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SOUTH AFRICA'S ONLY NATIONAL BANTU NEWSPAPER

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T. A. T. A. WILL SEEK LEGAL ADVICE ON FORM 520

Action against what is regarded an irritating measure is contemplated by the Witwatersrand Branch of the Transvaal African Teachers' Association. The measure, now known among teachers in this Province as "T.E.D. Form 520" was circulated this year by the Transvaal Education Department, requiring African teachers in the Province to disclose certain particulars which the teachers feel unnecessary and embarrassing.

Mr. N. D. N. Madikiza, Secretary of the Witwatersrand branch of the Teachers' Association, and also a member of the head executive of the association, told a "Bantu World" representative that the decision to take legal advice was made unanimously at a mass-meeting of the branch in Johannesburg.

Teachers, he said, feel that the public or external examination system practised over the years is a much better policy. Referring to developments in the entire association, Mr. Madikiza said that his district decided at the same meeting to work for a conference of all branch districts of the association with a view to healing the present misunderstanding in the association. The meeting agreed that a member elected by such a conference, should preside over the deliberations; likewise the venue should be decided by the conference of branches.

Mr. Madikiza said that a conference such as this would also have to explore the possibility of a special T.A.T.A. conference whose duty would either be to give a specific mandate to the present officials to carry on for a specific term, or to appoint an interim or "caretaker" executive.

Interview With Officials
Shortly after the circular reached teachers in the Province, and because many who were puzzled inundated the T.A.T.A. office with requests for explanation of the aims of the circular, the executive held an interview with officials of the department on this matter.

A summary of questions and answers at that interview appeared in the July 1 edition of the "Bantu World." An answer to the question, "What would happen in the event of a teacher refusing to sign this form," was that such a teacher would be guilty of insubordination.

While some teachers have already signed this form, information available states that others have not yet signed it. An oath has also to be taken before a Justice of the Peace or a recognised Government official.

(Continued on page 12)

ALEXANDRA PRINCIPAL HAS SEEN STAFF GROW FROM THREE TO THIRTY

When the new classrooms of the Alexandra Township Central School are opened on Saturday, October 21, endeavours over a period of several years will have been achieved. The chief Inspector of Native Education in the Transvaal, Mr. C. H. Franz, will officially open the new school and among the guests will be Councillor R. V. Seloape Thema, who will speak on behalf of the parents.



Mr. E. J. Noge

Interviewed by a "Bantu World" representative, Mr. E. J. Noge, Principal of the School to whom so much credit for its development, said that when he took over there were only three teachers on the staff.

"To-day" Mr. Noge added, "we have thirty teachers with 1,500 pupils on the roll".

KILNERTON TOP LIST OF WINNERS IN J.H.B. MUSIC FESTIVAL

Music-lovers crammed the assembly hall at the B. M. S. C. Eloff Street, Johannesburg on the final day of the fourth Johannesburg Bantu Music Festival season last Saturday when the programme included the winners of this year's competitions.

A record audience thoroughly enjoyed each performance from a Shangaan dance, traditional music to well-sung modern musical pieces. Kilnerton Institute conducted by a student teacher topped the list for the best performance of the Festival and in addition to other prizes won the Pollack Shield open for competition for the first time.

The winners in the various events were as follows: Johannesburg Jubilee Singers won in the piece 'Linoto' (Salvation Army (Bethany) Female Trio Cradle Song, Miss V. Rezant Piano Solo; Newlands Methodist Choir, 'Emilanjani'; Highway entertainers, Bantu Action song; Mr. K. V. Mngoma Tenor Solo (For You Alone); Dutch Reformed Church Choir, song 'Imfundo Luvuyo'; Kilnerton Dramatists, Bantu Dramatic Sketch; Modderfontein Stage Breakers; Single Quartette ('Mutlanyana'); Mrs. M. Mzolo, Soprano Solo (Hedgeroses); Sophiatown D.R.C. Double Quartette (Amawwe Akude); Glee Singers—Kings of Harmony; 'Under My Umbrella'; Mr. Tiny Mbata, Crooning (T.B. Blues); Lever Brothers Melody Makers, Zulu Male Traditional Song; Mr. W. Scott, Bass Solo (the Holy City); Kilnerton Institute, won in two pieces (a) The Sea Hath Its Pearls and (b) Hamba Kahle.

FLOOR PERFORMANCES
Mr. Ben Pitso was winner of the Fijian Firewalker's Dance; Lever Brothers Group of the Shangaan Dance; Reginald Gumede and C. Memeu, the Amateur ballroom dance. In art Mathew Rathebe was presented with the silver salver.

The presentation of trophies was made by Mr. W. J. P. Carr, Deputy Manager Non-European Affairs Department, Johannesburg, who emphasised the rapid growth of the festival and thanked the many business firms who had donated the various trophies for competition.

Remarks on the general success of the festival and thanks to the City Fathers, organisers and supporters of this great and worthwhile project were made by Mr. J. G. Young, Senior Welfare Officer.



Springs Municipality is proud of its creche which looks after some 350 small children daily. Mrs. Dibi seen in the pictures is in charge working under her are eight qualified African women teachers and two cooks. The children are given three meals during the day and are taught to do many things for themselves. Charges are small. Only the children of working mothers are accepted.

Korean Reconstruction Will Be Heavy Task

President Truman has announced that he will meet General MacArthur in the Pacific this week-end to discuss the final phase of the United Nations action in Korea. On his return, President Truman will make a foreign policy speech at San Francisco on October 17.

The task of reconstruction in Korea will be a heavy one and will require a major effort by the United Nations. The United States will carry its full share of this load.

U.S. Wants No Privileges
The only interest of the United States is to help carry out these great purposes of the United Nations.

Dr. Stals Says S. Africa's Big Test Is Approach To Needs Of Non-Europeans

During a Social Welfare Conference which he opened in Johannesburg Tuesday, the Minister of Social Welfare, Dr. A. J. Stals visualised the ultimate development of African traditions in the Union.

"The greatest test for South Africa, for the guiding principles we profess, for our civilisation and our welfare efforts, is our approach and reaction to the needs and demands of the mass of non-Europeans in this country," Dr. Stals said.

The change from pastoral rural conditions with established beliefs and customs, to a foreign, complicated environment, where individualism reigned in contrast to the communal responsibility to which he was accustomed, was a big and revolutionary one to the African.

DARE NOT GIVE UP
While it is difficult to direct a revolution into a desired channel, Dr. Stals went on, it was possible to give guidance.

"The work has to be done and we have to do it." The need for patience, wisdom and divine guidance could not be denied, said Dr. Stals.

He called for harmony between State, City and voluntary bodies seeking to serve the African population. It was best to build on the foundations of the African national character.

Founder Of McCord Hospital Dies In United States

Dr. James B. McCord, founder of the well-known McCord Hospital in Durban, died last week at his home at Oakham, Massachusetts, U. S. A., at the age of 80. Regarded as Natal's greatest medical missionary, Dr. McCord first came to South Africa with his wife 52 years ago.

Together they laboured among the Zulu people for 41 years, and together must be given most of the credit for breaking down the hold of the witch-doctors and teaching the Zulus the value of Western medicine.

The McCord Zulu Hospital, one of the finest in the Union, is a popular training centre for African nurses; it also cares for an average of 280 in-patients a day, and 50,000 out-patients a year.

It has 12 doctors and 150 general nurses, midwives and trainees. So great is its reputation that sick Africans travel hundreds of miles to enter its doors.

BE ORDAINED DURING METHODIST CONFERENCE

Religious services and meetings feature on the agenda of the sixteenth annual conference of the Methodist Church of South Africa, whose ten-day session opened this week in the Methodist Central Hall, Johannesburg. Lay and clerical delegates, including Africans and Europeans from all over the Union and the Protectorates, constitute this conference which is the highest authority of Methodism in South Africa.

Every aspect of work undertaken by the Church comes under review at this conference. As part of the agenda, a reception for African conference delegates takes place this week-end at Sophiatown Methodist Church, while at George Goch on Saturday, at 2.30 p.m. an African young people's rally will be held.

At the Albert Street Church, Johannesburg, on Sunday afternoon, an ordination service will be held, when several Africans will be admitted into the full ministerial orders of the church. Names of the African ordinands are: E. Sika, I. Medolo, D. Lechuti, A. I. Matolo, D. Motshumi, N. W. Ngakeni, J. A. Tshabalala, E. D. Makaula, J. M. Mojakisane, C. Hlongwane, S. J. Matebese, R. B. Sisdaki, A. B. Montjane and M. F. J. Nomvete, B.A.

WELFARE CENTRE PLANNED FOR WESTERN AREAS

In an endeavour to establish a welfare centre for Africans in the Johannesburg western areas, the "Real African Helping Hand Association Committee" of Sophiatown has called a meeting of residents on Saturday, October 14, at 2 p.m.

Rev. A. W. Blaxall and Senator W. G. Ballinger will speak at the meeting which will be held in the Western Native Township Communal Hall. The Committee will also outline in full its aims and objects.

LATE NEWS

Bantu XV Score Clear Win In Rugby Test Against Coloureds

The rugby match between the Coloured Union of South Africa and the S.A. Bantu Board started at 4.15 p.m. on October 7 in the Agricultural Show ground at Port Elizabeth. The slight wind which blew was welcome relief in the oppressive heat of the afternoon. The crowd was a record numbering some 6,000 people.

The Coloureds wore green and gold and the Bantu black and gold jerseys. They looked smart and confident as they lined up while they were introduced to the Mayor of Port Elizabeth, Mr. Erasmus. In the first half of the game both sides played orthodox rugby with great caution. The Coloureds were superior in the forward line and they got the ball almost monotonously from the set scrums with Samaai the scrum-half providing very efficient service at the base of the scrum. They did not, however, make very effective use of this advantage.

Immediately after the start of the second half the fast Coloured wing, Neethling, scored a fine try which was not converted. The Bantu side soon equalised when the full-back, Koka, scored a drop

goal. The pace of the game now quickened and each side opened up. Pandle, the tricky little wing, kicked a grubber towards the Coloured goal area. As he ran to touch down he was tackled without the ball and the Referee awarded a penalty try to the Bantu side. Koka converted, making the score 8-3.

Njengele Scores
The Coloureds rallied and attacked strongly, making penetrating thrusts into the Bantu 25 area. Njengele, the scrum-half, got the ball from a line-out at the Coloured 25 yards line and forced his way through to score a try which was not converted. The Coloureds were now 3-11 down and they were a little anxious though they did not become faulty. A fine dash from mid-field by wing-centre Skunana after a line movement secured another try for the Bantu side. The conversion failed making the score 14-3. At this stage the Bantu side dominated the game with flashes of brilliant back-line movement that caused considerable excitement among the spectators. The match ended with no

further score.
Consistent Firmness
The Captain of the Coloured side, Erasmus, was outstanding as fly-half, outclassing his slower opponent, Tsendze. His fine play inspired in his men confidence and consistent firmness which they maintained throughout the match when their luck had deserted them. The hefty forward, Malamba was impressive and Koka a full-back gave a splendid performance which brought waves of applause from the crowd. The Captain of the Bantu side, Kgomo, was in solid form without being spectacular.

The Coloured Union and the Bantu Board both envisage a rugby tour overseas in about 3 years' time. It is intended that they shall get together and send a combined Non-European side on tour. The project still has to be ratified by the respective Boards.

The teams for the match were: Coloured: Pogeenoel (W.P.); Abed (W.P.U.), Neethling (N.W. Cape), Williams (W.P.U.), Lewis (W.P.U.); Erasmus (Border) Capt. Samaai (W.P.); Malghas (Tvl), Jacobs (W.P.U.), Davids

(S.W. Dists.), Julius (N.W. Cape), Daniels (W.P.U.), Said (W.P.U.), Vice-Capt., Hopley (S.W.D.), Bohardien (W.P.U.).

Bantu: F. Koka (Border), F. Skunana (Border), G. Kgomo (Tvl) Capt., R. Koka (Tvl), W. Pandle (E.P.); K. Tsendze (E.P.), H. Njengele (W.P.); M. Zinto (E.P.), S. Nishepe (Tvl), G. Mnyutse (Border), E. Hini (E.P.), M. Vabaza (Tvl), D. Mbane (E.P.), B. Malamba (W.P.), X. Dingaan (E.P.) V-Capt.

The S.A. Bantu Rugby F. Board wishes to express its gratitude to the African Mutual Credit Association (P.E.) who donated the set of jerseys used; to Mr. C. Boast Superintendent of New Brighton, for his co-operativeness, and to the E.P. Bantu Rugby F. Union for its kind assistance. Last but not least our most hearty thanks go to the S.A. Coloured Rugby Football Union whose open-mindedness and willing co-operation have made this match a success.

Victor K. Ntshona, Secretary—S.A. Bantu R. Bd.

First African To Train As Dentist Leaves For Britain Soon

Leaving shortly for England, two young members of a well-known family will break new ground. Mr. I. L. D. Piliso, hopes to spend six years abroad studying dental surgery and his nephew, Mr. M. L. M. Piliso who will study pharmacy.

To date no Union-born African has taken studies in either field, all African doctors in the Union having qualified in medical surgery.



Mr. I. L. D. Piliso

Both young men owe this step to Dr. Clarence Piliso, a Birmingham medical practitioner who paid a short visit to his native land last year, after a long spell abroad. It is at his expense that they will travel and also receive their education. Travelling with them, also, will be Miss Selina Motau, of Orlando, and for whom Dr. Piliso arranged a scholarship for music studies in England.

Both Dr. Piliso and Mr. I. L. D. Piliso are sons of Mrs. Maud Piliso of Crown Mines, and the late Mr. H. B. Piliso, former Chief Induna at Crown Mines. Their nephew, Mr. M. L. M. Piliso comes from Umhata.

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PRIZE ESSAY COMPETITION Open To All £50 IN PRIZES

The "Bantu World" has pleasure in announcing that Mr. John Stokoe of Cape Town has donated Fifty Pounds for prizes in an Essay Competition which will be open to all our readers.

"LET US BUILD A STABLE BANTU NATION"

Prizes are offered as follows:-

Table with 2 columns: Prize rank (1st to 5th) and Prize amount (£20 to £2).

Ten consolation prizes of £1 each.

RULES:

Please read these rules CAREFULLY. No entry which does not comply with the rules will be considered.

- 1. The subject of the essay is: "Let Us Build A Stable Bantu Nation."
2. Length must not exceed 1,500 words.
3. Language may be either English or Afrikaans.
4. The essays must be original work.
5. Essays must be written on ONE side of the paper only.
6. Envelopes must be addressed to: PRIZE ESSAY COMPETITION, P.O. BOX 6663, JOHANNESBURG.

SUGGESTIONS:

Competitors should write exactly what they think, but they are reminded that practical suggestions will count most.

The judges will be more interested to read original views than to know what other people have said or written.

CORRESPONDENT'S VIEW

There are basic facts which must be kept in mind in the endeavour to build, and a correspondent puts the case as follows: "Our great need is to organise our people to work together."

We must preserve the background of our own culture, highly praised by Europeans who know it. We, who are to be the builders of our Nation must do all we can to become fit in body and in mind, and vitalise our good impulses.

The Prime Minister of Southern Rhodesia said recently that Black and White must pull together in co-operation, the one needs the other, and the White man is here to stay.

General Smuts also said, "The future of civilisation in South Africa depends on co-operation," and Mr. Alan Paton, preaching in St. Paul's Cathedral, has reminded us "Africa does not belong to White man or Black man. Africa belongs to Him who created Africa, and there can be no peace in it until His will is done."

What The Moderate African Asks Is Not Excessive

He wants the abolition of vexatious pass laws, the removal of the industrial colour bar, the right if he chooses, to an urban home life with his family, adequate health and educational services, the fulfilment of pledges regarding purchase of land, development of the Reserves, and a fair say in the councils of the whole South African nation.

Africans seek understanding, and a fuller freedom of life. Racial animosity is the result of laws which tend to be oppressive, and arrange by which Whites, especially among the lower ranks of officials, which humiliates and irritates.

Our Senior Partner

As Lord Hailey has wisely told us, "The people of Africa cannot by themselves maintain the new civilisation but require constant innovation and guidance of the race that gave birth to it in Europe."

Political And Economic Policy

Political rights alone are no solution to our problem as may be seen in the Southern States of U.S.A.

For us the price of opportunity and freedom is planned and ceaseless activity. Let us organise ourselves. But there can be no rigid policy. There will be need for continuous mutual adjustment in race relations as conditions vary from year to year and new factors come into play.

How can our standard of living be raised? In spite of its gold and minerals South Africa is a poor country, and as to the land, soil erosion must be fought, or we perish. The average income of White and Black taken together is miserably low. The Black man's burden we know, but there is also a White man's burden. Two million Europeans cannot afford adequate services in health, education and social welfare for eight million Africans; nor can European skilled workers alone provide the clothing, footwear, shelter and the products which we Africans need.

Mass production, by lowering costs, would cater for a vast internal market. A rise in wages and a steady increase in the standard of living will be ours when we are allowed to produce and purchase. Unless we, the millions of Africans, are allowed to the full, we cannot hope for progress. We must demand the right to do skilled and semi-skilled work in the interests of White and Black alike, and we must each try to do more work and better work, and seek the goodwill of the European worker.

We must organise for the right to work in fields from which we are excluded but not at wages so high that the poorest of our people cannot afford to buy our products. Migrant labour is not efficient; workers must be settled with their families in comfortable homes at reasonable prices. For our part, we must in the words of Dr. Schweitzer—seek to strengthen the qualities which the civilised races have attained after many generations: trustworthiness, enterprise, love of work, and independence.

From town And Country Additional lock Opened At Boitshoko Institution

from our Correspondent

VENTERSDORP: Eshoko Institution at Uityk in the district of Ventersdorp, West-Transvaal, reached a new milestone on Friday, September 29, 11, when the Rev. J. B. Webb, M.A., D.D., President of the Methodist Conference, opened a beautiful Dining Block built by African buers under the supervision of a European foreman, Mr. J. P. Cloet.

People from the entersdorp, Klerksdorp, Potchefroom, Pretoria and the Rand districts came in large numbers to attend the opening ceremony.

Before the key was turned, the Rev. S. H. Paul of Uityk led the gathering in the singing of a Sesotho hymn. In the boys' dining hall in which the people gathered, the Rev. F. Mtwewa of Potchefroom prayed after which the Rev. D. P. Dymore, the Governor of the Institution, who presided, extended a welcome to all who had attended, making a special mention of the presence of some of the member of the Kilnerton Governing Council under whose control Boitshoko Institution is, and of Chiefs J. Serobatsi and S. Malefo of the Ventersdorp circuit. Mr. Dymore also thanked all who had helped to have the building erected.

The speeches were interspersed with music by the Uityk Primary School, the Uityk Church and the Boitshoko Institution choir conducted by Messrs. D. Nape, P. F. Molana and H. P. Bundwini respectively.

Dr. W. F. Nkomo, of Pretoria, said he was proud to be a member of the Methodist Church which had the greatest number of schools. He impressed upon the students the need for gratitude and support of the Church, instead of getting all their education from the missionary institutions and then placing themselves in the vanguard of the forces that fight against religious forces.

"Without the fear of the Lord there can be no basic wisdom," he said. Africans would not thank the missionaries enough for education. Dr. Nkomo criticised the idea that Africans had too much done for them by pointing out that the black man made a great contribution towards his own services, by his labour and indirect taxation.

"Let us be grateful for what has been done for us while asking for more to be done for us," Dr. Nkomo said in his closing remarks.

Mr. P. S. Naude, Inspector of African education, who was the next to speak, apologised for the Chief Inspector, Mr. G. H. Franz.

Bishop Bonner On Self-Help

from our Correspondent

VEREENIGING: "This building is a fine demonstration of what the Non-European can do. It represents Non-European leadership at its highest," said the Rt. Rev. I. H. Bonner, Bishop of the A.M.E. Church in S.A., at the dedication of the new £15,000 Church at Sharpeville, Vereeniging this month. More than 2,000 people were present, many of them having come by bus and lorry from the O.F.S. and from distant parts of the Transvaal. Many could not find accommodation inside.

Music of a high order was provided by two local A.M.E. Church Choirs, one under the directorship of Mr. O. Mareka, Sharpeville Postmaster. There were choirs from other districts as well. An impressive programme had been arranged, the highlight of which was the dedication and address by the Bishop.

"We can do a great deal more than we think, if we have faith enough in God," said Bishop Bonner. He stressed the fact that everyone had been created to fulfill a special purpose set by God. He referred to the untiring work of Rev. P. N. Selepe, Pastor and Presiding Elder, whose aim was to make God's House the best establishment.

Bishop Bonner said that the European was expecting the Non-European to do something for himself. The latter must not depend on the European for everything all the time. The European had done well by the African in that he brought Christianity and education.

No one, however, wished the Non-European to remain a baby all the time. The A.M.E. Church he said, was trying to develop Non-European leadership. "This building is a fine demonstration of what the Non-European can do. It represents Non-European leadership at its highest," said Bishop Bonner.

Brotherhood of Man "The policy of the A.M.E. Church is: 'God our Father, Christ our Redeemer, and man our Brother,'" went on the Bishop. "When Christianity had permeated every heart,

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(1)
Khalani zizwe ifile indoda Zilani zizwe ilele indoda Iphumle isebenz' okwendoda Ikhunulwa izokhunjulwa njenge- indoda yamadoda Ngoba ibilwel' amadoda ngama- doda Ngoba yona yazalw' eny' indoda yamadoda.

(2)
Olwazini lwemfundo beyiliqhawe, Ihlabane ngeziqweziyisikhombisa Emfundweni yokuhlala kahle kwabantu beyiliqhawe Ihlabane ngeziqweziyisikhombisa, Khona emfundweni yase Cam- bridge, Yakhethwa ngoba ihlabana kasi- khombisa Kuzo zonke izimpi yakhethwa yaba amaqhuzo Ngoba ihlabana kasikhombisa Ezingqondweni zonke zomhlaba yakhethwa kwezokuqala eziyisi- khombisa.

(3)
Iwisa layo bokuyiwayo lamawisa Ukuhlakanipha kwayo bokushaya izitha zayo kuziwayo Ngoba namapini yamaBhunu bayiwisa Kodwa yona izizwe sakubo yasi- nisa Kanti futhi zonke yazimisa, Khalani zizwe ifile indoda, Zilani zizwe ilele indoda.

(4)
Amakhosi onke odumo ayaku- njulwa, zinduna zodumo zonke ziyaku- njulwa; Imizi yonke yodumo iyakhunjulwa, Amabutho odumo onke ayaku- njulwa, Abamele bonke bezizwe bayaku- njulwa, Nayo emiqondweni yezizwe zonke izokhunjulwa, Khalani zizwe ifile indoda, Zilani zizwe ilele indoda-yama- doda.

(5)
Kukhunjulwa uMshweshwe waso- luSuthu, UKgama wasebuTshwana uyaku- njulwa; Kukhunjulwa uVotoli wase Ngi- landi, UPewula wase Nqunyanane uya- khunjulwa, Khalani zizwe ifile indoda Zilani zizwe ilele indoda-yama- doda, Kukhunjulwa, kuzokhunjulwa u Smuts wezizwe zonke.

(6)
Maye mhlaba kawunoni ngokusa munca lendoda Khalani zizwe ifile indoda Maye ilele nokulunga kwayo neziqu zayo lendoda Zilani zizwe ilele indoda Lala Oubaas, lala uphumule.

ngomhla ka 24-8-50. Umngcwabe wawuphethwe uMfu. S. Bhotomani wase Germiston abantu babengu 763.

Yimina.
(Mrs.) Erma Naude

1971 Orlando East.

ISIMEMO NGOKUBANZI

Bangane,
Nginyanimema ukuba nibekhona ekwembulweni kwetshe lomyeni wami umufu uMvange! Z. Naude o washona ngo December 17, 1948. NgoMgqibelo kusihwa siyoba nomlindo ekhaya lami, bese kuthi ngeSonto ekuseni ngo 9, saye amaibeni aseNancefield ukuyokwe- nula itsho, Kuyothi ngo 1 emini k ubekhona idili ekhaya lami. Usu- luke lwaioombebenzi ngu October 22, 1950. Umindlo' ngoMgqibelo Octob' r 21, 1950. Ukwembulwa kwetshe ngeSonto October 22, 1950. Nginyaninxusake ukuba nizozimazisa ngalezinsuku.

G. V. Ngwenya.

ONOHAMB' OLUDE

Namhla mina Mnz. G. V. Ngwenya ngisuka lapha eMarian- zell ukudlula eMatatiele. Ngaye eMdubane nase Marrianhill lapho sohlahla khona izinsuku eziyisithu- pha sibe sesiphambukela eVeru- lam okosuka oludolwa. Kuyakuthi ke ukusuka lapho sidlule ngoMgungundlovu sesti- kulwa eMamba lokubuyela eMamba.

G. V. Ngwenya.

Ezesonto eStanela

Kunomsebenzi omuhle owenzi- wa ligosa leseketu kuDonki Church lapha eStanela. Ngomhla- ka17-9-50, besinomsebenzi wama- tikithi. Kathe seledilele umfu- ndisi wethu nokwamukela aba- ntu abazimkayo kuleli bandi le Donki, wacela isithuba sokuba ake aphumele phandle namadoda- na. Waqhubeka kahle kakhulu u- msebenzi ngesizotha elapha uMfu Sajah, Motloang, Zondo no- Radebe.

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Kwase kungena iA. Awu wothi wabonani wena zikhala eze Home Boys ngomfo J. Manzini zithi "Ma- hamba ngo nyawo' Johnny Wal- ker owasuka walishaya phakathi. Kuthe mveni seziphindana wali- bamba loyo mfana base bemnika igama bethi "Wys Oom." zikhala njalo ezom Vulture ngo "Khwe- mbela liyaduma", U.T.T.; Deliver The message; washo walishaya phakathi umfana we Home Boys umdlalo waphela kanje Swazi Home Boys 2, H.V.F.C.O.

UShaka Ka SiShayeki

EMgungundlovu ngesonto ele- dilule ngoLwesine kade kuxoxwa udaba lokwenza izikhumbuzo yi- Banda elibizwa ngokuthi Histo- rical Monuments Commission ukul- hlonipha asebedule, amaqhawe njalo njalo.

Kuthe lapho sekufika ekubeni kuphathwa isikhumbuzo sokuna- kekelo amanziwayo ayethintane na- baholi baka Zulu, wenqaba wa- khahlela uMnz. H. S. van Zijl, othe iNkosi uShaka "wayebulala aban- tu ngokungenasihawu."

Bavumelene ngokuhlompaha amaBhunu, abesifazane nesilisa.

"MbaMba"

UmAfrika obekade eqwetshwe yiMantshi izinyanga ezimbili ejele ngomsebenzi onzima ngoba eban- nje nge "mbamba," ijaji litho lona kaliboni iqiniso lalokho ukuthi iphoyisa lomuntu lambamba ngayo impela "imbamba" ekhabayo. Ngakhoke umAfrika loyo u- Michael Mntai, noma ebengekho icala lakhe selihloliswa yinkundla yamajaji kodwa lamkhulula e- Pitoli.

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READERS' FORUM

Teachers' Disunity Decried; Plea For New Leadership

S. S. SKHEPHE-KA-KHALI, JOHANNESBURG, WRITES: It is a deplorable custom or practice now being made by some people to turn the annual general conference of T.A.T.A. into a fertile field for angling and manoeuvring for office. Often, aspirants for office are themselves new to the organisation, and in their efforts to secure positions, they sow the seeds of discord among the rank and file, and so disrupt the movement.

An example of how discord is brought in the ranks of the association by such people is what transpired at the Lydenburg conference. Here, the first signs of a division of teachers into urban and plateland camps showed itself at that conference.

Now, instead of efforts being made to bridge the rift in the teachers' ranks at the subsequent Bapong annual conference last year, it was allowed to widen. As a result, there was chaos and confusion at the Khaiso annual conference this year; the all-important agenda of the conference was not discussed. In fact, the conference ended in disruption, without the pronouncement of the benediction, nor even the singing of the National Anthem.

The majority of teachers of the Rand District of the association in company of those others throughout the Province, lay blame on the present executive or developments as they are. The executive should have gone out of their way to heal and bridge the split in the organisation, at all cost.

At this crucial moment in our national struggle, no sane teacher can tolerate a split among teachers. If need be, teachers are prepared

and barbarton are unaware that these concoctions are a menace to life. In fact, those who partake of this stuff merely shorten their own lives. Also, not only do they waste money but, in addition, they eventually bring pain and hardship to their homes and families. Many have died because of these concoctions; many are in hospital as a result also.

Let us hope that some day drastic steps will be taken against barbarton, skokiaan as well as the queens thereof.

Discrimination Alleged In Tyl. Institutions

L. O. Ramabele, Philippolis, writes: "Preference of admission will be given to Transvaal students", is one of the conditions authorities at institutions in the Transvaal inform prospective students. Likewise, teachers seeking posts in similar institutions in the Transvaal are warned: "Preference will be given to Transvaal teachers."

Does this mean that education authorities in the Transvaal are creating divisions among Africans? Surely, we might as well be told the reason for this policy.

In this same Province, there are European teachers serving in African schools. Was this policy also applied when they sought posts in these schools? As to admission of students, how much would Transvaal people suffer if instead of the present policy, doors of such institutions were wide open to all who apply, irrespective of the Province from which they come? It is quite plain that most students at these institutions will still come from the Transvaal under this system.

We who belong to other Provinces honour the Transvaal for educational strides taken in that Province. We look with admiration at the many secondary and high schools staffed and run by Africans; but we deprecate and deplore this policy of discrimination.

What would happen now, were Fort Hare, the only non-European University College in the Union, to apply this policy? Is it not strange that Africans can send their children for higher learning overseas, yet within the bounds of the Union, discrimination, such as practised in the Transvaal, is allowed in African schools?

Concoctions Menace Life

P. Msibi, Witbank, writes: I am inclined to think that young men and women who imbibe skokiaan

SARILLA NO. 1

Moriane oa Mali

Ke o matla ho metsoako kaofeela ea mali 'me o alafa likhathatso kaofeela tsa letlalo. Liso tsa ka maleng, lihlopha sefahlelong, le-
 thopa le ho ruruha.
 Mali a sa hloekang a baka takatso ea lijo e fokolang, ho siloa ho hobe ha lijo ka maleng, ho pitlletso, ho hloka boroko, li-hathatso tsa lipho le sebete.

SARILLA NO. 1
 o hlalisa phetoho e makatsang bakeng sa seng a boletsoe, o ts'a li-'la kaofeela 'me u etsa hore u ikutloe u phetse hape u habile.

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Grammar Given Too Much Time

S. M. Phaladi, Oogies, writes: Advocating the use of English as a medium of instruction in our schools, Mr. S. M. Mogopodi adds that this will help pupils acquire proficiency in spoken English.

I doubt this view. The trouble is that in many African schools in the Province, the African child receives wrong instruction in this language. The result is that even standard six pupils can hardly utter a correct sentence in English.

The secret lies in oral exercises which offer the individual pupil opportunity of making acquaintance with the language. Far too often this is not done; grammar lessons are given too much time in preference to oral work.

This, then, is a case of placing the cart before the horse. Even in the vernacular, grammar is of secondary importance.

Grave And Cruel Mistake

S. V. Mbulwa, Bloemhof, writes: Let me point out to Mr. Selepiane, whose letter on sex education appeared here recently, that unless children get proper instruction in sex education, they will conduct themselves unwisely in early life.

To let the child grope about in darkness in search of knowledge bearing in this matter is to commit a grave and cruel mistake. The child must be led gently along the path of sex discovery.

This Is Terrible

Aubrey S. Mohman, Harrismith, writes: I had just read a pleasant contribution you published in a recent issue from Mr. Mc. D. I. Maseko's pen when, turning over the page, my eye fell on a letter from Mr. E. A. Mashau. This letter really annoyed me, particularly when he says there is nothing wrong with beer.

The South African National Council for Mental Health regards alcoholism as a growing menace to public health and welfare. It says this menace threatens to undermine the country's social structure.

The Council feels the problem is so grave that it has now decided to call on the Department of Social Welfare to convene a national conference on the matter.

Besides, we have it officially that Africans in Northern Rhodesia spend £50,000 a year on liquor. This is terrible.

The Weekly Sermon

II Cor. 12: 10. When I am weak, then am I strong.
 In basic English, the word weak has been translated "feeble." Paul utters a paradox here. My dictionary defines a paradox as "that which is contrary to received opinion, or that which is apparently absurd but really true."

It is my conviction that in difference or even hostility to Christ and His teachings on the

part of many people is due to their failure to see beneath the paradoxes of His utterances and the gigantic paradox which is Himself.

Weaknesses
 Turning the other cheek, loving our enemies, refusing to revenge for tooth and eye for eye law is philosophy to which India gives the name of Satyagraha are all considered weakness by "received opinion" while the Mosaic tooth for tooth and eye for eye law is considered strength and manhood. These are all qualities whose possessor can truly say, "when I am weak, then am I strong."

What enables us to disarm and convert our enemy is stronger than what makes our beastly enemy more beastly. Because he makes us more beastly by being beastly to us, he exposes our weakness. But if we willingly yield to crucifixion we show strength.

If we trust God and realise our weakness we become strong because we place ourselves in God's strong hands. Without God we cannot do much. Paul acknowledged his weakness. He complained of the thorn in his flesh which could not be removed. At last he was assured that God's grace was sufficient for him, and that his weakness qualified him for divine power.—J. M. N.

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Saturday, October 14, 1950

Schools In Town And Country

Recently we have published accounts of the opening of two excellent tribal schools to which we understand the Department has contributed on a pound for pound basis.

Yet, if anything, the children in towns need schooling more even than those in the country. In the towns there is no alternative to the classroom and the street. We know of several fine efforts being made by various groups to run schools in addition to those of the missions and the government.

Would it not be possible for the towns to copy the example set by progressive country districts? Organisation would be needed but parents are already paying to send their children to private schools. That same money might be used for putting up permanent buildings if the Education Department would help.

Through the Bantu World an appeal was made for twelve people each to contribute two shillings and sixpence a month for one year to the Mendi Memorial Fund. Our of our tens of thousands of readers no more than two have so far answered that appeal and yet the Mendi Memorial Fund is known to everybody.

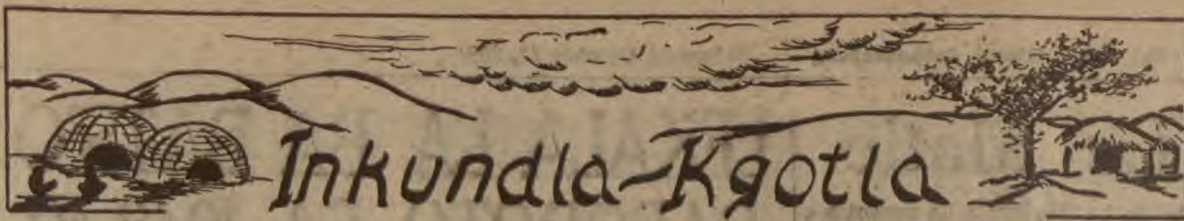
Everyone agrees that more schools are wanted both in town and country but they will have to wait a long time if we rely only on what is built for us. If in any urban area, one thousand parents agreed to give one shilling each month for a year, £600 would be available at the end, or £1,200 provided the Education Department would also contribute on a pound for pound basis. This again would mean more employment for Africans since the Department is now using African labour almost exclusively on school buildings.

In this matter, we should like to see teachers themselves give the lead. One enthusiast can make a remarkable change in a community, and at the end there would be the pride of real achievement. The question of staffing might even be tackled on a similar basis.

Think Well Before You Write

On page 3 of this issue we publish a letter from a correspondent who puts forward certain suggestions for the consideration of those who intend entering for the essay competition. We have already received a number of entries but it is clear that competitors have not taken our advice to think carefully before they put pen to paper.

Quite apart from the fact that there are valuable cash prizes for the winning essays, this competition provides an opportunity to put forward suggestions from ourselves. We would therefore like to emphasise that the most valuable essays are likely to be those which are not only practical but also show in some detail how the wished for objectives can be attained.



The announcement made recently that the Dean of Johannesburg, the Very Rev. William Adolph Palmer retires from active service next year, recalls memories of service among Africans. His name is associated with St. Matthews College, Keiskama Hoek, where he helped educate Africans, many of whom, after years of experience in the teaching field, are now themselves on pension.

Dean Palmer later took over the Principalship of the famous Anglican teacher-training college at Grace Dieu, Pietersburg and is affectionately styled "Father Palmer" even to this day, by his former students. While at Pietersburg, he identified himself with the Provincial African teachers' association whose official magazine, "Good Shepherd" he also once edited. Transferring to Johannesburg on his appointment as Dean, he did not lose touch with Africans whose cause he freely, frequently and vigorously championed from the pulpit of his Cathedral and the secular Press.

MISSIONARY BISHOP AND AFRICANS' FRIEND

Bishop Wilfrid Parker—he, too, is well-known to Africans, particularly in the Transvaal.

Mention of his name recalls foundations laid for the development of St. Cyprian's School, Sophiatown. This is the largest primary school in the Union. Formerly located in the city, the school eventually transferred to Sophiatown where, through Bishop (then Canon) Parker's foresight, ample ground for future growth and expansion was found.

True, his name still lives in the minds of many who worshipped at the beautiful church of St. Cyprian's in City and Suburban, where Bishop Parker once served as mission Priest; but the fight he set up to develop missionary work and schools in that portion of the Transvaal where he wielded influence from his Pretoria Diocesan Headquarters, represents the crown of his efforts and endeavour to help Africans.

This "trek Bishop," had a diocese of 76,000 square miles with

314 congregations. Bishop Parker and Dean Palmer—their names will remain in memory among Africans.

OLD AFRICAN GRADUATE

The death of Rev. V.R. Kwatsha, Presbyterian Cleric, removes from among us one of the old group of African graduates. The late Mr. Kwatsha qualified as a teacher at Lovedale, and after a few years in the teaching field, left in 1900 for the United States.

After studying at Tuskegee where he came under the influence of the late Booker T. Washington, he entered Lincoln University, Pennsylvania where he remained seven years, and emerged with the master of arts degree.

At his death, he was stationed at Uitenhage in the Cape Province, where he had laboured thirteen years. Lincoln University is the institution where the late Rev. E. T. Magaya, B.A., B.D., and Principal of Wilberforce Institute from 1917 to 1924, was educated.

DR. LORAM AND YALE

When the late Dr. C. T. Loram left South Africa, he became Professor at Yale University, U.S.A. He was instrumental in enabling Africans to take post-graduate studies at Yale, among them being the late Mr. M. L. Kabane.

Others include Professor Z. K. Matthews, M.A. (Yale), LL.B. (S.A.), of Fort Hare; Messrs. D. G. S. Mtimkulu, M.A. (Yale and S.A.), of Ohlange Institute; S. B. Ngcobo, M.A. (Yale), B. Econ. (S.A.) of Natal University; A. G. Nkosi, M.A. (Yale), M.Ed. (S.A.) of Payneville Secondary School.

It would be a good idea if someone could continue to send Africans to Yale for post-graduate work.

WELL THAT "COOLS" TEMPER

Nthoants'o, "The 'thing' or property of one called Nts'o" being the most literal translation possible, is the name of a place in Matatiele, and is also a by-word peculiar to the area.

UGANDA NEWSLETTER

(By Aloni Lubwana)

"Bantu World" Correspondent Preliminary work on one of the first studies to be undertaken by the East African Institute of Social Research has begun in Jinja—the site of Uganda's Great Nile Dam. The Institute, with headquarters in Kampala, is closely associated with Makerere College. It has its own staff but will not undertake teaching duties being engaged full time on an independent programme of research. Two members of the Institute have taken up residence in Jinja for a period of 18 months. They will make a study of the social and economic conditions of the people living within the township and it is hoped that a report on these conditions will be published soon after the end of this period.

Bursary Offer For Women

The Union of Jewish Women of Southern Africa is offering assistance for advanced study, to any woman, irrespective of race, creed or colour, and whose proposed course of study will equip her more effectively to render some form of social service to the community. Women are being invited to avail themselves of the Toni Saphra Bursary which the Union offers. The Maximum amount renewable annually, subject to satisfactory progress, is £250 per annum. The closing date for applications is December 15, 1950, and further particulars may be obtained from the Secretary, Union of Jewish Women of S. A., P. O. Box 4500, Cape Town.

Very few things drop like manna from heaven. On the contrary, progress can only come by hard work. We shall welcome all the essays sent in and each one will be carefully considered. But we expect that the winning essays are likely to be those into which the hardest work has been put.

There are still nearly three months to go before the competition closes. Before December comes, we shall look forward to reading some outstanding contributions both from our young and older readers who have experience behind them.

The survey will include research into the size of the population and its racial, tribal age and sex composition. An attempt will be made to find out the proportions and special circumstances of members of the African tribes present. Information will also be collected about incomes, housing and spending habits and family size. Details about life in the town will be compared with what is known about rural tribal life. The task of the workers is to provide necessary facts with a view to finding out what type of changes are most urgently needed by the people. The survey will not be confined to Africans; some information will be collected from Asians and Europeans as well.

Law of The Knife Applied

A shocking tragedy took place at the African Hospital on Mulag Hill in the early hours of the morning recently. A man belonging to the Acholi Tribe, who had been told that his child was not expected to live, and who probably did not receive much sympathy from the other parents, said to himself "If my child is to die, others will die too," and this culminated in a brain storm. At about 3 a.m. he ran amok, stabbing to death his own child and ten others as well as a Mhima mother who tried to save her own child. He was overpowered by the Hospital policemen and he has since been removed to a mental hospital.

The children's ward is easy of access to a parent and it is usual for parents to refuse to leave their offspring entirely, yet it is not easy to be prepared for every possible contingency.

Chiefs Receive

Mr. Asumani Kitaka, Saza Chief Lumama and Mr. Auguste Bifumamaso, Saza Chief Luwekula, have been awarded literacy badges in recognition of the great assistance to the Mass Literacy Campaign in their countries.

Expert Recording Local

Mr. H. T. Tracey, Secretary of African Music Society, Johannesburg has been touring Uganda making recordings of local indigenous music. His visit is connected with recordings of African music undertaken by his society for the compilation of a Library of Records from many parts of Africa.

Origin of the name is traced to a well which bubbles in a manner altogether different from other wells. The story goes that the waters of the well have properties which 'water down' anger, so that anybody losing his temper and taking a plunge in the well, immediately regains his temper and bubbles with smiles! Thus, when people get angry with others, or over anything, they are told to take a plunge in "Nthoants'o."

HUMAN-LIKE PEAK

Standing on a koppie in East Griqualand, and looking in the direction of the Drakensberg, the first thing a person sees are three mountain peaks standing in close range. Because of their shape which is similar to that of three human beings, these peaks have come to be known as "Three Sisters."

Not far from them is another known as "Lefika Le Motho"—The Human-like Peak—so called because of its resemblance to a human being.

COMEDIAN, CONJURER

Lured to the stage twenty-five years ago, Victor Mkize, famous African comedian and conjurer hopes to appear before overseas audiences early next year.

Port Elizabeth born, Mkize qualified at the Danbys School of Magic—then in Cape Town—and coupled comedy with magic. An uncle, Degraaf Manana, also helped to further his conjuring arts as he himself was a ventriloquist and magician.

Mkize has performed in many Union centres and also claims to be the only African to have displayed his talent of magic to European audiences in this country. He has travelled with the late Mr. G. Mtsieloa and is himself interested in drama. On his overseas trip, he will be with the Manhattan Brothers.

WANTS TO KNOW—

How far the charge, so often heard in our time, is correct that African organisations have lately tended to turn annual conferences into glorious picnics; that small-mindedness and undue wrangle for leadership will be the undoing of these African organisations. —WOZANAZO.

SALUTE THE HEROES

(By The "Sphinx")

Lest it should be thought that these men were organising their people for the purpose of waging the same struggle as the Xhosa people against the Whites let me make it abundantly clear that this was not the case. They knew nothing about the coming of the Whites. Their plans were directed against other tribes. In those far-off days the African people were engaged in fierce inter-tribal wars which made unity difficult, if not impossible.

In building the Zulu nation, Tshaka's object was to use it not only for his own glory, but also for the unification of all the tribes by means of the assegai. But, naturally the assegai failed to achieve this purpose and succeeded only in destroying and disorganising the tribes. One of Tshaka's generals, Mzilikazi, fleeing with his followers from his master's wrath, carried this tribe's destruction of African life into what is to-day known as the Orange Free State and the Transvaal.

"It is surmised," says the historian, "that no less than two millions of Natives were destroyed in these wars."

It was "the remnants of tribes broken by Tshaka and Mzilikazi that Mosheshoe collected and built up the Busuto nation on the land between the Orange and the Caledon Rivers, where the natural stronghold of Thaba Bosiu held up Mzilikazi's impis."

Caused Upheaval

This intertribe strife caused an upheaval that has no parallel in our known history. In the chaos created by Tshaka and Mzilikazi, tribes fought each other as they fled from the cruel spears of the mighty one.

In this chaotic state of affairs, a heroine came on the scene. She was Mantshise, Chiefness of the Batlokoa tribe. In her fight with her followers from Mzilikazi's hordes, who found them peacefully settled at the foot of the Drakensberg in what to-day is known as the district of Harri-smith, she attacked and swept away all the tribes that she found in her way, until she settled, temporarily at least, at Tlokoe, where now stands the town of Potchefstroom.

If the Zulus of Tshaka and the Matebele of Mzilikazi were a terrible scourge to other tribes, so were the Batlokoa of Mantshise.

Advertisement for MAXX cigarettes featuring an illustration of a man playing billiards and a pack of MAXX cigarettes. Text includes 'a billiards champion...', 'Men of the world smoke MAXX', and prices: 10 for 6d., 20 for 1/-, 50 for 2/6.

Advertisement for UNITED AFRICAN FURNISHING CO. (Pty) Ltd. featuring illustrations of a bed, a table, and chairs. Text includes '12/9 Buys this 5-piece Tuckaway Suite...', '11/3 Buys this strongly constructed bedsettee...', and 'WRITE NOW FOR FREE BILINGUAL 1950 FURNITURE CATALOGUE NO. 55...'.

Advertisement for EVEREADY BATTERIES featuring an illustration of a man with a torch and a battery. Text includes 'THE MAN FROM PORT ELIZABETH SAYS... A TORCH CAN MAKE BRIGHT LIGHT ONLY WHEN IT HAS A GOOD BATTERY', 'A GOOD TORCH IS A MAN'S BEST FRIEND', and 'Always fill your Eveready Torch with fresh EVEREADY BATTERIES'.

Advertisement for Bu-Tone COMPLEXION CREAM featuring an illustration of a woman's face and a jar of cream. Text includes 'LIGHTER SKIN Invites Romance', 'LIGHTEN YOUR SKIN WITH THE NEW Bu-Tone COMPLEXION CREAM', and 'New! This is a new cream which is specially made to lighten your skin and improve your complexion.'

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