

BEST DRESSED MEN WEAR

TUX

The Best Clothing

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Air-sea rescue work is playing an important role in the war in Korea. Above is a United Nations helicopter which had taken only 2 1/2 minutes to save a British pilot, whose plane had been shot down over the sea. Many lives have been saved in similar manner since the start of the war in Korea.

U.N. SHIPS POUND REDS IN KOREA

Ships of the United Nations Task Force 95 battled for the third successive day with Communist shore batteries hidden in the cliffs near Wonsan, headquarters in Tokyo said on Tuesday. Fifth Air Force South African and American fighter pilots said they made hits on 455 Communist vehicles and destroyed some of them. They continued the air campaign to stop the flow of supplies from Manchuria into North Korea. On the ground the Communists mounted moderate counter-attacks along the central and eastern front.—Sapa.

STATEMENT OF POLICY

Tvl. A.N.C. announces their creed

Meeting shortly after an expulsion order had been issued against their leaders, executive members of the Transvaal African National Congress national-minded bloc, issued a statement embodying their policy.

The 10-point creed embraces the following: love one another; help each other; support one another; protect one another; respect one another; greet each other; be proud of your race and colour; remember the gods of your race; do your duty to the children of the race; love all that is African.

Explaining their motto, "Africa First," the bloc says this means: do not hate one another; do not forsake stranded Africans; do not be jealous of one another. The African is not less human than the European.

In its programme of building the African nation, the bloc aims to inculcate in Africans the spirit of nationalism; it seeks common citizenship and partnership in the country's administration; abolition of oppressive laws; land for Africans; recognition of chiefs' hereditary rights and powers, as well as several other aspects of national development affecting trade unions; economic, educational and social factors.

DEAN PALMER'S VIEWS ON THE BASIC RIGHTS OF MAN

"THE VERY EXISTENCE OF THE CHRISTIAN CHURCH AS A WORLD-WIDE ORGANISATION ADMITS OF NO COMPROMISE ON THE FUNDAMENTAL RIGHTS OF MAN, IRRESPECTIVE OF HIS COLOUR AND RACE," SAID THE FORMER DEAN OF JOHANNESBURG, THE VERY REV. W. A. PALMER, WHEN HE PREACHED IN ST. GEORGE'S CATHEDRAL ON MONDAY.

Dean Palmer referred in his sermon to the centenary of Dr. John Philip, the famous missionary, who died 100 years ago.

"This centenary ought to be in the minds of all thoughtful South Africans. For that which Dr. Philip challenged in his day, defended then on grounds of political expediency, is in our day being advocated on ethical and theological conclusions.

"Outside the sphere of all political bargaining, Christianity stands for the sacredness of personality. Together with that is the right of every individual to develop as

LETTER OF THE WEEK

Having seen what residents of Western Native Township are doing as part of a drive to stamp out crime in their area, I would like to hear the views of residents of Payneville Township.

As crime is on the increase here, even though it has not reached a high degree, I consider that it is a disgrace that those of our people desiring to attend church services in the evening should be prevented from doing so by a handful of law-breakers.

Our women cannot go out to draw water from street pipes in the evening; even their escorts have to be armed with the kerrie or sjambok.

I believe that if Payneville residents came together and formed a body of civic guards, we could certainly change the hearts of these people, and see that they become useful citizens.—P. Moele, Payneville.

YOUTH LEAGUE RALLY

Demand for new leadership ideas

Emphasis on the need for a new concept of leadership for Africans was made by several speakers at a Congress Youth Rally held at Orlando last Sunday. Tim had changed, they said, and the day of deputations, resolutions and speeches had to be replaced by action.

"The only language which the African people understand is the language of action," said Mr. G. Pitje, National President of the African National Congress Youth League. Mr. Pitje added that the only way of reaching to the people was to get rid of those who stood

Ernest gets his bicycle

Ernest Manana, gifted young artist of Sophiatown, is all smiles. One day last week he called at The Bantu World Offices to collect a shiny new bicycle, first prize in the Children's Drawing Competition.

Ernest is a Mochuana, youngest of a family of seven, aged 14, has in Standard VI at St. Cyprian's School.

"I hadn't the least idea I should succeed in the competition," Ernest said. "As a matter of fact I entered to show somebody that I was able to draw."

"The news of my success thrilled me and when I got my bicycle I jumped with joy. I have promised each of my friends a little ride. If I didn't do that, they might think me proud."

Ernest Manana's hope is that one day he will be as good an artist as Gerard Sekoto.

Ernest Manana is a young man who deserves to succeed.

between the leaders and the masses.

Advocating the awakening of what he termed "the African giant," he said that methods other than a gentle shake would have to be used. Mr. Pitje also urged action against oppression.

"In the struggle against passes by men, women must play their part," said Mr. Nchepo. He recalled that a year ago, the Government sought to impose pass laws on African women who, helped by their menfolk, put up a successful fight against this measure. Women could help reduce the period of struggle by 50 years.

"When you organise a movement, you do not expect a 100 per cent following and with even 40 per cent you can gain success," said Mr. Mji, Transvaal Provincial President of the Congress Youth League.

Africans were suffering in their townships, but the times they were now undergoing were going to be changed by Africans themselves, he added.

Mr. Mji deplored certain tendencies impeding the African's progress. Among these, he said, were disparaging remarks made in public by Congress Youth League members against their own leaders. He warned Africans of hard measures to come in furthering this struggle, and asked that they should obey their leaders and not ask questions.

Herbalists meet

Today, (Saturday, September 1, 1951) at 2 p.m., the African National Native Herbalist Doctors Association holds a meeting at 101 Dowling Avenue, Newclare, Johannesburg. The President of the Association, Mr. Seleko Makhathini, will be in the chair.

All members are invited to come in their thousands.

TSOTSIS IN W. AREAS ADOPT NEW TACTICS

Tsotsis in the Western Areas are adopting new methods of attack. They hide in trees and drop down on their victims. They also hide behind animals, particularly on the W.N.T. Sports Ground.

At a well-attended meeting of the Civic Guard in the W.N.T. Communal Hall last week, Mr. Yundia said that certain houses harbour tsotsis.

The occupants of such houses would be brought to justice. Mr. Moretsele complained of certain men who feared to join the Civic Guard. He said these men were known and could not expect assistance should they need help.

He said Africans themselves encourage crime, because when they witness assaults more often than not they refuse to give evidence before the courts.

Some Tsotsis are reported to be betraying rival groups. Others play innocent during week-ends when the patrol is intensified.

Simon "Greb" Mtinkulu, South African non-European welter-weight champion, shown limbering up at Benoni recently. With him is his manager, Mr. E. P. Gwambe.

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MOROKA CAMP HOLDS ELECTIONS

The second election for advisory board members at Moroka township took place last Wednesday. All the retiring members, with the exception of only three, have been returned, some being returned with an overwhelming majority.

Moroka, where the ward system is applied, is divided into 24 blocks and the township itself is divided into three parts namely, East, Central and West.

Members returned unopposed were Messrs. R. Mntwana, Block 8; D. Blom, Block 9; E. Mletwa, Block 11; B. Marshal, Block 12; P. Mbele, Block 13; A. Madida, Block 14; E. P. Mloti, Block 4.

The following have been elected for other blocks: L. Mhlambi,

Block 1; H. Kuzwayo, Block 2; A. Ntji, Block 3; P. Ts'e-se, Block 5; L. D. Nwana, Block 6; S. Nkosi, Block 7; M. Mbolekwa, Block 10; H. Funani, Block 15; M. Mofokeng, Block 16; T. Nkoadi, Block 17; P. Mathole, Block 18; J. Langane, Block 19; B. Ts'emane, Block 20; E. Letuna, Block 21; A. Tusi, Block 22; R. Butelzi, Block 23 and A. Morek, Block 24.

TWO MORE RESIDENTS JOIN DUBE TOWNSHIP

For a long time, Mr. S. Mncube, a lecturer at the Witwatersrand University, lived all by himself and his family at Dube Township. Today, however, Mr. Mncube has been joined by two residents. In the near future additional residents will build houses at Dube.

They prefer, however, to have houses built to their own design. When Dube started, five experimental houses were built to show potential owners what the houses envisaged in the scheme would look like. Three of these have been sold.

The Johannesburg City Council has decided that it will build no more houses - except on behalf of approved applicants who have made the required deposits - until the two remaining houses have been sold. The Dean's shaker has asked

S.A. RAILWAYS POLICE MAKE 50 ARRESTS

Railway detectives are busy smashing up gangs of Europeans and Africans who in recent years have stolen many thousands of pounds worth of copper wire and other copper goods from the South African Railways in different parts of the Union.

It is estimated that during the past year alone between £10,000 and £15,000 worth of goods has been stolen.

About 50 arrests have been made, including some of the receivers.

Individual gangs have used different methods to make their hauls.

The most audacious of the thieves were those who recently stole hundreds of yards of high-tension overhead lines from the electric railway system between Bank and Midway in the Zuurbekom area.

Apparently acting on inside information, they did not tackle the task until the power had been switched off at certain periods during the day.

Then long lengths of the copper wire were cut and removed in vans.

High prices are obtained on the black market for copper and lead.

More named as Communists

A new batch of "naming" letters has been sent out to persons who are alleged to be Communists. Further action towards suppression of Communism, under the Suppression of Communism Act gazetted a few weeks ago, has been taken by the Liquidator appointed under this Act.

During the past fortnight a number of alleged Communists in Johannesburg, Cape Town, Pretoria and other main centres have been told that their names will be kept on a list by the Liquidator unless they show evidence why they should not be included.

Included in the list are 50 new names of important figures in the former Communist movement. The batch sent out last year of "named" persons numbered about 250. The list includes several non-Europeans.

DEATH OF BENONI HEADMASTER

Mr. P. L. Chuene, well-known headmaster of the Benoni Location Methodist school, died on Tuesday morning after a brief illness. The funeral takes place this coming Saturday in Benoni Location, at 10 a.m.

A brilliant school organiser, Mr.

RIISING COSTS MENACE FEEDING SCHEMES

Working side by side with African women in Johannesburg African townships and locations, several European women's organisations take an active interest in running eight feeding centres for African children. This was revealed in a report of the African Feeding Scheme Committee's third annual conference held in the city on Monday night.

Four thousand children are fed each day through the work of this committee.

The children pay 1d. for a meal which in fact was worth fivepence.

Miss Ponsonby, the new secretary of the scheme, said that in the five countries in which she had worked in Europe, bad economic conditions had been caused by war. In South Africa, however, the position seemed to be taken as normal.

Describing the history of the organisation since its inauguration six years ago, Fr. Trevor Huddleston chairman, referred to the sad conditions which obtained in

SONG FOR ROAD SAFETY

The Johannesburg Road Safety Association, with the co-operation of the Johannesburg Bantu Music Festival Committee, is offering a handsome trophy for the best "Road Safety" Song sent in by an African composer, to the secretary, Johannesburg Bantu Music Festival Committee P.O. Box 5382, Johannesburg, before September 3, 1951.

The theme of the song should be "Courtesy on the Road" and English, Afrikaans, Sesotho, Zulu or Xhosa may be used. The song should be between 24 and 40 bars in length, set for mixed choir (S.A.T.B.) and must have between two and four verses.

Over 1,000 Johannesburg children attend Sunday School rally

More than 1,000 children, from Johannesburg and various parts of the Reef, attended a Sunday school rally in the City Hall, Johannesburg, last Sunday at a brief but impressive service conducted by Dr. J. M. Nhlapo.

Distinguished persons on the platform were Messrs. J. Laburn, chairman, Bantu Sunday School Board, S. Mohono, Secretary and C. Molamu of the American Board school, Western Native Township.

Before the arrival of His Worship, the Mayor, accompanied by the Mayoress, soft music was played by Mr. John Connell, well-known by African music fans. Next to him sat a young boy of about 10 who astonished all by his playing of the big organ in the City Hall.

So far as the children were concerned highlight of the day was the arrival of the Mayor into the big hall dressed in his beautiful mayoral robes, who was seen for the first time by most of them.

Another interesting feature of the day was the excellent reading of the scripture lessons by a boy and girl of about nine and 10 and the presentation of a present to the Mayoress by the youngest girl at the rally.

On behalf of both European and African citizens in Johannesburg, the Mayor welcomed the children, parents as well as Sunday school teachers, and congratulated them on the good work they were doing.

He and Mrs. Beckett, he said, were happy to have had the opportunity to be among the African children. This, he said, was a labour of love on their part.

Expressing the hope that the Sunday school movement would grow from strength to strength, the Mayor said that when the history of the African people is written, it is such good work that will have a prominent showing.

He told the audience that hundreds of Europeans had the welfare of the Africans at heart. Dr. J. M. Nhlapo, whose interest in the Sunday school movement was evidenced by his manner of conducting the service, and by the fact that he had sacrificed his busy time to be at the rally, while he had to preach at Evaton two hours after the rally,

rents should see that they play their part at home. In trains and buses the young people are never willing to offer their elders seats. Courtesy should be taught in the home.

Commenting on a recent experiment conducted by the Department of Education and without Calomet and Jump Out effects a European family earning £50 a month income level, he said: "I challenge any newspaper in this country to make a similar experiment with an African family; only then will it perhaps be more evident to many what difficulties the ordinary African family has to face."

Donations may be sent to the Organising Secretary, Albrecht Buildings, 11 Fraser Street, Johannesburg.

Red in the Face of the Day

PLAIN OR CORK

Commando ROUND 20 CORK

Round the Town

IN 'TENS' 'TWENTIES' AND 'FIFTIES'

TSA FREISTATA LE TRANSVAAL

ELANDSKLOOF: Mohlomphehi, ke kopa sebakanyana mona papiring ea sechaba. Le rona re sa phela mona Elandskloof. Che le mariba ke bona e kare a tla re sia 'me le kobo ea rona batlatsana e se e fihlele.

Sekolo sa rona se hohle. Ha li-kolo li buloa ke ha re fumana mona-mone Mong. Abner Tshabalala ea mane Namahali (Frankfort) e leng Principal hammoho le mosuetsana mofumahatsana oa hona mona Wesselsbrun.

Palo ea bana e boima, 'me kea khohla hore ha nako li ntle li tsamaea sekolo sena se tla phahama likolo tse ngata tse qalohileng khamona.

Le uena Bantu United toropong moo, re ho supa ka mona-na re re Pas op!

Moeti oa rona e bile Mong. Z. Shale e le moeti oa ha nate Simon Masisi. Ha se poone mona ke tlo u bone.—A. Tshabalala.

ZWARTRUGGENS: Ka ditse-lana tse, ke thagasa go bothe loso lwa mohumagadi Eva Maje, yoo o thokafetseng ka di 6 August o tsewe ka 1892.

Mo kgatelelong a tsewa a iswa "Hospital" kwa Thabane. (Rustenburg) mme a boa goona go sena boloka bope.

Morwae, Andreas Molekeng a mo tsaya kwa Tsweleng mme a mo kere mono Zwartruggens, moo a ntseng malatsi a marafaro mme a tsewla bohokutong.

Re lebaga thata, thata Morena Andreas Molekeng; Morena Andrew Rapelotshweu Molekeng; Morena William Molekeng (Katsitsede) le bolthe ditlatsa tseo di tsweleng tse tse tse.

Ga re lebaga go leboga, Barena Tawana le Jantse le Senello mo

lirong ya phithlo, Batho ba 220, ba felegetsa mosadirrogolo. — G. G. Seremo.

HOOPSTAD: Rona mona re bona mehau; batho ba rona ba fokotseha ka matla. Bongata ba bona bo mane Gauteng, e leng Odendaalsrus, Gauteng moo ho feletse metsotlale emengata haholo, thaka e ncha.

Baroetsana le bahlangana, hammoho le matichere joalo-joalo. Bahlangana ba rona ba hona teng ke:—Taeli, Makakase, Makoko, Mokgato, Polorie, Moshapi, Phukunts, hammoho le Ntancha nyana (Mr. Moutsi). Ke bona ba emetseng Hoopstad mane Odendaalsrus.

Re bolaoa ke bolutu, mathaka re kare ea tloaka mane Teneng, empa metsi le photo li etsa hore ba seke ba khanya hantle.

Ke utloile hore o tla ba teng le eena Nt'abana ho tla bona metsotlale le maqheku a hae. Ekaba ba mane Odendaalsrus athe kamohelo e ntle entle haholo pe'a hae "Likhomo le manamane a tsona. — Ea Li Utloileng.

DE HOOP: Go setse selo le bo tutsana ka go lthokafala ga Mohumagadi: Reine Tsatsi.

"Muswi o bobotse le baka la be-ke fela; o thokafetsa ka di 1 August ko Hospital ya 'Maleking a boloka ka di 3 August.

"Muswi e ne e le e mongoe wa kereke ya "Church of England", o patlwe ke Moruti Makgaleme wa Church.

Mo thimologong ya tirelo Mo-angeli Sello wa "Dutch Reform Church" o ne a bula tiro ka thapelo.

Palo ya lentsoe ya ba go 1 Ko-rente 15: 20 morago ga palo ya lentsoe la Modimo, Mogogil Bereng o ne a bona maniswe a kogthatso ka ga Muswi ma loka le tiro ya gagwe mo kerekeng. Bagogi H. Mabe wa Luther le E. Motsoenya le bona; le Morena Smit wa Dutch ne wa A. M. E. ba ile kgotlhatso Reformed a etsa kgotlhatso.

Mohumagadi Boteng moetsapele wa basadi ba se aparo, a bua gore muswi o apesitwe ka 1937 ka foo o bone 'muswi e le senatla motirelong ya lentsoe la Modimo.

Bana ba sekolo sa De Hoop ka tumelo ya Baokamedi ba dikolo, Bomorena F. Meintjes le J. M. Le-kgetha: ba ile ba felegetsa 'muswi.

Go bana ba gagwe ra re lateleng tsela ya 'Marona, le gona le go-poleng sefela sa 273 se le sadit-sitweng ka sona. O lchokile botho-kong go isa bo khutlong. O fele-geditse ke batho ba 900. — Oa Teng.

Dr. P. ka I. Seme

A phahama eena Dr. Seme, A khamona ke chesheho to, A tsele maliba a metsi, A fihla teng America, A noa metsi teng Colombia.

Liba sa benya hole Oxford, Engellane a ea hona, A noa, a noa, eena Dr. Seme, A noa, a noa, metsi thuto, Ea chalaka khopolo ea hae.

Nyora la mo isa Amsterdam, Hollane a noa, a khohla, Ea tla khopolo e folleng, Molao a o tseba hle, Joale a khutlela Afrika.

Marena a fa kaletso, Keletso tsa puso hohle, Dr. Seme a tuma ke hona, Volksrust le Gauteng ba lla, Ba lilela metsi a Europa.

Badimong moo le ileng Seme, Re feng chesheho joalo, Uena le eena Dr. Mangena, Re feng chesheho lithutong, Ho itutha ka tsa Melao. — J. T. Mhahala.

Ke Na Be Ke Shoele 'Me Bona Ke Phela Kamelha Le Mehla

Mona ke bolela litaba tsa lefu la morena rona Jesu, e leng tse bohloko haholo. Hape ke tse monate ha lihlahisoa hantle ka ho fetisa pe'a ba-kreste ka boitokiso bo bohloko. Kajeno, ke tla mpe ka leke ho bolela tsa lefu lena ka mokhoa ona: Simone oa Cyrene, mo-lemo ea isoang masimong, ea sa tsabeng letho la litaba tsa Jesu a tsoara, a e-tsoa mosebetsing oa hae, 'me ka matla a jarisoa sefapano se neng se imetse Jesu mor'a Molimo o phelang.

A ea, 'me tseleng o ntsa e leka ho utloisisa tsa motsotsoa ea ho isoang lefeng O tsoa molemo oa hae, 'me ha fihla thoteng ea Golgotha, oa talima, 'me o makatsoa ke (U) Bona le bohle ba baprista. Ba lumetse hore Jesu, a thakisoa hammoho le lisenyi, lipakeng tsa tsona. (b) Batho ba mosoma ka mantsoe a mabe, 'me ba lumella bohle, esta le bahlabani, bao e eng bahedeng (ba-roma) ha muisa 'ta mantsoe a bohloko a thlont-hlang.

Ho etsa joalo ka motho ea hlisoeng, ea sitoang ho iphetsetsa, kapa ho ikarabela, ke ketso e se-aloha ruri. Le haarolelana liaparo tsa hae mahlong a hae, a ntsa a phela ke ketso e mpe, e ka phetohang feela ke batho ba pelo tse thata, tse hlokanng kutolelo bohloko. (2) Borapeli ba Jesu, (a) Ha a ntsa a etsoa hampe joalo, Jesu, a capella ba mo hloring haholo. Ba tsoarele Ntate ha ba tsebe seo ba se etsang: a khutsa pe'a litso-mo tsohle tsa batho. Pelo ea hae ea hopola Molimo feela, ea itsoa-rella ka Oona; e khomaretse thato ea Oona, e ts'epile Oona feela.

Ho teta moo, Jesu a sitoa ho lefaba ba mo tetseng hare: le-rato la hae ho batho ha le e-so-felle, utloang ka moo a buisang sesinyiso ithapellang ho eena, se ipotelang pe'a Evangelizing.

diaa papatong ea Johanne, ho-rutua oa hae (John. 19: 26-27).

Tumelo ea baetsalibe. (a) Ka boemo ba hae, mamello ea hae le borapeli la hae, Jesu o ntsa e ruta ba bang seo a leng sona, leha e se e le makhateng a ho sho. Sesinye se fofelitseng, molao le Molimo, se hleng le pelo e thata le bohloko bo bobo, ha se bona Jesu me se utloa mantsoe a hae, sa ikobetsa 'me sa lumela ho eena.

Litsebeng tsa bohle tsa ba-fihlo ba sechaba le baahlohi ba sona, se se bolela lumelo ea sona Morena. U Khopole Ha U Kena Musong Oa Hao, Hape re utoa polelo, ea molalo oa lekhoho, Molekeng: 'o roris Molimo' ha bona hopaki ho hlalising ke Jesu, ha esale a tsoara Gehe-mane ho isa nakong eo a neelang moea oa hae mahlong a Molimo. Ea ka buang joalo, ea tsoang ho Molimo.

Ha re tsebe hore na Simone oa Cyrene eena o itse'ng ha a bone tso me a utloile lipolelo tse nni, empa kajeno rona le bana ba rona re pheteloang litaba tseo tsohle re lokela ho ipolela hore re ka hlako-reng lefe.

Na re fa hlakoreng la-basomi, kapa ho leo e leng la ba lumelang. Sesinye se fumane lehlolano naheng ea qetelo ka mohau, le rona re tla le fumana kapa che? Se bini se seng se re Kenang Baka Se Sa Le Teng, le uena hlalisa la hao 'so' bakeng le bohloko ea qetelo, 'so' bakeng le bohloko ea qetelo. — Rev. Abby R. Sekonyela.

TSE LING TSA MATHOKO

PHILIPPOLIS: Ho ea nyaloa mona motsaneng oa rona. E bile mosebetsi o moholo ka matsatsi a fitleng ho Moruti A. Lee e ka kereke ea Chache o nyalisa ka li 4 le 6 August manyalo a batho ba bararo, Moruti Lee o lula Springfontein. Che! ra ka ra sehlela li-nku. Nyalang re tsebe ho ja makhotlaone!

Kea bona hore kholi e na ea Phato (Aug.) e ne e khetsetsoe baruti ba Springfontein ho tla se-betsa mona motsaneng oa rona.

Ka li 12 Phato ke ha Moruti Tshenyeng oa Springfontein D. R. C. o tlole jesa selalo mona a ebile a tlole lumelisa phutho ea mona hobane e-ea koana Kro-dille's rivier moo a amohetseng pitso ea hae teng.

Che a re fepa mantsoe a hae a qetello ho Matt. 22. Mantsoe a te-boho ho moruti a ile a hlalisoa ke Moruti W. M. Van Zyl oa sebakla le Mongali S. J. Leeuw (Prin-cipal ea sekolo).

Batho ba neng ba atametsa se-lallo ba ne ba le 490, 'me likabelo tsa tsatsi leo ea e-ba £46-14-2d.

Ba M.B.B. mona ba kile ba re khalo Trompsburg ho isa pina teng, 'me le bona ba tla ba bolela boits'otso bo botle ba batho ba moo mosebetsing. Ha ho nne ho be joalo ma-Trompsburg, batho ba etsa joalo. — J. M. Shugu

ASTHMA

MANGOLO A MAKATSANG A FUMANONG KA UNIKASMA Mangolo a ka 'na a bona hofesising ea rona.

Benghali. Ke rata ho le leboba ka molemo oo ke o fumaneng morianeng oa lona o makatsang oa "UNIKASMA".

Lilemong tse supileng tse fetileng ke ile ka ts'oerengoa ke letla la lets'oea le pelo, 'me selemona se seng le se seng mahlang a kholi tsa Hlakabe-le/Mesa hoisa ho Phupu Phato ke ne ke robala liphateng ka ha ke ne ke hlaselela ke bohloko, ke ne ke ke ke robala ha ke ka 'na ka fokoa ke moea bosu bohle.

Ke ile a 'na ka noa meriana e mengata e sa kang ea ba ea ntsoela molemo oa letho.

Laboraro la veke e Yetileng motsotso, ile o ka e mong a re botlolo ea "Unikasma" ke 4/6 feela, ka e reka ea re ha ke qeta ho o noa feela ka tseba ho lula tafoleng ka ja lijo, ke o noa hosing le mantsoe feela 'me ha ke e-so utlole letho haesale, ke utloa ke sa khohle hore na mohlolo ona o tsoa kae.

Ke na le liveke tse 'me joale ke sa ts'oenyeha ha ke hema. Ke hopola hore moriana ona oa "Unikasma" ke mohlolo, hanolo koana ho 'na, khale ke noa meriana e mengata, ke ba ke ea le sepetlele, empa ka se ke ka fumana thuso ekang eo ke e fumaneng morianeng ona, 'me ke sa tla o bolelisa ho metsotlale ea ka.

Ke sa le leboba hape, Ua lona kamelha.

(Sgd) M. G. S. Likemisi tsohle li na le "Unikasma" ka 4/6 botlolo, feela. Ha u sitoa ho e fumana ngolla kapele ho Unichem Laboratories (Pty) Ltd., P.O. Box 80, ynyberg, C.P. u romele postal order ea 8/6 ho lekana ho lefella poso le theko ea meriana. U.A.5

Mokhatlo Oa Paballo Ea Liphoofole O Bile Le Ponts' o Mona

Ka la 18 kholoeng ena mokhatlo oa paballo le Tsireletso ea liphoofole o ne o ntsa "Show" ponts' o ea liphoofole mona - Odendaalsrus litukiso li ne li le mats'ohung a Beng. N. Mogorosi le E. G. Kunene.

Ba li tisa liphoofole tsa bona, ba tisa lipere, limale, hese, le le lintja. Moshanyana e mong o ile a tisa katse, 'me a iphumana e le ena feela hah bobilibili boo, a ba baleha. Bahlahlobi e ne e le Beng. Davis le Saajene Frere.

Ntho e kholo eo bahlahlobi ba neng ba e talima ke hore a na phoofole ea hau e talimeha e le ntho, e tletshe, thabo, khotsa, le boisoalle, e leng pontso ea hore e febuoa hantle.

Ba fumaneng meputso ke bana Lipere tse panooeng Mong. B. May. Lipokola tse panooeng Mong. Frans. Lefese tse panooeng Mong. Piet Mahloko. Bana ba boletsoeng ba ile ba fumana mokotla oa poone e haitsoeng, Beng K. Motaung le O. Tsoete bafumana halolo ea mokotla ka hesele tsa bona, Ntate Mokoena le ena ka pere ea hae.

Hlopheng sa ntja tse khohla ba ile ba fumane meputso ke Beng. E. Machedi, S. Rapulana, J. Rapulana, e mong le e mong 5s. Mong R. Man-chogo 2s. 6d. Ntjeng tse nyane Beng. Sibida 5s. Masilonyana 2s. 6d. Mokete ona batho ba ne ba o thabetse haholo. Ba hlotsoeng ba eme ka maoto ho itukisetsa pheh-sano e tlang. Monna ea sa fepeng o tla ipona. Mokete ona o kentse letsoa la ho rata le ho chesehela ho baballa liphoofole.

Le Ponts' o Mona

Ka la 7 September ho tla ba le moketehali o moholo oa Kongsarata e tla e tsoa mokhatlo oa paballo ea bophelo ba batho "Society for Non-European Welfare".

Mokete o tla etsoa ke sehlopha se tummeng sa libini tse bitsoang S. Mary's Church Choristers.

Lekhotta le etsa bopiletso ho baahi ho thusa ka hohle hore kongsarata eo e atlehe.

Sepheho sa lekhotta ke ho thusa Ma-Afrika hore ba ithuse. Li-ngata lintho tse molemo tse li khotta le seng le li e ntsa, 'me le ntseng le tsoella pele ho li e tisa moteng ona oa Marobe.

Ba basuti ba re thusa are ke re tsohe borokong re ithuseng le rona re tle re hlomp'uo ke chaba tse ling.

Hauinyane ho tla ba le mokete-hali o moholo oa ho bula "creche" e leng thakangoaha e ngoe ea lekhotta. Bats'oli ba tla tisa bana Crecheng ba tla lefa 5s. ka khohli. Ho tla fumanoa motho ea tie-tseng thutong ea hae ea ho hloko-mela le ho ruta bana ba ba nye-nyane. Bana bao ba tla hlokomeloa le ho febuoa hantle. Lekhotla le tla fumana motho ea rutileng sekolong sa Jan Hofmeyr mane Gauteng.

Hauinyane hotla rekisoa li-ntho tse e ntsong ke marumaha-li a mokhatlo oa litirelang ka la 14 September motse o tla hlom-

phua ka keteto ea Mhlomphehi Ngaka Verwoerd "Minister of Native Affairs" motse o eme ka maoto ho lokisetsa mohlomphehi eo.

Batho ba ntsa ba kena moteng ona oa rona, me hana bona re ka bolela Mof. Elizabeth Moletsane le Miriam Mary Motumi bao bana ba bona e leng mesue sekolong sa Kopano.

Mof. Elizabeth Moletsane o se a ikakhetse ka chesheho le mafolofolo mesebetsing le mekhahlong eohle e tsoelitsang sechaba sa habo pele. Rea leboga ka mohlala o motle mofumahali. Baahi bana motse o ba thabetse o ba lakaletsa nako e monate.

Thapelo le takatso ea motse e arabetsoe. "Thutloane" o utloa hore Mong. E. D. Segwe le Mofumahatsana Jane Morole ba tla qala mekhatho ea Masupatsela le Matsaetsela hauinyane.

Re ba lakaletsa katleho le mahlohonomo mosebetsing o o motle. Chaoere ea kereke ea Methodist e ntsa e itukisetsa ho ea bina mane Bultfontein ka la 18 September. —Thutloane.

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Setlolo sa MUM se felisa ntho ena e mpe, ebile se rekoa ka theko e bonolo

Batho bohle ba ea fufuleloa. Ho fufuleloa ho etsa hore motho a nkhe hampe ere motho a le motle batho ba mo ts'abe. Mhlangana e motle ea sebsang har'a batho ba bangata, ha a nkha hampe ha ratoe. Etsisa batho ba bangata ba Amerika le England—Sobelisa MUM. Kamelha itlotse ka MUM ka mahafing pele u chaka, 'me u tla nkha hamonate. Batho ba tla rata le ho bapa le uena.

MUM e ke ke ea u chesa letlalo kapa ea senya liaparo tsa hau. Ithekele kooman keming kapa levenkeleng hang, 'me u tloaele.

MUM

ETSISA HORE U NKHE HAMONATE

Koomana e nyane ke **1/-**

E Khohla-nyane ke 2/3 E Khohla ke 3/9

How Mabel won the Dancing Competition

I'm sorry, Herbert, but I can't go dancing tonight. I'm simply too tired to move.

I know I've let Herbert down, but I feel too weary to go dancing after a day's work. He'd better find another partner!

That is a pity, Mabel. We have a lot of practicing to do for the Dancing Competition in a fortnight's time.

That's where you're wrong, Mabel! You need Energy! And if you eat Jungle-Oats every morning you'll have enough energy to dance every night.

TWO WEEKS LATER

You were right about Jungle Oats. Nowadays I feel so full of life, and so much healthier too! Thank you for such good advice.

Mabel, you are dancing beautifully tonight. And you look so radiant and lovely, too. I could not have chosen a better partner.

Congratulations! You are the worthy winners of this great dancing competition.

MABEL THINKS: Jungle Oats! I could never have been successful without the energy which Jungle Oats has given me.

And isn't the taste of Jungle Oats porridge excellent, too!

If you eat a good breakfast in the morning, you won't get quickly tired in the afternoon. Eat Jungle Oats for breakfast. It is ideal for both young and old. It makes you strong and healthy and you will like its flavour.

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GREAT DAY AT RAMOKGOPA

August 7 was a red-letter day at Ramokgopa's Location, N. Transvaal when the Mokomone Secondary School was officially opened by the New Chief Native Commissioner for the Northern Areas Mr. Israel. Thousands of people attended from far and near.

The Chief Native Commissioner, after apologising for the absence of the Secretary for Native Affairs, said that he wished to deal with two things, namely: (a) Self-Help and (b) The Soil.

He pointed out that his Department appreciated very much the services of a people who help themselves. The people of Ramokgopa deserved encouragement from the Department. "Heaven helps those who help themselves," continued the Chief Native Commissioner.

He appealed to the schools to

Chief Th. Ramokgopa in thanking all those present, said he had only one request to make in the presence of officials of the Native Affairs and of Education, viz: "The area allotted to the school site was too small to allow of expansion." He said there was no space for hostels and play grounds. He wished all a happy stay on that day.

Rev. Jaekel, Superintendent General of the Berlin Mission said that the christian spirit should guide the school.

After the singing of "Morena boloka sethaba sa heso," school children gave a physical exercise display. — "Correspondent."

ELLIOT LEAOWA LEKHELA DIES LOVED LEADER IS MOURNED

● **KIMBERLEY.**— Once again, one of Kimberley's old and well-known personalities has passed on. He is Elliot Leaowa Lekhela, who died on Wednesday, August 1, 1951.

Mr. Lekhela originally hailed from the Bughesdorp area and was a compatriot of such stalwarts as the late Bud M'belo.

His first debut into active African political life was in the Johannesburg of the pioneering days, where he was in the employ of Mr. Harris, whom he accompanied to England as his valet.

After some time in England, he returned to his native land only to be met with the tragic news that his father had died during his absence. It was his responsibility to dispose of his father's effects, and it was in this role of executor that something of his sterling character, which was to make itself manifest in later years, showed itself. He made over the estate to all his brothers and one sister, reserving no portion for himself.

Not long after this significant turning point in his life, Elliot Leaowa Lekhela, like so many adventurous young men before him, looked towards the then Eldorado of Africa—The Diamond Fields—and soon established himself as an employee of one of Kimberley's leading pioneering jewellers—Melcher's Premier Jewellers. He also married in Kimberley and set about the serious business of raising a family and became one of the mainstays of Kimberley's African community.

For a man of his dynamic character, it was no wonder that he soon became one of the earliest secretaries of the local branch of the African National Congress—a position he filled with such acumen that it is still the wonder and praise of his remaining compatriots. From this comparatively humble beginning, by hard work, and devotion to duty, he soon rose and from there it was a mere matter of time before he became Vice-President of that body.

Like most men of consequence, who also helped to add one more stone to the foundation of that grand, if somewhat unfinished edifice, which is African progress and endeavour, Elliot Leaowa Lekhela's career was by no means a bed of roses—time saw the demise of two of his wives.

The full extent of Mr. Lekhela's character can perhaps be more effectively gauged, in the fruits that he left behind, in the persons

Personalalia

Mr. and Mrs. Middleton newly weds, were warmly welcome by their co-members of the "Social Strata" at the Payneville Recreation Hall on August 2, 1951, with a variety show of dance music and gags. The bridal couple led the grand march and the co-members joined in the entertainment. The "Sentimentalists" provided the music.

The "Social Strata" will hold its next social night on September 5, 1951.

Misses M. Buthelezi and E. Ramalope, Student Nurses of the Boksburg Hospital, visited their parents and relatives during the week.

Miss C. Tekane, Student Nurse of the Baragwanath Hospital, visited her parents during the week.

It is with regret that we have to report the death of Mrs. O. Molepe, an old resident of Payneville, who passed away on August 20, 1951, at the Dunnet Hospital. She is survived by two sons and two daughters.

Mrs. M. Mashiba passed away peacefully on August 22, 1951, at her residence in Payneville. She is survived by her two daughters and a son.

The news published in the issue of August 18, 1951, under the heading T.A.T.U. Officials should have read T.A.T.A. Officials.

— Swarishang Makgabo.

AFRICANS

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SUCCESSFUL HANDWORK EXHIBITION

● **WHITE RIVER.**—The Child Welfare Society recently gave a big handwork exhibition at the United School buildings in White River location. Nine schools entered for this competition. The local Magistrate opened the show.

During the examination of exhibits by the judges, the following schools rendered fine music: Makoko School choir, Chalkley School choir, Vulindela School choir, Swedish Mission School choir, White River United School choir.

The results of winners which were announced by Mrs. G. H. Manson, who is in charge of child welfare work (Bantu Section) in this area, were as follows: Chalkley School (first), Swedish School (second), White River United (third), Gutchwans School (fourth), Makoko (fifth) and Lwateng School (sixth).

Among many present were Mr. van Niekerk, chairman of the European section of Child Welfare work, S. M. Mogopodi of Johannesburg, Mr. Theron the location superintendent, Mr. Jordaan the road inspector—J. Pitso, Secretary.

Ventersdorp News

Among those who represented their circuits at that Synod, were Messrs. Z. Malekutu and J. D. Ngope, who departed by car on Friday afternoon.

Dr. J. M. Nhlapo, former principal of Botshoko Institution, was seen here for the week end. He had come with the express purpose of attending a farewell function held in his honour at Ventersdorp, whence he came in Uityky to induct Mr. J. D. Ngope, B.A. as principal, and proceeded to Evaton on Tuesday morning.

After a long illness, Mrs. Catherine Melato, daughter of Mr. Frederick Thebenare of Uityky, passed away peacefully at Randfontein on August 1 and was buried on Sunday, August 5. At her funeral were well over 200 people including some Uitykyers. Our profound sympathy goes out to the bereaved.

—"Verkyker."

TEACHERS MEET

● **KIMBERLEY.**—On August 4, 1951, over 100 teachers conferred in Kimberley to consider the question of seceding from the C.A.T.A. which has affiliated to the A.A.C. against the wish of the N.W.D.T.U.

The decision of the N.W.D.T.U. is that we secede from C.A.T.A. immediately. During the Emergency conference information was received to the effect that C.A.T.A.

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Ha beisini e tsoeu e na le lesoba, nka khoele e bonolo e tenya o e kenye lesabeng la eona. Etsa lefito ka ngane, joale u e hule, fina le leng hape ebe joale u pomela tlaase.

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"ASPRO" e ea PHELA

EBILE TABA ENA E NA LE BOPAKI.

BOLOKA "ASPRO" E LOKILE MAHOLO TSEBETSONG EA KAPELE HA U JEQA KE—

Hlooho, Falimeho, MAHLOKO A LELAPA Tsebetso, Serame, A EA TLOSOA Ramathesele, Kopelo le Mahlaba, Rame tsa Lehlabula.

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UYAKHALA OKA MOLOI

Mhleli, Ngivumele kengifake i-nye nje wokuthi; uma lezizi mali ezithelwa kwamibha lona emason-tweni zikumnikelo ku Nkulunkulu, nayikekelani imihlathelo eyazi-nyenziwa kudala na? yenzeni phela nayo, uma ngabe yiqiniso ukuthi ninikelela uThixo niyikekelani ukugcina yonke imithetho na? Nina manga anisasebenzeli yena uThixo nenza ibizini. Nivalela abantu umbuso wezulu keba nani aningeni kuwo. (Mat. 23: 13).

— Ngu Isaac J. Moloi, Vryheid.

Mina nginshiya nombuzo munye nje wokuthi; uma lezizi mali ezithelwa kwamibha lona emason-tweni zikumnikelo ku Nkulunkulu, nayikekelani imihlathelo eyazi-nyenziwa kudala na? yenzeni phela nayo, uma ngabe yiqiniso ukuthi ninikelela uThixo niyikekelani ukugcina yonke imithetho na? Nina manga anisasebenzeli yena uThixo nenza ibizini. Nivalela abantu umbuso wezulu keba nani aningeni kuwo. (Mat. 23: 13).

— Ngu Isaac J. Moloi, Vryheid.

Lapha Nalaphay a Phakathi Komuzi Wase Kingsley

(Ngu DUZEMHLABA)

Iz'qodi ngez'qodi, izifunda ngezifunda zinezazo imihla ngemihla. Kwekase Kingsley, ezifundeni sase Utrecht kufike imibiko ephuma khona enhlobohlobo. Zithi lomazana ukhula njengenkowankwano. Izolo natamuhla kubonakalisa ukuthi idumela liya imemethaka.

Lokhu ukwanda kwabakhi base Kingsley, kuletha izingququlo ezilowwa ngisho nangumntwana. Njengoba kwazwa jikelele, lapo kwanda khona abantu bazinhlobo zonke eziphansi komthunzi welanga, kukhona zonke izinkinga ezilowwa iningi nokuminyana. Lapo bem-nyene khona abantu, neziduna zaknona kazipheli.

Ngalomgqibelo owendlule, litho libenzi abantu ixoxa ezomuzi, awase kuikwa isidumo sokuthi abafana sebelimazane. Omunye sekuyinziswa nje nemihlathi seyinqubo. Kutho ngempazamo ufana wayisayaya way, lapha phansi insizwa wayidovavosa. Kutho kuse-jalo, ngoba phela abantu basemaknaya balesaba igazi ukwedlula abasemadocibheni, uyise wolimele wazonda okamu, kwandiza izithuthu kwanyeya sezizobamba u-jukhuphe bomfana obulimaze insizwa. Kuzwakala ukuthi igazi kwathi kulotshwa ufana lo- ubhwalawe khona okamu sase Utrecht (eMgunundlovana) lapho selothethwa khona.

IMFUNDO NESITHEMBU

Mhleli otandekayo, Ake ngipendule lombuzo owavazwa nguM. F. Msintsi ku August 4, 1951. Mnz. Msintsi lendaba yako ungasokho yi bhokisi kubafazi bako beluma kubafund' ngawo amagama amasondo (Kort) 11-13.

— Kortie 3, 3-7 zathi lapha sante-ma amathelwa sathi sibe munye s'hangane kuthi zama lesondo 1-10 zizwa ephothini abanye iyobizwa ngokuthi uSauti wezwe nje ngokuthi kweNes. Yeso, Mateo 5, 13.

Lapho ke kwaphikiswana nokubath'wa okuningi. Sathi malubethu-ye Mateo 29, 19-20, Efesu 4, 3-7 ngalokho abanye bajabula abanye abazange bajabule ngokuthanda amagama amasondo nama-zwi akho abafundele onke bajabula abathanda lo so.

Ngithi lelo ikama elihle kunamagama onke ngicela address yako, Miswenzi nama angelobele gama lamasondo The Church of God Jesus and The Holy Spirit.

Ngayiphela Mhleli — M. Ligeo, P.O. 192, Sibaza, N. Tvl.

Ophendula uMkwanazi Ngezesento

Mhleli, ngicela isikhala ephapheni le Bantu World, kengiphendule uMnz. P. M. Mkwanazi.

— Ke Mnz. Mkwanazi amazwi asikho onke wabale abanye lomuhla ka 17 March, 1951, mina ngizwile onke uthi amakhohla onke ezwe ezimnyama nezimhlophe zase Afrika naPhe hey, uth. azihlangene zimise ibandla linye zihlangane kuleligama "The Church of God Jesus and the Holy Spirit" — onke amazwe mina ngithi kufanele kubenjalo umasenza njalo soba abafundi beNkosi!

Sothandana isho iNkosi, Johane 13, 34-35. Amagama amasondo apambantsa uthando ngoba isond' linye nithetho yalo nem-valoyalo njalo nompostola Paul wakhuluma kubafund' ngawo amagama amasondo (Kort) 11-13.

— Kortie 3, 3-7 zathi lapha sante-ma amathelwa sathi sibe munye s'hangane kuthi zama lesondo 1-10 zizwa ephothini abanye iyobizwa ngokuthi uSauti wezwe nje ngokuthi kweNes. Yeso, Mateo 5, 13.

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Umfundi Ukhalela IsiXhosa Ku Bantu World

Ngubani owabulala amaXhosa kayo, ngina etson shrdu emwyp ku Bantu World? Nginga jabula Mhleli otandekayo ukuzwa ngoku nyamalala kwama Xhosa kuleli pepa. Bacasulwa yintoni? Loko babe zikhutalele izindaba zelizwe ngibuzwa ngoba sathi ukuba sibuyiswe isiZulu kuleli pepa ngake ngalizwa izwi lom mihali kulo pepa liti nama Xhosa anga tur-mela izindaba zawo ngesi Xhosa

uma sebafa bangafa nesizukulwane sabo na? Ngivaye ngiti uma ngibona ovedwane wabo ngimu buke njenge ntandane eshoniwe lianga ngoku pambulela ku Bantu World enga qondanga.

Umoya wami ukhathazeke kakhulu ngoba babe ngabantu abakhuthalele ezelizwe nezobu Krestu yibo abalela nevangeli kwa Zulu nase Swazini. Sesibabona ngezingoma zabo amaculo esiZulu apha muva.

Mhleli siyekhulekela sesifile indhlala tina besi Zulu sicela indinyana lapo kwaku lma amaXhosa kona uMhleli ake ase tyeneke leyo ndima eyayit linywa ngamaXhosa ku Bantu World ngoba isikhala sinesani epepeni lesi Zulu siyo to-koza ukutolwa umusa nokusizwela ku Mhleli.

— J. D. Dhlamini

Phela abelungu bangena kanjani phakathi kwemizi ukuzwe bagcage bese kuluthwa izwe lifile kani yizizwe esibamemayo. Izinsizwa z'yagezana, kodwa uma insizwa sibaywe ugumtana, kungeze kwaxoxwa lokho ukuba kungabanyito esizolala sidi yona leyo-ntama uako Duzemhlaba siim-abanamaulibe okuzwa bayokuzwa kanti nabase Khingi noma kuse-nga-phi babhoke ngaso linye maba-bhoke ngawo oama-ij manje inga-ndwa ingozi enje—isihlawa esibi kakhulu.

Kutho ngawo umgqibelo fowo lahloma izulu ntambama laphendula kwanyeya. Kwafike ebusuku layihhlizwa kwaze kwaba yisonto litho mi. Izimpahla bese zibangisa umunye sezizwendelela nje oku-munye abakhi sebethambise izi-nhliziyo kwafika ithemba elisha. Imvula ine usuku lonke lwangeso-nto kwaze kwacishe kwagowela imvula. Izindlu zina besezibhi-dika njalo. Line indawo ebanzi lize lashaya eVryheid nase Dun-dee lakhuphuka. Izipani seziphu-mile kuyaphendulwa.

Phakathi komuzi isikole sase Sheshi phansi kuka Mnz. J. L. Mtshali s'asahaba. Kufundisa o-thesisga abathathu abanye ababali laba ngu Mrs S. Mgabi no Miss C. J. Mtshali. Esinye isikole sase Khingi, ngesase Swidi. Abasiki befunda bathi naso siyaphambili njalo, kwezekenanyiso, ukuphiatsha ubhaga.

Uyashiya okaNdaba eClydesdale uE. A. Zulu. Ubuyela kwelakubo eNatali.

UMtwana lo ubeyi Chief Com-pound Induna eyi head clerk fundi eTime Office nase Compound Office. Uya eNewcastle Platberg Colliery. Awu, oki Mageba phela uyazibambela nje ngesihle akukho sono, kukhala wonke umuzi wase Clydesdale abamhlophe nabamnyama ngoba abezibambe ngempela izintambo. Kuzwakala ukuthi isikhundla sakhe sizovalwa ngabantu abane, abansundu abathathu nomhlophe.

Sikufisela inhlalaha wena weSilo uzibambe nalapho uya khona! — Ngu Mhlahali.

Ndlelanhle Ndaba

Uyashiya okaNdaba eClydesdale uE. A. Zulu. Ubuyela kwelakubo eNatali.

UMtwana lo ubeyi Chief Com-pound Induna eyi head clerk fundi eTime Office nase Compound Office. Uya eNewcastle Platberg Colliery. Awu, oki Mageba phela uyazibambela nje ngesihle akukho sono, kukhala wonke umuzi wase Clydesdale abamhlophe nabamnyama ngoba abezibambe ngempela izintambo. Kuzwakala ukuthi isikhundla sakhe sizovalwa ngabantu abane, abansundu abathathu nomhlophe.

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1 Mother Seigel's yona ilungelo kwabancane abadala, futhi ilungele noma ngubani one silungilela, inyongu, ukugunjelwa, ikhanda elibuhlungu, ukuphetelwa amandla nokungathandi ukudla, konke okubangelwa kukungahlangani kahle nomzimba kokudla.

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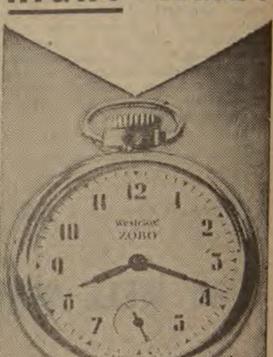
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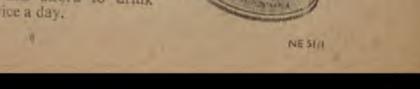
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Guga Mzimba Sala Nhliziyo

Oh, kungeke linge lapho nziwa, nziwa... zuka uyodlani phambili... zuka uyodlani phambili... zuka uyodlani phambili...

Wol wawokhela utsotsi umlilo ongacimekiya, kwathi ukuba simbeke isajwayi sathi; We, marmal usho kimi lokho fana? Mina ngiyintombi yempela, hayi lokhu kwenu ese kwaba ngo tsotsi. Wasephendula umfana wathi, hawu gogo, kodwa ungaba yintombi kamiani kodwa ungasena mazinyo nje?

Wu, mave! sekusho isajwaye, u-thini fana? Wathi umfana, ngithi usujwayiwaye wena, usushwabene nezitho nameliso asqala ukushona phakathi.

Sahlaka save sazihithisa isajwaye sithi, "Suka fana," awazi lutho, mina ngithi uma sengizi shayile kukhale ontanga wenu, ngithi khona uma sengifake izibuko zami ezibomvu bangibuke bonke esitladini.

Wathi umfana, phela basuke be buka ubuthutha besalukazi sifake izibuko zelanga kodwa ilanga li- ngashisi sona sithi siswenkile. Sasibye safuthelelana isa "J" yiku thukuthela, bathi abafana abancane habo! nang' uqoko elokhu esibede-

la, hamba uye uzibonakalise ema khehleni angangawe awekho lapha amakhela. Sasuka sibamba sibathuka sahla- seka kwabanye. Sithe sesiqhamuka saqhama sa sesigaxene nenyeni isizwa zizodlula kulaba ototsi ebe- siphikisana nabo, senzela khona besobona ukuthi besikhuluma iq- niso lapha sithi sona siyintombi.

Kwabe abasibonile futhi ototsi, bathi hawu, gogo, kanti asikutshe- nanga yini ukuthi unghambi ne- zingane na? sasesima sivungama ngolaka, base besi phethe ototsi ngezi kawoti, isizwa ayayihamba nabo bayihaya kanye ekhanda kwasaphaka udaka isibaleka, nesa- jwayi sagiama saye sazi thukuzi ezajini lexhagu elali zihambela ngomgwaqo, base besi yekela o- tsotsi bati, ehe, nangoke ongan- ga we.—"Badman", Vryheid.

Phum' Uphelele Tsotsi

Abansundu baseGoli (abase Western Native Township, New- clare nase Sophiatown) ngol- wathu oledlule mhla 22 August 1951, kade behlangene eCommuna- l Hall yase Western Native Town- ship ngodaba lwabakhuthuzi ne- nhlayo yabo nokuthi kubekhona i- nyathelo elithathwayo ngabantu ngokwabo besizana nabazali ba- bantwana laba abakhuthuzayo.

Abantu abekade bekhona lapho kade kungaba ama 700, kwagwala ihlo abanye basala bemi nga- phandle. Khonake kuzwakele embikwen' we Vigilance Committee (ibandla labakhi elihlangene lazimisele u- kulwa nobukhuthuzi emzipi wase Western Native Township) ukuthi njengoba bebehlangene abakhi ngaphambili kwavuyelwana uku- ba abafana abafumaneke beku- thuzi baziva lapho bahlala khona kwatholalaka abazali bengena nda ba nalokho, baxoshye emzini na- bazali babo baphele. Lokhu se- kwenzekile ke usho umbiko futhi abaningi baletha izikhala becala ukusizwa. Sengathi impumelelo yaba khona.

Sibafesela inhlanya labantu, se- sifile ngabakhuthuzi! Kuzwakala ukuthi wonke ama- vek'i ngoLwesihlanu noMgqibelo neSonto amadoda omuzi (ama Civic Guard akhethwe yi Vigilance Committee) azogada umuzi ukusu- kela ngo 8 p.m. manje kwenziwe isicelo sokuthi bonke abantu ba- ohelele emakhaya ngo 8 p.m. u- kwenzela ukuthi abakhuthuzi ba- tholalake kule ngoba bona abal- ali (balemmi).

Amadoda ase Newclare, Western Native Township, nawase Sophi- atown akhombisile manje ukuthi a- wathandl ukubuka abantu behlu- nheka malanga onke engenzi lutho. Nawoke amadoda nalo ibandla li- Vigilance Committee ngithi sengathi uNkulunkulu agalinika ama- ndla linqobe lezizitha zabantu bo- nke, ababulali nezibengca.

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Nge S.O.Z. UMhlanga Uphendula uMkasibe

Kube bulungu ku S.O.Z. nokufi- hlana emanyaleni onke osizi olwa- zwa kwe kunnalunzu (Zulu members) njenge (Burial Society) noma ulungu belisekhaya nxa ubulungu libugca: na njengotti lomkhonto, ku- ze kube yisikhathi "School-Leav- ing Certificate) umzali engakhi- philiutho esikoleni ngomntwana.

Abangafundi abantwana ba- veze ezabo izikhala nxa kungu uZulu abotshwe ontshentshe imali nezinto ku S.O.Z.

Kubene Phone-Number; P. O. Box-Number; Street Number etc. Lapho zonke i-enquiries ne-in- quiries ne Reports masinyane ze- nziwa khona zemibikoboko etc. Akusizi lutho ukwenza i-Execu- tive Committee yabantu abahlu- kene ngamakhanda (opinions) be- ngazani nangama (vital views) en- hlango levo "Z" kubeyiloye nje akilame abhekisele ngoba ethi, uJhe phela ukuba ngu "Mqambi- Founder" sengathi kuyadlalwa be- kongadlalwa uZulu ehlupeka em- yangayo lapha.

Kade kwakubhalwa kuchazwa nge S.O.Z. akusekho okwayo oku- ngazwa uZulu. Senzobumba ama- doda ngelunge singobonke thi- na? Kwala uZulu okhona a- thiloda edolozini layo onkosi so- nke (each one for himself and God for us all Zulus) amakholwa asola ubuningi bamakhosi Bantu (chiefs) kepha namasonto man- ingi kakhulu kodwa yonke imihla- ngano iqalwa ithandzelwe ama- kholwa nefundiswa zisemshu- ngwini akungeni siboko na empu- kukweni.

Banda lika Zulu, Izindaba zon- wa kuklama kakhulu ngasemali- ni uZulu engakaboni okubhe noku- bi komhlangano. Amanga ukuthi: O-Congress, I.C.U. Union Trades Union, Teachers Students, Lea- gues, azenzanga lutho kumntu om- nyama.

Mhleli abantu bakithi bafana- zengane ihamba nogogo wayo bu- za lokhu malokoya futhi-futhi. Abakhi besizwe abaholi Abaholi (leaders) abaholayo abafundi a- banaluzayo ezonweni zenu. I-Sons of ZuluLand igonde ukusiza nina uqobo hayi omnyene umntu nga- phandle kuka Zulu ekhulupheke- ni kwakhe mvanjama ma-Zulu! Bandle ngesiZulu? Konje sekwa- bacumabubula amaGama esizulu asahayiswa amapekentwane? MaZulu eGoli vezani abazolande- lwa uZulu ku "S.O.Z." manxatsha- na nikonondangati ebisinga ukh- umba indlela eya ekhaya kwa- Zulu e-Zulwini lehu MaZulu ama- hle.—W. B. Mkasibe Johannesburg

UBUSIKA

(Ngu Enoch F. Twala) Wendlula hlobo nobumandi ba- kholo. Sizwa siphethwa umoya ebusi- ku oemini. Upho izimbal bezikhulobisile. Ukhombile hlobo. Neziqhamu zezwe zishabalele. Ngokuzwa kwakho busika, Sikathi esingolaka.

(2) Busika uthi nxa ungena imithi ukudlizele amacebe, Nezindlela zishanyelwe umoya, Imithi isale ze. Ubuye utshanyele ngomoya wa- kholo hoza ngolaka, Izintombi azisayi kozola ngenxa yolokho lakho. Izintaba zimhlophe ngenxa yama- khaza ozenawa. Busika bayakwe sababonke.

(3) Enakhayi kuvavunwa, Abelasi layokotisa izimvu zabo emadlweni akude. Namanzi sayaphela emfuleni em- nene. Izihlabha eznye ziyabuna, Ngenxa yamakhaza, Unikile busika.

(Abafundi bezikole nabo abaza- me ukwenza amanganya amahle anjama Manje yihlobo, ngubani ongasiphakela? Akuzume bona abasezikotweni.—Mhleli)

Ngezencwadi eNgcwele

Mhleli, Ngifuna ukuphinda ngi- phendule uMnz. W. B. Mkasibe. Hai! mzalwana kabhe msukubhe- nguzwa, uzihluphelani? Ngiyaphi- nda ngithi alikho iqiniso elindlula lelo ose ulikhulumelele ukuthi si-

HAY' U MNTU ENDINGUYE

Mzi oNtundu nindve kakuhle- acicalu-aluli, kungakubi ukuba ndife ndingayazi imvelaphi yohlan- ga, okanye ndixakwe xa unyana wam endibuzwa. Ingaba ke izizwe eziNtundu ezi- zazi mnombo maye na ngaphambi- li okanye hay? Lombuzo ubalule- kile, ndaye ndingavuya okokuba lingwevu zakwelutho zingand- nceda ngengcaciso enga krokrisiyo.

Kwakho niva kundixolela ndila- hlekwe sisahluko ne vesi apha enqulwini oNgcwele apha kuthi- wa "izidenge zoba lilifa lezulum- ko." Ke nangu umbuzo wam: Ku- ngokuba izihlomo ezi zimsulwana ngokuthatha amalungelo anaba- ninawo ngobumeremene.

Ezokusondela kweChristmas

Nqanda bawo Mhleli yindiki- tyalo notyotyotyobo wantonina lo ndiwubonyo kuBantu ekuso- deleni kwelona xesha limnandi kangaka okungekho namnye onga neweniyo ukulufumana! Isesha le- zizwa ixesha lamaxesha, amehla ndinyuka eMvana ye Zulu. Ngu- goko-goko no xabe-xabe apha kuyadityulwana kuyaxhelwana, kwaye kusongelwene ngabaninzi. "Hay' umntu endinguyey!"

—E. B. Yuba Gormiston

Belisha Futhi ENelspruit

Kuthe mhla August 5 ama- Hungry Vultures F.C. ase Nel- spruit avakashele eGoli ukutyola- la ne Swazi Royals F.C. khona e- Bantu Sport, "B" division yabe yi draw score kwabangu 1-1. Zangena ezinkulu nokho izivaka- zini zazingaphelele zazama zasha- vva 2-0.

Siyabonga impela thina maVul- tures into nje umdlalo wethu wa- luphela ngokuba nesikhathi esinc- ene. Sahlushwa eya izitho yaso Sosiyeshini owasinika isikhathi esincane sesivobona ku return match. Uma ngibhekile ayodlula Amango ku return. Siyabonga nokusiphatha kahle kwakho Mr Shonewe nani maRoyals F.C. aba- fana bashaywa uvulo ukuzwa um- nyuziki egroundini ngoba abayazi into enjalo.—Johnny Walker

Bakithi akufanele

Mhleli.—Necela ukuba uke u- ngifakele nalu udaba lwami ephe- oheni lakho kuBantu World. Bantu bakithi ak... zohle izinto Hayibo (ngu Da—J. Sithole). izincwadi uma sisafuna ukukha- nwa. Nansi enye into okufanele si- yiqophele ukufunwa kwethu. Uma sifunga ake siweke ukuthi—"I- nhambano," u"Nkulunkulu uyazi," "Cross" siphambanise iminwe, si- funge konke no Jesu ezulwini na- kokonke okwezulu. Uma sifunga kanjalo uthi siyakhumbulane um- yalo othi: Ungaliphathi ngeze iga- ma leNkosi ngokuba wojeziwa. Ngakhoke masiyeke ukulupha- tha kalula masingaleleli masili hloniphe, ngalokho sovuzwa. Sengathi singakhuzana seluleka- ne, kakhulu izingane zethu ezifila- nga kanjalo. UJesu wathi asofunge- sithi ngomisele, noma yehu. Hayi- bo.—Ngu David J. Sithole, Durban

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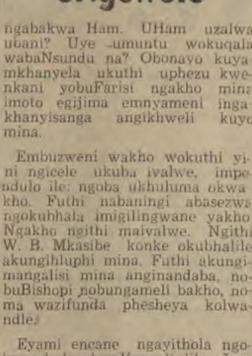
Ezase Katlehong

Mhleli.—Ngivumele ngithi fahla kancane kwelakho lodumo ngo msebenzi engiwbone lapha emzi- ni wethu eKatlehong Township mhla 8 May 1951 ntambama sabona kungena izimoto ezindlula eshumini kuzo vulwa isebe (branch) ye New Jerusalem Temple No. 3 engamelwe umzalwa- ne M. K. Maphanga. Siyabonga kubo bonke abebe- khona abavela ku ndawo nge nda- wo kakhulu ku Tyre, Sims ne Temba Temples umsebenzi wawu- mulwe sesingafuni nokuba kuvu- lwe. Umzalwane uMtsane wafunda kuncwadi ka Matsi 25 wafakaze- lwa umzalwane Letsotlo akhulu- ma nge gatsa lesihlabha izikulumi ezikhulumele ngusapha womuzi u- Mnz. Williams owayehamba ne-

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African churches and apartheid

Recently a resolution approving the policy of apartheid was unanimously passed by a conference of eleven African separatist churches held in the Cape. The General Secretary of the conference, the Reverend J. Tyali, stated that the reason for the resolution was that the African churches wanted to develop along their own lines. This news, no doubt, shocked those of us who are strongly opposed to this policy.

That the African churches want to be independent of European control, there can be no question, and with this we have no quarrel. But we do not see how apartheid, as conceived and designed by those who wield the sceptre of power, can enable the African churches to develop along their own lines. Nor do we believe that it is the intention of the apostles of this policy to allow African churches to develop along lines which might undermine white supremacy.

We wonder what the Rev. Mr. Tyali thinks after reading what the Minister of Native Affairs, Dr. H. F. Verwoerd, told the presbytery circles of the Dutch Reformed Church at Florida Lake recently. Appealing to the Dutch Reformed Church "to prevent any further desegregation among its sister Native churches," Dr. Verwoerd said "in spite of all the years of missionary work among the Natives the church has only scratched the surface. The majority of the Natives are not yet influenced by the church." Dr. Verwoerd, who is one of the staunchest advocates of apartheid, after telling the conference that "by the end of last month there were more than 1,300 Native churches on the list," warned Africans that in future it would not be a simple matter for new churches to obtain recognition from the Native Affairs Department.

This statement clearly shows that the authorities are not prepared to encourage the kind of apartheid which Mr. Tyali and his colleagues have in mind. The leaders of the African churches will be well advised to pay more attention to religious affairs than to controversial, political issues. The co-ordination of their church work among the people should be first priority in their programme. There are men enough in the political field to take charge of such political issues, as apartheid.

There is a growing spirit among national-minded Africans that a national church should be established in order to strengthen the movement for national unity. While we do not support the proposal that such a church should be sponsored by the African National Congress nevertheless we are wholeheartedly in favour of the idea. And we certainly believe that it is the business of the leaders of the African churches to undertake this task. That the multiplicity of churches among Africans weakens their spiritual, economic and political growth goes without saying.

It is not the policy of apartheid and the Group Areas Act that will enable African churches to maintain their independent existence, but the realisation by their leaders of the fact that "unity is strength." Their weakness today is due not only to competition with European churches but largely to competition among themselves. It is evidently the belief of Mr. Tyali and his colleagues that apartheid and the Group Areas Act will prevent European missionaries from working in areas set aside for African occupation. If this is their belief, let us disillusion them by quoting once more from Dr. Verwoerd's appeal to the Dutch Reformed Church.

"To promote," he said, "a healthy spirit between the European and Native congregations of the Dutch Reformed Church, it is necessary for the church to concentrate on the local population before going to new grounds in other countries."

It looks as though Northern Rhodesia is going to make a start on something Union Africans have always wanted and spoken about much over the years: that is, compulsory education.

Outlining the growth of African education in the territory, the Northern Rhodesia African Education Department which celebrated its 25th anniversary last year, states that the amount spent on education in the first year was less than £4,000. In 1950, the recurrent expenditure had risen to £410,000.

Future aims of the department include extending facilities towards a system of universal primary education by providing a minimum four-year elementary course for all children between the ages of 8-18 and the provision of a minimum six-year course for all children living in the railway line compulsory education areas.

In this column last week readers were asked to name leading poets among the various tribal groups. Although no response has been forthcoming, a man told me the other day that he considered Chief Theko Bereng, of Qacha's Nek, the leading poet among the Basotho. Chief Bereng is an outspoken member of the Basutoland National Council.

Few stories are more entrancing and hope-inspiring than that of the life of Dr. George Washington Carver, the famous Negro scientist. It is not surprising that his career is being made the theme of various books, two of the best of which are "Despite The Colour Bar," by A. M. Pullen (Student Christian Movement Press) and "George Washington Carver," by Rookham Holt (Phoenix House London). These have both been published since his death on January 5, 1943.

His mother was a slave on the farm of an American named Carver. Her son was born before 1865 and was reckoned to be 79 years of age when he passed away. The father was a slave on another plantation, but one day, when his son was a baby, he fell from a wagon and was killed. The great scientist could never remember that he had seen his father.

In the last year of the American Civil War, while the boy was still very young, raiders broke into his mother's room one night and carried them both off. They were kept in some woods for a time and then taken a long journey into Arkansas, the intention of their captors being to sell them.

The child became sick, and was left with some people while his mother was taken on.

Mr. Carver, the slave-owner, sent people out in search of them. He gave the searchers plenty of money so as to buy them back, and also a race-horse. The searchers found the baby and gave the horse for him, but the mother they could not find.

They gave up the search and took the baby home. Mr. Carver, despite many attempts, never succeeded in tracing the mother.

Inquisitive

The slave-owner cared for the boy, so that he grew up on the farm. He was always wanting to know things. He sought the name of every flower and stone and insect. He was continually inquiring. Where did they get their colour from? Where did they get their life from? He loved beautiful things, and was often drawing and carving wood. He wanted to learn from books. One elementary book, "Webster's Blue-Back Speller," he came to know by heart. The "Speller" did not answer all his questions so he wanted to go to school.



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Literature and Life - by Dr. R. H. W. Shepherd

Dr. George W. Carver

At 10 his master allowed him to go to school, which was eight miles away. It meant a break with his former life, but new friends gave him shelter, some work to do each day, and the chance of attending school in free hours. The years that followed saw him pursuing the search for education. He met expenses by cooking or doing laundry work. There was plenty of the latter offered him, for he always did a good job. At length he became first cook in a large hotel. He was comfortable and was making money, but by this time he wanted to go to a university.

One Sunday he went to a white church and sat in a back seat. Next day a white visitor called and took him to his home, as he declared his wife wished to see Carver. The latter found that the woman who desired to meet him was the leading singer of the choir in the church he had attended. She had noticed his splendid voice. She gave him a singing lesson every week, and encouraged him to study art and music. Dr. and Mrs. Millholland became his most helpful friends whom he never forgot.

At last he was received into the Iowa State College of Agriculture and Mechanic Arts. Here again was shown his consuming interest in birds and flowers and stones. There came up the old desires and the old questions. I want to know; I want to know how a plant grows and how the blossom gets its colour. How am I related to the plants? How is the plant related to the great God who made us both? I must, he resolved, study agricultural chemistry. He did. The authorities gave him jobs about the university and at last, by great perseverance and ability he gained his B.Sc.

Away in the South, Booker

Washington had founded Tuskegee. He wanted a teacher of science, and in 1896 he appointed George Washington Carver. At Tuskegee there was no laboratory, nothing to make experiments with. But Carver declared, "Any man in America can do anything he really wants to do if he is willing to work hard enough." He sent his students out to pick up every broken dish, all the old bottles and pieces of rubbish and wire they could find. Through this anti-waste campaign he fitted up his laboratory.

Discoveries

Soon he began to find out things that no man had ever done. He began to make great discoveries. He gave up teaching for research, and all with a view to helping his fellows. He began to examine the hills of Alabama. It was declared, "Professor Carver has shown that there is enough colouring matter in Alabama to dye beautifully all the clothes of the nation."

For miles around Tuskegee there were great fields of cotton. The plants were attacked by a pest. Many people were ruined. Great migrations took place. Carver advised, "Don't depend so much on cotton. Sow different crops. Grow peanuts; grow sweet potatoes." He made great discoveries with pea-nut. Long days and nights he toiled separating them into different parts. At last before a parliamentary committee he and other witnesses were given five minutes each to submit evidence before a tax was imposed on pea-nuts. He so fascinated the committee that they urged him to go on, which he did for almost two hours. He told them what he had got out of the pea-nut, over 100 articles and over 300 uses. He had similar success with the sweet potato. It is commonly said that sweet potato flour took America through the last war.

Carver became world famous. Thomas Edison, the great inventor, sought to lure him to the north. Carver said, "I want to help the Southern farmers. I am going to stay right here in Alabama." Russia sought his services, but he would not go. He could have made a great fortune by his discoveries, but he refused.

"Are your colours permanent?" he was asked, and he answered: "Why should they not be? God made the clay in the hills, they have been there for centuries with colours unchanged. All I do is to compound what God has made for man's use and delight. It is the handiwork of God—not mine."

"To what do you attribute your astonishing success in discovery?" it was demanded. He replied, "To my God."

He was asked one day to define science. They say, he answered, "that science is classified knowledge. I know that science is truth. Jesus said, 'Ye shall know the truth and the truth shall make you free.' I seem to me He meant, 'You shall know Science and Science shall make you free.'" Carver always contended that behind all scientific manifestations and phenomena is the one great Cause and Creator of it all.

One of the great moments of my life was when I shook hands with this man and got some of his time. I had been shown into his office. It seemed a small dingy place. Letters seemed to be scattered everywhere. He was absorbed in research into infantile paralysis. Clearly he was not pleased when he was interrupted by a visitor. But when Booker Washington's son explained that I came from Lovedale, a smile of understanding and recognition lit up his features. It was clear that to him Tuskegee and Lovedale had common bonds.



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Arts and Crafts

By E. Fanele (Students' Librarian, Transvaal Education Department, N.E., Pretoria)

THEORY AND SOURCES OF TASTE

Art through the ages, by Heler Gardner; designed to meet the needs of introductory art courses, the general reader, and lays emphasis on technical processes.

The arts of mankind, by H. W. van Loon, stressing the unity and inter-relationship of the arts of mankind.

Apollo, by S. Reinach, mainly historical, but with an important readable chapter on "The origin of art."

Art: An introduction to appreciation, by R. Cozon, full of guides, stimulants, and suggestions, rather than packets of facts to remember.

ARTS AND CRAFTS: MISCELLANEOUS

The art teacher, by Pedro de Lemos, a book for both children and teachers, with over 20 sections each fully self-explanatory with full directions.

SOME USEFUL BOOKS

Beginnings: teaching art to children, by Minnie Mcleish, with lessons on drawing, water-colour basketry and weaving, toy-making, stitching of puppets, masks, embroidery etc.

Creative arts crafts, books 1, 2, 3, by Pedro de Lemos, Book 1: Paper craft, toy craft, relief craft; Book 2: Cardboard and wood craft, cloth and textiles, metal; Book 3: Weaving, raffia and basketry, textile arts, plastics, jewellery designs, pottery, cement art crafts, sculpture projects, puppets, masks, stagecraft, marionettes, costume-making, pageantry, sand-table projects, etc.

DRAWING AND PAINTING

Object drawing, by R. E. Green. The art of the pencil, by Borough Johnson, containing studies in pencil of landscapes and buildings (Continued on Page 10)

WRITING HINTS

(Continued from last week)

In court case reports the names of accused, plaintiff and witnesses do not usually carry the title of Mr., Mrs., or Miss, etc. The style for this is: "Ralph Jones, 23, witness for the defence, said..." Exception could be made in the case of a distinguished citizen appearing in a purely technical charge or in the case of an eminent public person appearing as a witness.

Give the full Christian names and the addresses of all accused.

In fairness the business or professional associations of a prisoner or defendant should not be mentioned in the report unless they are essential to the proceedings.

In reporting or editing poisoning cases omit the name of the poison wherever possible.

(Continued next week) CUT THIS OUT AND KEEP FOR REFERENCE

Advertisement for Croxley Writing Paper and Pencils. Includes image of a box of Croxley Cambric and a pencil. Text: "The Path of a Million Pens"

Readers' Forum

With Men Is Granted

Customs and traditions are the life-blood of a nation, and to discard them is to take the shortest way to national degeneration. But this does not mean that we must cling blindly to our customs and traditions merely because we wish to avoid moral degeneration.

It is most surprising to find that tribalism rules in the appointment of teachers in the Transvaal North-Eastern circuit. Posts of importance are given to members of tribes other than Nguni, even in localities where the community is 99 per cent. Nguni-speaking.

May I know where fairplay comes in? If you tour the whole of Pedi-speaking Sekhukhuniland, you will hardly find a member of the Nguni group holding a responsible position.—"Parent-teacher," Kaapmuiden, Tvl.

It is gratifying to note that the barbaric and many unimportant customs among us have, through our assimilation of the civilised way of life, virtually lost their significance.

It is, however, rather unfortunate that in their haste to cast away those customs unpalatable and inconsistent with Christianity, the modern Africans have failed to uphold the majesty of the family life.

Modern women, in their claim for equality with men, have succeeded in enlisting the help of social reformers and the clergy. The latter quote passages from the New Testament to substantiate their argument.

The high rate of divorce cases and the many broken homes have unfortunately not yet taught them that they are following the wrong course. I do not agree with those who hold that a woman is an inferior being whose proper place is the kitchen.

Let us recall part of God's judgment against Eve: "... and thy desire shall be to thy husband and he shall rule over thee."

God passed a fair judgment against Eve; who are we to alter that judgment? Let us not be like Lucifer who thought he knew better.

Women must not rebel against men's rule, for they will again be disobedient to God. They know, also, the results if this equality is granted to them; they will be the chief sufferers.

We need guardians of our customs and traditions lest we degenerate morally and find ourselves caught in the web of circumstances.—S. L. Molokeng, Danielsrust.

SOME weeks back, an article by "Sjambok" appeared in your columns deploring the standard of English in most African schools today.

I would like to point out, in reply, that it is impossible to teach 55 children (the maximum

Women Will Be Chief Sufferers If Equality

laid down for each class by the Education Department), honestly and efficiently.

By teaching, I mean imparting knowledge to children and not just asking the children to exchange their exercise books and correct one another's mistakes while the teacher gives a lesson on the causes of soil erosion to another class.

This is just what goes on in most of our schools today, and I will chew my hat if there is no mental erosion going on in the meantime among the pupils.

What do you expect of "Native education"? Nearly every school today has one or more private teachers paid directly by the parents. This shows that the state has failed to finance its own creation. We do not want this "Native education;" we want proper education.

Today you may apply for an additional grant for a teacher and, in five years time be no nearer getting that grant. Let us suppose you are lucky enough to get that grant after that period; by that time most of the children will have left school or will have been labelled "te groot" to begin school.

It is a pity that teachers' organisations have egoists who would rather hang than face their responsibilities. Let the teachers speak.

I would encourage "Sjambok" to carry on with his good work, and let "Sjambok" lash the egoists and the "end-of-the-month" teachers' brigade.—E. C. Mango, Barberton.

Churches; he uses his lash which is not enough. He needs to bring guns as well.

I must remind "Sjambok" that according to our Maker, a "Stumblingstone" was laid in Zion; he need not be ashamed to believe in that "Stumblingstone." The Lord loves the Gates of Zion more than all the Gates of Jacob.

It is rather a pity that "Sjambok" has already exposed his ignorance of the subject. The fact remains that Africans are short of bishops who can tell them the truth. I wish to inform "Sjambok" that "the handful of people who had a little church in Galilee" in one of his locations were rightly marching to Zion the beautiful city of God.—Elder S. Arthur Edgar Mdhuli, President, African Zionist Apostolic Churches Association of South Africa, Orlando.

THE July 28, 1951, edition of The Bantu World carried an account of the Vendaland Progress Association annual conference at which Mr. J. M. Madzura was one of the speakers.

To the best of my knowledge, such a conference was not called by the Vendaland Progress Association because both the chairman and secretary of the association, Johannesburg branch, were not notified of the meeting.

So far as I know, the annual conference of the organisation will be held soon at Jeppe.—P. S. Mokhudi, Roodepoort.

IF there is anything we need most today, it is the Word of God, and to hear so many of our preachers do so much harm in an attempt to deliver that word is a great pity.

The Gospel of Christ means the good news of Christ, and not the much-proclaimed threats of hell fire, doomsday and the frequent mention of sin and worldly wickedness denounced from pulpits and platforms.

By preaching in a pessimistic vein, we lose sight of the object of our sermons—to save souls.

It is this type of sermon which accounts for the exodus of young people from the Church. To rebuke is not wrong; but, in my own opinion, this is not the instrument by which we can make sinners repent.

We know that we are sinners and what we need is to be told about the good things Christ has in store for those who renounce sin for Christ. Let our sermons draw more happiness than tears from our hearers; it is the message of hope, not the rebuke, which wins converts.—Rev. P. K. Abrahams, Bloemfontein.

CHRISTIANITY has been, and still is regarded by some as a code of moral principles. It is for this reason that mention must be made that christianity is a God-sent religion.

Unlike morality, christianity has stood the test of time; moral laws are not universal. Those we cherish as desirable or acceptable today may be discredited as objectionable tomorrow. It is all a matter of "one man's meat being another man's poison."

Witchcraft is one of the traditional arts brought down to us throughout the ages. Whether it is to be preserved or not, I leave it to the readers to decide. Personally, I have no quarrel with those who believe in it, but it must dawn in the minds of the selfsame people that witchcraft is absolutely incompatible with christianity.

I cannot imagine any person who can in all sincerity and with a clean conscience lay claim to christianity and simultaneously have faith in witchcraft.

Jesus is acknowledged by the whole of christendom as a Great Physician. He heals the sick, restores sight to the blind, comforts the faint and the dying. Some people may contend that Jesus died and ascended into Heaven after His resurrection, forgetting that He said: "Lo, I am with you even unto the end of the world."

Jesus does not exist in human flesh today, but in spiritual form. If He, your Saviour, be for you, who can be against you? There is no creature under the sun, be it witchdoctor or "isangoma" who can. With joy and confidence you can gladly sing: "Enemies may strive to injure, Satan all his arts employ, God will turn what seems to harm me, Into everlasting joy."

We, therefore, have a choice between christian faith and faith in witchcraft. We cannot have it both ways, for we cannot serve God and mammon at the same time.—M. M. Morotolo, Wilberforce.

UITKYK, The Revs. S. H. Paul and J. D. Duiker have returned from the Methodist Church Synod which was held at Randfontein in the African Church. With them was the Rev. I. E. Tholwe of P.P. Rust who is now visiting his mother at Lichtenburg.

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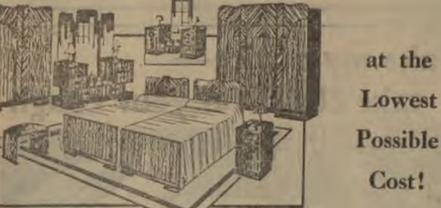
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The weekly sermon: Be One Thing, And One Thing Always

James 5:12: "Let your yea be yea; and your nay, nay"

In every day language, we can paraphrase our text as, "when you say yes, you must mean yes; when you say no, you must mean no".

There are people whose word you can always trust, for they give careful thought to what they say, and have, therefore, no cause to drift from what they have said. Their opinion is their opinion, and not an echo of other people's opinions.

I am, of course, aware of the fact that a man may change his opinion in the light of new circumstances. Only fools do not change their opinion when it has become clear that they can no more hold water.

For a man who changes his mind in the light of new facts, we should all have respect. But for the man who says yes to please those on the affirmative, and no to curry favour, we cannot and should not have much respect.

We must know where you stand and you must stand there fast. There is nothing more unreliable than a person whose yes to-day may be no to-morrow, whose no to-day may be yes to-morrow.

Two special prizes for drawing competition

The judges of the Bantu World Children's Drawing Competition have decided to award special additional prizes of 5/- each to the following entrants:

Wesilton Mhloho Malgas, 32, Abiel St., Hills Kraai, Korsten, Port Elizabeth.

Johannes Mosweia, St. Peter's School, Crown Mines—Johannesburg.

Na u jeoa ke Ramatiki?

LI LIPILISA TSA LEWIS'S TSA

LI HLATSOA MALI; LI HLATSOA LIPHI; LI TLOSA MENOKO EA LIASTI.

Li jumana beke ka—1/6, 2/6, 4/6.

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MOKHATLO OA BATHO BA BATS'OA PILANSBERG OA MORERO EA LISHOU, O ILE OA ATLEHA HAHOLO MOSEBETSING OA OONA MOHLA LA 28 LE LA 29 PHUPJANE 1951, HA NE O ENA LE SHOU E KHOLLO EA SELEMO MANE KLIPKUIL TRUST FARM, TENG HO NE HO BILE HO ENA LE PHUTHEHO E KHOLLO EA LIPALALI.

Ho khetha hore lintho tse ntle ke life, ho ile ha qaleha motseareng oa mantsiboea mohla Labone la la 28 kholing eo. 'me ha ba fumanoa hore se setle ke sefe.

Ke mona moo ho ile ka kenoa masakaneng oohle ao likhomo li neng li le har'a oona le tsona tse lenngoeng moo li neng li behiloe teng 'me ha fumanoa hore lintho tse ngata tse tlišitsong li ntle haholo seterekeng sena. Ka liphoofole ho ne ho ena le likhomo tse ngata tse ntle tse tlišitsong ke Batala tsa lesika la ma-Fokokannere tseo ba li tsoa-litšitseng likhomoeng tsa bona. Likhomo tseo li ile tsa makalloa. Ho ba ka ba hahole likhomo tse na e ile ea eba tsona tse makalloang ho feta lintho tsohle moo.

Hape ho ne ho ena le lipere, lintho, linku, lipoli le likhoho tseo beng ba tsona ba neng ba hopola hore li ntle haholo. Ba ileng ba fuoa meputso ea lichelete ke ba neng ba tlišitseng liphoofole tse ntle-hali ho feta ba bang. Ba bang ba ile ba fuoa li-cup tse ntle. Ho ne ho bile ho ena le li-cup tse ngata tse nang ho batho ba unngeng feela tse fanong ke batho ba ratang li-shou tse na. Boholo ba tsona e ne e le tsa silifera.

TSE LEMILOENG:

Lilengeng mabele le poone li ne li ntle haholo shoung ena. Linthong tse kang linooa, litapole, mekopu, mahapu, furu, litomato, kabече, colifalooa, le hieriekisi, ho bonahetse hore batho ba bats'oa ba Pilansberg ba hile ba tonetse temo mahlo le hore ba lema lijalo tse fapaneng ka bongata e le hore ba tle ba be ba lijo tse fapaneng le ho iphumanela litsekenyana.

NTHO TSA MATSOHO

Ho ne ho ena le mesebetsi e entsoeng ka ho betloa, ho le lirato, Letsopa, Meseme, Meroko, Meloho, Metcho ea Lits'ope, Matlulo le Lifaha tlung e kholo e neng e lokiselitsoe lintho tse na. Ke moo ho ileng ha bonahala hore Basali ba batala ba na le chesheho mosebetsing oa bona.

FAPHENG LA SEKOLO

Litchele tse ngata tsa Likolo tse na tsa koano, li ile tsa khethoa ho ba Baokameli ba Mekhatlo ena. Ka lebaka la chesheho ea tsona, bana ba likolo ba ile ba thisa lintho tse ngata shoung ena le bona.

Mona bana ba likolo ba fapaneng ka lilimo, ba ile ba phehisanana khang le thaka tsa bona, lintho tse Lohuoang ka Joang, Letsopa, Tse Betioang Mapolaneng, Moroko oa Nale, Ho Betitia Manaka le Ho Sebelisa Matlalo.

Sekolo se ileng sa hlola tse ling ka lipointe se ile sa fuoa sejana eo se ilang ho boela se e tseka selemong se ilang. Sejana se sehohle sa silifera, se fanong ke Mr. Phil Lesenyane, e e leng Setho sa Komiti ea Mekhatlo ona oa Lishou.

PULO EA MOSEBETSI
Mohlalaba hlola la la 29 Phupjane, mokete o ile oa buoa ka tsoanelo kapele ho seboka se sehohle sa batho ba basoeu le ba bats'oa. Mokete o ne o buloa ke Col. C. J. N. Lever, Motlatsi oa Mongoli oa Litaba tsa ataBla, eo mosebetsing oa hae hape e leng hona hona holisa mosebetsi oa Lekala lena.

Col. Lever o ile a rorisa mosebetsi oa batho ba tlišitseng lintho tsa bona shoung, a re batho hao ba entse mohlatla oa motona o lokelang ho lateloa ke ba bang.

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PONTS'OA EA BATALA PILANSBERG E BILE

Khoho Haholo Maobeng Teng

Puo e arabelang Col. Lever e ile ea etsa ke Morena Tidimane Pilane oa Sautspoor, eo e leng Motlatsi oa Mookameli oa Mokhatlo, Morena S. Zibi oa Khayakhulu le ena e etsa puo le Mr. Phil Lesenyane, eo leng setho sa Komiti e Emeng ea Mokhatlo.

LIPALALI:

Ka morao ho hore ho mameloe lipina tse binnoeng ke likhoare tse ngata tsa likolo tsa Batala tsa Pilansberg Dist. ha u oa ljang, 'me ba neng ba le teng ba mamela tokiso e ntle ea mokete ona. Ha bapaloa ke bana, ha ba ha beisoa libasokele, ha hulanoa ka liropo, ha bapaloa le bona.

PONTS'OA EA BA N.A.D.

Tlung ea lintho tse tlišoeng ka

matsoho, ba Lekala la Tabo tsa Batala ba ne ba behile lifoto tse ntle. Mantsiboeang a ho fela ha makete ona, ha bonts'oa batho basokopo ke 'Muso, Lits'oants'oa tse khuts'oanyane tse tšetseng li ile

tsa thabeloa le ho amoheloa ka khotsa ke batho ba bats'oa ba bang. Batho ba neg. ba ka ba 2,000 ka palo.

Ho lokela ho lekhohuwa Mr. C. J. D. Nel, Komishenara ea Pilansberg, ka ho etsa maola ka mafolofolo ho fihlela ho ba ho fela mokete oa mohla pele ka katleho. Mr. Nel ke Mookameli oa Mokhatlo ona, Mr. J. M. Holm ke Mongoli. Hoka mpa ha thoe mokete o ile oa eba motle ka le baka la chesheho ea sechaba sa Pilansberg.



Mona ke pulong ea shou ea Pilansberg ea Batala e butsoeng ke Colonel C. J. N. Lever, Motlatsi oa ba Bats'oa (Development).



Enoa ke Mrs. Lesenyane oa Mabisakraal ka sejana seo a ileng a se fumana ka moroko oa hae. Komiki ena e nehetsoe ke Mr. J. M. Holm, ofisiri ea temo, Pilansberg eo e leng Mongoli oa mokhatlo ona.



Ana ke marena a mahiano ao e leng batlatsi ba Mookameli oa mokhatlo ona oa ponts'oa, ho lats'e hali ho ea ho letona: Joseph H. Sedumedi, oa Botlokooa ba Elandsfontein; Shalrak F. Zibi oa Mahlubi, Kayakuu; Gopane Job Shongoane oa Batlhaleroa ba Tswelaagte; Tidimane Pilane, oa Bakgata, Sautspoor le Makgale Mabe oa Batlhako ee e leng mots'oareletsi bo reneng.



Tsena ke komiki tse ileng tsa nehloa ke batho tsa tiholisano ponts'ong ea selemo ea Batala, Pilansberg.

MOSEBETSI OA LIATLA O Na Le Nako E Ntle E Tlang

Sebaka se ka etsa limaele tse 15 ho tloha motsoeng oa Pretoria ka leboea-le-bophirima ho oona, tlas'a maralla a lithaba tsa Magaliesberg sebakanyane, seng sekake ho tloha motsoeng oa Britz, ke motsoeng oa Hoekfontein, moo ho ahileng Bakhatla.

Matlo a mona a sa ntsane a ahiloe ka tsela ea Sesotho, a sa ntsane a ahiloe ka makote a ba a liloa ka mabu. Empa boholo ba matlo ana bo hloekile 'me ha chese le mabala a oona a litsoe hantle a khohliloe a fietsoe. Bongata ba matlo ana bo na le liphahlo tse ntle, tse ling ke tsa sekhoaa.

BASALI BA BOPA LETSOPA.

Ha mongoli oa Litaba tse na e ne a chaketse mona o ile a bona mehla e metle ea mesebetsi e seng e entsoe. Ka bomalimabe ha a ka nba a fihla nakong eo ho besoang letsopa lena ka eona. Lehla ho le joalo re ile ra bonts'oa lipitsana tse fapaneng ka bohoto tsa mekhatlo, tse khabisisoeng ka litema tse tsoe.

Litema tse na li etsoa pitsa e sale metsi, ebe ho pikitloloa molora oa patsi ka har'a tsona. Ha litseta li besoa mollong o sa chesang haholo litema tse na oha li tla ba tsoe, 'me likhabisisi mekhako ena e mabala e metle.

Ntho e bohloko ke hore ebe lintho tse ngata tse etsoang ke Batala li se li fokola hakana. Baefti ba tsemaeang le lefats'e lena ba ee ba rate eka ba ka ba iphumanela lintho tseo ba ka ithekeang tsona, 'me tla ba li romela kapa ba ee le tsona ma hahabo bona mohla ba khutlelang teng.

Litjale tse mona tse ntle tsa Masokoche li ne li ba tsa tuma ka tse la eona ena, le leisi oa Belgium, le linthoana tsa bana tse etsoang Switzerland le Bavaria, litapetele li tiraka tsa Turkey le ersia, mesebetsi ea mathoso le ea manaka a tloa linaheng tsa India le China; tse ling tse ngata tse ka nang tsa boeloa.

Africa le eona e sa ntsane e ena le mesebetsi ea eona le lintho tse e tshelag tsona ka matsoho, homme hahol' batho ba Bats'oa ba phehang koano Botsoe ho ka thoe ba

RAPOROTO TSA LITEREKE

Khoeling ea Phupjane ho nele puo e ileng ea etsa 45 inches seterekeng sena. Liphoofole li ne li ntle li khots'e hantlenyana.

Mokhatlo oa Xalanga oa Batala oa Lishou tsa Lintho tse Lemiloeng, o ile oa eba le mokete mohla la 11 le la 12 Phupjane 1951. Shou eo e ile ea buloa ke 'Maset'ratat e Moholo Major J. J. Yates, oa mane Umnta o ile a bulo mokete o ile a eba puo e ntle 'me puong eo ea hae a bolelisa molemo oa motho a ka o fumanang Liponts'ong tse na tsa Temo hahlo motho ea tsa neng lintho tse na e tene a bone se molemo se ka fumanang mobung a be a ntlafatsa le lona lesika la liphoofole tseo a li rulleng.

PUO EA MAJOR YATES

Ho tla ithutua lebaka leo ka lona ho lekela hore ho lengoe mobung hantle, ho baballoe mobu, ho baballoe makholo, e le hore sechaba se tle se fumane tsohle tseo se li batlang. A bolelisa haholo a hlokomelisa sechaba sena hore se tle se borie molemo oo se tlang ho o fumana linthong tse na 'me molemo oo a o bolele e le ho tlang ho se thusa haholo ho feta lintho tsohle tse ngata.

Maset'ratat e Moholo a bolele

le hore Lekala la Litaba tsa Batala hammohe le Lekhotla le Lekhotla la Transkei le hirile basupisi ba temo, 'me basupisi hao ba lokela ho thusa sechaba litabeng tsa temo. Ho feta moo, basupisi ba tla thusa sechaba litabeng tsohle.

Shou ea mohleng oo e ne e le khoho haholo. Ho ne ho ena le lintho tse baloang ka makholo e 1,003. Batho ba 2,122 ba ne ba le teng shoung oo. Chelete e ileng ebe sebelisoa ha fana ka meputso e bile e 1,117. Ho ile ha nehlanoa ke meputso e 275. Chelete e sebelisitsoeng Shoung ena kaofela ha eona, e bile liponto tse 2,04, 5, 3d. Chelete e 1,100 e ne e fanoe ke Lekhotla la Sechaba, 1,35, 13, 6d. e fanoe ke sechaba, 1,35, 13, 6d. ea eba ea ho kena menyako, ha e 1,12, 5, 0d. e fumanoa hahlo kenngoa lintho phehisanong ea shou. Kaofela chelete ea eba 2,04, 5, 3d.

Ka morao ho hore ho leshoe litse'enyehelo chelete e ileng ea sala e le 1,66, 11s. 0d. ea bolokela shou ea selemo se tlang.

Literile tse jikole le lipina li ne li etsa hona moo shoung. Kapho ea Huxham ea likhoare ea nkoa ke Sekolo sa Matanzima sa Secondary. Se ile sa hlalanga ke Cale United, 'me sona sa fumana meputso oo e 1, 1, 0d.

Literileng sekolo sa Manzimdala sa nka thebe ea Modenhauer. Mo-



Enoa ke Komishinara, Mohl. C. J. D. Nel, oo e leng Mookameli oa mokhatlo oa ponts'oa tsa Batala tsa Temo, Pilansberg ea lona e sebetse haholo ho lokisetsa ponts'oa ena ka Phupjane.

TSAMAISO EA TRANSKEI

Mohla letsatsi la puo ea Lekhotla lena, batho ba bangata, Makhoaa le Batala, ba ee ba tle ho tla tla hoba ha Lekhotla lena le buloa le ho utloa kamoo Molula-Setulo a bulang Lekhotla ka teng. Puo ea Molula-Setulo bangata e bana haholo ka taba tse amanang le Batho ba Bats'oa kapa tse ba amileng selemong se ka pele.

Baefti ba hlonophehang ba atisa ho bolokeloa libaka tseo ba tlang ho lula ho tsona ka Lekhotleng, ho bolokeloe le Baokameli ba Makala a Litaba tsa 'Muso, Litulo tseo sechaba se ilang ho tsona li atisa ho tlatsoa ke batho ba chesehang haholo litabeng tsa sechaba. Litulo tse ka tlang ena moo litulo li lulang teng, ho ngotsoe mabits'o tsona, a bo Maset'ratat le Molula-Setulo, Setho ka seng se lula setulong seo se na beng se lutshe ho sona mohla pele.

Ho na l'itotoko tse tharo mona. Toloko e 'ngoe e toloka puo kapa phetolo tsa Molula-Setulo, e 'ngoe e toloka bo-Maset'ratat kapa litho tsa Lekhotla tse lutseng ka Letsohlong le Letona la ntho ha e 'ngoe e toloka. Lehlal-

hile ba tseba ho betla lithupa haholo, ho etsa liropo, ho foilela lefaha ho le ho suha matlalo a liphoofole, ho etsa mekhahla, lintho tsa metsi le lintho tse ling tse tlang ho hlalisoa shoung e kholo e tla ba Frstorja ea Lintho tse Etsoang ka Matsoho.

MESEBETSI EA MALAPA.

Mesebetsi ea malapa boholo e etsa ke asali le hoja ho ntshe ho ena e e meng e etsoang ke bana. Lintho tse na li kenyetse batho chelete eo ka oona ba eeng ba iphumanele se molemo, homme lintho tse na se hangata li hlolang ho rekiso. Li ka 'na tsa rekiso ka theko eo beng ba tsona ba tlang ho fuman' molemo o itseeng, e seng feela ho baeti ba eeng ba fihle ba etsoa mose ka linako tse ling, li ka rekisa hape le ho bo-ramavenkele a rekisang lintho tse na.

NTHO TSA 'NETE FEELA. LIA BATLEHA MONA.

Ntho e batlehang ke hore ha ho etsoa lintho tse na ho etsoe lintho tse e leng tsa Sa-Africa hantle e seng li tsoakanyo sekhoaa. Makhoaa a rekang lintho tse na rata haholo haeba li hile li le Sesothong haholo. Haha Lekhoaa le ratang ho r'tsa chelete ea sona ho rekisa ntho eo e seng ea Sesotho e entsoe Sekhoaa ke motho ea sa tshelag ea etsa ntho ea Sekhoaa, taba ke hore ntho eo e hile e be ea Sesotho hantle ka mahlakore oohle.



Ponts'ong ea likhomo Batala ba Pilansberg ba ile ba bonts'a likhomo tse na tse ntle.

WASHINGTON:

Selopho sa Bakhethuoa ba Litaba tsa Bosole sa Ma-America se tlohlile moiseng oa Washington oa Moraraeng oa Spain, Madrid, moo ba tlang ho ea hlahloba tsa hore masole a America a ka behoa kae, le likpe tsa ntoa le lifofane.

KA MOR'A LITLHAHISO

Kamorao ho hore Lekhotla le qete ho buisana ka litlhaliso, eba li tla bhoaa kapele ho Seboka sa Lekhotla sa Komiti, e eeng e kene kamorao ho hore Lekhotle le qalane. Litho tsa Lekhotla lena li lumetsoe hore li be teng liphutho-hang tsa Seboka sena se hlahobang litlhaliso tse fetisitsoeng ke Lekhotla la Sechaba, empa ha se litho tse ngata tse eeng li sale li mamela komiti eo.

Molung oa Tsamaiso ea Lekhotla tlas'a Sec. 27 (2), Chap. III, Litho tsa Batala tsa Lekhotla la Sechaba li lumetsoe ho kena Sebokeng sena ho tla tla imamelisa tsohle, 'me le teng eba tumello e joalo e tla etsoa ke 'Maset'ratat e Moholo.

Lipolelo tsa Lekhotla lena tse bonts'ang kamohelo le phehiso ea lintho tse itseng, li fetisoa kapele ho Molula-Setulo oa Komiti ena le Mongoli oa Lekhotla, 'me Maset'ratat e mong le e mong a be le qaoso e ngotsoeng hantle ea tsohle tse neng li buoe le tlaheho e likomiti tsohle. Ke mehlang ea joale tjena Komiti ena e seng e sa fetole se entsoeng ke Lekhotla lena la Sechaba joaloka pele.

Litaba tsa 'nete tsa sechaba li buoa Lekhotleng 'me litaba tse potlakiloeng li fetisoa e ka 'mampejana haholo tsona. Litlhaliso tse ling tse neng li sa ka tsa hlahloboa pele nakong oo Lekhotla le neng le kene, ba li tla sala li hlophisoa le ho nyakureloa ke bo-'Maset'ratat.

Taba e 'ngoe le e 'ngoe eo ho fetolang holim'a eona, e nehoo palo eo e tlang ho tsoaouo le ho tsebjoa ka eona, 'me hahlo litlhaliso e eeng e tloisoa matlamole le ka mohla le a mong, taba li tsamaisoa ka tse la kang ena.

Litlhaliso tse neng li lokela ho talingoa, Litlhaliso tse hlophisoeng. Litaba tse hahloeng. Taba tse sa hlokoeng hore ho nkoebohoto. Tlhaliso tse builoeng sebokeng se fetileng.

Ho bonahala he, hahlo taba e sa tsoaouang ka palo e itseng. Peha hoone eba likhotlatho le likoleto tsa Komiti e emeng li tla behoa tlas'a tsohle tseo Lekhotla le li rerileng. Litlhaliso tseo e bang li lokela ho ea behoa kapele ho 'Muso li fetisoa ke 'Maset'ratat e Moholo a ntsa e supa hona mona le mane. Tlhaliso e 'ngoe le e 'ngoe e hlahloboa ka bongoe ba eona.

Bafudula be mhleka . . .
NGOKU UTSHATE EYONA
NZWAKAZI INTLE
EDOLOPHANENI

Zonke lintombi zifundula zisi-thi "U John unciphile ukamhlanga," Zazi-mhleka kuba ebuthathaka. U John ke wathenga i Phosferine.

ferine wayisibenzisa yonke imihla. Kwangoko waphuthama womela wonwaba. Waza ke watshata u Lena, abathi bonke apha kwi dolophana yeyona ntombi intle.

Uziva udiniwe? Isisu sakho asinnandanga nomzimba wakho unciphile? I Phosferine iya kukwenza uphuthame uphile. Ungathandwa nguye wonke umntu. Cela i Kemesi okanye uMnikazi we Sitolo akunike i Phosferine. Mcele namhla nje.

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KE TSONA TSENA KAJENO
 KA SONDAHA SA 22 JULY HO NO HO LE KEREKE HA NTATE J. C. MAHLONKO OA NED. GEREF. SENDING KERK KEREKE ENA E NE ELE MATSILISO.

Bruti ba neng ba le teng: (J. C. Mahlonko, J. Ngai, J. Mokhalo - Nned. Geret), (J. Sising P. E. M. S.) (I. Sejane, J. Masitisa - A. Makoele) le A. C. N. Mothibi (Anglican). Batho e ne e le 132.

Ho re ho bonang mona ke serame. Libeso ha lico. Re se re le likhoeli re sa bone mashala ho hang.

Ho re monang a nse a tholeka mona ke atata rona Edward Lucas Thekiso. O sebetse serapeng sa mong G. N. Cholson Flora mona.

Matsatsing a tsoa feta ke tsoa re ke le qhoanong ka bona a matha hoo tseba ka neng le mo thapala mato a nse a rekisetsa batho moroho.

Ka re ke mametse ka utloa a se a re ho batho ba tlohang ho rekha moroho: "Bana ba ka lise li le molala khohi-khomo ea rona e se e fusitse." A bolala hore moroho o felile.

Ka Sondaha sa 29 Phupu, ho no ho papala li tem (sa koano mona Manong le Mafokotsane, Papaliny ea pele Manong B 1 Mafokotsane O. Ea bobeli Manong A2 Mafokotsane 0 Likolo li butsoe. Bana ba hile ka bongata. Ba nise ba filhellenana. Ke tsoa utloa ka Mesuoe hore ba bang ba tsoelano ho khutlisoa ke ho hloka sebaka.

Matsana ona o nse o ea pele. Re bona nate A. Makoele le nate P. Mooketsi ba matha ka tse reng bullo li-taxi. Hamba tona bo rre.

Mofumaha/sana Cecilia Selloa

BA ITULETSE KGOKONG Tlala Ea Teng E Ea Ethemusa

Rena mono-Kgokong re dutse feela, e sale go hloga ka 1939 gore Ntwa ya bobedi ye kgolo e thoma, ga se raka ra tlwa re sa humana sale yona naka ya phala e sala, e be e nelwa ke dipula isa matlogonono tsa medupi.

Ke sa gopola pula yengwe yeo e ileng ya makatsa batho ba mono Kgokong, yeo ekilego yana Lefase leno la Kgokong ya sala ele megobe-sobe mo gotle, ka lona lebakala leo batho e ba bile ba lapile gore rapela pula ka gore dikhuru tsa bona di be di khumugile ka gokwata ga ba rapela koga ga diphetli mo theng le ga Mapotho.

Byale gona mo mabekeng a, go a makatsa nna re dutse feela ka gore kxomo ye re beng re ega ma e phusitse, re ile ra teka go romela eiloba ga Kgosi Matsatsi, re re kgane pula e tla tswa ke yena mono kgokong, ga 'Mamoja Sagwe, re bile re feletswe ke diloba.

Ruri ga ele mongwaga mono kgokong phiri e tse re lwa, ka ba ka leo mathari bana ba lahile go kitimetswe kgomo se phela po-

Mona Le Mane Lefats'eng

ZOOVERBY: Re bone bana ba motse ona o rona ba nse ba-lotlisa ho se sebaka ba mathisa letlalo bana na ba le akhela holimo e le mosebetsi o moholo. Ha re bota-ra utloa hore ba tsoanetse ho etela Wilton moo ba tla papala teng le Wilton le Tweefontein.

Ka li 17 Photo ke ha ba tloha ho ea teng. Ke ile ka ba ka inehelisa le bona ka ho utloa ka moo ba buoang ka teng, ba bileng ba ithorising ka teng. Ka li 18th ke ha ba papala teng, 'me lipapali tsa molhang oo li bile tjena:—

Banana: Zooverby 48; Wilton 23; Zooverby 20; Tweefontein 44; Tweefontein 63; Wilton 27.

Bashemane: Zooverby 3; Wilton 0; Zooverby 6; Tweefontein 1. Papali ea bolo e nse tsoela pele

Makeleketla Le Tsa Teng

Ka li 23—31. Dr. Louw le majore oa toropo Mayor Lategan, Superintendent Mnr. Hendrich ba ne ba chakotse sekolo sa kopano 'me ba bua baholo ka mahloko ana Mokoale le Lefuba.

Ba bolala bana tse bakang mahloko ana; tse bonst'ang ha motho a tsoerole ke ona le mehatlo eo bath ba tsoanetseng ho e nka ho loants'a.

Sehoi se sehlo ebile eena Dr. Louw. A tokeloa ke mesuoe Lepulla le S. Tladi. E bile thuto e monate haholo.

Mosuoe e moholo Mong. T. Nthongoa o lokisetsa li competition tse tsoanetseng ho ba mona khoeling e tlang ea September. Komiti e lokisang le eena ka mesuoe S. T. Tladi; Don C. Mopane; D. Sekokotoana le W. Moleji. Mong. le Mof. A. Seele Kotsane ba hlohonolofalitse ka moshemanyana ea tsoa hahla haufinyane. Ngoana le 'mae ba nse ba phela hantle.

Ba nse ba itutisetsa ho ea ventere bo Jika-Jika; Mathobisa "American Boy," Ou Size, Ou Deep etc. ho ea phetisa sehloho sa maoba ba ba fumana thupa, ba re hlabisa lihlong bolong. E eang he bafana.—Mor'a Mangope

MOTSENG OA PETRUS STEYN

Ka hlahla hape 'na Ralitaba, ka hlahla ke li phuthile hae. Ka Sontaba ha ba mong Elias Mahlophe ba ne ba ile moketeng oa mats'eliso mane polasing e bitsoang bankies, Lindley, che ba re ba ile ba o keteka ha monate!

Feela tse bohloko ke tse na ka Sontaba ha ba khutla. Mantaba mots'ea re mantsiboea keha ho filha mohala (telegram) o tsoang Odendaalsrus o neng o boella hore ngoanabo bona Samuel, Mohlokoane. Mahlophe o hlokahtse. Ke ha Mong. Elias Mahlophe a ba a tsoara four-down ho hopola Odendaalsrus.

Bohle ba ha Mahlophe ba ne ba ile phupung. Eka Jehova a ka nts'a mats'eliso mabapi, le se ba hlahetseng.—Shine Brother Shine

Mohlomphegi J. N. Mats eke O Rotse Modiro Koa Marapyane

Monu Marapyane wa bo Teke re ne re koana ka di 20.8.51. Bana ba sekolo sa Nain, Mat'chere, Batswadi. Morero ele go laelana le Mr. J. N. Mats eke, ka a rotse modiro wa sekolo.

E ne e le letsatsi le legolo. Dibuni ebe ele—Moruti M. Matjila, J. Masoabi, K. S. Nkoadi F. M. Schoolo, ene Mr. Mats eke a le boga. Bana ba senor choir ba opeidiso ke Paul P. Mapotho, ba Junior ke Paul E. Louwfang.

Morena Mats eke o rutile mafelong: Nain 1899, ga Matlala 1904, Brelingstad 1909 Springs 1911 ka 1913 a sebetse Colonial Bank, Krugersdorp.

JAMES KOLOI

Ka li 22.8.51 thapama ene ele kepele ea Moruti, James Koloi oa Kereke ea Orthodox Church, Tsebellet'o ene e le Mats'ehong Rev. J. Lellane oa Klerksdorp.

A utsoana le baruti Rev. Abel Gofath, Rev. Moshaoa Independent Church le Rev. L. J. Honoko A.M.E. Church, Evang. E. W. J. Khoroli D.R.C., L. Moloi Methodist Church, W. L. Ngaumbi L.M.S., J. Moruping Bethel Native Church, Rev. J. Mohlomphegi Baptist Church. Lipoti tse na tsohle li ile tsa babatsa bophelo ba Moruti J. Koloi, hahoto Mongoli oa Lekhotla la motse e leng E. W. J. Khoroli.

— E. W. J. Khoroli

"Out of the Sweetness came forth Strength"

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A pleasant but powerful tonic food restorative to increase your physical energy and mental tone

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FMa 519

Bchloko Bo Sa Hickahaleng Le Ho Ts'enyeha Ka Litlapeli

bo etsoa ke ho se tsebe hore li etsoa hang li phekoloa joang. Ke methapo ea mali e khaohlang. Bohloko le bo-tshinyane bo SE mamello: hoba bo hloho ke sehlahle sena se matla sa MANZAN. Sehlahle sena se setle se matla re hlosoang se kokobetsa boruri, bo fele hang. Nthosa e hlosoang e sebetse, e sebetse habonolo. Theko ke a/b likemising tsohle.

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LADIES ULSTER NYLON STOCKINGS Newest Shades. All sizes. 8/9 Pair.	AMERICAN MESH NYLON STOCKINGS. Dark Shades. All Sizes. 11/3 Pair.
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First Quality TERRY TOWELLING NAPKINS. 27 x 27. 3/2 Each.	Strong Quality FLANELETTE in White, Pink and Blue. 2/6 Yard.
Self Embossed Silk Brocaded BEDSPREADS. 63 x 90 in Rose Blue and Gold. 24/11 Each.	Heavy Quality SINGLE BED SHEETS 12/6 Each.
Double Width Floral Silk Materials. Very nice Quality. 2/11 Yard.	Boys Woollen JERSEYS with Fancy Collar. Made in England in Grey and Navy. From 9/11 Each.
Fully Absorbent HAND TOWELS in Blue, Pink and Green. 2/11 Each.	Double Width Floral HAIR-CORDS in nice designs. Guaranteed Fast Colours. 2/11 Yard.

Stephen Jali was worried about his son - Now his worries are over

STEPHEN J. J. MINER:

"YOU WERE MY BEST WORKER STEPHEN, NOW YOU'RE THE WORST. WHAT'S WRONG?"

"IT'S MY LITTLE SON - HE GAINS NO WEIGHT AND IS ALWAYS CRYING. I'M WORRIED ABOUT HIM"

"WHY DON'T YOU FEED HIM ON NUTRINE? NUTRINE MADE MY SON STRONG AND HEALTHY"

"LOOK MARIA, I HAVE FOUND THE RIGHT FOOD FOR BABY - NUTRINE!"

"NUTRINE MUST BE VERY NOURISHING. IN 3 MONTHS IT HAS MADE BABY BIG AND STRONG"

NOW STEPHEN DOES NOT WORRY ABOUT HIS BIG SON. ONCE MORE HE IS THE BEST WORKER IN HIS SHIFT

NUTRINE BABY FOOD

If your child is not breast fed give him Nutriline, the food next best to Mother's Milk.

FREE!

Write us once for FREE Sampled Box. Child showing you how to use "Nutrine" and the best time to give it. Available in English, Zulu, Xhosa, Sesuto. Start Nutriline ordered. Write to: Head Office, P.O. Box 1034, 34th, Umlazi, Natal.

Use your brains and DOUBLE YOUR WAGES!

Very soon, with the help of a Union College Home Study Course, you can be earning twice as much as you do now. Why carry coal or polish floors when you can obtain a College education and qualify for a better job.

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"JONES' RHEUMATICURO acts like a charm!"

For Rheumatism, Gout, Lumbago and Sciatica.

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Healthy Babies Make Proud Mothers

Yes, it's true! And you will be a proud mother if you keep your baby healthy and happy. So do what doctors and nurses everywhere tell mothers to do - give your baby PHILLIPS MILK OF MAGNESIA. A small dose of PHILLIPS quickly relieves wind and stomach pains and gently, but surely, cleans out the bowels. Then your baby will feel fine, look fine.

OTHER USES FOR PHILLIPS MILK OF MAGNESIA. 1. Add it to cow's milk to make it more digestible and to prevent the milk turning sour. 2. Rub your baby's gums with it when the baby is teething. 3. Put some on baby's sore and chafed skin to cool and soothe it.

Beware of Imitations. Ask for PHILLIPS MILK OF MAGNESIA in the blue bottle and look for the signature, "HAS H. PHILLIPS" on the label.

PHILLIPS MILK OF MAGNESIA

Liquid or Tablets

You can get a useful "Phillips Booklet" by writing to: Phillips Milk of Magnesia, P.O. Box 8900 Johannesburg. When writing, say whether you want your booklet in English or Afrikaans.



FLASH CLOTHING ON EASY TERMS

AMERICAN-STYLE! YANKEE CUT! HIGH QUALITY! IMPORTANT! ALL GOODS ARE EXCHANGEABLE IF YOU ARE NOT SATISFIED.

5/- WEEKLY

You CAN OPEN AN ACCOUNT BY MERELY CALLING ON **TEMPLES**

c/r Klein & De Villiers (Opp. Union Grounds) Johannesburg

Branch 2nd Ave. Wynberg Opposite police station

Mr. Voyi couldn't hit the ball

His brain worked slowly. When he swung the bat, the ball was already past him. His eyes got tired easily, and he felt shaky. Sometimes, after playing for a while, his head ached.

10 DAYS LATER: HE'S TOP-SCORER!

Mr. Voyi has been taking VIRATA for 10 days. His eye is sharp. His hands are firm and quick. His brain is clear, and he moves like lightning. What a difference! VIRATA has made - in only 10 days!




VIRATA THE 10-DAY-TONICURE

Virata costs 3/3 for 40 pills at any store. Trial size 1/9 (20 pills).

Smooth sailing... and Pepsi makes it perfect

With Pepsi you get quality and quantity. Every Pepsi bottle gives you two full 5-oz. glasses of the world's most refreshing drink.



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SUBSCRIPTION RATES, 12/- per year, 6/- six months, 3/- three months. Write to The Bantu News Agency (Pty.) Ltd., P.O. Box 6663, Johannesburg.

IMPORTANT NOTICE In order to assist readers the charge for domestic advertisements (Births, Marriages, Deaths etc.) in these columns will now be 1d. per word, and the charge for trade advertisements will be 3d. per word. Please note that no advertisement will be published unless cash, postal order or cheque is sent with the advertisement. All correspondence to: The Advertisement Manager, P.O. Box 6663, Johannesburg.

IN MEMORIUM NDLUVU.—In loving memory of my husband George Ndluvu who passed away August 21, 1948. Sadly missed by his wife and daughter, Sophie and Thoko. 1185-x-1-9

NHLAPO.—Joyce Duduzile, youngest daughter of Mr. and Mrs. F. Nhlapo of Greylingstad Location, passed away peacefully at the Coronation Hospital, Johannesburg, on the 4th August 1951. She was buried at the Greylingstad cemetery. The burial was attended by hundreds of mourners and the service was conducted by Rev. L. S. Bammla of the D. R. Church. Parents thank friends for financial help. Relatives and friends please receive this intimation. 1200-x-1-9

MOKOENA.—Malkots, mother of Likotsi, Kerelane, Litselo, who departed from this world on August 26, 1947.—Ever remembered by her children and relatives.—Inserted by Peter Mokoena. x-1-9

NHLHANE.—In loving memory of our father Solomon Nhlhane, who died 6-10-44.—Ever remembered by your wife, sons, daughter, daughter-in-law and grand-children, rest in peace.—By your son, L. S. Nhlhane. 1202-x-1-9

OBITUARY KUMALO.—Mrs. M. N. Kumalo (formerly Mabel Nombuyiselo Stiemela of Kimberley) passed away peacefully at the Baragwanath Hospital on the 18th July, 1951. She is survived by her husband Mr. J. Kumalo and 3 children. Her remains were interred at the Croesus cemetery on Sunday 22nd July 1951. Many gathered at the Presbyterian Church Orlando. Amongst those who paid their last tributes was Mr. Jobobe the principal of the Presbyterian School and ex-teacher of the deceased. I am deeply indebted to those who attended and contributed an amount of £52-19-10. The chief mourners were Mrs. J. Stiemela, Mr. and Mrs. M. Stiemela, Miss E. Stiemela, Mr. J. Kumalo, Mrs. D. Ginyu, Mr. C. Stiemela, Miss H. Radebe. 1205-x-1-9

SITUATIONS VACANT MOROKA MISSIONARY HOSPITAL, THABA'NCHU WANTED.—Staff Nurse with General and Midwifery, Certificates. Commencing salary £10 per month plus £3. 1. 9. C.O.L.A. Plus Board and uniform. Apply with testimonials to The Matron, Moroka Hospital, P.O. Box 5 Thaba'Nchu. x-8-9

BECHUANALAND PROTECTORATE Department of Education AFRICAN SUPERVISORS OF SCHOOLS APPLICATIONS are invited for 3 posts of Supervisor of Schools in the Bechuanaland Protectorate Service. Salary scale is at the rate of £100 per annum rising to a maximum of £325 per annum. Initial salary notch will be determined by qualifications and previous experience. The positions also carry benefits of non-contributory pension, free ordinary medical attention, subsistence allowance while on duty in the field and cumulative leave. Minimum qualifications required are possession of Matriculation or equivalent, Primary or Secondary Teachers' Certificate and suitable teaching experience. Applicants must also have a fluent knowledge of Tswana. Letters of application accompanied by testimonials should be addressed to: Director of Education, P.O. Box 106, Mafeking. x-8-9

No. 148/1951. CITY OF KIMBERLEY AFRICAN NURSE APPLICATIONS are invited for the position of African Nurse in the Municipal Locations' Nursing Services on the salary scale £192 x 10 x 2242, plus Uniform. Allowance of £8 per annum and temporary cost of living allowance. The position carries leave privileges of one month per annum. The successful applicant, who must be registered with the S. A. Nursing Council in Midwifery and General and Surgical Nursing, must produce a medical certificate of good health and will be required to serve a probationary period of three months and thereafter, if satisfactory, will be permitted to join the Municipal Pension and Gratuity Fund. Applications, outwardly endorsed "African Nurse", and stating age, marital status and earliest date on which duty can be assumed, must reach the undersigned not later than Thursday, the 30th August, 1951.—R. HARTLEY MARRIOTT, Town Clerk.—Town Office, Kimberley.—17th August, 1951. x-1-9

MOKOPANE INSTITUTION WANTED for first term, 1952, or immediately, male or female assistant. Minimum qualification matriculation and professional certificate. Applications stating full particulars of training, experience, teaching subjects, extramural activities, to be forwarded before 15th September, 1951, to: The Superintendent, Mokopane Training College, Potgietersrust. x-8-9

KROONSTAD UNITED BANTU SCHOOL DOMESTIC SCIENCE TEACHER WANTED, fully qualified and Sotho speaking. State qualifications and experience if any. To commence duties any time up to 6th February, say when you can come. Applications must be accompanied by two testimonials—one from present post and one from the minister of your church—also stamped addressed envelope. Manager, P.O. Box 310, Kroonstad. x-8-9

SITUATIONS VACANT APPLICATIONS are invited from African female nursing assistants who hold a three year hospital certificate and are desirous of undertaking a one year course of training in eye work and the prevention of blindness at the St. John Eye Hospital, Baragwanath, Johannesburg, with a possibility of subsequent employment. Applicants must state their age, whether married or single, qualifications and experience and must submit copies of the Hospital certificate and testimonials they hold and give at least two references. Salary according to qualifications and experience and free board lodging and uniform will be provided at the Hospital. Applications should be submitted to the Medical Superintendent P.O. Box 7137, Johannesburg, not later than 8th Sept. 1951. x-1-9

WANTED for Domestic Service African married couple. For small house in Byarwanth. Family of two. No children. Woman must be experienced cook, laundress and house worker. Man must be experienced gardener and able to help in house. Must be intelligent, spotlessly clean and trustworthy and able to carry out duties without supervision. Highest references required. Good pay and living conditions. Tel. 22-4114 between 10 a.m. and 4 p.m. Monday to Friday. T.C. x-8-9

KROONSTAD UNITED BANTU SCHOOL MALE TEACHER WANTED—Matriculation and full professional qualifications. Sotho vernacular and able to teach through both official languages, should have experience in teaching Stds. V and VI. Give qualifications and where trained, and a record of past experience. No application considered unless accompanied by two testimonials, one from present post and one from minister of your church—also stamped envelope. To commence duties February, 1952.—Manager, P.O. Box 310, Kroonstad. x-8-9

ZEBEDIELA SECONDARY SCHOOL WANTED IMMEDIATELY or for Fourth Term, Graduate or Matriculant to teach any of the following subjects: History, Afrikaans, Geography up to Std. VII. Must be interested in Physical Training, Music and Scouting. Applications received up to 25-8-51.—Apply to the Principal, Zebediela Secondary School, P. O. Koornpunt, via Naboomspruit. x-29-9

MISCELLANEOUS A CONSIDERABLE number of fully paid up shares in the Bantu Bus Service Limited, a Company carrying on an excellent business as proprietors of a Bus Service between Nancefield Station, Jabavu and Moroka Locations, as well as other Locations. For further information apply to the Advertiser, P.O. Box 1744, Johannesburg. T.C.

MAIL ORDER BUILDING MATERIAL New and Secondhand roofing iron (Zinc). Also other building material, new and second hand. Cheapest prices. Price lists free. Inquire: Abraham and Liondore, 7 Rawbon St. Ophirton, Johannesburg. T.C.

THE SALVATION ARMY WILLIAM BOOTH MEM. BOARDING SCHOOL, P.O. SALVATION, VIA VRYHEID, NATAL. FOR THE SCHOOL TERM commencing February, 1952, there will be vacancies for boys and girls up to and including Standard VII. Students for Standards IV, V, VI and VII will be given preference. Apply to the Officer in Charge, c/o above address, for Prospectus.—Fees reasonable. x-1-12

COMPLETE HOUSE OF FURNITURE and part thereof required immediately for cash.—Phone 33-9809, Evenings 43-4977. T.C.

AFRICAN NATIONAL CONGRESS PLEASE TAKE NOTICE: The African National Congress of the O.F.S. will hold a conference on 29th and 30th September 1951 in the Makgasa Hall at Bloemfontein. Delegates of all local branches are asked to turn up in full force. The Chiefs, Ministers of Religion, Teachers' Association, Advisory Boards, and Herbalists' Associations are all invited to attend.—P. B. Peteni, Secretary A.N.C. of O.F.S. 119-x-8-9

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MISCELLANEOUS WE PAY THE HIGHEST CASH PRICES in town for second hand furniture.—Bedford Furnishers, 39 Mint Road, Fordsburg. T.C.

DRIVING: Learn to drive with the Anglo-American Driving School (division of "Drive-A-Car School of Motoring"). Expert Instructors, under European supervision. Latest Model Cars, fitted with dual safety controls. Lessons at all times, including Sundays. Own practice and reversing grounds. Each lesson guaranteed one full hour. Enquiries: 124 Moseley Buildings, Corner President and Rissik Streets, Phone: 22-8625. T.C.

ALFRED'S DRIVING SCHOOL, Head Office 255 Vermeulen Street. We put you through the test in the shortest possible time. For further information call at the above address. Branch Office, 967 Gallant Street, Ladyselsborne, Pretoria. 1156-x-29-9

DOES IT PAY TO BACK HORSES? CAN THE PUNTER BEAT THE BOOKMAKER? You will find all the answers to this question in the interesting little book "Betting for Profit," by Frandon. Price 5/- per copy, from the Racing Analyst Co., P.O. Box 3255, Cape Town. x-8-9

HAWKERS SHOPKEEPERS 10,000 PAIRS OF TROUSERS for sale. Trousers must be sold, at cheapest prices. In all colours and sizes. Call at 50A Market Street and get value for your money, or send your Postal order for 29/8 to Max Lewis (May-Jay) and Co. (Pty.) Ltd., 50A Market Street, Johannesburg, and you will receive a pair of grey May-Jay trousers. All prices are factory prices. Don't delay—Call today. T.C.

COMPLETE HOUSE OF FURNITURE and part thereof required immediately for cash.—Phone 33-9809, Evenings 43-4977. T.C.

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MISCELLANEOUS Y.V.C.A. AFRICAN HOSTEL Bellair Road, DURBAN for African Women Teachers, Nurses, Social Workers, etc. Accommodation for Visitors. Open from August 1st. Apply: THE WARDEN, Y.V.C.A., Esplanade, DURBAN. x-15-9

ST. MATTHEW'S COLLEGE OLD STUDENTS of St. Matthew's College are cordially invited to a COLLEGE RE-UNION to be held at St. Matthew's on the 6th and 7th of October, 1951. Entrance will be provided; it is hoped that all who come will contribute £1 to the Appeal Fund.—N. B. AMIRES, Warden. x-1-9

Coronation Medicine Co. 21 Russel Street, Newclare J.L.B. Wholesale and Retail Herbal and Swazi Blood Mixtures Female Mixture, Natal Stomach and Liver Pills. African Agents and Travellers wanted throughout the country. Orders are strictly cash 5% discount allowed on orders £5 and over. Prompt delivery. Travellers write to us for our requirements and Price List of all patent medicines. We give you Quality and we give you Cheaper. 1194-x-1-9

BUILDING MATERIAL MERCHANTS Timber, Doors and Windows, and all Builders Requirements. Prices on application. 386, Main Road, Fordsburg, P.O. Box 6419 Johannesburg. T.C.

AFRICAN METHODIST CHURCH WATCH NIGHT SERVICE, Saturday 1st September, Pimville 11 a.m. Ba'ending Hall late Beecham Mpu's Memorial Service.—Preacher Rev. Z. A. Baswa. 1204-x-1-9

THE ZEBEDIELA SECONDARY SCHOOL offers tuition from Std. VI to Std. VIII and prepares its students for the Transvaal Junior Certificate, in the following subjects: Arithmetic, English, Afrikaans, Sotho, History, Geography, Physiology and Hygiene and Agricultural Science.—All applications to reach: The Principal, Zebediela Secondary School, P. O. Koornpunt, via Naboomspruit, before the 25th November, 1951. x-29-9

PRINTING WEDDING CARDS, Party cards, Leaflets, Posters, Invoice Books, Cheque Books, Letterheads.—Print with RAINBOW PRINTERS, P.O. Box 451, Germiston.—Place your orders for 1952 Calendars and Christmas Cards now with Rainbow Printers. x-1-9

PROPERTIES FOR SALE PROPERTIES for sale in ALEXANDRA TOWNSHIP, EVATON SMALL FARMS TOWNSHIP and SOPHIA TOWN, and ELSEWHERE. Easy terms can be arranged. Apply MORRIS ALEXANDER HIRSH and ADLER, 12/15, New Kemsley Building Cor. Fox and Joubert Streets, JOHANNESBURG Telephone: 33-4101. F.N.-T.C.

MISCELLANEOUS FOR SALE SECONDHAND CORRUGATED iron, Timber, Flooring, Windows, Doors. Sold in job lots. Apply Box 5194, Johannesburg. 1213-x-1-9

FOR SALE SLIGHTLY SOILED GOODS HERE ARE REAL BARGAINS. Slightly soiled goods consisting of dresses, hats, shoes, bottles, pearls and materials. Phone 41-1044, Johannesburg. x-1-9

135 DE SOTO WITH RADIO and overdrive. In absolutely spotless condition. Roadworthy (ticket will be applied) £250 cash. Excellent for Taxi.—Telephone 23-1843. x-1-9

CAMERA While You Wait for Sale. Write P.O. Box 7102, Johannesburg. 1214-x-1-9

LEGAL NOTICES Nyese No. 177/1951 LERHOTLENG LA BA BATS'OLA TSHALO, CENTRAL DIVISION JOHANNESBURG. Mahareng, a SIMON SALENYANE, Moipiletsi; le MARIA SALENYANE (le ea tsoetsong ke Mahlasi), Moits'ireletsai. Ho: MARIA SALENYANE (le ea tsoetsong ke Mahlasi) ea neng a phela ho e/o ALETTA MAHLASI, Z. X. Xaba Store, Evaton, Seterekeing sa Vereeniging, empa eo ho sa tsoetsong moo a lulang teng. HLOKOMELA here hore hore ka samane e nts'isoeng ea bolokia ke Mongoli oa Lekhotla la ba Bats'ola Tshalo, o biletsoe ho hlaha ka pele ho Central Division Court No. 7 West Street, Johannesburg, ka la 20 Pulungwana, 1951 ka hora ea 10 ho se nyeoeng eo monna oa hao, ka leopaka la ho mo siba ka bonokano a sekeang tsena ho uena: (a) Taelo ea Khutlisoeng ea Tokelo tsa Lenyalo ere ha u hloleha ho phethisa joalo e-be tumello ea Tshalo ka mabaka a ho thoba. (b) Tshaleho ea tsoile tse hlalileng ka lenyalo. (c) Tokoloho e 'ngoe. (d) Tjeho. HAPE hlokomela hore ha u hloleha ho hlaha nyeoe ena e tla mameisa u saka ua tsebisa hape. LE GOTSOE JOHANNESBURG jersing' lena la 22 PHATO, 1951.—H. P. KLIPPERS, Mongoli.—(Sgd.) B. EIDELMAN, LEZAR and JACOBSON, Agents tsa Moipiletsi, 402, Mutual Buildings, Harrison Street, Johannesburg. x-1-9

IN THE NATIVE COMMISSIONER'S COURT FOR THE DISTRICT OF NQUTU, HELD AT NQUTU, Case No. 133/50. Between PETILE VILAKAZI, D/A by Dhlakolo Mbokezi, Plaintiff; and MLAHLWA VILAKAZI, Defendant. To: MLAHLWA VILAKAZI, formerly of Isilutshana, Nqutu District whose whereabouts are unknown. Please take notice that by summons issued and filed with the Clerk of the Native Commissioner's Court, NQUTU, you are to appear before the Native Commissioner's Court, NQUTU, on the 18th day of October 1951 at the hour of 10 o'clock in the forenoon, together with your witnesses, if you have any, in an action wherein your wife PETILE VILAKAZI by reason of your malicious desertion claims as follows:— 1. Dissolution of the Customary Union subsisting between Plaintiff and Defendant on the grounds of desertion. 2. Costs of suit. Further particulars whereof can be obtained from the Clerk of the Native Commissioner's Court, Nqutu. Dated at Nqutu this 20th day of August 1951.—D. S. SMITH, Clerk of the Court, Nqutu. x-1-9

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BULAWAYO TO PLAY LOCAL TEAMS

LIVELY GAMES LIKELY FOR J.A.F.A. AND PRETORIA

THE BULAWAYO BANTU FOOTBALL ASSOCIATION XI WHICH BEAT JOHANNESBURG AFRICAN XI BY THE ODD GOAL LAST YEAR IN BULAWAYO TO WIN THE PATRICIA CUP, MEET THE TRANSVAAL TODAY SATURDAY, SEPTEMBER 1 AT THE BANTU SPORTS GROUND IN A FRIENDLY GAME, ON SUNDAY THEY PLAY J.A.F.A. FOR THE PATRICIA CUP. THIS INTER-TOWN COMPETITION BETWEEN BULAWAYO AND JOHANNESBURG WILL IN FUTURE INCLUDE OTHER CENTRES.

The visitors arrive on Thursday evening August 30 and will be accommodated at the Village Main Compound. On Friday they will be shown round the City, by courtesy of the manager Mr. Fritz.

The itinerary planned is a 40 mile trip starting from the Bantu Men's Social Centre, via Diep Kloof, Baragwanath to Alberton, Moroka, Orlando, From Orlando they will visit the Zoo via Western Native Township, Sophiatown and from the Zoo via Rosebank to Alexandra Township. They will touch Denver on their way to Village Main.

On Sunday at 6 p.m. the local Rhodesian teams will entertain their home-boys at a reception arranged at the Incheape Hall, Polly Street.

Arrangements are being made for a farewell function in the large Factory Hall of the United Tobacco Company, Crosses Hall on Thursday afternoon, September 5, at 8 p.m.

It may also be possible for the

visitors to play against local High Schools combined team. They will play against Pretoria on Saturday and Sunday September 7 and 8.

The Bulawayo side is: John Chakapula, (N.R.); Alex Yasini, (N.R.); Enos Muganu, (Mashonaland); Dachi, (Mashonaland); Jasto Rice, (N.R.); Chigeda, (U. Afr.); Gnester Makhandia, (Mat. High); Jones Ndege, (N.R.); Gibson Makanda, (Mat. High); Piyo Ndundu, (U. Afr.); A. B. C. Rusike (Mat. High); Jacob, (N.R.) and Jerry Vera, (U. Afr.).

The Bulawayo forwards Chester, Gibson, Jones, Piyo and A. B. C. combine well and have a thrustful attack. Their speed and foot work, it is believed will please the crowd. Gibson is the brains of the front-line. He is fleet-footed and very astute. Our South African selectors would do well to watch him for their inter-national selection as there is no better centre-forward in the Union. He has represented S. Rhodesia against N. Rhodesia, Beira and Nyasaland.

A. B. C. plays as outside-right. He is an ex-Natal outside-right of D. and D. fame in Durban. He is still as sure-footed and elusive as he was during school days at Adams College.

Transvaal side for Saturday match: D. Lebakeng, P. Mabila, S. Nkuta, S. Ndzimande, C. D. Msimkinyo, E. Maphalala, M. Makutla, A. Dure, T. Mtimkulu, A. Luthuli, L. Msimkinyo, L. Mpe, B. Maruping and Geo. Makedele.

J.A.F.A. side for Sunday match: L. Buthelezi, Pirates; J. Mothei, Pirates; E. Maphalala, Estcourt United; P. Mabila, Home Defenders; J. Rooi, Rochdale Home Stars; S. Nkomo, Zulu Darkies; D. Gumede, Bergville Lions; Hitler, Pirates; A. Luthuli, Estcourt United; J. Msami Pirates; L. Msimkinyo, S. R.; T. Vilakazi, Cro.; E. Motaung, B. L.; Flack Cat, Z. D.; and A. Sanki, Mr. W. B. Miya will manage the team.



Randolph Turpin, the British middle-weight champion from Leamington Spa, brought the world middle-weight championship back to Britain for the first time since the end of the last century by defeating "Sugar" Ray Robinson, the American holder, on points over 15 rounds, last month. This world championship took place at Earl's Court, London, and a crowd of over 18,000 packed the hall and gave the victor a tremendous ovation when the result was announced. Robinson, who until this fight, had lost only one out of 131 fights, was completely out-fought in the biggest boxing upset for years. This picture shows Turpin landing straight left to Robinson's chin.—COI.

Turpin has now sailed for the United States confident that he would defend his title successfully against Sugar Ray Robinson in a return bout.

Turpin said in an interview on Tuesday "I am confident that I will return with my title."

Turpin will go into a training camp about 100 miles from New York.—S.A.P.A.

Boxers Banned From Entry To South Africa

The Minister of the Interior, Dr. T. E. Dinges, has announced that the Government will not grant permits to any non-European boxers, Asiatic or otherwise, to enter the Union to compete against non-European boxers here.

This policy, he said, was laid down in 1934 on the late Mr. J. H. Hofmeyr's recommendation, and the Government was unable to depart from it.

The announcement was contained in a letter to Dr. Vernon L. Shearer, M.P., who made representations to Dr. Dinges two months ago on behalf of two Durban Indian boxing promoters, Seaman Chetty and Bennie Singh.

Among the non-European boxers the promoters wished to import were Jorge Tafai, a Chinese, who is the lightweight champion of Portuguese East Africa, and Dewan Singh, an Indian, the lightweight champion of British Guiana.

—S.A.P.A.

PRETORIA LOSES A GOOD PLAYER

Soccer season is now on. Each club is out to show the public what is required in the field. Under the auspices of Pretoria and District African Football Association, whose headquarters is Groenkloof, much depends on the results of the coming matches. Blackburn Rovers F.C., winners of both 1950 league and knockout cups, did not give a good showing from the start.

Northern Blue Birds "A" F.C. are the likely for the honours. But much care is being employed by Eastern Rainbows who are four points less than N. Blue Birds, with still two matches in hand.

We regret to announce the death of G. Masimini better known as (Joko Tea) of P. P. Rust, who died recently at his home. Two prominent clubs, Young Tigers and Northern Blue Birds F.C. will be at P. P. Rust during the end of the coming month.

The Pretoria and District African Football Association has donated five-guineas to this effect. Two officials of the Association will go by train to P. P. Rust on August 29 for a function to be held in connection with the deceased.

Mr. G. Mokoena, a staunch left-hander of Eastern Rainbows passed away last week. Due to this effect the Eastern Rainbows F.C. asked to be exempted from fixtures for two weeks.

Following are Pretoria and District African F.C. logs:

Groenkloof Division	
	P. W. L. D. Pts
N. Blue Birds A	9 6 1 2 14
B.B. Rovers A	10 6 3 1 13
Young Tigers A	9 5 2 2 12
W. Callies A	9 4 1 4 12
Naughty Boys A	9 5 3 1 11
E. Rainbows A	7 4 1 2 10
Lytton Stars A	8 4 2 2 10
Black Aces A	8 4 4 0 8
E. Rainbows B	8 1 4 3 5
P'Burg Sh. Stars A	9 1 6 2 4
D. Lon. Express A	9 1 8 0 2
Rh. Highlanders A	9 1 8 0 2

Central Division	
	P. W. L. D. Pts
C. Hungry Lions A	9 8 0 1 17
M. F. Bombers A	8 7 1 0 14
M. Young Zebras	8 6 1 1 13
B.B. Rovers B	8 5 2 1 11
P. Brothers A	7 5 2 0 10
Wanderers A	9 4 4 1 9
N. Blue Birds A	9 2 3 4 8
All Blacks	7 3 3 1 7
R.V. Cul. Lions A	8 3 4 1 7
Family Callies	7 2 3 2 6
77 Express A	9 2 5 2 6
R. Bl. Crocodiles A	9 2 6 1 5
De Loors Callies	9 1 5 3 5
Zebras Hunting A	9 1 5 3 5
N. Happy Fighters A	9 1 6 2 4

S.A.P. Division	
	P. W. L. D. Pts
P'Berg Try Again	8 6 2 0 12
Young Horses	8 6 2 0 12
Asca Callies A	8 5 2 1 11
Black Aces B	8 4 2 2 10
C. Hungry Lions B	8 4 4 0 8
Rh. Cro. B.	8 4 4 0 8
R.V. C. Lions B	8 4 4 0 8
XI Experience	8 4 4 0 8
P'Berg Sh. Stars B	8 3 5 0 6
Junior Rangers	8 2 5 1 5
N. B. Young Br.	7 2 4 1 5
N. Young Killers	7 2 5 0 4

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East Rand 24/8/51: Share ERB.2169, Pretoria 24/8/51: Share B.878, A.G.A.B.S. Share N.A.0236.

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All enquiries to 24, Mylar House, 114 Jeppe Street, Johannesburg Tel. 34 170/8/9.

Africans' Keeper Makes Fine Saves

Celtics football club played two matches at Masenjeng grounds on August 18 and 19. They lost against the Africans. After twenty with the Coloureds.

On Saturday, Celtics played against the Africans. After twenty minutes strenuous efforts by both sides, Gabole of the homestars netted. In the second half, the Celtics had the game in their control but found Sehlabaka, the keeper too good for them. He made several spectacular saves.

Bloemfontein was awarded a penalty and netted. Celtics were also awarded a penalty which was saved by the goalie. Towards the end of the game, Kgomo netted. The match ended 2-1.

On Sunday, against the Coloureds, Celtics missed two scoring chances in the first half. The second half, the Coloureds scored after 35 minutes play. Celtics equalised after a scramble in the penalty box. The match ended in a 1-1 draw.—By Fulcrum

WEEKEND SOCCER

Following are weekend soccer results of matches played at the Wenmer and Bantu Sports Grounds:

Wenmer Ground
Naughty Boys beat Ladysmith Home Boys 3-1. Table Mountain beat Mighty Greens 7-3. Imperial Forces beat D. and D. Brothers 3-2. Well Try beat Acadia Home Boys 2-0. Butcher Birds beat Natal Wanderers 3-0.
Naughty Boys beat Rolling Stars 4-1. G.P.O. Sweepers played a goalless draw with Daggas H. Boys. Ladysmith Home Boys beat V. Rangers 4-2. Good Hope played a 1-1 draw with Spittfire. V. Rangers beat B. P. Buffaloes 2-1.
Bush Bucks beat Mighty Greens 2-1. Western Brothers failed to turn up for the match against Naughty Boys.
J.B.F.A. XI meet Transvaal Coloureds tomorrow Sunday, September 2 at the Coloureds' Ground, Johannesburg.

Bantu Sports Ground
Pirates beat Home Defenders 2-1. Crocodiles beat Bergville Lions 2-0. N. C. Grasshoppers beat C. V. Rangers 1-0. XI Experienced draw 1-1 with Natal All Blacks. Springboks beat Zulu Darkies 4-1. Ladysmith Cannons beat Lucky Lads 6-3. Waschbank Roses draw 0-0 with Rook H. Star. Estcourt United beat Dundee Gailes 4-1.

Rain Interrupts Athletics

The Johannesburg and District Amateur Athletic and Cycling competitions held last Saturday at the Wenmer Sports Ground will be continued at Benoni on September 8. These competitions were interrupted by rain last Saturday when only four events were run. Following are the results—
220 Yds: (1) Edward Sono, (2) 2 seconds; (2) Edwin Malakosa, (3) Solomon Sentso.
380 Yds: (1) Joel Tsatsimpe, (2) 17 seconds; (2) Edwin Myaluzze, (3) Ephraim Meshishi.
100 Yds: (1) Edwin Malakosa; (2) Edward Sono; (3) D. Sentso.
Putting the Shot: (1) Joseph Baloyi; (2) C. Nandela; (3) W. Mchunu.
One Mile: (1) A. Shumang; (2) D. Moloto; (3) J. Tsatsimpe.



Phillip Makhene, who fought well as an amateur is now a professional lightweight.



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No Upsets In Tvl. Open Tennis

There were no major upsets at the Pimbley Stadium courts where, altogether, forty-five matches of all events, bar men's doubles, were played in brilliant sunshine, on Sunday, August 26.

A. Division, Men's Singles: S. Itholeng beat J. Melamu 6-1, 6-0. G. Khomo beat H. Didico 6-0, 6-0. M. Nhlapo beat L. Agulhas 6-4, 6-2. R. D. Molefe beat H. Makhomane 6-3, 6-3. S. Sikakane beat R. Qubeka 6-0, 6-3. S. Stein beat M. Molefe 6-3, 7-5.
B. Division Men's Singles: A. Mofoka beat S. Thobala 6-4, 6-2. J. Mongale beat M. Mokitane 6-0, 6-2. E. Buti beat M. Matshoba 6-0, 6-0. J. Tsolo beat M. Mokampane 6-1, 6-0. M. Mpambela beat I. Mokoia 6-3, 6-2. J. Moahloli beat E. Ntibe 6-3, 6-4. J. Hlongwana beat D. Mosidi 6-2, 6-2. I. Mothebe beat W. Selala 8-6, 1-6, 9-7. B. Zimu beat S. Mosidi 6-4, 6-1. M. Mpambela beat S. K. Nkosi 9-7, 6-0. B. Malcepe beat M. Stein 6-3, 3-6, 7-5. L. Mabitsela beat B. van Schalkwyk 4-6, 6-4, 6-2. L. J. Nkosi beat P. Padi 6-1, 3-6, 6-1. A. Feldman beat I. Mothebe 6-1, 3-6, 7-5. V. Moahloli beat J. Mongale 6-2, 7-5. B. Zimu beat C. Samuels 8-6, 6-1. H. Khan beat Mrwakali 3-6, 6-3, 6-2.
Women's Singles: E. Nolvane beat C. Hawkins 3-6, 8-6, 6-2.

Women's Doubles: M. Gamsu and M. Zozo beat V. Lebusho and Mzolo 6-1, 6-2. F. Mbambisa and Z. Mbambisa lost to E. Nolvane and G. Mvubu 6-3, 5-7, 1-6. V. Mpama and S. Jacobs beat L. Kgosana and N. Mankayi 6-1, 6-2.
Mixed Doubles: S. Itholeng and Miss Taukobong beat A. Mostathaga and Miss M. Rabaji 6-0, 6-2. L. Agulhas and L. Abrahams beat I. Secoo and Miss G. Gumede 6-2, 7-5.
Under 20 Boys: V. Nxumalo beat I. Singwayo 6-2, 6-0. A. Ditheko beat A. Tshabalala 6-3, 6-0. I. Green beat J. Dlalali 6-0, 6-4. S. Bokaba beat H. Gama 6-0, 6-0.
Under 20 Girls: M. Williams beat M. Matras 2-6, 6-3, 6-4.—Sebatladi.

Dates For Kimberley Golf

R. Ditsebe and others will have to fight hard for the surviving title to curb Maestro Gumbi from capturing all northern titles before South Africa Open.

The Griqualand West Open Golf Tourney, will be played in Kimberley on September 30 and October 1. Entries of £1 ls. per player must reach the Secretary, 519 Hlongwana St., Beaconsfield Loc., Kimberley, on or before September 22. An extra 7s 6d. must accompany all late entries.

A reception-dance will be held at the Y.M.C.A. in honour of the visitors on Saturday, September 29.—By Fulcrum

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Collection Name: BANTU WORLD, newspaper, 1935-1955

PUBLISHER:

Publisher: **The Library, University of the Witwatersrand, Johannesburg, South Africa**

Location: **Johannesburg**

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