our fellowmen is amazing. To them freedom of worship has been turned into a licence to prostitute faith.

Let these churches unite; let them write and clear what their beliefs are and let them build colleges to train their own ministers.—Scorpion, Orlando.

THERE are people who are inclined to think that they say must be acceptable to everybody. They overlook the fact that among their listeners, or

those who read their views, there are very clear, practical, realistic and reasonable thinkers.

Just as people's tastes and likes differ in matters of food, clothing, religion, music, sport and the choice of trades and professions, and so on, so too do their views and convictions differ in politics.

Of course, there are opportunists, adventurers and speculators who will follow certain ideologies and courses for personal and financial gain only.

These people who think that what they say must be acceptable to everybody will always call other leaders tribalists, quislings, spies, traitors, sell-outs, good-boys and so on.

They call others by these names either because they have very limited knowledge and understanding of these terms or because they have realised that they have no case against their opponents and that, therefore, they have very little chance of getting a hearing or following.

They unconsciously describe themselves. Fortunately, many people now know the school of thought to which these people belong and will not be fooled by the use of these terms. In fact sameness of outlook is the surest indication of stagnancy of mind, no matter in which sphere of life.—"Realist", Lydenburg.

Junior BANTU WORLD

Dear Children,

In the next column you will see the best story sent in so far on the ostrich and the chameleon. It is written by Lucas Mlango of Doornfontein, Johannesburg. It's a good story and when we have read it, we shall all know how Oscar the Ostrich really got his long legs. Did you know that jackals are very fond of ostrich eggs. To break the hard shells, they roll one egg against another. Then there is a hawk which attacks the nest, too, by dropping stones on the eggs from a height. And of course you know that Bushmen use the eggshells to carry water and also to bury water in the sand.

Poor Oscar! no wonder Mrs. Oscar likes to make her nest far away in the desert where as few people as possible can see it.

By the way, you children who live in townships, do you watch the birds at all. There are quite a lot to be seen. Will you keep a look out this week and then write me a letter telling me about the birds you have seen? If you don't know the names, perhaps your teacher will help you.

Your friend,
Malomo.

Scouting notes

The troop of scouts under Mr. R. Motau, Commissioner, Central Johannesburg from the Albert Street Methodist school, Johannesburg, has returned from an enjoyable tour in Lourenco Marques where the boys spent many days camping. The party was accompanied by Mr. D. C. Marivate, Senior Deputy Camp Chief. The trip and experiences to the boys was so enjoyable that further tours of the same kind are being planned. It was a happy adventure to all of them.

A Preliminary Training Course for Scouts for a Wood Badge will be held at the African Scouts Gilwell Ground, Roodepoort on Saturday, October 6 to Thursday, October 11. The course will be sponsored prior to the arrival of the Camp Chief, Mr. John Thurman of Gilwell Park, England who is coming to South Africa especially to make suggestions regarding this important matter on the training of scouts.

HOW THE OSTRICH GOT HIS LONG LEGS

A very long time ago when animals could talk, there was a bird called Oscar the Ostrich. There was also a Chameleon called Charlie. The little animals met one day and very soon made friends. They talked of all kinds of things and slowly the conversation went something like this: (By the way, in those days Ostriches had long tails).

"I wonder why mother nature gave us such long tails," said Oscar the Ostrich. "I think they are very useful, especially for chasing flies," replied Charlie the Chameleon.

"Oh! You don't need to chase flies, you can catch them with your tongue," said Oscar. "I think they are just a big nuisance."

"You mustn't say that," answered Charlie, "mother nature will get very cross." "I don't care," said Oscar, "I still don't like this long broom on my back." So went the conversation. Oscar was very dissatisfied with his tail. So Charlie thought he would tease him by playing a trick on him. So he said to Oscar:

"Why don't you make use of your tail like I do, Oscar? I catch fish with my tail you know."

"How?" asked Oscar. "Quick, tell me how!" said Oscar, again and again. "Oh!" said Charlie, "you see that ice on that dam?" "Yes." "Well you put your tail in a hole that you make in the ice and when the fish bite it, you pull your tail out and you have a fish." "I'll do that!" he shouted and rushed away to the dam.

But alas! After he put his tail in the hole it froze fast and he couldn't get it out again. So he pulled and pulled until his legs stretched twice as long as they were. Then something terrible happened. Oscar's tail broke right off. He screamed with pain and ran away. He ran very far from home. And when he started back home he got hungry. He saw some food on the ground BUT DEAR ME! His legs were too long to reach there and he couldn't eat although he was dying of hunger. Poor Oscar was now so hungry that he went to the blacksmith and had his neck stretched long too so that he could reach all his food on the ground. That is why today the Ostrich has such a very long neck and such very long legs.

BY LUCAS MLANGO

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TS'OANTS'O TSA BOLUMELI



Mona u bona ts'oants'o sa tse ling tsa rona tse ntle tse 'Mala tsa Lits'oants'o tsa Bolumeli. Lits'oants'o tsa Marena a Batala le Lilipone lia tuma noa. Tsohle ka theko e bonolo. Iphumanele chelete ka ho li rekisa ha u se mosebetsing. Bolela koranta ena ha u ngolla.—M. ROSENBERG, 213 Commissioner Street, Johannesburg.

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O reke Kemising kapa Levenkeleng ka 2/- kapa 3/6 kapa o romele ho Box 490, Port Elizabeth, u romele teke ka hollimo.

Music Notes

The Schools' Singing Competitions under the auspices of the T.A.T.A. will take place on Saturday, September 29 (today) at Roodepoort. The following schools are making heated preparations: Methodist Senior Choir under Mr. S. G. Mafesa who holds the Witwatersrand championship in English and vernacular sections as well as the Transvaal Chief Inspector's Shield. His experience coupled with his sound knowledge of music will make him a hard conductor to outclass.

Mr. Matsoba, last year's winner in the West Rand Music competition in which the Methodist Choir did not take part, is confident to win. Mr. Matsoba is in charge of the West Rand Community School

Choir under the principalship of Mr. B. Naidi. School choirs under the following able conductors will participate: Messrs. E. Yoni, R. C. School and J. Mlangathi, Pentecostal School.

The competition songs for the senior section are "Sweet Thrush" and "Linoto." Other sections of the competition will be Junior Choirs, Girls' and Boys' choirs.

The Johannesburg Bantu Music Festival season opens with a big bang two days later at the Bantu Men's Social Centre, Johannesburg on October 1. The official opening will be performed by Councillor Professor L. F. Maingard, chairman of the Art and Culture Committee, local City Council.

Wedding Bells

MAJODINA—DHLAMINI
On Tuesday, October 2 a wedding will take place between Rev William Thomas Majodina of Cape Town and Staff Nurse Constance Millicent Thandile Dhlamini at Gardens Ville, Newcastle district. The bride is a nurse at the Bridgman Memorial Hospital, Johannesburg.

SEKONO—MBANGI
Rev. E. E. Kumalo of the Methodist Church, Sophiatown will officiate at the wedding of Mr. Edward Sekono and Miss Gertrude Mbangi both of Sophiatown on Saturday, September 29.

VILAKAZI—MDUNGE
The marriage was solemnised recently at the Orlando Roman Catholic Church between Thaddeus Teddy, son of Mrs. and the late Mr. L. M. Vilakazi of Grootville, Natal and Mrs. M. Tokuzile, daughter of Mrs. and the late Mr. W. Ndunge of Orlando. Hundreds of guests patronised the wedding which ranked among the most popular in the area. Teddy is younger brother to the late Dr. B. W. Vilakazi.

TIGER—NKOSI
Rev. J. Langeni of the A.M.E. Church, Slangspruit, Natal officiated at the marriage of the eldest son of Rev. and Mrs. Z. B. Tiger and the youngest daughter of Mr. and Mrs. Nkosi of Chesterville near Durban. The wedding was one of the most beautiful seen in Chesterville. Among leading personalities present were: Rev. E. D. Mkie, Chief Steward W. S. Sidiya, Messrs. W. W. Msimang of Pietermaritzburg, R. D. Molele of Chesterville, Rev. B. S. Msimang and Mrs. E. R. D. Nkosi.

DLULA—ZULU
Edwin, first son of Mr. and Mrs. E. Dlula of eMfanelle Memorial Mission, Zululand was married recently to Ethel, daughter of Mzingell ka Dabulamanzi Zulu of Green Point, Durban.

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Western Rangers F. Club ena, ke e mona e ikentseng 'mpampoli mona New Goldfields. Ke eona ela ea ho shapa Bloemfontein ha habo eona, ba ba ba tlo e phetha mona hae, ke sa bolele Bloemfontein feela Kroonstad le Ladybrand le tsona ha ke lise morao, ho sa setse Bethlehem feela.

Motseng Oa Whites

Ka la 2 September, 1951 thaka ea mona Whites e kile ea re khalo ho leba Maseru meja metalana ba ile ho babala polokoeng teng (Foot-ball).

Sehlopha sena ke sa ka tlasa nta-te Robinson Sandlana Mtebele mona ea reng ka a tsamaea a tsamaea-e a ntsa e inkonka-konka a iche ba seriti ha belu ha raro. Sehlopha sena se bitsoa "Black Band Rovers".

Mamelu he mobali re ho joete hore na ba tsamaile joang. Ba ile la tloha mona ka Sateretaba ebile maru a le teng ra ba ra tsoha hore mohlomong oula e tla ba tsoara. Che ba tsamaea ba ba ba fihla.

Ba tsamaisa moshemane ka hara bona ba re ke-se-ea Herr Hitler kapa Adolf Hitler. Ba lireng ba lokeleoa keng ha a le teng Moshemane enoa o shapa ka monona o motona feela e be eba Goal Keeper e utloa ka bo-ba-re.

Black Band Rovers ea fihla ea thulana le N.R.C. ea Maseru. Jo Bashemane ba Whites ba hlomela pelo ha ba le hloahang ba hlalosa motho nqati ka sebele. Pa-pa-ning ea pele Whites ea shapa N.R.C. 3-1.

Bona bona kamoo ba thellang-thellang kateng bashemane hona teng bashemane, ke litisitisi tse nyane tsa Whites tse etlang mohlolo ona.

Papaling ea bobeli Whites ea shapa N.R.C. 2-1 ra hoo ra ba epsha mantsoe Bo-Merena George Mpitl ba na ba tletse naha kaofela ba hoo Whites hobane e ne hile e bapala Ball. Ke Black Band Rovers ntho ena ea sa kholeleng a tle ho inoesa ka nkho. — Molula-Ohoeng

Tsa Hammanskraal

MORENA URIAH MASANGO O NA POLESA KANTORONG EA MUTLHE. O NTSITSOE PELE KA GO FIOA TIESETSO EA BO SATSHENI BA MAPOLESA. O TLA THOMA MOBEREKO O AGAE OA BOSATSHENI TULONG EA MASWATSI KOANA NELSBRUIT, MATHOMONG EA KGOEDI EA OKTOBA.

Mong: Masango o tloga mona ka morago ga monaga e menga-la a bereka ka boikokobetso, tse-pago le kgothalo mobereng oona. 'Muso le go hlonpha metsaole na bereka le eona le Makgopa. O na e kemisetse ka nako tsohle go kgothatsa Mapolesa moberel'ong oona.

Re na le tsepo kajeno gore ma-tla na bereka ka ona bopoleseng o tla oa fetisetse boSajeneng a bo-nkang.

Metsaole e mengata e tla sa-la bodutong bo bogolo ka go tlo-soa ga moroa oa Masango tu-

long ena. Gagolo phuthogo oa A.M.E. o tla tsoara bothata go fumana molekane oa gae mose-betsing ea Kereke ka moo na kgothatsang teng go baa ne ba fokola ka Moea tumelong ea Modimo.

Le sechaba sa gabo sa koo Ma-hlangu koana Witlaagte, se setse bofeela ka go tlosoa ga Mong, Ma-sano.

Dikeletso tsa gae di tla tlokega tsamaisong ea puso ea sechaba. E-mpa reri tsamaea ka kgotsa o, re age mo o ea teng.

— Makhandakhanda.

Banna Ba W. N. T.

Banna ba W. N. Township likoa-koetla.

Ha Ntate Moresele thak'a Banna: Tsotsi e matha-patla-patla. Posu kubu ea khabela. Makhotla a litsotsi a khaoha. Linokoane lia baleha.

Bo-Rasofaeca ho boulela. Litsotsi le batla'ng ho Sofaece? Le batla'ng bosu har'a Seterata?? Le khopisa Mankiseterata.

Banna ba W. N. Township Mana-molela.

Litsotsi ha li ba rate. MaAfrika a ba rata; W. N. Township e ea ba rata, Mapolesa a ba rata; Le 'na kea ba rata.

— S. S. Sebilloane.

TSE LING TSA MATHOKO

● STEYNSRUST: Ka mor'a ho kula nako e telele a re roballa nta-te Tshabalalal. E ne ele moq-belo hoseng ha re hlalheloa ke tse-na tse bohloko; 'me a patoa ka Sontaha, ka li 9 Loetse, ke Moruti L. T. P. vander Walt. Molimo a khot'hatse ba ha Ntate Tshabalala tahlehelong ena!

Ka li 9 Loetse e ne e le mokete oa selallo kerekeng ea Wesele. Se ne se jesoa ke Moruti N. S. Mo-tshumi a tlatsetse ke Moev. S. J. Msibi. E bile mokete o monate ha-holo.

etsetse eNtersburg o khutlile. Beng. A. L. Losaba le E. Msagala, le ba bang, ba ntsa ba itukisetse ho ea kopanong ea matichere. Mong, le Mof. D. Motywa (Eva-ton) e ne e le baeti ba ha Mong, A. Setipe, Mong, J. M. Dikoebe o ile a ka a re khalo ho ea Maokeng, Mong, A. Masu o ile a ka a hla-hela ba ka Wonderkop.

Lipapali

Tenese ha e sa bona mona ha-eso. Lipapali li se li hapiloe ka "likoto" (golf), aB ea e toebela bashemane ba heso. Ba mpolella hore ba itukisetse ho amohela Mong, B. Locke joale ka ha a khutl'la mose, aBtho ke lisoaso! bana!

Tsa poloko li sa re tarakantse, eK se ke tsoa bolleloa hore ho se ho qallole sehlopha (club) se seng hape — "Dangerous Dark-ies". Ho ntsa ho lungoa-lungoa ka se seng — "Pirates". Ha re sa tse-ba, Rona re bona letsatsi. Ke le-hlabulab!

Ka Sontaha sa li 16 Loese o ne e le mokete oa thabo mane ha Mong, A. Setipe. Ho ne ho thab-elo ha Mor, Lucy Setipe a ile a phela, 'me a sireletsoa ho fi-hlela mona bophelo ba hae bo le hote, mahaba a linako tso fetileng a mo tlohetse. E bile mokete o motle haholo. Har'a li-bui re ba bolela Moev. S. J. Msibi, Mong, J. M. B. Marokane le Mong, A. Setipe nta'ta moro-etsana. Re mo lakaletsa bophelo bo monate ruri!

Lipapali

Tenese ha e sa bona mona ha-eso. Lipapali li se li hapiloe ka "likoto" (golf), aB ea e toebela bashemane ba heso. Ba mpolella hore ba itukisetse ho amohela Mong, B. Locke joale ka ha a khutl'la mose, aBtho ke lisoaso! bana!

Tsa poloko li sa re tarakantse, eK se ke tsoa bolleloa hore ho se ho qallole sehlopha (club) se seng hape — "Dangerous Dark-ies". Ho ntsa ho lungoa-lungoa ka se seng — "Pirates". Ha re sa tse-ba, Rona re bona letsatsi. Ke le-hlabulab!

● DEALESVILLE: 'Lia bela lia hloeba, maliba ho psha a matala,' feela 'ha e-shoa ea rata'.

Ka li 1 Loetse (September 1951.) sekole sa rona sa B. H. P. se kile sa re khalo ho ea mane Bultfontein B. H. P. School, ka lipapali tsa "foot-ball" le "Basket-ball".

Lipapali tsa ho seng tsa eba mo-hat'a-khoifi tjena: Bashemane ba "B. Division" Bultfontein; Bashemane ba "B. Division".

Maten 5, Dealesville 0.

Banana "B. Division: Bultfontein 45, Dealesville 29.

— Monyatsa Lekunuutu

● COLIGNY — Ka la di 18 Lwe-tse re ne re filha moswi Philip Matutu Mogi, morwa moswi Rre Joel Moagi le Mme Elizabeth Mo-gi.

Motlhankana eo o bolailwe ke batho kwa Orlando-West ka Son-daga 9 Lwetse. O ne a bewa kwa ntlong ea bashwi (mortuary) le-ga nako eo, a tsiwa kwano gae

Kgosi K.B. Monchusi O Bewa Mo Setulong

E rile ka Lwetse a le 13 ga kgo-bokanwa mo Morokweng, Komisi-nara wa kgaolo ea Huhudi ana le maitsaanape oa gagwe Mr Mabu-sela ba ne ba gone.

Kgosi K. J. Lethogole a le gone le letsoja ja gagwe je legolo Ra-motasele Seitsang. Ke yone me-galagala e ne ea buang mo pe-gong ea ga Kgosi Monchusi.

Kea Morokweng

Tsatsi jothle motlhaoseli e le Mr Mabusela, Komisinara a bua thata ka Lehaha je batho ba ra-ng go athola ka jone. Bonang lentse le ka apewa la butwa me lehuha le padile.

Makgotla a sute dikereke di cwecwe owelolepele ya ga Na ntlha ea lehuha. Botlho ba bua ka booverere. A re pegeng Mo-rwa Monchusi go enwa nokeng ke Modimo. A iketse fa a le gare ga naka tsa poo.

Kgato tsa tswelidisetso pele o setse a amile dingwe ene le mo-

kwaledi wa gagwe Isaac Mokwadi o thibile loso lwa bona go wela mo sedibeng sa sekole.

O tseitse leretherilo ka phudu-ga, kagelelo ea masimo le tse di-ngwe. O thasetse nno ka matho a mahibidi. Senatla ko Legodi-mong ke eo o swetseng go boloka. O setse a huanane le bangwe ka gona go gata kgato tse. A aitse gore mono lefatsheng Mosiami ga-twe Molefi Molefi gawwe Kereke ea Church of England e segile setsha ka lone lwa di 13. Moelapele wa cone Dioka Grap-amphele le mokwaledi Mr. M. Rauff le Moogamedi Rev. G. G. Pullen re ba eleletsa phenyi mo kagong.

— J. Moewaledi

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Moruti wa phuthogo ebong mo-tuli Holste a tswala tio?

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— J. S. Masimong.

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Scouts Party Returns From Tour Of The Cape

The Benoni Methodist School Scouts Band under Mr. M. Perry Mkokoti, teacher at the Benoni Methodist, returned from Bloemfontein and the Cape. The troupe was accompanied by the Perry Sisters, a musical troupe also managed by Mr. Mkokoti and which caused sensation during the Benoni Music Festival season in 1949. The artists helped in raising funds for the touring party in centres visited.

In an interview with The Bantu World, Mr. Mkokoti said the tour, the second of its kind in two years, was a great success. From Bloemfontein, the tourists visited Queenstown and East London. At the latter the visitors were received by Rev. Japta of the Methodist Church and at Bloemfontein by Mr. Sidiyoyi, an African music composer.

Other places of interest visited were Port Elizabeth and Cape Town. In Cape Town the party had occasion to visit the Museum, the Art Gallery, Table Mountain, Houses of Parliament. They also saw the Castle.

Mr. Mkokoti is an energetic

'Punch' Ndlovu Wins Thaba 'Nehu Open

P. M. Thibong becomes Thaba 'Nehu Club Champion for 1951-1952 "Punch" Ndlovu of Bloemfontein won the Thaba 'Nehu Golf Open Championship over 36 holes. "Speedo" Thibong of Thaba 'Nehu led the scores among the home players to become the new champion of Thaba 'Nehu and to win the David Hersh Floating Trophy.

The following are the leading scores:—Ndlovu 154; Dithobe (Bin) 155; Thibong 157; Maphaka (TBN) 159; Lechoano (Bin) and Nkopane (Ladybrand) 160; Petrus (TBN) 168; Mthibatsela (TBN) 170; Melamu (Bin) 171.

— by "Onedown"

young African school teacher who has been influential during the past few years and gained the support of the parents who have not hesitated to entrust children on him for such long trips. The community is proud of him and he is also organising the Benoni Chorists for which he is founder. This year, Mr. Mkokoti and his choral group will take part in the Johannesburg Bantu Music Festival commencing shortly at the B. M. S. C.

Springs Results

Following are results of fixture matches played under the Springs Bantu Football Association at McCombe Ground, Payneville Location, Springs on Sunday September 23:

Senior League
Young Tigers 6, Payneville United 2; Senior League replay, First round: Basutoland Stars 9, Young Tigers 0.

Following are results of the Springs Bantu Football Association matches of the 3rd Rand Fixtures (k.o. system) played on Sunday September 23:

Junior League
Butcher Birds 1, Young Tigers 1; Lily Whites 3, Payneville 2; Pirates 5, All Blacks 2; Basutoland Stars 0, Kemphorne Rangers 0; Senior League replay, 1st Round: Basutoland Stars 4, Pirates 1.

Bantu High Wins

The Johannesburg Bantu High School played and beat Payneville Secondary School at Spring on September 15 in return tennis match. The visiting side won by 61 games to 57.

The winning side was represented by: J. Manoto (leader); J. Mambolo; J. Maiba; Misses M. Langa; W. Mafelo; J. Mabaso and E. Xataza. The team was accompanied by Miss Morake and Kgoabe.

Bantu High also won the basketball and soccer matches. Good spirit prevailed throughout the competitors.

Rough Play Spoils Good Soccer Game

The Knock-out competition match played on Sunday September 24 at the Modderfontein ground, between the Pietersburg Happy Fighters "A" and Home Defenders "A" started well but ended in rough play.

When the game was 35 minutes old, the Fighters' centre-forward opened the score and shortly afterwards the right-outside netted the second goal.

The members of the Home Defenders then started rough play, and kicked the Happy Fighters' centre forward "Hunry Lion".

It is with deep regret to announce that the Fighters had lost a profound player, not only that but the captain of the club. That player is in Hospital injured in this match.

— by Justus Nkgau.

Brakpan Bantu Play At Pretoria

Brakpan Bantu XI trounced Pretoria and Dist. African Football Association by a wide margin on two occasions during 1950.

The first match played at Pretoria was 3-0 and 3-1 in their favour. The latter was a return match at Brakpan. On Sunday September 2 Brakpan 1st and 2nd XIs played against Pretoria and Dist. African Football Association 1st and 2nd XIs. In a very dull match the 2nd XIs drew 2-2 as curtain raisers in a grand match.

When the main match started both sides were determined for a win. Things did not go a long way when Brakpan netted their first and last orphan goal. Before half-time J. Mosue (Kolobe) levelled the score.

On resumption the home side got settled and made use of every chance that came their way. M.

Seloane (African Concrete) combined well with J. M. Mpasane (Teachers Meeting) and Kolobe. African Concrete, receiving a through pass from "Teachers Meeting" netted the second goal for the home side. The Brakpan defence started to fade gradually. "Penny I do," the visitors right wing was overshadowed by L. Makgatho (Vaal River) and was not allowed to reach the 25 area. African Concrete, after noticing the loopholes in the visitors' defence, attacked accurately and was supported by J. Matabane (Jealous) at centre half. Two goals were scored within short intervals. A. Phahlane (King Kaizer) brought the score to 5-1 in favour of Pretoria.

Pretoria was represented by the following: A. Phahlane (King Kaizer); J. M. Mpasane (Teachers Meeting); M. Seloane (African Concrete); J. Mosue (Kolobe); A. Matabane (Adam Kok); J. Matabane (Jealous); L. Makgatho (Vaal River); A. Dubazana (Ford V8); S. Mhlanga (Selector); J. Tabane (Education); and (Goalie). — J. M. Sebapu.

Assaults and Accidents at the Week-end

Casualties admitted to the Coronation Hospital during last week-end included:

Livy Moatsi, 115 Tucker Street, Sophiatown, fell from bicycle, concussion; Jackson Baloyi, 442 Croesus Avenue, Newclare, head injuries, assaulted at Newclare; Johannes Mazibuko, 124 Graff Street, Brantfontein, stab in chest, assaulted at Vrededorp; Hermanus Dieckrick, 33 Victoria Road, Sophiatown, head injuries, accident at Western Native Township; Elias Moseo, 383 Malsmela Street, Western Native Township, bullet in head and right calf, assaulted at Western Native Township; Rinnie Lekgatho, 124 Graff Street, Sophiatown, cause of injury unknown; John Mokgele, 12 Edith Street, Sophiatown, penetrating stab in chest, assaulted at Sophiatown; Isaac Moseo, c/o Water-val Compound, concussion, for observation of human bite to hand, assaulted by known person at Westdene; Billa Thibong, 140 Best Street, Sophiatown, multiple scald lacerations, assaulted at Sophiatown; Ebrahim Absalom, 42 van Brandis Street, Albertville, injury to mandible and facial bones, assaulted by known person; John Mbambo, 10 Saxonwood Drive, Saxonwood, old accident injury; Ben Hlatshwayo, 414 Fox Street, Fairview, concussion, assaulted in city by known person; Unknown male "urgent case", head injury (assault), picked up at corner Annadale and Edward Roads, Sophiatown; Joseph Ndlovu, 51 Victoria Road, Sophiatown, injury to left mandible, assaulted by known person at Sophiatown; Ma-Silas Peleiso, 27 Southey Avenue, Newclare, concussion, assault; Willie Dube, Room 44, Waterval Compound, laceration of head, patient unable to give particulars; Jack Nyathi, 55 Best Street, Sophiatown, concussion and haemorrhage, assaulted at Sophiatown; Isaac Motlone, 6 Joan Street, Newclare, stab into abdomen; Mabel Thetha, 108 Tucker Street, Sophiatown, (2) fracture of tibia and fibula, accident; Philemon Tiko, Sophiatown (2), stab in chest, assaulted at Sophiatown; Willie Kumalo, 13 Morsley Road, Auckland Park, concussion, assaulted at Auckland Park; July Neube, 2 Good Street, Sophiatown, stab into chest, assaulted at Sophiatown; Isaac Shale, 402 Pollack Avenue, Newclare, concussion, injury of right fore-arm, assaulted at Newclare; John Maphicane, "urgent case", 9 Gold Street, Sophiatown, stab in chest, assaulted at Sophiatown; Hamilton Mazibuko, 140 Best Street, Western Native Township, concussion, assaulted at Western Native Township by known male; Frans Mokake, 88 Tucker Street, Sophiatown, stab wound into skull and back, loss of blood, assaulted at Sophiatown.

Admitted to the Baragwanath Hospital were the following:

Kaizer Nkonyane, S.A.R. Compound, Prospect, head injury, assaulted by known person, William Woodhouse, 96 East Road, Kiptown, assaulted at Kiptown, stabs and kicked back and neck; Joseph Moeti, 668 B Moroka, head and face injury, assault; John Makubela, Norwood, injury to left eye, assaulted in city; Daniel Klassen, 98 Beacon Road, Kiptown, injury to chin, assaulted by known person; Simon Mabusetsa, 3255 Orlando, stab to elbow and lower lip, assaulted by known person; Ambrose Phongola, 3508 White City, Johannesburg, assaulted by known person; Michael Kumalo, 62 Beacon Road, Kiptown, stab in back, assaulted at Kiptown; Gifford Xorlile, 1055 Orlando, stab in chest, assaulted by unknown persons; Johannes Nkosi, 72 Beacon Road, Kiptown, injury to mouth, assaulted by known persons; Peter Dlamini, 80 Smal Street, City, stab in abdomen, assaulted in city; Tom Makosi, 282 Nkosi Street, Pimville, head injury, assaulted by known person; Joseph Maseko, 153 Jabavu, injury to left eye, assaulted; Robert Tshabalala, 32 6th Avenue, Parktown North, stab to left arm, assaulted by known person; Joseph Klipspruit, chopped left index finger, assaulted by known person; Jan Maleka, 5547 Q Moroka, injury to head and body, assaulted; John Ngobo, 42 de Villiers Street, City, head injury, assaulted at Booyens.

Makubela, Norwood, injury to left eye, assaulted in city; Daniel Klassen, 98 Beacon Road, Kiptown, injury to chin, assaulted by known person; Simon Mabusetsa, 3255 Orlando, stab to elbow and lower lip, assaulted by known person; Ambrose Phongola, 3508 White City, Johannesburg, assaulted by known person; Michael Kumalo, 62 Beacon Road, Kiptown, stab in back, assaulted at Kiptown; Gifford Xorlile, 1055 Orlando, stab in chest, assaulted by unknown persons; Johannes Nkosi, 72 Beacon Road, Kiptown, injury to mouth, assaulted by known persons; Peter Dlamini, 80 Smal Street, City, stab in abdomen, assaulted in city; Tom Makosi, 282 Nkosi Street, Pimville, head injury, assaulted by known person; Joseph Maseko, 153 Jabavu, injury to left eye, assaulted; Robert Tshabalala, 32 6th Avenue, Parktown North, stab to left arm, assaulted by known person; Joseph Klipspruit, chopped left index finger, assaulted by known person; Jan Maleka, 5547 Q Moroka, injury to head and body, assaulted; John Ngobo, 42 de Villiers Street, City, head injury, assaulted at Booyens.

and All Blacks on April 8, 1951 were as follows: All Blacks "B" 2 M. C. C. "B" 1; M. C. C. "A" 1, All Blacks "A" 0.

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Transvaal Tennis Championships TOURNEY SUSPENDED

Ebenezer Buti, favourite for the B. division men's singles title, was eliminated by Jones T'solo, the lanky "dark horse" from Simmer and Jack, in the semi-final, at the Pimville courts, on Sunday, September 23.

The Results were:
B. division men's singles, semi-final: J. T'solo beat E. Buti 4-6, 2-6.

Sports Editor's Postbag: Is Congo Team Coming?

Could Mr. D. R. Twala, as secretary of the South Africa African Football Association, give an explanation about the strong rumour current on the Witwatersrand that a soccer team from the Belgian Congo will soon be coming to the "Golden City." If this is so, when are they due to arrive? I should be very glad to see if the Belgian Congo team which defeated the J.B.F.A. by 8 goals to nil at Elizabethville a year ago, could be matched with the Alexandra soccer team. The latter is one of the best sides on the Reef today—judging by their skill, speed and clever movements which they revealed against the Bulawayo Bantu soccer team recently.—B. A. M. Magaso, Johannesburg.

Sorry, Our Mistake!

In a report appearing in these columns on September 15 of a football match between J.B.F.A. and the Rhodesian tourists, played at Wemmer Sports Ground, it is stated that "Shortex" J.B.F.A.'s full-back was "in top form." I wish to point out that "Shortex" was not there. It's over a year that he last played for the Association; and what is more important he is not "Shortex" but "Shordex" (Yasuka yahlala Phezu ko Mubane).—Sportsman, Langlaage.
(Our reporter, who covered the match mistook "Five Ruses" for "Shordex."—Sports Editor.)



Mr. Mabonga tripped and fell!

He was running for the bus. He saw the stone on the road. But his brain worked too slowly. There was a flicker in his eyes, and he misjudged his step. His leg muscles were shaky. So his foot hit the stone, and he fell.

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Major Athletic Contests on Monday Next

THE THIRD S.A. BANTU ATHLETIC CHAMPIONSHIPS MEETING WILL BE HELD AT WATVILLE GROUND, BENONI ON MONDAY, OCTOBER 1.

There are six trophies competed for by the districts from all over the Union, namely: Transkei Bunga cup—for sprints; Lazar cup—for distance runners; Rotary International cup—for jumping and throwing events; Polliack cup—for 4 x 110 yds. relay; Iscor cup—for the standard mile relay; and Kwa Teba cup—for the highest grand total points.

At Umtata last year, Durban won the sprints and standard mile relay cups. Keiskama Hoek took the distance running cup. Pretoria captured the field events and the 4 x 110 relay cups. The grand total points were: Pretoria 25, Durban 20, Keiskama Hoek 16, Johannesburg 15,

Transkei 14, Fort Hare 10, Zwellitsha 0, and Benoni 0.

The following is the team that will represent the Johannesburg and District Non-European Amateur Athletic and Cycling Association:

Sprints: E. Molakuza, E. Sono, L. K. Pilane and F. Rammala. Distance runners: J. Tsatsimpi, H. Nhlapo, A. Shumang, and D. Voloto. Throwing events: C. Nqandela, A. Brown and V. Nkani. Jumping events: E. Sono, G. Kone and G. Nelwumbo. Relays: F. Sono, A. Brown, E. Molakuza, J. Masipa, F. Rammala and H. Nhlapo.

Looking at the team, I think the absence of J. Vera, the holder of the 100 yds. (10.2 sec) record, has reduced the team's chances in the sprints. At the same time, the inclusion of L. K. Pilane, the Ex-Fort Harian who won the hurdles final at Umtata, has been more than ordinary reinforcement. The team is weakish in the throwing events but strong in jumping though I feel the use of E. Sono in the running events, is likely to reduce his jumping capability.

The team will leave from the B.M.S.C. Johannesburg, at 8 a.m. on Monday, October 1.

The championships will be run strictly on international lines.—Sebatladi.

WEST RAND TENNIS FINALS:

The West Rand Inter Club competitions did not come off on Sunday, September 23. It would appear that competitors were attracted by the Transvaal Championships staged at Pimville Sports Stadium.

Results Of Durban Amateur Boxing Tournament

The Durban Bantu Amateur Boxing Association staged a successful tournament at the S. J. Smith Location, Merebank, on Saturday, September 8. A large crowd attended and the spectators witnessed some thrilling and first class bouts.

The results were as follows:
Flyweight Division
Simon Ngoboo beat Wilmot Langa on a Technical Knockout.
Bantamweight Division
Lucas Radebe beat Ambrose Nxumalo by a knockout.
Featherweight Division
Thabane M'ize beat Patrick Mcambi by a knockout.
Lightweight Division
Alfred Joyisa beat Amos Cele on points.
Crownell Mnganga drew with Emmanuel Shezi.
Bongirakosi Mngobosi beat Hamilton Ngoboo on points.
Light Welterweight Division

Welterweight Division

Anthony Xaba beat Fredman Ngobo on points.
Leonard Makhanya beat Joseph Nxele on points.

Light Middleweight Division

Bob Shange beat Sam Siabalala by a knockout.
The most spectacular bout was that between Leonard Makhanya and Joseph Nxele in the welterweight division. Both boxers put up a terrific fight and Makhanya was fortunate to win on points.



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Big Soccer Finals At Maseru Today

The famous B.S.A. Cup finals start today September 29 at Maseru, at 2.30 p.m. between four first division teams in Basutoland. All necessary arrangements have been made to make this year's finals a success.

The followers of the B.S.A. will

Swallows Olympics Match Ends In Draw

Final matches of the Transvaal Rugby Union were played between the Swallows and Olympic under referee Mr. R. Ndziba at the Western Native ground, Johannesburg, last Sunday. In a short period of about 10 minutes the Olympic were given a free-kick which was beautifully taken by Mr. Mzwai Kota. It was a thrilling game. Three quarter-line of Olympic showed a beautiful game but they were hopelessly beaten by the Swallows forwards in the scrums. The match ended in a 3-all draw. Olympic are this year's winners of the Big-Ben Cup and Swallows of the Five Roses Cup. The game ended in a good spirit.—P. G. Tyobeka.

Big Soccer Games In City This Weekend

On Sunday, September 30 and Monday, October 1 J.B.F.A. will meet Basutoland and Benoni respectively in friendly games. Kick off on both days will be 2.30 p.m. J.B.F.A. side against Basutoland; M. Mvubu, captain (L.H.B.); S. Koma, (T.M.); L. Legodi, (N.B.); A. Mtembu, (L.S.H.); J. Dumakude (H.L.); J. Dikae, (P.C.); A. Tsotetsi, (M.G.); T. Raphaela, (A.M.S.); Z. Mahlatsi, (G.M.); S. Taunyane, (N.B.); S. Taunyane, (N.B.) and Rand Daily Mail, (S.B.).

J.B.F.A. side against Benoni: Stop-light, (L.W.A.); D. Makundu, (P.C.); M. Mvubu, (L.H.B.); Mazi-buko, (P.C.); Ace, (L.H.B.); Screw driver, (P.C.); 60 gallons, (P.C.); Shoe Shine; July, (P.C.); British Empire, (W.S.); A. Tsotetsi, (M.G.) and Z. Dumakude (H.L.).

CRICKET MEETING: The Orlando Brotherly Cricket Club will hold their first meeting on October 23, 1951 at the Donaldson Orlando Community Centre in preparation for the opening of the coming season.

CRICKET SEASON BEGINS OCTOBER 7

A Board meeting of the Transvaal Bantu Cricket Union held in Johannesburg on September 15 decided that fixtures for the ensuing season should commence on Sunday October 7.

Great enthusiasm was shown in

NTHO TSA LIFOTO LIKAMEKA LE LIFILIMI

KA MEKHA EA TSONA Kopa Lenane la tsona. Romela lifilimi tsa hau ho rona ho tla hlatsua. Re tla lefa pose ha re li romela.

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