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PLEA FOR INCORPORATION OF PROTECTORATES

AFRICANS WELL TREATED SAYS COLONEL REITZ

During Anglo-Boer War Dutch Women And Children Were Left In Care Of African Servants Who Did Not Betray Their Trust

Equality Will Not Be Tolerated

In a remarkable speech before the Imperial Press Conference delegates at Bloemfontein, Colonel Deneys Reitz, M.P., after explaining the position of South Africa in relation to the British Commonwealth of nations dealt with the so-called Native problem, and urged that the Protectorates should be incorporated in the Union.

He put up a spirited defence of the attitude of the South African whites towards Africans, denying that the black man did not get a square deal. The Dutch people, he said, did not go about with sjamboks lashing out at every African they saw. But he admitted that the black man could not be treated as the equal of the white man.

During the Great War, he said, there were people who believed that every German soldier went about with a Belgian baby spitted on his bayonet. Similarly, there were still people who believed that the Dutch South African walked about with a sjambok, lashing out at every Native he saw. In Britain, especially, Dutch-speaking South Africans were suspect.

He denied that Dutch-speaking South Africans were cruel to the Natives. During the South African War, when every adult Boer had been called on commando, and farms had been left without menfolk, women and children and stock and crops had been left in the care of Native servants. Not in a single instance of which he knew had these Native servants abused the trust placed in them. That would not have been the case if their masters or mistresses had been cruel.

On every farm, to-day, a farmer had servants, and while he (Colonel Reitz) held no brief for the Native legislation that had been passed he could say, taking everything into consideration, that the South African farmers, particularly the Dutch-speaking farmers, did not treat their Natives badly. If the Natives were treated badly in the Union, this country would not be experiencing the greatest difficulty in keeping them from entering from other territories. Numerous Natives were illegally slipping across our borders to work not only on the mines, but on the farms.

He hoped this idea of the Native being ill-treated in the Union would be dispelled. The Native would never be treated as a social equal of the European, nor would he ever become the intellectual equal of the European, but he would always get good treatment.

"I mention these things," added Colonel Reitz, "because it is inevitable that sooner or later the Native Protectorates will have to be incorporated in the Union of South Africa, and I want to clear the minds of some people of the idea that to hand over the Protectorates to the Union would be to throw the Natives to the wolves. I must point out to those people that these Protectorates are almost entirely dependent on us. If we close our borders to the Protectorates, the people in those Protectorates must starve. It is an anomaly having a patchwork of protectorates inside our own borders and the matter will have to come to a head sooner or later. I personally do not want the issue forced. I hope we shall do nothing to embarrass British statesmen, but I hope the British pressmen here to-day will assist in dispelling the idea that we are bitter towards the Native, and point out that the Protectorates are dependent on us for their existence and that the Protectorate Natives are flocking into the Union for work."

Give Freedom To The Weak

BRITISH PEOPLE CANNOT BE PARTY TO INJUSTICE AND MISRULE

In an editorial "West Africa," a weekly journal published in London, inter alia says:

There has been a noteworthy incident in South Africa in connection with the question of Germany's return to the sphere of Colonial activity, which everybody with political sense knows will have to be tackled sooner or later. One begins to wonder if the first practical move will come from one of the Dominions. If it does it will be fitting; for part of the

Colonel Deneys Reitz, M.P., Minister of Agriculture.

driving force behind that splendid, impossible old Frenchman, M. Clemenceau, which led the Versailles Conference to a decision which every individual member of it, the British representatives must have known to be in the long run untenable, came from the attitude of Mr Hughes, of Australia.

Mr Pirow, has made a speech expressing the hope and belief that Germany will again become a Colonial power, in Africa. Unfortunately, with the narrowness which marks one of the politically most backward countries in the world, Mr. Pirow bases his advocacy upon his belief that Germany in Africa would act with such as he in "maintaining and expanding White civilsation"—a euphemism for a regime of unfairness and stupidity so far as Native Africans are concerned.

Stupidity and unfairness in South Africa call to stupidity and unfairness in Germany; for while Herr Hitler has done much that is good, he continues to withhold from Jewish and other minorities in Germany that equality which he rightjy requires from others for Germany herself. So long as he applies that unjust policy there will be no support from British public opinion for return of colonies to Germany. People will most naturally say, "While you treat physically weak elements in Germany in your present spirit, do you think we will willingly place you in control of physically weak elements in Africa?"

It is a difficult time, for British people who wish to see fair-play towards Germany and towards Africans They can but hope to see, either Her Hitler eating his words as Mr. Bennett in Canada has just eaten his, and as other politicians eat theirs, and sweeping away the civic disabilities of the Jewish and other minorities; or a régime worthier of old German ideals of liberty and justice replacing his. When either of these things happens British public opinion will be for a re-opening of the Versalles decisions on colonies and an end of the pretence that Mandate areas are not in essentials annexations. As to the Union, it must dree its own weird as regards its Native policy, but we can at least see to it that the Protectorates are kept out of its hands, and that the British taxpayer is not by devious means dragged into another costly Basuto war.

Round Table and Protectorates

The "Round Table" has published an article advocating the transfer of the Protectorates to the Union Assuming that South Africa is prepared to accept a mutual agreement with Britain the article puts forward the following arguments:

(1) Since the withdrawal of the Imperial troops from South Africa in 1914, Britain has to rely on the South African Defence Force in the last resort for the maintenance of order in the Protectorates.

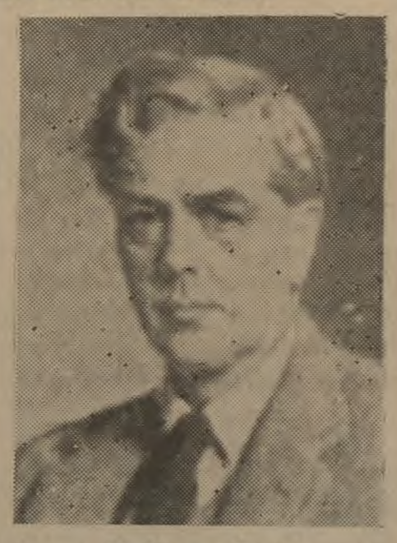
(2) The Union is the only market for the labour and the products of the Protectorates

(3) The adult male population of the Protectorates spend a substantial part of their lives in the Union and are exposed to the same influences, good or bad, from European civilisation as the Natives of the Union, and the Administrations of the Protectorates would be as impotent as they have always been to apply a Native policyof their own as distinct from the Union policy

The article declares that South Africa under Union has not shown any lack of ability to find constructive solutions of the great problems of Native policy, and asks: Is it, then, either wise or generous for this country to refuse to transfer or give grudging consent?

Regarding Native opinion, the "Round Table" thinks that if the real alternatives are plainly put before the Natives it is unlikely that they would refuse to throw in their lot with the Natives of the Union.

The "Round Table" is an influential quarterly published in London, and its Editor is Mr. Lionel Curtis, who is at present in South Africa as a delegate to the Imperial Conference.



Mr. Lionel Curtis, Editor of the "Round Table."

Jury System Condemned

NEED FOR PROVISION OF MORE LAND STRESSED BY MR. RATHEBE

The South African Institute of Race Relations held a meeting last week-end at the University of Witwatersrand at which the delegates to the Press Conference were invited. Fifteen delegates accepted the invitation, but Mr. A. A. Hayles, a member of the Indian delegation, was the only member present.

Professor R. F. A. Hoernle, who presided, spoke briefly on the work of the Institute He explained that it was non political and had been established as a fact-finding body so that any problem affecting race relations could be discussed in the light of actual facts instead of being influenced by sentiment or bias.

As a few of the directions in which the Institute had directed its attention he mentioned nursing services, Native education and Native unemployment. As far as education was concerned only one quarter of the Native children of school-going age were receiving any education at all. Only a small minority of this number passed further than standards I or II; only an infinitismal number were able to attend high schools and a mere handful had the opportunity of going to Fort Hare or taking the external examinations of the University of South Africa for degree purposes.

"Give us Land."

Mr J. R. Rathebe referred to the fact that the European population numbering one and a half millions held 80 per cent. of the land, while the five and a half million Natives had only 20 per cent "Give us land" was the clamant cry of the Natives, who regarded land questions as the crux of the Native problem.

"The Union is clamouring of incorporation into the Union of the Protectorates. From our standpoint we say keep your hands off the Protectorates. Let them go on as they have been going on."

He paid tribute to the judges of the Union, but said that "goga" of the jury system would have to go. With the feeling between black and white as high as it was, no justice could be done in mixed cases with the jury system. The abolition of the jury system was long overdue.

"In spite of these hardships," he added, "we have a host of European friends who are propared to help us and to devote their time to the removal of the disabilities I have mentioned."

African Shylock

There is no prescrption in Bantu law and a debt is a family property. For instance, a son can claim payment of cattle due to his father fifty years ago. This fact was revealed before Mr. C. L. Hager, Sub-Native Commissioner of Potgietersrust, when an aged and wizened African, named Scotchman Makhabelo, sued his aged brother-in law for the repayment of £51, in gold paid to him as lobola many, many years ago. It appears that during the Anglo-Boer War Makhabelo's wife deserted him. Now this Bantu Shylock will have nothing else but his fifty one golden sovereigns.

Xhosa : Esiziva Ngoo Norauzana

The Bantu World

SATURDAY, MARCH 9, 1935

Izigebenga No Pick-Up

(NGU NEIL FELDMAN)

Mhleli,

Make ndifake lentetwana. Sikala ngokuti u Pick-up akalunganga kanti ke kuko indawo esingayi kangelanga. Sendinamaxesha ama bini apa ndisinda ekwenzakaliseni izigebenga ezimnyama, ndisinde ngezikasibi. Ukutsho ke nditi abantu abamnyama banobudlongodlongo obukulu izinto abazenzayo zimbi.

Ngemini yokuqala ndandivela emsebenzini ndigoduka, ngomhla wama 21 ku November, ngesituba sika 7.30 p.m, ndahlangana nama doda amatatu, andimise, ndehla e bhayisikilini, andibuza apo ndisebenza kona; ate ke esabuza ndakupa into efana nevolovolo, ndati mabashenxe pambi kwam ndaba ke ndiyasinda ngaleyo ndlela.

Ngemini yesibini ndandivela edolopini nge Cawa, ngomhla we 9 ku December. Kwakuyo le ndawo ngo 7 wangokuhlwa ndabuya ndahlangana namanye amadoda ematandatu ndite xa ndimalunga nawo enye yalamadoda yeza kum sele iyipakamisele pezulu induku. Ite xa isiti iyagalela ngayo induku leyo ndapepa, yagalela yatsho yapuncuka esandleni sayo, kodwa yatsho pantsi, ndaba ke ndiyasinda ngaloonto. Lendawo zenzeka kuyo eziziманga kukulendlela epakati kwe Newclare ne Industria apa e Rautini

Ke siyaye sigxeke u Pick-up xa ebacola abantu, sifane sikale ngokuti abelungu basipata kakubi; ewe, ngelinye ixesha iko impato embi njengaxa u Pick-up lowo esukele abantu abangezizo indlavini. Yinina ukuba isizwe esimnyama singaloyiki ihlazo? Yininina ukuba masibe sisizwe sezigebenga? Isebenza ntonina imfundo pakati kwetu? Endaweni yokuba isebenze intolongo zizele ngabantwana bemfundiso.

Silinga ukuba masikululeke, kodwa sibulalana kwasodwa, asikwazi kuzipata, Kona singavifumana leyo nkululeko ingaba uncedo lwayo lingaba yintoni xa kusalaula imimona, intiyano, ulunya noketo pakati kwetu? Ke nditi noko senikala kangako o Pick-up basezakuke bahlale pakati kwenu kuba akangeze u Rulumente welilizwe ayenze inkohlakalo enkulu kunene yokuba anisyeke nibulalane.

Udodana Lwase Kapa Luyila umanyano Olutsha Luzama Ukukhuthaza Uvano

Bantu League Of Nations.

Apha kwa Langa e Kapa sibhenela kulo lonke usapo luka Ntu ngakumbi oluse Koloni ukuba maluxabise ubu Afrika. Sisuswa yintiyano nobudenge bokucalucalulwana ngobuzwe obuphenjwe yile ntshukumo ithi, "Sifuna i nkosi yama Fengu."

Zidwangube zakowetu yinto esavela phina into ka Mfengu-Mxosa. Kulamaxesha sikuwo sibanye pantsi kwalentonga inzima, ibuhlungu ka Tsalitoro. Lenqwelo ngaba siyibhekisa phina? Kwelibomvu lembhila iliwa! Yinina mawaba, anazi na ukuba elilizwe laphangwa kuti silibele ngalamahlula-buzwe ndini, sibanye masisebenze ngobunye ukuze sipumelele.

Singama Afrika e Afrika. Ezizinto ngomahamb'eshiya, ningafane nijamelane, asinto yanto, litambho elomileyo Singama-Afrika, usapho luka Ntu sonke. Masibambane sitwalisane ubunzima kunye. Singalahli elisuntswana lobudlelwane beseli nwenwezela. Egameni lalo mbuto. J. D. Nzuzo, Chairman; C J. Nabe, Organiser; Justice J. Vili, Secretary.

Amabal'Engwe Nge Zinto Zelizwe

U Tielman Roos ne Palamente

Ngephelileyo iveki u Tielman Roos uke wahambhela e Palamente wamana elumana indlebe nabaphathi abaphambhili. Kambhe ke uyavakala umoya wokuba aphinde angene e Palamente nothi mamakanikwe ubugosa ngu Tsalitorho. Ekugulent ko Mphatiswa Micimbhi yabantsundu u Grobelar akwazeki ukuba impilo yakhe iyakube imvumele ukuba ayithathe londawo, sekukho amalungu ke aselenqwenela ukuba anikwe londawo kanye. Azi singayintoninа sike saphathwa ngu Tielman Roos!

Uncedo kwi China

Ama Ngesi nama Melika axoxa umcimbi wokuba ancede ilizwe lase China ematyaleni alo. Sakuqonda ngathi lonto ezizizwe ziyenzela into yokuba ama China asele eyiyeka into anxhamele kuyo ngoku, into yokuhlobana nama Japan, ingwe yezizizwe zombhini, avane nazo. Yoyikwa kakhulu yi Ntshonalanga ingozi yokudibana kwezizwe zase Mpumalanga.

Imvukelo-Mbuso Kwelama Grike

U Rhulumente welizwe lama Grike ukhe wavukelwa ngabantu abathile ngeveki ephelileyo kwalila inkanunu yavimfazwe engekapheli cwaka nangoku.

I Ngilani Nezixhobo

Ekubeni i Ngilane ibimane ithetha ngomlomo isithi ezinye izizwe maziyeke ukuxhoba ngoku Inkulu-Mbuso yakhona u Mac Donald ifake umthetho e Palamente ukuba mayixhobe iphelele i Ngilani ukuze ingadelwa zezinye izizwe.

Ama Abysinnia

Nangoku u Kumkani wase Abysinnia usathi uvakuzama uxolo kangangoko anako nama Taliyane, kodwa akasayikuke ashukume nangozwane ekunikelent ngamalungelo ezwe lakhe. Lento yezizizwe iyoyikeka kuba sithetha nje imikhosi ijamelene. Ama Taliyane ngesakukudala egalele, kodwa kuya bonakala ukuba asakhumbula esezolo kuba kuzo zonke imfazwe aseke azilwa nesisizwe kusuke koyiswe wona. Kwaye nangona simnyama nje sinezihlobo ezininzi ezizweni ekude kurhaneleke nokuthi ngoku sikholose nangama Japan.

Orhoxe Ebukumkanini

Ngokungavani ne Palamente ye lizwe lakhe lase Siam u Kumkani u Prajadhipok urhoxile ekulaulent. Esikhundlent sakhe kucelwe umtshana wake ominyaka ilishumi elinanye ukuba athabathe ubukumkani, waye unina onenkwenkwana leyo e Fransi engasali isicelo eso.

Unyulo e Monti

U Captain F. A. Joubert ololungu le Palamente elingu Nobhala le United Party kwi Phondo lase Kapa libhekise e Monti ukuya kuxoxa ngelungu emalinyulwe endaweni ka Byron osandukubhubha, indawo leyo eyi East London North enabavoti abamnyama abantnzi. Impi yama Ngesi yona seyinyule u Mr. M. Christopher we Dominion Party. Inkokeli yeqela le Dominion Party u Colonel Stallard ithethe ngaleveki amazwi amahle kunene apha eRhautini ixela mhlophe ukuba elayo iqela limele ivoti yomntu ontsundu laye lingayifuni konke na into enxhanyelwe ngabelungu beli eyokungeniswa kwamazwe abamnyama anjengo Lusutu nelama Swazi nelama Tshwana bade abelungu beli bahwazi ukumphatha kakuhle umntu ontsundu.

Ngoku athetha lonto u Stallard umzi wothuswe yintetho ka Colonel Reitz we United Party yena, e Bloemfontein ebhekisa kwi Press Conference enabathunywa abavela kumazwe onke alaulwa yi Britani, esithi mabengeva kusithiwa abantu abamnyama baphetwe kakubi, ayikho lonto, baye benyanzelekile ukuba bawathathe lamazwana kwi khuselo le Ngilani kuba ahleli ephila kubo kakade, watsho esithi umntu omnyama welilizwe akasayi kuze abenengqondo elingana neyo mlungu! Ngumntu we Qela li ka Smuts no Hertzog ke lowo!

(Elinqaku lihlelwe ngu Guybon B. Sinxo, 1 Hardy Street Street, Johannesburg)

OZAKUTSHATA.

Esinye sezikhulu zalapha e Rhautini u Mr, M. W, Somtunzi selekufuphi ukuba azibophe no ndofanaye u Miss Evelinah Mnotoza wase Pimville, i Bhelekazi elisinqe sise Ngqushwa, Umtshato lowo uyakuba kwizithuba ze Easter.

ABADLALA NGOBOMI.

Kutsha nje intombhi ezimbhini zika Du Bois ngokusuke amasoka azo afe ngaxeshanye omabini ngokuwa ne Aropleni nazo ziqeshe i aropleni e Ngilani zathi iphezulu zabambhana ngezandla zazijula ezantsi zafa. Ngom Vulo ophelileyo lonto imbhi kunene ilinganiswe ngomnye umlungwana wase Toroonto othe wazibulala kwangalondlela naye.

INTLANGANISO YETISHALA ITHI-BHE IKHOKELWA NGOKA MAHLASELA I B.A.

(Isuka ku page 3)

nye benze lonto bade base Rautini bobabini, suke afe lo obebolekwe incwadi. Ucingo olufikileyo lufika lubika umnini ncwadi. Ndithi mna kwalilwa kwancanywa. Emva kweveki ezi 2, kufike ileta evela kumnini ncwadi ebika ukufa kobhululu wake lowa waye mboleke incwadi ye rafu, Tyini badideka abantu.

TSOSA NYOKO SEBETENG SA GAGO----

KANTLE LE METSOAKO E SENANG THUSO

Utla Tsoha Hoseng U Tletse Bophelo 'Meleng Oa Hao

Ha u tkutloa u se monate u tepeletse eka lefatshe kaofela le u fetohetse tlohela ho nca matsoai a mangata, di namonelte, oli, ntho tse ts'ollisang kapa bo tshunkana, 'me ele ka kgopole ea hore di tla u etsa bocha le hore u tkutloe u tlhabetsoe ke letsatsi ha monate.

Ke hore ekeke tsa etsa letho, haese ho tsamaisa mala, empa, ho tsamaisa mala fela joale hase ho alafa bohloko.- Lebaka leo le etsang hore u tkutloe u nyemile ke hobane sebete sa hao se sa hloeka. Se tsoanetse hore se ts'ollele nyoko maleng a hau ka matsatsi ohle e boima kapa bongata bo begang 2lbs.

Haebane nyoko ena e sa tsamae hantle dijo ha di silege. Di senyehela maleng fela. Di kabalana ka maleng. U qala ho utloa lehano le eba le monkho o mobe, letlalo hangata le qala ho eba le mebala. Tlhogo e ope u qale ho tkutloa mokudi. 'Mele kaofela o se o ena le chefu.

Ke fela ka moriana o lokileng ea CARTERS' LITTLE LIVER PILLS motho a khonang ho tsamaisa nyoko ena ea 2lbs hantle 'me u tkutloe ole bophelong ba 'nete. Li entsoe ka metsoako ea merogo, e senang kotsi, e makatsang ho sebetsa nyoko hore e tsamae hantle, 'me di sebetsa ka bonolo ho makatsang.

Empa u seke oa kopa hore di Pillsi tsa Sebete. Sheba lebitso le reng CARTER'S LITTLE LIVER PILLS mo sephutheloaneng se sehubedu. Hana ho nka mefuta e sele.

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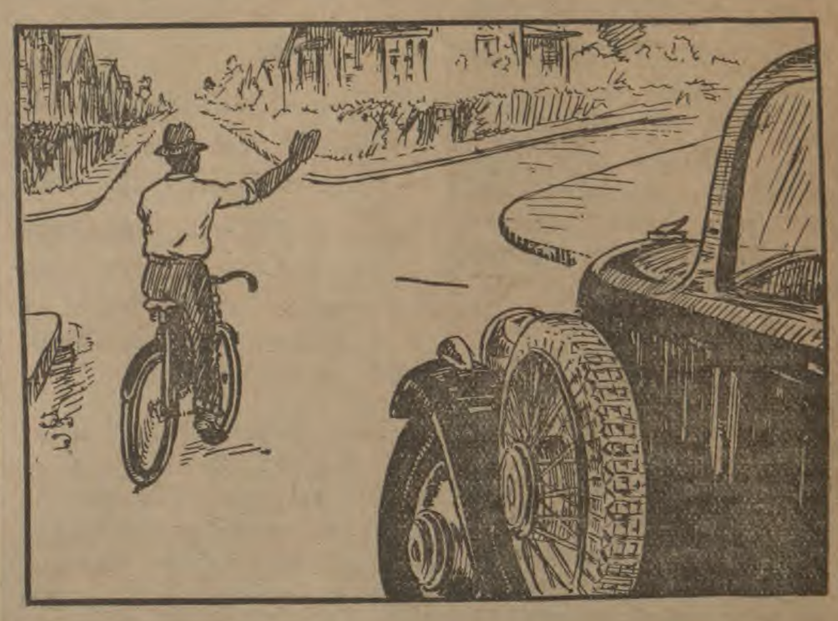

6. When turning into a side street or another road leading off to the right, put out your hand **before** you turn off, and keep it out until you are safely in the other street. If you do not, you may be knocked down by a car or other vehicle following you or coming from the opposite direction. This man is doing the right thing.

6. Uma uzopenduka emgwaqweni osecaleni noma ngomgwaqo osuka komunye 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 kahle impela.

6 Ha u palame pasekela setarateng me u batla ho nka se seng se ea tsohong le letona phahamisa seatla se setona pele o potoloha, me u se phahamise ho fihlela u kena setarateng seo. Ha u sa etse jualo u tla hatoa ke motororikapa kari e ngue e ho latetseng kapa e hlahang tbokong e ngue. 'Monna enoa o etsa ntho e lokileng

SAFETY FIRST ASSOCIATION,
512 Shell House,
Johannesburg.

Xhosa: Izikhulu Kwisi Khumbhuzo Sika Mendi

Isahluko Sokugqibela Sembhali Yothando, Yomtshato Nemfuza

Izono Zoo Yise

(A Novel)

(NGU GUYBON B. SINXO)

Isahluko XIV.

Kwangoko u Mavela waqiniseka kwinto awayeyirhanela kodwa ngobumfama engenako ukuyiqonda kakuhle—into yokuba umhlobo wakhe lowo ugula kakhulu. Wakhaulezisa ukumnqanda ukuba angabi salubetha uhadi. ayekulala ngelixesha yena azakubiza ugqirha. Kodwa ngeloxesha kwakungasekho nanye into engabe imnqande u Thembhalihle ukuba makangalubethi olohadi, alubethe akhuphele usizi lwakhe lweminyaka kulo,—olosizi angazange aluxele mntwini,—olosizi lwalungaziwa nanguloo Mavela wayethandana naye kangako. Namhlanje uyabhubha; namhlanje angathetha.

Wabetha ke, wacula, watsho ngelizwi elibukhali ngokubuhlungu. Lavakala kwangoko, lisebumnandini balo njalo ukuba lelombhubhi. Lakhentyeza, lenyuka, lilila, avakala amazwi ephuma, ngalo lonke eloxesha u Mavela usesiwili-wilini sokungazi ukuba kwenzeka ntonina;—nguve uyabhubha na; kuvuke sbafileyo na; uyaphupha na;—makube kwenzeka ntonina. Latsho elozwi loyikekayo. eluvuyweni oluxube nosizi ekuculeni kwalo, latsho lathi:

"Savumela olufuzo;
Sawa singenzanga mbuzo.
Akwaba sasicingile;
Akwaba sasibonile;
Akwaba sasiqondile.
Luyolo lwam!

Ngesshlala sagcinana;
Ngesahlala sathandana.
Akwaba sasilumkile;
Akwaba sasizamile;
Akwaba sasisindile.
Luncuthu lwam!

Besiphantse saphosana
Kulomhlaba ixeshana.
Akwaba bendixelile;
Akwaba ubuxolile;
Akwaba besivuyile.
Ntlizivo yam!

Sobonana enyangweni;
Sothandana enyhwebeni.
Ngamana sahlanjululwa;
Ngamana sadityaniswa;
Ngamana sathuthuzelwa.
Bubomi bam!"

"Luleka! Luleka! Lulu wam!" Yaya igxadazela, ibaleka imfama eluhadini, amathandabuzo ayo nokumangaliswa kwayo ngulomntu iminyaka ngeminyaka,—ezonto zonke zithyiliwe. Yambambha, yamfunqula esitulweni apho, yayakuhlala, imsingathile, esofeni, ameblo ayo, angaboniyo, enisela inyembhezi ezishushu kobobuso bobhubhayo. "Luleka wam! Unguye? Uyintoni? Ulishologu na? Thetha, ungubani? Thetha, Sithandwa sam! Kanti lonke elixesha ndihleli nawe, ndibe noko bendingazi! Bendingahleli ndirhana na! Yonke leminyaka bendisazi, kanti noko bendingazi! Nguwe, nguwe, nguwe na, Luleka?"

"Ndim kanye, Bubomi bam; ndim ndisenyameni, ndiseluyolweni olukhulu ekubhubheni kwam, kuba ndifela kwezingalo ndizithanda ngaphezu kwayo yonke into ekhoyo!"

"Luleka, ndingathini ukuze undixolele?" wakhala watsho u Mavela.

"Ndim ofanelwe ngulombuzo, Sithandwa sam;" watsho u Luleka, "ndim ongazange athembeke kuwe, kodwa ndiqinisekile ukuba u Thixo undixolele yena,—wena uyandixolela na, ndoda yam, bubomi bam, nkosi yam?"

Zehla ngokuhla ezonyembezi zishushu zika Mavela,—inyembhezi ezizezosizi kwanovuyo,—yonke lonto; wathoba intloko yakhe, ekhohlwe nakukuthetha, wamanga umfazi wakhe ngokothando angazange wamanga ngalo kwamhlana bavumana.

"Ubalusizi! Imfama yam! Ngoku ndiyabhubha ndingakuzalelanga umntwana esasimnqwenela ngemixhelo yethu sobabini!"

"Kwakutheni, sana lwam? Kwathini oluyolo lokuba nguwe lo wawungaluxeli nje?" wabuza watsho ngosizi lukhulu u Mavela.

"Waathi wena akungqweneli ukuba umfazi wakho ungabuye ubonane nay e apha kulomhlaba! Ndaginya obobuhlungu, ndazixolisa. Ndandisendikone ngokuggithileyo, ndakwenza ke ngoko oyena mntu ulusizi;—kwaba masikizi ke ngoko kum ukuba ndizixele, ndiphinde ndilulinge uthando lwakho emva kokuzincholisa okungako. ukuze sibe sihlale ngokomfazi nendoda sisenyameni! Ndide ndafa, ndoda yam, ndisenza umnqweno wakho! Ndiphuze kwakhona ndanelise uthando lwam phambhi kokwahlukana!"

'Elaphepha! elaphepha lalisithi ubhubhile?" wabuza watsho u Mavela, emangalisiwe.

"Owu ndixolele, Sithandwa! Elophepha leenziwa ndim. Ngayo yonke lomigudu ndandizama indlela zokuphinda ndizuze uxolo lwakho,—indlela zokuphinda ndizuze uyolo lokuhlala nawe. Sithandwa sam, ndixolele!"

"Uluzuzile na ke olovolo, Lulu wam?"

"Ndiluzuze, Sithandwa sam, ngokuphuphumayo Yonke imigudu yam ivuzwe ngokuggithe lee emathembheni am. Namhlanje ndibhubha ndinoyolo lokwazi ukuba ndixolalanisiwe nawe Liyakumangaliswa ihlabathi yilemigudu ingaka, kodwa liyakwenziwa yinto yokuba lingalwazi uthando. Ndifunqule, Sithandwa sam, undise kweyakho ibhedi, ndifele kuyo."

Yaphakama nawo lomthwalo uxabiseke kunene kuyo lomfama, igxadazela kukungazoli kwengqondo, yaphuthaphutha indlela eya egumbhini layo. Yamlalisa kweyayo ibhedi umkayo, waqala u Luleka ukulala kulobhedi emva kweminyaka engamashumi amabini! Wabhubha ngobobusuku loomntwana eseluxolweni olukhulu, Walandelwa yindoda yakhe, intsukukwana ezimbalwa emva koko.

Sinjalo isono ukubahlukanisa kwaso abantu. Sinjalo ukusebenza kwaso izinto ezimbhi. Absbantwana baathi kudala, besebancinane kakhulu bobabini benza isono. yaqala ke yehla apho intlekele. Inguquko eninzi yabo bobabini ayincedanga lutho, incede emva komanakalo omninzi othe wenzeka.

Konke okwehlayo kwehla ngokusuke bayekelele imfuza zakomawabo zibalawule, ziboyise, endaweni yokuqhawula kwa oko, babe ke ngoko baguqula ibali elidala benza elabo elitsha, lobulungisa nodumo. Nantso ke into efuneka yenziwe luluntu lonke, kuba liyinene elithi: 'Mna Nkosi Thixo wakho ndingu Thixo onekhwele, ndibuza iizono zooyise kubo abantwana kuse kwesesithathu nesesine isizukulwana sabandithiyayo."

ISIPHELO.

Intlanganiso Yetitshala I thi-bhe Ikhokelwa Ngoka Mahlasela i B.A.

Ezase Ngcobo

(NGU B. J. Jns. T. QAWU)

Siyambonga u Bawo ukuthi emva kwe mbalela enkulu asiphe imvula evuyisayo. Izwe likangeleka lilihle, indalo iyavuya. Siyavuyisana kakulu no Mnu. R. T. S. Mdaka (enye ye tishala ezincedisayo yalapha e All Saints, ngokufumana ithuba lokuya kuthatha i J.C. yake e Mtata Indawo yake ithatyatwe ngu Mnu. Elijah Z Matoti. Intlanganiso yetishala zommandla wase Ngcobo iyavutha ithi-bhe pantsi kwentonga yo Mnu B. N Mahlasela, B.A , omana ezinika iimfundiso ezikhuthazayo iitishala. Vuka nawe mgxeki uzokupulapula.

Ndike ndenza owe nkau kwelase Idutywa apo ndibonene naba bantu:—Mr N. Honono, Mr, Danana, Mr. Mahlasela (junior), besiya esikolweni; kwakunye no Mr no Mrs Nokwali besiya kwa Dr. Soga. Amakaya aba Ntsundu ase Idutywa afanelwe kukuba alungiswe, ngakwicala lokutya. Asikuko nokuba ilihlazo into yokuba abantu bakohlwe kukupheka ukutya okufanele ukutengiswa. Inyama eluhlaza, inyama enevumba nomngqusho oluhlaza asinto zingatengiswa ebantwini. Liyaquba apha ikaya lee Sakwe Bros. e Munyu. Wakufika apo wamkelwa ngembeko enkulu, nokutya kwabo kufanelekile. Hayi ke yona indawo yokulala libotwe lakwa kumkani.

Ulapha u Old Mrs. Zangqa obeke wase Germiston. Bafike bepilile nentombi yake u Nkos F. T. Zangqa, Siva ezokuba unvana wake u Mnu. Yekani Zangqa waxhela engayiwayo inkab' egusha. Owu sizalondini esinetamsanqa! Enye intombi ebudala bumalunga nama 35 ithe ivokuvasa emlanjeni, suke yavukwa kukufa kwayo isathuthwane yawela pakati esizibeni; yabonwa seyifile Uyaquba apha e All Saints Mission umsebenzi wokuchwela pantsi kwaba Numzana V. V. Xaba (senior carpenter) J. M. Nkele no I. S. Nkele. Yiza uzokubona, ukolwe, utenge. Kaninyuse aba bakuni, kudala nibanyusa abanye (uyazi ke wena.)

Abantu kufuneka bayalwe kakulu nge ngozi yokuthi xa baya e Rautini athi ongena ncwadi ye rafu aboleke komnye. Apha, abafana ababini ababomvu babanjwe kulo nto, omkulu wanikwa 3 inyanga entolongweni, omncinci wakatswa. Kwakona aba-

(Ipelela ku Page 2)

Ingxikela Yesikhumbhuzo Emidlalweni u "Giant" Petu Utshatshele

Ezase Kapa

(NGUM AFRIKA)

Ngomhla we 24, ukumka komhla, kulondlu inkulu yama Tshetshi, izele imi ngezivalo, kwaku ngumhla ka "Mendi" Kwizithethi ezithe zapumelela ibizezi: Dr. Phelps, Archibishop of Capetown; Rev. S, J, Mvambo, Sir Clarkson Tredgold, Advocate Bowen, M P., Rev. T. Matshikwe no Mr. J. Sibenya.

Ekubeni eyivulile ngobuciko obukulu u Gqira wezibhalo kuthethe u Rev, Mvambo otsho yalapa i English Channel ecacisa ukuba lona igazi eliya namstambho ama Afrika ayathetha, watsho abanye bancloviko, bati el x go alisathethi nje, seliyolela. Singabalula enye intetho ka Sir Clarkson othethe amadoda azibamba ngenkope inyembezi. abelungukazi baqubuda. amagwangqa azibeka emehlweni itshefu zawo; uthi u Sir Clarkson lo, "Ndinonyana omkulu owafela acho emfazweni ongelaula ezizinto ndinezo" Wajika wabhekisa kubelungu wati, 'Ngemfazwe yama Bhulu nancedwa ngumzi Ontsundu, kwepelileyo i Kumkani yenza ubizo losizo, lwapendulwa ngababantu; ngemini zobunzima niya. bakumbula; bafela elwandle benisindisa ebukobokeni; likulu,—likulu kakulu ityala enibabamba lona ababantu. Naxa wayesetshonile u Mendi kwabakukona bajoyinayo kwada kwatiwa, 'Ho ha newu!'" Mhleli. naye waye sezipete ngenkope inyembezi.

Mhleli leoto inyaniso yoze iphume nokuba umlomo sowurarelwa namehlo iwashwaqisa, iphume ibengezela njenge dayimani. Ababeko ngo Mr. no Mrs. Mears, Acting Superintendent of Natives, Mr. Rodgers, nelinye ibatu elimhlope, Revs. Mvambo, Matshikwe, Sihlali, Citshe. Seleane, Olifant, namakosikazi. nomzi wonke waba Ntsundu pantsi kwe Kapa.

Ngomhla wama 23 kolomhlaba ubiyelweyo wemidlalo bekungenwa ngemali kuba kuqubisene i Try Again C.C. ne Oriental C,C kwi Semi finals ze Knock-Out. Ingene 1st innings i T.A. C.C., yenza 53 all out, yazibalula apho inkwenkwe ka Buka nomfo ka Petu (Giant of the West). Ekubholeni ibiyi "netwire" no Ketshe, nomfo ka Sizani kwi "fielding" bati xa bembiza Lichanti lamachibi onxweme Yangena i O C,C Ite nxa ine 75 runs 9 wkts. down lapela ixesha. kwaye lamakwenkwe aphakati yinto ka Petu neka Sizani, waye u Petu seke watsho ngosixwabulo u "six."

Kubabukeli sibone o Messrs. W. Stuurman, J. D. Nzuzo, C, J. Nabe, J J. Vili, T. Mdlalo. Mrs. Martin noninzi endinge nakuluggiba. Ibikwa dlala ne Sindas Eleven Sunday Team yodumo vaye vonke i team idlala nayo iyavibeta Ngomhla wesi 2 ku March i Ladies Section ye Golden Arrow Tennis Club yonika i Social e Holweni. Amanenekazi alombuto nanga, Mrs. Nabe (capt.) Misses S N. Mvambo, F. L. Mehlomakulu, Tsamai, E. S. Mvimbi N. Ngaleka, Lekhomo, namanye ke, Amanene wona ngala, Messrs. I Matole (capt.) C J. Nabe J D. Nzuzo, J. J. Vili, E. Njumbuxa, S. Meshack. Tyali, Nokele, Mazele namanye.

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Funda lencwadi eshicilelwe apa uyakusazi isizatu.

Lenteto kukwayenye epuma kubazali asebancama ukuba abangepinde bamzuze umntana. Ama Feluna Pills Amankazana Odwa, njengesiqelo, abazisele uncedo, ke ngokubulela, bamtiye umntana igama lika "Feluna."

Maninzi amantombazana eminyaka ehlukahlukeneyo apa e South Africa aqanjwa ngegama lika Feluna. Abazali bawo banokukuxelela ukuti I Feluna zizise impilo entle konina balamantombazana.

Ngapandle kwentandabuzo ama Feluna Pills angumchiza opambili kuyo yonke yamankazana. Kungenxa yokuba

1. Ahlambulula ngapakati.
2. Awondla igazi.
3. Aklina umetyiso.
4. Alungisa izimfanelo zomfazi.

U Mrs. Elizabeth Gumede ubhala ese Stamford Hill Road, Durban, uti:—

Kwase kupele iminyaka emine ndagqibela ukuba nomntana. Ndandicinga ukuti andisobuye ndimfumane umntana omnye. Umhlobo wam, u Mrs. Sitole wati kum ucinga okokuba ama Feluna Pills anokundinceda. Wayesazi ngeny'inkosikazi eyayingazuzi mntana, kodwa ekwati emva kokutya ama Feluna wamfumana.

Umyeni wam, naye wayenqwenela sengati singabuye sifumane omnye umntana, wanditengela ama Feluna Pills. Ndasebenzisa ibhotile ezingu 12. Ndaziva ndomelele kwati emva kwexeshana ndasoluvuyweni olukulu, ndakufumana ukuba ndinzima.

Ndasoloko ndiziginya ezi pilisi ngalo lonke ixesha ndisezazima. Kwavela umntana omhle wentombazana.

Ukubonakalisa umbulelo wetu wezi pilisi zenu umntana samtiya igama lika "Rebecca Feluna" ukubulela eliyeza lenu ngalo mntana omhle nopile kakuhle.

(Sgd.) ELIZABETH GUMEDE.

Ahlanganise "ndawonye" ukunyanga zonke izifo zamankazana Yilento ebangela ukuba adle ngokunyanga apo sekoyiseke kona amanye amayeza.

Amankazana anegazi elibutataka, nangafumani bantwana, namitiyo, nasongelekileyo, abutataka nakatazekayo siwacebisa ngokuti makalinge ama Feluna Pills. Uncedo kuqinisekile ukuba luvele.

Ama Feluna Pills Amankazana Odwa atengiswa yonke indawo nge 3/3 ibhotile, mhlaumbe angu 6 nge 18/-. Mhlaumbe ngqo kwi P.O. Box 731, Cape Town. Tenga awona ngenyani njengalomfanekiso.

X.F.5.

The Spread Of The Joint Council Movement

Nat. Appeal Court President Retires

At Kokstad on February 28 speaking on behalf of the side bar at the close of the session of the Native Appeal Court for the Cape and the Orange Free State, Mr. Wallace Zietsman said he felt it a great privilege to make a presentation to Mr. D. Barry, this being the last occasion on which Mr. Barry would appear on the bench as president of the Native Appeal Court. He had proved a most able president, and his judgement had strengthened the high reputation of the court They felt they were losing a dear personal friend.

Mr. Barry said this was the last stage in his active official career. He had close on 43 years' continuous service. Despite the great responsibilities that devolved upon the Native Appeal Court as a final court he had enjoyed the work and had appreciated the cooperation and friendliness displayed by the side bar at all times. The smooth working of the court was a in large measure due to the fact that the side bar had always worked in accordance with the best traditions of the profession, and it was to a great extent due to this that the old Transkei Court was taken as a model for Native appeal courts throughout South Africa.

Judge Sympathizes With African

REGRETS BAIL SHOULD BE SO HIGH FOR A TRIVIAL MATTER

"Tell the accused that it is very regrettable that he has been detained in prison for all this time on what at most was not a serious case at all against him. It is possible he might have applied for a reduction of bail, but one regrets to see that bail is fixed at such a large sum in the lower Court, and for a trivial matter," said Mr Justice Barry in acquitting Jacob Maseba, an African in Rand Criminal Sessions on February 28 after the jury had found him not guilty of culpable homicide.

Maseba was alleged to have caused the death of a motor cyclist, Andries Petrus Krugers, through negligence in riding his own pedal cycle through Benoni on September 7.

He had been in prison awaiting trial from September 14, and boil had been fixed at £30, which he could not raise.

Newcastle Africans Propose an All-Races Joint Council

An appeal to the European community of Newcastle was made at a meeting of the Bantu inhabitants of Newcastle and district, which was held to consider the proposal to establish an all-races joint council,

It is understood that the meeting was of a private nature, and all those who attended did so in their private capacity and not as representatives of any organised bodies.

The meeting was convened by the Rev. G. B. Molefe, who took the chair, and it was attended by some 12 of the leading Africans of the town. The resolution passed was as follows:

"We, the undersigned Bantu inhabitants of Newcastle district, appeal to the Europeans of Newcastle to start a new Bantu-European joint council or an inter racial joint council, and we undertake to do our part to make it a success. We appeal especially to the Christian churches and to Toc H to help us."

Abyssinnia And Italy Mutually Define The Neutral Zone

It is learnt that agreement has been reached between Italy and Abyssinia regarding the limitation of the proposed neutral zone. The way is now clear for the continuation of the discussions with a view to the settlement of the main dispute.

The mania for stabbing among Africans still goes on unchecked

On March 1 two Africans were murdered right in the city of Johannesburg and on the same day another man, Charlie, was found dead near the City Deep crushers at Prospect Township. He had seven wounds, inflicted with an axe. There is as yet no clue to his assailant

A man named Jim, who worked in Ninth Street, Mayfair was found stabbbed at the corner of Bird Street and Sixth Avenue, Mayfair. He died on his way to hospital. An arrrest has been made.

Constable Knocked Unconscious

At the corner of First Avenue and Breytenbach Street, Nigel, on March 2, two Africans were fighting in the middle of a large crowd. Constable Z. W. de Beer came on the scene and the two men ran away with the constable in pursuit.

As he was on the point o arresting one of the men a brick was thrown which struck him on the back of the head and knocked him unconscious. The man who threw the brick escaped.

Week-end Violence At Port Elizabeth

Five hospital cases, one of which had a fatal outcome, resulted from violent scenes in Korsten on March 2. In three instances, including the fatal case, a knife was used. A coloured man, A. Boesak, of Dassie Kraal, was found bleeding to death from a severe gash, which had severed the neck artery and he had to be given hasty first-aid treatment before being ushed to hospital.

The ambulance had scarcley got back to the station, when it had to fly to Pearl Road, Korsten, where a man was stated to be lying seriously injured. They arrived on the scene to find an African, George Monnie, dying from a frightful gash just below the last rib. Most of his internal organs were protruding from the wound. He was hurried to hospital but the efforts were in vain and he died shortly afterwards. There has been no arrest as yet.

Kicked and Beaten

Kicked and beaten into a state of collapse, a Coloured woman, D. Booyesen, was taken to hospital by the ambulance from Stampford Road, Korsten, but she was found not to be severely injured.

Another Coloured woman, L. Vanuht, was stabbed in the leg and the arm at 13 Kay Street, Korsten, and had also to be brought to hospital, but her condition is described as not serious.

Finally on March 3, a Coloured man, P. Ferreira was rescued from the Well Crescent, Korsten, with head and body battered by kerrie blows It is expected he will soon be well enough to leave hospital.

Boys of 14 use lethal Weapons at Bloemfontein

An African youth aged 14 years, Piet Klaas, appeared before the Assistant Magistrate on March 4, on a charge of assault with intent to do grievous bodily harm. The complainant, Jood Charles, also an African youth of the same age, stated that on March 2 the accused and he had gone to a wind mill to fetch water. They had quarelled there and this had ended in a fight. He had thrown the accused to the ground and the latter had jumped up with a piece of lead piping, had hit him on the head, causing an open wound.

The accused was found guilty and was sentenced to receive six strokes with a light cane

For assaulting an African woman, Selina, a man, April Dufa, was found guilty and was sentenced to pay a fine ot 2/6 by the Assistant Magistrate

Petrus Meleting and Charlie Vingar, both servants of Jubilee Lodge, appeared before the Assistant Magistrate on a charge of having made a brawl or disturbance at the premises of their master. The evidence was to the effect that they were fighting in the yard and in spite of being requested to desist they continued. They were found guilty and were fined 5s. or sentenced to seven days imprisonment each with hard labour.

About Africans On The Mines

In the House of Assembly last week replying to questions by Colonel Creswell (U. P. Bellville) published in the "The Bantu World" of March 2 the Minister of the Interior (Mr. Hofmeyr) said permission was granted on October 21, 1933, for the admission of 2,000 Natives from north of latitude 22 degrees. Actually 2,163 such Natives arrived in Johannesburg between January and June, 1934, of whom 2,000 were registered to selected mines. They received the ordinary rate of pay after their fortnight on surface work. The contract was for 12 months with an option on the part of the Natives to re-engage. Their repatriation was guaranteed by the mines, Permission for the importation of an additional 3,000 such Natives was given on February 4, 1935; but it was not anticipated that any would be imported until September.

Stop Press

Knives Used In Assaults

BARBERTON, Thursday. — In sentencing a Native to a year's imprisonment and to seven lashes for assault with intent to do grievous bodily harm, Mr. Justice Maritz yesterday afternoon commented on the fact that there were too many such assaults in country districts. Whether it was the influence of Johannesburg, he did not know; but the Court was determined to impose severe sentences in cases where a knife was used.

Sir Malcolm Campbell has broken his own land speed record of 272 m p.h by attaining the average speed of 276 m p h running in his famous Bluebird car at Daytona on Thursday:

The Forthcoming By-Election At East London

Captain F. A. Joubert M. P., honorary organising secretary of the United Party in the Cape Province left Cape Town for East London on March 4, to discuss with the local party organisation the arrangement for the forthcoming by-election to fill the East London North vacancy in Parliament.

The United Prrty has a branch of over 500 enrolled members in the East London North division, and a candidate will be selected there, probably during Captain Joubert's visit.

The Dominion Party candidate, Mr. M. Christopher was selected last week. Mr. Christopher is chairman of the East London Publicity Association, and President of the Technical College Council.

It is expected that the date of nomination day will be gazetted soon, and that the election will be fixed for an early date.

(Sub-edited by G. B Sinxo, No 1 Hardy Steet, Johannesburg).

Revolt In Greece

An attempt was made in Greece on March 2 to overthrow the Government when a seditious movement broke out at Salamis arsenal.

The President has issued an appeal to the rebels to submit to the law and avert the terrible catastrophe threatening the country. He asserts that the regime is not endangered.

MUSIC WHEREVER YOU MAY BE

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GU 363	I-KONSATI (arr. C. Xabanisa) Sketch . . .	Unaccompanied
„ „	YISE KA NOMAWELE (arr C. Xabanisa) . .	with piano
GU 364	YININA MISTRESS (M M. Myateza) . . .	with piano
„ „	HAYILISHWA (arr. C. Xabanisa)	Unaccompanied
GU 365	NKOSI SIKELELA (arr. W. C. Mtyeku) . .	Unaccompanied
„ „	RHODA . . . . (M. M. Myataza) . . .	Unaccompanied

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3

What are the wise wives saying?

WELL, I HAVE TRIED IT AND I DO WISH I HAD TRIED IT BEFORE

TRY IT

I AM GOING TO TRY IT THIS WEEK.

MUCH WAX AND MUCH WISDOM MAKE

PARTHENON FLOOR POLISH

BY TEST THE BEST. ASK YOUR GROCER FOR IT

Press Delegates Fear Native Problem

ALONG THE COLOUR LINE

What People Say And Think About Colour Problem

Mr. Alfred A. Hayles, editor of "The Madras Mail," and member of the Imperial Press Conference, says :

"As far as South Africa problems are concerned, the one which I shall gladly leave behind me is the Native question. I am convinced that this is South Africa's major problem and one that will increase in seriousness as time goes on. When I consider the standard of work done at the Domboshawa, near Salisbury, I have no doubt that the Bantu in this country are capable of attaining a standard of civilisation similar to that of the upper Indian classes, which is on a par with that of Western Europe. Near Salisbury I saw artisans at work who not only produced articles of a very high standard but also executed their own patterns and drawings."

Surprised By Distinctions

Mr. George W. Seabridge, managing-editor of The Straits Times Press Ltd, Singapore, publishing "The Straits Times," "Singapore Press," "Straits Budget" and "Sunday Times," and member of the Imperial Press Conference :

I find that one of the greatest differences between South Africa and Singapore is that there we have practically no colour bar, notwithstanding the fact that, even if the army and navy is included, our European population does not total six thousand while the coloured races are in the vicinity of half a million. But it must be borne in mind that both the Malays and Chinese in Singapore are people with centuries of culture behind them, and are much more advanced than the great bulk of your raw Native population.

Still I must say the colour distinctions here caused me a certain amount of surprise and the Native problem is one I would gladly leave behind when I return to Singapore.

Retention Of Franchise.

In the course of a speech in the Johannesburg City Hall the other day, Colonel Stallard, leader of the Dominion Party, said the policy of the present Government had put an end to the policy of expansion to the north. He was against any proposals of ceding the Native territories to the Union as a sovereign independent State, and he believed that the Natives of those territories would have nothing of the kind.

Colonel Stallard declared that the Dominion Party stood for the retention of the Cape Native franchise as provided in the South Africa act of 1909, until such time as a general and effective policy had been evolved for the representation of Natives throughout the Union.

Lieut Col. E. Smedley-Williams, speaking last week at the celebration of St. David's Festival, at Cape Town, said that the fusion of England and Wales after 13 centuries of fighting was a great example to South Africa He wished, however, that he could be sure that the Natives and coloured people in South Africa were going to get a "square deal," for a nation which allowed one part of itself to become degraded must perish.

Non-European Passengers

Replying to a question in the House of Assembly, wherher Indians were allowed to use dining saloons on the railways, Mr. Oswald Pirow, Minister of Railways said : Indians and other non Europeans are, at the discretion of the chief steward, permitted to enter the dining saloon for the purpose of obtaining meals after all Europeans have been served. This service is not, however, taken advantage of to any appreciable extent, and the usual practice is to serve non-Europeans in their compartments The practice has been followed for many years. The Administration has no statutory powers to exclude non Europeans from dining saloons, and it is impracticable to provide separate dining saloons for the different races.

Carnegie Library Does Good Work

NON-EUROPEANS TAKING FULL ADVANTAGE OF FACILITIES

There are now 35 branches of the Transvaal Carnegie Non-European Library. These are situated in the various locations along the Reef, at Pretoria, Vereeniging, Witbank and certain other towns. Nearly every Native training institution in the Transvaal has a centre, and there are branches at a number of Native and Coloured schools throughout the province.

In Johannesburg libraries have been established at the Western Native Townshtp, Eastern Native Township, Orlando, Klipspruit, Alexandra, Bantu Men's Social Centre and centres such as the Bantu Nurses' Association.

The ideal of having a special room where the readers may meet to exchange their books, look at periodicals and newspapers, and spend a few pleasant hours in discussing the books they read soon to be attained at the Western Native Township and at Benoni. It is possible that similar arrangements will soon be made for the Eastern Native Township.

Members Deposit 2/6

The Native to-day is looking for guidance, and the best he can get may be obtained through reading the books provided free of charge by the Carnegie Non-European Library. Every Native and Coloured person may enrol as a member on payment of a deposit, which will be returned in due course, amounting to 2/6.

Books are provided in whatever language is desired. English is the most popular and then Afrikaans. The vernacular languages are not read very much, first on account of the readers' desire to improve their knowledge of the European languages, and, secondly, on account of the very small selection of books available.

Readers ask for books on travel and biography. Books relating to South Africa and Africans are extremely popular. They want books of tales simply told, but find it difficult to wade through highly sophisticated psychological novels. They like Dickens and Dumas and have a great affection for "Uncle Tom's Cabin" Children at schools enjoy reading about the exploits of boys and girls just as European children do.

Doing Good Work

The library is doing a lot of good work for it is helping the Native to understand the white man's point of view, and the white man to be more sympathetic to the Native.

In the last three months, two new centres were opened at Kliptown and the Bethel Training Institution. Arrangements are being made for the establishment of libraries at Krugersdorp (Krugersdorp Indian Library Club), Pretoria and the Native barracks at Wolhuter and Wemmer,

On March 20 a conference of Native and other librarians will be held at the Bantu Men's Social Centre to take stock of the situation and to see what can be done for the library's development in the future.

The African Intermediate School

(Evening Classes) West Native Township.

The above School will conduct classes for the following : Std. IV—VIII Commercial Exams Union Dept of Education. Junior Certificate Exams. by the University of South Africa

For particulars apply immediately to :

C. B I. DLADLA,
P.O. Box 5160.
Johannesburg.

On the King's silver jubilee on May 6 the Johannesburg City Council will present a bronze medals, as above, to every school child, European and Non European.

Important Conference On Race Relations to be held at East London

A Conference on Race Relations will be held in the Wesley Hall, East London, on Saturday, April 6, 1935, 9 30 a.m

The Conference, which is convened by the South African Institute of Race Relations in conjunctioa with the Consultative Committee of Joint Councils, will be concerned with important questions of racial policy and with the extension and co-ordination of welfare work among the Non European communities in the Eastern Province and the Transkei.

All organisations interested in race relations and in social welfare work among Non-Europeans (Bantu, Coloured or Indian) are invited to send two representatives to the Conference. (In addition to any women deelgates specially appointed for a Women's Conference to be held on the previous day, notice of which will follow shortly.)

The conference will among other matters deal with (a) The Poor White Problem. (b) Civilised Labour Policy. (c) Skilled Trades. (d) Wages, (e) Trading Rights, (f) Taxation and (g) Medical Needs of Non-Europeans.

Delegates or their organisations will pay their own expenses and make their own arrangements for accommodation. Communications regarding the Conference should be addressed to :— Mr. W. R. Caley, Campbell Street, Fort Beaufort, C P.

Kafir Beer System.

A movement is afoot to resuscitate the question of supplying kafir beer to Africans in Johannesburg under municipal control. The recent conference of representatives of Reef municipalities on the control of locations passed a resolution in its favour. The matter has been considered for some time by the Johannesburg Municipal Native Affairs Committee,

Notice.

RABORIFE—A memorial stone of the late Rev. N Raborife, his wife Emma and his son Geoffrey, will be erected on the 30th March 1935 at Randfontein. The funds for the erection of this stone were raised by the Robinson Church Choir supported by the I.O.T.T. by the permission of Krugersdorp Circuit.

The procession will start from the Mission House to the grave yard which is a distance of 3 miles, at 1 p m. the order of procession will be thus :—

1. Pathfinders & Wayfarers
2. I O.T.T.
3. Preachers (all in uniform)
4. Brass Band
5. Choirs (all in uniform)
6. Ministers
7. Prayer Women (all in uniform)
8. Congregation

At the dismissal of the ceremony we shall find lorries to carry us to the location at 1/- per head. All ministers, friends, and relatives are cordially invited.

Conductor :
I. S. MOTLHABE,
Box 2,
Randfontein.

Don't waste careful work

Use strong and reliable cotton thread

DO you realise that the most careful sewing is wasted if you use inferior cotton thread ? Inferior thread breaks before the clothes themselves wear out, so you have to do all your work twice over.

For making new clothes, buy good materials and use the best cotton thread. If old clothes are worth mending or altering, it's worth while to use the best cotton thread for them too. The best cottons in the world are called Coats' Cottons. You can rely upon them. They are always strong and long-lasting. Coats' Cottons are preferred by white people all over the world and many thousands of Africans have learned from experience that they are the best to buy.

The right cotton for making, patching and mending working clothes, coats, trousers and for all rough hand-sewing is Coats' Six-Cord No. 12, with the chain on the label. 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. 40.

Ask for :

COATS' SIX-CORD

No. **12** for hand-sewing
No. **40** for machine-sewing

This is a reel of Coats' Six-Cord. Look for the letters "J.P.C." on one end and the CHAIN on the other. The number 12 or 40—is on the label.

COATS COTTONS

CLARK'S COTTONS for Knitting, Embroidery and Crochet are equally famous and good

Zulu : Awomhleli Neze Mibuso

The Bantu World

SATURDAY MARCH 9, 1935.

"Zinqunywa Amakanda Ziyekwe, Baba !"

Kayiko indaba cika isahlule njengalena yokwahlukana pakati kwebandhla lika Nkulunkulu, kusimbuke pakati kwalo amaqembu amabili katisimbe amatatu. Amelane entabeni omataiu aqaleke manje ukukombana ngeminwe eyisnna kwa Nyawo omnyama. Ye leio nalelo liqalekisa ekuye, kuyilona kupela eliyilona-lona bandhla elisendhlileni eya ezulwini.

Kasiqonde bandhla litile nxa siloba kanje, kwazise sachiuleka nokuwabala amabandhla akulesosimo. Kuti kunjalo kulumela kona loko nje, kubuye futi kupembeke pakati kwaswamabandhla umoya wokutanda ukuvutululana iziatuli esidhlangaleni. Endaweni yo kuba kuti ke kuleyonhlakanhlaka aba zenzela yona bahlale "badhla imihlati" benze ababekwahlukanela, basuke beme emashashalazini amapepa-ndaba babhecane ngodaka.

Kufikwe kumiswe umuntu ukuba ahole ibandhla lelo mhlaumbe umfundisi noma u mongameli walo. Aqube aqube kuti kusekuhle kusuke imbedumehlwana sesiyezwa lowomongameli kasaluagile, usemubi. Kona lapo nje sekuvela omunye olungileyo. Nalowo oseleyo usele nalo elake idlanzana elizimisele ukufa naye nxa kuswelekile. Pela kakukitshwana ngevoti, sizwe kahle ukuti u mfundisi otile usshlulwe ivoti ladhla otile.

Kodwa naye lowo owahlulwe yivo ti uzimisele ukudonsisana nonqobileyo ngoba wahlulwe kahle. Qa, akuko loko. Esikuzwayo nje siyesiwe seku nepuzwana emashashalazini emapepeni nangemilomo. Kuvele sona lesiyo leli bandhla elati liyasipumela lona "emasontweni abalungu abeza ne ncwadi engcwele bequkete amanga" Ibandhla lihlakazeke kabili, kodwa yonke leyo nkati kukulekwa ku Jesu Krestu owati. "Tina no Baba simunye !"

Lo Jesu Krestu owati, "ofuna uku bamkulu embusweni we Zulu makafa ne nalengane." Bakiti, kusafuneka amakolwa akeguquke, azalwe ngoku tsha. Ipingi lawo kaliyazi into eliyiko lwayo, likolwa kumuntu. "kobhululu" kupela. Kuti lapo intsha eva ema bholeni kutiwe ikohlakele, ibe yona yahluleka ukudumisa ezindlini zika Nkulunkulu eseziyinhlekisa ngenxa yobuta obugcwele kuzona.

Eqinisweni nje kasiyiboni nento eti akuti nalapo amabandhla lawa ehlaka zeka asaka azenzele awawo amasontwa na angapele inkuba endaweni yokuba ahlubukele kwamakulu akade azimela kumiswe ibandhla libe linye eliqinileyo. Uma pela kukalwa ngabelungu. Kodwa nawo lomaabango wetu seku ukudukuza ofwini lwenkomo nje ngoba ngapandhle k kuba abantu bakiti abati bayakolwa bazalwe ngokutsha kakuko luto nje abalukolwayo.

Ukwanda kwamabandhla bandhla loku kukomba ukuqubekela pambili kwomoya wokuzitanda nowokuzitanda nowokuziweba eningni labantu abati bayakolwa. Ukukombana ngeminwe kuqetulwana ezihlalweni, kwenekwana em emapepeni kukomba ukungapelele okolweni lweqiniso nasekulandeleni izifundo czatshijwa ngu Krestu emhlabgni. Ababhali nabafarise bahlezi esihlalweni sika Mosi," bengenayo inhliziyo nokuzitobe kwake.

Konke loku kubuyisela emuva umsebenzi we Nkosi kuyawululaza kwabangakolwayo. Ngapandhle kokuba kufunwe amanye amasu amakolwa azolibulala izwe uma ezoquba ngalendhlela. Sisapinda belu siti kasiqonde bandhla litile, singahlabi amandhla emi kahle Kodwa sihlaba lawo okwazs encane ukuti ayinhlekisa ezweni kuyi lapo nezenzo zawo ezingcmekayo zi ngabonakeli zedhlule imilomo emide anayo.

Lesisiblava, ekubonen ikwetu, yisona engasikulekelwa ku Nkulunkulu kwe dhlule ukukulekela labo okutiwa yi zani nokutiwa balahlekile. Baningi kulabo ekutiwa yizo abayongena embusweni wezulu ngoba kabanawo umoya osapete iningi lamakolwa wokudelana nokugxekana. Wati omunye umuntu lapo umfundisi eti kayi ngani esontweni, wati ngiyokwenzani kona ? Wati umfundisi, umbuzo muni lowo ? Wati, "Zinqunywa amakanda ziyekwe, baba "

IZindaba Zemi-Buso

Greece : Kuvuke utuluva olubi e Greece. Lwasuka ngolwesihlanu lweseato elidhlule lugalwa amatilosi evuna omunye umnumzane wakona odiogisiwe. Manje selungenwe amabuto. Kuliwa no Hulumeni. Amambuka atumbe idolopa lase Crete, abopa induna-nkulu yalo. Imishini endizayo yehlise amabhombo pezu kwemikumbi yempi enamambuka. kakusahanjwa ebusuku, Lelizwe uZibuse kwazisukuti inkosi eyabibusa yagudhluzwa ngevoti emkandhlwini ngo nyaka ka 1924. U Hulumeni uzimisele ukulupebeza lolututuva ngamandhla anawo.

Abyssinia : Noma amabuto ase Italy asetunyelwe nganeno ubuningi buyizi 90,000 abase Italy bati atunye we ukuba acindezele ukuhlolwa kwodaba lomncele lolo okupikiswana ngalo. Bati kawaqondile impi, zibe izinggapeli ziti izibona sengati abase bayifuna impela impi. Abase Italy Abyssinia sebekipe ama £11,000 ngokubulawa kwama sotsha otutuveni lwase Ualual. Kutiwa abamnyama besenhla nalelizwe empumalanga yalo basekela i Italy bona. Sesizwa kubikwa ukuti sengati uxolo luzobakona.

Japan. I Japan kutiwa ivusa umhlwenga manje. Kukona izingana olwandhle lwe Pacific egibe izwi ngazo yati uma abe League of Nations nabase Jalimani bezifuna leziqingana bavozitola ngamandhla empi kupela. Umoyana uti kayisenalo ilungelo i Japan kulawomazwe ngoba yapuma kwi League of Nations (enkatini yezizwe). Iyakupika loko i Japan iti lawamazwe yawa nikwa yiyo imibuso emhlanganweni woxolo, iti i League of Nations kayingenenganaluto kulolodaba. Kutiwa bati bokwapucwa wona ngezikali kupela.

England : I Ngilandi loku iyona ebimele udaba loxolo kunayo yonke imibuso, yapungula nezikali zayo, isigibe izwi lokuti nayo iyabloma manje ngoba yonke imibuso iyabloma ubutaputapu. Iti kayikaluveki udaba loxolo, kodwa kungaba yenza ubupukupuku uma ingazilungiseleli nayo ukuzivikela ngezikali eziteni. Loludaba luzoxoxwa yi Palamende yase Ngilandi ngomsombuluko lo March 11. Izwe lihleli pezu kwamalahle avutayo.

South Africa : Iqembu labakwa Dr. Malan e Palamende kutiwa liveze izwi lokuti lona lifuna uZibuse kulelizwe. Lapo ependula lelozwi u Colonel D. Reitz ute u Zibuse nguye ongalibulala nya lelizwe ngokupemba butsha umoya wobuzwe pakati kwa ma Ngisi nama Bhunu. Nezwe leli lipundhleke ngoba uZibuse lowo wovala izintuba zokutengiselana ne Ngilandi nezinye izizwe. Watinta udaba lokupatwa kwabantu.

Wati bapateke kahle kakulu yiwo amabhunu lawo okutiwa ayabahlupa. Wati noma umuntu omnyama engeke alingane nomlungu ngentlalo nangengqondo kodwa upateke kahle. Wati amazwe ase Lusutu, Swazini ne Betshwana ayoze angene kwele Union ngoba angeke apile impilo yomnoto engapandhle kwe Union. Wacela izihambi lezi zamapepa-ndaba ezwe lonke ukuba zibasekele lapa e Africa zazise izwe ukuti umuntu omnyama kapatekile neze kabi.

Vienna : Ama Nazi labo okutiwa abeqembu elivuna u Herr Hitler kutiwa basuse isidumo e Vienna ngokudlizela pansi izindhlu zezincingo ngamabhombo.

Rome : U Papa wase Roma ulimise ngesibloko izwi lokusola inkambo yebelungu abatile asebengenwe umkuba wokutanda ukuhlubula beti bafuna impilo engcono. Uti u Papa umkuba omubi kabi lowo. Futi wababaza esola ukwanda kobuhedeni ezweni lenke.

China, Izwe lase China lisahlutshwa kakulu izigebengu ezihlala ziqape ezingabapanga. Kuyadabukisa ukuzwa lezigcwelegcwale zisanda kubulala umshimeyeli omhlope owayetunyelwe kukilizwe ngevangeli.

IZINDATSHANA ZOMHLABA WONKE

ABAFUNDISI ABAZOSHADISA : Nanka amagama alabo abanikwe amandhla okushadisa : E TRANSVAAL : Ngu John Bethuel Dhlamini we Ethiopian Church of Africa. EKOLONI : Edwin Mtobi Ncwana we Bantu Presbyterian Chutch no Joel William Nxiweni we Presbyterian Church of Africa.

E ORANGE FREE STATE : Richard Billie Matsepe we Ethiopean Church of Africa.

Abapuciwe Amalungelo Okushadisa

EKOLONI : Ngu Tshibalala Maalane we London Missionary Society ; no Arwell Aaron Witbooi Tanci we African Methodist Episcopal Church.

Mr. D. Mck. Malcolm

Sizwa ngo M Afrika ukuti umhlolisi omkulu wemfundo ya Bantu eNatal uMnu. Malcolm uzowela aye eMelika ngasekupeleni kuka April ozayo. Isikundhla sake sibanjwe ngu A. C. Spargo umbloli wezikole zaso Thungulwini.

Qapani Otiki : Niboqapa otik (openi e Natal) benu lapo ninikwa ushinshi. Kukona openi okungesibona-bona abasakazwa izicwensi zifuna ukunota ngobuqili Bacitshe bafane nabanye openi baka 1933 kodwa laba ababi bayezwakala esandhleni nxa ubahlikihla sengati bayanamatela.

Imfene esontweni : Ngapa ngase Alice, eKoloni, kubikwa imfene eyaxoshwa izinja zayitela esontweni. Yangena epulupiti yadumela ama bhayibhele namaculo ya galela ezinjeni ezaziyixobisile nakona lapo. Kwaza kwabutana abantu bapela ngokuyibulala. Kuti wake yapekwa, yadhliwa ukuze kubonwe oyitumile ukuba izobulala isonto. Lowo uzobonwa ngokuba ati uyadhla imbiade kubenjeya !

E-Tekwini : Ukopeletsheni wase Tekwini ushukana nodaba lwezindhlu zabantu. Uhlose ukuba kucindezelwe abelungu bakele abantu izindhlu ezinhle zokulala, labo abanabantu abangalali e Lokishi nase Hostela Uma bengenazo baqashe izinhlu ezinhle zokulola abantu babo. Into ehlupayo yikuti amaholo abantu mancane loko kwenza abantu bahluleke ukuqasha izidhlu ezingcono. Kuhloswe ukuba nxa kuvuma kwakiwe imizi yabantu e-Mayville nase Sydenham kwandiswe amabhalekisi.

Ezitimeleni : Kuzwakala ukuti kawuko umteto ovimbele abantu abamnyama esitimeleni ukuba badhlele endhlini yokudhlela. Amandhla anikezwe opeteyo ukudhla ukuba uma esebona ukuti abelungu sebedhlile baqeda, bapuma, avumelea bamnyama bangene bedhle. Kodwa pela abelungu abakutandi loko neze.

Driefontein - Siyadabuka ukuzwa ngokuswelaka kuka Mr. John J. Mazibuko, indodana yesibi yomufi u Jack Mazibuko, wase Driefontein. Umufi lo umfowabo ka Mr. Theo. Robert Mazibuko, ofundisa e Koenigsburg School, Newcastle. Usweleke ngo February 27 washiya amantombazana amabili nomfana.

Ugwavi Enye indoda kwelase Melika eyabinqunyelwe ukufa kwati lapo ixolelwa yati iyajabula kakulu ngoba kayazi nje nempela ukuti ubani owabezoyipa u gwayi uma isifile,

Abantu Ezinkomponi

Opatele u Ndaba za Bantu e Palamende lapo ependula umbuzo ka Mr. A.O.B. Payn ute abantu base Putukezi abasebenza ezinkompeni 7,074, base Swazini 678, base Natal 1,450, base Lusutu 4,146, base Koloni 10,998. Bonke laba baqashwa ngenyanga ka January.

Ubugebengu kubantu : Uma uzwa abantu bekuluma bekala ngo "Pick Up" nangokuboshwa ungapiki ukuti ubugebengu bungaka kubo. Ukohlwe ukuti uma u Pick Up kako ngabe kushonwapi ? Ukubulalana kwabo bodwa ematshwaleni esifazaneni yihlazo elesabekayo. Ukungebengana kwabo bodwa, ematshwaleni esifazaneni yihlazo elesabekayo. Ukugebengane kwabo bodwa, kkugcwelezana kushaqisa igazi. Yibo laba abati baboshelwa ize. Kusayiwa kude, Mpande !

Sophiatown : Kuyadabukisa ukubona umuzi esasiti pela i" Park Town" vabantu usunjeya, Hau, ebusuku kona wesaba nokupumela pandhle ngamasonto nangemingqibelo. Ukugwazana notshwala oku'apaya ! Ngiyesaba !

Isiboshwa

Isiboshwa somlungu pesheya sicishe sabulala ipoyisa ngokulitela ngamanzi abilayo. Lasha kabi. cishe awele emehlwent a'iqumise amehlo.

Amabhuku : Bayotokoza abatanda ukufunda ukuzwa ukuti amalungelo okuba batole izincwadi zokufunda ze Library ye Garnegie ayandiswa. Wonke amalokishi anawo amalibrary ezincwadi lapo engafika aboleke incwadi ngesible,

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Zulu: Ezabalobeli Bezigodi-godi

U Mrs. N. J. Hlongwane Wenze Ivelakanci

Mhleli,

Ngipe indawo epepeni lako ngitanda ukwazisa isizwe ngento engiyibona ngo December odhlule xa ngangi vakashele e Ermelo ngaholwa kukucula endhlini yesonto ngingayazi ukuti ngeyalipi ibandhla. Ngati nxa ngingena ngakangwa yinkosikazi engiyaziyo u Mrs. N. J. Nhlongwane ehleli esihlalweni engamele umanyano lwe Bantu Methodist Church ezungezwe zi Vice zake o Mrs. C. J Matsimela no Mrs S. Molefe. Kwakukona isitunzi esikulu endhlini, yasukuma inkosikazi engumongamelikazi yafunda i Card yomkuleko eyala abazakwembeswa. Esafunda kwasuka isiguqo, wazwakala umoya ka Nkulunkulu ukona pakati kwabo.

Emva kokuba embesile wenza izaziso eti lapa e Ermelo sizokupeta i Convention yetu eyayise Nancefield ngomhla we 1st October 1934, esho ngesambato sake esisodwa sobengamelikazi kukuhle impela. Waya ekupeleni ke umsebenzi kwapunyelwa ngapandle lapo indaba yonakala kona, wati wonke umzi wase Ermelo wanyakaza waye umongamelikazi u Mrs. N. J. Hlongwane ehamba pambili ebadonsa ngeculo eliti "Sikuyo indhlea" waza umfo ka Pomoli wamemeza ngelizwi elikulu esiti noti abantwana benu nabenzelani na? Washo umfo ka Mathe ongumfundisi wase Alexandra washo eti namhla nizalelwe umntwana mzi wase Ermelo. Lapo ngabona isambato se Choir engingasaziyo amakosikazi e The Bantu Methodist Church ayengati ayandiza akanyateli napansi. Yibekeni pambili inkanyezi yama Afrika umfo ka Hlongwane nenkosikazi ayikokele i The Bantu Methodist Cnurch njengoba yabonakala kuye ngonyaka ka 1932.

Kaseko u Jos. Butelezi Wase Springs Loc. Umuntu Obekutele

Usizi olukulu kubo bonke, ukuzwa ngokufa kuka Mr. Josiah Butelezi, ofe eneminyaka engama shumi am tatu nane (34) ngehora lika 9 a. m. zingu 10 Febrary 1935 e Lokishi lase Springs. Ube yisisebenzi esipansi kwami elitanda kakulu ipepa le "Bantu World" ngentliziyo yake yonke. Ekanyisa ngokulunga kwalelipepa ezinhliziyweni zabemi base Springs Location. Ngenxa yemizamo yake nobuso obunomotekayo kubantu nabo bebelitanda ipepa kakulu.

Umfi lo ubize abazali bake nomkake futi ukuba bambizele umfundisi J. H. Kakaza we Ethiopean Methodist Church amkulekele nokumenzela zonke izimfanelo ezikalekayo kuye. Umfundisi ohlonipekayo wasamukela lesosicelo. Umfundisi wambeka pambi ko Nkulunkulu edemhambela njalo ngesikati sokugula emkulekela wagcina ngokuzi nikela ku Nkulunkulu nakusonto le Topia lelo. Wafela ezandhleni zomfundisi ohlonipetile uKokaza. Ufihlwe zingu 11/2/35 epelekezelwa abantu 245.

Umfundisi Kakaza utate inhlonipo enkulu nodumo ekusebenzeni lomsebenzi wokungcwaba. Ufunde ku Mateu isahluko 12 ivesi 46. 46. Kalahlekele umtake no nina nabantakwabo bodwa kodwa nami ebengisebenzela kwi "Bantu World." Ulele ngokutula etuneni.

N. M MAKGATHO

Ukusweleka Kuka Umfi Amos Zwane Umfana Owayetobile

Ngiyetemba izithlobo nabanye ababetunda no Amos Zwane bazodabuka ukuzwa ukuti akaseko u Amos Zwane. Ube yindodana eyodwa ka Mr. & Mrs. Zwane wafunda e Gardenaville lapo apasa kona u Standard 6, wabe eseya Ohlange wafunda kona ngo 1932 efunda u First Year J. C. Kute ngo 1933 waya e Fort Cox eCape ukuyofundela ukulima. Ngempela yena wayeqonde ukuwela ayofundela ubudokotela pesheya.

Lendodana ishone ineminyaka engu 21. Ukugula kumqale ngo Dec 1934 e kolishi e Fort Cox waze waya ku Dokotela wase Kingwilliamstown, wabuya lapo ngo Dec. waya e Germiston ko Dokotela ababili kwaze isigcino waya esibhedhlela e Germiston lapo egulele kona amasonto amahlanu wafa ngomhla ka 9 February 1935 wangcatshwa ngomhla ka February 11. Uvise ulahlekelwe imali engango £20 ezama ukumehlisa azongcatshelwa ekaya eplazini lake e Gardensville benqaba abasesibhedhlela.

U Amos bekungumfana ozitobile bemtanda bonke abantwana nabo Teacher bake. Ube ngahlonipo, etandeka enesigota nxa esafunda e Gardensville ubehlala yedwa abazali.

Njengoba ebezoqeda ngo July nje abazali bake besebemlungisele imali ening' yokuba aqale umsebenzi wake wokulima e Gardensville. umfi lo umfana wokaqala lapa e Gardensville ukufundela lomsebenzi, ngoba kutugi lifundela i Teachers' Course, Carpentry, Shoemaking ne Tailoring.

Ku Educational Conference eyayise Jo'burg ngo July 1934 uye yedwa omayama kwabafunda esikoleni owayekona. Lomfana ubezitanda zonke izinto ezihle zokuya pambili nxa ukuluma naye wayefuna njalo amasu okuzaka ehamba nabantu abanga pezu kwake ngengqondo eqonde ukuhluma. Wayezipete ngobunono obukulu. Ngikumbula ngesinye isikati ehla evela e Goli eya e Kolishi Ohlange ngonyaka wokuqala omnye u tisha wambuza wati "Lo tisha owapi" kanti umatwana wesikolo, kwenza indhlela enhle eyisibonelo ayezipete ngayo. Isitsha esihle asidhleli Siyakala sonke ngalomfana ofe emncane abazali bake bezilungisele ukumenzela zonke izimfanelo.

Nina bakwa Zwane igugu lenu litatiwe niyalila. E Zulwini bazuzile iguqu elihle indodana yenu.

Yimi owenu
NDABAZINHLE

Newcastle

Kute ngo 3.45 p.m. wavula umnya ngo wesonto elisha bonke abantu bangena, kwasweleka ndawo ngoba isonto belilincana. Wacela u Mfundisi Ferguson ukuti asinike inkonzo Lashumayela imp la ik-hla elimpunga watata i 'Isambulo 3 ivesi 8 ngomnya ngo ovaliweyo kodwa wavulwa nge bandhla elincane elitembekileyo."

Amakolwa azizifundela ngoba isikala sesisincane mhleli. Umsebenzi umbumkulu impela. Inkonzo ivalwe u Mfundisi Dr Taylor Izulu selidumo kabi, ne Bioscope ebesitenjiswe yona u Mr. Phillips ayizange idhlale ngoba babona imvula iseduze. Kodwa noko sivambonga u Mr Phillips ngokubona ubuso bake. Ngiyabonga baba kulesikadhlana.

Yimi owako
TITUS MABASO

Intsha yase Tekwini Icelwa Ukuba Ingene Emakwayeni e Sonto

Amaqabunga omuti asewutunaze ngokuguga kwawo ayawohloka besekuvela amanye endaweni yalawo kuti lana amasha anganqabi ukuqamuka endaweni yamadala.

Uboya obudala esilwaneni buyasu ka besekuqamuka obubukekayo kamnandi ibukeke sengati iyisixumo kanti ca, nabo buye buhlume ngokujabula ngoba kusuke sekufike isikati sabo

Nxa sekufike isikati senu wentsha yakiti kwalapi ukuti nitate indawo yenu, enye intsha yakiti ize idhlulwe ngamagqabi omuti noboya benyamazane ngokuvuma ukuhluma

Ikwaya lase Grey Street likala ngani bakwenyana nani bomakoti ukuba nizosiza umsebenzi wokucula. Kamuko obamdala ngangoba angekufanele ukuba sezintweni zika Nkulunkulu.

Kodwa abanye babanezizatu ezifanele ukumela kude ezintweni kodwa abanye bemela kude kungeko sizatu. Omunye umfundisi watshela abantu bake ukuba bayipapamele imisebenzi abasuke benikwa yona njengentsha yesonto.

Lalelani futi: Yizani e kwayeni nxa likona nina ntsha. Kaniboni yini o Mr E. H. Mabaso becula e Grey Street Church Choir nomakoti babo? Yenzani njalo nani.

Amaxoxo Amafutshane

Abadhlali baka Nobhutshuzwayo kabasalali manje kwazise ukuti ibhola seliyeza. Seyiqalile imihlangano yabadhlali, sengati nonyaka nje lizovuta impela pezu kwamaqembu-qembu esinawo lapa abhekene ngeziqu zamehlo.

o o o

Imvula liyala nayo, kwala seliti liyeza nayo libuye lenbabe impela liti pinde. Ilanga selisibulele. Niqape bakiti nina enifuye ama gundane iBhubhani isifo sawo siti bhe emaplazini, bati sigaqela siza nganeno edolobeni. Bulalani pela amagundane bakiti.

o o o

Nezintwala njalo kutiwa zino kufa kwazo kinina enizifuyile. Zicobeni' bakiti, azinayo imakete izintwala azibuyisi luto.

Ezase Pretoria Ngeze Bandhla

LASE MELIKA LIVULA INDHLU ENTSHA YESONTO.

Mhleli,—Ngicela isikadhlana kwelako lodumo, ke ngiti fahla kancane, ngazise izifundi zako, ngomsebenzi obe ula e Lady Selborne ngomhla wezi 17 February.

U Mongameli we American Board Mission u Dr. Taylor kanye no Mr. Phillips, Mrs. Bridgman, Rev. Ferguson nezinye iziblobo babela, ngokuvulwa kwesonto elisha lalelibandhla e Lady Selborne, ngoba eiidala ladilizwa umoya omkulu ngo March 1933,

Umsebenzi ubumkulu impela, amabandhla ebutene onke, engingawabala beku i African Coagregational Church, Swiss Mission, Wesleyan Methodist Church, Lutheran, ne Independent Apostolic in Zion. U Mongameli uvule inkonzo ngapandhle, waponsa amazwi amnandi ngebandhlana elincane. Kodwa wati ningesabi, ngoba naye u Jesu wawakuluma lawamazwi e Bandhleni elincane wati, "Yibani nesibindi Bandhla elincane." Amazwi omongameli abemnandi impela futi anokutokozisa,

(Ipelela ohleni lwesibili)

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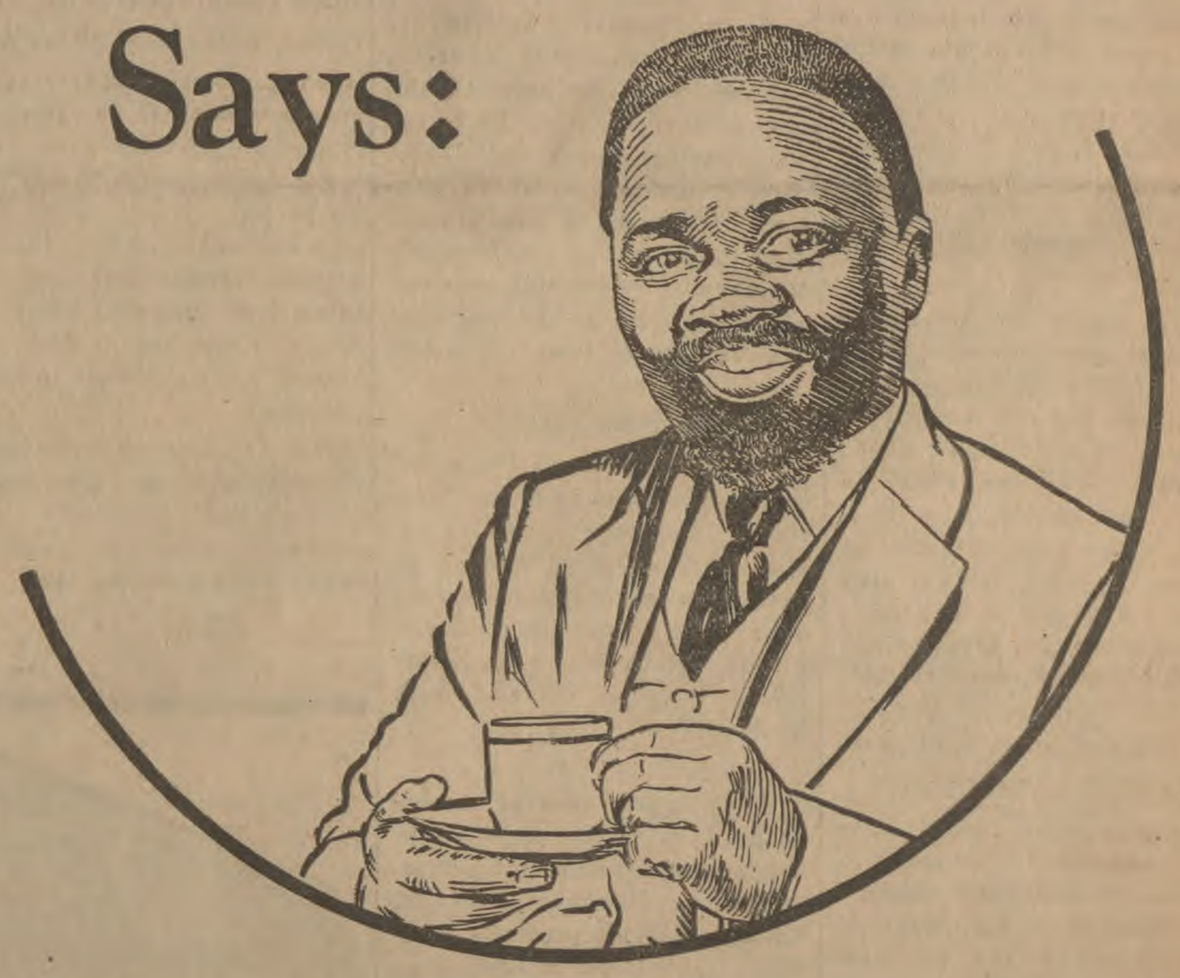

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Zulu: Ezase Mgu'ndhlovu Nezinye

New Ermelo Township Ukuma Kwezinto Lapo Mayelana Nomuzi

U Hulumende wasiza umuzi wase New Ermelo ufuna umlungu ukuba abengu nobhala ahole kuye u Hulumeni £15 ngenyanga umuzi wabonga kakulu, enhlanganweni yestibili kwafuneka akuba kumiswe imali ezotelwa nguye wonke umuntu opakati kwe New Ermelo onemnyaka emashumi mabili kuye pambili owestilisa. U Bandhla-kulu waketa ukuba kukitshwe u 6d nge nyanga i Advisory Board yamukisa u 6d ngokutunywa u Bandhlakulu umuzi lowo. Wati u Hulumeni incane kakulu i 6d akudhlalwa

U Hulumeni wati kuhle kukishwe 2/6 indoda i Advisory yase icela ukuba kukishwe u sheleni uma zonke lezindaba zitunyelwe ku Ndaba Zabantu e Pitolt. Kwapumelela usheleni ngako washicilelwa kuGovt.Gazette.

KWAQALA UKUNGEZWANI

Uma seludhluhle ku Sibalukulu. Uma kubuya usheleni kwesuka umbango omkulu pakati komuzi wase New Ermelo Township, balwa abantu beti le Advisory Board isibekela umteto bati masikipe u sheleni sizomtatapi, babona ngoba bayizinjinga bake amabhitidi nezi tolo pinde kungeke kwenzeke loko, tina singeke sibuswe ngama Shangane namabhastele nabe Sutu. Au lapo umuzi waya kuMagistrata wati u Magistrata losheleni muncane impela anazi enikwenzayo, lapo umuzi waxokozela impela waba yizimbhaxa ezimbili washo umuzi wati tina singama Swazi kungabanjani sitenge sibuye sikipe imali futi sasitengelani?

Esinye isigaba sase sidumela e Piet Retief ngamabhayisikili, lendawo ine 87 miles ziya kummeli lapo ummeli wase yiponsa incwadi ku Magistrate e Ermelo ebuza ukuba kupumelele yini kwa Ndaba za Bantu ukuti abantu base New Ermelo bakipe u sheleni? Amadoda angamashumi ayisikhombhisa atata ummeli. Uma eyitola lencwadi u Magistrate kutiwa watukutela wafuna nokucela u Hulumeni isyeke lo muzi uwele ku Municipality ngoba abeti usiza abantu base New Ermelo.

WAMISWA USHELENI

Amanye amadoda omuzi kanye ne Advisory Beard amncenga u Magistrate ukuba angadubi kuhambe ngomteto obekwe u Hulumeni. U Magistrate wase eti ngo 1st November 1934 wonke wotela usheleni. Lapo mmuzi wala impela bayitela abanye. Kute ngo 19 January 1935 wakipa amasamanisi abala ukukipa imali amapolisa aleta amasamanisi efika afica nembiza zotywala babanjwa labo, bahlaula u 20/ no 10/.

Umuzi watata amasamanisi awatumela e Piet Retief kummeli wabo. Walimisa icala lamasamani wati liyongena enkantolo yase Ermelo 7 February 1935. Umuzi uya nyakazela ufuna nemali yommeli. Amadoda e Advisory Board atulile ate nya ngoba umuzi uti yini madoda enisinikelayo bafuna nokubashaya ngizinduku. Ngeconto ngomhla ka 21 Jan. 1935 kwa puma izincwadi ziya emasontweni ziyomemezela ukuba ngo February ngomhla ka 3 ngo 2 p.m. inhlangano enkulu e Market Square beze nezimali.

UKUMA KOMUZI

Ngakoke ngazisa onke amadoda atenge apa e New Ermelo Township akuzo zonke izindawo ukuba azi ukuti lomuzi abaterge kuwo umi ngaloluhlobo usengozini ukuba utatwe ungazipati Kuhle impela ukuba upatwe ngu Hulumeni ngoba yonke imali etelwayo tyosebenzela umuzi ukuba ubenemptlo emnandi Kodwa abantu bakiti abakuboni loko. Sonazisa futi kwelizayo ipepa. hlalani nitenge u "Bantu World"

Yimi
Umtengi Kulendawo

UMgu'ndhlovu Ondukuzibomvu

(Ngu W. A. E. G. MANYONI)

Bapela abantu e Mgu'ndhlovu itekisi (Poll Tax). Babavimbela ekuseni onke amakona emigwaqo uti uma udhlula ubone iqumbi eseli buyiselwe eceleni elingapumelelanga Abanamuntu oti ikona kodwa ngiyi shiye ekaya. Abanandoda etembekile bayasebenza bona. Le Poll Tax efunwayo eyanyakenye 1934.

oooo

Ngala masonto adhlule bekubekwa uDhlokwake Zondi ukuba inkosi yase Nadi. Ngenkati esayofunda ubaban)elwe u Mqanjelwa. U Ndabazabantu ukipe inkomo kwatiwa no Mqanjelwa wokipa inkomo kuhlatshelwe u Dhlokwake ngo Lwesihlanu, March 1 kona e Nadi. Kobakona notshwala, kumenywe banzi.

oooo

Indaba elivela kancane yenzeke ngala e Nadi. Kwaku umshado, manje umakoti kanye nomfundisi (u Father) sebekona esontweni belindele umkwenyana. Kutiwa wati engena umyeni lowo u Fata wamhlangabeza ngempana, wamtetisa ngokwepuza kwake ukufika. Naye umyeni ngiti utule ngoba ku u Fata; umfundisi ontsundu ngeke akwenze loko umshado usungonakala.

ooo

Indaba yomshado engikumbuza ngezimpelesi zomyeni nomakoti. Abanye batata nje bengazi ukuti kwesweleke benzeni bacabange ukuti umsebenzi wabo ukuhlala nje. Umakati komunye umshado wzze wazenzela kooke okufanele istolomisi (brides-maid). Kuhle uma umuntu e i (brides-maid) atshelwe, afundiswe izinto ezithekene naye asweleke azenze, kuze yonke into ihambe ngemfanelo.

oooo

Ibharhile indaba ya Bantu beboshelwa utshwala bestluogu (ugologo). Bayapela 'nsuku zonke Atl esinda amabholomane abukipayo bebe barjwa abantu. Kodwa noko pezu kwaloko ngeke batole sifundo bayeke ugologo. Lento isilingo kumuntu onsundu, koze kwatini na?

ooo

Kanti impela uhlanga lwakiti luojani? Ngapa ngase Mgu'ndhlovu kuzwakala inkosikazi eyafakwa ushevu lo obulala izinkumbi. Kwala abelungu bewukiyele, kwavulwa lapo watatwa upoyizini lowo wayogitiswa lemihiola. Ikona ndoda esolakalayo.

ooo

Uma abantu abadala bezeka indaba yezimpi zezikati zabo songati bazeka inganekwane. Kanti, bheka, awazi wena! Zazitolana kuhlwe emini. Kuse uZulu impela ka Malandela. Wo, waguga Zulu, waguga mzimba, se usele wena uhliziyo! Kwakuti nje makutiwa seyingene zipume izinsizwa songati ziyodhlala. Dhlanini maqili ko bola.

Ukuhamba Kwecala

WAMISWA USHELENI KODWA KUTIWA LIYADHLULA

Situmele kupepa i Bantu World ukwazisa abantu abangabatengi kulo muzi bazise epepeni labo elitandwa izwe lonke noko indaba yabonakala kabili yangapuma yonke, kute lapo isavelile epepeni ngokukuqala abantu base Ermelo bapangelana ukutola ipepa lelo, kodwa ipepa lati lendaba isaqutshwa. Ukupuma kwazo epepeni lesibili abantu base Ermelo District beza kumtengisi we Bantu World apela onke ama pepa ukutengwa kwati abafike ngemva abawatola amapepa bacela umtengisi u Mr J. Mogotloane osapatele u Mr. Mkwanazi onguyena atunyelwa kuye bati kuhle acele kumshicileli ukuba atumele abemaningi

Batukutela kakulu lapo ngabona ukuti iBantu World imnandi njengo shukela kubantu abantsundu Siya pinda futi ukunazisa nina bantu enitenge izitandi lapa e New Ermelo ngoba nitumela izitiwadi zenu nifuna ukwazi ngalelica lase New Ermelo, kuhle nitenge iBantu World lapo nikona nizozitola kona izindaba zase New Ermelo Township. Njengoba sigcine ukunityela ukuba icala longena ngo 6 February 1935 kwabanjalo Kwati ngomsombuluko kuleloviki lika 6 February iziqhobo zezingosi zonke zezitaladi zabamnlope izincwadi kwaziswa abantu ukuba ngo 6 Feb icala longena bonke abapelele enkantolo e Ermelo.

Kwati ekusent yaqamuka i motor yommeli waleli cala lapo amabicycle namahashi nabezinyawo abasabalwa kwamangala abelungu bedolobna ukuti kwenzenjani.

(Isaqutswa)

Ezase Vrede

(Ngu PUZUKUZWA)

Mhleli.

Ngifakele kwelako lodumo nge ndaba ebuhlungu kulenyanga u February 1935. Kuvele isidumbu sommese ngingati esokuqala isidumbu sommese e Vrede Location. Kwetuka sonke isikomplazi ngaleso senzo. Kungati bohupuzwa utshwala. Kwenzeke ngo 1 o'clock a.m.

Lowo muntu ngu Stein Makanya. Abamhlabe pakati kobusuku ngo 1. o'clock. ohlabe omnye basolela ku George Twala olinde ama Judge namhla. Sidabuka ngomfi orhiye abantwana kanye nezihlobo engagulanga. Isisusa salesisenzo kutiwa uGeorge wamemuka isikali sake, wasipuza ngenkani wasiqeda ute uyavula umlomo wake umfi waba sowonile akupelanga mizuzu emihlanu wamudhla ummese ukusuka lapo wapila 19 minutes wapela.

Umkiso Wetu

Ususeduze umbukiso wetu wonyaka wesitatu, yituba elihle leli kwabamabhizinisi bakiti lokuziveza obala nemisebenzi yabo. Ukukalela ukusekelwa babe bese gabolondweni okomperke kakusizi luto. Lombukiso owempahla nokudhla kwenhlobo zonke. Wongena ngenyanga ezayo ngamaholide ama Easter.

Impendulo ku Mabuyakusa

(Ngumotu Owaziyo)

Mhleli,

Ake ungivumele indawana kwelako elodumo mayelana nombuzo ka Mabuyakusa. Angezi ukuti ubuya kusanje usuk'evelappi.

Ake ulalele Mabuyakusa. Mayelana nemvunulo ya omame base Westle yamabantshi abomvu! Ngamabhantshi abomvu omame base Westle benza umfaziselo nomfanekiso wokuba bona bangabantu ababetelwe kunye no Jesu. Njengoba bekunye naye bazimisele ukufana naye bafe kunye naye.

Ukuze ungizwe kahle mzalwane. Uyazi yini ukuti ukwembata kuka Jesu ingubo ebomvu ehlekwa amabuto kwakuyiko ukunqoba kwake beti soka simbone ukuba wozisindisana? Wasindisa abanye makazisindise. Naboke omame base Westle kutiwa soka sibabone bazenza amakolwa bafaka ingubo engafanele kanti ilesikati beyiwo ngempela. Isindile impefumulo eminingi isindiswa ilabafazi Nami ngenxa yabo sengimazi u Jesu. "Ongenami upembene nami nongabuti nami uyacita."

Ngivabonga mhleli.

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Our Opinion And Readers' Views

THE "Bantu World"
SATURDAY, MARCH 9, 1935.

The Teachers' Complaint

For many years the African teachers of the Transvaal have been fighting for recognition as civil servants and for security of tenure. Their complaint, which we think is justifiable, is that while they are paid by the State they are controlled by Missionaries. They naturally find it difficult to serve two masters, and no man can. In 1932 the Supreme Court ruled that they were directly under the control of the Provincial Administration, but notwithstanding this judgment they are still controlled by Missionaries. The Department of Education, it appears, is unwilling to recognise the teachers as the servants of the Administration because this question of the teachers' status is bound up with that of the control of Native Education.

As it is well known there is a dual control of Native education, and the result is that it is nobody's business. It is a tragic fact that the unsatisfactory state of Native education has been commented on by Inspectors of Native schools. They have pointed out the lack of funds and school buildings, and have urged that something should be done to remedy the situation. True, the State has now agreed to provide more funds, and while this action will be appreciated by all those interested in the education of the Africans, nevertheless we feel that the mere provision of more funds will not improve the state of Native education. It is the bounden duty of the Government to take over the responsibility of educating and civilising the Africans who, as tax-payers, are entitled to the same treatment in this matter as Europeans, Coloureds and Indians. We do not see the reason why there should be differential treatment in the matter of education more especially when it is remembered that the country owes its prosperity largely to African labour. Speaking before the Imperial Press Conference on the part played by Africans in the industrial development of South Africa, Mr. John Martin, president of the Transvaal Chamber of Mines said "the truth is that little of the gold mining industry as we know it would ever have been initiated, or, if started, could ever have been continued, except upon the basis of utilising the great Native labour supplies that are available in Southern Africa."

Surely people who are making such notable contribution to the progres of the country should not be excluded from the benefits of the State educational schemes. We are firmly convinced that the taking over of the control of Native education by the State will not only solve the problem of financing it but will also enhance the position of African teachers, give them a feeling of security and make them better, contented workers. The feeling of insecurity which now prevails destroys efficiency and initiative. No man can give his best to whatever he is doing if he felt that his position was insecure.

The teachers complain "of summary and unfair dismissal," and point out that if the same procedure were adopted in the case of African teachers, in the event of an enquiry, of complaint regarding the inefficiency, lack of discipline or immorality, that the African teachers would receive a chance to refute any unsubstantial accusation brought against them."

The teachers are not asking for favours; they are demanding the same treatment which is meted out to European, Coloured and Indian teachers, and we maintain that they are right.

Another complaint is that colour bar has been introduced in the Advisory Board for Native Education. For nearly ten years the Transvaal African Teachers' Association was represented on the Board by two of its members. Recently, however, the teachers were informed by the authorities that they can only be represented on the Board by a European. That this is a retrogressive step no one can deny. One of the principles underlying the Government's Native policy is that Africans should be consulted in matters affecting their interests. The introduction of colour bar on the Board, therefore, is not justifiable and should be opposed It is not fair that we should have no say in the education of our children.

Izikhali Zanamuhla

We have received a copy of a new book "Izikhali Zanamuhla" By R R. R. Dhlomo (Shuter & Shooter, Pietermaritzburg.) This title is a valuable addition to venacular school literature. It has been selected by the Natal Education Department for use in African schools in that province. The book consists of a number of stories and essays dealing with Zulu life. Some have been gathered from various sources, and others are the original contributions of the author. It is the latter which shows the ability and versatility of this writer. The subject matter is useful, the treatment light, pointed and lively, the language (Zulu) idiomatic. Many of these short literary pieces contain invaluable material for those interested in Bantu studies.

The book is written in the new orthography, and is unique in that it is illustrated by an African artist, Gerald Bhengu whose fine work shows that many a lovely flower of African genius is left to blush away its sweetness in obscurity through lack of training.

Mr. Dhlomo has had a long and varied experience in journalistic work. For years he was a free lance journalist contributing brilliant humorous sketches to the Ilanga lase Natal. During this period, he wrote short stories, one of which —An African Tragedy—was published by the Lovedale Press. Like other writers he has experienced hard literary blows. For example, what he considers one of his best long short stories was written at this period. At the moment of the completion of the work there were European literary agents (from overseas, they said) in town who bought stories; and to them Mr. Dhlomo brought this masterpiece which the agents seized upon with avidity and for which they offered £2 2.

The young writer was staggered by this sum and sold the story without any further parley. It was only after some days, when the intoxicating thrill of a first literary success died down that he realised he had no duplicate of the story sold and did not know where and when it would be published He rushed to the agents and found a vacated office!

Since 1930 Mr. Dhlomo has been a professional journalist In that year Mr. Stephen Black, Editor of the then famous Sjambok, South Africa's John Bull, offered him emoloyment in the offices of this journal. Here Mr. Dhlomo came into intimate contact not only with the sensitive, highly-strung, but efficient modern Editor, but with other talented Sjambok writers He contributed signed short stories and many unsigned articles to the journal. A year before the Sjambok went to the wall, he was offered and accepted the post of assistant-editor in the Ilanga lase Natal Here he got a fine opportunity to study tribal life—customs, history, folklore. In 1932 he joined the staff of The Bantu World where he is the assistant editor.

We understand that Mr Dhlomo has completed a play on Shaka, in connection with which Mrs Sarah Gertrude Millin, South African premier writer has written: "I don't see why, with some revision, it could not be successfully produced."

Another completed novel (in English) is being considered for publication again by Messrs Shuter & Shooter and the Natal Education Department.

THE PEOPLE'S FORUM

To Correspondents

Contributors are asked to be brief and up to the point in their letters (articles to be about 2 pad pages or less,) as through lack of space and the accummulated correspondence on hand preference will be given to shorter letters. For this same reason some of the letters in this issue have been abridged.—Editor.]

Education and Responsibility

Sir,—Poorly have the educated caught the meaning of their years of special training if they cannot fully agree with Hurlburt that the distinctive idea of education is, not to increase what one knows, but to augment what one is. It is the true glory of living to realize that we are not merely cogs in a great machine, drops in an infinite ocean, but that each one of us is a living, sentient, thinking, loving human being.

For right equipment, for highest service, the need is to realize just that, to gain a clear, plain, and definite conviction of one's personality, of one's own selfhood, to be able to say, "Here I am, created by God for a definite purpose, set down amid a billion and a half of other men and women, exactly like none other of all the fifteen hundred millions swarming upon the globe to-day, therefore will I have the self respect that is the corner stone of all virtues, therefore will I make the best possible use of the peculiar faculties which are mine, therefore will I develop my capabilities and all faculties of mind and body to the utmost, therefore will I consecrate them all to the service of humanity."

J M. MAKAMOLE.
Vrede, O.F.S.

African Motor Drivers

Sir,—I appeal to all the Bantu Motor drivers to let us get together to see that the great cause we sponsored several years ago, is carried on. Like everything else in human effort, we have had discouragements and dreadful set backs, but these should be stepping stones towards a more perfect realisation of our obligations towards each other.

I appeal to you all to let us come together and cast aside the racial differences that are retarding our progress. Remember that the union is for the interests of all Africans in South Africa and support it by becoming a member.

It is only by forming ourselves into a strong union that we shall gain recognition and be a force for good.

Men who are confident of themseves and who appreciate fully their responsibilities in life, are never discouraged by reverses; in fact, every hindrance, every barrier, only contributes to more determined effort and stubborn urge towards the end, and that is emancipation from all fettering conditions that bind and hold us down. These conditions are social, economical, industrial, political as well as educational.

The greatest objective is therefore the rise towards nationhood in which we can truthfully express ourselves as other free races.

Let our purpose then not be less in the urge of life, than that of other people.

S. B. XABA.
Assist Gen. Secretary,
African Motor Drivers' Union.
Johannesburg.

Die Begrafnes van Mrs. Nthutang

Die begrafnes van Mrs. Nthutang het plaats gevind op Zwartkop den 10. February was een groot vergadering van omtrent 350 perzoonen was na gelaat een man en twee Kinders den principal Ledire Onderwyser van Ventersdorp.

Het dit waas geneem zaam met zijn ander Onderwizer Mrs. Mokuena en haar biduur vrouws ook zaam met Mr. Malekutu en Rampa een groot dapper het ons verloor in die temple en vok in den biduur een waarre Deinmaags van God.

Ons draag nouw zaam met den nagelaater en gun haas een stile nust na haar antheid.

(Mrs.) MINAH BYS
Secretary Women Society
Ventersdorp.

Interpret Everything For The Best

Sir,—You can gain valuable instruction from observing the mistakes of the world about you. There is widespread self-assertion, envy, resentment, narrowness pride, prejudice, and self-will. These are destructive elements, and always produce unfatisfactory results. Hence you will do well to take special means to keep such as these out of your own character.

As you develop yourself along lofty lines of thought and conduct, you will live above the common misunderstandings, dislikes and discords of the world you will not be impatient to justify yourself in the eyes of others, but rather let your work and life speak for you You will not be in haste to rebuke faults and short comings in others, but with charity and forbearance you will interpret everything for the best.

E B. MPALISA.
Frankfort, O.F S

White People Are Not All Bad

Sir,—Every man ought to appreciate what Mr A. O. B. Payn, M.P., recently said, that the Bantu are educating themselves at a fast rate and are very keen on educating their children "Unless" he said, "the Europeans developed the desire of educating the Bantu along the right lines and show them that they, the Europeans, are sympathetic and willing to provide some object for the Bantu in their lives on which to use their education, they, the Europeans are in serious danger of getting educated Bantu of the type who will eventually turn on them."

I have always looked forward with optimism to a day when something good in connection with the Bantu would come from the House of Parliament. The Bantu appreciate the good rendered them by their European neighbours and of course they also resent any injustice. Personally I have paid much attention to the Bantu connection with Europeans.

I look upon the injustice perpetrated by the Europeans towards the Bantu with apprehension because, with Mr Payn, I know for sure the pendulum will soon swing the other way.

But the white people are not all bad My parents have not had to take out a single penny from their purse to educate me. All the education I have hitherto received has been financially coming from a European, and not a missionary for that matter, but an ordinary business man.

As we tell the temperature by degrees marked on a thermometer so we can also tell who are becoming our friends by their acts towards us.

"OPTIMIST."
Adams Mission Station.

R. Roamer Talks About.....

Knife Users' Conference

A great conference was held last week under the auspices of the Bantu-African Knife Users' Association to discuss insults and criticisms hurled at the members of this association by members of the public. These comments had so irritated these people that it was decided to hold this conference and pass resolutions warning the public to leave the knife users alone in future.

The President, who is a notorious knife user and has been imprisoned time and again and warned of an indeterminate sentence for stabbing other people, rose to address the crowded and evil-minded hall. First, he took from his pocket a big, ugly-looking Scout knife and, opening it, replaced it in his pocket. The Secretary, who had only stabbed one woman, got so frightened when he saw the President do this that he spilt the ink on the table to the cries of "Stab him!" from the callous delegates.

But with an ugly gesture towards his pocket, the brutal President silenced the meeting. "Now," he said, spitting on the floor, "what we have come here to do is to pass resolutions to the public asking them to leave our knives alone.

If we stab other people when we are drunk or in love whose business is that? Is it not our business and that of the man we stab? Now how does the silly goody-goody public come in here?

"This knife of mine," he took it out of his pocket, "has never stabbed a man or a woman for nothing. It stabs people who stand in front of me when I am drunk or in love. Instead of this public removing this man or woman from my way, it says we must stop stabbing people. Ag, what the nonsense! We work hard labour for everybody we stab. If the Government does not hang us at Pretoria for stabbing other people is it our fault?"

A woman delegate from Prospect Township pushed her way towards the platform and said, "Hey you, Mr. President, when will you let us talk ourselves in this meeting?" "Your time is coming, madame, don't be impatient," soothed the President, looking at her tenderly. "Coming nothing! You stop talking and let us talk too in this parliament of ours, bleary you."

A roar of applause greeted her remarks.

The Secretary asked the lady how many people she had stabbed as, owing to the many delegates who wished to speak, it had been decided to give preferance to those who had stabbed many people and lived to attend the meeting The Prospect Township woman delegate looked at the Secretary scornfully and then said: "I stab people before you was born you. I stab my wedding husband to death, and then stabbed my private husband again and then stabbed another woman who want to steal my number four husband."

The President rose at this and shook this brave delegate by the hand and asked her to address the meeting. After kissing the President in front of his wife and warning her not to say a word if she did'nt want a knife in her stomach, she said: "Ladies and you men, this here conference of ours is here to help us all the time so that we can stab all those who make us angry. What I want to say now to support my dear here—"pointing at the President —" is this:

"There is two things which makes us stab other people. Two, not three, Mr. Secretary. When first time I stab my wedding husband myself it was because I was drunk with Barberton. That is first thing number 1. Now the second thing number 2 is this: When I stab my other husband it is because I love him like mad and all the time I see a woman look at him I love him madder than before. Then I stab him in my maddest moment That is why we stab people ourselves!" (Hear! Hear!)

"I stand here to say myself I am not frightened at all for hard labours and lashings myself. I am now used to them. What we gotter guard against is the Pretoria Rope, dat's all. If we stab and say we was intoxicated or we was self-defending us, there is no Rope round our necks there. But if we forget that excuse then the Pretoria Rope is for us Pas op dat Rope, members!" (Hear! Hear!)

Bantu Women In The Home

NEEDLE AND THREAD

Taking Care Of Your Clothes

(By Pearl Button)

There is a proverb which says, "a stitch in time saves nine." This is only too true when clothes need mending. Small ladders in silk stockings are the work of a moment if they are mended at once, but if left alone they run to 5 or 6 inches in length and take considerable time to mend.

A very small tear in a garment can be darned so that it will hardly show but if it is not done at once it will become larger when washed and then it will need an ugly patch which will quite spoil the look of the garment.

To the busy housewife or the domestic servant who has not much time to spare it seems a lot of unnecessary work to go through her clothes every week, looking for any tears or thin places.

One is inclined to think, "it is too small to show yet, so why worry?" Perhaps it doesn't show, but it will really save you a lot of worry and trouble in the long run if it is attended to at once. Your clothes will last twice as long and you will always look neat and trim.

A small tear can be mended very neatly by just darning backward and forward.

An actual hole must of course be patched. It is not correct to put a patch on the right side. The new piece of material should be laid on the wrong side. Place it carefully over the whole, turn the edges in and pin or tack it down. Then turn to the other side, cut off the frayed threads of the hole and turn the edges in.

Make quite sure it is flat and not wrinkled and then stitch both sides either by machine or hand.

As I believe most of you possess sewing machines or think of buying one there is no reason why an enterprising young woman should not make her own clothes and keep them in a splendid condition.

Household Hints

By M. D. K.

New Stockings

Rinse first in cold water before you wear them. This makes them last longer.

Grated Carrots

Are good for your complexion. Eat them as salad with celery or lettuce.

Whites Of Eggs

Whites of eggs should have a pinch of salt or sugar to make them froth quickly.

Baking Potatoes

Let your potatoes for baking lie in hot water for fifteen minutes; dry and then brush with oil. They will cook in half the usual time and be more mealy.

Onion Smell

Remove the smell of onions from your hands after peeling by rubbing them on a stick of celery.

Tooth Brush

Soak new tooth brushes in cold water before using. It prevents bristles from coming out. After use rinse in cold water and dry on a towel.

Without Scales

If you have no scales while cooking remember that a teacupful of flour represents four ounces.

Cracking Lips

To save lips from cracking rub them with lanolin.

Wallpapers

Your kitchen wall-papers that have discoloured can be freshened up by rubbing with a flannel dipped in oatmeal.

Inkstains

Inkstains on leather are removed by rubbing with pure alcohol.

Darning-Wool

Darning-wool should be held over the spout of a kettle of boiling water for a few minutes. This shrinks the wool and when the stockings are washed there is no fear of mended parts shrinking and so tearing away and making a break round the hole that was first mended.

Beauty Hints

Don't forget when drying the face after washing to rub upwards towards the nose. This will prevent wrinkles and help smooth out to a great extent the crease alongside the nose.

Don't use either hot or cold water for bathing exclusively. A good rule to follow is a hot bath at night and a cold one in the morning.

Don't wear tight shoes if you desire a graceful carriage; no woman can walk comfortably or well in a shoe that is too small. Besides, a small shoe distorts the foot in an unnatural manner.

Don't attribute the desire to preserve one's physical charms to vanity. The first element of beauty is health, and she who would be beautiful must have pure blood, and be sound of mind and healthy of body.—The Zululand Times.

THIS WEEK'S THOUGHT

Reason and virtue alone can bestow liberty—Shaftesbur.

Cookery Recipes For Housewives

Potato Recipes

Potatoes baked in their skins may be served in a variety of ways. Scrub the potatoes well, and prick, then paint with oil and bake until tender. Cut the tops off and scoop out the inside of the potato; mix the pulp thus removed with cooked chopped spinach; add a dab of butter and a little pepper and salt and return to the hollowed potato; replace the lid and put in the oven until thoroughly hot. Serve as an entree. It is also a very wholesome breakfast dish served with a rasher of bacon. Other variations are:—1. Mixing the pulp with grated cheese, salt and cayenne. 2. Mixing with chopped ham or bacon. 3. Chopped hard-boiled egg, salt and pepper and chopped parsley and a little grated onion. 4. Flaked cold fish, chopped green pepper salt and pepper and a squeeze of lemon juice. 5. Mix the pulp with a little sour cream salt and pepper. 6. Break an egg into each potato, season with chopped bacon or ham and bake until the egg is set. This may be varied by beating the egg, adding chopped parsley, salt and pepper and filling into the potato.

Yellow Potatoes

Proceed as for Green potatoes, using mashed carrots in place of spinach. Garnish with cooked green peas.

Potato And Nut Pie

Boil the potatoes in their skins; peel, mash with milk, butter, salt and pepper and a pinch of baking powder. To 2 cups of potato add the yolks of 2 eggs and beat well. Season with salt and paprika. Then mix in 1 cup of chopped nuts, a piece of butter the size of a walnut, and a little milk. Do not make it too moist. Lastly fold in the stiffly beaten whites of 2 eggs. Place in a greased pie-dish and brush over oil or butter, sprinkle with chopped nuts and bake in a moderate oven until nicely browned. Serve with boiled beetroot and white sauce.

Potatoes With Pickled Cucumber

Dice 4 cold potatoes—any left over will do—place in a saucepan with half cup chopped pickled cucumber, salt and pepper. 1 level tablespoon butter 1 cup milk, a little grated nutmeg and half cup cream. Place on the stove and stir frequently; allow to cook for about 8 minutes. Remove and place in a greaded pie-dish, sprinkle with grated cheese and a few pieces of butter and bake for about 10 minutes.

Belgion Potatoes

Half cook several rashers of streaky bacon in a frying pan, keep hot while frying a finely chopped onion in the bacon fat. Place as many potatoes as you require in a saucepan with salt, pepper and a few herbs. Then lay the bacon onion on the top of the potatoes and add enough water to barely cover. Simmer until the potatoes are tender. Serve very hot.

Tulip Potatoes with Sausage

Peel the potatoes and cut a piece of one end so that it will stand. Starting from the other end cut the potato down 3 times, dividing into 6 petals; do not cut right through. Butter 3 cocktail sticks, pass these through the petals and boil the potatoes in salted water for 10 minutes. Drain carefully, remove the sticks, open the petals and fill the centre with sausage meat, leaving the ends of the potato above the sausage. Brush over with oil mixed with flour and season with salt and pepper; bake to a golden brown.

Bacon Potato Balls

Take 1 cup mashed potato and to it add half cup chopped bacon and salt and pepper to taste; also half a beaten egg and if liked 1 teaspoon chopped parsley. Form into balls, dip in egg add breadcrumbs and fry in deep fat. Drain and serve with vegetables.

Spanish Potatoes

Peel and slice 2 large onions and 6 potatoes. Place in a very little salted water and allow to cook until all the water has been absorbed and the onions and potatoes are done. Season with salt and pepper and a little butter and serve with cold meat.

Creamed Potatoes

1 and half lbs. potatoes cut into 1 quarter inch slices, half pint milk, pepper and salt. Place the potatoes, seasoning and milk into a casserole dish and bring to boiling point, then cover and place in the oven for 50 minutes at 375 degrees.

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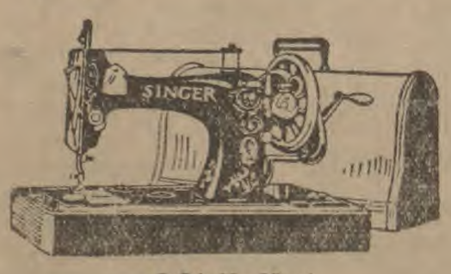

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Mrs. F. Z. Matthews' London Letter

Mrs. F. Matthews Writes On Her Thrilling Experiences In London

My dear Countrywoman,

I have received "The Bantu World" and read our Pages very thoroughly every week since I have been in England. I must say I have felt most thrilled at the contribution our womenfolk back home are making in every sphere of life to say nothing of journalism. Some of our articles still leave much to be desired, but one cannot help feeling most grateful to the editor of "The Bantu World" for the opportunity he is giving to us in this respect.

I have thought that you would possibly be interested to get a view of London and England as a whole from the eyes of an African woman, and to hear of some of the impressions I have gained since being in this country. In the first place I have found the weather most unbearable, cold, wet, foggy and dirty. It is impossible to wear anything light-coloured in London unless one means to have washing almost daily. So as an African woman with a love for pretty gay wear, I felt quite disgusted with the dull browns and greys and greens that I saw around me day in and day out; and after watching the people for a while, I came to the conclusion that the English were not really a "reserved" people as are they wont to be described, but a "dull" people; and no wonder, nobody could be bright and cheery in such cheerless weather and fog.

Size Of London

In another month will be Spring and perhaps I shall have a pleasanter picture, meantime I do feel that nothing could ever persuade me to live in this little Island for life, a year is quite enough. One cannot imagine what there is to be thankful for in our beautiful sunny country inspite of its manifold problems. It is no wonder we have nearly two million white people to put up with in South Africa, our lovely climate is to blame for this.

Then of course there is the size of London: It is most startling to a newcomer. Just think of this: There are in London alone as many people as there are in the whole Union of South Africa. That is, we all, Bantu, Boer and Briton could be accomodated in London and have room enough too. Does it not sound ridiculous when you think how selfish South African administration is in not granting us land when there is so much to be had. The whole of England could be placed comfortably on South Africa, and yet England has a population of over forty millions.

London Thrills

The traffic is bewildering. One has to be quite wide awake, and none of our African leisurely way of walking will do here. Still I do prefer the somewhat slow dignified walk of the African woman to the agitated bustle of the Westerner. I am told that New York is far worse than London in this respect—how everybody must look in New York! I do not think any newcomer could fail to be most highly impressed at the ingenuity of man when he comes for the first time into contact with the underground service of trains. It is just marvellous to be in one of these "tubes" as the trains are called, right under the earth below the houses of London and be travelling at a fast speed. Traffic in the streets above is so dense that it makes travelling by car or bus a somewhat slow process, but these tubes have solved the situation and each train runs in its own special tube with no fear of collision at a good rate. Hundreds flock to these trains at every minute of the day.

Another early impression I gained was that there were more coloured people in London than I had thought. By coloured I mean those people who are not white, Indians, Africans, American Negroes, Chinese, West Indians etc. I have been made to understand that there are nearly five thousand Indians in England. At the present time there are in London alone nearly six hundred Africans. I am sure this will surprise you, it did me.

Visiting Elstree

About five hundred of these have been brought over from West and East Africa to come and take part in a film that is being produced at Elstree. It is a film of the old slave-trade days and although parts of it were done in Africa itself the finishing touches have had to be done here, and for that reason these five hundred people have been brought over. We had the rare opportunity of paying a visit to Elstree and seeing parts of this firlm being taken. Mr. Paul Robeson the great Negro singer and actor, is acting the leading part as chief of one of the African tribes. He is a great tall man with a powerful voice and splendid powers of acting. Besides him there are a few other American Negroes taking part in this film. The picture will soon be out and if it ever comes to to South Africa I hope that every one who can will try to see it. I do not suppose it will be a pleasing picture to us Africans, nothing that has to do with the slave trade can ever be, but it will be well worth seeing I am sure. At Elstree we saw dozens of Africans, men and women and children, who, as I have said, were brought over for this film. It was a homely sight and one which made us long all the more for our sunny home.

Mrs. Matthews (left) with Miss P. E Ngozwana, B.A. at Amanzimtoti, Natal.

Women Students

This is going to take too much room, but I must tell you a little about the African students we have met, more especially about the women students. The West Coast of Africa is sending quite a large number of students to England, both to the schools here and to the Universities. The first time we came into contact with them as a whole was at a dance held by the Gold Coast students in one of the halls in Central London. We were extremely surprised at their numbers, but more so at the numbers of the girls who are here. We met here one young lady who has recently completed her LLB, and is going back home to Sierre Leone some time this year to practise as the first lady barrister in the whole of Africa I believe. She is a charming young lady and intelligent. I could not help feeling very hopeful of Africa and her womanhood when I saw this young woman.

Another girl is doing her B.A degree at Oxford. She was in London for the vacation. Also a very pleasing personality. Then there were others several who had come for nursing and midwifery, and a few who are still at the High School stage and are in various Boarding Schools. In the Northern parts of Africa they do not have all the facilities for higher education and other avenues of training that we have in South Africa, and so it is quite a common thing for parents who can afford it to send their children to England. This has its advantages, but I do feel that for the very young boys and girls the disadvantages outweigh the advantages, as it takes these little ones quite a long time before they become properly adjusted to the conditions here.

Nontando Jabavu

Another danger, of course, is this, that having left home at such an early age they find it very difficult to readjust their lives to suit conditions at home when they get back, especially if they come from very backward parts of Africa. About two weeks ago we met a charming little girl who is at a Boarding School in Oxford. She has been here four years and looks a promising little person in every way. She told us that sometimes the other girls made it hard for her in little ways because of her colour. Recently we had the pleasure of entertaining our own little Nontando Jabavu to lunch in our flat. She was passing through London on her way to school, after Christmas holidays, she looked well and happy. She seems to be doing very well in her work and is quite an interesting little conversationalist. My first sentence in Xosa was, of course, met with complete silence as the child had not used the language for nearly two years. She speaks English fluently of course. It was a great pleasure to both my husband and I to meet Nontando before our return home.

I might add here that a little while back we had to lunch a fine young man of about seventeen, the son of the Paramount Chief of Uganda who is also at school here, together with the son of the African Prime Minister of Uganda who is doing Law in London, and a friend of the two who is studying at Oxford. It was a rare pleasure. We have thus come into contact with Africans from the West, East, Central and South of African this short space of time. It has broadened our outlook and has made us feel what bond of unity exists between us all in spite of the great distance that separates us, and more than ever I have heard over and over again in my heart the saying so common at home:

"THE BANTU ARE COMING."

Why Worry? God Understands

By E. J. G.

It was in the Spring of 1931. I was walking down Commissioner Street from Kensington towards the city. And my thoughts? I was utterly despondent. God had taken my only one and all to me, thereby depriving me of motherhood, the one chief thing that counts to a woman in this life. Now the future would be empty and lonely for me. Then what was life worth? I have often wondered that I did not become insane; but then the answer always comes back—that God never lays burdens on us but that we can bear. As I walked I came to a big church where a text for the week was hung outside and read—"Why worry? God understands."

Here was indeed a message of hope. God, who penetrates into our hearts had led me to it. And now? That depended on me. He had done His part as is His wont. Another message now came to my mind. I remembered how that after my paternal aunt's death, her husband, in reply to my sad letter, had written—"You are not alone, but with God." When these comforting thoughts came to my mind, replacing the others, a big load seemed to drop from my shoulders and I felt light of heart and limb as I continued on my way.

And now, when disturbing thoughts come to my mind; when I have done my best to please and my efforts have been in vain; when my innocent intentions have been mistaken for the contrary; when friends have failed me and I am sore tried and worried, it always comes back in broad letters—"Why worry? God understands."

Westdene, Benoni.

Another Feature Coming

Next week we shall publish another interesting feature article by Mrs. Julia Tyesi, who is an American Negro woman, relating her experiences in America.

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MAKGOOA A MAJENTLEMAE A TSAMAEAE A UTSOA DIHOTELENG

Go setse go fedile beke tse ka bang tharo kapa tse nne baagi ba Johanneaburg le Benoni ba eja disatheogeleng ka baka la go tshaba go utsoetsoa. Ra-lebenkele o mong o utsoeditsoe thoto ea theko ea tekanyo ea makgolo a mafaro a diponto (£300) koa Benoni. Ka lebaka la tahlegelo e le tse ding, tse diragetseng pele, baagi ba Benoni ba nale kgopolo ea go hira maphodisa a maitirelo. Chelete le dilo tse jualeka diorolosi, mangena, maseka, dipheta, joalo joalo, (Jwellery) tse ka lekanang (agmogo le chelete) makgolo amahlano a diponto (£500) di utsoitsoe di hoteleng tse tharo mona Johannesburg.

Kantle go tsena maphodisa a soere Makgooa a mabedi ao go oona go fihletsoeng di raboloro tse tharo le dilo tse joaleka diorolosi tsa theko ea masome a mahlano a diponto (£50). Bachimane ba bangata ba Makgooa ba tshoaretsoe bo fofane (go thuba le go utsoa matlung). Go tshoere dinotlelo (keys) tsa mefuta-futa tse masome a mahlano le metso e robileng monoana o le mong (59). Go utloala gore ga ngata go utsoa Makgooa a majentlelemane di hoteleng. Ba atela go utsoa ka nako eo go jeoang ka eona.

Tsela eo ba utsoang ka oena ke ena. Ga motho oa bona a fihla kamoreng o ea kokota ge a fumana karabo e reng tsena o bula monyako go se 'nyane ea ba ore "O! ntshoarele morena kapa mofumahadi. Ke lahlegile (timetse). Ke batla kamora ea palo ea "gore" kapa ke batla "semang-mang," eaba o ea feta Ga karabo e hlokega o ea bula 'me a ithuse ka se a se bonang ka bo gaufi. Ka nako ea ge a dira palo mogoera oa gagoe o mo liti'e antle go amogela se fumanoeng le go fisa gore ga go "bofu."

Motseng oa Phahla Ba Bone Monna Ea Tsogileng Bahung

Madireng a Doornkop

(Ke MAMPURU R. MOSENEKE)

Lesogana le lengwe, le sebetsang dimaineng tja Witbank, le be le tsebjwa mona Daornkop, gore le hwile, ka gore motato o ile oa romeloa Doornkop go tsebisha Darlie, wa gagwa, gore ...be gore lesogana la gagwe le ... Motato (telegram) a hweditjo ...e ya gagwe e sa ile maeto, ... ge ba lesa telegram, ba ile ba ... gore lesogana la kgarebe ya ... hwile ka la bobedi, gomme ... bona mohlolo, ka Sondag ge ... dikerekeng, re ile ra bona ... le go thwing le hwile le sepela ... oa Phahla, le bofile ditaai, ...logetji seponono.

...kena batho ba tsebang gore o hwile, ...yaleka ga motato o ile wa bolela, ra gopola gore re bona "Sephooko," re ile ra choga, gomme ra makala mohlolo o. Ge re mmotja ka ditaba tje, o re: "Eena ga tsebe gore ke mang o ileng a dira selo seo."

Go bonagala gore mogwera wa lesogana le, le eena o tsoma kgarebe e, gore e be moratwa wa gagwe. Gomme masogana tlogelang go raloka ka lehu go di kgarebe tja lena; April fool e sa le kgole gobane rena Bo-thobetjane, re tlo tjea dikgarebe tja lena, gomme le tlo hwelela

Mr. le Mrs. A. H. Mothoa ba filwe ngwana wa mosetsana. Re ka thaba ka matla, ge Modimo a ka ba fepisha eena

Monna o mongwe wa serupe sa lekgema ka bogolo, wa marago a koloi ka bophara, o ile a swarwa kgaufsi le Doornkop, a chosha basadi, a le maponapona.

Monna o kwi, e be e le sekelema sa kgale, gomme ge a tlishwa pele ga Kgoshi Phahla, o ile a re: "Ga ke etire, ke loiloe." "Tjatji le lengwe ke fo chaba, ke le byane eupya, a mangwe ke fo swana le batho kamoka." Re kwa gobane le Magistrata o tobetjwe ke Lepushumane le, gomme ga a sa tseba gore na a ka dirang ka yena. Tlogelang go loya Ma-Afrika, lena Baloi.

Tlohelang Ho Reka Venkeleng tsa Baikhohomosi Moo Le Bitsoang Dikaforo

Tsa Bethlehem

(Ke E. L. M. MOLOI)

Khotleng la magistrata ka la 11 February hono ho ahloloa ngoana ea lilemo tse 13 ka molato oa ho roba lehlafi la ntlo ea Mr. E. Moloi ka Boxing Day 1934 o ahlotsoe lithupa tse ts'elentseng.

Molato o mong ke oa banna ba babeli ba ileng ba ahloloa e mong le e mong £2, ba otlile leponesa le leng. Ho utloahala hore le ile la botsa lipasa ka se-eta, tabs eo ea baka ntoa.

Mo-Afrika o mong o ahlotsoe £1 10s. Hothoe ha a na lengolo la khafo le la Masepala. Masepala o ea likuta linku tsa hae, tse hlokang boea o ea li rekisa

Ka la 19 April Mo-Nazari e mong le e mong o lebeletsoe Germiston sebokeng sa ba Nazari. Ho molemo ho pheha mefaho joale.

Re maketse haholo ke ho bona ngoanana oa Mo-Afrika a tshoeroe hothoe o bolaile ngoana oa'hae ea hlahileng. O 'molaile ka mora matsatsi a ts'eletseng Ke tseo tsa matekatsi a banana.

E ne e lebazara ea semetlemetle ea mafumahali e kereke ea Moshoeshoe, Berean Bible Readers, ka la 9 February 1935. Eitse ka la 13 February 1935 ea e ba ea mafumahali a kereke ea Chache.

Motsoalle oa rona Mr. J.W. Seloka, moshemane oa Thaba 'Nchu o fihlile motseng oa rona oa Bethlehem ka 1931. Joale re soaba ho utloa hore ha ho fela kotara ena o tlohela mosebetsi oa botichere 'me o boela sekolong ho ntsetsa lithuto tsa hae pele. Brother Seloka ke emong ea ratang Ma-Afrika haholo. Re s re qalile ho lla sello se kopaneng le thabo hobane ngoanabo rona o ilo batla boloi ba Makhoa mane Koloni. Pambili Afrika!

Mohlankana oa Mo-Afrika o tlile ntatae a re o ea 'molaea. Mohlankana enoa o na a tahiloe hampe ke joala, ha ke bua tje o tshoerce, Joala ba bo noang bare bo monate empa mesebetsi ea bona ke ee babang joale ka lengana.

Ke tlontlollo e kholo ena eo re e etsoang ke litlereke tsena tsa mona Bethlehem tsa Makhooa; ha Mosotho a kena monyako oa lebenkele o tla utloa ha eba e le monna oa Mosotho "Ja Jim wat soek jy?" Ha ele ngoanana o tla utloa hothoe: "ja Annie wat seok jy?" Mohlomong o kena lebenkeleng o lokela ho ema Makhooa abe a tsoe pele leha uena o fihlile pele o tla tsoa morao. Empa ha se mabenkele ohle a e tsang joalo. Joale Ma-Afrika tlohelang ho reka mabenkeleng a baikhohomosi moo hothoeng le likafore

Ka la 2 March mokhatlo oa bahlankana ba M.B.B.R. Church o ne o tsoare mosebetsi oa Evangeli mane Kopialena.

Moruti Henning O Bula Sekolo

O HLABELA PHUTHEGO EA GAGOE KGOMO GORE BAJE

Tsa Ventersdorp

(Ke MONGOLEDI OA RONA)

Moruti Henning ke motho eo o ratang phuthego ea gagoe. O simolotse sekolo mo Palmietfontein gaufi le Ventersdorp. O hirile teacher e e nang le makoalo (qualified) Mr. J. Sepeng. Sekolo se simologile ka October 1934 me se setse sena le bana bale 80 Ka February 24 e ne e le pulo ea kago e ncha. Moruti a mema sechaba, a tlhaba kgomo ea gagoe a ba a ntsha kgetse ea mabele gore go apeeloe seshaba.

E rile ka 10. 30 mo-moshong bontsintsi ja batho ja bo bo phuthegile 400 palo ea bone. Ga opeloa sefela 'me Moruti a bule lebati ka Pesaleme. Ga tla gore bontsi bo sale koa ntle. Moruti a bua sentle thata a shupetsa seshaba gore se ke sekolo sa Bokreste, are batho ba ka se dirisa me ba ichoara Sekreste. Teacher Sepeng a ruta batho ditshoanelo tsa bone mo sekolong le gore thuto e kaeanag: Dibui tse gakolotseng batho kaga sekolo le thuto ea nna N. Mogale, (tichere ea Luthere) Z. Sekgaphane, (Principal ea Anglican School) Morena Joel Mooketse (Mogogi oa Wesleyan) Mr. Ngoato (Mogogi oa Lutere) le Mr. Metsoea mere tichere ea Kaafontein.

Moruti a coalo tiro a sena go shupetsa batho ka mokgoa o, Naga, le lebotana le dithulelo e leng tsa gagae ka gone me a kopa batho gore ba thuse ka tuelo ea matichere gonne se e sale Private School. Ba ba nang ba tlile ke batlotlegi: Israel Makgore, M. Mitsapitso, J. Ikaneng, Seth Mogale, Livy Segoe, Habakuk Kgoe, H. Mokgojoe, H. Gaeangoe, Herman Sebigi. Teachers. J Setsiba, P. Masibi, M. Ramasika le Jevrow Mrs. Henning.

Kuranta ga E bolele Maaka

LE SEKE LA THETSOA KE BARUTI BA SA LE RATENG

Thuto! Thuto Ma Afrika ke bosoa batho ba sale lefifing le legolo go fetisa ba mo leseleding. Batho ba ba ngata ba santse ba na le gona go akisa kuranta, bare ga e bolele nnete. Mme batho bao ga ba itire. Ke ka lebaka lang? Ke go tlhoka thuto. Ga ba tsebe se diroang le se se sa diroeng. Mme go batlega dingaka go phekola batho ba. Ma Afrika amang a thabela go utloa kaga morafe oa bo bona. Ke ga ntji ke ntse ke leka go balla batho ba tsa kuranta, mme ke bone ba sa ditbabele.

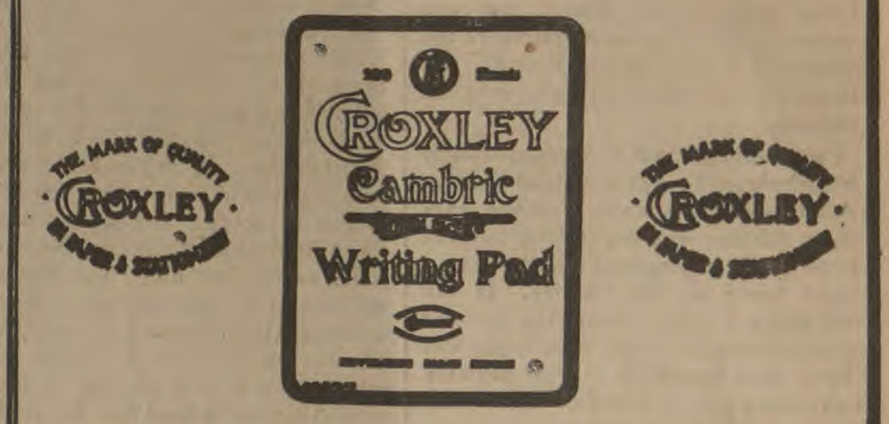
E-ile mo kuranteng ea di 5 le di 12 tsa January 1935 ge e bolela ka tsa Kgoshi Tshekedi ka bona ele gore ke tson tse baratang go di utloella mme ga ke ba nyatse. Ke lebaka la go tlhaela thuto. Mme ba mpotsa ge ele ge e Moruti oa bona oa Lekgooa okile aba bolella ge ele gore kuranta ke selo se maaka thata,

Tsebang ge ge rona batho ba momatloding re na le thuso ekgolo ea go bontsha le go tlhakola metlhala emeng e mebe e byetsoeng ke Baruti. Mme ba bona ge ele ea nnete, e isang bophelong bo sa feleng.

Thuto ea Lutere: Ke gore ke ne ke lekanya gore bana ba seke ba dioa ka go rutoa ditiragalo bogolo go feta tse dingoe.

(Di fella karolong ea 15,)

Bala Kuranta Ea Sechaba - "The Bantu World." Pele



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Mali a hloekileng a hlahisa bophelo ba 'nete

INTESTONE e felisa chefu meleng

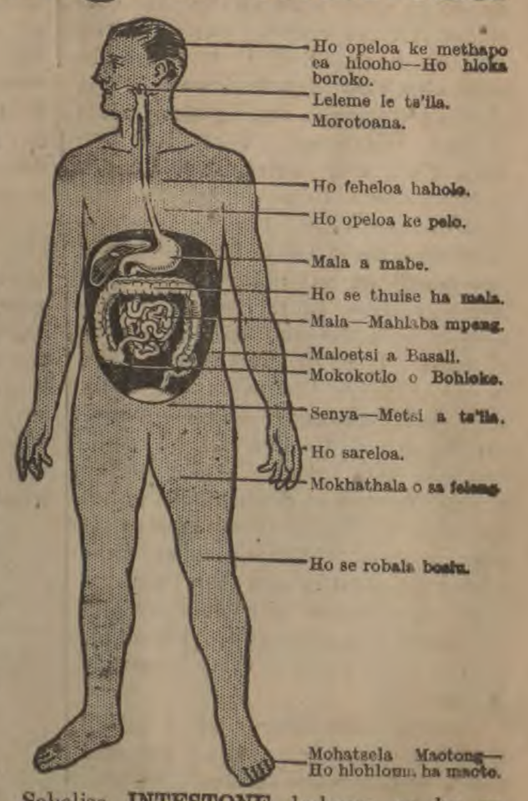
MABENKELENG ohle, matlung a mosebetsi le mekhorong ea hae ho teng mesaletsa ea ts'ila. Ho jualo he le MELENG oa MOTHO. Mpa le Sebete li fetola lijo Mali, nam le matla, empa li siea ts'ila e ngata. Ha ts'ila ena e sa tlosoe eba 'mele o kenoa ke lefu. **Intestone** ke moriana o nts'ang Ts'ila Maleng, nyooko e ngata le ts'ila e ngata e nang le chefu e lulang Maleng. **Intestone** e na le mahlaku le litholoana bakeng sa mosebetsi oona empa le metsoako e meng e teng ho eona ea ho hloekisa Methapo ea Mali. Ke ka baka leo e tlosang ts'ila le lemeng, e felisang lihloba sefahlehong le ho bajoa le tlalong.

HO BANNA. Sebelisa Intestone bakeng sa mafu ohle a Mala le Mali a Silafetseng.

BAKENG SA BASALI. Intestone e lokile haholo ho basali ba baimane le bao ts'elo ea bona e sa sebetseng hantle.

HO BANA. Ha ngoana a opeloa ke hlooho, mo jese Intestone ha nyenyane feela.

HO MASEA. Ha lesea le sa ithome ka mehla le jese Intestone ha nyenyane—thahiso e tlaba e makatsang.



Sebelisa **INTESTONE** bakeng sa ho **so** Thuise ha Mala le maloetsing ohle a boletsoeng ka holimo.

INTESTONE

INTESTONE e joaleka jeme ha e jeoa ka khaba. Poreisi ke 1/9 pitsana e le 'ngoe likemising tsohle 'Musong oa Kopano.

Tse Re Di Utloang Ka Pudi Ea Tsela

Lekgotla La Ba-Afrika Kaofela

DIPITSO TSA CONGRESS DI TLA TSHUAROA MONA GAUDENG

(Ke Mongolli oa Rona)

Dipitso tsa lekgotla le legolo la sechaba, Transvaal African Congress, go utloagala gore di tla tshoaroa ka di veke tsohle mona Gauteng—ke gore go tloga Randfontein goea Springs. Makala kaofela a kopioa gore a lokisetse barongoa bao ba tlang go tsamaela tulong tsa bona gore ba hlokomele gore di tukiso ebe tse lokileng, eseng barongoa ba tsamaea fela gomme ba fumana go se teng dipitso tse lokisitsoeng.

Ke utloa gore pitso ea baetapele ba lekgotla ene e kopane Saterdaga, veke ena e fetileng, 'me pitsong ena goile ga dumellanoa ka eona taba ena ea gore dipitso di tshoaroe. Dipitso di 'tsamaeloa ke mapakathe a office e kgolo ea lekgotla, 'me go utloala gore Mr. C. S. Ramohanoa ke ene a kgethiloeng gore a lokisetse dipitso tsena, 'me re tshepha gore makala kaofela a tla etsa ka matla gore a thusanye le ene gore dipitso di lokisetsoe bao ba tlang go tsamaela makala ana.

Pitso ea pele go utloala eka e lokiseditsoe go tshoaroa koa Randfontein ka Sondaga sona sena sa ka kamoso (March 10, 1935). Haeba go le joalo ke kgoloa gore mangolo a setse a rometsoe lekaleng lena ; 'me ke tshepha gagolo gore batho ba Randfontein ba tla thologela pitsong ena ka bongata bo bogolo Ere yaka rena le dinatla tse kgolo tsa sechaba koana Randfontein, bo Morena S B. Macheng, Padi le ba bang, mokgosi ona o lebisioa go lona gore tlhabelang sechaba mokgosi, ere ka tsatsi leo la Sondaga gobe go sena bodulo lebaleng le legolo la motse.

Ka Sondaga se se latelang sa di 17 kgoeding eona eno, pitso e lokiseditsoe go kopanela Alexandra Township. Ere ka ha go utloala gore ba ga Masepala bantse ba duma-duma ka go kenya motse taolong ea bona, go utloagala lerole le tla beta kolobe tsatsingleo. Ga go bonale gore go tla ba teng monna kapa mosadi eo ihlonephang ea tlang go sala ka tlung tsatsing leo. Emong le emong o tla potlakela pitsong ele gore ba utloe gore go senyegile kae ha ele moo gothoe Masepala a tsene. Tsatsing leo Mr. Ramohanoa go utloala gore o tla thusana le Mr. A. P. Kgoathe ditabeng. Ke tseo ba-Afrika. "Kolobe ea Morago... !" Dipitso tse ding di tla hlagisoa morago.

Madireng A Mbfatsho Ohle

Athens, Greece.

Banna ba Magirike ba tsogelane matla. Banna ba bolaeana ka dikanono le difofa. Go dubegile lefatsheng la Greece. Ba tshuereng Mmuso ga baje ditheogelang, ba fetogetsoe ke masole a bona.

Abyssinia

Ma-Apisinia le Mantariana a sa emelane ka marumo, Go utluagala gore masole a Mantariana aleng meeding ea Apisinia a 90,000. Dipoo disa bopelane. Ka selemo sa 1896 dichaba tsena tse pedi di ile tsa loana gomme Mantariana a hloloa.

Lusaka, N. Rhodesia.

Mofumagadi oa 'Musisi oa Northern Rhodesia, Lady Young, o ile a lahlega ka sefofa se neng se tloga Livingstone goea Lusaka, moshate o mocha oa Northern Rhodesia. Go ile ga tsoa letsholo la go 'matla. Ba bang ba palame, ba bang ba tsamaea ka maoto gomme ba bang ba fofa sepakapakeng Kamorago ga matsatsi a mahlano, Lady Young o ile a bonoa ke Mo-Afereka o mong eo a ileng a hlaba mokgosi.

MOFU MAQHALIKA.

Mr. Theo. C. Boyang o ngola are: Mr. George Maqhahka oa New Location Krugersdorp, o shuele ka di 23 February selemong sena. Ene ele moahi o Krugersdorp, 'me o tsuale-tsoe Matsiele

Phiblo ya hae ene ele ka di 24, tsebeletso ya diatleng tsa Baruti H. Mite oa Ladvist Church le Tshaka. Batho eleba bangata hamoho le ba Messrs. T. Boyeng. R. Mosoane, J. Letsie, M. Taffsele J. Ndaba.

Mr. Maseko ke Morekisi Oa The Bantu World Motseng oa Bethlehem

TSA BETHLEHEM

(Ke E. L. MOLOI)

Re bona Moruti R. M. Mohono oa kereke ea Moshoeshoe Berean Bible Readers Church ea ahileng Mokunutlung, Peka, mona Bethlehem a e tsoa Gaudeng.

o o o

Rev. R. M. Mokhono ke setho sa phutheho e ncha ea Baruti ba likereke tsa Ma-Afrika, (Aboriginal Ministers Association). Re utloa lentsoe le re o lokiselitsoe ke Baruti ba likereke tsa Evangeli mona Bethlehem tse tletseng Evangeli mona Afrika le tse e amohetseng, hore a tle a hlahise puo, (lecture) ho kopanoe hammoho ke Bakreste le baruti ba bona.

o o o

Moruti enoa o rata tumelo e le ka nete, ke setho sa mokhatlo o mocha oa Oxford Group, ke setho sa mokhatlo oa ba Nazari ebile ke setho sa mokhatlo oa baoki o nong o hlahe ka Mr. J. M. Hickson o bitsoang "Divine Healing Fellowship."

o o o

Morekisi oa koranta ea sechaba mona Bethlehem ke Mr. J Maseko, ke eena ea nkile sebaka sa bo buelli (agent) bakeng sa Mr. J. W. Seloka ea ntseng a itukisetsa le-eto le hae. Ba bali ba "The Bantu World" kajeno ba tsebe hore pampiri ena ba ka e fumana ho Mohlomphehi Maseko.

o o o

E ne ele mokete o moholo kerekeng ea A.M.E. Ho no ho kopane thaka e ncha le ea mafumahali a li kereke tse fapaneng, morero e ne e le oa ho tla khothatsana ka lentsoe la Molimo.

Mekhatlo e neng e memiloe e bile ea teng e leng ena : Barcetsana ba kereke Afrika, Moshoeshoe Y.M.C.A, ba hlankana ba kereke ea Wesele, Etopian, F.M.C.A.

Mekgoa Ea Bogologolo Ga E Koane Le Bophelo Bya Mehleng Eno.

Morulaganyi,—Mphe sebaka hle kuranteng ea gago oa "The Bantu World," go tlatsa ditaba tsa Rustenburg tse ngotsoeng ke morena Abram T. Thsenye oa Zwartruggens Di tsoele kuranteng ea la 5 Janury. Lenaneong la gagoe la tseo lesogana le soanetsego go di reka ka kgang, ke tsena mo go lenaneo la babedi la dikgomo tsa bogadi. Majakane kgale a be a tsea ka lehloa bya ka ge mangoalo a makgethoa a bolela . Gen. 24 : 51. Byale ga go byalo. Batsoadi ba mosetsana ba kgopela babo lesogana dikgomo gomme ka kutamo di bitsoa gore ke tebogo . Ba bangoe ba leboga seo se tlishoago, ba bangoe ba le rakela morago gore le ee go oketsa kgomo tse. Go tsoa masome a mabedi go isha go a mararo.

Mogologolo are : "Phsio tsa tlou ga di pataganyoe. Re tla lahla neng go ba bo moja-go-bedi." Kgomo ke modimo oa rena Basotho. Mono ga Masemola go be go tsea lesogana la Matsoa gomme goa tsoga kgaruru ea ntoa ea molomo ka gore mmago lesogana le o tlegetsoe ke monna gomme a tseoa ga Nkoagatse. Byale lesogana leo la rata gore monyanya o diroe ga Nkoagatse, go mmagoe. Ba Matlaoa ba soupa letsatsi, ba Nkoagatse ba shupa le bona ; lesogana la gona go koa, la re : "Mme o sa phela." Ba Matlaoa bare : "Mmago o o go hladile monyanya ga o direloe ka ga Rakgad'i ago" Tsa pala. Ba Matloa ba fenngoa, gomme bare : "A re leseng re hoveng gore a ka Kerekeng a o tlo bitsoa ka sefane sefe ?" A bitsoa ka sa Matlaoa ; gomme bare go lokile. Feela mats'oela a ba Matlaoa a ka se a bone ka gore monyanya ga oa direloa mola re go kgethilego, ga Rakgadieagoe. Ga re lahleng phsio e nugoe ea tlou, re roaleng e tee. Ke ra nyalo la Bokeresete le la bogologolo.

Oa lena,

P. B. MALAHLELA.

Re Utlua Ka Pudi-Ea-Tsela:

Gore batho ba ngongorega gagolo ka tshuaro eo ba tshueroeng ka eona ke banna ba di-"Taxi" Bare Ba-Afrika ba kgannang di-Taxi ga ba tsebe mosebetsi oa bona, gobane ere ga motho a palame taxi, ba mo isa karatjeng kapa moo mosetsana oa bona a sebetsang teng pele ba mo isa moo a batlang go ea teng.

Gore pelaelo e ngue ke ena. Go utluagala gore go teng batho ba kgannang ditaxi kapa dipese ba gopolang gore ba ka fereea ba ba ba kganna ka nako ele ngue. Taba ena e tshositse batho gobane gangata kotsi e hlaga ga pelo ea motho ea kgannang motorokara e gapiloe ke lerato. Sebetsang ga le sebetsa, gomme le feree ga le ferea, le tlogele go fereea ga le sebetsa, bageso. Basadi ga ba tshabe.

x x x

Gore basetsana ba tennoe ke lenyalo la Moneri Kompese. Bare ga-kaba bahlankana ba tshaba go nyala kereketeng ba tshuanetse go nyala ka dikgomo. Go utluagala gore ba thabetse molao oa Masepala o reng bahlankana ba seke ba bonoa dijarateng tsa Makgoa ao ba sa sebetseng go oona Di oele mohlakola.

x x x

Gore baruti ba ferehligile kabaka la basadi ba merapelo ba ritelang joala. Bare batho ga ba sa ea dikerekeng kabaka la joala bo noang ditokofeleng ka di-Sondaga. Go utluagala eka baruti ba ikemiseditse go kopa Modimo gore o rogake basadi ba rakisang joala, gobane ba timetse meea e mengata. Bare basadi bana ba roba molao o reng hlompha tsatsi la Seabatha. Ke kgale re bona gore dikereke di tla huduega.

x x x

Gore mahodu ruri a gaketse mona Gauteng. Go utluagala gore go utsuitsoe chelete koa Bantu House ka Mandaga goseng. Ka Labobedi go thubiloe venkela Anderson Street. Mahodu a tsiea disekerete le ditee.

x x x

Gore ebe ele moferefere gare ga Makhomanisi le Ma Grey Shirts ka Sondaga mona gare ga motse. Banna ba thubana ka difeisi, gomme ba lelekisana jualeka mashoboro gare ga ditarata tsa Johannesburg. Ba bang ba bona ba ile ba tshuaroa gare ga lerata la banna le basadi

PITSO EA CONGRESS

Pitso ea Transvaal African Congress, lekala la Germiston, ene e kopane ka February 26 koa Turton Hall. Setulong ele Mr. C. S. Ramohanoe Ene ele pitso ea go kgetha baetapele Ga kgethoa bana:

Messrs H Masote (Modula-Setulo), H. Maduna (Motlatsi), A S. Maduna, (Mongodi) S W Letele (Motlatsi) J. I. Marumo (Rametlotlo), P. M. Zuma (Motlatsi), Molise (Chaplain).

Banna ba Komiti ke bana : Mr. Mkulise, Mrs. E. Magabashe, Messrs. A. Mallela, Mgceshane, Mapeka, E. Monise. Mrs S Koelkop, M. Kraai le Mr. Yake (Sgt-at-Arms).

O khathetse ha a na bophelo

Ho tshuenyeha ha basetsana ba nang le phokolo ea madi

Phokolo ea madi ke ntho e khathatsang basetsana, e ba hlokisa bophelo, 'me ba ikutlue ba khathetse basa rate dijo. Ba feheloa ha ba tsamaea, ba felloa ke matla, me hose letho le ba thabisang ; bophelo bo fetoha mahlomola

Hore a tla a thabe, a matlafale mosetsana o tshuanetse ho ba le madi a nonneng masikeng a hae. Ha ho phekoe ka nontshang madi ha ese di Pink Pills tsa Dr. Williams ; di fodisa basetsana ba nang le phokolo ea madi. Kamora' matsatsi ase makae, motho o ikutlua ale monate, a rata dijo, ho opa ha lethaka le hlaho ho fela, me bophelo bo tletse thabo le nyakallo.

Ke ba bangata bao ele dipaki, hamoho le mosadi oa Cadidean, haufi, le motse oa London, ea a reng : "Ke ne kele mahlomoleng kabaka la phokolo ea madi. Ke khathetse, ke tlepeletse. Ke feheloa ha kere ke ea sebetse. Ke sa rate dijo Empa erile hobane ke sebedise di Pink Pills tsa Dr Williams, ka simolla ho rata dijo le ho phela, hantle. Jwale kamora' ho sebedisa mabotlolo a mahlano a di Pills tsena, ere ke masetsana e mocha ; ke tletse bophelo le thabo."

Simolla kajeno ho sebedisa di Pink Pills tsa Dr. Williams tse nchafatsang madi. Di rekoa venkeleng lefe le lefe, kapa ho Dr. Williams Medicine Co., P. O. Box 604, Cape Town, ka 3/3 botlolo ele ngue kapa a tsheletseng ka 18/ kantle le tefo ea poso

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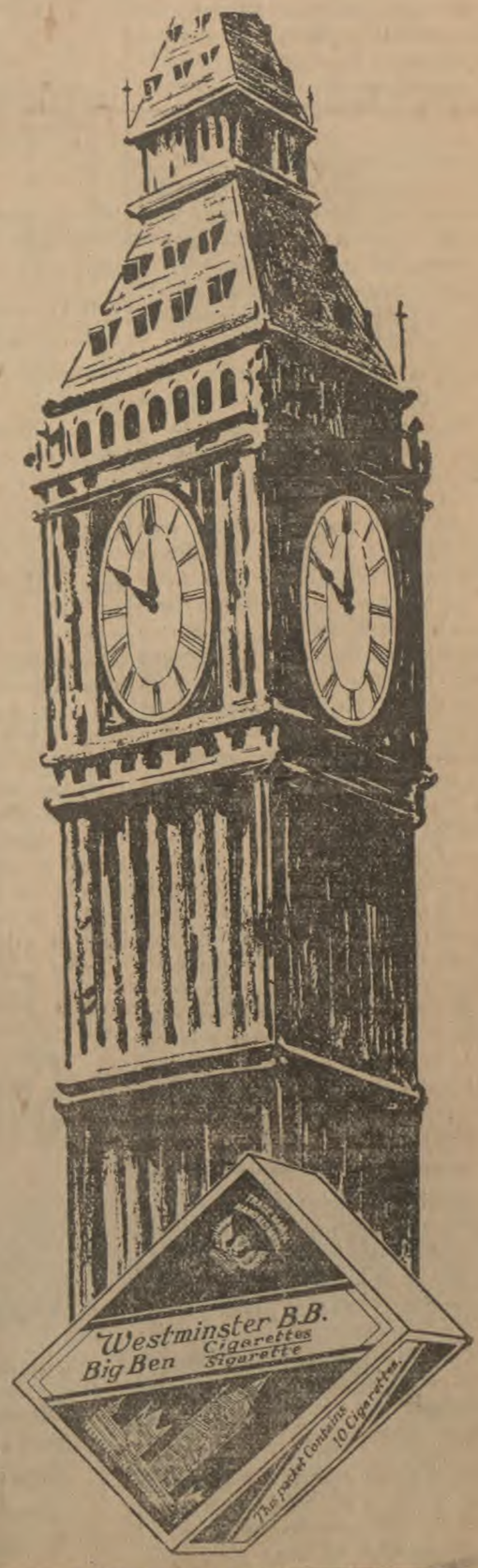

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"MELLOW AS THE CHIMES"

Legodimo Lè Thusa Ba Ithusang

The Bantu World

SATURDAY, MARCH 9. 1935

Modimo O Thusa Ba Ithusang

Ba-Afereka ke sechaba sa banna ba makatsang, ba gopolang gore ba ka tsuelela gose letho leo ba le etsang, ba ratang bogolo empa ba tsoafang go bo sebeletsa, ba batlang go buna moo ba sa lemang teng. Ntho eo ba e ratang ke go rorisoa mebileng ea metse. Ga ele go sebetsa ga ba go batle. Ke batho ba gopolang gore motho a ka tuma kantle le mediro ea gagoe, ba gopolang gore ga mabitso a bona a ka hlaga dikuranteng ke gona ga ele batho ba bagolo.

Empa ka molao oa Modimo motho ofe le ofe o tla phagama ka mphofutso oa phatla eo gagoe; ga go motho ea ka phagamisoang ke mediro ea banna ba bangue. Monna eo batlang bogolo le lebitso o tshuanetse go mena digempe gomme a sebetsa bosigo le motshegare. Sechaba se tla tlotla le go tumisa monna ea ka etsang jualo.

Monna ea batlang tlotlo o tshuanetse go senyegeloa ke nako le chelete, o tshuanetse go itima menate eohle ea lefatshe gomme a sebetse mosebetsi oa gagoe. Monna ea batlang tlotlo le go phagama o tshuanetse go itima boroko, go ikgafela tlaisego le matshuenyego.

Go jualo le go sechaba sefe le sefe. Ga go sechaba seka phagamang ga banna ba sona ba sa sebetse, ba duletse sello le dingongorego, ga banna ba sa kgone go ikgafela tlaisego le matshuenyego ele gore ba tle ba phagamise le go boloka sechaba sa bona. Ga go sechaba se ka phagimisoang kapa sa bolokoa ke banna ba batlang tlotlo le lebitso, ba tshabang go lapa le go tlaisega. Dichaba tsohle tsa tsuelopele di phagamisitsoe ke banna ba ileng ba itima dijo, ba tlogela go menate oehle gomme ba ikgafela go sebetsa—banna ba neng ba sa batle tlotlo empa tlotlo e ileng ea ba godimo ga bona kabaka la mediro ea bona. Ba bang tlotlo e tlile go bona kamorago ga ba setse ba tshetse noka ea Jorodane. Banna be ikemiseditseng go sebeletsa sechaba sa bona ga ba kgathale ka tlotlo, seo ba se batlang ke phagamo, tsuelopele le tokologo ea sechaba sa bona.

Seema sa Mangesemane sere "Modimo o thusa ba ithusang." Empa rona Ba-Afrika re gopola gore re ka phagama kantle le go sebetsa. Kabaka lena ba bang ba rona ba duletse sello le leshata, Ga go selo seo ba se sebetsang ga ese go ruta sechaba sena go lla. Bakeng sa go ruta Ba-Afrika thuto e reng! Sefata mollo se ea iphatela" ba ba ruta gore ba llele lehumo le leruo la banna ba bang, ba ba ruta go sebeletsa go thuba ntho tse entsoeng ke batho ba bang bakeng sa gore ba etse tsa bona. Re utlua mekgosi ka gohle gothoe bo-ramtlotlo ba tshuanetse ga thbuioa, gobane ga go motho ea tshuanetseng go huma kapa go phagama go feta ba bang. Banna ba Ba-Afrika ba ema ka dilepe ba re ba tla thuba bo ramatlotlo ba Eropa, banna ba entseng ntho tse kgolo mona lefatsheng. Ga re tsebe gaeba banna bana bageso batla phomelela, empa kamoo re bonang ba senya nako ebile ba iphetsa matla ao e kabeng ba sebeletsa sechaba ka oona.

Kamoo rona re bonang Ba-Afrika ba tshuanetse go sebeletsa tsuelopele ea bona, ba tshuanetse go hloma mesebetsi ea kgoebo e phagamisang sechaba. Ba tshuanetse go tlogela dipuo le lerata ba hlokomele go aga sechaba.

Diboledi tje dingoe di bolela ge go bakoa bogoshi mono gae, mme ga re sebe gore ke bafe ba ba bakago bo goshi. Re tla di koa ka lena ba Boroa.

Shomelang chaba sa gabo lena, Dikolobe, le bope kopano, le lese tje lego ka godimo ga lena, e lego dipotjisho tje eang 'Mushong mabapi le khantshele," 'me le sa botjishi ka bao ba le fetago.

Mono khantshele ke gona e thomega mme re bona gore e tla shoma ga botse, ka gobane re na le motho eo a emetjego sechaba se, lega e se sona feela. Ka eena re kgona go tsencha taba efe le efe eo re e ratago. "Moea moshate o ea ka sebaka," ke seema sa bakgale.

Ke leboga sebaka seo u mphilego gona momlaganyi.

Batho Ba Tshoaroa Ka Melao Eo Ba Sa E Tsebeng

(KE TOBA-TOBA)

Lekgotla la Taba:tsa-ba-Afrika Native Affairs Department) ke le leng la makabe (makala) a 'Muso oa Kopano. Ke lona leo re ka reng ke leihlo le tsebe ea ba-Afrika go 'Muso le leihlo le tsebe ea 'Muso go ba-Afrika. Ka boripana nkare ke lona mofepi le mooki oa sechaba sa ba-Afrika. Tshoanelo le boikarabelo tsa mofepi le tsa mooki ngoaneng kapa moloetsing di tsijoa ke motho mang le mang. Ke mofepi ea tsebang bophelo ba ngoana. Ee go feta bntsoadi ba ngoana. Ke eena ea mo fang dijo kapa metsi ge a tshoeroe ke tlala kapa lenyora. Ke eena ea mo hlomolang mebitloa. Ke mofepi ea rutang ngoana go ja, go sepela le go bolela. Mekgoa e mebe kapa e me botse ea mofepi re e bona ngoaneneng. Le dipolelo di jualo. Ga go hlokege gore ke bolele mesebetsi ea mooki moletsing gobane le eona e ea tsijoa.

Empa se soabisang ke gore lekgotla lena la Taba-tsa-ba-Afrika ga le jualo.

Kelona le thusang go gatella (kuta) sechaba sa ba Afrika. Palo ea ba-Afrika ba sekisoang tsatsi le leng le le leng lekotleng la 'Magastrata (gagolo mono Joeannesburk) ka melato ea go roba melao eo ba sa e tebeng ke e fedisang tshepo ea ba-Afrika lekabeng lena la 'Muso: Ke e fedisang tshepo ea bona 'Musong oa bo-Kreste gomme ke eona eleng leparego la tsoelopele ea bo-Kreste. Melao ena ba-Afrika ba e tshoareloang ke eo ba sa e tsebeng, ke e ngoadiloeng ka maleme a Sekgooa gomme eo lekgotla la Taba-tsa-ba-Afrika la sa itshoenyeng go ba hlalosetsa eona ele gore ba tle ba e tsebe. Dikgoshi le tsona di "besitsedi tala di poone."

Batho ba fihlang ditoropong tse jualo ka Johannesburg bare go fihla ba ee Pass Office go ea go lokisa dipasa tsa bona. Teng ba fuoa sepeshele sa go nyaka 'mereko. Sepashele sena se kgatletsoe ruri ka setempe. Monna o neeloa sepeshele sena ka ntle le go hlaolosetsoe letho.

Setempeng sena go ngoadiloe gore motho enoa o tsibisitsoe gore a robale Pass Office etsoe nneteng go se jualo. A sa tsibisoa letho. Batho bana ba a tloga gomme ba eo nyaka 'mereko. Ga tsatsi le phirima (ka go se tsebe selo) ba ea go robala metsoalleng ea bona. Ka tsatsi le latelang ba a tsoga gomme ba boele go ea go nyaka 'mereko ba ea tshoaroa. Go thoe ga ba robala moo ba tsibisitsoeng gore ba robale teng eleng Pass Office. Ba robatsoa setokising Ga ba tsoga ba isoa tshekisong pele ga 'Magastrota. 'Magastrata ge a bona setempe sena ore ba tsibisitsoe a ba romele kgolegong. Ga go selo se utluisang bohloko go feta go itioa 'me u sa tsebe bosinyi ba gagu Ona ke mosebetsi oa Taba tsa ba batsho.

Bekeng tse pedi tse fitileng ke fihletsoe go sekisioa moshimanyana oa Mo-Afrika gona lekgotleng la 'Magastrata go thoe o tsene jareteng ea Lekgooa ka ntle go tumello. Moshimane eena ge a beea bopaki are eena o ne a biditsoe ke monkana'goe ea berekang Lekgooeng lena mosekisoa a tshoeroeng ale jareteng ea lona gore a tlo mo ngoalela lengoalo. Potso ea 'Magastrata. O fumane tumello kae, go mang? Moshimane are aooa Morena, ke be ke sa tsebe gore ke tshoanetse go kgopela tumello gape ke be ke bi leditsoe jareteng eo ke mohlanka oa mong oa jarete eo. Magastrata o mo ahloleletse go lefa kapa go ea kgolegong le go bereka boima ke setse ke boleletse babadi gore tsena ke dinyane; 'me ga ele dikgolo di sa etla.

Lona tsatsing lena go sekisitsoe baefangedi ba babedi ba neng ba tshoaretsoe sepeshele sa bosigo. Ba boleleletse 'Magastrata ka moo ba tlileng ba bidioa go ea go rapella moloetsi ka teng. Ba ne ba sa soere le di Bebele tsa bona 'Magastrata o ba bone molato 'me a ba itshoarela are ba 'pasope' go rapella baloetsi bosigo gobane ba tla tshoaroa.

"Mosamaria-oa-kgaogelo" (ea molemo) oa Mo-Afrika le eena o rometsoa kgolegong Mo-Afrika ena o bereka Regents Park. Ka tsatsi la go soaroa ga gagoe o ile a itukisetsa go ea Braamfontein ka mebereko ea gagoe. Ge a fihla Park Sation o biditsoe ke mosadi oa Lekgooa. Mosadi enoa o mo kgopetse gore a mo thuse a mo roalle dithoto tsa gagoe go ea terempeng. Mosamaria ena a bona gore ke tshoanelo ea gogoe go thusa mang le mang ea hlokang thuso ea gagoe gomme a roalela mosadi enoa oa Lekgooa thotoana ea gagoe. Mosadi o palame terempe gomme Mo Afrika a mo neella moroaloana oa gagoe, Terempe ea tsamaea. Ga terempe e sepetse "Mosamaria" a tshoaroa go thoe ga a na laesense kapa poromiti (licence or permit) ea go roalela basipi di meroalo. Le eena o rometsoe kgolegong kopa go lefa mangangahlaea.

Seo ke dumang (eletsang, lakatsang) gore babadi ba se hlokomele, ba se nagane gomme ba thuse ka pheko ea sona ke sena. A o teng kannete molato o diriloeng ke batho bana—bao ba tshoaretsoeng gore ga ba robala Pass Office, ea tshoaretsoeng go tsena jareteng ka ntle go tumello, ba tshoaretsoang go ea go rapella motho ea loalang le ea tshoretsoeng go thusa motho? Batho baoa ba robaditsoe le babolai, mahodu le dikebeke tsa mefuta futa ka ntle le go dira molato ka tsebo eo re tsebang gore molato ke eng.

Batho bana ba ba ka lahlegeloa ke mebereko ea bona ga ba ka hloka chelete ea go lefa manganeahlaea (fines). Di kae dikgoshi? Ba kae baruti? Ba kae baetapele? Makgotho a dikgoshi, a dikereke le a 'Muso a tla tsoa kae ga ele mona di che'ete di fella makgotleng a bo 'Magastrata: ga ele mona sechaba se kutoa?

Khautshele e Tla Shoma

TLOGELANG MODIRO OA EONA DIATLENG TJA MALOKO

(KE R. M. MASOARELELE)

Go Morulaganyi oa Bantu World,

Eba mosa morena u ntsenyetje mantsoana a ka ke ao mabapi le Ba-bina Kolobe, ba beng ba tshoere pitjo ea bona maloba koa Sophiatown, eo ba rego ke ea kopano. Re thaba gagolo go bona batho ba ba sechaba sa ga Mamabolo ba dira kopano-ntho e hlokoago.

Taba tja pitjo eo ga re di koe kamoo mongoadi oa tjona a ngoadilego ka gona. Taba re koa ga a bolela ka "khantshele" (council) ea Polokoane, Ga eba pitjo eo ebe e kopanetji eona "khantshele" ga re tsebe, gobane re koa diboledi di re, re rata go tseba go Goromente gore lesome (10s) le e salego ba le patela go tloga ka 1926 le shomileng. Ntho eo re shitoago go e tseba go kgotla lena la kopano ea Ga-Mamabolo, ke e, ea gore na lona lekgotla le ke eng pele ga Goromente, ge le ka putjisha e byalo. Seo re ka eletjoang lekgotla lena ka sona, ke gore ba thushe kopano ea bona ba romele dipelaelo tja bona go beng ba bona, e lego Marena. Re kgoloa gore le bo Morena Thema ba tla ba eletjoa, ka gobane re koele ba re batla ba gona pitjong ea bona.

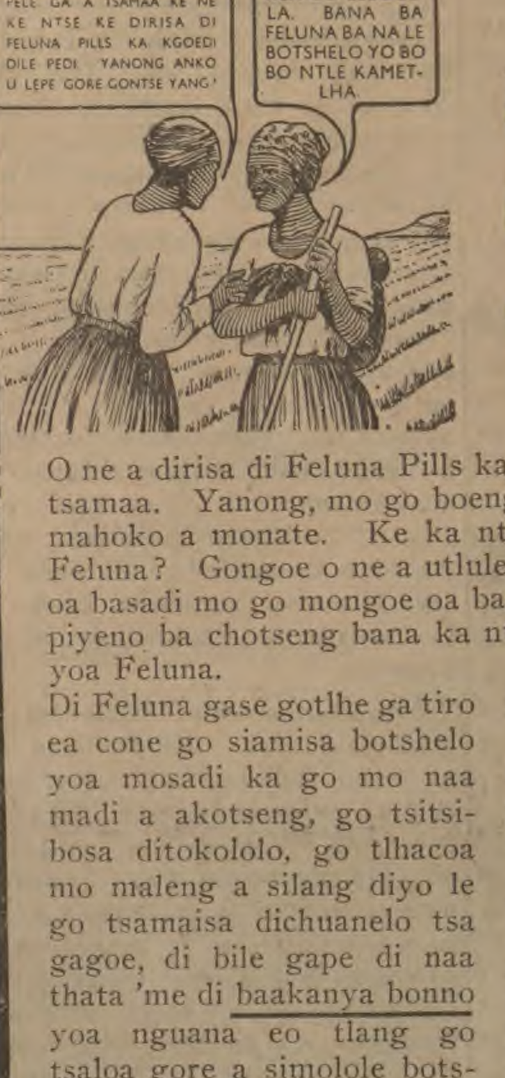
(Difela tlase ga serapa sa pele)

Tsa Middleburg

(KE A. J. SELOANE)

Moreaa morulaganyi oa Bantu World, ntumelele sebakanyana pampiring ea gago ea beke le beke, ke tsibishe sechaba, se ke shetsego ke seholofeditse ka pampiri ea di 16th February, tsa kahlolo ea polao ea ngoana ga Mosemolo. Lekgotla le le gola la baahludi (judge) le bile gona Middleburg ka 21st — 23rd February. Ba ba bego ba soaretsoe polao e, ke kgoshi Mashilo Mankopane Lehlagare Masemola; le Ntime Masemola; Masemola; le Mmatsitlane Ntime; le ngaka Mokope. Batho ba, ba ahloletsoe thapo (palao) ka mahla tse go gomishitsoe lesogana Mmtsitiane Ntime, Thuto sheo sechaba sa Afrika, e thuteng gore, pula, goba mahlatse a bophelo byo bo botse byo botelele, le kago ea motse, ln pusho ditsoa go Modimo, e sego makhureng a motho a hlakantsoego le medu ea di hlare tsa naga, Go koala ge ba tla egoa ka di 15th April. Pretoria.

Go bile gona kahlolo engoe e thabishitsego mo-Afrika e bilego gona mo lekgotleng leo baahludi. Legagolakobo la khuti ea lepelle, ka thokong ea Serageng, le be le soarishitse mo-Africa Mokhine Dolamo oa ga Morishana a re mo thsumetse opi ea korong, go sena hlatse e moreng. Molato e be e le ge Mo-Afrika o hudugile go ena, o ile polaseng e bapetsego le ea gagoe, Kahlolo eo re Mo Afrika go o na molato; Mo-Africa a retologa a kgopela lcgagolakobo pondo tse senyan £9 mmusho oa mothusha, bakeng sa kgoedi tse thoro tse a di dutsego setokiseng, a sa lemela bana mabele a lanyaga.



Monna oa Gagoe o Tla Itumela!

O ne a dirisa di Feluna Pills ka kgoedi dile pedi pele ga a tsamaa. Yanong, mo go boeng ga gagoe, o mo choletse mahoko a monate. Ke ka ntlhang ha a ile a dirisa di Feluna? Gongoe o ne a utlule kaga molemo o mogolo o oa basadi mo go mongoe oa basadi ba bantsintsi ba gompiyeno ba chotseng bana ka ntlha ea botshelo yo bontle yoa Feluna.

Di Feluna gase gotlhe ga tiro ea cone go siamisa botshelo yoa mosadi ka go mo naa madi a akotseng, go tsitsibosa ditokololo, go tlhacoa mo maleng a silang diyo le go tsamaisa dichuanelo tsa gagoe, di bile gape di naa thata 'me di baakanya bonno yoa nguana eo tlang go tsaloa gore a simolole botshelo yono a nonofile, ale motona a akotse. Ka mokgoa o ntseng yalo nguana o tsaloa a nonofile.

Bala lekoalo le, le le etsang makgolo-kgolo a tse dingoe tse di mo go rona.

Mrs. Samuel Ndimande eo monna oa gagoe a berekang mo go S.A.R., Braamfontein, Transvaal, o koala are:—

"Ngoana oa me oa mosimane ona le dibeke dile nne a tsetsoe. Monna oa me o tletse boitumelo thata. Ke ne ke mo fitlhetse popego ea me gore ke tle ke mo chose. Legale o utlule mo tsaleng ngoe 'me a tla mo gae go tla bona gore a e tota ele boammaruri. Re itumeletse nguana eo thata. Re ne re sa gopole ka lobaka loa ke simolola di Feluna gore re tla nna mo boitumelong yana kabonako. Ke ile ka ithoala morago ga kgoedi dile pedi tsa ke simolotse go dirisa dipilisi. Nguana, eo leina ya gagoe ebong Peter Luka, o tshedile sentle. Ke ile ka gololesega sentle 'me ke tshedile sentle ke mo boitumelong. Ditebogo tse ditona thata ka molemo oa lona."

A u na le pelaelo ka di Feluna Pills? Ke ka ntlhang ha u sa di leke?

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Maikutlo A Bangoledi ba Rona

Peho Ea Seboka Sa Selemo Ea Kereke Ea Itopia Ea South Africa

(Ke S. MAGASELA.)

Seboka sa selemo sa 25 sa Kereke ea Itopia, ea South Africa se ne se lutse Germiston ka Ts'itoe 12—16, 1934.

President J. B. Mavimbela hoba a qete ho bula seboka seo, a ruta, are: "Ekare ha le isamaisoa ke Moea, ha le pusong ea molao.. ...re se keng ra batla boithoriso ba lefeela, ka ho phephetsana, le ka ho honohelana." (Ba-Gal. 5 : 18 ..26). Mantsoe ana a bua a lebisitse ho balisa bao Molimo a itseng: "Ekare ha le nthata, bolokang melao, 'me le alose linku tsa ka." Ea eba litaba tse mahlonoko lipelong tsa mats'oele ts'oele a neng a le moo.

Ha baloa litaba tsa liphutheho tse tlileng sebokeng, ha tumaneha hore liphutheas tsohle tsa Kopanong (Union of South Africa), li ne li phuthehile kaofela ho feta lilemo tse fetileng. Ho ile ha buoa taba ea mekhoa le boits'oaro ba bana ba bacha ba sechaba sa Africa. Taba ena ke lefu le akaretsang bohle. Bana ba bacha metsamao ea bona e sitisa batsoali ho nahana litaba tse molemo. Hobane, bacha ba ikhakantse le likereke, liphuthehoana le mekhatlo ea bacha. Ba iphelela har'a mafilibithe, lithota, matlong a joala, ba hana le likolo, e Mobe o hapile maikutlo a bona. Tabahali ena ea tlohe-loa ele joalo e behiloe matsohong a baruti hore ba leke ho fumana sehlare se ka phekolang mekhoa ena hathoe ba tle le sona sebokeng sa isao, ka hore haeba ho senyehile bao eleng Ts'epo ea batsoali le sechaba, moloko oa kamoso, naek'aba joale ho ho ka lebelloa eng se molemo, se nang le thuso; hona bao etlang ho ba batsamaisi ba mo:loboro oa kamoso ke bafe ha bao ba ts'epetsoeng litulo tsa kamoso ba fopotlehile?

Ha bonahala hore joala bo iphile matla har'a mosebetsi oa Molimo. Ho feta moo ba ritelang joala bona ke bona ba-Kaeste ba sebele. Seboka hoba se qete ho ts'ohla taba ena sa e beha mo latsa ho fihlela isao. Ha ele phutheho ea kereke eohle e eketsehile haholo ho feta ngoahola. Mesho ea Kereke selemong sena ebile e 11 Koloni; 9 Natal; 11 Transvaal, 3 Basutoland, le O F S 19; Swaziland 5. Mosebetsi oa Molimo o tsoela pele har'a lesitsi leo batho ba tsoang har'a lona. Ha ho bokoe Molimo ha bana ba Oona ba leka ho hahela Molimo oa bona Matlo a ho mo rapela teng.

Ha bua haholo ka taba ea likhusana, bahlo'ohali le baruti ba seng ba phomolitsoe mosebetsing ka baka la botsofali ka hore batho bana ba eketsehile haholo ho feta ngoahola, chelete e ea haella, eka khona ho eketsoe Letloheng la bona.

Ha amoheloa baruti ba bacha bana: Revs. J. Dhlamini, B. Tshizi, Mabidikane, H. C. Msikinva, A. Mtembu Baevangeli, 11. Ha behoa ba bararo bo Tikone, ba bane ba etsoa Baprista.

Komiti e khethetsoeng ho hlahloba ba kenelang boruti: Rev. (Dr.) J. Sishuba, Revs. Phillip S. Khesa, E. Madikane, R. B. Matsepe, le E. A. Lusu.

Har'a tlala-ea-chelete e kholo hakaalo chelete e keneng selemong sena ebile ngata haholo ho feta selemong se fetileng e eketsehile ka £170. 'me ts'enyehelo ea eona ea eba kholo ho feta ngoahola, joaleka ha raporoto ea 'Mo oki oa matlotlo e bolela.

Khetho ea President ea eba tjena: Rev. J. B. Mavimbela ka voutu tse 72; Rev. J. Spawn. 9; S. Hlubi, 3. Seboka sa ananela voutu ea Mavimbela. Report ena e khutsofalitsoe haholo, 'me re lekile ho ama lihlooho feels.

Kuranta ga E bolele Maaka

LE SEKE LA THETSOA KE BARUTI BA SA LE RATENG

(Di simolla karolong ea 12.)

Sekolo sa Haakdoornkraal (Bollantlokwe se thomiloe ke nna ka ngoaga oa 1914, ka di 8 tsa January.

Mr. N.W.M. ore ke tsoe mo letloding. Ke tshepa gore motho ea iphitlhileng a ka seke a dira gore leina la gagoe le kene kuranteng. Oa tseba gore tau ge e batalatse sekgoeng e na le kotsi e kgo'o 4. Ke rutiitse Di kerekeng tsohle koa le koa me ke tseba mekgoa le tsamaiso ea dikolo kerekeng tseo. Nka tlatsa maphephe, (16pages) ea "The Bantu World" ga lesom-(ten times). go t'hagisa mokgoa oa kereke engoe le engoe. Baruti ke ba bolai thutong ea bana etsoe ele bona ba tlhagisitseng lesedi. Mme kajeno ga ba rate ge le tsoellapele. Thuto! Thuto!! Thuto!!!

Ke nna,
P. S. B MMUSHI.

Pale Ea Merafe Oa Bakgatla

SECHABA SE AROGANA KABAKA LA DIKGANG TSA LEGAE

Go tloga bekeng ena re tla gatisa ditaba tsa pale ea Bakgatla tse ngotsoeng ke mokwaledi oa rona, Sahiba. Ke taba tse kgolo tse tshuanetseng go baloa ke mang le mang ea ratang go tseba pale ea merafe ea rona. Simolla kajeno gomme u reke "The Bantu World" ka beke le beke gore u tle u seke oa fetoa ke tse ding.—Mor.

Go leka go kwala polelo (History) ea merafe e mentsho ke morwalo o o boima, gobo ga gona motho mang eo o ka e tlhomamisang ka boamaruri, ka erile mo lobakeng ya bogolo golo bakwadi ba bo ba seeo...vaana, gantsi se se kwaloang ke dikgopolelo tse di seloang kwa le kwa, yaaka batlhalefi ba ntse ba akanya go itse gore morafe o o agileng dikago tsa Semababye (Zimbabwe) ke ofe? Dikago tse di bogolo bo gakgamatsang le ka bontle ya tsone, ke ngoe ea dikgakgamatso tsa lefatshe.

Polelo ea Bakgatla e thata gobo ekile eare bogo'ogolo ea bo ele morafe o le mongofela o bu ioa ke Kgosi e le ngofela, ntlheng ngoe ea lefatshe ye gompiyeno le bidioang Transvaal.

Bakgatla le kwa ba simologileng teng e ne e le morafe o ratang ntoa thata, e re e le bana ba monna ba t'hoke go neelana kgang; diptoa tsa legae di simologe me di ba phatlalatse ba aname le lefatshe ya Transvaal le Bechuanaland. Go ka toe Bakgatla botlhe ke ba ga Kgafela oa bogologolo. Dikgaogano tsa nna teng, me chaba tse dikgolo tse di itsegeng tsa Bakgatla ke ba ga Kgafela, Mmakau, Mocha le ba ga Mosielele.

Dichaba tse tsotlhe di santse di ahile Transvaal ha e se ba ga Kgafela le ba ga Mosielele ke bone ba ba ileng ba falalela mo lefatsheng ya Bechuanaland, me ke bona bao ke ikaeletseng go bua sengoe ka ga bona, leha ese ba booosi, ba bogosi e le ba ba ileng ba sala kwa Transvaal ba ga Mosetlha.

Leha go ntse yalo bogosi yoa Bakgatla ba ga Mosetlha ga bo ise bo ke bo tie gape; ga g'na Kgosi epe ea bona e keng e buse ka lobaka.

Mokgoa oa Bakgatla ba pele e ne e le go bo'aea Kgosi ha go lemogoa gore ngoana oa eona o setse a lekanye go busa Bakgatla ba ga Kgafela ba busitsoe ke marena a le mantsinyana thata, ba ba itsegeng ke Mselilane, Tebele, Kgoehane, Molefe le Pheto.

Pego Ea Kgetho Ea Baetapele Ba Kgotla La Baga Mamabolo

Kgoro ena ea ga Mamabolo ea Baetapele Committee, e ne kopane Sophiatown Hall, eo kajeno eleng Bapedi National Club. Kopano ebu'joe ke Morena Nathaniel M. Sehlapelo ka thapelo eo e ileng ea hlomola Diana Kolobe dipelo. Goa bonagala gore thapelo ea Morena N. Sehlapelo eile ea retolosha megopolo ea sechaba ea e lebisha dithabeng tje dikgolo tja Mafubye moo go dulang Medimo e megolo ea Diana Kolobe.

Seboledi sa pele sa hlagisha polelo ea lengolo letjoang go Kgoshi ea Diana Kolobe; empa phuthego eare gokeke goa hlagishoa ditaba tja lengo o kagobane mongodi oa sechaba, Cornelius E Mamabolo, o ne a se gona. Eaba sechaba se tjoela pele le kgetho ea banna ba go soara merapo (officials) a sechaba sa ga Mamabolo mona Johannesburg. Dipolelo le dipotso ea eba tje ngata pele ga kgetho empa le ga gole byalo, ngoanabo rena, E. P. Mamabolo, a leka go emela phuthego ka go fetola dipotso le go bea sechaba leseding. Morena Josias Lediga ena are pele kgetho e atamela dipelo tja batho di soanetje gore di be kgotso. Stephen Masebole Mamabolo are nna ruri ga ke koishishishe gore kgetho ke eang empa H. P. Mamabolo a mo laudishetja ditaba kaofela kafao kgetho e soanetjeng go sepela ka gona. eaba phuthego e fihla kutloanong ea go kgetha bona badisha (officials) ba sechaba sa geshu mona Gauteng. Go ele komite (committee), eona e kgethiloe ka di 10 February; go kgethile banna ba mashome a mararo (30); kajeno ke eona kgetho ea dihlogo.

Ke bana badisha ba sechaba sa gashu Ntona, Nathaniel Mashegela Sehlapelo; Modula setulo, Obediah Menanye Seabi; Moogodi, Cornelius Masebole Mamabolo; Ramatlotlo, Josias Nkopodi Lediga. Bathushi ba bona ke bana: Ntona, Henry Seabela Mamabolo; Modula-setuloana Petrus Maphuku Seabela; Mongodinyana, Stephen Manhloa Mamabolo; Ramatlotloana, Joel Mkata Thema.

Ke bao banna bao rereng ke mahlo a sechaba sageshu sa Bapedi. kena le nnete gore se sebotse le sesebe rese lebeletje go bona byalo ka ele ntate.

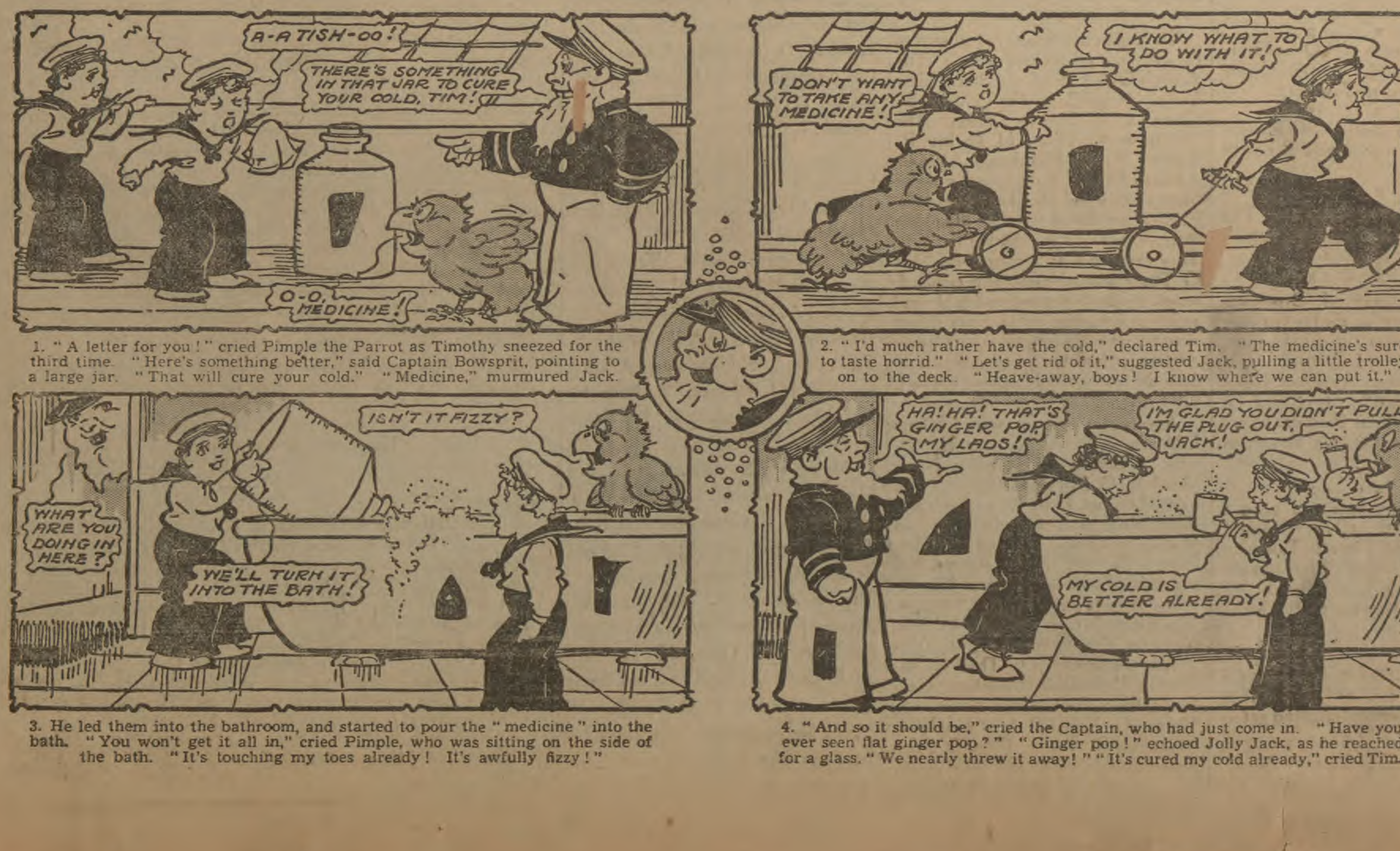
Kamorago ga kgetho banna bantlo ba kgothatsa sehlopha seo se kgethiloeng gagologolo. S. M. Mamabolo a bolela ka Sekepe sa Mendi eo eleng Ramatlotlo. Are: Oena Ramatlotlo momohla ke go soarcha le sekepe sa Mendi seo se [?] dijeng batho leoatleng ka di 21 February, 1917; empa a se sa 1917 feela empa eshetje ele tje ngata dikepe tjeo di menotjeng dichaba-chaba. Co rialo onee a era makgutla a mangata ao a oishitjeng ke bo Ramatlotlo ke sona sekepe sa Mendi seo a neng a se bolela.

Kopano engoe e tla kopana ka di 10 March (Sunday), mona motseng oa Bapedi, Sophiatown. Le eona ke kopano ea Baetapele feela. Re tlilo bolela ka dibuka (books) tja kgale le tje disoa, le ka dichelete tje nchitjoeng le tje sa shaletjeng. gobane ngoan'abo Kgoshi ea rena D. Maebela Mamabolo le mongodi oa gagoe ba koishitje sechaba bohloko ga ba be ba sego kopanong kagobane ke bona ba soarang dipuku le dichalete tja sechaba empa ga re tsebe gore Morena D. Maebela Mamabolo le mongoadi oa gagoe ba agolla ntlo eo sechaba se e agang na? Empa le ga go le byalo ngoan'abo ena D. M. Mamabolo obe aegona kere Jack Nkoeshilu Mamabolo oa lephodisa la Kompo ea ga Masepalate, Norwood, Johannesburg, obe a tlitle le ngoan'abo Phaphama Mamabolo; ba sola taba eo e dirong ke ngoan'abo Kgoshi ea rena D. Maebela Mamabolo. Re na le ts'epo e tletjeng gore Diana Kolobe di tla tjoelela le go lokisha tja lefase la ga Mamabolo le go reka dinaga tja gabo tja Bystladi. Kere le reke la nyama dipelo dinkoe, ditlou, dibata, dikgomo le tjona diana kolobe ea leshoka gobane bagologolo bare, kolobe ga e topioe mogoga legona ea hloka dimphya e ea nalo.

Rere ke nako ea rena ea go rapela medimo eabo Mankoeng le eabo Mohgolo gore e re thushe modirong ea rena.

STEPHEN M. MAMABOLO,
Johannesburg.

CAPTAIN BOWSPRIT'S MEDICINE IS VERY WELCOME



1. "A letter for you!" cried Pimple the Parrot as Timothy sneezed for the third time. "Here's something better," said Captain Bowsprit, pointing to a large jar. "That will cure your cold." "Medicine," murmured Jack.

2. "I'd much rather have the cold," declared Tim. "The medicine's sure to taste horrid." "Let's get rid of it," suggested Jack, pulling a little trolley on to the deck. "Heave-away, boys! I know where we can put it."

3. He led them into the bathroom, and started to pour the "medicine" into the bath. "You won't get it all in," cried Pimple, who was sitting on the side of the bath. "It's touching my toes already! It's awfully fizzy!"

4. "And so it should be," cried the Captain, who had just come in. "Have you ever seen flat ginger pop?" "Ginger pop!" echoed Jolly Jack, as he reached for a glass. "We nearly threw it away!" "It's cured my cold already," cried Tim.

SOCIAL AND PERSONAL NEWS

Who's Who In The News This Week

The Annual Meeting of the Bridgman Memorial Hospital will be held on March 20. When the printed Annual Report reaches us, a statement will be published

x x x

The children attending the Eastern Township Apostolic Faith Church Sunday School were delighted when Miss Violet Fula, their teacher, returned to take up the classes again

x x x

Miss Lilly Souzza, of Harrismith, is on a visit to Johannesburg and is staying with the Rev. and Mrs. Ankhoma, of Eastern Township,

x x x

Mrs M. D. Bloom, of Sophiatown visited her uncle Mr. J. Makaku, of Potchefstroom, last week end,

x x x

An Agricultural Exhibition and sale of Native Arts and Crafts will be held at the N.R C. Rustenburg, on Friday, May 24 Valuable prizes will be awarded to successful competitors.

x x x

Miss Johannah Sgudhla, of Ermelo, has gone to Mariannhill to pursue her studies.

x x x

A marriage of interert will take place at the Berlin Mission Church, Middelburg (Tvl.) between Miss S. L Mawela, of Middelburg, and Mr. N. D. Moloisi, ex-student of Bothsabela Institute, who is now teaching at the Berlin Mission School.

x x x

Mr. Zaph. Shabangu and his brother Enock Shabangu, of the Bantu Township, New Ermelo, paid a flying visit to Johannesburg recently.

x x x

Mrs. Martha L. Ngubeni is the proprietress of a recently opened African Eating House at the Bantu Township, New Ermelo.

x x x

Mr, E. R. M. Kgoroba, a teacher at Palmietfontein, Dist. Rustenburg, is in the city on a business visit. Mr. Kgoroba is a businessman at Rustenburg where he has a store.

x x x

A Birth day Tea Party will be held at No. 455, Molikoane Street, Eastern Township. Mr. and Mrs. Mayekiso invite all friends to attend. The party will begin at 3 in the afternoon.

x x x

A grand party was held last week at Eastern Township by Mr. and Mrs. J. Mapena for their second daughter's birthday. 112 people attended and three choirs from Germiston took part.

x x x

Mr. S. J. Motsepe, of Orlando, is paying a short visit to Mr. James Mathupa, of Western Township.

x x x

Miss M. Mokhuthu, of Eastern Township, is on short week-end visit to Pretoria.

x x x

Mr. P. J. Makau, agent of "The Bantu World" paid a short visit to Pretoria.

x x x

Mrs M. Mackay of Capetown, arrived in the city on Friday last on a long visit to several places of interest in the Transvaal. Mrs. Mackay was met at Park Statson by Miss Nellie Buskes, Messrs. Ph. Baloi and D. Ludge and has left for Pretoria where she will be the guest of Mrs. Thompson and Miss N. Buskes.

x x x

Mrs. R. Maponyane will give a "free" Tea Party at her residence, 1721, Mpu Street, Pimville Township (Nancefield) on March 17 in honour of her eldest daughter, Miss Lillian Lorna, who celebrates her 19th birthday.

x x x

Mr. and Mrs. J. Mabitsela of Orlando Township, had an "At Home" at their residence on Sunday last and entertained several friends among whom were: Messrs. Eph. Pule, P. Mushi, Sam Mekoa, J. M. Maloba, and Modiba. There were many ladies present.

x x x

Miss Rachael Mposho, of Yeoville, spent the week-end with relatives at Alexandra Township and returned to the city late in the evening.

x x x

Miss Daisy Bingwe, secretary of the Hungry Lions Benefit Society was the centre of a happy and well attended party at the Ethiopian Church, Doornfontein, last Sunday. Miss D Bingwe who is also a supporter of "The Bantu World" wishes to expresss her sincere thanks through the medium of this paper, to the many friends and visitors who attended her Tea Party and also to Miss Lilly Molley who acted as secretary.

x x x

Nurses Jessie Mzilikazi, Ellen Memela and Adelaide Mtakati paid a flying visit to the Western Native Township last Sunday.

x x x

Nurse Juliet Nomatemba Mazwi, who has been away from Johannesburg for two years has returned to the city and is staying with relatives at the Western Native Township. Last Sunday she paid a short visit to Crown Mines Hospital where she received her training and later was the guest of Mr. and Mrs M. Ndzimeni.

x x x

Miss Edith Shongwe of Yeoville, spent her week-end at the Western Native Towuship.

Eastern Township Cultural Society's Fine Guest Night

The fifth and most successful Guest Night of the Eastern Township Cultural Society was held in the Communal Hall on Wednesday, February 27.

In an opening speech Mr. J. C. P. Mavimbela appealed to the residents of George Goch and others to support the Society not only by attending its Guest-Nights but also by regularly attending other meetings held in the above hall every Wednesday night, That this appeal was not in vain was made manifest by the joining of about twenty people who paid their subscription fees on the spot.

The bioscope show which was invariably the chief, and sometimes the only, item of all previous Guest Nights, and which could not be included in the programme owing to the Rev. Ray E. Phillip's inability to attend, was not greatly missed by the guests who were highly entertained by a varied assortment of African artists and choirs.

The companies which contributed to the evening's programme were: The Africa's Own Entertaining Stars, City Lads, Naughty Boys, The Philadelphia Choir, and the Reggie Cheeks. The Soloists were.: Misses H. Thokey, R. Bhengu; Messrs Mahabana, Mntuyedwa and Plata. A duet was sung by Messrs Libisi and Radebe. The A.O. E. Stars besides being the life of the party, were easily the best of them all. They now number among them Miss G. Thuge who is boldness personified, smart, arrogant, aggressive, flexible and spruce in her gipsy attire. Miss Thuge must have been a surprise to an average African lady by this seeming departure from the conventional feminine conduct. Oh! that we had more of her type.

Among those present were: Misses I. Mazibuko, M Rampumane, E. Mlambo, A. Goceni, G Mayekisa, Nurse Mosoleng. G. Sidzumo, Moloyi, Letebele, Malolana, E Mabuza Mgqikana, Mpini, Koka and Messba. Mr. and Mrs T. B. Caluza, Mr and Mrs. Hlatywayo, Mr. and Mrs. I. Adams, Mr. and Mrs. W Xakane Nurse Mamabolo, Mrs Mavimbela, Mrs. Mabuya, Mrs. Rampumane, Mrs. Molete. Mrs. Malenzie, Mrs. Khapeng; Messrs Tshabangu, Sidzumo, D. Thokey, W. Thokey, P. Molobi, P. Matante. Captain Butelezi. Gule, Moke, Klass, Cele, Ngoyi, G. Xala, P & M. Kubheka. Monareng, D. Twala, Fula, Masuku, Ntombela, Makabeni and G. Goceni.

PHILLIP MASHEGO.

Germiston News

Under the auspices of the Germiston Gamma Sigma Club, a hearty farewell was given to the Rev. and Mrs Ray E. Phillips, on Wednesday, February 20, at the Turton Hall, Germiston. The spacious hall was packed to its utmost capacity. The chair was occupied by the Rev. Kika assisted by Mr J. J. Walaza.

Programme: A fine and most enjoyable programme was arranged for the occasion. The Gay Singers, under the baton of Mr. S. D. Vanda sang well. "Good Night Thou Glorious Sun" was perfectly sung.

Speeches: Mr. S. I. Dhlamini, emphasized that by example as well as by precept the Rev. Ray E. Phillips, had shown them that a Social Worker should be a means of fostering friendship among the races of the world irrespective of colour, creed, or religion. His endeavours, he pointed out, have been successful in crushing the inter-tribal prejudices which were prevalent among the Black Races of South Africa about a decade ago. "All, to-night" he said, "have come with a singleness of purpose to enjoy themselves in a more peaceful and social way."

Mr. E. J. Njozela, exhorted the African leaders, present to work towards the social upliftment of the Africans. "Theirs," he said, "was a mission to rally round the banner of social work." He appealed to the Town Council and European friends to open up more channels of Native labour for Natives residing at the location as well as furnishing them with more facilities for recreation. It was during the Africans' spare time, he contended, that most mischief was done. Both Mr and Mrs. Phillips' efforts in scheming out plans and way with the different organisations, have been crowned with success. To-day the Gamma Sigma Clubs are planted all over the Reef. More faithful and devoted workers than the persons of the Rev. and Mrs Phillips could not be found anywhere in South Africa. "Social work and sport," the speaker concluded, "were practical religion. To the Rev. and Mrs. Phillips "Au Revoir."

The Rev. Ray E. Phillips suitably replied. He thanked the organizers of the function and gave some encouragement to the members of the Germiston Gama Sigma Club. His topic on "Brotherhood of Man" moved the whole house.

Amongst those present were: Misses A. E. Moeketsi, V. Ntsepe, F. Busakwe, M. Mokone, A, Mapike, T. Matebula, D. Mazibuko, S, Mazibuko, Ella Njokwana, M. Muller. M. Montlong, C. Mokosi, H. Manyi, A. Mokoni, J. C. Oliphant and Maisie E. Mopho. Mesdames: Kika, Walaza, Bojang, Moeketsi, Kraai, Koerkop, Tikinca, Orsen, Jacobs, Williams, Lee, Qhamakone, Maduna and G. I. Dhlamini. Messrs: S. D. Vanda, E, Mcunu, E, Njikelana, W. Ratone, L. Radebe, A, Gonela, D. Molebatsi, D. Anthony, R. Orsen, A. Fakazi, G. B. Tshabalala. J. S. Hlongwane, A. Qhamakone, J. J. Walaza, T. Harris, N. Kubheka, J. Manxiwa, E. J. Njozela, D. Nduna, I. Time, E. T. Motau, C P. Molife and S. Maseko. Mr. and Mrs. Mapike, Mr. and Mrs. C. S. Ramohanoe, Rev. and Mrs Scott Ram, The Principal and Staff, St James School, Mr. and Mrs. Piliso, Mr. and Mrs. P. Zuma, Mr. and Mrs. W. Mancepu, Mr. and Mrs. R. Salle, Mr. and Mrs A. J. Gule, Mr. and Mrs. A. B. Gumede, A. Heaton and family and Mr. and Mrs. B. G Phooko.

The fine programme was concluded by a fine show of an interesting bioscope pictures.

GOVERNMENT PROCLAMATIONS AND NOTICES OF THE NATIVE AFFAIRS DEPARTMENT.

DIKHOELETSO TSA MMUSO

Khoeletso ea bo 24, 1935
KHETHOLLO EA BATHO BA BATSHO TIKOLOHONG EA PRETORIA, TRANSVAAL

Katlase ha matla ao ke nang le oona Teneng ea bohlano ea Molao oa ba batsho oa ditoropo (Natives Urban Areas Act) oa 1923, o fetotsoeng ka tema ea boraro ea Molao oa bo 25 oa 1930, ke hoeletse ebile ke tsebisa hore ho tloha tsatsing la pele khueding ea April, 1935, hore motse oa Innesdale, Transvaal, oo kajeno eleng karolo ea bo 6, o tla re ka khoeletso ea bo 266 ea 1924 o tlisoe katlase ha tekoloho ea motse oa Pretoria, Transvaal, 'me ho tloha tsatsing leo batho bohle ba batsho ba tikoloho ena haese bao ba lokolohileng katlase ha temana ea (2) ea tema ea bohlano, ba tshuanetso ho huduhela malokeisheneng kapa hoseteleng.

MODIMO BOLOKO MORENA

O tsua ka seatla sa ka le ka Tiisetso e kholo aa Kopano ea South Africa mona Cape Town ka tsatsi lena la bo tshelela khueding ea February selemong sa Leoaka le makholo a robileng mono ole mong le mashome a meraro le metso e mehlano.

CLARENDON
Siba-Leholo.

Ka taelo ea Motlotlehi Siba-Leholo le Lekhotla.
R. STUTTAFORD.

IZIMEMEZELO ZIKA HULUMEINI

No. 25, 1935
UMTETO KA NAINI EZIMBOKODWENI, NATAL

Ngapantsi kwamandla enginikezwe wona yisigaba esingapantsi kwesigaba (1) sesigaba *nineteen* somteto Nativ s (Urban Areas) Act, 1923, Amendment Act, 1930, ngiyazisa . . . . ngimemezela, ngitsho ukuti kusukela ngosuku lokuqala ku March 1935, kungabiko muntu wesilisa nowesifazana ongenalo ilungelo pantsi kwesahlukwana (b) sesigaba esingapantsi (4 kwa leso sigaba oyopumela pandhle pakati kwamahora ka 10 ebusuku nelika 4.30 ekuseni endaweni epetwe ngabe Bhodi ye Mpilo nepeteyo yasezi Mbokodweni e Natal, uma engenayo incwadi elotshwe amsebenzelayo. Noma wupi nje onelungelo lokuyilola leyoncwadi yokuba avumele lowo muntu ukuba abe pandhle pakati kwalowomshora, noma lowo enikezwe ilungelo yibo be Bhodi le Mpilo nepeteyo idolopa lasezi Mbokodweni, e Natal, noma ayitate emapoyiseni alesosigodi

NKULUNKULU MISA U-KING

Inikezwe pansi kwe Sandla sami nange Singcifizo so Pau lwe Union yase South Africa e Cape Town ngosuku lwesitupha ku February 1935.

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD

No. 26. 1935
UMTETO KA NAINI EDOLOPHENI LASE MLAZI, NATAL

Ngapantsi nangegunya engetweswe lona yisigaba esingapantsi kwesigaba (1) somteto *ninteen* we Native (Urban Areas) Act, 1923, Amendment Act, 1930 ngiyazisa, ngimemezela, ngazisa ukuti kusukela ngosuku lokuqala ku March, 1935 isi Memezelo No. 80 sika 1934 sesiyaguqulwa ngokukipa uhlamvu namagama ati "4 a.m." kufakwa amagama nohlamvu oluti 4 30 a.m.

NKULUNKULU MISA KING

Kukitshwe nge Sandhla sami nangesi Ngcifizo so Pau lwe Union of South Afrika e Cape Town ngosuku lwesitupa ku Februarv, 1935

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD

No. 27, 1935
UMTETO KA NAINI EDOLOPHENI LASE SIPINGO, NATAL

Ngapansi kwamandhla enginikezwe wona yisigaba esingapantsi kwesigaba (1) sesigaba *nineteen* somteto Natives (Urban Areas) Act 1923, Amendment Act, 1930, ngiyazisa ngimemezela, ngitsho ukuti kusukela ngosuku lokuqala ku March, 1935, kungabiko muntu wesilisa nowesifazana ongenalo ilungelo pansi kwesahlukwana (b) sesigaba e singapantsi (4) kwaleso sigaba oyopumela pandale pakati kwamahora ka 10 ebusuku nelika 4 30 ekuseni endaweni epetwe ngabe Bhodi ye Mpilo nepeteyo yase Sipingo e Natal, uma engenayo incwadi elotshwe amsebenzelayo. Noma wubani nje onelungelo lokuyiloba leyoncwadi yokuba avumele lowo muntu ukuba abe pandhle pakati kwalawomahora, noma lowo enikezwe ilungelo yibo be Bhodi le Mpilo nepeteyo idolopa lase Sipingo e Natal, noma ayitate emapoyiseni alesosigodi,

NKULUNKULU MISA U RING

Inikezwa pansi kwe Sandhla sami nangesi Gcifizo so Pau lwe Union yase South Africa e Cape Town ngosuku lwesitupha ku Februarv 1935

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD

No. 28, 1935
UMUHLE WASE NIGEL NAMANDHLA OKUTETA AMACALA OBUGCWELEGCWELE

Ngapansi nangegunya engetweswe lona yisigaba *nine* somteto Native Administration Act, 1927 (No. 38 ka 1927) ngiyazisa, ngimemezela, ngitsho ukuti u Muhle wase Nigel uzonikwa amandhla okuteta amacala obugcwelegcwele kusukela ngo April 1, 1935 ngapansi kwesinqumo senkantolo ye Mantshi enziwe abantu kulesosigodi anamandhla kuso

NKULUNKULU MISA U KING

Kukitshwe nge Sandhla sami nangesi Ngcifizo so Pau lwe Union of South Africa e Cape Town ngosuku lwesitupa ku February 1935.

CLARENDON
u Lusibalukulu
Ngomyalelo ka Lusibalukulu no Mgwamanda wake
R. STUTTAFORD.

News Items From Different Centres

THE
Bantu World

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P.O. Box 6663, JOHANNESBURG.

DOMESTIC ANNOUNCEMENTS.

In future small advertisements will be accepted from our readers for publication in the classified columns of the "Bantu World". Births, Engagements, Marriages, Deaths, In Memoriams, Wanteds, For Sales etc. are charged at following rates:—

12 words for 9d., with a minimum cost of 2/6 per insertion.

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" 1 Hardy Sreet, (Off Cornelius Street) Johannesburg.

UMPHANGA:

SKOLO—Kungene eku phumleni kwaphakade inkosikazi yam ethande kayo u Elizabeth Skolo (ngokuzalwa Mbekwa) xa aminyaka ingama 35. Ubhubhele e Hospital kwa Komani emva kokugula khona inyanga ezimbhini. Uncwhatywe ingenkonzo ezukileyo ngu Mlungiseleli A. S More encediswa ngaba lungiseleli Siloana, (Tiyopiya), A. S. Mazwi (Moriva), L. H. Joboda (Rabe) abantu bengama 213. Ushiya iintombhi ezintathu, encinci inyanga ntathu. Kubuhlungu ukumka kwakhe kodwa sibulela lominyaka eke sahlala naye ngayo. Zonke izihlobo mazamkele lomphango.

BENJAMIN S. SKOLO,
Umyeni wakhe.

SISHUBA—Ngomhla we 23rd Feb. Umzi wasema Bongweni kwelase Hewu e Hukuwa, sishiywe ngumnumzana u George Sishuba, unyana wamaqqibelo ka Joshua Goda Sishuba, ubudala bake ebeyi 67 iminyaka, ebe selenexesha elide elele ngand etyananye uncwhatywe nge nkonzo ezukileyo ngu nyana wakhe u Rev. M. G. Sishuba wase Metele, encediswa ngabavangeli nabashumayeli bamahlel' onke abantu bebefike ku 270 ababekho emafihlweni. Umfilo ebe sisilulami nomntu obethanda abantu bonke bakowabo, usishiye namazwi amnandi oxolo. Ama Bongwe akude nezihlobo mazaneliswe ngulo mphanga.

Owenu
M. G. SISHUBA,
Middleburg, Cape.

OBITUARY:

LEKHELA—"On the 15th February Abraham Lekhela youngest son of Eliott Lekhela passed away. He now rests in the West End Cemetry, Kimberly, in the same grave with his loving mother Francina who preceeded him six years ago.

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Mamutla Notes.

Mr. Moses Itholeng, the former Evangelist of the A.M.E. Church, at Shaleng, was ordained minister at the Bloemfontein Conference of their church, last November. We wish him God's blesssing in his new office.

x x x

Our resident Priest, the Rev. Fr. Tsima, is transferred to St. Michael's, Batlharos, Kuruman. The missions in his Circuit did not sanction him leave, but the Synod had affirmed his transfer. We commend him to God. Our new minister is now the Rev. J. Setlhabi from St. Paul's, Molepolole, B.P.

x x x

It is with regret to announce the deaths of Mrs. Martha Tlatlawe, and Kgorosane Selaelo. They were both staunch members of the English and Roman Catholic Churches respectively. We extend our heartfelt sympathies to the bereaved families.

x x x

The Government Dam started last year, and the work is still in full swing although the people are poorly paid,—adults 6d plus 5 lbs mealies. Boys 3d plus 3 lbs mealies, per day.

x x x

Through last year's rains, the residents ploughed extensively; at present the fields are very poor as no rain fell this year. We invite prayers that God may send us rain to relieve us from poverty and starvation.

x x v

Miss Hilda Molebaloa, who has been assistant teacher at the L.M.S. School, left last quarter for good. She is succeeded by Miss Priscilla Mewabeni who has been teaching at Schmidts Drift.

Fort Hare News.

The South African Native College opened its first session of the year on February 22. Mr A. Kerr, the Principal, welcomed the students, old and new, to Fort Hare. In his address of welcome the Principal expressed satisfaction at last year's Degree examination results, although the Matric results were somewhat disappointing. He also mentioned the fact that Native education appears to be making great progress at the moment as evidenced by the fact that most of the non European secondary schools in the country are almost full to overflowing, and that Fort Hare itself for the first time has on roll, a number as high as 168.

In conclusion, Mr. Kerr appealed to the students to make the most of the opportunity of College education given them.

Letaba News.

Mr. S Rakoma, of Coldfish School, is recovering from his illness.

Mr. L. Magoro, of Rita School, a son-in-law of the Rev. A. Rakoma Mabeleke, spent last week-end with his parents-in-law.

Mr. K. Ndalovu, an uncle of Mr. A. E Matjokana, is indisposed ever since last December,

Preparations are afoot here for a show to be held in May, at Old Siluvane.

Mr. A. E. Matjokana. Nthaveni School, is the agent of "The Bantu World," here. Teachers, ministers, chiefs, should send for copies of the paper from him and thus keep in touch with news of the world.

Chieftainess Male Maake, of the Bakgaga, recently invited local preachers to hold a religious revival to encourage her backward people in Christianity.

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B O. Box 41, Johannesburg.

Pretoria News

(By PAT)

Mr. J. Molotsane, of the N.A.D. Pretoria, spent his holidays with bis parents and sister Miss M. Molotsane of Sarou School, Phokeng. He returned from Luka recently.

o o o

Pretoria was honoured by the visit of Bishop Sims, of the A.M.E. Church. His reception was well attended the A.M.E. Choir under Mr. Noge sang. Prof. Boxwell spoke on education. He said, no one can foretell the steps of an African but there are few marks which appear quite promising. There is no future for a sickly nation. Education protects the weak and is the heritage of an African. Unite and build Co-operative Stores around Africa. The Bishop thanked those who had welcomed him. He advised Africans to educate their childrens.

In conclusion he advised the Africans to co-operate not between themselves only but also with Europeans.

Among those present were: Dr. Tantsi, D.D., Professor Boxwell, the Rev Junod, Mrs. C. Maxeke B.Sc., Mrs. Mahuma Morake M.A., Dr. Xuma, the Revs Mareka, Mokone, and Mokapela. Mr. S. P. Matseke, the Rev. Koai, Messrs. J. Martin, L. Ngwane, Magagula, Pat Melato. Gab. Molefe, Theletsane, M. Lekgetho, Mpawu, Mrs. Mallela (Benoni) Mrs. S. Tladi, Mrs. Mokone, the Rev. Bolani, and Mr. Ntuli.

Concert at the B.M.S.C.

The Concert and Dance organised by the United African Congregational Church and held at the B.M.S.C. last Friday, March 1, was an outstanding success. The attendance was fairly good.

The A.O.E. Company and the B.M.S.C. Quartette kept the audience thrilled with their latest songs and acting, while Mr. Jacob Moeketsi was doing wonders on the piano. The Revellers Jazz Band played for a dance which followed later. Among those attending were:

Misses: D. Nthoto More, Katie Minnie, N. Buskes, S. Snyman, Mabel Peterse, L. Lemato, Rachel Gayiya, P. Monnathebe, R. Mosikare, Maggie Mours, Doris Matlala, D. Khune, J. Thom, Lena Maqetula, Winifred Gwazela, Edna Dhladhla, Caroline Jacobs, Pauline Mtimkulu, Midah Peka, Sarah Mhlangula, G Golden, Mesdames: M. Mackay, Ida Stewart, T. Nolutshungwa and E J. I. Dingwayo, Messrs Mark S. Radebe, Harold Kumalo, G. R. Kuzwayo, J. Morake, Paul Morabe, O. Mlisi, W. S Pela, M Kumalo, Matthew Dhlamini, Arthur Nxumalo, Sullivan Mphahlele, I. Makue (Jun.) A. Bloom, B Nala, I. J. Dingwayo, L. Moleele, C. Setlogelo, S. Mpwu (of Pretoria) Wm. Maputle, (the baritone) I. Koza, T. Xala, I. Kumalo, S. Khuto, J. J. Kaise, Peter Dabula Stephen Ramushu, Andrew Tlale and Prince David V. C. ka Mdingi

Enjoyable Function

An enjoyable function was held on Sunday last at Sophiatown the occassion being a wedding Party of Mr. Henry Rranjapana Segale and Miss Johanna Nana Tlhapane who were married on Thursday February 28, at the Lutheran (Hermansburgh Mission) Church at Ferreiristown, city.

Among the many friends and relatives who attended were Mr. Abissi (Mokgethi) Segale the groom's father and Mr and Mrs. D Tlhapane, the bride's parents, Mrs. I. T. Segale who had specially come from Bethanie for the occasion; Miss R M. Segale also from home and J. Segale who has been at Lichtenburg for over ten years. In addition to many other relatives of the bride and the bridegroom there were Mr. and Mrs. W. Ntsele, Messrs Isaac Moroke (who did valuable and much appreciated work as a chairman and receiver of all presents given) N. J. Letsoge, Mr and Mrs. S. Rampa, Mr H Lebethe D. Rram, Modubu, The Misses Bochana and G Mogotsi, M. Sepeng, D. N. More, Mrs. Mansie Lebethe, Misses T. R. and P. "Baby" Segale, Mr. and Mrs. Joseph Segale and many others from all parts of the city.

Potchefstroom News.

The Methodist Church Young Women's prayer Union held a very successful and well attended concert last month. The performers were composed of three of the teachers of the P.A.N. School, known as the "Happy Trio." Among the items that were enjoyed were "In Absence" and "Night Lovely Night." The audience was never tired of listening to the many encores of these pieces.

x x x

The Rev. S. P. Morake, of the Methodist Church, has purchased a beautiful brown and black Hilman Minx car. This will shorten his long journeys round the Circuit. Congratulations.

x x x

The golfers are preparing to play a friendly match against Randfontein golfers on Sunday, March 10. The players will be: C. S. M. Gugushe (Capt.), M. Louw, D. P. Matthews, J. Lawrence (Secretary) W. B. Danster, F. Limford, M. N. Mohlabane, and I. Nkosi.

x x x

The teachers of the P.A.N. School have recently opened a social service Club with Mr. I. Makau as chairman and Mr. I. Lesaane as secretary. The aims and objects of the club are many but the chief one is to try to improve the residents of the place socially.

Miss L. M. Ntsepe, of Germiston, paid a visit to Orlando last Sunday.

x x x

Last Sunday Mr. W. B. Ratone, of Germiston, paid a flying visit to Evaton and was the guest of Miss H. B. Moore for the day.

Could Not Sew A Button On

HER HANDS WERE HELPLESS WITH RHEUMATISM

Kruschen Took Effect in 3 Weeks

At one time she thought she would lose the use of her right hand. But "a blessing"—in the form of Kruschen Salts—put her right again.

"I was sure in a bad state," she writes, "In fact I could not do my housework, I was so bad with rheumatism in my arms and hands. I could not sleep at nights, and had to get up and heat water to ease my pain and numbness. I took all kinds of medicines. I rubbed it and plastered it—but it was still there. I thought I would lose the use of my right hand. I could not hold anything, nor could I sew a button on. My arm would go dead. I was advised to try Kruschen, and inside of three weeks I found such a change. I have kept on taking it, and now I sleep all night—thanks to Kruschen's help and relief."—(Mrs) J. H.

Two of the ingredients of Kruschen Salts have the power of dissolving uric acid crystals which are responsible for rheumatic agony. Other ingredients of these salts assist Nature to expel these dissolved crystals through the natural channels. In addition, there are *still* other salts in Kruschen which prevent food fermentation in the intestines and thereby check the further accumulation not only of uric acid but of other body poisons which undermine the health.

Kruschen Salts is obtainable at all Chemists and Store at 2/6 per bottle

Who's Who

Mrs. L. S. Makhutle leaves tonight for Kwaggaslaagte in the district of Ventersdorp, on a visit to her parents. Mrs. Makhutle is one of the enthusiastic supporters of "The Bantu World."

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Formation Of S. African Bantu Rugby Board

Sports At Van Ryn Estates

Native Commissioner's Wife Presents Prizes

On Sunday, February 10, the Van Ryn Estates Native Lawn Tennis Club was honoured by the visit of the Native Commissioner of the Eastern District Mr. Steenkamp accompanied by Mrs. Steenkamp

The occassion was the presentation of prizes given by Mr. G. D. Stephen, Manager, and Mr. J. E. Fraser, Compound Manager, for Competition amongst the members of the Club.

Mr. Fraser after introducing the Commissioner apologised for the absence of the Manager who was indisposed.

On behalf of the Club Mr. M. D. Manitshana thanked Mr. Fraser for the interest he has always taken in the improvement and equipment of Native sports in everyway and also for the provisions he has made for their re-creation on the mine generally. Mr. Steenkamp, having outlined the life of the Native in olden days, said that racialism is not known in the field of sports. He strikingly appealed for co-operation in fostering the spirit of sport for the advancement of the Native peoples.

Prizes of rackets were duly presented by Mrs. Steenkamp to Messrs M. D. Manintshana and I. Maseko of the "A" Division for winning the match of the "Doubles" and to Mr. M. Kumalo who won the "Singles." The Fraser's floating "Trophy" was also won by Mr. M. Kumalo for the year 1934.

Mr. J. E Fraser proposed a vote of thanks to the Commissioner and Mrs. Steenkamp after which three cheers brought the ceremony to a close

Light refreshments were served by the ladies of the club among whom were: Mrs P. Kuse, Mrs. Thos. Mayekiso, Mrs. M. D. Manitshana, Mrs. Zondamela, Mrs. Swaarts, A. Mtwa, Miss Johnson and Miss Kobokana.

Amongst the members of the Brakpan Mines and "Impucuko" Lawn Tennis Clubs were: Mr. Masole Mr. Mbambo, Mr. Mbhele and Mr. Molato. Mr. Manitshana thanked the visitors and Mr. Masole briefly responded and cheers followed

Mr. Jack Hobbs World's Best Batsman Retires From Cricket

Sir Stanley Jackson had a most cordial reception by some fifty cricketers and sportsmen at the famous Wanderers Club last week, and he took the occasion to pay tribute to Hobbs.

"The news came yesterday," he said. "that Jack Hobbs was to retire. This is no surprise to me, and he is right in his decision. Nevetheless, it must be a great regret that such a great figure passes out of first-class cricket.

"Hobbs entered first-class cricket at a time when many would consider the game was at its best. I played with him for a year or two and predicted a great success for his cricket career. How successful he has been you all know. One can justly say of Hobbs that he was unspoilt by success. He has been my ideal and correct batsman, both in attack and defence. He was brilliant in the field; indeed, in all departments of the game. He is a fine example for any young cricketer to follow, if he is able to follow, this master of the game.

"There is no question that Hobbs must be entitled to a place amongst the greatest who have ever played cricket. He will be remembered not only for his achievements with the bat and his skill as a cricketer, but as one who has played a fine part in a great game and helped its welfare for which all lovers of the game can feel a sense of gratiude."

An Appeal To Soccerities

The Young Tigers Football Club of Bloemfontein lost one of its staunch players and best scorer, in the person of Mr. J. Thebe, who passed into eternal rest last year. He was well known in Soccer circles, both in Bloemfontein & abroad. The last match he played, before his untimely death, was the semi-final between the Bluebirds and Young Tigers F.C's, during last year's Football season, in which day he truly exhibited his abilities as a refined soccerite.

Two days after this match, he succumbed to the sickness, from which he never recovered. It is, therefore, the intention of the club for which he last played. (The Young Tigers F.C.) to have a Tomb-stone made for, and placed on his grave, and to this end the Club makes a general appeal to all sympathetic soccerites, for small donations, which should be forwarded to the Captain of the club.

MR. MOS. MOGOERA,
P.O Box 338,
Benoni Transvaal.

Spesbona Lawn T. Club Beats West Rand T. Club At Crown Mines

The Crown Mines Spesbona Lawn Tennis Club met West Rand Russel Sweepers Lawn Tennis Club last Sunday at the Spesbona Lawn Court, Messrs Robert Sibenye and N. Hlubi representing the S.B.L.T.C. and Messrs Lundu and Bearer representing the R.S.L.T.C. showed a polished game.

About Lunch time the Spesbona L.T.C. was leading with a few games. Mr. R. Sibenya putting energy to every ball and his partner greatly assisting him. Though behind the R. S.L.T.C. players were also showing very good play in the Court.

After lunch it became very doubtful as to who would win when the scores reached, S.B.L.T.C., 65 and R.S.L.T.C, 49. The programme was changed to mixed doubles Mr. E. Poswayo with his wife played for the R.S.L.T.C. and Mr Nopala and Miss Myburgh for the S.B.L.T.C.

At the close of the match the scores were R.S.L.T.C. 82 and S.B.L.T.C 116 games.

Amongst the spectators were Messrs T. T. Edgar, Bartman, E. H. P. Poswayo, H. H. Mavi, C. Maoi, F. Makau. R. Bukashe, G. G. Mpumlwana, W C. Hongwana, H. B. Van Rooyan. D. O. T. Bartman, G. B. R Mabandhla, A. T. Conjwa, J. B Kgosi. I. Loabile. A Nawane, N. Hlubi E. Majombozi. F. Carados, C. Meleni A. H. Mleleku, G. Figlan, A. Sokindu, M. Kunene and C. C. Mandlana.

beaten by Msgogiele by three games.

The scores were: Negroes, 3, and Kilnerton 63 games.

The match was brilliant to the end. Amongst the spectators were: Miss Mokwena, Miss Melato and many others.

Transvaal Cricket Board's Lapse

Sir,—There is a rumour that the remaining fixtures of the Transvaal Bantu Cricket Union will be curtailed shortly as it is feared that they might interfere with the football season. If this had been the unanimous opinion of the Cricket Board we would have no quarrel, but we understand that some underhand methods have been employed to get this steam rollered through in the absence of the other influential Board Members, and without the affiliated clubs having been notified of the drastic action.

Mr. J. W. Seloka, who has been an Agent of "The Bantu World" at Bethlehem, and who has gone to the Cape to further his education.

The injustice of this procedure can be readily seen. It must be remembered that in December last certain fixtures were postponed as the result of the Transvaal Chamber of Mines Cup at Port Elizabeth, with the understanding that suitable dates would be found for their replay. With this recent move it does not seem that the Board remembered its obligation to clubs. In my opinion the Board has lamentably failed to act constitutionally and it behoves the clubs to call for a General Meeting to decide on this unfortunate move. We had the greatest respect for the Board up to last year; this year's Board is arrogant and autocratic.

J. R. KHATLANE

A FINE MATCH BETWEEN THE KILNERTON AND THE NEGROES CLUBS

Tennis At Pretoria

(BY PAT)

Lady Selborne was the scene of an exciting match between the Kilnerton Tennis Club and the Negroes. The Negroes were represented by Magodiele, I Nkomo, Morake and Monyoko and Kilnerton by G. Malete, S Hlabies and A. Thembe. Some exciting drives were witnessed when the Negroes swallowed the set by 6—0.

A singles game was played by Malete and Magodiele but though Malete through his fine play evoked loud cheers from the spectators he was

(Continued at foot of previous column)

An Open Letter To All Rugby Players

Sir,—Please allow me to publish the discussions of Rugby enthusiats to form a South African Bantu Rugby Ball Board who met at Port Elizabeth last December during the South African Bantu Cricket Tournament. The members came from various centres in the Cape and the Transvaal.

While the Agreement (by those present) to form same was unanimous, it was further decided that the scheme be made provisional and subject to consideration and approval by the various Unions or Centres.

Everything attained was purely in the interest, advancement and welfare of the game of Rugby throughout the Union, and, unofficial though the scheme is the Unions or Centres will no doubt appreciate and encourage a movement so long waited for by all who have the advancement of the game at heart.

We appeal to all therefore to give the matter its fullest consideration and support, which will be the only means by which to bring together the various Cape and Transvaal Centres for a scheme which will be of benefit to all concerned,

Further every Union or Centre is requested to send delegates to a representative meeting to be held at East London on Sunday April 21 1935 during the Annual Cape Rugby Tournment to be held at that city.

As there are no funds from which to finance delegates to any representative meeting as yet, all Unions are invited to send their delegates at their own expense.

We sincerely hope that all concerned will not lose interest in the venture.

Agenda

1 Adoption of Notes of the Port Elizabeth Meeting. 2. Official approval of scheme by Unions or Centres. 3. Constitution. 4. Funds. 5. Lines under which the Scheme will be run. 6. Official Election. 7. Grouping of Unions or Centres. 8. General Business

T. I. N. SONDLO,
Secretary (Pro-tem)
c/o Simmer and Jack (Ltd)
P.O. Box 192,
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OTUKULULAYO

[MATUKULULA]

O feta meriana kaofela. **1/6**

O feta meriana kaofela. **1/6**

MATSETSELE.

Moriana o etselitsoeng ho thusa batho.
SEHLARE SE TSOLLISANG
Sehlapollang.
Mahloko ohle a 'meleng ea batho.
SE HLATSOA 'MELE KAOFELA

Se etselitsoe hore se thuse batho. Se rekoa ke marena le matona le batho ba se sebelisitseng ka lilemo tse ngata

Le batho ba hlalefileng ba tseba hore sehlare sena se bitsoang **Otukululayo** (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tsebe joaleka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona

Moriana ona oa **Otukululayo** (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka maleng, le mahloko

U ke ke oa sebetsa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. **Otukululayo** (MATSETSELE) o etsa hore pelo e betsoeu, u khotha'e, u be matla u thabela lijo le bophelo ba hao.

E mong oa marena a kileng a sebe isa moriana ona oa **Otukululayo** (MATSETSELE) o re "Ho ka nthabisa hoholo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?"

Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

Kopa monga'a lebenkeleng la heno pele kapa u romele Postal Order ea 1/6

A. H. TODD Ltd., Mokemisi.

ENDHLOVINI, RED HILL, Natal.

Mo meriana eolokileng haholo o etsoang teng.

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