

ZULU-U Mqulusi Uzibika E Bandhla

Umkosi Wo Mqulusi Ngo Keto

(JAMESON GILBERT OKA)

Ma Afrika noma senihlangene amakanda ngalokuto kufanele nazi ukuti senziwa ngabali abangatanganga ukubumba izwi le sizwe kodwa bagodhla abelungu emapaketeni, kanti sa sibatume ukuba bakupikise ukuba simelwe ngabelungu. Balabati bevuka babeti asivote abelungu. Siyakupikisa loko sifuna abantu bazimelele bazikulumele bona e Palamendeni. Ngakoke ngite uma ngicela ngabanumzane abaqavile njengo Mr J.C.P. Mavimbela, A.J. Phoka, D.N. Denalane, M. Vilakazi no I. Bud Mbelle ukuba ngimele ukaketa ngavuma ngenxa yoba ngibona ingozi isizwe esiyongena kuyo uma nikete ogalathshane.

Ngisi Dindi somshiki Umqulusi setoku kwadabuk' izwe anzange nibone imbuka ku Baqutusi. Kwanele loko ukunqinisekisa ukuti nobe nimelwe yindoda. Angizukazisho imisebenzi yami. Izinyembezi nezakalo zonke zesizwe zitwele yimina. Seloku ngaba neminyakae ngu 17, ngangena nesicoco ekulwelweni sizwe ku I.C.U. Kongolose, ku Vigilance, ku Joint Council ku All African Convention, nakweminye impakati elwela isizwe angisali. Ngilinge kakulu ukuvusa isizwe sizake ngamabandhla ezisebenzi, nge Bhaage le sizwe nge bandhla labapete imisebenzi nange Pepandaba lesizwe. Nansi je ngisepezu kwaleyo mizamo engingeki ngiyikeke ngokuya e Pitoli kodwa engoyenza ibezikali zami ezikulu ukulwa kona kwabamhlope.

Ngiyilunga le Co-operative enziyishumayela imini nobusuku. Angisilelindawo lapo kupetwe, kona umuntu ngoba ngiyiso nezindhabe nomlomo. Ngiveze obala izindhela zami iningini lamapepa e The African Leader, Ikwezi le Afrika, The Bantu World, Ilanga lase Natal, Umsebenzi, Umteteli anganeno. Ngawelela ku The Crisis, Pittsburg Courier, ase Melika, China News ne labelungu The African Observer. Otanda ukuzwisa indaba nokulwa kwam angafunda ebhukwini esisanda kuliloba lakishwa eNgilandi "The ten African" by Mary Perham published by Faber and Faber London price 15s. Manje sengimele onke amapepandaba ama Negro kuleli ngenxa yobangngayeki ukweza obala izikalo zesizwe nezindhela osingakululeka ngaso uma kulahlwa umona nokugwazana nobugalethshane, kumelwe inkululeko nokuzaka koqobo.

Ngikala nesizwe ngifa naso Sishushiswa ngo Pick Up ngama Pemiti nezinye izintsozi ngi naso. Konje u Mkosi kahlupekanga nesizwe sakubo? Noma iningi llingibhuqa lingihleka lingidela angengeni ngoba ngiyazi ukuti iainiso liyongqoba.

Ngimele ukuba umuntu no Mlungu balingane kuzo zonke izinto. Yonke imiteto emibi icitwe lupele ubandhlululo lwama plazi, madipa ma pasi, izishosha nezimpumpate, izixwala nasebegugile betu batole isikwama ku Hulumeni njenga belungu. Ngipikisa yonke imiteto yama Plazi neyama Lokishi ngoba icindezela ibandhlululo. Ufakazi waloko ngamiswa yi Vigilance Federation ukuba ngibe ngu Bhongoza. Ngizazi izinzisi zase makaya njengoba ngazi ezase madilobheni, kanti namakambi okuzelapa yitina esiwaqkete.

Kuloluketo kubonakele ukuti kufanele siboshelwe noqweqwe umeluleki wama Khosi e Pietersburg, Northern Transvaal u S.H. Thema, ukuze tina simbasobhe njalo lomlungu oyomela isizwe (ipelela ohleni lwesibili)

Ezase Mgu'ndhlovu

(Ngu W. A. E. Manyoni)

Ngesoato elidlhule bekhlangene cishe onke amakosi ase Natal ebizwe u Lusibal'ukulu ukuzo valelisa lipo edhlula e M'gundhlovu.

Nebala afika amakosi efikela kwa Ndaba za Bantu kwati. nomgwaqo wakona waminyana abantu nobucwazicwazi bezi motokali ezintsha umuntu wabona nje ukuti konakele.

Amakosi cholwa uMntwana u Mshiyeni. Abonana no Lusibal'ukulu mantambama ngo 3 kwabakoa amazwi amnanjana nhlangothi zombili okuvalelisa nezipo ezivela kwindlu emnyama kanti u Nkosi u Zwelake wafika nebuto lezintombi nezinsizwa lizo sina. Abantu ababekona balinganiswa ezi 4,000 abati lapo sebeti bayete kwaduma izulu.

Kona ngalezo nsuku kwaba kona umhlangano woketo lwe Palamende. Kodwa emveni kwe nkulumo umhlangano wahlehliswa ukuba ubese Mahashini kwa Zulu ngomhla ka 10 kuye u Marc.

[Bhakani izindatshaneni Mhleli]

Kukona iziatio ezenzeke la e Mgu'ndhlovu ezimbili Eyokugala eyomuntu oweba obhanana abata e Makete wabanjwa imantshi yamqumela izinyanga ezintatu. Eyesibili eyomlungu oweba ama £600 kodwa wanguqnyelwa ngapandhle abuyise yonke lemali ayeba.

Omunye umnumzana akati obuhlungu u Mnu. Reuben Ku-

ukuba atete izwi lesizwe ngeqiniso, ukuze njalo aveze ubugalathshane sibikele isizwe simveze obala. Kungeko mlungu owetembekayo, sibone ukuti sekoba kuxilahlala amatambo ukubuza bonke abelungu ukuti benzani bakebenzani, bahlupeka nini ngenxa yokusimelela ngoba baningi abasimelela ngoba betola isinkwa ngaloko. Ukukuzakwazi ukweyela kwesizwe satanda ukuhlola abelungungokuhlolisisa labo bantu bekiti ababafakazelayo. Ssale sesi zilahlamatambo nje sakalela ku Mnu. W. G. Ballinger, ngoba e Geneva wamtwala umuntu wokumelela isizwe engungquteleni yezizwe zonke, u Mnu Norman Nxumalo, mhlambe kanti nalapa angalithwala izwi lesizwe ukuba simelele kona e Palamende.

Ulwela ukuba abantu bakushulelwe imali, abeluleke ukuzaka ngemisebenzi, kanti akatandi ukuzenza u Somtseu—ufuna sizihole tina sizwe esimnyama uylandula ukuti singamelwa ngu mtungusiholwe nguye. Naye uyela ukuyopikisa njengati. Kungako ke uketo lwetu sobatatu lubhanguwe. Kanti amadoda amnyama amfakazelayo o Mnu. A. J. Mfeka, J. Sofasonke Mpanza, M. Vilakazi, J. C. P. Mavimbela namanye atenjwe isizwe angazange one luto kubantu acishe ukusiginysaite. Nikumbule ba Nguni ukuti akuko Mguni oyongena uma ningilahlile.

Mina ngiyi Nqaba kutolwa eyaba nenhlaha yokukulela emadilobheni ingene ezikoleni zase Weseli, e Filidi, e Lutere e Dundee nase Melika e Manzimtoti ngahlala nabelungu ngingabesabi, igama lami lodwa nje kwabangaziyo lisifungo sokuti ngoyimela kuze kube sekufeni i Afrika, mhlambe ngocitwa nase Pitoli ngaloko.

zwayo wase Edandale oseze wayela nomsebenzi wake wetafula e Matsheni ngenxa yobuhlungu. Lomnumzane usandu linyalelwa owakwake; indodakazi yake enkulu u Nkosaz. B. S. Kuzwayo eyawela no Mnu. R. T. Caluza ukokwenza amapuleti (records) e Ngilandi. Songa owakwa Kuzwayo angangcono.

Emshadweni la iringi into ebakona nebukwazo, Bekukona umshado ka Macibise; abantu sebeyate babona intokazi ifake ibhulukwe isho ngeyembé lesiliga icala ingalitoli, iponse izandhla emapaketeni ipete iwostiki. Pinde ngisho ukuba iake noba kukona abanumzana abahlonipikile noba ini. Kazi ntombindini owapi?

Njengoba amatalamu (trams) asapela e Mgu'ndhlovu sekukona amabhasi jwi, noko inkululeko eyabe ikona ematalamini ayiseko emabhisini. Into ehle abelungu abashayelayo kabavumi uma umuntu odakiwe nosengcole osekute gqi, ukuba akwele ngoba kukona nabelungu.

Asazi ukuti umuzi wase Matsheni uncomeka ubuhle kangaka izidumo dume ezingaka zibangwa yini. Kancane-kancane kusuka isidumo, k pele lesi kuvele esinye ukohlwe nje ukuti vini kwenzanjani?

Loku pela nati besesijabula sibona izinsizwa zakiti zempucuko zingena ebupoyiseni sesi mangala nje uma sibona iningi lishiya pansi. Au, wohlowhlo kuhle kwamazinyo engane!

Isiboshwa somlungu eMgu'ndhlovu ebesilindele ukuyiswa e Goli amapoyisa ate asi shayisa umoya sati "Ngibonwani ini" seqa sashaya utshani sanyamalala nje pakati komuzi. Sisafunwa.

Mphahlele wati bona la ePietersburg bane Local Council lakankwenza luto eyedwa lento yonqunywa i Council yabo kodwa noko wasibizela inhlangotho.

Sjabula kakulu sakuluma enhlangothweni sabonisa ngenxa u Mr Baloyi nabo abantu bake u Chief Mphahlele benza imibuzo. Sayipendula nabo betembisa ukuti botumela i Kansela yabo kumhlangano oyoba kwa Makau Sacitekelwa ilanga sikonzile kona sabona no Mr Moses Mphahlele owaka waba umlobi ka Congress wase Transvaal. Wajabula naye esibona watembisa ukuti naye uzobonisa kuMalungu e Council yakubo.

U Mr Moses Mphahlele wakala ngokubona u Dr P. ka I. Seme naye u Mr Mphahlele waponsa amazwi enze isenanelo enkulumweni yetu. Namhla siyadhlula siya kobonana no Chief Mavimbela asazike ukuti kona yozala nkomon.

[Kwakungesonto elidlhule loku esiti mhlambe sebebonene naye.]
E.P. MOSES ZULU
W.P. SEABELA.

Funda
The Bantu World
Kugala

Uhambo Luka

Mr R.G. Baloyi

Ngoketo Lwe Council

Mhleli.

Ngicela isikala kwelako lodumo Sasuka e Alexandra Township saqonda ku Chief Makapane sambona sakuluma naye ngoketo sambonisa ngoketo safika wati ade benenhlangotho bazilungiselela lona uketo wati kuhle sobonana no mpati sihlalo sabo u Chief Mathibe samkwelisa e Motweni saya ku Chief Mathibe wafike wasibika kona u Chief Makapane sakuluma nabo bobabili sababona ukuti kuhle bayotele u Mr Baloyi bati azosibize la inhlangotho kwa Makau ngomhla ka 20 March 1937 Kuhle sehle sizokweneka indaba yetu kubona benamanye amakosi ase Pretoria Dist. Sabonga sasuka sayaku Chief Maloka safika engekwe e Pretoria. Sabonana nonina Inkosikazi yakuluma kahle nati yati yotumela indodana ezotata ubukosi.

Sasuka saya ku Chief Moepi wasamkela ngobuhle naye wati uzobonana namanye amakosi akelene nawo. Samshiya saliqondisa e Pietersburg. Safika sadhlula saya ku Chief (pelela ohleni lwesitatu)

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News From Different Centres

All Saints; Engcobo

(By WYCHE EXCELLENT VOIO)

March 6 was a red letter day in All Saints, when the writer gave a party on the occasion of his birthday. Mr. S. M. Mdaka (a teacher in All Saints' Practising School) in the chair, ably led the gathering, which he thought was the first of its kind in this neighbourhood. No better and more efficient man could have been honoured with the presidency his address was excellent.

Mr. P. P. Maku, a post graduate and a Council Clerk in Engcobo, eloquently expressed his impression of the "Baby" teacher, as the writer was named by all the participants on this remarkable and memorable occasion. He was followed by Messrs. D. B. Mxutu, Post Master at All Saints', and W. Rilitiyana. Their words did not fall without effect on the "Baby" boy. Miss Dangazele, also a teacher in All Saints' read a memorandum drawn up by the All Saints' Practising School Lady-Teachers, which, I must admit was a masterpiece that dumbstruck and stunted me when my turn came to address the meeting. These and others who spoke subsequently made the writer regret having celebrated his birthday in as much as he fully realised that his reputation was at stake in his new sphere (new teacher at All Saints') and felt that to be able to maintain and live up to his reputation, he would need the integrity of Joseph of Israel and the keen sense of duty exemplified by Lord Nelson.

Noeworthy among those present were the Misses Dangazele, Zangqa, Poswayo, Mngxizama, Rangana, Dywili (Nurse in All Saints' Hospital) all except the latter are teachers in the Practising School; Messrs S. M. Mdaka, P. P. D. Xundu, D. B. Mxutu, W. Rilitiyana, D. Geanga, G. Poswayo, I. Nkele, B. Qawu, E. Matoti, J. Booi and a host of others.

As an ex-teacher of Clarkebury in the same district, I have always classed All Saints with those parts of the Transkei which were the first to absorb the principles of civilisation as evidenced by the sociability of its people, old or young. Nearly every one is a teacher here.

It being the Lent Season, which is scrupulously observed by the Anglican Church, joy was confined, restricted and limited. At the end of the entertainment, the attendants were reluctant to disperse to their respective places of employment. Every one met the following day was suffering from the effects of the previous day.

Mr. T. T. Farrell our new magistrate from the Rand took up his new appointment on March 11 1937.

Mr. and Mrs. Livo S. Caga a daughter on February 8 both well. Amongst the children that have joined the Healdtown Training School we note Miss Eleanor Lumaka Mlonyeni daughter of Mr. and Mrs. Jim Mlonyeni Dorrington Location, we wish her every success in her studies.

Mr. Guybon B. Sinxo was the guest of Mrs. Ellen Sinxo Tinnis Location on February 17 he left the following day for Jwaxa.

The white train conveying Their Excellencies the Governor General and the Countess of Clarendon and staff passed through Fort Beaufort at an early hour morning February 22.

Maritzburg News

U.P.C. Lads' Send-off Concert

By W.A.E. MANYONI

Music, particularly ragtime, is getting a firm grip on the minds of the youngsters of today. This was shown by the appreciable effort to entertain the audience made by Kumalo's Native (mixed) choir at a send-off concert arranged and given by the Gay U.P.C. Lads (Dinkee Darkies) at Makheni on March 4.

The concert which was under the chairmanship of Mr. W. S. Mini, (late of Fountain Lane, Durban fame), ably supported by Mr. Mfeka, (Sergeant in charge S.A.P Native Force in the city), and Mr. Caluza (Cycle Dealer), was a thorough success.

The U.P.C's were their cheery selves as usual, and their items did not fail to please the audience each item being well applauded.

Special requests from the audience which included two items by the male section of the Mletwa Lucky Stars, humorous sketches, Zulu Warrior imitation by J. Petersen, dancing etc etc, were all well rendered and received by the audience and helped to add extra variety to the programme.

Kumalo's Native Village Choir is full of promise; with serious and determined practice it will easily come into its own.

The U.P.C Lads are leaving shortly on a short Easter holiday tour of the Rand and hope to renew old acquaintances on the Rand.

Those of Johannesburg population who wish to be entertained should not fail to see these Lads whose programme is full of the good and right stuff.

MTETWA LUCKY STARS

After a long absence the famous Mletwa Lucky Stars were billed to appear at the Matsheni Hall, P.M.Burg on March 5.

The concert, however, was not a success that being due to the confusing reports that were being circulated around on Friday afternoon that the concert was being postponed.

The result was only a few turned out to witness the show.

However, it is to be hoped that the Lucky Stars will arrange for a proper show at some future date.

Fort Beaufort News

The many friends of Mr. Mzamo Mbatani of the staff Healdtown Institution will be pleased to hear that he is much better after his serious illness at the Victoria Hospital, Lovedale. He has been granted sick leave, and is spending part of it at Port Elizabeth.

News was received in our town and district recently of the death of Mrs. Eliza Hule, of Grahamstown, mother of Miss Maria N. Hule of the Aapies Draai Mission School.

Mr. and Mrs. Frank Tsholo a daughter February 9 both well.

A Joint Council meeting was held on February 13 at the Municipal Council Chamber Mr J. C. Dugmore took the chair. Dr. Crowley (superintendent) of our Mental Hospital gave a fine "Lecture" on three infectious diseases Tuberculosis, Typhus fever, and Typhoid fever.

The Town Clerk has held meetings in the Municipal Locations requesting people to pay their overdue rent, otherwise the Council will expel those who fail in payments.

(continued at foot of 1 column)

North Western Zoutpansburg News

By A. A. S. BALOYI

On Sunday, March 7, we had a visit from our Superintendent the Rev. W. van Coiler of the Dutch Reformed Church, who was accompanied by Evangelist Jacob Mabusela. The Superintendent preached to a big assembly; and many were baptized and confirmed.

On that day Mr. S. M. Mokoditso received a number of guests and he entertained them well. Among those present were:— Mesdames Edith Molauli, Nelly Motlaleng, Safira Madibana, and Aglitha Seema; Messrs A. A. S. Baloyi, Christ. Seema, E. Malibana and S. Mokoditso.

We regret to announce the departure of Mr. S. M. Mokoditso who has really built up the Leboho School. He came to this school three years ago and found the enrolment poor, being about 30. He struggled for improvement till it came to 95 and he got an assistant teacher and at the same time introduced Std. V.

Robert's Heights News

(By BAC)

The Rev. H. M. Maimane, of the Anglican Church, held a good service in the St. Paul's Church. His sermon was based on the Cross.

Mr. E. Mokau's family, which had gone to Lady Selborne has returned here.

Mr. A. Makola was the guest of Mr. M. Molehlabane on a Sunday recently.

We attended an enjoyable engagement of Miss P. Masemola. She is engaged by Mr. J. Masemola.

A thrilling concert was held in the Wesleyan Church on Saturday, March 6 by the Pretoria Methodist Church Choir. It was well attended. The music rendered was attractive.

The Anglican Wayfarer Guide leaders will be enrolled as leaders on April 4. It is interesting to see these leaders willing and wishing to join the "World Wide Movement."

We are glad to see Mr. S. Ntsh up again. He has been lying at the Pretoria hospital for a long time. He has now assumed duty.

Thaba Patchoa News

(P.J.E.T.)

A great grand concert was held here in the Thaba Patchoa singing School—Hall by the Wargundy Congregational School. It was a great joy to have mothers, Sister's Fathers and Brothers and strangers coming together to enjoy any witness our concert.

Among those present were Mr. D. Motsatse teacher at Westminster, A. Tladi, Principal of Juitzoo School, Palmyra and Mistress Motlbeseng. Father W. L. Mathibeli, Wargundy Congregational school, Mr. A. Mosala, teacher at Sheenspost; J. Jasson clerk at Sheenspost Store, M. E. Phusumane, Blacksmith and his fellow-labourers, Mrs. M. William, of Balaclara, Mr. A. N. Pereko, Balaclara, Mrs. L. Masisi, Thaba Patchoa, Mesdames M. Pereko, A. M. Rantai, S. T. Pereko; Misses R. Mokoko, J. Shebe, E. Shupang, R. Shebe, and our fathers Ab. P. Senoane, and P. Molatuli.

Thaba Patchoa singing school choir under the Management of P. J. E. Tomane, gave a performance of a very high standard.

(continued column 5)

Middelburg (Tvl.) News

(By MIKE MAMOJELE)

On February 23 a big meeting was held in the A.M.E. Church, summoned by the enthusiastic members of the Advisory Board to explain to the location people about the complicated forthcoming election. In his explanation, Mr. A. R. Motlatle, said that if we Africans are to elect a man to represent us in the Senate, we must not throw our minds to different places, but that we elect a who has played the most prominent part amongst the Natives of South Africa.

Mr. Mike Mamajele too, handled this subject with a most remarkable enthusiasm. After a time, it was found that many people were quite satisfied with the explanations. Further, the audience was told that Mr. Rheinalt Jones is the man nominated by the Advisory Board here.

Mr. Rheinalt Jones deserves to be a senator representing Natives in the Senate. He is the only man, who is highly recognised by the Natives of South Africa. He possesses a remarkable weight among other candidates. These explanations were given by Mr. Dan Dladla, head-master of the Anglican School here. Together the Advisory Board and people of this location, concluded that Mr. Rheinalt Jones was the man to be nominated.

Mr. Bud Mbele was nominated here to be a member of the Native Representation Council. This was unanimously agreed upon by the meeting. It was then 11.30 p.m. when the national Anthem was sung, which brought the meeting to a close.

Mphahlele News

By M. S.

The year 1937 is very promising. continuous rains fell from January 3, 1937 to the third week in February.

The tribe was informed at a tribal meeting held recently of their financial position. They were glad that the position allowed their Superior to proceed with transfer of the three farms the tribe proposed to buy. These changes took place about the end of 1936.

The Evang. I. Khophochane of the D.R.C was transferred to Healdrina and was replaced by Evang. Philip Mophethe just from school. It is interesting to the members of the church that the work left undone by the former of re-building the church and the mission house, has been completed.

Mr. S. Modisi from Bensonvale has been appointed head of the Mphahlele Secondary School and Mr. R. J. Magoba from Bethesda Institution to the head of the Primary Section.

On March 4, Mr. R. G. Baloyi, of Alexandra Township was in the location with a party of five men asking the people to nominate him.

On March 7, Mr. A. J. Thoka with a party of six men solicited support for Mr. Basner.

This day was very important in the location, as it was the first for the Mphahlele people to have one of their sons ordained as a minister of religion. He is Mr. Bernard Maloba, son of Mr. L. D. Maloba of Stuartville Mission, Mphahlele. People of the four denominations were all present.

Wargundy Congregational School Choir conducted by E. H. L. Mathibeli rendered good music. The advent of the Wargundy Congregational School Choir at our school caused sensation. The money raised was £2. 12. 5

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XHOSA:

Ezenkalo Ngeenkalo

U Nyulo Ne Victoria East

Mhleli,

Umzi wase Dikeni uyabongoza kwakona okokuba uvakalise nge lupepa libalulekileyo kunene i Bantu World into eyenzeke apa e Dikeni ngomhla we 5 kuyo lenyanga u March, ngokupatelele kulo mcimbi ungentla.

Lomhla ungentla ibe ngimhla wobambelo kuti lwaba Numzana W. H. Stuart wase Bhai, H. Burman wase Bhai, J. Bisset wase Vryburg no A. M. Jabavu wase Qonce (K.W.T.) njengabazigqasileyo kolu Nyulo lusingweyo kuwo omane amacala omhlaba, yaye lemini iyimini eyakulibaleka kade kubo bonke ababeko nakwabo bebezokucela ii voti setu, ngenxa yezifundo ezikulu abazifumeneyo apa.

Kute noko imvula ine yonke lo mini apuma madoda ukuba entlanganisweni, lada lapantsa lazala elo Holo sidibana kulo, siza aliqela lamadoda kutiwa ukubizwa zii Ncuba-buchopo.

Paula, mlesi, abanumzana Stuart no Burman besibacelele ukuba bazosixelela izimvo zabo njengabantu esibonyule bengekto. Abanye la amanene mabini afike nabo ngesizatu sokuba bebeket we bobane yi Komiti yaku Komani isenzo (xa ndikumbuzwa u mlesi) esagqiba tina ukuba singatatelwa ngqalelo apa e Dikeni, ngapandle kokuske sibe sitalwe ligama elitile kulawo aketwe yileyo Komiti.

U Sihlelo ucele oka Stuart ozigqatse kwi House of Assembly ukuba asipe ukutya kwendlebe, waye etolikelwa yi President ye All African Convention. Elinene lite ukusasa kwalo ukuteta lala hlekela ekusishumayezeni ngokula nga kwe All African Convention, yaza intlanganiso (ibufudumala) yampakuzwa ngeliti, "Asifuni ku shumayezwa nguwe nge A.A. Convention; gcina indawo yako." Uqubile ke umnumzana lo waya-kubeka, nemibuzo eyipendula, selewukwenyele kakulu umsila, yaye imibuzo iqata.

Emva kwelidane kupakame umfo ka Burman ozigqatse kwisi hlalo se Provincial Council. Lomfo usemtsha kakulu, imbhonakalo yake inesidhima kakulu nezimvo zake azititileyo zibonakele ukuba zipuma kwindoda enyanisekileyo. Akubangako mibuzo mizinci kuye.

Kwejisituba lamanene mabini anikwe ivoti yokutenjwa Emva koko intlanganiso ijonge la mabini amanene ukuba angaba apete nto nina wona, ngokuba ebengakange anqwenelwa ngumzi, aye nawo engakange acela ntlanganiso emzini. Lamanene abonise ukunganeliswa kukupatwa ngaleo ndlela. Ngokufupi, mlesi intlanganiso iwacacisele okokuba ayinakuwenzela luto, yacitakala intlanganiso.

Mhleli, ii Nkosi zase Dikeni ziyekubulela kakulu ngopapasha lwangxelo epume kuyo lentlanganiso kwangolu Nyulo, kuba tina sicinga ukuba ibingaba luncedo olukulu emzini ngokubanzi xa zonke izi Thili beziyapapasha inqubo yazo, ngokuba olu Nyulo, mlesi, lolokuqala olunje ngalo olungeyo ngube nabantu abamhlope. Ngoko ke lulu vavanyo lweangqondo zetu kwizinto ekufuneka sizenzele ngapandle kokukokelwa ngumlungu.

Sicocoma, sibulela oo titshala base Lovedale ngo sebanzi wabo omhle wokuti kwezi ntlanganiso bayibuze indoda side sivele esora similo sayo ebihleli pezu kwaso. Ude waci omnye umlungu "Wena Mr. Mdledle undibuza kakubi ngati uligqweta." Ite intlanganiso, "Sifuna bebaninzi abafana no Mdledle ukuze nicikideke."

G. K. MANELI
(U nobhala wee Nkosi zase Dikeni)
Alice
C. P.

Umdlalo Onomdla Willows vs. Brotherly C. C.

EZAKU GOMPO

Kwimidlalo yokugqibela ye qakamba kwa Gombo apa kuhlanguene i Willows ne Brotherly (Amagqunukwebe) ngomhla we 20 yaqala i Brotherly ngokunikwa i Toss yi Willows ya gongqoza latshona elalomini i Score sivi 99 for 6 wks. Apindela amagqunukwebe ngomhla we 27 ku Feb. 1937. Kupela yaqokelela nje 4 runs yapela nge 3.40 p.m. i Total Score 103.

Yangena i Willows ngo 3:50 p.m. ijonge lentaba kufuneka iyinyukile yaye ixesha lokuyeska iyi 6:30 p.m. Le Willows ke kunyaka odlulileyo yayibeta i Brotherly nge 4 runs yayiqala ukwenza nalonto oko yati yako. Le Team iyi team ekwazi kakulu ukuleqa i Sikora, namhlanje yenze isimanga le team kuba kwa abavuli (open bastman) bapume bezimiselele ukuya kudlala ixesha sebezama ukuba ibe yi "Draw match" kuba ibimele amatuba amabini "ukutya ne Draw" ukuze ime kakuhle e ndebeni yaye ama Gqunukwebe emele ukuba atye kupela. Asingobantu ke ukwala.

Amagqunukwebe nerotyana olu ncinci. Itsho i Willows yancoma kwada kwabeta u 6 p.m. isikora sivi 32 for 9 wks. U Mango no Nkwana abona bantu bebedlala i sikora boyisakele ngokwama dodda. U Mini no Mtati emizameni wabo befuna isikora abanikwangwa tuba zizitsha mli'oxa sekukubi zamagqunukwebe. Kugcine u Mandleni D. no Van Heerden imizuzu eyi 40 babeta u 1. Kute ke sekusele 30 mins. ukuwa kuka Van Heerden seyihlutwa epinini ngu Cakwebe ngomindo. Ancedwa amagqunukwebe ngokutonyelwa kuka Bhaku abate no Mandleni babeta 1. Kumjikelo wokuqala oka Busaak etyalwa ngumoya kwihola yokuqala wayibeta u Busaak lomiti isemva ko Bhaku yateka i sikora sivi 34 imizuzu eseleyo iyi 15.

Eyonanto ke imoshe kuyo i Willows (1) Kukupisa nge Toss (2) Iyeke isikora yafuna ixesha engaliboniyi, yafika yacita i mat yayandla okutsha izama kwa ukucita ixesha. (3) I hamba lula kakulu kule Season, kuba, yaqala yaqubula i Gaika "Oyityani" yayidwengula ngokwesi Xosa asivakalayo yacebeleza ke yati kuba u Nobala ingumntu we Willows zamane zilala i team ezinamandla pambi kokuba zidlale nayo. Iento ke iteam ilala imigqibelo emibini. Ite ke i Peetton xa kuyiwa e Peetton kuyatshintshwa e Blaney wayiqqina oka Bukasho yayi Drawn match. Hlele ke i Brotherly. Ivuka ngayo njengoko sekucaziwe vati, "ukuya e magqunu webeni umhlaba ute tye ngokoke inga'unga ne Gas i train, shiyani u... e Blaney i... u Similo ka... i... nati sitsho."

Emva kwelidane yatshe i Willows. (4) U... zii Batters. Kunamhlanje nje kuruzwa kwi Willows seyitandazela ukuba itiyiwe i Brotherly yi Gaika idlale i Final nayo. O imingaliso yemisebenzi ka Tixo. O! obers sunt mira Dei.

Ezase Rhini (NGU TI WHIT TO WHO)

Umkhulane awavumi kusiyeka e Rhini—abantu babane besi shiya ngabanye. Madoda, bafazi—hlalani nilindile k ba ningayazi ivure avakuni tvelela ngayo u Nyana wesi "Ntu." Kusasa nge cawa ib- lifihle elikulu lika Nkosk Modosi osweleke ngomGqibelo 6th March; asisathethi ke nge ntsanangati ngavavaka wazo lo apa e Rhini, ukuba ucinga uku sibambela uzishiya ngasemva intana zako. Oka Tena uke wemka maphuthophuthu ngenxa yokuba zisuke ziti wacalala intana zake ebesazokubona izihlobo zake kweli le Ngewele p: fu ke ku mnandi ukava ukuba zipakamile ngoku e Mayameni apho akona. Ibe yi Nqungqutela enkulu yamakosiqazi kuma Wesile eqale malanga ngomGqibelo ngomhla (Iphelala kumhlati wesihlanu) i

Ezase Kapa

(NGU M—AFRIKA)

Njengoko unyulo lwa malungu azakumela aba Ntsundu kwindlu zo ntatu (Provincial, Assembly & Senate) selusemnyango zingena yonke lemihla intlanganiso, baziziquququ abavoti ne Arente zama lungu. Nxa ummi ngase caleni ubukele wofumana kuko mbini, ntatu indawana ezite zapoliswa zinkokeli okanye abamemi be ntlanganiso ezo. 1. Kukuti kwa paswa yi Palamente i Native Repr. Act. ka 1936 zingenzi urozo lwe ntlanganiso ezilutoto ukucacisela uninzi lwabavoti olungenako ukufunda amapepa zibaxebele indawo ngoku abemi kuyo, kuba abanye basati kutiwa yahlutwa mpela ivoti ko Ntsundu. Baske botuka zezintlanganiso sezi ngoku zizela amalungu azakubamela nale Native Council abanye bati li Bhunga la Pesheya kwe Nciba landisiwe abanye bati yi yi Bantu League of Nations njalo njalo.

Nokuba na Mhleli ngokwako uno kuyicaza epepeni ayisayikunceda nto kuba uninzi olu lunganqondi—mnandi alifundi mapepa

kufuneka nje baxelwe kakuhle ezintlanganisweni bazonyulele beqonda kakuhle kuba namhla umntu bazatamelata ngokwabo ngokuzimeleyo. Ngomhla wesibini e Claremont uyi bambe apho u Mnumz. M. Mauberger exaswa ngala manene Messrs Mafu, Mlambo, Nonkonyana, Sokoqa, S. Oliphant. Lizele elo holwana kungeko sendawo yokupefumla. Ute oka Mauberger ndizimisele ukuba ndibe kwimpembelelo zokwenyuselwa umvuzo, nokuba u Rulumele anenzele ikefu ngokwe rafu lube ngokwe ngeniso yomntu. Ucazwe ngoka Mafu esiti le yi ndoda evelana namahlwempu kakulu ebala iziganga zayo nokuba nje nge Industrialist akuko ndoda iqeshe abantu aba Ntsundu nje ngayo yaye ibabhatala ngokwe ziganga ze misebenzi yayo. Akuko ungatetanga ebulela wada wati u Justice J. Vili Aul madoda lizele senisengela pantsi. Umke ke oka Mauberger eqinisekisiwe uku ba ngu lomzi usuka e Observatory ukuyakuti xaxe nge Wynberg uyalandelwa nguwo ngoku ngashu kuniyo.

we 6 kwemiyo, kwasa elange cawa yakuyalwa ngokuhlwa ngokuhlwa nge Cawaleyo ngomhla wesi 7, ke ithe lengqungutela yavulwa ngumde ngentonga into ka Tshume, ethe isukuma yabe seyihlabanisela kwanga kudala iqumbile, ndithetha mna kwazala esi-uqweni akwabi mfazi akwabi ndoda kuba lomfo weze angati uyaqala ukutshumayela, lonto ke liqayiya kuma Wesile.

Kumvulo wokuqala kwemiyo ibe yingxikela ye concert kuma Wisile, ekute apho yonke iiti-bala yavumisa iqela elifundisayo, kwakubi ke ukungabiko kweyo Mnu. B. Foley kuba kaloku usakotelele isihlo somntakwabo, uvumisile apo u J. K. Zondi umdaka omnyama ongeva sepha abati "yi Mtambanani ebab' emafiri' ukumbiza, kwenziwe £11:13:4d kulomnyadala we concert yaye injongo ikukuhlangabezana ne mali yokubatala igubu eliwudle umi wama Wisile £46 likona apa sebeliqamza.

Funda
THE BANTU WORLD
Kuqala



Wayefuna Kubuyiswe Ikazi Lake.

Lomfazi wabantu makube waye katazeke kakulu wakuba ukuba umyeni wake ufuna ukumgodusa. Siba wayenovalo ngakumbi ngakumbi ngoku waye lindele ukuqonda ukuba ama Feluna Pills ayakumcana na.

Siteta inyani yodwa xa sisiti sinezinwadi ezintyiti ezivela konozala besiti ama Feluna Pills abeluncedo ukuba bazuze abantwana emveni kokuba base bepelelewe litamba lokubuya bamtumane noyedwana. Ama Feluna, kwabalohlobo, afike atinte ashukumise amalungu angabenziyo ngemfanelo. Ama Feluna avuselela futi anikeza amandla emalungwini ukuze unteto Wemvela, ngokuncediswa kanjalo, ubenako ukubanika umntana ababekade bemlindele bennqwemela.

Kwanjalo ama Feluna anceda kuyo yonke impilo yomfazi. Ezi pilisi zongeza futi zihlaziya igazi ukuba luhlale libomvu. Yilonto ebangela ukuba umfazi osebenzisa ama Feluna ahlale asemphlweni entle ekhutele, enovuyo etandeka. Uziva epile kakuhle kwaye bonke abafazi zbasempilweni entle kummandi ukuhlalisana nabo.

Okokuba ezimpau zilandelayo zikona kuwe zisho ukuti unokuncedwa ngama Feluna Pills —

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for females only

Better Health for Women

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MARCHING FORWARD



THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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WEAK WOMEN

By THE EDITRESS

Just what is there becoming attractive in a Bantu lady going about with a cigarette in her mouth is beyond me. Yet this is a common sight in our locations and places of gathering. You see a smartly dressed young lady—fishing out from her bag a cigarette case, lighting it and puffing at her cigarette shamelessly. She takes great care to cross her legs first before she blows clouds of smoke from her mouth.

Usually this smoke comes out between painted lips—lips painted as red as blood. Why? I don't know really. Not only the lips, but the cheeks are 'peppered' white with powder. Why? Again, I don't know. Perhaps the social class among which these silly women move take these things as signs of progress and emancipation of Bantu womenfolk. Yet, it is surprising that all the progressive and enlightened women who are a credit to their people do not find it necessary to decorate and furnish their faces.

Usually, cheap things need constant polishing and touching here and there. It is the same with people. Those who do not take the trouble to live wisely soon find their natural beauty and charm leaving them—And then they take up to powders, lip-sticks and cigarettes in an effort to recapture lost charms and attractions. You can't do that. If you want your charm back, go over your life fearlessly and then drop those habits that are injurious and take up those that are wholesome.

You will find out that this is the best beauty treatment in the world. I have yet to see a cigarette-smoking and painted-faced-girl getting her beauty back. She may attract a certain type of man but I doubt if she could hold even this type against a girl who relies on her natural charms. The only pity is that these irresponsible women are shameless. They do not fear to be seen about—Indeed! they delight in parading their foolishness in public.

They are out to catch the eyes of all—because to them to be seen about is to be admired. These are the women who give Europeans a false impression of our womenfolk, because they are always seen, whereas the decent type of womanhood shuns too much publicity. She does her good efforts in the quiet, decent gatherings. Even in the Parks—nursing European babies—the decent Bantu nurse girl can be easily singled out. She usually sits alone with her charges.

That is why when Europeans comment on Native nurse girls, they always condemn them. They are attracted by the irresponsible type—noisy, rowdy, smoking cigarettes, making love over the fence with their 'boys.' All this time the decent girls are sitting quietly under trees doing their needlework with their eyes on Georgie or Janie.

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OUR CHILDREN

IF YOUR CHILDREN MAKE A FUSS ABOUT TAKING MEDICINE

Giving your child medicine is generally, an unpleasant duty. It is useless to tell them that the medicine you want them to take is nice, for although they may believe you the first time, they certainly will not again.

Far better to tell them the truth, that it really is not at all nice, but it cannot be helped, and the best way is to take it quickly and forget about it.

There are various ways of making medicine time a more pleasant affair than it is used to be. For instance, a small drink of water given just before the actual medicine, does prevent the taste from lingering in the mouth especially if another drink is given immediately the medicine is swallowed. This should be of slightly warmed water.

Another advantage of giving a child a drink directly after a dose of medicine is that the water takes the stain of the medicine from the teeth. This is most important with certain medicines; in cases where they are known to possess staining ingredients they can be taken through a straw.

It is a great mistake to hold a child's nose when administering any kind of medicine, for this gives an added feeling of nausea, difficult to overcome.

When oils—such as castor oils or cod liver oil, have to be given, warm the glass from which it has to be taken. This makes the oil slip from it easily and quickly.

JUST A SMILE, PLEASE!

"There was something about you, I used to like," said the wife testily. "I know," he replied, "but since I married you I've spelt it."

"I hear that you and Arthur are engaged," gushed a girl in the rain. "I don't suppose he told you he was once engaged to marry me?"

"He did say something about there being a lot of things in the past that he is ashamed of," was the answer, "but he didn't go into the details."

The vicar had been talking about the Scribes and Pharisees. "Now, children," he said in an effort at revision, "there is a type of person who, whenever he prays, prays in a place where everyone can see him, and, moreover, always prays out in a loud voice so that all can hear him. What name do we give to such a man?"

"Please sir," was the quick reply from one boy, "the headmaster."

This Week's Thought

Whom the God's love, die young: whenever they die—
—ELLEN JERRY.

The mistress of the house heard the bell ring and saw standing at the open front door a Chinese hawker. Quickly retreating, she called to the maid:—"There's a Chinaman standing at the door. You go Ella."

The Chinese stuck his head well into the wall and shouted indignantly:—"You go 'ella yourself!"

He: "I told you our engagement was secret."

She: "Yes, dear, that's what I'm telling everybody."

"John, I'm sure I heard a mouse squeak!"

"Well, do you want me to get up and oil it?"

Do You Know--

Who Was Sarai?

By R. R. R. D.

I purposely write Sarai so as to keep you guessing. She was the wife of Abraham. Like her husband whose name was changed from Abram to Abraham—Sarai's name was also changed to Sarah. This took place under God's instructions. Abraham was 99 years of age and Sarah 90. Yet a miracle was to befall them.

God's voice came to Abraham and said:—"As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her and give thee a son also of her. This was surprising indeed to Abraham, for he fell upon his face and laughed and said in his heart, "Shall a child be born unto him that is an hundred years old? And shall Sarah that is ninety years old, bear?" No wonder, Abraham laughed, but he laughed too soon.

Soon after, Angels in the form of men, visited Abraham in his tent and within Sarah's hearing said:—"Sarah, thy wife shall have a son." When Sarah heard of this news she also laughed. Yet it was God speaking to them with whom nothing is impossible. From here the Angels went to Sodom and Gomorrah to warn Lot and his family to escape before God had destroyed these polluted cities. At last the day came when Sarah presented Abraham with a baby boy named Isaac.

This son Isaac was the father of Esau and Jacob. Isaac is one of the Patriarchs. So God's words to his parents were fulfilled. When Isaac was born, Sarah said:—"God hath made me to laugh, so that all that hear will laugh with me. Who would have said unto Abraham, 'that Sarah should have given children suck?' For I have born him a son in his old age." So, Sarah at an impossible age became God's instrument for raising a great and mighty nation of Abraham.

If the world fell through a woman, it was saved through a woman; and even today, women still bear sons and daughters blessed of God. Sarah died when she was 127 years old. She died at Kirjath-arba "and Abraham came to mourn for Sarah and to weep for her." Read of Sarah's interesting story in Genesis Chapter 16 and go on to Chapter 23. It will pay you to do so.



Arabelle And Isabel

Isabel: I went to a party at the Eastern Native Township last Sunday, my dear.

Arabelle: You did? How were things moving on there?

Isabel: Fast, my girl. Plenty excitement about.

Arabelle: Oh, tell me all about it.

Isabel: We went to Mrs Grasshopper's house.

Arabelle: I don't like her. She can never keep her house tidy.

Isabel: Well, we went there and she asked us to feel at home.

Arabelle: Feel at home! Where?

Isabel: In her house—yet—she was as cold as ice herself, my dear.

Arabelle: I think it is because of the dirt in her house that she is so cold.

Isabel: The best jokes cracked left her lips as hard as stone. Fancy!

Arabelle: I know her, dear. She is one of those women who do not care to be sociable to others.

Isabel: She wants others to bow to her first before she can just smile at them.

Arabelle: That is why she takes such little interest in her house. She has not many friends with whom she can share her problems.

Isabel: And yet her husband is such a fine man, my dear.

Arabelle: That's a pity. I think our womenfolk lag far behind their menfolk in outlook.

Isabel: Quite right. I've seen ambitious men pulled down to nothing by their ill bred and half-educated wives.

Mrs. Moshe On Durban Women

Conference Of Bantu Nurses

March 29, April 1, 1937

The first Conference of Bantu Nurses ever to be held, is being organised by the Bantu Trained Nurses' Association, and will open with a reception on the evening of March 29. The reception will be held at the Hostel, 14, Sherwell St., Doornfontein, Johannesburg, and to it are invited all delegates and friends who are interested. Subsequent meetings will be held in the Club Room of the Helping Hand Club, 76 Hans St., Fairview, within easy reach of the Jeppe station. Many questions of vital interest to Bantu Nurses and all those interested in Bantu Health, will be discussed and a most interesting programme is being arranged by the Committee in charge.

Further announcement in regard to this programme will be made later. Anyone interested will be most welcome to the open meetings each evening. Nurses and pupil nurses are cordially invited to attend all sessions, and will be sent a programme upon application to the Secretary, Nurse Rose Mosalakae, Box 2, Bergvlei, Tvl. Guests will be entertained at the Helping Hand Club and arrangements will be made to have meals served to those attending the Conference by the day. Accommodation for the night may also be arranged for those who live far out of town and who perhaps can attend for only a day or part of a day, provided that such guests notify the Secretary.

It has been difficult to find time to call this Conference because of the nature of the duties of nurses, but it is hoped that many can arrange to be present for at least one or two sessions. Every effort will be made to make the Conference most worth while and long-to-be-remembered, in the annals of Bantu nursing.

Editor's Note

It is hoped that women readers elsewhere will read Mrs. Moshe's article with interest for it shows what women can do in spite of the difficulties in their way. In fact, difficulties should always make us strive yet harder to prove ourselves instead of crushing us under their weight.

If Bantu women in Durban can do such a lot of responsible work what cannot Bantu women in other parts of the country do? This applies particularly in big towns like Johannesburg where one expects to hear a lot about the efforts of women in these directions. It is all right to talk, but actions speak louder than words.

It is all right to have dance parties, tea-parties and all that but where do these get us to? Are these of material help to us? Can we point them out to our children as movements they can join in order to lay up store for their future? It is really surprising that Johannesburg with thousands of domestic servants has no club like Durban's Women's Friendly Society. What's wrong with local women? Too much excitement about?

"Is This A Record?"



At the Bridgman Memorial Hospital.

Women's Work In Durban

By (Mrs.) Dora Moshe

[Mrs. Dora Moshe the writer of this informative article is one of Durban's young women. She is secretary of the Daughters of Africa Movement, and has identified herself with all the social, educational and sporting activities in Durban. She is Head teacher of the Chapel Street Government School, Durban - Editor.]

It is encouraging to write something about some of the activities of women in Durban. Encouraging because it is such a healthy topic to write about. Women in Durban have realised that the uplift of their race lies chiefly in their hands and they have, as a result, risen to take up their responsibilities seriously.

This has not been an easy task; but because it is true that where there's a will there's a way, these women soon brought their minds together in discussing ways and means of doing something tangible for their people. The result is the following societies formed by our womenfolk with the guidance and assistance of their European contemporaries.

BANTU WOMEN SOCIETY

This society is formed of women whose aims are to ease the hardships of womenfolk particularly those in Durban. This group meets once a month to discuss how to fight the Pass Laws (for there is every indication that the local authorities may introduce passes for women in town), medical examination of women and discussing ways and means of finding the right solution to the problem of the welfare of their children - boys and girls. This brings me to

BANTU CHILD WELFARE SOCIETY

Visit the Bantu Social Centre in Durban every Thursday morning and you will find a group of women trying to distribute as much food as they have to the poor children of the race. These women are doing worthy service to their people with this work, for they seek to save the poor children from the terrible fate of the streets. They are trying to tackle their big task with practical efforts. They know that these

poor children are the future citizens and their future usefulness depends on what is done for them now in rehabilitation.

BANTU WOMEN CIVIC SOCIETY

This is a very interesting group formed mostly of Makoties (brides) of the Married Quarters and a few lady teachers. This group meet once a month in one of the Makoties home and enjoy themselves. While they enjoy whatever has been prepared for them by their hostess they exchange knowledge on Household Hints, ways of economy and simple rules of etiquette. The same group tries to improve itself by playing tennis, hockey and recently a Dramatic Society has been formed.

BANTU GIRLS' FRIENDLY SOCIETY

Sunday evenings at the Social Centre are used by this society profitably. These ladies meet to discuss where they can find a suitable Rest-Room in which to knit, crochet, sew and have some amusements when they are off-duty. This proves that even young ladies are up and doing here. A very happy augury for the future.

ST. JOHN'S AMBULANCE BRIGADE

Classes under this head are held every Thursday mornings. It is interesting to see young and old women attending these classes. The results of this keenness can be

seen at the sports meetings where you will see these ladies moving up and down the field bandaging the injured. Then last but not least is the

BANTU TRAINED NURSES' ASSOCIATION

This association is purely for the interests of the Nurses. It helps them to get together and go over their difficulties and experiences. It is their mouthpiece.

This, briefly, is what our womenfolk are doing in Durban for their people. In these and other yet unrecorded cases Durban Bantu women are trying to help in building up a strong self-reliant Bantu race. Time does not permit me to dwell fully on the detailed accounts of the works of each of these societies, but I hope that what I have written will create mutual interest among Bantu women in other centres.

Mrs. D. Moshe's article was closely followed by a report in the "Ilanga Lase Natal" on the Annual General meeting of the Durban Bantu Women's Society. This meeting was held at the Bantu Social Centre in the last week on February. Mrs. A. S. Mtinkulu was elected chairlady; Mrs. Mbele, vice Chairlady; Mrs. I. J. Sililo, Secretary; Miss B. Mtize Asst. Secretary; Mrs. M. J. Mpanza, Treasurer.

The Executive Committee: Mrs. D. D. Moshe, Mrs. L. Luthuli, Mrs. Khuzwayo, Mrs. Ng'di, Mrs. Ndlovu and Mrs. Ndimande.

Metsoalle Hlokomelang

Adrese ea Mabasotho, ECONOMIC DRAPERS, 313 Marshall Street, Jeppestown.

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The Bantu World, WOMAN'S SUPPLEMENT

Mosebetsi Oa Rheinallt Jones

Election Of Senator

Transvaal and Orange Free State

Reasons why the African Electors Should Nominate

J.D. RHEINALLT JONES

BECAUSE

1. MR. RHEINALLT JONES has worked for and with the African people for 20 years without expecting or seeking or asking them for any reward.

2. MR. RHEINALLT JONES has done more things for the people than any other candidate. Here are some of the things he has done:

(a) He has been the *organiser* of almost every opposition to oppressive laws for the past 15 years.

(b) As a founder of the Joint Councils and the Institute of Race Relations he has brought large numbers of Europeans to work with African leaders for the improvement of the position of the people. He organised 5 National Conferences and several provincial conferences where Europeans and Africans were brought together to work for the common good.

(c) He has been the *leader* of the efforts to get more land for the African people, and has worked hard to educate the European public to understand why Africans need more land.

(d) He was the *first*, as far as 1921, to preach more wages for African workers. He has done more than any other man to bring this question before the Government and employers.

(e) He *alone* organised the fight against the Colour Bar Act eleven years ago, and has opposed every effort to deprive Africans of employment.

(f) He has been a *leader* of the efforts to get more and better education for Africans. He is a member of several important educational bodies.

(g) He has worked hard to get the Native tax abolished or reduced, and drafted the recent petition to Parliament which was signed by 25,000 Europeans.

(h) He *represented* the Advisory Boards and other bodies before the Commission on Native Trading Rights in Urban Areas held at Kroonstad a few years ago and utterly destroyed the case put up by the opposing lawyer.

(i) He has *opposed* every attempt to expel Africans by force from the towns and to prevent them from seeking work there.

(j) He has been a *leader* in many other efforts to secure justice for the African people and to advance their welfare. His social welfare work, such as child welfare, is well known.

(k) He travels about 40,000 miles every year in his work. He has visited personally and studied the conditions in most of the Reserves of the Union and Urban Locations and he has also studied the position of the African workers on European farms.

What Candidate can show anything like this record of Work done?

3. MR. RHEINALLT JONES is a man of high standing as a public man. He has twice been honoured by the King, and he has also been honoured by the University of the Witwatersrand for his outstanding services to the country, especially to the advancement of the African people.

(Continued at foot column 3)

Mabaka ao Ba-Afrika Ba tshuanetseng ka Oona ho Khetha

J. D. RHEINALLT JONES

KA MABAKA ANA

1. MR. RHEINALLT JONES o sebeleditse Ba Afrika dilemong tse mashome a mabedi a sa letela ho putsoa ke bona.

2. MR. RHEINALLT JONES o sebeleditse Ba Afrika ho feta ohle Makhooa a batlang ho khetha. O entse ntho tse ntle tse latelang:—

(a) Ka dilemo tse leshome le metso e mehlano o loantshitse melo eohle ea khatello.

(b) Joaleka mothei oa makhota a Joint Councils le Institute of Race Relations, o entse hore Makhooa a mangata a thusane le baetapele ba Ba Afrika ho loantsha melo ea khatello le ho tseletsa sechaba sa Ba-Afrika pele. O entse hore ho bitsoe Pitso tse khohle tse hlano le tse ding tikhohong tshole tsa Kopano moo baetapele ba sechaba ba ileng ba kopana le Makhooa ho rerisana ka melo ea khatello.

(c) Ke eena oa pele, ea ileng ka selo mo aa 1921 a rera evengedi ea hore Ba-Afrika e ka khona ba lefuoe moputso o lekaneng; o entse ho feta mang le mang hore Mimus le boramesebetsi ba bone hore ke tshuanelo ho lefa basebetsi ba Ba Afrika meputso e tshuanelang.

(d) Ke eena ea sebeditseng haholo hore Ba-Afrika ba fumane okeletso ea mafatshe, me o sebeditse ka matla ho bontsha Makhooa hore ke tshuanelo hore Ba-Afrika ba ekeletsoe mafatshe.

(e) Ke eena a le nosi ea ileng a etsa hore ho loantsho melo oa khethollo ea mma la mesebetsing dilemong tse leshome le motso o le mong tse fetileng, me o sa nse a loantsha hore Mo-Afrika a seke a lelekoa mesebetsing.

(f) Ke eena ea sebeditseng hore Ba Afrika ba fumane thuto e phahameng Ebile ke leloko la makhota a thuto.

(g) O lekile kamatta ho fedisa moo la o lekhetho (opo gafa) me ke eena ea entseng hore Makhooa a fetang 25,000 a saene kopo ea hore ho fedisoa kapa ho fokotsoe lekhetho, eo eleng pele a Phalamente kajeno.

(h) O ile a emela Advisory Boards le makhota a mang pela Komisi mane Kroonstad mabapi le tokelo tsa khoebo ea Ba-Afrika ditropong, me a hlola Agente e neng e emetse bo Masepala.

(i) O loantshilise teleko ea Ba-Afrika ditropong.

(j) O sebeditse haholo bakeng sa ho tseletsa Ba Afrika pele le ho hlokomela bana ba sechaba sa bona.

(k) O etse mafatshe ohle a Ba-Afrika ho hlaloha bophelo ba bona le tshuaro ea bona, me o tseba bophelo ba Ba-Afrika ditropong le mahaeng le mapolasing.

Ke lefe Lekhooa le ka supang Mosebetsi o jualo?

3. MR. RHEINALLT JONES ke monna ea tsebehang tabeng tsa mebuso. Ke habedi a tloloa ke Mo'ens oa England, hape o tloliloe ke sekolo se sehohle sa Witwatersrand bakeng sa mebeditsi ea hae ea Setho. Ke Moeletsi ho South African Institute of Race Relations (Lekhota La Selekane La Dichaba); ke morutisi oa molao oa Sesotho seholong se sehohle sa Witwatersrand, ke morulaganyi oa "Bantu Studies" le "Race Relations" ke mookamedi oa Basupatsela (Pathfinders) jualo, jualo.

4. MR. RHEINALLT JONES o ea tshaphala, o tseba mosebetsi oa hae. O tla sebetsa kamatta Phalamenteng e re ha e koetsoe a tselepele le mosebetsi oa hae oa ho thusa Ba-Afrika tulong tsa bona.

Ha ho Lekhooa le nang le tsebo e tebileng mabapi le matshoenyeho a Ba-Afrika ho

feta MR. RHEINALLT JONES

5. MR. RHEINALLT JONES o khethiloe ke lekhota la Di-Advisory Boards le bongata ba ba maloko a All African Convention a Transvaal le Orange Free State; Msrena a mangata, Local Councils, Reserve Boards, Di Advisory Boards le Komiti tsa Khetho, kaofela di khetha eena.

Ho batleha Moemedi a le mong, me e tshoanetse hoba

J. D. RHEINALLT JONES

Khethang Ballinger

Mongoli oa Bantu World,

Monahali ntumelle hanyenyane nke ke holetse ka keletso eaka e fokolang sechabeng sa haeso sa Ma-Afrika. Ma-Afrika khale a lla a re re tla lokoloha neng jokong ea sebe (Bokhoba) eo ba e jereng. Hape ba re ba lefisoa lekhetho (Tax) empa ba sena ba buelli tlung ea sechaba (Parliament). Kajeno ho teng melo ea Ma-Afrika ee bitsoang ka hore "Native Act 1936" e fang Ma-Afrika matla a ho ikhethela monna kapa banna ho ba emela tlung ea kopano (Parliament). Mabitsa a re a hlalositse ao le a filong hore le ikhethela ho eena Ma-Afrika a Transvaal le Freistata eleng ho Mr. J. D. Rheinallt Jones, Ballinger le W.G. Ballinger. Joale Ba-Afrika ho se ise litaba hole, sekeng ia bapala ka tokoloho ea lona, e sebelisang tshoanelo. Bulang mahlo a lona, sebelisang hlalohanyo tsa lona.

Banne bana ba bararo ka keletso eaka e fokolang Mr. W. G. Ballinger ke eena ea bat'ehang hampe ho emela Ma-Afrika Parliamenteng. Mr. Ballinger ka baka la tsebo ea hae le kelello e hloeki leng le ka baka le maele ao a nang le ona o ile a romeloa koano South Afrika ke lekhota la Basebetsi ba Moseja ho maotle (over seas) hore a tlo thusa la Ba-Afrika le ho eletsana le bona bothateng boo a bo jereng. Kaofela re tla hopola eitse teela ha a bea leoto la hae lebo pong la leotle mane Kapa eaba o kenya makhota le makhotlana joaloka leholu kapa 'molsi, feela e le ka baka la hore a tlela Ma Afrika. Ho feta moo a jarisoa pata (Permit) o a tshoanetseng ho tsamaea ka eona hohle moo a eang, ebile a tlamehile ho iporota ha a fihla tulong joaloka Ma Afrika. Lihloriso tse na kaofela oa li tseba ke ka hoo ke nang le tshopo e tiling hore re tla lu mellana hore Mr Ballinger ka mabaka ao a hlalisoeng le a mang a hlokieng ho hlaha kabaka la ho se je sebaka, ke eena ea batlehang ho khetheloa ho ea Parliamenteng, ka hobane, o tseba lihloriso le sebe seo se jeroeng ke Ma Afrika haholo rona ba Transvaal le Freistata. Mr. Ballinger o se a bile a tsoa hlaloha taba tsa Swaziland le Bechuanaland, ho rialo ke hore o tseba taba tsa Ma Afrika ka hohle le hloriso tsa ona.

Ke sa boela ke re Ma-Afrika seba-peleng ka tokoloho ea lona eseng ele matsohong a lona. Khale le lla le re le tla lokoloha neng; joale e amoheleng, le tle le tsebe hore Lekhetho la lona le ea kae. Khethang Mr. W. G. Ballinger.

H. J. MALEKE

Parys.

He is adviser to the South African Institute of Race Relations; Teacher of Native Law and Administration at University in Johannesburg; Founder and Joint Editor of the scientific journal "Bantu Studies"; Founder and Editor of "Race Relations"; Chief Pathfinder for South Africa, etc., etc.

4. MR. RHEINALLT JONES is honest, trustworthy, competent and a hard worker. He will work hard in Parliament and will also carry on his good work when Parliament is not sitting. No other Candidate has his knowledge and experience of the problems which surround the African people.

5. MR. RHEINALLT JONES has been recommended by the Congress of Advisory Boards and by a majority of the Transvaal and Orange Free State Committee of the All African Convention, Numerous Chiefs, Local Councils, Reserve Boards, Advisory Boards and Electoral Committees have already decided in his favour.

There can only be one Senator and he must be

J. D. RHEINALLT JONES.

KAMEHLA



'OVALTINE'

Hore u phele u matlafetse lehlabula le mariba u tshuanetse ho ja dijo tse matlafatsang Ha u e noa "Ovaltine" ka tshuanelo u tla ikutlwa u phetse me u tla ba le matla le bophelo bo monate selemo kaofela.

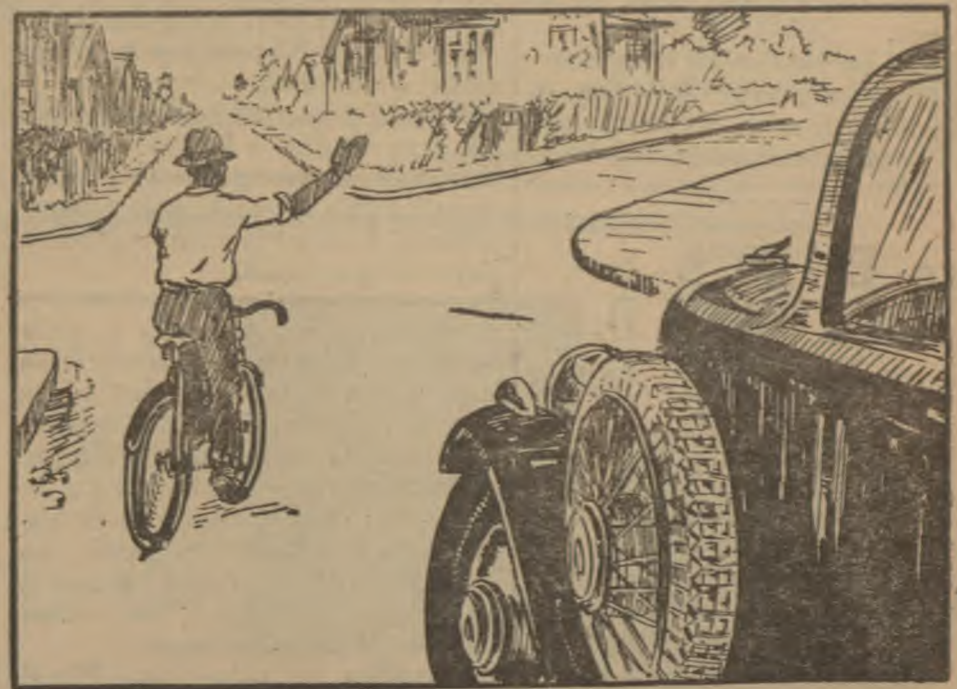
"Ovaltine" e na le monontsha o tswang mmeleng, maeng le lebeseng. E etsoa kapela habonolo me e monate jualeka "chocolate." U tla utlwa monate oa "Ovaltine" me e tla ho thusa.



N 18-26

KOPA BRALEVANKKE A HO NEE "OVALTINE"

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6. Ums uzopenduka emgwaqweni osecaleni noma ngomgwaqo osuka komnye veza isandhla sako ungakapenduki usiveze njalo uze weqele kuwo u mgwaqo. Uma ungakwenzi loko ungase unyatelwe imoto ekulandelayo ingazi ukuti uzopenduka noma eza ngakuwe. Lomuntu wenza kabile impela.

6. Ha u palame pasekela setarateng me u batla ho nka se seng se ea tshong le letona phahamisa seala se setona pele o potoloha, me u se phahamise ho fihlela u kena setarateng seo. Ha u sa etse jualo u tla batla ke motorori kapa kari e ngue e ho lateteng kapa e hlalhang thokong e ngue. Monna enoa o etsa ntho e lokileng.

SAFETY FIRST ASSOCIATION,
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Johannesburg.

Makgooo A Rera Go Ikepela Afrika

Fatshe Lena La Witzieshoek

LEFATSHE LE SEHOA MASIMO LE LIKAMPO

(Ka N. J. MOTLELENG)

Fatshe lena la Witzies-Hoek ke le leng la ao Molimo o a behiling monateng. Le na le tithaba. Masimo, Makhomole tse ling. Le natefete baahi ruri.

Empa kajeno eka ha 'mila o puta taba tsa lona li ea moseneng. Sello se utloahala ka huku tse 4 tsa Qua-Qua. Sello sa pele sechaba se re ka lla ka khatello ea melao e etsoang ke li-commissioner ha ho phethoho e isang botleng Benghali bao ba re hateletse joaleka tlou e hateletse Mokhalutsoane. Le reng bana ba Mopeli, sechaba sa Mopeli. Ao ekaba meso ha e eso hlahe ho lona bo—ao u khotse? "Eh!!" Ao u lapile? "Eh,!!"

Kajeno ho kene liforo li re amoha masimo. Ba tsebi ba re ke mesebetsi ea Ramatamo. Ao ekaba ha le oona masimo ao bongata bo a hloka joale ao Marena le a lokolelang Ramatamo ke efe? Joale benghali ba bang, ba se ba khutla ntloana-tsoana ka ho hatisa liforo tseo ka likhomo. Ao naha e re jeletse boea re ne re rata. Na ao Marena a a koebang ka li-agent e ke hore lona Marena a Qua Qua le re bao ke lihote. Ra shoa sechaba.

Kajeno ho buoa hore ho loka la ho sehoa likampo tsa lipoho, liramo le lipoho? Ke hore ao ho sehoa eona naha eo eo re llang ka hore e eketsoe joaleka ha muso o itse ba llang ka bo-nyenyane ba naha ba lokela ho etselotsoa lefatse. Rona la rona lese le qatso ka ho etsoa likampo tse le eketsoa joaleka linaha tse ling? Ao naha se hoo muso o tlang hore athe Qua Qua e sa lekane hobane ke moo sechaba se khotsafalla ha e nyenyefatsoa ka likampo.

Re ea lla benghali, keng ekang boliba bocha re bo talimile na? Kajeno ekaba ha le eso hopole ho tsoha joaleka marena a linaha tse ling na bara ba Mopeli?

Re utloa maqheka a rona a bile a re a hopola mehleng ea "Letsa le maluke mohatsa Ntolo, le letse le lukoa ke maphiri bosiu."

Ha le sa nke mehlala ho marena a bohla linaha tse ling, ruri mabura a se a ejele Qua-Qua ea rona. Mehla ena ke ea hore ho sebetse chelete. Mo eli ha a thijoe molomo bohoso empa na le bona joang rona re bana joang. Moos—khotla ha a tsekisoe.

Lefu le Bohloko La Andrew D. D. Mahlasi

Ke kopa ho kenya mantsoe ase makae pampiring ea hao ea "The Bantu World." Maoba ka la li 25 tsa khoeli ea January 1937, re ne re boloka i goanoso, eleng mofu Andrew D. D. Mahlasi ngoana oa monyane oa bo ntate eleng mofu Daniel D. Mahlasi feela ena Rangooane o hlokaletse khale ha ke tsebe hore ke lemo tse kae a hlokaletse. Mofu Andrew Mahlase o hlokaletse ka la li 22 September Molimo o entse mesebetsi eo oona ka moo o kekeang oa tseba "born 22 September 1915, died the 22 January 1937. Mofu AD Mahlasi le he ele morutoana oa sekolo sa Stofberg Gedenk-School oile a qeta thuto ea hae hona Stofberg ea ba ba mofumanela mosebetsi mane Steynsrust o sebelitse selimo sa 1936 feela ea o sa phomolong moo batsoali baleng teng Mookameli oa Steynsrust oile a romela Baruti babararo hotla felehetse mofu A. Mahlase mona Viljoen; Drift, Moruti Moko o buile mantsoe a boima haholo mabapi le mesebetsi ea mofu. Rev. Makoa, Rev. Segote. W. J. D. MAHLASI

Lefu La Tichere Phayane

MOTHEI EA KOLO TSE THARO THULONG EA VREDEFORT

Ke ka masoabi a maholo ke tsebisang ba Motlatla le metsaalle eohle hore Meshack Mesi Phayane o hlokaletse ka li 16 Hlakola 'me a patoa ka li 7 Hlakola 1937. Palo ea batho e ne e le 326.

Mofu Phayane e bile tichere mane Vergenoeg sekolong sa Wesela, hape ke eena mothei oa sekolo sa Berlyn, motsosi oa sekolo sa Weiveld. Likolo tse na ka boraro li seterekeng sa Vredefort. O rutile bana le baholo ba bona, kajeno o na a se a ruta lelolo la bobeli la bana bao a ba qalileng ho "A."

Re lla hammoho le mofumahali oa hae, eo a keneng bophelong bo bong, e leng ba bohlohalo joale. Molimo o ke u tlamele maqeba oa ka masela a Moea o Halelang.

Mofu o kutse veke feela, me re sitoa ho hlaloseba babali hore molato e ne e le eng. Ka ha e eitse hoba a hlabeha ha a ka a hloka a bua ho fihlela a ba a re sia e nte e le semumu.

Ha re bota lingaka tse ileng tsa mo hlaloba tsona li re methapo ea hlolo e tlitse mali, 'me e se e tla phatloha.

Bafokeng re sitiloe ho fumana li address tsa lona tsohle, ba balang taba tse na phetelang ba habo mofu. Mofu o patiloe hona monna "Weiveld Siding." Le ba ratang ho lla moseang tlong "Weiveld Siding."

Oa lona Moreneng S. H. S. MOFUBE. Weiveld.

Puo Ea Mr. Oswald Pirow

O RE MAKGOOA A TSHUANETSE GO IKAPELA

Maloba koa Cape Town, Mr. Oswald Pirow, Tona-Kgolo ea Ditimela, o bolele puo e tshuanetseng gore a hlokomeloe ka Ba-Afrika, gagolo baetapele. O rile seo Makgooo a ikamiseditseng sona mona Afrika ke go ikepela, gomme kabaka lona Mabusoe eohle eleng Afrika, gagolo Lebooa, e tshuanetse go latela melao ea Mmuso oa Kopano mabapi le tshuaro ea Ba-Afrika. Are, bongata ba Makgooo a mafatshe a kagodimo go noka ea Lempepo, a setse a tlogetse kgopolo ea gore motso e motsho a fumane ditokelo tse tshuanetse le tsa Makgooo gomme a latela kgokopolo ea South Africa e reng go seke ga eba tekano magareng a Lekgooo le Mo-Afrika.

A tsuela pele a re: Makgooo mona Afrika a tshuanetse go thusana bakeng sa go itshireletse, gobane mohl'omong ba ka hlaseleoa ke sechaba se seng sa Asia. Gape a tshuanetse go tseba gore oona mona Afrika a jualeka dihekeheke tse tshuue gare ga leotlatle le legole le letsho, Kabaka lona a tshuanetse go tshuara-gana jualeka le tsopa la samente ele gore e tle a seke a metsoa ke leotlatle lena le letsho.

shule oa Drift le eena Mahete oa Vereeniging. Ebile mosebetsi o motle haholo ha re bonn bana ba bangenyane bafelitse se aparang Ba ileng ba inela ke Marie Thapeli Mr. B. Thusi ba bang re ba lebetse. Re ea leboha ba Vereeniging le ga mose.

Mona Viljoen Drift re neiloe li khoeli tse 6 ka mora tsona ba be le sieo mona h'oe. Re maketse hore re tla leba kae? koha ba bang ba shoetsoe e ke banna ba mabitleng. Jodle re maketse ka hore re nabe ra hopola hore re hae, itukise mo-Afrika useke oa leboha mo Afrika ke Sekokiyana le Ntjanyana ha entse e bohola u tsebe hore e ea loma. Kea le boha mohayisi na u 'neile sebaka sa ho kenya mantsoenyana ana ke khale he sa kenye letho pampiring ea sechaba.

Re Itumetse Go Utlua Keletso ea Mr. Makgatho

A ku n tumelle mantsoe kuran-teng ea gao. Lehono sechaba se nyakallong ka go bona le go koa mantsoe a Morena S. M. Makgatho, ka ge le eena monga setje a hloletse, gore ke mengoga a sa bule molomo oa gao. Mr. Makgatho lege a tlofetje a se eena a soanetjoeng go tlogeloa medi rong kamoka ea sechaba. Ga ke rialo ke koele ke thabile go fetisha ka go bona mantsoe a gao kuran-teng ea gao. Mantsoe a Makgatho a lehono a nkgopotja ntoa eo ke ile ka e bona a loela Ma-Afrika le mohu Mr. D. S. Letanka. Ba loela Mafumagadi a Ma-Afrika gore a se roale dipasa, ebile Mr. Makgatho ke monna oa pelo ea soanang le le fika.

Kantle go ntoa ea dipasa tja basadi o loele ntoa tje nti e le eena Mookamedi oa Congress ea mono Transvaal. Le eena lehono Mr. S. M. Makgatho ga a tlofetje pele byale ka ga e le papa a rona modirong oa sechaba, re be re dutje ka dipelo tje nyamileng ka go se koe molomo le dikeditjo tja gao. Seema sa ba ba tala sere hlaku le—soa le beoa ke le le tala.

Banna bao kajeno sechaba sa Transvaal bao se setjeng se bahulofetje ba ba setjeng bats'uari ba Congress bakgale ke bo Messrs. S. M. Makgatho, R. V. Selothe Thema, le L. T. Mvabaza. Sechaba sa Ma-Afrika se tlo itumela go koa molomo oa Mr. Makgatho, ge a fela a e fa Ma-Afrika a gabo dikeditjo tja kuano le kago ea sechaba le ge a se sa le Mookamedi. Ts'warelo mogatishi go tjeela sebaka.

A. S. MAMADI Zoekmakaar.

Ga u Batla go Utlua Tsa Lefatshe Bala THE Bantu World

Tsoseletso Ea Baitimi Motseng Oa Vereeniging

Mona ke kopa sebaka monghali pampiring ea sechaba eleng "The Bantu World."

Rebile le mokete oa tsoseletso ka li 7th February 1937 ea baitimi ho no ho lile bahlankana ba Vereeniging ba B. H. bana le sister Tlaletsi mosebetsi oile oa buloa ke Mr. Mohlamme ke pina Mr. Masilo a rapela Mr. Mohlamme a bea mosebetsi matsohong a Mr. Mogotsi oa Vereeniging a bala Habakuke 216 Homalimang e a nosang oa habo, uena ea Isoakanyetsang ba bung sono sa khalefo e a hao. U bile uba tahisa utle u talime bofela ba bona. A bina sefela sa 414 Se Sotho

LEKHOTLENG LAHO KHAULA MANYALO

A BATHO-BATSU BALENG NATAL LE TRANVAAL LE KENELANG PRETORIA

Nyees ea 46-26-36.

Pakeng Tsa: SANA MAFABATHO (Ineoa Mofana) oa Stand 847, Brakpan Sitirikeng sa Brakpan, Transvaal. Eleng Momankali. Moho le JOHN MAFABATHO, pele ea lula hona Stand 847, Brakpan Location Sitirikeng sa Brakpan, Transvaal (empa hona joale a sa tsojeng moo a leng teng) eleng Moqosusa.

Ho: JOHN MAFABATHO Moqosusa ea boletsoeng ka Holimo.

ELA HLOKO hore ka tagafara entse-ntsoeng, me eaba ea behoa polokong ke Mongoli ea hatlang Manyalo a ba Batu ba hlalalang, le khotleng la hae, u batliloe hore u lithabisa pela lekhotla le hlomphehang le boletsoeng ka holimo, le kenelang Block 6, Z.A.S.M. House, 499 Market Street, Pretoria, ka la ma 26, khotleng ea Moetsanong, selemo sa 1937, ka nako ea (10) leshome pele ho tenare, molatong oo mosali oa hao, Sanna Mafabatho, eleng ka lakaka la ho motlohele ha hao kante ho molato, mohla, kapa mabapana le Moetsanong selemo sa 1930, ea teekang tse na:

- (1) Le boaelana kaha tsela ea lenyalo hoseng joalo ha u ka hloleha ho etsa ka tsela eo e batlehang: (a) Tumello ea ho khola lenyalo 'moho le (b) Bana ba hanyane ba babeli, ba boese ho eena, Fenskele le France; mohole (c) Litsenyehelo holima nyees ena.

Mabaka a mang mabapi le tsona tse na a ka fumaneha ho Mohatshi (Registrar). Ha u ka fosa ho tlhahisa ho ka etsa kopo le khotleng le ka holimo le hlomphehang ka le tsatsi le se leboletsoe hore ho etsoe kahlole kaha lithabeha tse ka holimo. Lebatlisiswa tsatsing la (1) leshome le motso o mong khotleng ea hlakubele, 1937.

T. D. YOUNG, Mohatshi (Registrar).

Morena ho etsahale ho etsoang ke uena ke uena feela ha u rena ho lokile laela ke tla mamela. Ba neng ba le teng ba mona hae Mrs. Manete are hlaloseba haholo are thibolla li tseba Mr. Muga- (Li fella serapang sa 2)

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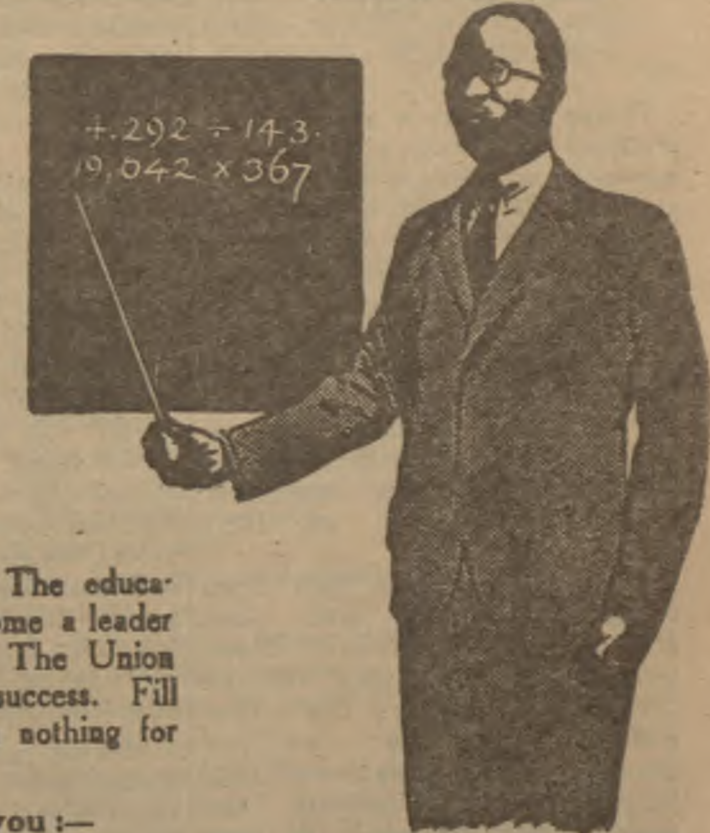
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People In The News This Week

Who's Who In The News This Week



Mr. Benjamin Kubheka.

Mr. Benjamin C. J. Kubheka has returned to the city after his long visit to Natal to take part in the making of the film "King Solomon's Mines." Mr. Kubheka understudied Paul Robeson in the film and also played another important part. We hope to publish in the near future his vivid impressions. Mr. Kubheka holds a very responsible position in the city which does him great credit.

Mrs. W. G. M. Shandu, of Umhlabi Metal, is still ill and we understand that she may be removed to hospital. This news will shock her many friends, for Mrs. Shandu is a very lovable soul.

The Rev. D. P. Madikolaga, of the Bantu Seventh Day Adventist at Leewkraal, spent a day in the city en route to Kroonstad and Bethlehem on church affairs.

Mr. and Mrs. Ephraim Seroke and Mr. Elliott Modiselle paid a visit to Mr. and Mrs. J. Thibe-Bokhutso, of "Mokone Lodge," Benoni location.

Mr. C. Kadalie and Mr. L. T. Mvabata addressed a big meeting in Nobadula's Hall in support of the candidature of Mr. Basner. A vote of confidence was passed unanimously.

Mr. Cecil M. Sehlabo, returned to Benoni on Monday morning from Bloemfontein.

Mr. J. Masimani Bhengu, ex-Sergeant of the S.A.P. Jeppe, and Mrs. Bhengu, wish to thank through "The Bantu World" the many friends and well-wishers who made the marriage of their youngest daughter to Mr. Clement Dube, the outstanding success it was.

Miss Fisekile Nxaba left the city on Wednesday night on her return to Durban after a visit to friends.

Mr. F. B. Teka, news and sports editor of "The Bantu World" has returned to the city after a fortnight's holiday.

The Rev. and Mrs. Mayekiso of the A.M.E. Church were transferred from Brakpan during the last conference that was convened in Bloemfontein in December, 1936. Their presence in Witbank shows effective progress both in the community as well as in their Church congregation.

On the eve of February 25 a distinguished gathering watched Mr. Sarah Ann Mayekiso installed as a member of the Mt. Zion A.M.E. Church, Witbank. The gathering included Mrs. N. J. Tantsi (district directress) and Mrs. Mabote of Pretoria, who had come all the way for the installation. Present were Mrs. Lwana, Methodist Church; Mrs. Ntuli, United Bantu Church; Mrs. Manamela, Bantu Lutheran Church and many others. The reception held on behalf of Mrs. Mayekiso was the first and

probably the last of its kind. The unity of the churches surprised everybody in Witbank and every denomination was represented.

The Rev. S. D. Mayekiso, pastor in charge opened the service and as his exhortation Matthew 5 vs 16. "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

After the procession she asked the house for collection and £3:19:6 was raised. Then Mrs. Tantsi suitably commented on Matthew 5 verse 16.

Mr. and Mrs. Sidney Mnguni, of Western Native Township, arrived at Maritzburg on Sunday morning to see their father Mr. S. S. Dambuza who is indisposed. They were accompanied by their aunt Mrs. Dambuza, of Johannesburg.

The Methodist Church at Pimville on March 13 at 11 a.m. was crowded with parents and children who attended the Sunday School Anniversary. A good number of European friends from town attended this ceremony. Mr. T. Griffin addressed the congregation on the "Life of Saint Christopher." The speaker's explanations were so good and informative that they will leave an indelible impression on the minds of both parents and their children. He also presented the Sunday School with a picture. The service was closed with benediction.

The Rev. and Mrs. Ramagaga, of Christians, have been to Wesselsbrown with their choir to assist in the opening of the A.M.E. Church building on March 14. Their choir did well.

Mr. and Mrs. Stephen Morosole, of Christians, are preparing for their visit to Durban. Mr. Stephen Morosole is a regular reader of "The Bantu World." He was educated at the Bloemfontein Bantu High School. He says he cannot do without "The Bantu World."

The Catechist, Mr. M. Sebube, of Christians, is doing splendid work there, pertaining to church affairs.

The Christiana community wish the late Catechist of Christians, Mr. S. Kgoleng, who is now at Zeerust, a happy time there, also his wife Mrs. E. S. Kgoleng, and family.

Mr. Clements Kadalie, General Secretary of the I.C.U., has been in the city since March 1, and has opened an office of his Organisation in the Federation Buildings, 43, Fox Street. He has been addressing meetings lately throughout the Reef.

Mr. R. G. Baloyi, candidate for the Representative Council and Mr. E. P. Mart Zulu, attended the Pietersburg Council meeting held on Thursday this week.

A grand dance under the direction of Nurse Mongoli Sebata will take place at the Bantu Men's Social Centre, on Easter Monday, March 29. This dance will be in aid of the Bethlehem non-European Clinic which is in sore need.

A concert and dance will be given to-night at the Bantu Sports Club by the Old Natalians F.C. Happy Lads and the Fear No Harm coons will perform.

Mrs. A. G. Lebona, of 20, Ray Street, Sophiatown, accompanied by her young sister Miss Jemimah Mohlabane left on Sunday night for Reitz, O.F.S. The following saw her off at Johannesburg Station Mr. and Mrs. J. L. Tsotetsi, Messrs. Simon Selepe, Hendren Zwane, France M. Tsotetsi, John Monaka,

A. R. Lebona and Alban G. Lebona.

Mrs. M. L. Tsotetsi, of Blood-River, arrived in the city on Saturday and she is staying with her elder son at 58, Gerty Street, Sophiatown.

Master Cecil Nxaba, of Groutville, Natal, employed by a Durban Jewellery firm is in the city on business with his junior master. He is due to return to Durban before Easters. He has visited, seen and met many local friends, relatives and acquaintances.

Miss Elizabeth Mabizela, of Western Native Township entertained many friends and relatives at her birth-party dinner held last Sunday.

Recent departures to Natal by the 3.30 p.m. Express, included Mr. Sydney Twala and Miss D. Dambuza, both of Maritzburg District.

Miss J. M. D. Shabalala, of Dundee, a famous Star in "Mtetwa Lucky Star Troupe" a few years ago, in Durban, is an expected arrival after Easters.

Miss Paulina Manamela, of Orlando, left the city last Sunday for the capital on a flying visit to her parents at Lady Selborne.

Miss Rose Manamela, is expected back in the city to-wards the end of this month from a visit to Cape Town with her mistress.

Mrs. D. J. Mpanza, of Stand 2963, Ndinga Street, Pimville, is preparing for a grand birthday-party for her son, Phila, on Sunday March 21. As Mrs. Mpanza is an ideal hostess, those who respond to her cordial invitation may take a long time to forget the pleasures they will know on Sunday.

Mrs. Violet Ngeke a prominent figure at Vrededorp has returned from her home, Butterworth.

Mr. O. Misa, principal at the W.N.T. Salvation Army School, will leave for Durban on Good Friday, to spend the Easter Holidays at the Sea coast.

Chamber Of Mines Magnificent Gift

We have been informed by the Librarian Organiser of the Carnegie non-European Library that the Chamber of Mines has donated a sum of £200 to the Carnegie non-European Library. This is a highly appreciated gift.

A TSHUENYEHILE A SENA THABO

Bohlolo ba mosetsana oa Transvaal.

"Ke kutse dilimo tse leshome kabaka le le phokolo ea madi a ka," ho rialo mosetsana oa Premier Mine, Transvaal. "Ke ne ke fokotse ele ruri, ke sena matla ho hang. Ke ikutlwa ke khatsetse; ke sa rate dijo me ka ota ka sala ke nkoa ke phefo

"Methapo ea ka esa sebetse hantle, me ke sa batle letho, mosebetsi kapa papadi. Ke tshuene e hile ke sena thabo, me ke hlomola batsodi ba ka pelo. Leha ke ne ke noa dhlare, ho ne hosa letho le nthusang, me ka ba ka hopola hore nkeke ka phela.

"Ka tsatsi le leng motsalle e mong a nkeletsa hore ke leke Di Pink Pills tsa Dr. Williams, me erile hobane ke fetsa botlolo ea pele ke ikhutlwa ke phela. Ka simolla ho rata dijo. Ha ke tsuela pele le ho di sebedisa ke ile ka matla, ka nchafala. Kajeno batho bare Ao u phetse hantle, mosadi." Ho bolela anete ke ikutlwa ke nchafetse.

Le uena u ka nchafala ha u ka sebedisa di Pink Pills tsa Dr. Williams Di rekoa venkeleng efe le efe kapa ho Dr. Williams' Medicine Co., P.O. Box 604, Cape Town, 3s. 3d botlolo ele nge kapa a tshelatseng ka 18s. kantie le ho efo poso.



IZAZISO ZIKA RHULUMENTE.

UKUGUQULWA KWESI BHENGEKO NO 1 KU 1930

Phantsi nangamandla amagunya endembheswe wons sisi qendu sama shumi amabini anantlanu somthetho wo Lualo lwaba Ntundu, Mithetho 38 ku 1927, ndiya bhengeza ndiyazisa ndiyatatyasha khona apha okokuba isibhengezo 1 sika 1930 ngoku guqulwe zizibhengezo 186 ku 1935 no 64 ku 1936 siya guqulwa kwakhona ngoku hlonyelwa kwesisi qendu sitsha silandelayo kwisi qendu sesi hlano:—

5 bis. (1) Nokokuba imigqaliselo yesisi Bhengezo neya wuphina omnye umthetho ithinina Umphatiswa Micimbi ya Bantu angathi ngoku bona kwake phantsi kwemigqaliselo angathi ayibeke ngokwe mfuneko nganye, avumele nawuphina umbutho okanye iqumru loluntu eliqeshe abantu abantsundu aba ngama shumi amahlanu nangaphezulu okokuba lisilele simahla aba qeshwa abo utywala obulingeneyo okokuba basele beselela kulondawo basebenza kuyo. U Mphatiswa angathi nanga liphina ixesha ngesaziso esibhaliweyo ayirhoxise lemvume.

(9) "Umbutho" ngokwe siqendu, uquka naliphina isebe lakwa Rhulumente, okanye u Rhulumente we Phondo, Oooliwe bo Mzantsi Afrika, naliphina lesethili, le dolophu, u masipalati, njalo njalo, kunye naliphina ibhunga laba Ntundu.

Esi Bhengezo Sakhwayo silandelayo sipapashelwa okokuba abantu bonke basazi phantsi kwamagama esi qendwana (2) sesiqendu sama shumi amabini anantathu so Mithetho woku Luala kwa Bantu Mithetho No. 38 ka 1927.

ISIBHENGEZO ESISEKWAYO; UKUGUQULWA KWEMITHETHO ELAULA INANI LEMBHONGOLO KWIZITHILI EZITHILE ZABA NTSUNDU.

Njengoko kunqweneleka okokuba iphinde iguqulwe imithetho elaula inani lee mbhongo lo kwi zithili ezithile zabantsundu:—

Ngoku, ngako oko phantsi nangamandla amagunya endembheswe ngawo sisi qendwana (1) sesi qendu sama shumi amabini anambhini so Mithetho wo laulo lwaba Ntundu, 1927 (Mithetho 38 ku 1927) ndiyabhengeza, ndiyazisa, ndiyatatyasha khona apha, ukususela nasemva komhla woku vela kwesi saziso, okokuba isiqendwana (1) sesiqendu sesi thathu sesi bhengezo No. 196 ku 1932 siya kuguqulwa ngokuhlonyelwa kwala magama:—

"Okokuba u Mphatiswa Micimbi ya Bantu uyagunyazisa okokuba kungeniswe kweso sithili inani elithile lenkunzi ze mbhongo lo ngenjongo yoku fuya ii Meyile."

No. 225

12 February, 1937

UKUSILWA KOTYWALA

Kuyaziswa khona apha okokuba u Mphatiswa (we Sebe Lomthetho) uvumele, ngama gunya esiqendu sekhulu elima shumi mabini ane sixenxe (1) so Mithetho wo Tywala (No. 30 ku 1928), ukusilwa kotywala nokusilwa kwabo kumasango e Northern Lime Co., Ltd; emi kwi Buxton Location kwi Taungs Reserve kwisithili sase Taungs kwi Phondo le Kaps. Obot wala bayakusilwa ngoko mlinganiselo ofanelekileyo buze bunikelwe simahla kuba qeshwa be Nkampani leyo, abantsundu nabe bala, okokuba babu mimithe.

IMIGANGATHO, NGOKWE SIQENDU SAMA SHUMI AMA THATHU ANANTANDATHU NESAMA SHUMI AMAHLANU SO MTHETHO NO 48 KU 1934. YABANTU ABATHENGISA INYAMA NGOCUKUCEZO.

U Mhleksi i Ruluneli-Jikelele ubone kuyi mfanelo phantsi nangamandla ambheswe ngawo sisi qendu sama shumi amahlanu so Mithetho Wempahla ne Nyama 1934 (Mithetho 48 ku 1934) okokuba enze imi gqaliselo elandelayo ngoku ngqalene nemi gangatho yabanini z lara ngokweneza isiqendu sama shumi amathathu amatandathu so Mithetho lowo:—

1. U Nosilwa okanye umnqunqi umqeshi okanye umnqeshwa, uya kuphumelela imigqaliselo elandelayo:—
 - (a) Uyakuba nako ukwahlula ezindawo
 - (i) Imilenze ye nkomo:—Umbalo umpezu, ithanga, nobombho lokugqibela
 - (ii) Imikhono ye nkomo:—Umbalo, umbombho olaphimbhili, olu hakathi, incum oluncinci, imbambho eziphezulu ubilo, nelunda.
 - (iii) Imilenze yegusha:—Umlenze Iroro isali.
 - (iv) Imikhono ye gusha:—Igxalaba, Incum Intamo ubambho olukulu.
 - (v) Ihlangu:—Umlenze, Iroro, issli.
 - (vi) Ithuyamakazi: Umlenze, Isinge, Igxalaba Intamo, Incum, Imilenze.
- (b) Uyakuba noku yisikelela inyama ukuze iinyama ezi xelwe kwisi qendu
 - a) zibe nokuphuma ukuze lomibengo ibe nguwo nawuphina umlinganiselo.

- (c) Uyakuba nako ukusonga loomibengo ngokufunwa ngaba hloli abakhankanywe kumgqaliselo wesi thathu (a)
2. Emva kwethuba leminyaka emine emva koku bhengezwa kwezizaziso unyawo lokuqala omaluthathwe nangubanina ojonge ukuhlalela uviwo olukhankanywe ngezantsi loloku cacisa okokuba uneminyaka engengaphantsi kwesi thathu esebenza esilareni.
3. (a) Kobakho abahloli abana bancedisi abayulwe ngu Mphatiswa ngokwethuba eliqondwe nguye, abayakuvavanya ngo kwemigqaliselo ebekiweyo kanye ubuncinci kwinyanga ezintandathu.
 - (b) Umhla nendawo yoviwo ziyakwalathwa ngu Mphatiswa aze azalathe kwi Gazette.
4. Ekufumaneni isitifikethi kubahloli okokuba umviwa upase nge 60 kwi 100 isitifikethi sokufaneleka komviwa siya kunikezelwa ngu Mphatiswa ngokwemigqaliselo ka No 3 (a).
5. U Nosilwa oqesha amntu ongenaso isitifikethi so Mithetho 4 uyakufumanisa loomntu isitifikethi esixela ixesha abe emqeshe ngalo, aze egcine ingxelo yomsebenzi wabantu kwisithuba seminyaka emihlanu.
6. Imigqaliselo yale mithetho ayisayi kusebenza kwabafundayo ngoko Mithetho Wezifundi, 1922 (Mithetho No. 26 ku 1922) nakumntwana osebenza ngemfundo ngoko mgqaliselo wesiqendu sesine (2) so Mithetho lowo.

Zulu: Ukupundhleka Kwezabelo

THE BANTU WORLD

3, POLLY STREET,
(North Of Bantu Sports Club)
P.O. Box 6663, JOHANNESBURG.

MQGIBELO, MARCH 20, 1937

Ukupundhleka Kwezabelo

Umlobi omkulu wakwa Ndaba za Bantu u Mnu. D. L. Smit ubeke ebandhla elikulu e Kipitawini ukuma kwodaba lwemihlaba yabantu. Ute esuka nje wayeti izabelo namalokishi abantu emaphandleni ziminyene, zipundhleki le zisindwa yimfuyo eningi. Pela u Hulumeni upete udaba lokutengela abantu imihlaba ezobapilisa njengoba kusho umteto we Native Trust ne Land Act.

Wamisa i Komishani ekade ihambi ihlala inda wo zingatengela abantu. Isicitshe yaliqeda lonke kuse Natal nakwa Zulu lapo bingakaqedi kona. Lekomishani ibihlola le yomihlaba izwa nezikalo zabaniyo abamhlope nentengo yayo. Kayikazipike izinqumo zayo i Komishani. Kusebalake ukuti kuzotata isikati eside kakulu ngapambi kokuba u Hulumeni ayitenge lemihlaba kodwa mhla yatengwa kuyosetshenzwa ngamandhla.

Injongo eyokuba leyo mihlaba etengwe iqale ngokumumata abapuma ezabelweni ebese ziminyene ukuzakupungulwa abakileyo kuzo nemfuyo yabo, umhlaba utole ikufu lokuba ulinywe kahle wa kiwe kile. Kuzohlolwako zonke izindawo lezo zabantu eziminyene ukuze u Hulumeni ezwe isimo sazo. Izindawo zokwakiwa zizoba pansi kwalemi tetshwana emisi weyo ehlose ukuzisiza.

Zyo wenzelwa imincele ukuze abantu abake kuzo bangeqeli nga peheya. Kuhlale amadhlalo nezigodi zawo. Kubekona ilungelo lokuba kungatengwa umhlaba ne ndawo leyo eyake abantu ukuze lapo s'ebanda benabele kuwo. Kubekona izindawo ezingabiyelwa ukuze zitole iketu noma bekunge yidhlalo noma beyakiwe. Kwe nziwe amasu abonwayo elungile ukuvimbela ukuguguleka kwe nhlabati.

Kwandiswe izindawo zamanzi, njengo kwa kiwa kwezi godi yamanzi ezindaweni eziyokweza atolakale kalula; futi abese duze nemizi. Kubekona izindhlalo ezi tile eziswelekileyo zoku ncipisa imfuyo yalowo nalo owakileyo. Kuthalwe imiti kuvikelwe ne minye ekona ukuze kuvele amahlati amahle. Kwakiwe izinkasa nokupatelele kuzo. Kufunwe izi ndhlalo zokuhlola njalo nezoka bhekela indawo leyo izikati ezi sazo.

Nezinyeke izinyatelo ezihlose ukuba abakile kulezi zindawo ba pile impilo emandi. Lemi hlaba esilobe ngayo lapa. Yile o eyo tengwa ibhekane nokupungula abantu kwezinye izabelo. Eminye ke iyogondana nabantu abangao-nange-nje banikwa izindawo zo kwaka ezabelweni zabantu. Ma yelana nokubhekela lawa mazwe izikati ezizayo isigodi nesigodi siyo kwabelwa omhlope onokwazi ngezo limo abenabasizi baka abayokwa belwa indawo zabo abayosebenza kuzo.

Abasizi laba kwezolimo nabo babenabasizi ababili noma batatu emunye abazoba amehlo nezindhlebe zabo, babezwele bababonele okwehla alayo ezindaweni lezo abazipete. Eyonanto eyo qatshelwa yikuba yonke imihlaba etengwe abantu ukuba baka kuyo ipatwe kahle, ilinywe kahle ukuze ingapundhleki. Ngoba injongo yikuba imihlaba lena ibondhle abakileyo kuyo futi ibe umnoto kubo njalo.

(Ipelela ohleni lwesibili)

Izindatshana Nezemibuso

Izindatshana

Kuhlaliswe e Benoni owesifazana we Lawu £7:10:0 nxa eyi hlonga, amasonto ayisitupa ejele ngokubetisa owesifazana enga lotshiwe ezincwadini zokuti waku fundela wakuqeda ukubetisa. Wati umteti wacala, yicala elibi lelo.

Sewuzwakele umoyana wckuti u Mfundisi Ray E. Philips no Nkosok. amabombo asebeke nga neno. Bati noma bebemi ngezi nyawo pesheya beoxa ngalilizwe -ikakulu ngenhlalo yabantu -kabazange bayikohlwe indlu emnyama.

Wehle ngolwesi Ta'u kusihlwa u Nkosok. Esekile Nxaba esebu yela e Tekwini. Bantu nganye le esezohamba bebiza ngapa na ngapa ukuba abahambe. Wa hambela nase Crown Mines wafika watokoza nezibhobo ezimnyama nezimhlope. Nasesiteshini babe baningi ababeyobamba 'itambo.'

Kushone isigwili somlungu e Natal umlimi womoba nopete umshini wase New Gueldeland, kude buduze nakwa Dukuza. Ifa alishiyile liyizi £302,000.

Akusensuku zatshwala aqale u Nobhutshuzwayo e Goli sibone izidumo kuxoshwana ngamatshhe nangemimese. Sibone kutahlwana okwezimbongo.

Liyahlolwa icala lika George Hlongwase okutiwa wabulala abantu abayisitupa ngokubetela ngopetilo belele endhlini e Sophiatown, wase okela umetshisi. U Grace Shongo umninadhluti uti u George kade eyembelesele eti kamtande alahle indoda yake, wengaba; wase ese msongelake u George. Muhla kusha indhlu wayengoko yena ehlahise indoda yake ebusuku emsebenzini, kodwa uyasho ukuti u George lona wabeyisende lake, okutiwa yi Nyatsi lap' e Goli. Nabanye abakelene nabo bayafakaza ngesidume somlilo ebusukubokusa. Omunye osebenza e Galaji uti u George walitenga e Galaji lakubo u George itini lika petilolo. Kute lapo sebupelile ubufakazi wabuzwa u Hlongwase ukuti unezwi na. Kutiwa wati yiqiniso lelo elikulunywe. Lahlle hliselwa kwolwesi Tatu oluzayo.

Kukude lapo siya kona! Ngo lwesi Tktu emini ka 'bha' pakati nedolobha, betuke abelungu na bantu belamela isizwa yomuntu ipete iwisa itshekedula nalo. Ya qonda kuma Kula ayetengisa izimbali yawaphiliza ngalo. Eli ne lisesibhedhla-nje. Umkosana lowo owahlatshwa kawenzanga luto ngoba umuntu lowo wapelela 'emoyeni.'

Kuyo lenyanga edhlule kuze kufike kuyo lena izingazi zo kuwa kwekitimela zanje: Ezitwal' abantu 64; Ezezimpahla 190; Zi zonke 264 ezapuma kulayini. Aba fayoyi; Abalimala 41, kanti

Njengoba lomteto wadhlula e Bandhla elikulu mhla zingama 31 ku August 1936 u Hulumeni walu mela ngezinyawo udaba lolu olu kulu. Itike i Komishani ingabika ukuti isihloliwe esigidini esitile beseke Opete Izindaba za Bantu ekomba leyomhlaba emayitengwe kulezizigodi. Ihlolekwe, ilinga oiswe ukuti ilifanele yini isani eli funwa abaninilo, beseke kukulunywa nabaniniyo ngetengo yabo. Yikoke nje loludaba luhamba kancane kangaka.

ngonyaka 1928 izitimela zabantu ezalimala zaba 145; zezimpahla 253; Zizonke 388. Abafayo 46; Abalimala 186-beb:nte 232.

IKomishani yamapoyisa ibi hlezi e Mgn'ndhlova. U Gwaz'akupule u Ndaba za Bantu wakona ute bakala abantu ngokupateka kabi amapoyisa-ikakulu aka Pick Up. Kukona nabazibona sebe gxushwa pakati bengone luto. Wati utshwala bangase bukuze bututwa ama taxi namabhasi, ikakulu e Nyakato no Tungulu -wati kusweleke kwandiswe ilungelo lokuzihlola lezimoto.

Sike sahanjelwa ngu Mnu Timothy B. Zulu umnumza e onezi terde nebhizinisi e Sophiatown. Usixoxela ezimangalisavo ngemizamo yabo bonse be Rate Payers' Association yokulwela amalungelo omuzi wase Sophiatown. Ku ningi abakwenzela lomuzi onga kwazi. Silobanje bayafika bayela e Capetown ngaso isidumo sokuyo vikela umuzi Nakwezoketo u Mnu Zulu ubelumele ngezinyawo efisa ukuba kuketwe indoda egculisa o ngezinjongo zayo. Miningi imihlangano aseiyhambije ngalolu keto.

Kubikwa umhlangano omkulu pakati kwamapoyisa nabakwa Ndaba za Bantu nabakwa Kopeletsheni lap'e Goli ezohlola indaba yokubulalana kwabantu ngemi mese. Ngenyanga edhlule u Mbasa abantu abagwazanayo baba ngama 406; abafayo 21. Ngaleli sonto elidhlule March 14, abagwa ziwe 14. Iyasehlula indaba ezo xoxwa ngommeso ngoba yibo aba tetimacala abangajezisi ngokwa nele labo. Ati umuntu ebulele omunye aboshwe iminyaka-nje.

Sizwa ngepepa labelungu ukuti bekukona umhlangano omkulu e Mahashini wamakosi nezinduna nabanumzane bakwa Zulu nabase Bhodwe, uzohlafuna udaba lwo keto. Ama Chiefs ayekona kutiwa ayengama 50, abantu beyi 5,000 ubuningi. Kutiwa igama lesigela elanamibeka eningini nge lika Professor Brookes, opete isikole sase Manzintoti. Kutiwa u Matwana u Mshiyeni wayeba hlabise izinkomo eziningi.

UMnu W. B. Mkasibe wetuswa yizibongo zacwa Zulu ezivatwe ngabazinye izizwe. Kakwe tusi loko, Mkasibe; sekwaba yinto ejwayelekile leyo. Umuntu uze acetshwe ulimi lwake selupapalaza and'ukuba uzwe ukuti kaku Zulu yedwa lapa. UbuZulu eningini leziwama lap'e Goli buyinto etandwayo, evulela umuntu amasango okwaziwa ahlonishwe.

Siqale ngomSombuluko waleli isitimela sika Gesi e Transvaal. Sisuka e Germiston siya e Alberton. Kakusensuku zatshwala sihambe kusuka e Springs kuya e Randfontein.

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SOUTH AFRICA:

UMnu Oswald Pirow opete izitimela namaziBuko usabuyele kulo udaba oluyizinyosi kuye lokuti amazwe asenhla naleli-lawo pela asapete abantu kangconywana) ayoze state isinyatelo esinyatlelwa yi Nyonyana nawo abeke abantu kude nabelungu ezindabeni zezwe nezompakati. Uti eyonanto iyo sindisa lelizwe lihale lingelabo yiko loko ukuba omnyama no mhlope bangatintani ngezihlati -baqelelane.

SPAIN:

Eza nayo manje amambuka. Kutiwa seloku vaqala lempi ayi bonange ilwe ngalendhlela. Aba fayoyi nhlangothi zombili, zinqwaba. Siloba-nje kutiwa manje aseqonde e dolobheni lase Guadalajara oku tiwa aseseduze amamayela ayi 12 kupela. Kutiwa uma elitatile lelidolobha, ukuko lobe lumuke nomoya emzini omkulu wase Madrid.

RUSSIA:

Njengoba kwake kwezakala ukuti elase Russia libulala inkelo ka Kresfa lifundisa nezingane ukweyisa izinto ezingowele, seku zwakala ukuti namhlanje livahluleka lelo cebo. Iqembu labapika u Nkulunkulu labo liyizigidi 5,000,000 ubuningi; selincipile laba yizigidi 2,000,000. Izindhlu ezabe zakelwe labo abapika u Nkl. seziya valwa. Buyaqina ubu Krestu be mpela.

ITALY:

UMsoleni uhambela izwa lase Tripoli e Nyakato ne Africa uyo hlola ukuma kwombuso wase Italy kona. Kutiwa uqonde ukokombisa ama Arab aseduzane nalapo abuswa e Ngilandi amandhla ase Italy.

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Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo iminyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti lomuti Otukululayo iwona wona muti abafanele ukuwudhla nxa bezizwa bekatele, bedangele bepelele amandhla nesibindi, bengase njengoyise mkulu abalwa izimpi ezinkulu bazinqobe izita zabo.

Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili nge sonto lapo usulala, uti uvuka ekuseni ukipo yonke into embi esiswini nase matunjini naso sonke isihlungu esingspakati.

Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugcele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo it, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti. yini ungesi bhaleli emapepeni usityele ngawo kuzwe nabakude!

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Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Warnings, For Sales, etc. are charged as following rates:— 1d. per word.

Minimum 2s. 6d.

All announcements submitted to "The Bantu World" must be accompanied by a postal order to cover the cost, and same must be received at the office of the paper not later than 5 p.m. on the Wednesday prior to the date of publication. Advertisements may be either posted or handed in at the office of "The Bantu World," 3 Polly Street Johannesburg.

ENGAGEMENT:

CHAUKE--BAMBIZA. Engagement is announced between Lezlie daughter of Mr. & Mrs. Chauke of Bon-Accord Pretoria and Frederick Bambiza son of Mr. & Mrs. Bambiza of Tzaneen.

MARRIAGE:

A Wedding Feast will take place on March 31st., 1937 at Alverton between Mr. E. I. M. Motaung, Principal teacher of Bultfontein Govt. aided school and Miss Lucy N. Mokhele a lady teacher of Rhenosterdrift Mission School.

UMPHANGA:

FOLOLO.--Ndazisa Amantande ngo kusweleka komsakwethu u Adelaide, Fuyelwa, Folofo. Ubudala 18. Ungewatywe Ngomhla we 3 March, 1937. Ngu Mlu M. Kika, e Monti nge Nkonzo yama Tiyopiya (Order of Ethiopia). Zonke falh obo, ezikude, nezikufupi mazanellawo ngulo mbiko. (Mrs. Lydia Mandi (U dadade wabo)

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"Moshoeshoe Moshoeshoale oa ha Kali.
Lebeola le bootseng Ramonaheng litelu."

Moshoeshoe Celebration Day At Western Native Township

On March 14, 1937

Presidential Address by Chief Joel Molapo

Chiefs, fellow country-men, honourable guests and friends, I wish in your name and the name of Moshoeshoe Celebration Committee, to thank Almighty God for His wonderful kindness in preserving us to meet once more on this occasion. Many of those who participated in the last Commemoration Service have passed to the world beyond, and we are left behind to carry their good work further.

First and foremost, I wish to congratulate, on your behalf, our Paramount Chief Griffiths Lerotholi, C. B. E., for the honour conferred upon him by His Majesty King George VI of Great Britain, the Grand grand son of our late Queen Victoria the Good. It was in the year 1868, 12th of March when our beloved Moshoeshoe Moshoailla sought and received the protection of that mighty throne of Great Britain which protection, we are pleased to state, our people and country have continued and will continue to enjoy.

We are gathered here to day to commemorate the life of our illustrious Chief Moshoeshoe. This is not so much an occasion for joy and happiness as it is one for extreme anxiety, considering the future of our land which has been freely discussed both here and overseas. Many years have passed since the Great Moshoeshoe was laid in his last resting place. None of us here have ever seen him alive. His tact and wisdom in leading the Basotho and founding a country for them has amazed and bewildered his worst enemies. He did not only rule his people with rare ability but he actually saw to it that they became a nation. He ensured their safety and protection by making irrevocable treaties with the lamented Queen Victoria; enriching their very existence at the irreproachable feet of the mighty Throne of Great Britain.

Gentlemen, I am not addressing you as one of his descendants, but as a humble and modest Mosotho whose love for his country and people is unbounded. What is the message that Moshoeshoe sends to us from his grave? At the present time, the world is in a state of chaos. The European Nations are in sore need of land for expansion. They have no place to put their ever increasing popu-

lations. Germany is claiming her lost Colonies. Italy has extended her African possessions by vanquishing Abyssinia Japan is keenly waiting for an opportunity to put her foot in Africa like all the European powers have done and are still doing. The Union of South Africa is talking of annexing the adjacent protectorates. What are we going to do?

In my opinion, I think it would be wisdom on our part to stand solidly together and resist as much as we can any question of annexation. That seems to me to be the Message from the grave, and we must see to it that that Message is taken to heart by every Mosotho. I am not introducing politics in this rare service but facts must be faced as they are. This is the only place and moment when we can renew our pledges to the undying memory of our Leader. I charge you therefore, to carry out the wishes of Moshoeshoe which are to perpetuate Basutoland as the unmolested Home of his children. Renew once more your faith and loyalty to the English Throne "Tlu ha e sitoe ke moralo" and ask for the retention of that protection which no other Power can give as ungrudgingly as England.

LESOTHO LEFATS'E LA BONATATA RONA:

Warfarer Guides

There is a good deal of misapprehension as to the status of the Bantu in the Wayfarer Guide Movement. Some fear—

1. That those who join this movement will not be able to rise above the rank of Leader of a Detachment. This is not true.

Any Bantu woman who has the necessary qualifications will be able to become a District, Divisional or Provincial Commissioner, (which rank Mrs. Rheinallt Jones now holds).

That Warfarer Guides will not be fairly represented on the Guide Headquarters Council

There are 27 members of this Council of which seven are representing Wayfarer Guides. All these may be Bantu.

Ex-King And Governor-General Honour Bantu Meth. Church

Write Letters with a Message

The Founder-President and general overseer of the Bantu Methodist Church, the Rev. Mdelwa Hlongwane, has at the Head Quarters of the said church, received two important letters one from His Majesty King George VI, Buckingham Palace, and the other from His Excellency the Governor General of the Union of South Africa with a message to the Bantu Methodist Church.

Mother N. J. Hlongwane Founder-Lady-President and her Womens Association are very busy arranging a big at "Home Tea Party" for the 29th. March at her residence when these important documents shall be read to the members and people interested in the welfare of the church. A cordial invitation is extended to all. The reading of the documents shall take place at the Bantu Methodist Church, New Chapel, 2300/1 Pimville.

The public will remember that Rev. Hlongwane is one of those who had been appointed to conduct the Memorial Service to His Majesty late King George V. on January 28 1936. He was also invited to take part in the procession representing Native Churches at the Jubilee Celebrations (Golden) of the city of Johannesburg. October 1936.

Alberton News

(By R. H. SACKS)

Arrivals during the past weeks included Messrs Sampson, Masoleng G. Ndhlovu, J. Koza and many others including Mr. H. L. Maseko (Standerton) Mr. and Mrs. D. Maseko.

Departures included Mrs. P. Nteo who went to Viljoenskroon on receiving a heart rending message reporting of the sudden death of her father who took ill some months back.

We are glad to report to readers of "The Bantu World," of the activities, and procedure of events that took place at Alberton during the quietness of the news respective of Alberton.

We had, the other Saturday, a grand show of displays and music, rendered by Mr. G. Motsieloa "The famous" together with his co-workers Messrs Masoleng, Qwabe and Miss B. Olifant and Samson, about whom I have a bone to pick with people who will be interested in what will be said of him bye and bye Masoleng, Qwabe and the actress Babsy Olifant were the chief performers then.

These displays were preceded by a bright and not uninviting scene the venue of which was the Alberton Hall.

Mr. Samson left us with the impression that he is a "wizard." Sad to write though pleased to say so, on the grounds that he is

still remembered by the young as the man who can turn a naughty child into a Donkey, and surely his word of command to them would be answered by a quick "yes Sir" owing to his supernatural power.

He is a professional trickster and we together with the children, wish turn another visit or more visits if possible also not forgetting the Amateurs in the concert held in the Hall which choir was headed by Mr. G. Motsieloa.

The Xerses fared the way to Simmer Deep to which place they had gone to play versus the "Old Nats" 1st. and 2nd. Divisions. These matches were played professionally in that there were no scenes of rough play.

The results booked the 1st. match when the same eleven that played the 1st. Division after the 1st. match played the Nats' 2nd. Division were 5-2 in favour of the Xerses.

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The Bantu World

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Xhosa-Amagwala Ayalugqiba Uhlanga

"Lwapela Uhlanga Yimela"

Mhleli.

Ukukhuthaza umbhali wale-nteto ingeatla kwipepa lako le 20 th February. Noxa ebeyibhale ngesi Ngesi. Umhlabo wam lo uti lemela ibabangwa yintsele eyenziwa zi "Skokian Queens." Amawetu ayazi okokuba iSkokian queens zilapa e Goli kupela. Okanti imela yona isetyenziswa kuwo wonke uMzantsi Afuluka.

E Kapa ndiyile adahlala imela yakona iyavuta iti bhe. E Bhayi ndiyile ndahlala imeja yakona iyavuta iti bhe. E monti ndiyile ndahlala imela yakona iyavuta iti bhe. E Tekwini sendivela kona imela yakona iyavuta iti bhe. Kupina apo ingavuti kona nase Kimberley isiti bhe nje mlesi?

Ayivuti mlilo mntakwetu ntonje inkxwela, ibulala umntu. Mlesi apo ukona ke wena zingapi ingxwela ne zidumbu ezindyaleni? Nditeta ezindlini ze Skokian Queens mwetu. Mna ke andikeva mntu ubulawelwe kona yimela Asebehlatywe ndibona ndibeva kusezitalatweni, emidanisweni, ezikon satini nasezirimini zenzwakaxi zakowetu. Mandingemi kakulu ke apo. Kodwa esona sikulu isizatu sokuhlalywa kododana lwetu yimela sese azwakazi zezwe letu elimnyama.

Xasukube kuxatyenwe ke ngodadawetu lo lazikona induku manqindi kungaliwa ngazo nje? Ndilapo ke mlesi. Isizatu sokusetyenziswa kwemela sinye qa: "Bubugwala." Imbewu esiyoyi mlesi ngama gwala Ama roti apelela kobawo.

Asibotywala mawetu obuti nbosoloko upete umkonto, ulwe ngawo nomatu opete induku. Ingqina lalonto akuzoze ubone umntu unxilayo ehlabo omnye. Iske ibe ngumhlalywa lo ubenxilile. Abe umhlabi engenawo nalo wempumlo. Yintoni ke leyo? Bubugwala. Uti unantsi exabana nje no nantsi, abe enxala lokuba hleze kanti lenkewu inemela abe selekupa eyak: kuqala ayipose. Iti nje inzwatazi yakuti ixabana nenye seyikupa eyayo ihlaba Ngani? Kuba iyotika ukoyiswa, kuba iligwala.

Ibipina ke lemela mlesi? Ibise tafileni ye Skokian Queen? Hai ute akunxila u Jack wayiputuma endlini yake? Hai. Ibipi ke? Ibisoloko iko engxoweni yomhlabi kuba usoloko esoyika ukubetwa kuba ligwala. Iti inkewu inqonqoze egumbini lenzwa. kazi yayo, kuti ukuba ke kwadukiswa abe senoloyiko lo tuba iko le fellow ngapakati apa. Ati kuba uyoyika akupe eyake imela enxoweni. Kutu kuvulwa kuhlange into esezivile imela zombhini ibe ngumaqalahlabe. Bubugwala.

Ke mos i roti liyakucela liti mwetu masid'bane malanga ngomhla ofile, sisuse lengxabano yetu sobabini. E kubeni kuliwe oyisiweyo wobazeka, kodwa akusokuba ntsuku linkapi, uve kusitiwa umbaleki uhlabe unantsi lowa wavelwe naye woyiswa. Ngani? Kuba ligwala mwetu.

Nqu wena mlesi unayo

imela apo engxoweni. Yini, uyenzani? Udla ngayo inyama? Ke mos zikonaimela nefolokwe endlini yako. "Hayi mwetu ndilumkele into engekhehli" "Eyini mwetu?" "Yokubetwa mwetu." Bubugwala bonke obo beza ukuba upate imela, kuba woyikupa nakumntu, okubeta ngenqindi.

Mna bendisti ke mos lwapela uhlanfa olu ntsundu yimela yamagwala. Ama gwale anamhlanje akalipile. Xabana nalo. Uytengile imela emzimbeni wako mwetu. Ngawo la ahlaba ngepanyazo kuqala kuba engafuni koyiswa. Uve umfana esiti "ndicuta umlo mna." Abe engazi okokuba ucuta isizwe sake ngale mela yake.

Umatu onxilayo obezimisele etywaleni uske ati apo bumfumene kona awe, kuba ubutate kanobom. Useakutsho mlesi ukuti uke ubabone benxile. Hayi mwetu sapela zimela za magwala.

SANDILE A. W. JORHA
(Senza isicelo kwakhona kubabhaleli bethu okokuba bazame ukuzi Futshanisa iinewad' zabo.)

igqibe apo ibone kona. Kwakutenina ke ukuba ningayi ubo Nggungqutela nanimenyiwe nje nani? Kunokwenzeka ukuba naqela ukuhlala esihlalweni sabaxeki, kungenjalo ni ralela imeli eniyi fumana ngendlela egwenxa ngokuka Judasi. Ibembi lonto ibonakele epepeni eti "Pesheya" kwe Nciba Umdudo wononkala Ndaqonda ukuba nombaleli ubangelwa yintlungu yalamahlampe mpe Ndati kwandendwa into zo Sakwe nezo Bikitsha ezinga malungu e A.A.C. nawe C.N.V.A. zingati kanene zibe zinoluvo olunxam nezingqungqutela ndabuya kwandendwa ndati hai noko lomadoda awanskwaka "Ibotwekazi lakwa-Buhle" lomanyano lama Afrika epelele ze kwawona atate ipeki ne kruba alidilizele pantsi Fanukuba siyahlekwa nangulo Rulumente wayengqabe ukusohluta mpela ivoti zetu akusibona siqabalakana kwasekuqaleni. Kaloku madoda simanye. Masitete ilzwi elinye, masingati zaku sixelele oku i Komiti sizipikise. Besimelwe kukuzibulela sisiti lamadoda niwanulayo siyakuwaxasa ngomxelo wetu sonke.

Ndiyabulela Mhleli ngesisituba ondipesona kwelipepa lako litandwa ngabobonke. Aandiqele kuku kataza.

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Ezevoti E Nxukwebe

(NGOWAKONA)

Ngomhla wama 25, ku February sifikelwe ngalamanene odumo ayalezwa yi All African Convention ne Cape Native Voters Association ukuba sivotele wena oo Mr. W.H. Stuart (Assembly) Mr H. Burman (Provincial Council) no Mr A.M. Jabavu (Native Representative Council) Kwiveki engapambi kokuba afike besike sadibana semisa kwelokuba ze siwanikele ivoti zokuwatamba njengoko sipantsi kombuso we A.A.C. ne C.N.V.A.

U Mr Stuart wayeke ngapambili wako apa e Nxukwebe ngexesha ledabi le taitile ehamba noo Jabavu bobani u Mhleli no Professor. Sivuyile ukumboa kwakona kuba ngemigudu yake ehamba nati ezenza idini letu itaitile zetu zise sezandleni zetu kude kube naahlanje.

U Mr A.M. Jabavu xa ebela pa ebekaya kuba ungumntu na womgquba apa e Nxukwebe Kube luvuyo olukulu ukuti esa wuqala umjikelo wabo aqale ekuya ahambe simtamsanqele sisiti "Sikunqwenelela impumelelo Jili osisu sikulu ngokuzipandela, ontamo inkulu ngokwe yengonyama. Asibangelwa kukuba ugwetu lento sivumelana ne A.A.C. ukuba ungene kumnyadala we N.R.C; Senziwa kukuba kwipepa olihlelayo wasoloko uwa mele uwaxatisele amalungelo omzi Wakawenu. Abo bati akuzazi imeko zamapandle (rural) bateta abangakwaziyo babibidla amazinyo lkakade kona ze upumelele kakuhle yeka nje batete ubuxoki ngawe besiti ngelabo bakunika. Ishwangusha kanti ngeene bekwenzela itamsanqa.

U Mr H. Burman besingamezi ngapambili. kanti ute akuteta exela nemizamo ayenzayo ngelokishi yase Korsten e Bhai sasuka saz li lufefe sakuqonda ukuba elinene alidi kutya kuhlayo ng kuqawwa komatu emnyama ngomhlepe. Lomfana ka Burman utete nalu ngamalungelo etu ne ntwela - bulu gisa eve nziwa ngama Yerepe akohl keleyo. Uzimsele lomfana ngam ndla ake epelele nangengqondo yake ipelele ukubabizana ngomoya omnye nabo bamela abansundu embusweni.

Besimlindlele no Mr R. H. Godlo, kodwa site sekuva ngo Mgqika ukuba akapunceli kuba

nowake umjikelo ezidolopini u banzi saxola sasela amanzi kuba londoda sizazi kakulu nga pezu kokuba icinga izimvo zayo ngomntu wako wayo.

Mandipete ngeli zihlobo ezitandekayo:....Umzi lo esinguwo ungenwe yinina? Kuteni ngati kungxamele ukusamela intiywano nokusaleka kwenyaniso. Ni-yakumbulana bazalwana ukuba kwati xa kwakusiyiwa e Bloemfontein apo le A.A.C. yasekwa kona, kwamiselwa i Sabata etile ukuba zonke imvaba zamahlelo mazitandezele esisenzo sibi kakulu sika Rulumente sokwehlula ivoti zetu namalungelo etu singa kange sivukele mbuso. Imitandazo ngalomini, kwingingqi ngengingqi, nemimango ngemimango yayixananazile, isiya ku Bawo wetu sonke isiti. "Uncede Nkosi ufake amazwi obulumko nokucana ukuteta kubantu bako wetu abaya kulo Nggungqutela ise Bloemfontein. Batete bavisisane, kungabiko ngxabano pakati kwabo i nguwe obakelelayo." Nokuba u Rulumente wa yengavumi ukupulapula kodwa ke kwimizamo yokumanyana kwama Afrika eteta ngazwinye u Rulumente wenza ukuba ezetu ivoti mazibe kuluhlu olulodwa sibe nabameli betu.

Kutenina ukuba sibone empepi ukuba i Pesheya kwe Nciba nezinye izitili ziyazilahla izigqibo zase Bloemfontein nase Komani? Kanene niti i A. A. C. naningayiniki magunya okuba (ipelela kumhlathi wesithathu)



Utwayi, Umbandamu, Ezangasemva, Izinduna nezinye zezikumba zilapka masinyane yi D.D.D. Prescription. Lomuti ungena egazini ukuqede ngonyazi ukunkeneta kwetwinyayisayo. Ubulale amagciwane nesihlungu okusegazi welapeke ngempela. Welapa ngokumangalisayo owe D.D.D. Prescription. Sebenzisa ne D.D.D. Soap, eyenzelwe kanye abahluthwa izifo zezikumba.

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What We Think And Say

The Bantu World

3, POLLY STREET

(North of Bantu Sports Ground.)

P. O. Box 6663 JOHANNESBURG

SATURDAY, MARCH 20, 1937

"The National Unity Committee"

Mr. H. Basner, the Communist Party Candidate for Senatorial honours, has issued a manifesto under the auspices of a committee styling itself "The African National Unity Committee." The Committee, which is composed of some leaders of the Transvaal African Congress, the I.C.U., Communist Party and Vigilance Associations, calls upon the African Chiefs and people to support Mr. Basner's candidature because by so doing they will be maintaining "African Unity." We must confess that we are unable to discern how African unity can be maintained by a group of men who are under the thumb of the Communist Party whose primary object is to destroy the imperialism and capitalism of other races and nations except that of its own chosen people who rule the world with a rod of iron because of their money. The only unity for which the Communists stand for is that of the workers irrespective of race, colour or creed. The reason for this is not far to seek. It is through the workers of the world that certain of the capitalists under the banner of Communism will be enabled to dominate the world.

But this is a digression. Our object is not to attack the Communist Party, but to show that the "African National Unity Committee" will not be able to create a real national unity because its members are so hopelessly divided that they are unable to come to an agreement on such a question of national importance, as the elections of members of the Representative Council. As a Unity Committee, they have failed to show and maintain a united front because they could not sacrifice their personal ambitions for the greater ambition of the African people. Obviously they are able to maintain unity in so far as the candidature of Mr. Basner is concerned and that is not without the significance. In this case their interests do not clash and, therefore, they are able to show some sort of a united front. We are not surprised at this.

There is no doubt that the so-called "African National Unity Committee" is composed of irresponsible persons in whose hands the destinies of the African people should not be entrusted. With them what is of vital importance is not the interests of the people but their own. Surely such men cannot be expected to create a national unity!

Mr. Basner, we are told stands for African unity. What really is meant by this

it is difficult to say. So far as we know the Communist Party stand for the worker's unity and not for union between chiefs and the people, the rich and the poor. Does Mr. Basner, we ask, really mean that he will encourage Africans to organise along national lines and not as workers and peasants who must eventually owe allegiance to Soviet Russia? Does Mr. Basner seek election as a Senator in the interests of Africans or in the interests of the Communist Party? These are questions which the African Chiefs and people should ask themselves at this critical hour in our history.

Let us not be deceived. It is in the interests of the Communist Party that Mr. Basner is seeking election and not in the interests of African nationalism. Not so long ago the slogan of this Party was that the present system of government in this country should be destroyed and on its ruins a "Black Republic" controlled from Soviet Russia should be established. There can be no "black republic" without the destruction of chieftainship. Is this the object of the African National Unity Committee? If so, the Chiefs will be well advised not to allow themselves to fall into a trap which the committee has prepared for them.

Selo, the school of the nobility, and officers who nursed strong revolutionary sentiments. Early he began to use his pen, and to use it against autocracy.

"In his early and very daring ode to liberty", Pushkin cries "Tremble Tyrants of the world", and calls upon the slaves to rise up against the oppressive feudal system. After leaving college, Pushkin entered the Foreign Diplomatic Service in 1817. In 1823 he narrowly escaped exile to Siberia. In that year the brother of the French king, the Duc de Berri, was assassinated by the saddler, Louvert. Pushkin showing Louvert's picture of a friend in a theatre, exclaimed loudly, a lesson to Tsar. Overheard and reported to the police, he was sent off to Bessarabia. Here he came into contact with the Decembrist, a revolutionary secret society. After travelling through the Crimea and the Caucasus, he wrote "The Prisoner of the Caucasus", "The Fountain of Bakhchisarai", and "The Oypsies."

While in exile for his revolutionary activities, Pushkin wrote his most ambitious dramatic effort "Boris Godunov" and began his autobiographical work "Rugene Onegan."

During the latter period of his life, the Poet wrote, "The Bronze Horseman", the history of the Pugachov Rebellion, "The Captain's Daughter", "The Queen of Spades", "Dubrovsky" and "Rusalka".

GENIUS, EQUAL TO SHAKESPEARE

As unique in genius as Shakespeare himself, Pushkin writing whether in prose or verse, with that effortless perfection which conceals great art, in language which unites a matchless simplicity and naturalness his appeal while forgetting nothing in national feeling, is universal as that of the greatest English dramatist, Shakespeare.

Truly, Africans have every right to be proud of Pushkin, who never forget his African blood and was always proud of his kinky hair and dark complexion. Let the New Africa join in celebrating the centenary of one of the greatest masters of literature and take inspiration from the writings of this son of Mother Africa.

Indian National Congress Celebration

Nehru Calls Upon Youth For Independence Day Pledge
By London Correspondent

Jawahar Lal Nehru, the young Oxford Barrister, who was re-elected President of the Indian National Congress in place of Mahatma Gandhi, has issued a call to the youth of India to celebrate Independence Day on January 26.

Inalienable Right Of Indians
"We believe that it is the inalienable right of the Indian people, as of any other people, to have freedom and to enjoy the fruits of their toil and have the necessities of life, so that they may have full opportunities of growth," says Nehru in an appeal to youth.

"We believe also that if any government deprives a people of these rights and oppresses them, the people have a further right to alter it or abolish it. The British government in India has not only deprived the people of their freedom but has based itself on the exploitation of the masses, and has ruined India economically, politically, culturally, and spiritually. We believe therefore that India must sever the British connection and attain complete independence."

Economic Ruin

India has been ruined economically. The revenue derived from our people is out of all proportion to our income. Our income is less than two pence per day and of the heavy taxes we pay, 30 per cent are raised from the land revenue derived from the peasantry and 3 per cent from the salt tax, which falls most heavily upon the poor.

"Village industries such as spinning, have been destroyed, leaving the peasantry idle for at least four months in the year, and dulling their intellect for want of handicrafts and nothing has been substituted as in other countries for the crafts thus destroyed.

"Customs and currency have been so manipulated as to heap further burdens upon the peas-

antry. British manufactured goods constitute the bulk of our imports. Custom duty betrays clear partiality for British manufactures, and revenue from them is used not to lessen the burden upon the masses but for sustaining a higher extravagant administration. Still more arbitrary has been the manipulation of the exchange ratio which has resulted in millions being drained away from the country.

Political Oppression

"Politically India has never been so reduced as under the British regime. No reforms has given real political power to the people. The tallest of us have to bend before foreign authority. The right of free expression of opinion and free association have been denied to us and many of our country men are compelled to live in exile abroad and cannot return to their homes. All administrative work is killed and the masses have to be satisfied with petty village offices and clerkships.

Cultural And Spiritual Reaction

"Culturally, the educational system has torn us from our moorings and our training has made us hug the very chains that bind us. Spiritually, compulsory disarmament has made us unmanly and the presence of an alien army of occupation, employed with deadly effect to crush in us the spirit of resistance, has made think that we cannot look after ourselves or put up a defence against foreign aggression, or even defend our homes and families from the attacks of robbers, thieves and miscreants.

"We therefore pledge ourselves afresh to this great cause of India's freedom and to the ending of the exploitation of our people and receive to work to this end till success comes to our people."

Pushkin Centenary Celebration

African Poet Who Inspired Russia.

(By A Special Correspondent)

One hundred years ago, on February 9, 1837, Alexander Pushkin, the greatest Russian poet met his death in a duel, at the hands of Anthes, the son of the Dutch Ambassador in St. Petersburg.

The life of Pushkin was one of the most fascinating and brilliant of the great characters of the 19th century. Writing about the poet, the well-known British author A.T. D'Eye says that Pushkin was "hunted to death by a depraved, idle and rapacious aristocracy, the decaying remnants of a feudal nobility doomed to extinction; slandered and persecuted by fawning courtiers whose hypocrisy and venality he had scourged and satirised in biting verse and prose; the object of hate of a profligate Tsar Nicholas I, whose libidinous eyes had fallen upon Pushkin's beautiful but shallow wife, Natalia Bicholayovena, Pushkin yet, by his creative genius, by the passion of his protests against the social and spiritual slavery of his age rallied round him then, and in the years that followed his death, all that was best in the Russian Nation."

WHO WAS PUSHKIN?

Who was this great man? Pushkin, whose manuscripts tainted with free thought" the Tsar ordered should be destroyed; whose remains fearing a popular demonstration of the people, the Tsar ordered to be removed at night to remote monastery? This man, whose great grandfather, Abraham Petrovitch Hannibal, the curly hair nobleman was an African slave, adopted by the Tsar, Peter the Great.

It was the grand daughter of this Hannibal, who was the mother of the poet. She it was who bequeathed him that fiery, stormy temperament, that hot African blood, which, receptive to the new ideas released by the French Revolution and spread to Russia by the Napoleonic wars, made Pushkin rebel against his own class and environment.

FATHER OF RUSSIAN LITERATURE

Pushkin, born into the rank of Russian nobility, his ancestor being made a Prince, was educated at the Lyceum at Tsarskoye

(Continued in Column 2)

R. Roamer Talks About . . . LAST APPEAL

With our hat in our left hand and our right hand over our honestly beating heart we beg you ladies and gentlemen and children to nominate us next week on March 24 as your representative in the Council. Think of the cup of tea you have drunk in our house! Think of the shillings you owe us which we do not claim back. And think of the pounds you will earn if you nominate us!

With so many leaders about, all hungering for election we feel we have a chance too in spite of the fact that we cannot tell you why we feel we have a chance. In fact, the only reason we can advance in support of our feeling is that seeing we are alive and able to move up and down the country in somebody else's car, that entitles us to interview the chiefs (who by now realise how important they are!) on our candidature.

Last week we rushed by car (somebody else's, of course!) to Chief Sikomplaas, of Skomplaasfontein, and threw ourselves at his feet. Immediately, the chief's great place was packed to the doors. Sorry, there were no doors, as it was outside. It was packed to nowhere. It appears as if the people had been expecting us. This made us swell somewhere above our diaphragm with importance as we rose to our feet. But this swelling soon became as flat as a pricked balloon.

"Here's another one." Shouted Chief Sikomplaas to his delighted people. "He also wants your vote of confidence!" (Laughter.)

"Let us give him one, father," said his indans, gravely, "and let him pass on as we have done to the other five who passed here this week. Votes of confidence cost nothing, father." (Laughter.)

"We have confidence in you," said the Chief. "Indeed, we have confidence in you all. We never knew we were so important in the farms as we are these days."

Need we say that we just managed to crawl into our car, (somebody else's car, we mean—and drive away! We were so crushed! But at the next kraal we visited we were able to speak with authority and say, "Chief Sikomplaas and his people have given us a vote of confidence." But it's the town people we would like to address on our capabilities as the right man to support. We believe that if we can convince a town audience of our claims we shall have done a world of miracles.

For it is in town where all true leaders are born. Some are born over cups of tea, like Arabelle and Isabel. (Peace on their souls, if they have any!) Others are born over some concoctions where they have no business to be. Some are just born in their own minds. Man, in town leaders are born anywhere and everytime—if you get our meaning. For instance, take our own case as an example of town leadership.

Before we wrote this column, (How it causes us anxious moments!) we were just "people." Nobody took his hat off to us. In fact, we were not even worried with "Just lend me five shillings until next week, please, man." But after writing this column for a year and obtaining our Esquire Degree in the University of Timbuctoo for Penmanship, we found ourselves leaders. Leaders, Sir! Leaders of the Bantu people. Thus we were born leaders by this column.

Now what is there in us that should deter us from offering ourselves as your representative in the Council? Tell us, what is there? Nothing! Of course, nothing. Give us your votes then, please. You wish to know what we stand for? We stand for you if you have no feet to stand with. We can even seat for you what no other candidates has ever offered to do.

WOMEN'S HOME PAGE

Grape Recipes

GRAPE JELLY.

Stem and wash grapes, put into a preserving pan, crushing with a wooden spoon, as many of the grapes as possible, heat slowly. Bring to the boil and simmer slowly for 30 minutes. Pour into a jelly bag and allow to drip all night. Measure the juice, put into the pan and boil 20 minutes, then add an equal quantity of sugar (that is cup for cup), stir until dissolved, boil rapidly until it will jell. This takes from 5 to 10 minutes. Bottle and close the jars.

GRAPE JELLY 2

Pick the grapes over after washing them. Crush them with a wooden spoon, in a preserving pan, simmer until the juice runs freely. Let drip overnight.

Next day put the juice in a preserving pan after measuring it, boil 20 minutes. Stir in 1b 2oz. sugar to every pint of juice, stir until it is dissolved. Boil rapidly for 5 to 10 minutes on until it will set when tested.

N.B. The addition of the juice of lemon to every 2 and half lb. of grapes when mashing and boiling will give a better result.

Economical Hints

Candle Economical.—To save wasting the ends of candles, procure a cork which fits the candlesticks tightly. (By rolling it under the shoe for a few seconds the cork will become very pliable, and slightly more compressed). Drive a nail through the cork, so that the point end extends for about half-an-inch. Then insert the cork with the point upward into the candlestick, heat the end of the nail and press the candle on to it. By this device the candle can be burned completely, and the candlestick does not become so corroded with wax.

Coal-saving Hint.—When you get a quantity of dust in your cellar, make a bucketful of thin, boiled paste, and, while the paste is hot, stir into it enough pieces of old newspaper to make a thick pulp. Then add the coal-dust, mixing it in with a trowel until it is very thick. Spread thick layers of sawdust as a wide board, take good-sized lumps of the past mixture, and roll them in the sawdust. Place the lumps on a shelf to harden. They are great coal-savers.

Coal Scuttles.—You know how quickly these wear into holes. It is a very sensible precaution while your coal scuttle is still in good condition, to line it inside with thick linoleum, cut to fit. Use glue to fix the linoleum in place. Should your scuttle be circular or helmet-shaped, cut a piece of linoleum a few inches larger in circumference than the bottom, and make a few slits round the edge, with a sharp knife, so that the piece of lino gets tightly into the bottom.

To Keep the Fire In.—It a fire must be left for hours, and you want to find it still alive when you return, before going out build it right to the top with small coal, packing down rather tightly. Above this put a generous allowance of slack, which has been thoroughly damped. Make sure before leaving the fire that there is enough draught to keep it from smothering. When you come back the fire may look black and uninviting. But gently raise it from the bottom with the poker and the air that thus gets to it will cause it to burn up brightly in no time.

Fire-lighters—Something to make a newly-lighted fire burn up quickly may be had for nothing in every household. A good plan is to save all orange skin (removing this from the fruit in as large pieces as possible), and dry it thoroughly. It makes an excellent fire lighter if a few pieces are put under the wood when laying the fire. Potato peelings, also well dried, have the same effect.

Cleaning Made Easy

MEN'S FELT HATS

Men's hats if worn daily, soon assume an appearance of shabbiness, since the felt material becomes discoloured and bears marks of perspiration. Such hats can be conveniently cleaned at home.

When only slightly soiled, it is enough to wash the hat in distilled water with a good soap. For dark or black hats a solution of washing soda and sal-ammoniac should be employed.

There are various ways of removing perspiration marks from felt. If the marks are light they can be removed by using a mixture of three parts of sulphuric ether added to one part of sal-ammoniac spirit. If this method is unsuccessful, more drastic treatment is required. Generally benzine will do the trick, but it cannot be said to apply in all cases.

If the spots do not disappear after treatment with benzine, add white zinc or white talc to the benzine. Not a single spot can remain after this treatment.

After washing or cleaning, the hat should be placed on the head while still damp reblocked to its former shape and then carefully ironed.

STAINS IN CLOTHING

Stains of any description should be removed from clothing as quickly as possible, because a delay means that the removal can be effected only with great difficulty, and in some cases not at all.

With grease spots in any kind of material, benzine or ether will do the trick.

Stains caused by fruit, claret or vegetables are removed from wool, cotton or silk material by a solution of waterglass, with a little ammonia added.

Coffee tea or chocolate spots should be treated with glycerine, repeatedly. Rub the spots with best refined white glycerine, by means of a sponge, and wash afterwards in distilled water or spirit. This treatment would not affect even the most delicately-coloured silk.

Ink stains can be washed out with diluted tartaric acid.

For stains caused by perspiration, use a solution of three parts of sulphuric ether, three parts of spirit and one part of ammonia.

Varnish stains may be removed with pure turpentine oil

or chloroform.

Stains caused by cart-grease are first rubbed with prepared lard, then treated with benzine, and finally rinsed in warm water.

Stains due to typewriter ribbon are treated in a solution of four ounces of spirit and two drams of concentrated hydrochloric acid. The stains are soaked several times in this fluid and then washed in clear water.

DONT THROW AWAY

Your ends of balls of knitting wool. Keep them in a drawer and then watch the papers and magazines for methods of making them into most attractive bags, ties and so forth.

The water in which vegetables have been boiled. Keep this in the same way that you keep meat stock-pot, for this liquid contains all the health-giving salts of the vegetables and can used in soup and many other dishes.

A chance of going to a theatre. Even if you had decided to go early to bed, make an exception and seize the chance.

Any garments that you've finished with. Either save them for poor relations or friends, or keep a neat pile ready for the old clothes dealer when she makes her periodical call. I know a woman who keeps herself in silk stockings by the sale of worn-out garments.

Your generosity on people who don't deserve it. To illustrate this point let me mention that for a year I helped a couple who seemed very badly off. The climax came when I lent them my flat for a fortnight when I was away. When I returned the sight of my usually neat and tidy home almost broke my heart. In addition several valuables were missing

Helping In Every HOME The Bantu World, WOMAN'S SUPPLEMENT

Dress To Suit Your Spectacles

So many women wear glasses that the idea that they add years to one's age is no longer held.

Glasses, too, are very different from what they used to be. Spectacles are the most popular and they can be obtained with rims in all kinds of materials and colours. Tortoiseshell is very light in weight and becoming, and you can have it either pale or dark to suit the colour of your eyes and hair. Its disadvantages are that it is expensive and breaks easily, but spectacles made of tortoiseshell are undoubtedly attractive.

Horn-rimmed glasses are obtainable in all shades. There are silvery tones for the white-haired, dark colours for the brunette, light shades for the blonde—you can match the colour of your eyes, or your favourite frock, if you wish.

SOFT LINES

Spectacles do lend a touch of severity to the face, so unless to be severe is your type you must take steps not to increase it by wearing anything with a hard line.

A soft line at the neck is most important, so choose dresses with a rather long neckline, softened by a collar, and wear long haired furs and pretty scarves, loosely arranged. Coats with fur or scarf collars will be found most becoming. The hair should be dressed to frame the face nicely.

Severe hats should be avoided a hat that is too small is as bad as one that presses down on the

ear and so causes the nerves at the back of the ear to feel the the pressure.

A soft brim and a material such as velvet are generally better than hats with stiff brims made of hard felt or straw.

S.A. Woman's Weekly.

Mango Recipes

STEWED MANGOES

Mangoes are very good for stewing; here again they must not be over-ripe.

Select firm mangoes, peel, and cut into large slices along the stone. Make a syrup with 1 cup sugar to 2 and half cup water and half cup lemon juice. Boil for a few minutes, add the mango slices and simmer until tender. When cold serve with cream or custard.

MANGO FLUFF

This makes a delightful and unusual sweet. Select rather under-ripe mangoes, wash and remove the skin, scooping out any of the pulp which the skins retains. Cut off the stone.

Put the pulp and stones into a saucepan with very little water and simmer gently until tender, adding sufficient sugar to taste.

Remove the stones and press the pulp through a sieve, adding a few drops of lemon juice. When cold measure the puree and add an equal quantity of whipped cream. Pile into glasses, top each with a green cherry, chill and serve.

This African Mother has fat, happy twin babies



She believes that all mothers should use

ASHTON & PARSONS' INFANTS' POWDERS

"I have seven children," writes Mrs. M. Rosie Nffikoe. "The first five were sick when their teeth came. They cried every night and they got very thin. Now I have twins, and I use Ashton & Parsons' Infants' Powders. My twins are eight months old; one baby has three teeth and the other has two. They sleep all night and they are still fat. I am sorry I did not use your Powders for my other babies."

—P. O. Hebron, District Pretoria.

From her own experience in bringing up children, Mrs. Nffikoe has found the way in which white mothers, for many, many years, have ensured the health and comfort of their babies. If your baby cries much, it is because he suffers from small pains in his stomach or because his teeth are hurting as they grow. Ashton & Parsons' Infants' Powders soothe these pains without harm to your baby and keep him contented so that he grows up

FAT, HEALTHY AND HAPPY

You can buy these powders at the store and they do not cost very much. Just put the powder on the baby's tongue. Give only half a powder if baby is less than six months old—one whole powder if he is older. Ashton & Parsons' Infants' Powders are absolutely harmless.

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Phosferine (Ashton & Parsons) Ltd., London, England.

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PAGE OF INTEREST TO WOMEN OF THE RACE

Do Children Bring Husbands And Wives Together?

Madame,
It is such an old, old fallacy that children are such an unbreakable link between husband and wife, that they bind married lovers closer together; and it is rather a delicate one to refute. Yet it is an idea that is definitely denied in every day life. The divorce courts are filled daily with dissatisfied couples who are seeking release from their marriage "chains," and in most cases these unions have resulted in children. In many cases several little ones have been unable to hold the restless unhappy parties together, and in half the cases that come before the court either father or mother has casually deserted the home and the little children on whom parents are supposed to set such store as a means of happiness.

What colossal humbug is this talk about the power of children to keep a marriage happy! Where are husband and wives who keep their marriage vows and their homes inviolate purely because of their children? If a wife loses her love for her husband, not all the cherubic babies she can produce will help her to hold him. If the husband ceases to be the centre of the universe to his wife his offspring will be a sorry power to alter things.

Books, plays and sentimental platitudes all do their best to foster the fable that children draw couples together, but life does not bear it out. There are certain persons to whom parental instinct is especially developed. These natures with a large share of "mother urge" make better parents than mates. We all know a woman who is a perfect mother, but a neglectful wife. Her children are all-sufficing and absorbing interest of her life. Many women have been known to marry solely because they desire motherhood, and this instinct being satisfied, they are not attracted to their husbands, they are mothers first and foremost.

Equally, there are men who are just cut out to be fathers. They make ideal companions for youngsters and have the fatherly instinct to a marked degree. Both of these types will be equally content to adopt a child and would make very successful foster-parents. The average man and woman however, marry because they love each other. If children bless the union they will make affectionate parents and do their duty to them. They will regard them as sacred charge and as an additional mutual interest.

But their appearance or absence will not make the slightest difference to their love for one another, which is born of the personal attraction each has for the other, and has nothing whatever to do with other circumstances. You either love the mate you have chosen or do not. The birth of children makes no difference and the "mother urge" is a thing quite apart from the love between husband and wife.

B. B. NDODANA
New Mould.

"Those Girls"!? Important

Madame,
Nowadays we are living in a new era of civilisation and our women folk are privileged to have a great part and a say in the organisation of education, religion and numerous other aspects of life. The bad old days had crowned them with a cloud of inferiority complex which has mainly been responsible for the outcome of our slow advancement on our way up the ladder.

That a great percentage of our noble race still indulges in the so-called nonsensical sentimentality of believing that our women folk are an inferior specimen of humanity; and it is due to that standpoint that an echo from some unknown region comes to me: "Those Girls—!"

Day after day we get in touch with city and country girls sliding on their illustrious "Tally-ho" shoes—What is going on in their minds? What are their speculations? What will be the result of their careers? Will their noble names be printed in the iron book of African progress! In response: To be or not to be that is the question.

My dreamy mind has just drifted to the remarkable regions of education, religion, culture, real inter boy and girl love, outlook and heaven itself. I was there... in the very real "there"...there where rapture and ecstasy reign—Where an IDEAL GIRL lives! If only she could be removed to the world of our girls, it goes without saying that her influence would be a million-fold. She, this very Miss IDEAL GIRL would enervate hooliganism, immoral wrecks, nonsensical sentimentalities and ameliorate parental control which I am worried to say, is becoming more un'elt than even before—heart-rending cataclysm!!

My race, my all, improve that street girl by not giving her enough rope to hang herself. It pains to note that nine out of every ten girls we meet in the urban areas leave their respective homes on their own to their subsequent downfall and regret by embarking themselves in the very cesspool of immorality.—Johannesburg.

E. P. MAROLEN
Alexandra Township

READ
The Bantu World
FIRST

Important Questions.. TO READERS

Madame,
Do you think that when a girl finishes school she should get married or go to work if she does not have a chance to go to College? Don't you think a girl should support herself before marriage so that when she does get married she will know the value of a pound?

LENA J. THIBE
(You've come out with a good problem, Miss Thibe. What do women readers say about it? Editress)

Arabelle And Isabel AGAIN SUPPORTED

Editress,
The "Talk" between Arabelle and Isabel has really made me sensible. It is true that girls who go to dances without their partners cheapen themselves. I do not think they know that by dancing with every Tom, Dick and Harry they become nothing. Because tomorrow if they see you walking along a street they can point at you as the girl they once danced with. "What a cheap girl", you can hear them saying to each other, "since I danced with her she is ever smiling when she meets me. I do not know whether she thinks I love her."

And you will hear the other saying "I once proposed to her and she accepted me that same moment" Oh, what a pity it is to be called cheap. Can't we overcome it girls? It makes me so shameful. It does really. Well let us try to go with our partners to every function we like. Let us prevent this broad smile from our faces even when not necessary. Let us not laugh so cheaply, as you know that a cheap laugh is from a cheap girl and it is always the case with beautiful and educated girls who are vain.

G. S.
Pretoria.

Whither Goest Thou?

Editress,
Apparently law and order must be encouraged and obtained to stop these girls from ruining the Africans prospects and all. In order to achieve these ends every single African who has a grain of national pride in his or her heart must encourage the former and help create the latter.

The life of each and every location and township simply must be permeated by the current of strict discipline. To do this successfully we only had to fall back to four powerful forces that have been instituted for the welfare of modern citizenship or inhabitants.—The School, the Church, the Board and the Police. It's time the workers in the institutions pulled themselves in readiness for such work as has never been allotted to them before.

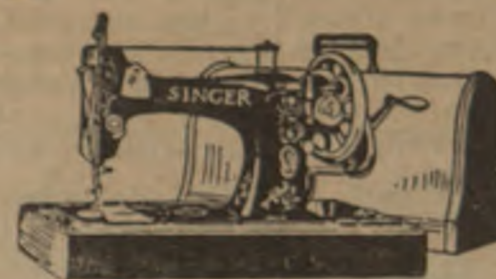
The school has not learnt to prove its way into the hearts and minds of our young, both in and out of school. It has definitely not influenced or inspired the lives of our young—scholars or non scholars—to yearn and strive for the heights in all modern fields of achievement. Why? The church, does not utilise its almighty power for a national or universal good in that it seems to be more

bent in winning the hearts of only the respectable looking, the energetic contributors and the saved. As a result it is being mistaken for the refuge of a select few, the timid, the dying and the dead. Moreover the church has not and does not champion the SPIRIT OF SACRIFICE which is so much lacking among our people—the Africans. Why?

The landowners, like the Board members of our townships have stabbing, lawlessness, and immoralities perpetuated under their very noses. They wish and long deeper than the tenant or visitor for less bestial townships, homelier surroundings, and more peaceful dwelling places,—as they have a future to provide for their children. And yet they have neglected their responsibilities, especially that of upholding—no matter at what cost—the discipline of their respective township. (In this, the location inhabitants are no exception.) Why?

The Police force has its faults; the majority of these faults have been given rise to by us. And to be frank, the police force cannot be spoken for or against, as it functions, in most cases, in accordance with the varied and gross impressions we make on it. One thing we know about it is that it is a protective organ of the Government inaugurated for the good and peace of citizens. In this respect, the police force must be ready, always ready to compromise. "A VOICE"

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PUT a little Reckitt's Blue in the rinsing water when you do your washing. It is better than hours of rubbing. It will make your white things look as white as they did when they were new. Buy some Reckitt's Blue to-day and try it.

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E Re Bana ba Bone Diphoofolo

Lefu Le Bohloko La Mora Theko

Ho hlokahele ka la bobeli mohali 23 tsa Hlakola, Alfred Molefi Theko ea lilemo tse leshome le metso e mehlano; ea neng ase a tala buka ea bone. Tsatsing leo la lefu la hae u ne a tlohile hae e le mothe e eang sekolong; tseleng a fihleloa ke mohopolo oa hae ea sesa letamonz. Ha antse a sesa a nyamella teng m-o, a batloa hora tse pili a sa fumane. Ka mor'a nako eo u tsuile e se e le maobane. Mokete oa hae o bile moholo haholo, 'me o le mahlomela. O patiloe ke Moruti Ndala oa Baptist Church, ha bua litichere tsa Sunday School, le Principal ea hae ea sekolo Mr. C. Matloporo, le Moruti Mablangu' Meketeng oa hae e le sehlopha sa baruti le litichere, le bo mapalane ba City Deep. Bana ba sekolo ba mofeleheliteng ba feta hole makholong a mararo.

Babileng teng mokiteng oo bafille makholo a mane. Bahlanka ba Molimo koa roris mesebetsi e metle ea mohlankana ea ba sileng ka ho ba thobela. E ne e le eena feela ngoana oa Morena le-Mofumahali Elias Theko.

Tseliselang marena, lipi na tsa bana ba sekolo ebile tse matla bakeng sa ho tselisa. Thuto ea Moruti Ndala ebile le matla a maholo.

Majeremane A Batla Mafatshe

E TLABA KA KGOTSO KAPA KA MARUMO GORIALO MOTSETA

Motato o tsuang London o bolela gore puo ea Motseta oa Mmuso oa Majeremane koa London, eleng Herr Von Rebbeatrop, eo go eona a boletse ngantsi a reng gae-kaba Germany e ke 'ka fumana dikoloni tsa eona ka kgotso e tla di fumana ka marumo, e tsositse kgaruru lefatsheng lohle la Europe. I taba eona ea dikoloni tsa Majeremane e tla etsa moferefero mogo-golo kamoo go bonagalang. Go utluagala gore Majeremane a bolaoa ke tala kabaka la go hloka dikoloni.

Banna ba batsho ba leng Europe, gagolo ba tsoang America, ba kgahlanong le gore Majeremane a fumane mafatshe mona Afrika.

Pico Ea Re E Batla Mr. J. D. Rheinallt Jones

Tsa Koster

Ka toelo ea molula setulo ka Pico e ene etse e kopane mo Koster ka 9 March 1937.

Molulasetulo a begella kokoo ano ha a setse a amogtse makoalo a le mane a bao bareng ba kgethoo go nna ba emeli ba Ma-Afrika koa Parelemeteng. A ke antshang ka maina ke laga Mr. Basner le Mr. Ballinger.

Pico ea re re batla eka nna Mr. Rheinallt Jones go nna Senator koo Parelemeteng.

Mokoaleli oa lekgoti, L. K. Tihong Molulasetulo, J. S. Menoe.

Majuda A Bolaoa Ke Ma-Arab Motseng Oa Jerusalema

Motato o tsuang Jerusalema o bolela gore Ma-Arab le Majuda a na a hlaselane gare ga motse oa Jerusalema. go lla sethunya le diravoloro. Go bolaloe Mo-Arab e mong gomme Lejuda le leng le gobetse gampe.

Bagi ba mopiifong gobane ba gopola sa ngoagola. Gape go utluagala gore Ma-Arab a bolale Majuda a Mahlano motseng oa Jerusalema.

Ke oa Madi A Borena

EMPA O BATLA GO SEBELETSA SECHABA

Morulaganyi ea rategang, ntse-nyetsa, mantsoe a seng makae koranteng ea Afrika. Re ne re na le tiro e kgolo, o kwale ka puo tse pedi, ke gore ka Sechuana le Seqhosa. Erile kadi 13-2-37 mo A.M.E. Church, Moruti P. N. Nontlaha, P.E., a bula tiro ka buka ea Mattheu kgaola ea 10, tema 16. A re Conference, e go roma yaka kwanyana mogare, ga diphiri. Ga eme Rev. P. Kwena-ae a thalosa borena ya ga P. R. Phitlho, a re lona Ma-A. M. E. Church mothe eo ke ngoana oa madi Gamangwato, gompieno o tlogela borena ya lefatsho, o apara bokgoba, lefha nkare bo-tlhanka, o rata go rogoa ke sechaba saga Rragoe yaka Moshe oa bogolo-golo o ithophela kobo eo e leng Yesu. A tlatlwa ke Motlotlegi J. Mothele Rev. K. Mabilo le Barati oa ba ba aeng ba le teng, ga beoa thapelo ea bohutsana ke eo mongoe oa African Lutherans.

Batho ba ne ba se bantsi me se segolo e ne e le Moa oa Modimo. Batho ba Daemaneng ba satla gomme e ne e le tiro ea ngoana oa Morena oa rona bane baka tla fua e ne e le ea Lekrooa.

Ke ea go leboga moruti P. N. Nontlaha, P.E., oa Mokgatla. Eo o tlotlang Morena o tlotla Modimo, me Morena Yesu o tla go duela ka ditiro tsa gago. Kgisho e nne le Batlotlegi ba tsatsi yeo ya di 3-2-37.

Oa lona, Moreneng F. Setumisho

Ntoa Ea Spain E Tuka Mollo

MANTARIANA LE MAJEREMANE A THUSA MARABELE

Ntoa ea Spain ke gona e tsogile matla. Marabele go utluagala gore a kgorong tsa Madrid, Moshate: Gape go utluagala gore Nguna Kgosi Alfonso eo a ileng a lelekoa setulong sa Borena dile-mong tse fetileng, o itokisetse go nka setulo ga Marabele a ka thopa motse oa Madrid.

Motato o tsuang Londone o bolela gore Madira a Mmuso a hotse Marabele motseng oa Trijuque. Go utluagala gore Masole a Mantarjana a leng Spain a 60,000, a Majemane a 40,000.

nyoretsoe, mme le eena o rata mosebetsi oa hae ka pelo eohle ea hae. O se a fahotse lipoho, tsa likgomo, liesele, likolobe e ita le likgomo. O se bantsi litshimong tsa likolo tse:—Kgabalatsare le Sebitidi; mme litichere le bashimane ba thabela likeletso tsa hae. Ba-Mmuso ba eme ka mao o ho hloma lipompo tsa metsi Oskraal le Kgabalatsane.

Re soaba ho utloa hore Kgosi ea Jericho, Morena T. J. O. Mamogole o ntsa le bolutu. Re lakaletsa Mokoena enoa pholo phethileng; mme re re Badimo ba Mogopa ba ke ba mo inele liatla metsing. Ha go marena mantsi a incetseng ho batlela sechaba sa ona thuto le tsoelopele litsele tse tsa bophelo joaleka Kgosi Charles Tjale Mamogole.

Mr. Lot Mogotsi ea Legonyane o ne a etetse Johannesburg ka merero, o tla a le bophelong bo botle. Mr. L. D. Mamorare o nkile leeto le le khutshoanyane go ea Johannesburg ka mosebetsi Mr. Namorare ke monna ea tsoelang pele temong; mme o lakaletsa sechaba sa habo bophshamo thutong ea likolo le mesebetsing ea liata Mr. L. D. Mamorare o lumela hore thuto e sa kopanang le mesebetsi oa mabogo haena thuso haese ho etsa sechaba bahlanka le bakopi.

Mr. S. Mphahlele (Supervisor of Schools) o bile ga Mmakau le Polonia bekeng e fetileng, mme o ne a amoetsoe ke Mr. M. P. Mphahlele, Principal, Makau School.

Bonkgetheng ba na ba le Pele ga Marena ga Makau Tsa Magaliesburg

(KE LENONG)

Letsatsi la di 27 February le ke ke la lebaloa kapele ke Bakgatla ba Makau le bohle ba bileng Pitsong ea Dikgosi tsa Pretoria tse neng di kopanetse sekolong sa Engelane go tla kgetha Ba-Afrika ba batsho go emela sechaba sa Rantsho Lekgotleng.

Go ne go le dikgosi tse dintsi le barumoa ba blahang ditulong ka ditulo, mme ntle e tsetse hoo bon-tsi bo neng bo eme kantle le ho hlodumela ka difensterere. Bon-tsi ba dikgosi bo ne bo tlele ka di-votokara. Setulong ho ne go dutse Kgosi Makapani, mme Mo-koadi e le Kgosi Mathiba. Kamogelo ea etsoa ke Mr. Dariose Motsepe ka leina la Kgosi Sekoati.

Mabitso a Bonkgetheng ba Ma-Afrika a matsho a baliloeng ke ana: Mr S. Thema, Pietersburg; A.J. Thoka, Johannesburg; Presi-dent Matseke le Bud-Mbele, Pretoria. Go Bonkgetheng ba bane bana go bile teng ba babeli feela, eleng Bakgomana Matseke le Bud-Mbele. Lekgotla le ile la kopa gore e mong le e mong a ipolele gore o tla etsetsa sechaba eng ha a kgethiloe. Bud-Mbele a bolela hore ka moea (influence) oa hae go agiloe Fort Hare College Pot Cox School of Agricultu. O loantshitse melao e mangata ea dipasa. A tsoelapele a re o tolc-ketse bana ba Rantsho ka dilemo tse telele. A qetella ka gore ha a ka khethoa o tla loanela sechaba gore: (a) O tla batlela sechaba thuto e phagameng, (b) go se batlela mafatshe le (c) go se fumanela tokologo le go se lekolla melang ea lipasa le lekgetho.

Morena Matse e eena a re o ipatlela £120 eo Mmuso o e tshopi-sitseng banna ba Lekgotla; gape ke kgale a sebeletsa sechaba a sa pataloe. Eena le mofumahali oa hae ba tsebile tronko ka ho iketsa sehlabo ho bana ba Sentsho. Ke nako joale hore a fumane mo-putso bakeng sa mkgathala oa hae bakeng sa bana ba Sentsho. Gape o tla leka ho kopanya se-chaba le marena. Pitso ea lumel-lana hore Morena Matseke ke eena ea ka tsebag ho emela bana ba Rantsho.

Bana ba likolo tsa Roia ba ne ba etetse Pretoria ho ea bona linyamatsane (liphoofolo) ka La-bohlano, March 5. (1) Brits ba

tsamaisoa ke tichere Gwanwa Hee, mothe ha se ho tshelisa eo —uena! De Wildt ba tsamaisoa ke li-Sister. (3) Erasmus ba tsamaisoa ke tichere Teleng le Mis-tress Maphunye. Bana ba sekolo sa Hebron ba ne ba etetse Preto-ria ka Saterdag, March 6 ho ea bona tsona linyamatsana. Ba ne ba ile le mesuoe eohle. Bana ba tla ba thabile haholo, mme ba tla ba thabisitsoe ke mokola oa kgale Polokong ea Liphoofolo e leng Morena Thokolosi. Le ha monna-moholo enoa (Thokolosi) ea nang le lilemo tse fetang mashome a mabeli a le Polokong (Zoo) o sa tsetse mabeli a makatsang le bo pelompe. Heel Ntho e etsa likho-

ba eo. Thokolosi ke senatla se setsho, se liphaka, mme e bofeloe bo fetang ba nkoe, mme e matla. Ha e halefile ha ena boitshoaro, e etsa se seng le se seng ho bontsha ho koata ha eona. Liticher li ke li tloatse bana ho ea bona lipho-fofelo ke thuto e ntle. Bana ba likolo ba kena mahala, le chelete ea terene e fokotsoa haholo.

Lefu le hlalileng hang-hang la Moruti K. Spooner le tshositse eseng liphutho tsa hae feela lefu lena le tle joaleka Moramu-va ea matla ho re hopotsa ho se tliea ha bophelo ba lefatsho lena. Modimo o ke o tshelise Mohlofo-hali, mme o phumule likeleli tse kelekelang marameng a hae.

Mr. le Mrs. S. Modieslle, Mmampondi sekolong sa Rama gaufi le De Wildt ba bonoe, Pretoria bafeleng ba beke. Ba ne ba le bophelong bo botle.

Mr. H. Seokane, moeletsi oa Temo, (Demonstrator), o tshoere ka thata. O fihletse batho ba mo Li fella serapeng sa 2

Itching Eczema

Whatever the cause of eczema may be, the FELAFORM SERIES will control it. Felaform Ointment stands alone with the modern development of complete-action. This ointment controls itch, promotes the absorption of dry scales, destroys germs and dries up weeping patches. That is complete-action. Each of the Felaform Series has these qualities in one or other degree. Felaform Soap is real medicinal Soap containing Salicylic Acid and Birch Tar which have a wonderful action on dry scales and maddening itch. Felaform Skin Powder, natural colour, is made like highclass face powder, and is used as body, bath, face, baby, foot or after-shaving powder—truly a remarkable and pleasant product. Felaform Blood Tonic destroys deep-seated germs which so often originate eczema, spots and pimples. A young lady reports that she freed herself of pimples and blackheads by the use of Felaform Soap and Ointment together with the Skin Powder used as face powder. A clergyman, greatly worried by dandruff, got rid of this by shampooing with Felaform Soap and using the Ointment at night. A cement worker, who wrote for advice

on an irritating rash, was cured by the Felaform Series. (Case 837.) To treat eczema, wash with Felaform Soap (1s. 6d.); apply Felaform Ointment (2s.); cover tender and exposed areas (e.g. face neck and armpits) with Felaform Skin Powder (2s.) and take Felaform Blood Tonic (4s.) if necessary. All chemists have stocks and the treatment will be sent post free to any address in the Union by the distributors: NORWOOD COAKER Medical Manufacturers, P.O. Box 89, Ladybrand. Advice and pamphlet free on request.



Ngoana Eo Ise a Tsalo o Ikantse Mo Botshelong Yoa Mmagoe.

Re amogela dikolodi dile dintsi tse di botsang gore a di Feluna Pills tsa Basadi Fela di ka nna le thuso mo mosading eo ithoeleng. Re ithomamisa gore mosadi o tla nna le botshelo yo bontle, a goloesegae sentle, a tsale ngoana eo akotseng, eo motona eo nonofileng, haele aka dirisa di Feluna mo lobakeng lo lo makete ye. Kagone tota-tota se segole ke botshelo yoa mosadi pele ga ngoana a tsalo. Ngoana ke karolo ea mmele oa gagoe. O ya mo go eena. Go itsheka ga mmagoe ke go itsheka ga gagoe. Madi a mmagoe ke madi a gagoe. Thata ea mmagoe ke thata ea gagoe.

Di Feluna di tota di direcoe gore mo dipakeng cothe di nee mosadi botshelo yo bo siameng moteng yo bo laolang ke madi a akotseng le go bereka sentle ga moteng ga gagoe yaka go direga mo mosading.

Di Feluna Pills tsa Basadi Fela di rekisoa gongoe le gongoe ka 1/9 le 3/3 botlolo, kgotsa u romele mo go P.O. Box 731, Cape Town, u romele madi. Reka conc tota, tse di mo sephuthelong se schibidu yaka u bona ha.



Jeremiah Mazibuko oa Poortje, P.O. Winterton, Natal, o re: "Mosadi oa me o ne a aga a tsala bana ba ba laolang. Bana ba ba bopamang ba ba chinyang thata. Erile ja a ithoeleng ngoana oa bok-hutlo a dirisa di Feluna Pills 'me ke itumelile gore mo baneng ba botle ba a ba tseteng ga gona eo ithoeleng sentle yaka eo. O akotse o tsetse botumelo. Ha a ka boela a ithoela o tla choanela a dirisa di Feluna a tse a belege. Ke itise dituala cothe kuga thuso ea go dirisa molomo oa gagoe. Cwe! cwe! gatisa loqoalo lo." See F. 4.



Bantu Services L. T. C. who beat Madder Bee on February 28, at the Bantu Sports Club by 98 games to 77. Back row left to right P. Chose, T. T. T. Mphahlele, R. Majoka. Sitting: Miss L. Burman, Miss L. Merosi. Front row: J. Modibedi, I. P. Selanyane.

Vredefort Sees Fine Footer

(By TEA)

March 6 was a red letter day at Vredefort where a football match as well as a tennis match was staged between Parys and Vredefort. Following are the results of the matches:—

Parys 2nd team (scholars) 3—
Vredefort 1st team (scholars) 0.
Parys 2nd team (scholars) 0.
—Vredefort 2nd team (scholars) 4

On March 10 a foot-ball match took place at Vredefort; between Parys and Vred-fort. These were only 2nd teams. There was keen rivalry though most players lacked the art of sportsmanship which must be cultivated through thick and thin. Following is the score card. Parys 0 Vredefort 1.

The Parys School Staff had occasion to play against the Vredefort Staff. The former emerged victorious with 1 game and sports-manship characterised the game which was appreciated by spectators.

Eze-Bhola Kwa Gompo

(Ngu ELEOVICS)

U Mnu. F. E. Dalby oyintlok' kwa Messrs. Fletcher's at Oxford Street, ubwesipho se racket uphulile Tennis asenze kw' Gompo Tennis Union yalapha, athanda okokuba kub'khe' ukhuphiswano (competition) ngomhla we 27th April izayo, ukuze i wo uyakuba yindali kubo bonke liwe kuye iqahiso. Anitshona kodwa ukua i Mont' iquba'a phambili?

Kwakhona ngo Mgqibelo odlulileyo i Gompo Tennis Union ike yahanjelwa li Nxaruni ngezomdalo.

Sivuyisana no Mnu. Gilbert R. Mthathi u (Sofasi) u Nobha' omkhulu we Gompo' Cricket Union, nokwalil' igu eliphambili le Black Lion R.F.C. ngokubona umzi wakhe umhlophe qwa yi Electric light. Umbutho we Black Lion R.F.C. ubune Health ngo Mgqibelo we 13th s' buye izivakaliso indaba ze sosisusa kwiphapha elilandelayo.

Intlanganiso yesikhaw ye-Eastern Province, Midlands, Border and North-Eastern Districts ihlangane nge 28-2-37 kwa Mnu. D. M. Dyan, Kwi zinto ebezizutywa kuxoxwe kakukhulu ngama'ungiselelo etumente eyakuba ku-Komani nge-Ista. Isicelo se-Burghersdorp ayisiyi kuthatha nxaxheba emdialweni nonyska oje nekuba iyakwinkelwa. I-Centres eziya kuthatha ixaxheba etumenteni zezi-Grahamstown (Cup Holders) East London, Midlands, Port Elizabeth, King Williamstown ne-Komati. Kwababekho siphawula aba:—W. X. E. Lusane (President) J. Mahlutshana (Vice President) D. Mit. Dyan (Sec.) G. G. Magobiane (Assistant Secretary) abameli: Komani, R. Masabalala, no Samuel Tolashe, Mon'i:—H. Ben Mazwi, J. Meki, "King" M. Kotobe, Nabakukeli.

(Isagutywa)

Transvaal Bantu Open Golf Competition

Mr. A. B. Mathobela of Pretoria wishes to announce through this medium that it is under the auspices of the Pretoria and Dist Bantu Golf Club that the "Transvaal Bantu Open Golf Competition" will be played on the Marabastad Bantu golf links on Sunday the 4th April 1937.

The competition will start from 8 a.m. (Two round contest). This will be the first competition of its kind to be played in Pretoria. Competitors have already consented to be registered, Boksburg, Germiston, George Goch, Bobby, jone's, Eastwood, Bantule and Lady Selborne, and all along the Reef as well as Pretoria districts. This being a Transvaal-wide competition, invitation is extended to all desirous to enter the contest.

Seeing that some of our golfers apparently exhibit a feeling of inferiority—complex in the game; we must make mention of the fact that, we have so far amongst a score of other correspondents, received letters from a few local lady golfers asking to be registered for the occasion. Therefore we ask our lady section to enter in their numbers; in the meantime they must forget "the complex" Miss Grace Majoaya our local outstanding lady golfer will drive off the first ball.

Presestamention will take place in the Dougall Hall where Refreshments will be provided.

Prizes as follows:—1st Silver Trophy. 2nd Silver Trophy. 3rd Set of Golf balls and Pegs.

Further information write to the undersigned:—

A. B. MATHOBELA,
P.O. Box 516,
Pretoria.

Or

SAM RANALE,
c/o S. D. Clinic,
Pretoria Hospital,
Pretoria.

The North Eastern Rugby Football Board

THIRTEENTH ANNUAL GENERAL MEETING

A successful Annual General meeting of the above named board had its 13th seating at M. Iteno on March 7, 1937.

Officials:

Messrs. M. Ntombela, President; I. P. Mokuena, Vice President; P. I. Sishuba, Assistant Secretary; and A. M. Mosaka, General Secretary.

Officials to Kimberley Tournament:—

R. P. R. Makalima, Manager; Sontashe, Capt. J. D. Ben Mazwi, Vice Capt. and D. Mannel delegate to the S. A. B. R. F. Board.

Delegates to this Board:—

Queenstown: Messrs. S. Qali; J. D. Ben-Mazwi and S. Tolashe; Sterkstroom: Messrs: H. Yapi; J. Kwanini and W. August; Molteno: Messrs: F. Johnnie; A. Olphant and O. Sokatsha.

Burgersdorp: Messrs: D. D. Koloba; R. Mkuematela and S. Mkatso.

Aliwal North: Messrs: G. S. Kolani; C. P. Matebe and R. Galala, also Mr. J. W. S. Mahlutshana and B. Mahlutshana, Queenstown. Unfortunately through the death which occurred at his place, Mr. A. E. T. John, treasurer could not attend. The sympathies of this board are extended to Mr John and family.

The Agenda was so rich and interesting that intervals for launch were totally ignored, and the election of office bearers for the current year and general business were transferred to agenda of the adjourned meeting to be held at Molteno on April 4 1937 at 10 a.m.

ANDREW M. MASOKA,
(General Secretary.)

For Sports News

READ

The Bantu World

First

MAKE OR MEND YOUR CLOTHES WITH

COATS' SIX--CORD COTTONS

The Strong Reliable Threads....



THE best cottons in the world are called Coats' Cottons. They are preferred by white people everywhere and many thousands of Africans have learnt by experience that they are the best to buy.

The right cotton for making, patching and mending clothes, and for all rough hand sewing is Coats' Six-Cord No. 10 or No. 12. Use it for sewing on buttons—it is the strongest cotton and the buttons will stay on for a long time.

For ordinary sewing by machine, use Coats' Six-Cord No. 36 or No. 40.

HARANE tse lokileng lefats'heng lohle ke tse bitsoang Coats' Cottons. Li ratao ke Makhooa hohle me likete-kete tsa Ba-Afrika li lemhohle hore ke tsona tse lokileng, tse tsapantseng ho rekola.

Harane e loketseng ho roka, ho lapa le ho etsa likobo le ho roka ka liatla ke Coats' Six-Cord No. 10 kapa No. 12. E sebelise ha u rokelela litalama—ke harane e tiileng me litalama li ke ke tsa khaoha kapela.

Ha u roka ka machine, sebelisa Coats' Six-Cord No. 36 kapa No. 40.

For Hand Sewing Use

Ha u Roka ka Diatla Sebedisa

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Ask for
COATS'
SIX - CORD
(200 yards)



Look for the CHAIN on the label.



For Machine Sewing Use

Ha u Roka ka Machine Sebedisa

6 Cord No. 40.

COATS' COTTONS

Selling Agents: The Central Agency, Ltd. Johannesburg, Cape Town and Durban.

All-Night Concert Led To Smash

Failure To Pay Tax

SENTENCE ON AFRICAN SET ASIDE BY JUDGE

In the Supreme Court, Pretoria this week the Acting Judge-President, Mr. Justice Tindall, referred to sentences imposed by magistrates on Africans charged with failing to pay poll tax.

Dick Mabaso had been charged with failing to pay his tax for the years 1931 to 1936 and was ordered by the magistrate to pay the amount, £6 forthwith or in default serve 14 days imprisonment with hard labour in respect of each year, that is a total of 84 days.

Mr. Justice Tindall said the power given to the Court in terms of the Act, in addition to the power to pass sentence on an African, was a power to make an order which would impose a sanction and so induce the African to comply with the order. The object of such an order was to recover the money, and imprisonment was pointless unless it was used as a sanction. Consequently it was wrong to order the African to pay the arrears forthwith without inquiring whether or not he was in a position to comply with the order.

Before making such an order the magistrate should have tried to ascertain within what period it was likely that the African would be able to comply.

The order of the magistrate was set aside, and the matter was remitted to him to inquire into the Native's capacity to pay the money and make a fresh order.

The Duke Of Windsor

MAY MARRY MRS. SIMPSON ON MAY 22

A message from London states: The Daily Mail understands on high authority that the King has decided that Fort Belvedere shall remain empty indefinitely.

No official confirmation is obtainable, but it is generally believed in authoritative quarters that the Duke of Windsor will make his home there if and when he returns to England.

The Vienna correspondent of the Daily Express says it is understood that the Duke of Windsor and Mrs. Simpson will be married in Vienna on May 22.

It is believed that the Duke of Windsor has agreed to postpone the ceremony until after the Coronation on the understanding that members of the Royal Family will attend.

African Hawker Stabbed At Springs

THREE AFRICANS ARRESTED BY THE POLICE

Three Africans were arrested last Sunday by the police at Springs on suspicion of being connected with the murder of an African hawker outside the Geduld Extension on Thursday evening.

The hawker died from a stab wound in the arm, which severed an artery. He was stabbed when he followed a group of men who had refused to pay for mealies and sugar that they had taken from his wagon.

Farmer Shot At Wakkerstroom

BLACK MAN ARRESTED LAST SATURDAY AT SPRINGS

An African was arrested in the Springs location last Saturday evening in connection with the murder of Mr. Willem van Dyk on his farm at Loskop in the Wakkerstroom district on the night of February 28.

The investigations, which have led to the arrest, covered a large part of the Eastern Transvaal. They were directed by Captain J. J. du Toit, of Heidelberg.

Drove Car While Drunk

BULLER MOKWENA FINED £20 AT BENONI

An all-night concert at Pretoria, at which liquor flowed freely, ended rather unexpectedly for 10 Africans who were returning to Benoni on the morning of March 6.

They had arrived at Brentwood Park when their car swerved violently and capsized. Three of the passengers were injured.

The driver, Buller Mokwena, appeared before Mr. R. W. Rein in the Benoni Court on Tuesday charged with driving while under the influence of liquor.

Several passengers in the car said that Buller had consumed a considerable quantity of liquor at the concert and was drunk when he left Pretoria.

SWERVE AND CRASH

As they continued their journey Buller's condition became worse and they had cause to admonish him regarding the speed at which he was travelling. Buller, however, ignored their requests to travel slower.

Near Brentwood Park, they said Buller swerved to the right and then violently to the left. The car turned over.

Buller said that the accident was caused by a fault developing in the steering of the car.

He was found guilty, fined £20 (or three months) and had his driver's licence suspended for two years.

George Stabs Two Men

SENT TO GAOL FOR THREE MONTHS

Three months' imprisonment and five lashes was the sentence imposed by Mr R.W. Rein in the Benoni Court on Tuesday on an African who had been found guilty of assaulting two Africans by stabbing them.

The complainants stated that they were walking along a street in the location when George stopped them and demanded to see their passes.

When they declined to do as requested, George drew a knife and stabbed one of them in the thigh and the other in the side.

Both men were removed to the hospital.

When George was arrested, he was found to be in possession of two knives.

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Land May Be Sold Direct To Native Trust

Land-Owners, who wish to sell land to the South African Native Trust which is buying land for Native settlement purposes under the Native Land and Trust Act, may do so without the intervention of third parties, it was officially stated in Pretoria.

The Native Affairs Department states that it has learned that the impression has been spread abroad that owners of land cannot sell their land to the South African Native Trust except with the assistance of attorneys or agents. This impression is erroneous, and the Minister of Native Affairs desires to make it clearly understood that any owner who desires to sell his land to the Trust may do so without the intervention of a third party and without incurring any expense by way of commission.

Demand For Jewish State In Palestine

"A Jewish State with a Jewish majority on both sides of the Jordan," is the watchword of The Eleventh Hour, a journal issued by the New Zionist Organisation of South Africa, of which the first number has now appeared. The cover of the journal has a photograph of Mr. V. Jabotinsky, president of the New Zionist Organisation.

The leading article declares that the Jewish people are going through a period of unprecedented anxiety and are in the midst of a process which reduces them to national impotence. "We are on the eve of developments upon which hinge the future and welfare of the nation. The Eleventh Hour has struck."

Contributed articles deal with "What we were promised", by Vladimir Jabotinsky, a reply to the official Zionist Press, the programme of the New Zionist Organisation, a biography of Jabotinsky, and of Nahum Levin, who has arrived in this country in advance of the delegation of the new Zionist Organisation, a report of the Joseph Trumpeldor anniversary meeting, the Jewish Legion and the Tiberias disorders.

Chief Tshekedi Divorces Wife

A message from Serowe states: Tshekedi Kgama, the well known Regent Chief of the Bamangwato tribe, was granted a divorce from his wife, Bagakgametse, on Wednesday by Captain G. E. Nettleton, District Commissioner of the Bechuanaland Protectorate.

It was alleged by Chief Tshekedi that his wife had misconducted herself with a man named Leatile D. Raditshadi of Serowe and as a result a child was born whose paternity Chief Tshekedi disclaimed.

Granting the divorce with an interpreter announcing every word to the audience, Captain Nettleton emphasised that in divorce cases the court had generally to rely on indirect evidence. In the present case evidence shows that Bagakgametse and Leatile were on intimate terms before she married Tshekedi. In fact the Chief had expressed suspicion about their relations.

The testimony adduced showed Bagakgametse was only visited by the co-respondent when Tshekedi and his mother were absent.

Captain Nettleton dealt with the instances when misconduct was alleged to have taken place, and announced the dissolution of the marriage.

"No order would be made in terms of Tshekedi's offer to take care of the child as that was not in issue in the present action," concluded Captain Nettleton.

Church And Mixed Marriages

DEPUTATION TO WAIT ON MINISTER OF INTERIOR

A message from Capetown states: A Deputation from the Federal Council of the Dutch Reformed Church will wait on the Minister of the Interior to request the introduction of legislation to prevent mixed marriages in terms of a resolution adopted on Monday. Dr. J.H. Eybers (Schweizer Reneke) moved that: "In accordance with the policy which the federated churches have always followed in maintaining the bar between white and black, this Council urges the Minister of the Interior to introduce legislation to prevent marriages between Europeans, on the one hand, and Natives, Asiatics or coloured people on the other. The executive committee is instructed to take action in the matter."

Senator F.S. Malan said that they must be careful in dealing with this question. As far as Asiatics were concerned, they might involve themselves in international difficulties with India and other countries and where coloured people were concerned, it should be remembered that it was very difficult to determine when a man was coloured.

The whole question had taken on a party political character and it would be better if the Church left it severely alone.

The motion was adopted by a big majority.

Death Of Sir Austen Chamberlain

The death occurred on Tuesday evening in London from heart failure of the Right Honourable Sir Austen Chamberlain, K. G., P. C., the son of the famous British statesman, the late Mr. Joseph Chamberlain who visited South Africa at the close of the Anglo-Boer war.

(Sub-Editing and headlines on political news in this issue by R.V. Seloape Thema, 3 Polly St. Johannesburg)

DO NOT NEGLECT YOUR EYES.



Consult RAPHAE'L'S 113 Jeppe Street, Opticians for Africans, Phone: 22-2809.

VUSA INYONGU ESESIBINDINI NGAPANDLE KWE CALOMEL

Waye uyaku Phakama Elukhukwan Uzive u Namandla oku Qetula Motokari

Isihindi sifanele okokuba akhupise amatshane ako ikomityi esimbini se nyongo ngaye yonke indaba. Okokuba le nyongo ayithambi ngokubona oko ukutya kwako akunaku hlabisa ukuba kufane kubole nje amatshanjini. Umoya adambile isisu. Uqanjelwe. Umbilini wako wonke ungasw yiyeftu udwe unnonu, utabonile umhlabo okanye ike ngokungat i wonakela.

Amatshane, izisele etiblayo, amayene amandl' senhambiso eshambile kalukuni asichand. Uvir' khulula amatshambiso akubenzisi imbongi. B Carter's Little Liver Pills ezakayo kakulu es okubenzisa nge ayandiso ukuba layongo (hamba kakulu nomzimba uwuwa "upakama nye upakama." Asinangoni, si sebensa kakulu kodwa si ngumngamalisio ekweseni ukuba layongo (hamba kakulu. Biza i Carter's Little Liver Pills. Funa igama sili Carter's kw' ipahet' abomvu. Kuzo zonke ikenisi nge 1/3

CARTER'S LITTLE LIVER PILLS HEADACHE DIZZINESS BILIOUSNESS SALLOW SKIN CONSTIPATION

FORTY POUNDS OF FAT WENT LIKE MAGIC

Young Woman's Success in Reducing

Recovered Her Figure with Kruschen

Seven months ago, this young woman received a nasty shock. She discovered that her weight was 13 st. 8 lbs.--and she was only twenty-five! Her discovery of a reducing treatment that worked like magic is best told in her own words:--

"I am twenty-five years old, and 5ft. 6ins. tall. Three years ago, I started to gain weight at an alarming rate. I did not realise how much weight I had actually gained (as I had become very shy of scales) until last August, when curiosity got the better of me, and looking round so that nobody should see me I got on a scale --and I nearly fainted. I weighed exactly 13 st. 8 lbs.

"I tried dieting--but what I lost one week I would gain the next (sometimes with interest). So I experimented with various remedies. Eventually I took Kruschen and at the same time modified my diet. This method worked like magic. I am now down to 10 st. 10 lbs., a loss of 40 lbs. in seven months."--(Miss J.W.

Kruschen combats the cause of fat by assisting the internal organs to perform their functions properly--to throw off each day those waste products and poisons which, if allowed to accumulate, will be converted by the body's chemistry into fatty tissue.

Kruschen Salts is obtainable at all Chemists and Stores at 2s. 6d. per bottle.

IN THE NATIVE DIVORCE COURT FOR NATAL & TRANSVAAL PROVINCES.

Case No. 46-26-36

Between: SANA BAFABATHO (Born Molana) of Stand 847, Brakpan Location, Brakpan District, Transvaal. . . . Plaintiff.

And JOHN MAFABATHO, formerly of Stand 847, Brakpan Location, Brakpan District, Transvaal (but whose present whereabouts is unknown) . . . Defendant.

To: JOHN MAFABATHO, the abovenamed Defendant.

TAKE NOTICE that by summons issued by and filed with the Registrar of the Native Divorce Court, you have been cited to appear before the abovementioned Honourable Court, held at Block 6, Z.A.S.M House 449 Market Street, Pretoria, on the 26th day of May, 1937 at 10 o'clock in the forenoon in an action wherein your wife, Sanna Mafabatho, by reason of your malicious desertion of her in or about May 1930, claims:

- (1) Restitution of conjugal rights and full compliance therewith;
- (a) Decree of divorce, together with
- (b) Custody of two minor children of the marriage, Feskel and France; and
- (c) Cost of suit.

Further particulars whereof can be obtained from the said Registrar. In default of your appearance application will be made to the above Honourable Court on the day aforesaid for an order in terms of the above prayer.

DATED AT PRETORIA this 11th. day of March, 1937.

T. D. YOUNG, Registrar.

A BIG MEETING.

MR. R. B. BALOYI

who met chiefs and members of the electoral committees in Rustenburg, Pretoria and Northern Transvaal, has asked the chiefs and the electors to meet at Betharie, Chief J. J. Mamogale's place, on Saturday March 20 at 10 a.m.

The chiefs and electors have agreed to meet there on the above-mentioned day.

Every one is invited to attend. Chiefs and delegates will find a Motor at Wolhuterskop. I leaves Pretoria at 6.30

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