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# THE BANTU WORLD



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## REAL ACTING AT WEMMER GROUNDS

### AFRICAN ART FORCING ITS WAY TO REALISATION

In Holding Back The Black Man We Are Curbing The Best That Is In Ourselves Says Miss Sybil Thorndyke

### Give The African A Chance

"There was real acting at the Wemmer Sports Grounds last Sunday morning, writes a special correspondent of 'The Bantu World,' when teams of African workers, employed by the Johannesburg City Council and the Chamber of Mines, danced before the delegates of the Imperial Press Conference.

"Whatever might have been the motive of the organisers (one cannot help feeling that the object was to show the Pressmen of the Empire how backward the Africans were), the dancers proved that the Africans were not as backward as some people think. The playing of "I want to be happy," "Tipperary" and "the more we are together" by the Bachopi Orchestra thrilled all those who were present and was loudly applauded.

"This was real acting. Here the delegates were told at the outset that the African also want "to be happy," to enjoy life and participate in the benefits of civilised life. Nay they were told that given a chance the African can develop his talent and thus make a distinctive contribution to the gathering achievement of the human race.

"But they were not only told of the ambitions and aspirations of the African race but also of its difficulties, troubles and the social evils created by the white man's legislation. For instance, the Shangaans sang of the Shebeens of Prospect Township where they spend their earnings. These Shebeens have been made possible by the white man's one-sided prohibition, and are flourishing in spite of the vigilance of Marshall Square. There is no closing time in the Shebeens. When European bars and bottle stores are closed, the Shebeens are doing roaring business.

"It was after seeing such acting that Miss Sybil Thorndyke 'the famous English actress' declared:

"The art of South Africa—the true art—will, I am certain, spring from the black races. It is in their hands. The Native music, with its weird, strange harmonies—can one listen to it without being conscious that here is talent half-

smothered, forcing its way through to realisation! In holding the black man back, we are curbing the best that is in ourselves.

"He is rich in talent, because he is rich in originality. His gorgeous colour sense, his native wit, his gift of happiness—what a wealth of all that is young, bright and spirited he brings into our lives. We are not so clever that we cannot learn from him, and how eager—how pathetically eager—he is to learn from us!"

### Black Man Makes Pistol

An ingeniously fashioned pistol, capable of killing a man at 50 yards and hand-made by an African from motor-car and bicycle parts, was seized at Cato Manor by the Durban Criminal Investigation Department. The breech was found to have been made from the steering knuckle of a motor-car and the muzzle from real pistol, while the double springs operating the firing pin are surmised to have been made from engine valve-springs. Part of the trigger mechanism was made from bits of the mechanism of a bicycle back-pedal brake, while the rest of the pistol was a mass of pieces of wood, screws, bolts, pieces of wire, brass and solder.

The weapon took a 32 pistol cartridge, but was capable of firing only one shot at a time without reloading. It had to be held with both hands; as all the trigger release mechanism was on the outside.



To the  
Bantu Social Centre  
I wish you all good luck  
by Sybil Thorndyke

Miss Sybil Thorndyke, the famous English actress.

An African walked into a Durban gunsmith's and asked for a supply of 32 cartridges. He was detained in the shop while Criminal Investigation Department officers were summoned. The man took them to Cato Manor, where he handed over the weapon. He was severely reprimanded by the Criminal Investigation Department for making the pistol and was allowed to go.

It is surmised that the man made it in his leisure hours after work in a bicycle shop, and that he must have spent months on the job. The completed weapon is very strongly built and an exploded cartridge was found in the breech.

demand that her representatives on the demarcation commission should include Belgian and Swedish officers at present attached to the Abyssinian Army for training purposes.

Belgium and Sweden have now instructed their officers in Addis Ababa to confine their activities to military duties.

The position, therefore, is that, while the Emperor of Abyssinia has made no direct concession to Rome, Italian objections have been met by the action of Belgium and Sweden.

It is now hoped that a neutral zone will be defined without further delay. A neutral commission could then be appointed to delimit the disputed frontier.

### War Songs Sung In Italy

36 000 SOLDIERS EMBARK FROM MESSINA FOR ABYSSINIA BORDER

The dispute between Italy and Abyssinia is causing a great deal of anxiety throughout the civilised world. At Naples the other day 2 000 troops and specialists, including doctors and workmen from all over Italy, embarked amid cheers, the singing of war songs and playing of bands, for Messina en route to East Africa.

Altogether 36,000 Italian soldiers with war material sailed from Messina on February 25 for East Africa and it is estimated that by March 5, 15,000 of the Peloritana Division and 75,000 others will have sailed.

This is not the first quarrel between Italy and Abyssinia. In 1896 they exchanged blows and Abyssinia proved victorious.

The latest news, however, gives hope that war will be averted.

A stumbling block to the opening of negotiations between the two countries for the creation of a neutral zone in the disputed territory has now been removed.

Both sides had agreed in principle to the establishment of a neutral zone, but Italy strongly opposed the Abyssinian (Continued at foot of previous column)

### Teachers Make Strong Protest

DIFFERENTIAL TREATMENT CAUSES GREAT DEAL OF DISSATISFACTION

All is not with African teachers. Last Saturday a deputation of the Transvaal African Teachers' Association, consisting of Messrs. T. P. Mathabathe (President) L. L. Radebe (General Secretary), W. B. Ngakane, H. B. Nyati, L. Motlhabi and B. J. Kuzwayo, interviewed the Director of Education at Pretoria.

It is understood that the Director, although the appointment had been made three weeks ago, gave the deputation only five minutes. In a memorandum submitted the Director the deputation drew his attention to Section 80 and 81 of the Education Act, and to Section 32 of the regulations together with all the sub-sections relating thereto.

"(1) Any complaint may be made against a teacher by any person or body deeming himself or itself to be interested, and shall be in writing, defining clearly the offence complained of."

"(2) The complaint, after such enquiry as may be deemed desirable by the Director, may form the subject of a charge against the teacher."

"(3) A teacher so charged shall be charged forthwith in writing by the Director, and be furnished with a copy of the complaint (if any), on which the charge is based, and shall be required to transmit to the Director in writing within a time specified in the charge a statement of admission or denial thereof, and if he so desires any further remarks relevant to the charge."

"We feel, they said, that if the same procedure were adopted in the case of African teachers as is adopted in the case of European teachers, in the event of an enquiry or complaint regarding the inefficiency, or lack of discipline, or immorality, that the African teachers would receive a chance to rebut any unsubstantial accusation that may be brought against them, and there would be less chance of summary and unfair dismissal and suspension.

Further they pointed out that the Department may terminate the appointment of a teacher under the following circumstance:—

"(a) In the event of a charge being proved after the procedure laid down above has been observed."

"(b) In the event of the inefficiency of a teacher being proved by the evidence of an Inspector of Native Education after the procedure laid down above has been observed."

"We respectfully wish to bring the above to your notice as these matters which affect the members of our Association to a great extent and the remedy along the lines suggested would be conducive to greater harmony between the Department and the teachers so as to bring about in the case of the teachers a greater feeling of security in their employment."



# Zulu : Ezase Mgungundhlovu

## Ezase Koenigsburg Mission, Newcastle

**Ngu Theo R Mazibuko**

Njengoba ngonyaka odlulile bekuyi ncamamezela enku'u kubafundi besikolo ngokuswela isandla esiluleme sesibili. Kuyatokozi ukwazi ukuba uMiss V. A. Mndebele utunyelwe ukuba ozokuba isandla esiqinileyo. Ubefundisa kwaZulu kuminyaka emibili edlulileyo. Lentokazi belu yapuma ngo 2nd Class ku Grade II. Sinenhlanhla tina nonyaka ukuba sibenezikoli ezibukali.

Ngomhla ka 23rd February bekuyidili elikulu lapa ku gujwa umkosi womufu uMr. E. Mdluli ilungu elipambili kakulu kweze Mission, nompakati, nelunga le committee yesikolo elineminyaka eyi 15 isiza ngokutsekayo. Yebg sifile tina base Koenigsburg.

Seke wati qu ngase Koenigsburg Mission uMiss L. N. Mazibuko ezobona umfowabo ofundisakona uMr. T. R. Mazibuko njengoba epuma eRautini esepindela esikolweni ukuyofunda.

Ngomhla ka 24th February bekudikwadikwa udaba lokuba kwakwike isikolo esisha lapa eKoenigsburg. Ngoba abantwana kute bhidli zonke izintaba. Impela kungati liyapuma ilanga eAfrika.

Iyayaluzi iChurch choir yase Koenigsburg ukulungisela iGood Friday njengoba izohlangana lapa ekaya. Zisho ngamazwi adabula isitezi in to k a z i zakona ezinoMisses E. H. Ndaba, M. H. Ndaba, V. A. Mndebele, R. Plaatjes no Mr. J. W. Hlubi utshela waseBuffelshoek School, Yebo uzanalouju umfo ka Mazibuko. Angaqali noko.

Sike sabona notescher Mr. T. Zulu ofundisa eSwazini lapa eNewcastle sengati ubuhlungwana. Usazobona osiyazi. Singagomeli noko.

Kumpete nzimana uMfundisi R. Mbele kumntanake omncane kulezinsukwana sesidlela ovalweni noko setemba ukuba uSomandla uyosiboleka.

uTeacher omkulu wase Koenigsburg sengati uzake ati qu ngase Driefontein ukuyobona umfowabo njengoPa etole umbiko omlandulayo, ngobuhlungu.

Ayike noko bafundi bepepa ndaba i The Bantu World usapila nobaba uMr. P. Zulu ikehla uMpandla Juluka, ngoba ejulukise amakehla ase Koenigsburg ete yebo nka sewugwele umfula uyaciteka umunise amasimi amadoda, Asingamuki ayakiwe indlu yabafundi. Ukukanya akuyi pambili. Ngangingu teacher wezinkomo ngisemncane ngangiyicija eyakwetu inkunzi

## Amazwi Omvangeli uJ. K. Mahemane

Mhleli, baba ngipe isituba kwelako loPumo. Nokuba imihla yonge le abalobi beloba ngayo kumapepa ndaba abantu besibonisa into emafanele ukuyenza tina bantu. Ngikatzwa umoya lo wobandhlululo obonakala njalo kitiisa bantu abansundu masitandane, sihlonipane. Uma sibona umuntu onebala elimayama simtandisise njengoba sizitanda. Ukubonakalisa utando akusiko ukumenzela umhlobo wako izinto ezizihle kupela, kodwa nokuba ungenaluto masibonakalise ukuti tina bantu siyatandana, siyahlonipana, sihlonipe nesifazane sakiti. Etihlanganisweni yilapo sizwa kutiwa, maAfrika masitandane joyinani, kodwa emva kwaloku wabona pakati kwalabo bantu abakuluma leyonto, ugneke wabona utando pakati kwabo, kupela umbandhlululo. Bakiti umhlaba uyoyubeka, kodwa silele tina. Abamhlope namhla bazamana nendhlela yokuba mababumbane. Niyazizwa izinkulomo zo General Smuts nabanye ezizamana nemhlangano, kodwa tina into ekona kupela ile. Suka iShaka leli, iXhosa leli, uMsutu lo, iNklimane leli. Kupi ke ukutandana lapa? Nina abafundisiweyo manizame ukukugeda lomoya.

## Uqinisile uMatibela Ngodaba Lwezinkezo Alutintayo Lapa

Baba ngimela umzalwane uAlfred Matibela ngenkulomo yake yezinkezo; ngiyamangala uma angahamba izwe lonke le Union ngezinkulomo zake, bangaki abangamusekela. Abantu bakiti abakatali ngamasu esiwalingayo ukuba sisize bona.

Mina ngingu mtati wezitombe iminyaka eyisikombisa soloko ngapuma Ohlange. Umsebenzi wami uyababazeka kwabamhlope, Kodwa abakiti abangisizi. Bangitshela ukuti tina siya eBraamfontein lapa begeza kahle. Mina ngitanda ukunazisa ba Afrika ukuti isitombe asigezwa, siyatatwa senziwumbala otandwa imniso.

Ningati abakiti abenzi umsebenzi omuhle. Bona laba abamhlope bati "Prosperity begins at home" kisike ngiti tengani kwabakini nizotola impumelelo. Niti ingabuya i Afrika uma izingqondo zenu zizimfisha kangaka? Nihlekwa izizwe, zona lezi ezinibusayo ngobupukupuku be u. Nizo zazinjengati, zasilahlisa imfayo yetu ngokuti isicebi asingeni embusweni wezulu. Kodwa ngiyamangala ukuti namhlanje kuvakungena ubani kona.

Vukani bantu bakiti nizisize. Sila tina ntsha siyavuta, no National Congress lowo wenu bo baba muvuzeni ngobusha nikete abantwabenu. Pela bati imfundo yetu eyobugalatshane. Uyadela uMakasane.

**TITUS MABASO**

Pretoria.

## Ezase Nelspruit

**Ngu Kozi**

Sike sati shazi u Miss E. Makatini edhlula eya kwelase—Graskop ngomcinjana otile.

Usate shelele u Miss L. Masilela ukuya ngase W. Boven e yobona abakubo. Nati besekwehle iziblati ngokuhamba kwake siti akasalenyi. Sika'ela umsebenzi wake isikalenzi sase Weseli.

Kuke kwaba usuku olutile kwelase Naspoti kwepelele, ngoba kwehla umshini wokundiza lapa into sengati ayizange ibonwe. Kwati tlu sonke isikompazi sayakona. Au into kukuqala wena "Ukozi" lwabona lukulu lelolang.

Kusimanga kulonyaka kusukwa nje, abantu banganelwa izinyaka ezindhini zibahaya. Oh! he, zize zipungwe ngezitebe. Kube usizi nje ngoba sinoomuntu panisi (Ipelela Ohleni olulandelayo)

## Umgungundhlovu Onduku Zibomvu. Ngabantu Bawo

(NGU W. J. A. E. G. Manyoni)

Ngezikati ezedhlule bekukona ukononda ngokuti amapolisa abantu ngenxa yokungefundiswa avamisile njalo ukupoxa abantu ngokwenza izinto ezingafanele. Siyatokoza namhla ukubona intsha efundisiwe ingena ebupoyiseni; mhlambe abantu bangatola impato engcono. Imvena yamapolisa akiti cisho yonke ifundisiwe. Silindele isizatu esihle nesi isiboniso kulezi nziwza zakiti.

Isiboshwa somuntu (ingqondo) lapa ziqutshwa ekuseni ngelidhlule isonto sati siyazisiza ngokubaleka. Kwaduma izimpempe, lati liyamciba ngomkonto ipolisa lasejele, haw' zaya kumuntu, Kwaze kwasiza ipolisa lomlungu elam' bamba lamnikeza emapoliseni asejele. Loko kulicala eloquba iminyaka yalo mfo.

Indaba ka Litiva (Retief St.)! Nge sonto elidhlule amaNdiya asukela umuntu aze ayomfaka ejalidini, am'pona um'base emhlane am'shiya efa. Abanjwa lawo maNdiya okusolelwa kuwo Umuntu lowo wafa nva. Icala belingakezwakali.

Izimanga ezenziwa eBantu! Kusa kuvele loku, kuse kuvele lokuya. Ukona o'wayazi ukuti ushevu lo bulala izinkuubi ngah' abantu basizakale ngawo batole into yokubulalana? Hawu, kutiwa bayaqedana ngapa e Mampondweni. Futi bati awunasikati ujuqu. Bhekake umuti olahla pansi inkomo edhle utsheni?

Abafana abelusayo ngapendhle kwaseMgungundhlovu babamba izinkumbi bezosa (ziyadhlwa pela.) kanti sezisuti ushevu kwaba ukuzidhla nje bagula, omunye wafa.

Ins zwa etile yati iyacambalala nje e Mtunzini elawini, yangenelwa yimamba yangenwa yiyo ngasonyaweni yenyuka ngomlenze. Wateti papa yayisenohl' nawo. Wetuka wayikombe enzansi. Nayo ngiyabona yamangala ukuti au umgadi wami wanyakaza kuteni. Yabe se, ioashaya. Yala kona lapa indoda. O! He! Sitekele isifo sezinyoka lapa e Naspoti

Ukweswelakala kweHotela neTilomu labantu la eMgungundhlovu elisile lama ledi nama njintimane li into esobala, ekakulu ngoba i Matshe asele kude. Seloku kwahamba uMr. Cili owa ene Hotela elingayiwa endaweni futi eyayiseduze nesteshi, izihambi sezizahlupeka zeswile ukuti zingaya pi ngapandhle kwase maNdiyeni.

Kuzwakala songati ibandhla okutiwa elamaZiyoni lakiti langenisa umuntu osiguli besho ukuti banokumisidisa bona. Bate ke sebeti bam'kipa amadimoni (uyazike wena ukuti akishwa kanjani.) kwafinyaniseka ukuti amandhla isiguli asisenawo, sapela njalo safa.

Mina ngi tand'ukwazi ukuti sezoyaji izintokazi ezaziti nje uma ziqamuka ziny tela ubone ukuti yanystela intokazi ka bani. Ehe, kuti nensizwa ebini itayimile kuxege ibhulukwe ipelwele amazwi. Manje inziwa iti isati, hawu uyabona intombi isikopeza, isidhli nzipo. Nentombi ingati ayinalo utando isiposwa. Yelele!

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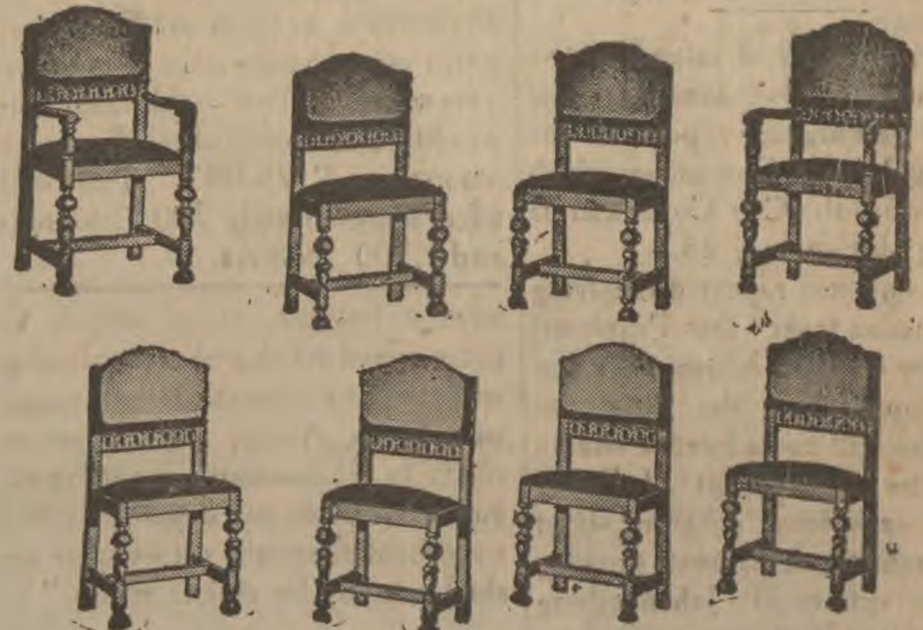
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# Africans In The Country's Industries

## When Such Violence Persists

HARSH LEGISLATION IS BOUND TO FOLLOW

### Murder Of A Small Boy

On Feb. 23, in Middelburg the Circuit Court, before Mr. Justice Marritz and a jury, Chief Mankopane Makopo, Jacob, a witch doctor, and two Africans of the Magalies location were sentenced to death for the murder of a small boy aged ten whose head, arms and legs were severed and intestines removed. A fifth accused was acquitted.

### African Robbed

At the Witwatersrand Criminal Session on February 23, Wilson Beaga and Johannes Matibe were found guilty of attacking Samuel Kumalo on November 4 and taking from him a suit of clothes, a wallet, a watch and other possessions.

The robbery took place as Samuel was returning from church early in the evening. According to his evidence a gang among whom were Wilson and Johannes, set on him and left him unconscious in the street with no other clothing than his vest. Wilson, Samuel said, was the leader. Wilson was sentenced to four years imprisonment with hard labour, and six lashes. Johannes was sentenced to receive eight lashes.

### 62 Cases In Natal

A single Judge session of the Natal Native High Court which opened in Durban on February 21 is expected to last well into April.

The calendar includes 62 cases and the number of accused is not exactly known as in one instance 25 Africans from Mispumulo are to be charged with culpable homicide and there are three large groups of accused from Pinetown, charged with faction fighting.

No fewer than 425 witnesses have been cited to appear for the Crown while the total number of exhibits cited amounts to 253.

## Extension Of The Boundaries Of Johannesburg

The possibility of extending the boundaries of Johannesburg was raised in an urgency report of the General Purpose Committee, which came before the City Council at its meeting on February 25.

The committee reported receiving an intimation from the Provincial Secretary on the subject. From this it appears that the Provincial Executive had considered a minute from the Department of Public Health, expressing concern about "the unsanitary settlements growing up in the vicinity of Johannesburg Municipality," and resolved to appoint a commission to consider and report upon the desirability of extending the boundaries of the Municipality of Johannesburg to include any area adjacent thereto, and if so, to recommend what areas should be so included and the condition of such inclusion.

The Council without discussion adopted the recommendation of the General Purpose Committee, that a deputation of five members of the Council be appointed to interview the Administration Executive Committee to request that the Council be given adequate representation on any commission to be appointed for this purpose.

## Character Becomes Qualification For Exemption From pass Laws

The Native Affairs Department has been inundated with applications for pass law exemptions as a result of the modifications introduced by the Minister of Native Affairs last August.

The modifications enabled certain classes of Africans, including police constables, ministers of churches of officially recognised denominations, chiefs and headmen, clerks and interpreters in the public service and teachers in Government and Government-aided schools, to obtain certificates of exemption from carrying passes.

In addition there was a clause effecting Africans who do not come under any of these headings. This was to the effect that any Native of good character and repute who had a certificate of approval from the Native Commissioner of the district in which he paid his tax, could apply for exemption which could be granted subject to certain conditions.

Since the publication of these alterations thousands of applications have been received. The Department has had to contend with several difficulties in respect of the last section an official said:

## Non-Europeans On the Railways

WAGE-CUTS FOR BETTER CLASS OF WORKERS TO GO

As reported in "The Bantu World" of February 13, Cape Town Non-European Railway men in a recent meeting adopted a resolution that the depression wage-cuts must be abolished. Not very long after this, Mr. Pirow Minister of Railways and Harbours, in his budget, in the House of Assembly on February 20 among other things said:

The wages of certain non-European staff were increased in 1933, and in the current year the economy measures applied to the non-European staff in 1931 will be abolished in so far as non-Europeans performing better-class work are concerned. The additional expenditure in respect of non-Europeans amounts to £175,000. This will affect approximately 700 Coloureds and 1,300 Natives.

have a holiday, spent largely in going round the churches, explaining what they have been doing through us in South Africa. We hope to return to Johannesburg about a year and a half after our departure, but we cannot be certain yet whether we shall actually be able to return."

"So far only a few permanent certificates of exemption have been granted to Natives who do not fall under the first few classes stipulating particular types of employment" he said. The reason for this was that because the certificates were to be permanent, great care had to be exercised in granting them. Approved applications were sent from all parts of the Union to the Secretary for Native Affairs, Pretoria, for his consideration, and the large number with which he had to deal had caused a delay.

Natives of all classes and ages had applied for exemption on grounds of "good character and repute" but the pass laws required that the pass officer should consider other factors before recommending the applicants. Exhaustive inquiries had to be made which involved much work for the officials.

"Applicants of good character who are able to satisfy the department in certain other specified respects need not fear that they will not be granted exemption as soon as possible," he added. "Such permanent certificates, once granted, may only be cancelled by the Minister."

## Rev. Ray Phillips To Cross The Seas

TO MAKE HIMSELF MORE EFFICIENT FOR SOCIAL WORK

The Rev. Ray Phillips, of the American Board of Missions, will leave Johannesburg at the end of March to take up a scholarship at Yale University. Mr. Phillips's work for the Africans and their cause in Johannesburg is well known and he is the author of "The Bantu Are Coming".

Dr. C. T. Loram, who was a member of the Native Affairs Commission until recently, has been made professor of a new subject at Yale University. This new subject might be described as Human Relations, and it is the study of the impact of Western civilisation on more primitive peoples, with all the direct and indirect results of that impact.

"The University has offered me a scholarship to enable me to come and study under Dr. Loram in this new department and to work with him," Mr. Phillips says. "We are planning to leave Johannesburg at the end of March, although the term at Yale will not start until September. In the interval we shall

(Continued at foot of previous column)

## About Union And Non-Union Africans On The Mines

The Chamber of Mines has begun to negotiate with the authorities at Kroonstad to get it established as a recruiting centre for Native labour for the mines, and the Town Council, the Chamber of Commerce and all the other town bodies have promised their hearty support to the project.

Strong opposition is expected from the farming community, who hold the view that the mines will drain their labour supply, but it is pointed out that mostly surplus labour will be absorbed and that the present unemployment and vagrancy nuisance will be largely eliminated. It is expected that Kroonstad will supply to almost the same extent as Bloemfontein and that approximately £10,000 per annum will be spent there.

(Continued in column five.)

## Dog Lost. £2 Reward.

LOST. End of January Grey Terrier, low, long, one ear standing, one ear hanging, woolly. Last seen at Vrededorp and may be in one of the Native Townships or Locations. The reward of £2 will be paid to the first person supplying information leading to the recovery of the dog. Information may be given to *The Bantu World*, P.O. Box 6663, Johannesburg, or to the Parisian Milliner 19 Central Avenue, Mayfair.

## Colonel Creswell's Question

A hint that criticism may be expected in the Budget debate of the admission of non-Union Natives to work on the mines is contained in the following question by Colonel Creswell (1) On what date was permission granted for the admission of 2,000 Natives from north of Lat. 22deg.; (2) how many of such Natives were actually admitted under that permission, when did they enter the Union and when did they commence work on the mines; (3) at what rate of pay are these Natives contracted to work and what is the period of the contract; and (4) on what date was the permission extended to allow of the importation of an additional 3,000 Natives and how many of this number of 3,000 had already been admitted on February 15 last?

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—62, Bertha St., Sophiatown, Johannesburg.

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# Mr. John Martin On Native Labour

## African Labour Mainstay Of Industrial Development

The rapid growth of Johannesburg from a mining camp to a city of skyscrapers was commented upon by the Imperial Press Conference delegates, and Mr. John Martin, president of the Transvaal Chamber of Mines, in a remarkable speech last Monday, told them of the part played by the mines in this progress. After reviewing the development of the mining industry, Mr. Martin then proceeded to deal with the role played by Native Labour. He said:

"The fact that of the employes of the gold mines almost 90 per cent are non-Europeans, and that there is a great disparity between the wage rates of the white and Native workers will specially interest those who in other countries are accustomed to a different industrial orientation.

"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. The factor of working costs in relation to the price of gold determines the scale and future of the gold mines.

"Our quarter of a million Natives are keen and efficient workers. Although compared with standards applicable to the European employes, Native wages appear small, their terms represent better conditions and opportunities than are obtainable in any other large-scale occupation or industry in the country; the Natives themselves are satisfied, and eagerly offer themselves for gold-mining employment. It has further to be remembered that the great majority of the non-European workers are tribal Natives who leave their homes, where they are pastoralists or agriculturalists, for periods of work on the Witwatersrand, at the expiration of which they return to their kraals and are re-absorbed into their tribal community and occupations until such time as they again seek a further term of industrial employment.

### The Urbanised Native.

Wage earning for such Natives is a means of supplementing a livelihood which for the greater part of their lives they secure from the land in the Native reserves. The urbanised Native is, of course, in a different position, for he has lost or severed all connection with his pastoral origin; he has become detribalised and is faced with the problems of urban requirements as to housing, clothing and transport and other urban habits and costs of living. It is to be noted, however, that mine Natives are, for the most part, tribal Natives who, by reason of that fact and the circumstances of their employment, are not affected by the same economic difficulties as confront their detribalised brethren.

The industrial earnings of the Natives are a vastly important factor in the economy of the Native territories. Without the large regular monetary inflow which those earnings represent, the Native territories could not maintain themselves or their populations, for internal monetary incomes and resources are small.

It has, for example, been officially stated of the Transkei, whose Native population numbers a million people, that the effect upon that territory would be disastrous if Natives did not go outside to work in industries. A leading official has placed on record the view that

"the country (the Transkeian territories)...cannot from its own resources support all its inhabitants, the great bulk of whom are peasants with small holdings....It may be taken as a fact that at any given moment nearly half the able-bodied men whose permanent home is in these territories are earning the money for the support of their families in areas outside the territories."

### Labour Adviser.

A map of Southern Africa would be needed to identify the districts spread over the whole sub-continent which

contribute to the Native labour force of the mines. The Native Recruiting Corporation, which is responsible for British South African Natives, and the Witwatersrand Native Labour Association which handles the supply from the Portuguese territory of Mozambique, have an enormous field to cover in arranging for a regular and adequate stream of labour.

The principal duty, for instance, of the Native labour adviser of the Chamber of Mines is to represent and interpret the views, susceptibilities and interests of the Native employes. Under the auspices of the mines and the Chamber, the safe keeping and the transmission of money and wage accumulations are arranged. An intelligence department deals with inquiries and worries of domestic nature regarding the mine Natives' home and relatives. Natives who wish to defer a proportion of their wage payments until the completion of their period of employment are given facilities to do so, with the assurance that the amounts due will be paid to them without charge on return to their far-distant homes.



The Emperor of Abyssinia who told Italy that he was not going to be coerced. See story on the front page.

Proof of the efficiency of the Native labour organisations, the confidence reposed in them and the contentment of the Natives with the conditions of mining employment is afforded by the numbers offering themselves for work, the increasing percentage who come to the mines without the intermediary of any agent or recruiter, and the large proportion who renew their contracts over and over again. The cost to the mines of obtaining this huge Native labour force—including Natives from all sources—is only 1 3/7 pence per shift worked.

### Wage Rates.

Native wage rates cover a fairly wide range, but the over-all average is 2/1 per working day. This figure, of course, represents only monetary payments. In addition, food, quarters, medical and hospital treatment and other services are provided, the value of which to the individual may, on a modest estimate, be assessed at 1/6 per day.

The hospital accommodation for Natives provided by the Witwatersrand mines consists of 25 separate institutions in charge of 36 whole time medical officers with competent European and Native nursing staffs. In addition, the Witwatersrand Native Labour Association has a hospital at its central Johannesburg compound.

The annual death rate of Native mine employes from all causes in 1934 was 9 8/6 per 1,000; from mining accidents, 2.10 per 1000.

Native labourers are trained in first aid, and already 56,300 Natives have qualified for the badge of the Red Cross Society. In 1934, 7,300 Natives were examined and given this award.

Monetary wage payments to the Native employes of the Witwatersrand mines in 1934 amounted to a total of £8,500,000.

## White South Africans Urged To Educate Non-Europeans

"In my opinion the whole question of Native education must eventually rest with South Africa, and not with people like myself who come from overseas," said Miss M. E. Walbridge, the principal of the Inanda Seminary for Native Girls at Phoenix.

She was the speaker at the meeting last Monday of the Durban branch of the S.A. Association of University Women, and chose as her subject "The secondary education of the Native." Miss Walbridge speaks with authority since she has been in the Natal since 1921, when she was sent to take charge of the seminary at Phoenix by the American Board of Missions, which is of Congregational origin.

"There are two great problems to be solved," said Miss Walbridge. First, the personnel is the most important. At least one third of a staff should be composed of experienced teachers and be fairly permanent to maintain a school's efficiency. And secondly, there is the question of finance. Considering South African great resources it is not possible to secure the support of Native secondary schools, Government or Government-aided, in the country? Why should it be necessary for either staff or funds to come from overseas to educate and Christianise South African Natives? It seems to me that both staff and funds might be obtained in South Africa.

"Personally I should welcome a board or committee composed of South

Africans for the school with which I am connected, Inanda Seminary, and I have reason to think that this would meet with the approval of our home board. We are willing to serve as long as required, but look forward to the time when we will be told by South Africans: 'We will take over and carry on.'

"The present tendency in Native secondary education is towards co-education. There is no reason why the scheme should not prove successful in day schools, but I do not think the plan would work very well in regard to boarding schools. There are more South African European teachers willing to accept posts in Native schools. There is the development of the Government Native High School in Taylor Street, Durban, and the Natives' desire no colour bar in high school education. They want the University Junior Certificate. There is the possibility of Native secondary education being the entrance requirement for nurses' training and the course for medical aids, which will create a large demand for Native secondary education. Take, for instance, the proposed non-European hospital in Durban and the course for medical aids."

In regard to the last statement Miss Walbridge mentioned that she had been approached personally by the nursing authorities concerned with the new hospital as to how many candidates the Inanda Seminary could supply annually, and as to whether they would be able

to co-operate. Miss Walbridge also pointed out that another tendency in Native secondary education was the rapid development of various extra-curricular activities, i.e., sports Pathfinders, Wayfarers, library, Student Christian Association, and she paid a tribute to teachers who give their time and energy to make these recreations possible.

Miss Walbridge stressed the fact that she spoke in regard to her seminary, in the main, and paid tribute to the officials of the Natal Education Department.

"With few exceptions the inspectors and organising instructors are South Africans," she said, with a good knowledge of the Native people and the difficulties faced by mission schools. On the whole they have been most sympathetic and much of what has been accomplished in Native education is due to their work. They carry a very heavy burden and have large districts to supervise, and it is impossible to speak too highly of their efforts to maintain the highest possible standards in all branches of Native education."

"There is a very strong feeling against a 'colour bar' of any kind in education. The Junior Certificate course prepares Native girls to enter teachers' courses, nurses' training and matriculation. Boys are prepared to enter teachers' training courses, matriculation leading to the new course for Native medical aids, clerical posts in connection with various Native enterprises, and interpreters' posts."

The industrial courses for girls prepare them to be homemakers, cooks, and dressmakers. The industrial courses for boys lead to various trades as carpenters, shoemakers, etc.

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# Xhosa: Esiziva Ngoo Norauzana

The Bantu World

SATURDAY, MARCH 2, 1935

Sizithoba

Ngokwethu

(U Mr. C.W.D Nqono wenza esisicelo sibhalwe ngaphantsi apha. Kangangokubaluleka kwalento siyinka eyona ndawo iphambili ephethele lethu. Yena ucela abase Sophiatown, thina lenetho siyibhekisa esizweni siphela. Wonke umntu onengqondo uyakupaula ukuba akuncedi nto ukufumana sizitshise imiqela sikwaza ukuba abelungu mabayeke o Pick-up xa sisasindwa ngoluhlobo kukuziphatha thina ngokwethu. Bayakuthini abelungu ukubayeka o Pick-up xa besabona kusenzeka ingozi ezinje? Kwezinye izinto sakufumana sikhalezele abelungu kanti; sizithoba ngokwethu.— Umhleli)

**ISICELO KUMZI WASE SOPHIATOWN**

Mhleli wephapha,

Ndikucela ukuba undifatele lemida epepeni lako, mhlaumbi koba luncedo kubantlizyo zifana neyam. Ndicela umzi wase Sophiatown ngokumbi kwi Rate Payers kubeko uncedo kunto embi epakathi komzi engcolileyo kubantwana esinabo, ngakumbi amakwenkwanamhla khalakalo abanayo.

Nge Cawa ndibandise Corner of Good ne Victoria Rd. pakati kwentsimbi yesine neye sikhulu, kusihla amadoda amabini e bhesitali. Banele ukuba besihla nge Victoria Rd. bejonge ngase Mpumalanga bakaulalana namakwenkwanamhla anga yimlayaka elishumi lioantlanu kude kuye kwishumi elinesixenxe. Yesuka lentwana yafaka tsandla yapuma nento yase yifaka kweyayo inxhova. Wanele ukuba avule umlomo lomfo yase trhola imesi lentwana, zaye nezinye sezisondela. Lomfo wabiza uwabo esiti, Nantai imali yam imka nola yita! Wajika uwabo bati kanti bazitatele. Bagityiselwa ngamatye babaleka, ngoku selengapezulu kumashumi amabini amakwenkwanamhla ndingasazi nalapho amatye avela kona. Wabaleka omnye wangena kwenye yezinye izindlu, omnye zambeta ngesitena ezintwana wapuka eantugweni.

Kungokoke ndicela umzi ukuba umzi ubenocede oyenzayo ngalento. Xa ngaba lento ayigotywa ekugqibeleni ababantwana bazakusigqenela ezindeni, benze ukutsanda ngamatu kuba nabazali babo boyisakele, abakwazanga ukukuleka inzala yabo. Lento iya inyusela ide yegqita ngoku.

Mhleli ukuba ngaba ucalo ukuze undincede uyibhale nange Siatu kuba ndifuna lento ikangelewe ngumzi wakuti. Ndingavuya nokuba lookwenzelwa intlanganiselo lento imenyelwe amadoda, kulapo ke mna ndakuvula kona njengomntu owenza esisicelo kumzi ontsundu.

Yintu ukuba ufundise umntwana akujikele. Mayibe imfundiso iyintonina?

C. W. N. NQONO

Central News Agency, Job' burg.

**Amabal' Engwe Ngezinto Zelizwe**

Imfazwe Ebonwa nggma Japan

Kutsha nje esizwe bestinentlanganisob ebiphantse yanabameli bazo zonke izizwe zase Mpumalanga. Kulontlanganisob ama Japan avakalise ukuba afuna ukumanya zonke izizwe ezingemhlophe zase Mpumalanga zibe yimbhumba yamanyama avakalisa ukuba kulomzamo ke akusayikuba kude engalwanga nezizwe ezimhlophe ze Ntshonlanga ezinjengama Ngesi nama Melika. Ithetwe kakhulu into yokukhululwa kwezizwe kulaulo lwase Ntshonlanga. Enye into evakaliswe ngama Japan yinto yokuba ephikele ukumona eyihlasela oje i China akungabi akayiqondi ukuba ngabazalwana, nto ekhoyo ayiqqeshel' ukuba idibane nawo ekulweleni izizwe zase Mpumalanga. Azi ukuba xa kunje ke oo Smuts no Lyton bayakubuzusa na ubutongo luvalo!

**AMA CHINA NAMA JAPAN**

Indedebe yase China u Wang Ching ithetha kakhulu e China isithi ama China ukavane nama Japan kudityanwe waye kubonakala ukuba akayedwa kulento kuba kukaninzi ngezintu izigwili zale mibuso yomibini zimana zilumana indlebe ukuba mazimanyane. Kuyabonakala ukuba ayaqala ama China ukuyibona injongo yama Japan.

**AMANGESI NOKUZIKHUSELA**

Njengoko ama Ngesi ngeveki exiphelileyo ebedibene nama Frenshi nama Talyane kwenziwa izigqibo zokuba maze kuncediswa ne kwakuvula imfazwe, ngoku azakukhupha ngenyanga ezayo iphakathi lawo elikhulu u Sir John Simon ukuba shambhele e Jamani

nase Russia, ayekucega ezozizwe ukuba nazo zingene kulomvamelwano.

**UZWATHI LEMFAZWE**

Sekuyiminyaka emine izizwana eziny Paragway ne Bolivia zisilwa ifmazwe, zibulalana umhla nezolo. Ithe yakulanga ukulaula i League of Nations yaphuka i Paragway, kwaza ke kwakubanjalo i League leyo yenza umyalelo ezizweni ukuba zingaphindi zityitengisele izixhobo, zityitengisele i Bolivia yodwa. Ngosindo walonto i Paragway irhoxile apho kwi League of Nations yaye isaquba emakatseni impi yase Bolivia.

**Ama Jamani**

Umpathi wama Jamani u Hitler uthe ebhekisa entlanganisweni enkulu yododana lwama Japan, "Ewe siyalufuna uxolo, kodwa mna Hitler andisayikuze ndisayitwe nasiphina isigqibo esithobela phantsi ama Jamani, zaye mrazzi zonke izizwe ukuba apha e Jamani utshaba olungenayo solilwa lingathi lityiwa ngonomanxedi'ana!"

**ONGAKOYIKIYO UKUFA**

Beknethwa Pesheya iyala lika James Robert Vent ngokubulela umfazi othile ngokungebanga uthe lomphakathi enkenisw' emkhombheni wabe umlomo ugoso luncumo, wathi wakubuzwa ukuba unetyala na watsho ngothakazelo olokholo ukulivuma. Inkundla ime ngemitya, kwafunwa amagqirha ukuba akukho zingekhoyo na ipeni, kwafikwa zikho zonke. Into ephantse yangqabha umlomo luncumo kumaxa abebona ijaji ithwatiswa umngwazi omnyama ukuba izokungwebela ukufa, engawuliboli umbono omhle, emana esinga-singa abantu ukuba bayakubona na okukuxatyatwa kwakhe ukude kwenziwe lomajetle naye, wakhutshwa apho engenakuzibamba yimicili yokubr ezak'ke eve lento ikukuxhonywa.



**"Ngitanda ukuyesula . . . nge Bon Ami, Nkosikazi"**

Lomuntu uyazi ukuti Bon Ami igeza izintuba zamanzi kahle kakulu. Uyitanda ngoba iyatshetshisa, igezisisa—kucwazimule. I Bon Ami kayilumeli ezintweni ezigezayo. Yinhle kunazo zonke izigcobo zokwesula indhlu Tenga ucezu lwayo wesule ngalo izimbiza . . . obhavu omata, amafasitela izibuko, amatusi nokunye okunjalo.

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ISIHLEHLA SOMNYEZANA (Folk Song) Unaccompanied . . . . .	GU
IZONO ZAM! (Folk Dancing Song) with piano, drums, guitar and kazoos . . . . .	96
<b>MAMEYIGUDU AND HIS DANCERS</b>	
KADE NDI HAMBA NE ZITYUDINI Arranged E. Makanya (Folk Song) with piano	GU
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V. Ga u kgabuganya ditarata tse pedi u seke oa phakisa ha u palame paesekela, palama ka tsogong le letshehadi, u shebe dikoloi tse hlangang ka go le letshehadi me u phagamise seatla sa gago, jualeka mona setshants'hong, ha u kgabuganya ditarata.

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# Xhosa: Umtshato Omhle Kunene

## Indonga Ziwelene Kutshat' abegazi

Ezase Mgwali  
NGOWAKHONA

Nge 1 January 1935, e Mgwali unyaka uvulwe ngomdudo wabantwana begazi unyaka ka Chief Colenso Mgwali wama Jumba, e Qumaco kwelaba temba, no Lovedalia Velengole-xego Martha intombi ka Rev. Chief H. Mama, opete i Bandla lama Ngqika e Mgwali, Cape Colony.

Umyeni u Chief Horace Skono, no myenikazi u Tshawekazi Vele, babe bshle bangapezu kwamanzi endonga, ubukho bebandla ne Nkosi, namapakati, akwa Ngqika kwacacisa ukuba uvukile umzi wama Jumba nowama Gqunu-kwabe, sakumbula kudala. Umzi wakwa Gcina kwa Tyopo kulonina bentombi wako, eko u Mhlekezi Emmett Mahonga, intloko yawo nama phakati ake, uko umzi wama Jumba wamhle kunye nomlisela nomtinjana wawo. U Very Rev. C. Koti encediswa ngu Rev. S. W. Njikelana, bawenze wano mkita umdudo lo, imbongi yama Jumba into ka Sihele yahlambisa amawa ngezwi elimyoli.

Abagidi batsho bakuma kwi ponti ezininzi, Umzi okude ongabhalo nabazwalana ubukokelwe zinto zo Mfundisi Lennox, O.B.E., B.A., nezo Nabe (James), Mfundisi P. L. Hunter, namakosikazi abo, abafundisi, Tulwana, Hongo, T. B. Soga, C. Koti, nama nene namabenekazi, Mrs. Marie Ngaba, Mrs. Kondile Mabele, Mrs. S. Mahayiya, Mrs. Sannah Mfeketo, Mr. no Mrs. Ebenezer Mama, Mr. no Mrs. C.P. Mama, Mr. no Mrs. Belani Vena, Miss Jane no H. Mpahlwa, Mr. no Mrs. A. Kwazi, Mrs. Ngandela, Messrs Ebenezer no Edward Wotshela, Mr. Adam Klaas, Daniel Mpini, Mr. Sampson Gqeba, Mr. Reuben Soga, Mrs. no Miss Manetisa, Headman Bacela, Mr. J. Nano, Mr. Thos. Ngca-ku, Mr. Alf. Jonas Mr. Mntwini, Mr. Qodashe, Mr. no Mrs. N. A. Mazwayi, Mrs. Jwaqu, Mrs. Ellen Jwayi, Mrs. Matimba, Mr. D. Jali, Mr. Monakali, Mr. Govan Sangoni, Mrs. Mandla Mapukata, Mr. Gqeba, Mr. no Mrs. J. S. Pinana, Mr. Mahonga, Mr. Kwaru, Mr. Maqubela, Mr. J. M. Mpahlwa, Mr. Nenemba, Mr. Pongoma, Revs. S. W. Njikelana, G. Ndzotyana M. Xaba, Mrs. Mxalisa & Family, Mrs. Bopi Miss Ntyweyi, Mrs. F. U. Soga, Mr. W. Mlambisa.

Umanyano lwamakosikazi olungeini-Sihlalo ungu Mrs. Deme, nobala Mrs. Wellington Songqishe, eyedwa £1. Kudibene nalo lonke umanyano £4. 11s. 3d. Umzi opetwe yinto ka Lenox e Dikeni, neka Nabe e Nku-kwebe nenkosikazi ka Mabele e Bhaiyi, nento ka Sangoni kwa Gcaleka, nento ka Mazwai umkazi nonkosikazi yake u Maradebe.

Umzi ugide imbumba eyi £21 2.0. Uwonke kunye namakosikazi yaba yi £25-13-3.

UMgwali ugide i shumi eliantandatu legusha, zilapo ezizidwangube, Gija, Gantsho, Ngcaku, Mseu, Bevu, Duze, Mapukata, Ntutu, Mene, Dlanga, Sam, Mbali, Madikana, Songqishe, Bazi.

Umzi wasetyini uzenzile izinwe, kodwa abapambili abango A. I. odade Jane no H. Mpahlwa, no Miss Mac-Gregor, no Miss Douglas, no Miss Robertson bekokele i Girls School ngemigido enegalelo elikulu i Mistress ezi Ntsundu, u Victoria, u Maud, u Nombhe, u Boniswa, nomntaka Jonathan Hermanus, benze omkulu umsebenzi, U Lala uninkosi ka Vele lomsebenzi wangowake kanye, esifa u dade wabo u Nobantu umkwekazi ka Nkosi Sikono Mgwali.

U Maradebe Mrs Mazwai u Sibali ka Yise ka Vele, e Batenjini u Nkosi Wrench, unyaka ka Nkosi Mama, umkuluwe ka Rev. Chief Mama, ubuye engawuhlanganisi ngamanawunewu aboniswe yi Nkosi enkulu yasekunene kuma Jumba uyise omkulu ka Sikono, u Nkosi Falo, neshumi elivayo le Nkosi zase kunene.

Udali, umtula ntabeni walo ibe yinkabi yenkomo, negusha ezintatu ngeyompako; kwakuwe kulontombi inkabi yemdudo. Abanye abagidi esipante ukubalibals ngo Miss Hani, Mr. Gija no Dana.

## Izono Zoo Yise

(A Novel)  
(NGU GUYBON B. SINXO)  
Isahluko XIII.

### Okusekubalisiwe

U Mangaliso Sonti, ixhego eligqobhoke kunene lomfundisi, lashiya ngumfazi, egcagca nenye; waza naleyo wayishiya wahlala e Rhautini nentombi yakhe. Lontombi nayo yathi yakwenda yayishiya indoda yayo, yegcagca nenye. Kwathi yakubuyela kumyeni wayo iguqukile akayixolela. Umyeni wayo wafikelwa bubumfama, kwaza kwesosithuba wafumana umbiko wokuba umfazi lowo ubhuhile.

Ngokwaphuka kwempilo ka Mavela uyekuhlala e Monti, apho ave kakhulu ngembhongi yase Kapa, wada wayicela ukuba izekuhlala naye yavuma yaya e Monti, bahlala kunye ubomi obumnandi kunene.

Funda ke:

Yayingunyaka we 1918, lonyaka ungasayikuze ulibaleke ezimbhalini zelizwe, unyaka westbethe. Nge-limesha-ke saithywantula shambha ngamandlaka amathulu kunene. Ezidolophini sasenza izinto ezoyikekayo. Bafa abantu, kwaphela banchwabi, kwaphela ntont. Safika ngamandla anjalo-ke kulodolophu yase Monti, kwafase kwathinxwe, langa ilizwe lifile. Abonakala apho ke amagorha nezikhutha nabantu abaluthandayo uluntu. Saqagamba apho ke isimilo sika Thembhalihe sobukholwa benene. Wayevuka kusasa athi akukhova ukulungiselela imfama yakhe, sjikeleze ahambhe enceda abantu. Wayehambha esonga, enyanga, etyisa, ethuthuzela, esenza yonke lonto, wada walithembha elikhulu ebantwini ngeloxesha libi kunene.

Kwathi kungephi kwahle kwaqondakala ukuba u Thembhalihe uzisebenzise waggqisa; waya ebitya waya esiba bathathaka, kwezontokwana zirgephi. U Mavela wenza ngoko konke utumnqanda ukuba angazibulali ngomsebenzi, kodwa yayilungekho into ekukusinqanda esosikhuthali, ngokumbhi xa lowo msebenzi ngowokusiza abantu abaxakelileyo. Kwahambha ke kona ukungaphili, sada sabonakala asebethe simgeni. Samgeni ngamandlaka amathulu, samgeni ngentloko enengqungqumbho ezingu maqaliso. Yatho lonto wabo ya emsebenzini wokujikeleza elunguza abafayo, wezakuhlala ekhaya.

Imfama leyo yathetha naye ngobubele, naye wamama ephendula asongona waye kwezingathethekiyo intlungu. Yayingenako ukumbona; ukuba yayinamhlo ngeyayibone kwangoko ukuba iqabane layo elo lisezintlungwini. Kodwa kwabonakala noko ukuba tyerhane. Yayiliphawula ilizwi lika Thembhalihe ukuba linendawo yokungcangcizela laye likwanayo nendawo yobunkenekene. Yafuna ukuyiqonda lendawo, kodwa uwayo lowo wamama eyiphepha ngobuchule obukhulu.

Njeogoko wayehlali apho naloomfama u Thembhalihe, intlungu zimphethe, waziva ecinga izinto ezintlozi. Wacloga ngobuncinane bakhe; esemncinane kakhulu esenyulu. esengcwele. Wacloga ngokufika kwakhe ebantwini; wacloga ngothando noyolo awake walufumana entlalwazi yakhe yomthato. Wacloga ngebali lakhe; wacloga nangebali lika Mavela lowo. Wacloga ngokomakala kowzi wakhe. Wacloga ngeentlungu awazivayo emphefumleni mhla wahlukana neqabane lakhe lobomi. Wacloga nendlela elamphate rgrayo elcqbane, kodwa intlizyo yakhe ayabina

## Ezobu Nesi

(NGU E. L. MVIMBI)  
(Iqala ku page 8)

ukuba amaxesha ayatshintsha nati kufuneka sishintshile siwalandele kungatiwa sisemva ngeminyaka em 50 okuya babegqitywa zimpululu basatsho naogoku kanti ogoku seyi enteric fever pneumonfa ne consumption nezinye izinto ke lonto ifane abo Xuma, abo Bokwe, Gumede, Moroka nabanye abakwanjalo kunye namahlakani akutshwa zi General Hospitals St. Monica's Home njalo njalo.

nzondo, suke yaza/la luxolo nothando nangumqweno wokuba ude lifike ixesha lokuba bayekuhlala neqabane lakhe celo e Zulwini.

Emzuzwini wathetha u Thembhalihe eliqulisa ilizwi lakhe ekungcangcizeleni kwalo: "Vele, sigathini sike sahlukana? Uog-th ni ndike ndathathwa sesibethe? Ungasele nabani? Ngubani omthenda ngaphezu kwam emhlabeni?" "Musa ukuvithetha lonto, Thembh, watsho u Mavela, amehlo eshushu ziyembezi, andizabani emhlabeni endimthanda njengawe. Mna bendicinga ngawe, wena usemncinane. Bendicinga ukuba uyakusala nabani mhla ndemka, ndeda ndanomqweno wokuba mhlanga sawushtya lomhlaba maze stwushtye sobantwini."

Emva koko waphakama u Mavela wathatha isandla somhlobo wakhe emsa eluhdini esithi: "Khwundibetele vhadhi, mhlobo wam." Ngelexesha lokutho kwakhe waphawula into evamothusayo, wafika isandla somhlobo wakhe lowo sishushu ngokomlilo. Ukuba wayenemhlo, waza wabubona ubuso bakhe, wayeyakuphawula ke ukuba umhlobo wakhe lowo uyabuhaha.

(Isahluko sokugqibela kwelzayo)

## Funda i

"The Bantu World"

Kuqala

## Ukusebenza Gqithileyo Neenkatazo Ziyayonakalisa Imithambho

Phi-naphi kunokubonwa amadoda nabafazi abanemithambho ediniweyo. Amaxesha amaninzi lonkathazo yenza kukusebenza okugqithileyo, zinkathazo namaxhala. Ezizinto ziyonakalisa kakhulu impilo. Zenza intloko ebuhlungu, ukungalali noku dakumbha, lonto isongezelela kulwetyiso olonakeleyo. Ukuba ukhathazwa yimithambho ediniweyo, ukuba unesicaphu-caphu waye uphelelwe ngumxhelo, waye ziva ungekhona ndaweni yakho zeke kufuneka ufumane i Dr. Williams Pink Pills. Ezilipilisi zomeleza imithambho ebuthathaka ngenxa yokuba zidala igazi elitsha elityebileyo. Eliqazi litsha londla lilungise imithambho, ufumane ukulala okumnandi okuhlaziyayo, ziqale inkathazo namaxhala akho zimke, buphinde ubom bubeyinto emnadi.

Abantu abaninzi bazibonisa ngokwabo lento, kunye nomfazi wase Workhop, e Nizilani, othi:—"Kwixesha el-dlulayo imithambho yam yonakala kakubi. Ndeba n atloko ebulu-gu ndingenako ulutya nokulala. Ndeda ndaphelela ndalala kukugula."

"Ndalinga intloko zonke zamayeza, kodwa endaweni yokuba bhetele ndaya ndibamandundu. Yonke into ya sho ndancama ukuba ndoze ndibe ndikwazi ukuzisebenzela."

"Ndaza n'enye imini ndafunda nge Dr. Williams Pink Pills, ndazimisela ukuzilinga. Kwa eyokuqala ibhotile yenza inyinyi, kwathi ndiqiba eyesibini ndaba sendingumntu. Ndaqala ndakuthanda ukutya, ndalala kakuhle. Ndaquba ngeziolisi, ndabuyelwa yimpilo yam ngqo kamsinyane."

Zikhulule ebulwelweni kwangoku ngokuthabatha i Dr. Williams Pink Pills. Zifumaneka kubo bonke abathengisi, okanye ngqo kwabe Dr. Williams Medicine Co. P. O. Box 604, Cape Town, ziyi 3/3 ibhotile inye, okanye zibentandathu nge 18/- ugarholi nto ngeposi.

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## Womelele! Uyakauleza! Uzaliswe Yinkutalo!

Ukomelela asiko kuti unento yonke ngokwaneleyo. Kuko amawakawaka amadoda awomeleleyo ngezihlunu kodwa engenayo inkutalo. Inkutalo yeyona nto inyanzela umntu ukuba enze izinto. Kangela ihashi elivileyo xa lingqungela ukunduluka libaleke. Nantso inkutalo. Intsebenzo Yokuzimisela! Umnqweno ne Mpumelelo! Ukulungela ukwenza nayipina into.

Captain A. E. MAGABA.



Linga i Virata namhla. Ngqina ixabiso layo. Iziqamo zeziqinisekileyo. Itengiswa kuzo zonke indawo nge 3/3 ibhotile inye mhla umbi eziyi 6 nge 18/- Ipaketi imtubi.

Ngqo ungalauli ndleko zaposi ku P.O. Box 742, Cape Town kwakufunyanwa ixabiso layo.

## AMADODA OKWENYANI ANJALO!

Kawukangele amadoda apile kakuhle xa ase baleni le football! Ukukauleza ukuyamkela ibhola, abucopo buhluzekileyo, aququzeliswa Yimpilo.

Konke oku kubangwa Yimitambo enemphilo entle. Kupela kumaxa imitambo inempilo entle yomelele anokuti amadoda abe nokuba ngamadoda okwenyani. Ukudla kwemitambo kututwa ligazi likuse kuzo zonke izipaluka zemitambo. Kupela kweyona ndlela enokondliwa ngayo imitambo ebutatata.

I Virata Inokudla Kwemitambo okuvangwe ngobucule okulungiswe ngendlela eyodwa ukwenzela ukuba kube nokufunxwa konke ligazi. Igazi likutata likuse emitanjeni eyondleka koku kudla kunika impilo. Kwakamsinyane kuvakala ukucukumiseka kwempilo entsha equba izihlunu kunye nezito ukuba zisebenze. Kuyapela ukuziva usenqena. Kupele amahlaba nentlungu. Umsebenzi wamkeleke. Kube soloko kuko ukukhutazeka. Yintoni ebangela lento? Kungenxa yokuba i Virata yondla imitambo nge Gazi.

Funda okutetwa ngu A. E. Magaba i Captain ye Union Rugby Football Club, yase Port Elizabeth nge Virata;

Zinkosi Ezitandekayo, Ndiyazi ukuthi i Virata ngumniki-mandla ongumangaliso kuba ndiwangqinile amandla ayo. Ndiyayisebenzisa xa ndiziqeqeshela umdlalo.

Ukuba nezihlunu zomzimba ezaneleyo asikokuba unento yonke. Kufuneka imitambo yomntu ipile kakuhle yomelele ukuba abe Nempilo ezeleyo yokudlala umdlalo oqata onjenge Rugby Football nokuwadlala kakuhle. Nditembele kwi Virata Ngenkutalo Yemitambo yam.

(Ibhawle ngu),

A. E. Magaba.



# Xhosa: Abantu Nemfundo Nemidlalo

## UNkosi Nkebeza Use Kapa

UTYELELE NGENICIMBHI KU NOBHALA WABA NTSUNDU

Ezase Kapa (NGUM AFRIKA)

U Chief Nkebeza wase Ngqushwa ulapa nge m i- cimbhi ku Nobhala waba Ntsundu. Svelana no Mr. no Mrs. M. Mvi- njelwa igisa kwa Dyan nobhala kwi Supt. of Natives' Office ngo cingo olufike ngomhla we 16 lubika ikehle uyise oswelekileyo owayeze- lwa ngo Ngqushwa, ubese nontsa, yena uzilawulwa ngeye Zembe, uvidla abam. Ikehle eli stogati lona i wafizile unsebenzi walo kuba labafundisa boke abantwana bala, labadisa labizikela ngokwa- lo.

U Mrs. Bqwana ukwele kwe pelileyo ukutyelela umakwabo e Xisi u H. Tels. Svelana neti- tshala yetu u Mr. D. Foaggo lele puzulu, yevsibiatlevekhi, ngulomko- nyova. U Mr. Mgweyana i week end uyichithe e Paarl. I Roman Catholic School building seyiseku phithveat, sisiva ngati bavula kwi kwita ezayo. Yadlu eoomhla ekwane cloak room. I United Bantu School kwa Lyaga efundisa u Mr. Szaai no Miss Mshloma- kulu eagenela kwi Mile Barracks iNtshingana, estagati kwimawele lentata embali yaphumeleleyo kwiye abantwana bati 132. Ititsha, a zimbali. Kwa Njibeni bayi- 187. Ititshala zisi 7, kwaye baqale ku A to Sid VI. Itale lompume- lelo Nangamso. Siva ngati kobako enye ititshala kwi kwata ezayo, noncimbhi wendlu yesthoko se B. U. School usijongene no Rulumente.

I Home Bachelors C.I.C. ibetlwe yi Try Again C.C. Ke stongel Finals ze Knock out kunye ne Far East C. C. I Stada's Eleven ibi- dlala noma Slams e Rockland C.C. nge cawa 17th, yadlala abagqiba. Nge 2nd Marh kwa Langa i Gold- en Arrow L. T. Club yoba ne "Social" ngo 7 30 p.m. Sofumana izolo ku Miss Mvambo, Mehlo- maku no Mrs. Nabe ne duet ku Mr. Nabe omncinane no Miss Mehlo- makulu. Yoba luyolo lomlat kuye wonke o Ntsundu kweli otanda inqubela. I Progress L. T. Club iyibettle i Kensington L. T. Club. I representatives bezingo D. Me- hloana (Capt), E. Notshulwana, J. Moses, Misses D. Foaggo, Ngqozo no Mrs. J. Solilo. I Kensington bezingo Messrs Sollons omkulu, Sollons omncinane, Laban (Capt), Misses Laban, Sollons no Mrs. Klein.

Kabarwebi sivuyisana no Mr. N. Cuba oquba ishishini e Maholweni le "Eating House" ngokutenga Ivan nge 195 cash. Soxasana tina sodwa zesityake, sisebebenzise italete zetu zesandiselwe, singazi- fihli; styke incaku nentlyano, utshilo u Rev. S. J. Myambo nge ntshumayelo engasoze ilibaleke esticactisela ukuba ukuze kweli kwabelungu kweli kukuza- lisekiswa kwezibhala.

Kulo umbuto oyilwayo apha e Kapa ogama lityi Bantu League of Nations u Chairman J. D. Nzuzo, Secy. Justice J. Vili, Organizer C. J. Nabe, Injongo zawo ekubeni zibekwe cacileyo emzini apha zoni ke zituyelwe ephethei.

## Kuyafundiswa Apha I-B. A. Sezintathu Kwesisithili Sisodwa

Ezase Maclear

Zibuye zavulwa izikolo, baqoke- lelana abantwana bevela kwinkalo ngenkalo, sabona ne titshalakazi u Miss Miriam Gcwabe, evela eka- yent lake e Katkop. Zite zisa ndulukuvulwa, u Mr. Elijah V. Ngqase wahlsogantla iqela lake le "Merry Makers" elitogo: John K. Gontsi, Jackson Manana, no Day Ngqase benza i Concert ye Foot- ball kwacaca ukuba tagoma iqaliwe e Maclear, zatho i "Merry Makers" umzi wema ngenyawo.

Sivuyisana nokupumelela ko Mr. Fraser Meraae no mawawo wake u Manasseh Moerane ngokupumelele i B. A. kunye no Mr. E. baezer Jijana naye ngokupumelele i B. A. Kucaca mhlope ukuba iyabuya i Afrika. Sikwavyisana no Miss Magdelene du Plooy ngokupumelele i First Grade kwi N. P. H. estimoqwenela inqubo entle kwi "final" yake.

Into ka Mziyana iququzelela iqela le football ayi Captain yalo i Secretary tagu E. V. Ngqase, Treasurer tagu J. K. Gontsi, i Vice Captain ingu M. Tame, ne President yabo tagu Moses T. Ngqase, ingati xa ndijongile mna, ujongiwe Elliott kuba andithethi ngo Ugle.

Sike sabona phakathi komzi Miss Gertie wodimo lwase Windhoek estaga e Bhai (Port Elizabeth) ngokufundisa ukangeleka uma Thiyane ekwimpilo easte, ithamsanqa kuwe Bhai, itshleko kuwe Windhoek.

Ugqite apha u Mr. T. Makalaza i itshala vase Mount Fletcher evela e Monti estaga ekhaya. Kuke kwakho ingxikela yentlanganiso e Royal Hptel, ibizwe yi Towa Council, ukuqwalasela eyona nto mayenziwe ngobisi lwe "Farmers" Bekukho u Mr. Jacobson we Agricultural Department ozokucaca ukuyila i "Factory" ye "cheese" nokutengisa ucwambu (cream). Isihlalo sithathwe ngu Dr. Sella (Mayor) kukho o Mr. Kirk (ex-Mayor), Mr Busby (Town Clerk), Mr. Sutherland, Mr. Muggleston, Mr. Mason, Mr. Darkie nabanye umntu ontsundu ohekono ubemnye u Moses T. Ngqase abe ngphunguza akabona nelawu lentaba. Lentlanganiso ibonakalise ukungalingiswa komcimbhi yi Council okanye ngumbizi wayo pambi kokuba iye entlanganiseni.

Natsingase cumzi wakowetu: Aphisa amalanga enuziphakamisa nokuphakamisa isizwe?

Umlholi wezikolo ulindelwe uit 7 ebeta kusisa babe abantwana sebengase sikolweni. Ngenxa yokungabiko kwemali ngokutsho kuka Rulumente, abantwana besizikolo yi 123 pantsi kwetitshala ezimbini u Mr. Mose T. Ngqase, no Miss Miriam Gcwabe, Assistant.

Umbatalala wenkomo ungene, iakomo zishwabane imilenze noko asikenzakalisi. Eyona nto inkulu kukusweleka kwabantu yi fever; abantu bafa okwempukane kuba akukho mayeza akhutshwa ngu Gqira. Nantso ke inzima kuwe Maclear ngokungabiko kwe Adv- sory Board. Zizina into zo Bi- ngwa no Sitoto xa kunjene. Siva kuba singase moyeni, ukuba i "Merry Makers" ziyakuvuma kwi Town Hall kwakufutshane nje mhlambi ngo March, ungaposwa lawundini i Mount Fletcher, yodwa faazo i B. A. ezintatu, pha- kama lawundati xela into emakwe- nzilwe yona.

## I-Nxukwebe Nemidlalo

ABO MTHOMBHO KA AYLIF BAQHUBELA PHAMBHILI

Ezase Bhofolo (Ngu SEPA)

Ngomhla wesi 9 ku February kwa Ngwevu kuhlangele i Fear Not C. C. ne Five Great Powers C.C. Yangena i Fear Not yapuma ne 119 runs. Kwadlala lamakwenkewe: S. Sikundla 29, P. Mdilane 22, no S. Siwisa 23. Kwi F. G. P. C. C. kwabhola amakwenkwe ka Nontshinga neka Mampana. Ingene i F. G. P. adlala 89 runs. Hayi u Qupe no Nontshinga badlala ngoku- ncomekayo, Qube 47, u Nontshi- nga 25.

Ingenele kwako i Fear Not C.C. badlala 150 all out. Kwo, yavala apo itwana ka Siwisa, yadlala balila ababoneli kwala sekuncany- we emva kwe yure ezintatu yapu- ma ne 82 runs. Hayi iye icaca kanye tonto yoba lixwangusha eli. UNkosana Tshomela wadlala 29 runs. Ingene futi i F. G. P. C. C. Kwoko, hayi ke kona aliposa iqakamba amakwenkwe e Fear Not amabini, u S. Sikundla wapuma ne 6 wickets for 18 runs, waza u S. Siwisa wafumana 4 wickets for 8 runs. Yaba ke i F. G. P. C. C. idlale 26 all out.

Kwangalomhla zibe zidlana intst- mbi e Tyatyora; apho kuqubise- kona i Hard Catch, Tyatyora, ne Hard Catch, Lamyeni. Ingene i H. C. Tyatyora yadlala 56 runs all out. U M. Hoko udiale 21. Hayi libi ikwele yaligibisela iqaka- mba into ka Mhlanjana yatho yafumana 7 wickets for 18 runs. Ingene i H. G. Lamyeni yabeta 72 runs. U N. Ngcuka udiale 21. D. Nondumo 16, u Nabe 15. Mfo yalijija iqakamba into ka Zondi, yaza ne 6 wickets at 24 runs. Iptade yangena i H. C. Tyatyora, yapu- ma ne 51 runs all out. U Zondi 18, L. Nqana 14 Mfo akuko sizatu, i yajija into ka G. Mhlanjana, kuba kwakona ikupe 5 wickets for 19,

no N. Siduli 5 wickets for 22 runs Ingene okwesibini i H.C. Lamyeni, koko kute kungekafi namnye lapela tshesha.

U Nurse Tumela unduluke ngo- mhla we 16 ukusuka e Victoria Hospital apo ayakuqwele kona i Course yake. Uyicite apa yonke i Holide yake engapezu kwenya- nga. Sivuyisana no Mnumz. M. M. Siwisa ngokuya kwake e Goli epilile. Lomfo ucite itaba elide kwelozwe.

zizo. Kumntu omameleyo kuko isandi esapha sokuba umntu omya- ma uyeze naye kule "Platau," incha iluhlaza zibeta impepha. Nto- oje elusizi untozi lwetu aluqond (Ipelela ku page 7)

## Ezobu Nesi

(Ngu E. L. MVIMBI)

Ndibulele ngentliziyo yam yonke ukubona ukuba tsikalazo samkelwa agabamhlope, kuba adibona kwi S. A. N. Record ka January 1935 ukuba i General Hospital, Joh'burg izakubapantsi kwe Kausele imvivo zayo (Medical Council) ngamana slogati skukala stive, ucuntsu akafani no shict, siya pambili zesi ngemi sithu.

Njengoko izithethi ziti ilannga alioakumiswa matu nomatu omyama ukwanjalo, ewe zona ziko inkungu namafu nazo zenza umsebenzi masingatyafiswa

## OTUKULULAYO

[UMATUKULULA]

Uyidhlula Yonke

Imiti!!

1/6



Inkosi Yemiti

Amayeza!!

1/6

UMUTI OWENZELWE UKUSIZA ABANTU

OHLANZAYO

IZIFO ZONKE EMZIMBENI YABANTU

Ogeza Umzimba Wonke.

Wenzelwe ukuba usize abantu. Utengwa ngamakosi nezinduna nabantu abawusebenzisayo nomkabo minyaka eminingi. Labo bantu abahlakanipileyo bayazi ukuti, lomuti Otukululayo iwona muti abafanele ukuwudhla nxa bezizwa bekatele, bedan, cle bepelelwe amandhla nesibindi, bengase njenge yise mkulu ababelwa izimpi ezinkulu bazingqobe izita zabo. Lomuti Otukululayo ungama pills, usimze ugwinye lube lunye nje kabili ngo sonto lopo usu'ala, uti uvuka ekuseni ukupine yonke into embi esiswini nase matunjini naso sonke isihlungu esingapakati. Ngeke ube namandhla wenze imisebenzi emikulu nxa umzimba wako ugcele ububi nobuti, Otukululayo uyokwenza ucacambe, ubalele ube namandhla, ukujabulele ukudhla nempilo uyijabulele. Enye yamakosi abantu edhla lomuti Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami bangabanawo lomuti, yini ungasi bheleli emapepini usityele ngawo kuzwe nabakude?

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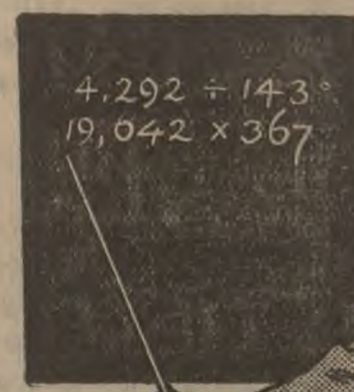
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- Salesmanship.
- Native Languages.
- Journalism.
- Civil Service Lower Law.
- Native Law, Native Administration.
- Agriculture.
- Home Needlecraft, Dressmaking.
- University Degrees and Diplomas.
- Diploma in Bantu Studies.
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- Native Teachers' Examinations.
- Transvaal & O.F.S. Native Teachers' Examinations.

IF there is any subject about which you require information on, and which is not mentioned here, write to us about it.

Write for full list of subjects.

**UNION COLLEGE,**  
P. O. Box 3541, JOHANNESBURG.



To the Secretary, UNION COLLEGE, P.O. Box 3541, Johannesburg. Please let me know about your Postal Training Courses. I am interested in the subject noted here:—

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# Our Opinion And Readers' Views

THE  
"Bantu World"  
1, HARDY STREET,  
(North of Bantu Sports Ground.)  
P.O. Box 6663, JOHANNESBURG  
SATURDAY, MARCH 2, 1935.

## Medical Aids

We have published many letters from our readers criticising the Government's medical aid scheme for Africans. We did so, not because we agree with all the views expressed, but because it is always our wish to give publicity to the opinions of our readers. To us the medical aid scheme is a step in the right direction. Certainly we would have liked to see the Government undertaking the medical training of Africans as recommended by the Loram-Committee; but knowing that where Africans are concerned the Government moves slowly we feel that the introduction of medical aid scheme is an indication of the fact that the Government realises the need for the medical training of Africans. And we are firmly convinced that eventually a medical college will be established in South Africa. The medical aid scheme is a half loaf, no doubt, but a half loaf is better than no loaf.

There are people who seem to think that the primary object of the scheme is to prevent Africans from going overseas for medical training. At the outset let us assure them that the Government has no such intentions. Those African boys, whose parents are financially in a position to send them to Great Britain and America for medical training, will not be interfered with. A similar cry was raised when Fort Hare College was being established. Many of the African leaders, men who held important positions in our social and political life, declared that there was a sinister motive behind the Fort Hare scheme. They pointed out that the establishment of a Native college in South Africa would cripple the progress of Native Education in that it would enable the Government to stop intending students from proceeding overseas. It was only the far-sightedness and leadership of the late Tengo Jabavu which saved the situation and allayed the fears and suspicions that were entertained. It is now nineteen years since Fort Hare was established, and no student has ever been prevented from going overseas to further his studies. Instead, Fort Hare has enabled quite a good number of our young men to acquire higher education at the British and American universities. It has not crippled but given impetus to Native education.

One thing which must be clearly understood is that the Government has been compelled to provide this medical aid training by the unhealthy conditions which prevail among our people in the rural areas. The ravages of the malaria fever in Zululand a few years ago are still too fresh in our memories to be recapitulated here, and so are the ravages of Typhus fever in other parts of South Africa, particularly in Basutoland. At the present there is the plague in the Free State which is playing havoc among our people. Then there is overcrowding in the reserves, and unless the people are taught by trained men the

principles of sanitation there is a serious danger of the outbreak of epidemics there which may wipe off whole villages. It is to meet this situation that the Government has undertaken this training of Africans as medical aids. These young men, after completing their course, will go into the Native areas as Government servants to teach the people how to fight against all manner of disease. There is a real demand for such men in the rural areas.

We quite agree with those who say the Government should be urged to provide facilities for medical training of Africans in this country, but we do not see the reason why this scheme should be rejected only because the Government at the present is unwilling to comply with our request. There is nothing to prevent all those who would like to see Africans receiving medical training in this country to go on with their agitation until the Government realises the fact that it is its bounden duty to provide such training. In the meantime let us accept the Government's proposals and encourage those who through financial difficulties are unable to proceed overseas for training, to avail themselves of the opportunity thus offered them. We repeat, our people in the rural areas are in need of medical service, and they will benefit greatly by the services which the medical aids will render them while at the same time the nation's health will be ensured.

## When Shall We Rest?

Sir... What is the position of the Native people in this country to-day? Are they having any rest? No, they are not. For they live in perpetual fear and anxiety as a result of persecution and police raids and are living a life of semi-starvation.

The police have the right to enter our houses at any time they like, to search for liquor and demand all sorts of passes and tax receipts. They have the right also to stop any Native at any time for the same purpose. We have, therefore, the "sportings" during the day and "Japies" at night. Everywhere one hears "Kaffir, waar is jou pass?"

We have no protection. Before the law courts one meets the same repressive spirit:—"This court will at all times be very reluctant to probe into matters of policy on the part of the police," said Mr. De Vries, a Johannesburg Magistrate. "If the accused wishes to escape the irksome provisions of the night pass proclamation, he must obtain exemption or comply with the law however elevated his standing may be."

These were the remarks to an African secretary of the non-European Ratepayers Association, the owner of 5 properties. He was arrested and sentenced for walking about at night without a special pass. So rich and poor, we are treated the same! Despite our contribution to the National wealth of the country, our services are not acknowledged. Though we are the diggers of the Rand gold which to day fetches £7. 1. 6. an ounce and we are the farm labourers whose wages range from 4d to 8d a day, the capitalists of this country pretend that they can do without our labour.

But the landlords and industrialists know too well that our labour and services are indispensable. That we create wealth worth millions of pounds but get very little in return. We are their asset and every law of the land is so framed as to continue this mere asset status.

But when shall we rest? Only when we are free. When we are conscious of what we are and what we should do. We will rest after national emancipation, after we have done away with all anti-Native laws. But this shall be after a bitter struggle against the upholders of "white South Africa."

MOSES M. KOTANE.  
Johannesburg.

## 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 paid pages or less,) as through lack of space and the accumulated 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.]

### Drunkenness

Sir, Strong drink produces two harmful effects on those who take it. One is that which comes on within a few moments after the drink has been taken. This effect is called drunkenness or intoxication. Getting drunk is a disreputable thing and ravages both body and mind. It harms one just as sickness does. Most of our young people think that taking strong drink makes men of them, but they are mistaken, and are only ruining their lives.

The other harm produced by alcoholic drinks is the slow poisoning of the body and mind. This effect comes even to those who only take small quantities of drink regularly, even though they never get drunk. It was because of alcohol acting like a whip to the mind and body, that the old Romans called it a "stimulus," that being their word for that instrument, but a whip does not make a person or animal strong. There are far better ways of getting a man to work than by driving him with a whip or with a stimulant.

Drink only retards one in his work, just as whipping a boy in school every few minutes would disturb him in getting his lessons done.

The difference between a whipping in school and a stimulation with alcohol lies only in the fact that whipping causes immediate pain whilst alcohol dulls the mind and the harm is not felt until sometime after. This is the greatest danger from taking alcohol, for it deceives the drinker and makes him think that he derives benefit, when he is really being harmed. The use of alcoholic liquors as medicine and drink is a relic of the early times, when men drank because it was the custom to do so, and physicians gave alcohol as a medicine because of its quick effect. But if the sinister effects of alcohol are clearly seen they will be found to be overwhelmingly bad.

HARRISON B. M. ka DAKADI  
Natal.

### A Word of Caution

Sir,—The practice of robbing people in Johannesburg Railway Stations is still carried on; I therefore take the trouble of making this warning to our passengers that each man or woman entering or leaving the train in any of the Johannesburg Railway Stations should before doing so remember his or her valuable articles in his or her pockets. That is, never put your valuable articles within easy reach of strange people. There are people who often sit patiently in a compartment as if they are passengers, but to your surprise, immediately the train pulls off you will see them rushing to the doors pressing themselves against passengers, their eyes stretched out to the roof of the train while their hands are busy in your pockets.

Another danger to passengers is the act of peeping through windows while the train is about to move. Some people often reach their homes with blue eyes or swollen faces, because of having peeped through a window at a certain station. Next time you board a train remember that there are rough people only standing there to do such harm. Never be too tame, and do not trust every one you meet for the first time.

I hope this warning of mine will help some future passengers, especially those who are not used to Johannesburg life. To them I advise that they should adopt for their motto, "Safety-First"

JACOBITE  
(The S.A. Scout)

Johannesburg.

### Lobola Should Be Abolished

Sir,—Kindly allow me to ask my fellow-Africans and the readers of the "Bantu World" to examine the question of Lobola once again. I hope you will not feel bored with this question. I really do feel that another step should be taken towards the subject. I am not unmindful of the fact that sometime ago the "Bantu World" kindly condescended to allow our African ladies to give vent to their opinions on the subject. Nor am I even unacquainted with the fact that the majority opposed its abolishment.

To try and point out the disadvantages of this custom would be repeating what has already been said. Hitherto, the leaders of the Africans have preached the evils of this custom—I like calling it an evil. Mr. Editor—because the practice goes on from strength to strength. It is with a sad feeling that I observe that our authorities like the Native Commissioners, recognise this ruining custom. There are, in some locations Native Courts (Kgotala) where Natives may decide questions arising from lobola disputes, which may be called in other words heathen cases.

Every time the Native-Commissioner joins two people in marriage, he makes it very clear to them, that according to the christian marriage, no man shall marry two wives or more. Here we are, Mr. Editor, serving two masters at one time. Are we true to the Christian Religion that we profess? Does lobola go with christianity? If not what does the church say?

I wish to suggest that ministers of religion and teachers stand on both feet and stamp out this pernicious practice. The time is ripe that it was totally abolished by law.

C. P. MOLEFE.

Germiston.

### Education Uplifts A Nation

Sir,—This world is a hard place to live in. We are under great oppression, that is our cry when we are under severe sufferings. But now, what is the cause of this, and what measures can be taken to bring about our salvation?

It is not the world that is bad, but the people in the world. Our minds are so clouded with doubts that we fail to perceive, and apply our judging powers on little matters.

Of the mass of Africans to-day, including our womenfolk, in urban areas especially, two-thirds are illiterate. What a loss to Africa? The sequel is that the white man is then set on vantage-ground. That is why you see such things as the Pick-up acting as they like amongst us. We suffer because of our ignorance.

Some of the educated lot are progressing whilst others are retrogressing, and the common idea is that women are not eligible for education. This is very wrong. We should not consider women for household work only. They are our right hand, therefore they should also shoulder responsibilities. Man should raise the veil of ignorance on the one side and women on the other; so that difficulties will diminish to the smallest unit. Shakespeare has rightly said—

All the world is a stage  
And men and women merely  
players,  
They have their exits and their  
entrances.

Our womenfolk ought to play a prominent part towards educating the communities in which they live.

We have been given a start on our boat, let us not rest on our oars. Education is the only key to unlock all the doors of Western culture. Courage, patience, integrity, and endurance are necessary.

STITCH

## R. Roamer Talks About.....

### Protectorate Question

At a solemn meeting held last week to discuss the incorporation of the Protectorates, several speakers were removed to the non-European hospital for treatment—so heated were the discussions. In the first place the chairman instead of putting the agenda before the impatient meeting, opened dramatically by throwing his coat on the floor and asking the audience pertinent questions.

"What I want to know in this meeting is this, why are these countries called Protectorates?"

"Because they are protected by Great Britain."

"Good," said the chairman. "Now where is this Great Britain as we are speaking now?"

"It is in England."

"Oh, it is in England? Good. Has it got tired of protecting these countries now?"

"We have not heard it say so."

"Good. If this Great Britain of yours is not tired of protecting these countries why this talk of incorporation then?" (Hear! Hear!)

"What has this South Africa shown the world that it knows how to manage black people so well that it wants more to manage now?" (Hear! Hear!)

"We know that in many curious things, this country thinks it can even teach Great Britain a thing or two, but that is not our affair."

"When Europeans quarrel among themselves that is not our affair. Our affair is when they turn their attention to us like they do now."

An impatient speaker from Swaziland stood up now and said "before we go any further, Mr. Chairman, would it not be advisable to cable to England first and ask whether or not Great Britain is tired of protecting our people in the Protectorates?"

Chairman: "We know very well that England is not tired, Mr. Swaziland. We need not waste time over your suggestion."

The chairman now took off his waistcoat and flung it on the floor. The women delegates eyed each other apprehensively at this. The angry chairman saw their glances and got fed up. "If in this meeting we have not heated delegates who cannot stand a pregnant atmosphere let them leave the room now. We have come to fight here ourselves." As he said this he began fingering his braces and all the women delegates left the house falling on each other's heels.

"Good," said the chairman. "Now we can talk like men. Which is the country in the world where so much shooting at Natives goes on so merrily that even magistrates sound a warning from the Bench?"

Voice: South Africa! South Africa!

"Which is the country where there's never been a white man hanged for killing a black man?"

Voice: South Africa! South Africa!

"Which is the country where things like motor-cars need psychology to drive them especially so when white people are in them?"

Voice: South Africa! South Africa!

"Which is the country where for being without a pass you are handcuffed, marched along the street as though a criminal?"

Voice: South Africa! South Africa!

"Which is the country that lies awake dreaming of Native risings, Native competitions, Native menace, Native equality?"

Voice: South Africa! South Africa!

"Good. And you want to tell me that such a country wants more Natives to control in a similar way? You want to tell me that such a country can teach other countries about Native problems? Please carry me to hospital to die," as he said this the chairman collapsed. Instead of being assisted the whole meeting fainted with emotion.

# Bantu Women In The Home

## NEEDLE AND THREAD

### Lace Collar And Cuffs

Surely everyone will agree that this is a very smart and pretty way of trimming a dark winter dress. Coats' Mercer-Crochet Cotton is so strong that the set will last for years with careful washing and ironing. The directions in the pattern below tell us to use navy blue ribbon for the bands but of course other colours can be used.

For instance if it was to wear with a red dress then red bands to match would be the correct thing. Whatever colour is chosen for the ribbon it would be wise to wash a small sample of it first to make sure that it is good ribbon and the dye does not wash out otherwise it would spoil the white crochet work.



### Lace Collar And Cuffs

**Materials required:** 3 Balls (20 gram) coats' Mercer-Crochet or 6 ,, (10 gram) coats' No. 3s, White coats' No. 3s, White  
Milward Crochet Hook No 2 x 16  
1 and three quarter Yards Satin Ribbon (Navy Blue) 1" wide  
1 and half dozen small pearl glove buttons.

**COLLAR:** Commence with 120ch.  
**1st. row:** Into 4th. ch from hook work 1tr, 1tr in each of next 3ch, x 4ch, miss 2ch, 1tr in each of the next 4ch, repeat from x to end of row, 3ch, turn. This should measure 14".  
**2nd. row:** 1tr in each tr, x 5ch 1tr in each tr, repeat from x to end of row, 3ch, turn.  
**3rd. to 12th. rows:** Same as 2nd., having 1ch more between blocks on every row, 3ch, turn.  
**13th. row:** Decrease 1tr (to decrease, insert hook, as for tr, draw thread through 2sts, thread over hook, insert hook, in next tr, draw thread through 2sts, thread over draw thread through remaining sts) 1tr, x 17ch, tr, decrease 1tr, 1tr repeat from x end of row 3ch, turn.  
**14th. row:** Decrease 1tr, x 19ch, decrease 1tr on each block repeat from x to end of row, 3ch turn.  
**15th. row:** Decrease 1tr, 5ch, 1ss into same tr to form picot 21ch, decrease 1tr, 1 picot, repeat from x to end of row. Cast off.

**CUFFS:** Commence with 60 ch.  
Work same as Collar decreasing on 8th. row.  
Starch Collar Cuffs and before pressing arrange the loops of ch in scallops, then join to ribbon. Cut 28" of ribbon, fold in half and join together at end. At top of band whip both edges together. Whip crochet to bottom edger. Sew 3 loops on one end of band and 3 buttons on each end.  
Cut 14" of ribbon for cuff and finish same as collar.

**ABBREVIATIONS:** St ... .. stitch  
Ch ... .. chain  
Tr ... .. treble  
Ss ... .. slip stitch.

## Cookery Recipes For Housewives Summer Cooking

### Tongue Surprise

1 hard boiled egg; chopped; 1 chopped onion; one quarter cup cooked peas and one quarter cup cooked and diced carrots; one quarter cup breadcrumbs; salt and pepper a few mixed herbs.

Mix well with a part of a beaten egg. Cut open the tongue and fill with this mixture; then sew it up and boil. When cooked, skin and roll. Place in a round basin or cake tin, cover and place a weight on top. Serve with mashed potato mixed with cooked spinach and butter.

### Haricot Salad

Soak the haricot beans overnight and boil until tender. Drain and allow to cool. Then shake well with 1 teaspoon salt and half teaspoon pepper. Add 1 very finely chopped onion, 1 tablespoon lemon juice and 1 tablespoon oil; mix very thoroughly and serve covered with finely chopped parsley. If served with mutton, garnish with chopped mint.

### Fish Salad

Shred about 1 lb cooked fish. Wash and dry a lettuce leaf and tear to pieces with the fingers. Mix with the fish. Then mash a potato and to it add 1 tablespoon milk; stir in 2 tablespoons oil and 1 tablespoon lemon juice; season with mustard, salt and pepper and sugar to taste. Mix the dressing with the fish and the lettuce. Pile up in lettuce leaves. Garnish with sliced beetroot and serve.

### Curried Bananas

Allow half cup of desiccated coconut to soak in 1 cup milk for an hour. Then fry 1 tablespoon curry powder in 2 tablespoons butter and add 6 peeled and sliced bananas. Season with salt and cayenne and 1 teaspoon worcester sauce. Strain the milk off the coconut and add it to the curry. Also stir in 1 beaten egg. Stir until it thickens and serve in a border of rice with cucumber salad.

### Creamed Chicken

Place a very little chicken dripping in a saucepan, when hot fry a sliced onion until tender. Add any left over cold chicken cut into small pieces. Cover and allow to steam very slowly for about half an hour. Season and add 1 sliced green pepper and a little stock. Stew 5 minutes. Then just before serving add half a cup cream.

### Red Cabbage

Cut a red cabbage into 4; wash well and slice as thinly as possible. Fry 2 chopped onions in a little dripping; add the cabbage and fry for a few minutes. Add 1 pint boiling water, 1 and half tablespoons lemon juice 2 apples peeled and sliced. Simmer for 1 hour. Just before serving thicken with a teaspoon flour mixed to a smooth paste with cold water. Allow to boil then add more lemon juice and salt to taste. The addition of 2 tablespoons cream improves the flour.

### Apple And Potato

Beat half lb. stewed apples with half lb mashed potato until smooth, then add half oz. butter; 2 tablespoons sugar and the grated rind and juice of a lemon. Beat the yolk of an egg into this and lastly the stiffly beaten egg white. Place in a greased pie-dish and bake at 375 fahr for about 40 minutes or until nice and brown and puffy.

## Mrs. Z. Matthews

A very interesting article from Mrs. Matthews, who is in London with her husband will be published next week. Mrs. Matthews writes interestingly on her impressions in London and has many interesting things to say to our women readers which will be of useful interest to them.



Etsa hore nguana oa hao a none, a matlafale, a thabe

## ASHTON & PARSONS' INFANTS' POWDERS

U tseba hore keng se etsang hore nguana oa hao a lle? Ke hobane ho teng ntho e mokhathatsang maleng kapa menong. Basadi ba Makhooa ka dilemo-lemo ba fodisa bana ba bona ka Ashton & Parsons' Infants' Powders, U ka reka moriana ona mabenkeleng, me ha o turi. O fodisa bohloko kanhle le ho etsa kotsi nguaneng oa hao, me o etsa hore a khotsofale, a hole a nonne abe matla.

### O SEBEDISOA BA MOKHOA ONA HO BANA:

Ha nguana ale katla ho dikhoedi tse ts'elelseng, mo nee halofo ea moriana ona esale hoseng kapa pela a robala matsiboea. U seke oa o tsuaka le metsi. Ha nguana ale boholo bo fetang khoedi tse ts'elelseng mo nee e tletseng. Ha ekaba nguana ha phele hantle, ho bonahala hore o ea chesa, u ka mo neea moriana ona ho feta hararo ka letsatsi ho fihlela a fola.

Bengadi:

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

N.A.34.1.[B]



## 'OVALTINE'

I "Ovaltine" imnandi embonyeni. Yinhle impela kubo bonke ngoba nodotela bati yinhle kakulu ekuqiniseni umzimba.

I "Ovaltine" yenziwe ngobisi olutsha, nangamaqanda amatsha nangamabele. Izwakala ifana noswidi emlonjeni futi ipuzeka kahle iqinise amadoda babesifazana nezingane.

"Ovaltine" ke seno se monate. E molemo ho bohle ho eleng hore ha se limakatso halingaka li buoa ka eona moo ho batleheng maatla. "Ovaltine" e entsoe ka lebeso le lecha, mae a macha le mela. E monate joaloka Chokoleta me le hona e bonolo ho etsa hore seno se setle seo se ratoang ke banna ba baholo, baroetsana ba nonneng le bana.

Kombisa owestolo sakini le lipela uti kakunike idosha le "Ovaltine." Kukona ipeshana efinini elikutshela kahle ukuti yenziwa kanjani i "Ovaltine." Tenga idosha lawo namhlanje.

Bontsa pampiri ena ho Rra-levenkele oa heno 'me u mo kope "Ovaltine." Pampiri e teng ka har'a tina eo e bolelang hantle hore "Ovaltine" e etsoa joang hore e be seno. Kopa tina kajeno.

"OVALTINE" IS MADE IN ENGLAND BY A. WANDER, LTD.

# Page Of Interest To Women Of The Race



Phoebe Mzimba, of Crown Mines, who won the prize on an essay on Thrift. The competition was open to all children between the ages of seven and fourteen and was in connection with the Loan Certificate School group. Phoebe is ten years old.

## Stofberg Gedenk Skool Wayfarers

(BY A. WAYFARER)

The Stofberg Gedenk Skool Wayfarers are all back this year save those who left the school for good last year. Last year was a very successful year for the Wayfarer Movement. The following people qualified as Sub-Leaders: Misses Paulina Pahlang lady teacher now (Ventersburg), Sarah Motshumi lady teacher (Marquard), Dina Mshomane lady teacher (Hoopstad), Ida Rose Louw lady teacher (Warrenton, Coloured School), Sarah Sebiloane (Paul Roux). The rest namely Misses Selma Sebokoane Alice Mabomo, Mary Thlapane, Ellen Ramagaga and Francina Hlubie are back still pursuing their studies for 2nd. and Third Year respectively.

This year the Groupers are: Misses Lettie Lebana, Martha Mokhothu (Tsoani), Bella Setiloane, Meriam Kgosiemane, Amaria Moraka Mina Nhlapo and Winifred Monyatsi. We have this year more than 50 Wayfarers on roll including Mesdames M. L. Maile, A. Maruping and E. Maleme whose husbands are students in the Theological and Evangelists Departments, Mrs. R. S. Steensma has kindly consented to become our Leader this year.

The Ex-Wayfarers and Wayfarers will all delighted to learn that Miss E. E. Mangoela who has been acting Leader for the last five years has been granted her Leader's Certificate by the Superintendent Miss L. Marquard.

We regret to announce the death of Hessian Sophie Rammala, who died early this year at her home Greylingstad. All Wayfarers will be delighted to hear that she was ready to go and he sang on the last day January 1. "Swing low sweet Chariot coming for to carry me home" and also two first verses of hymn 300 out of the Sesuto hymnals. Her last prayer was that God's will should be done.

Our sincere sympathy goes out to bereaved parents. We miss her but we thank God for her short life. Our best wishes go out to all fellow Wayfarers throughout the Union and Protectorates. We hope that this New Year will be one in which all Wayfarers will realise their duty to God and fellow men.

May we all strive to follow the upward way. We also wish to thank Mr. S. Sr Tema, who kindly assisted Miss E. E. Mangoela in conducting the Sub-Leaders' Examinations last year. He has proved a real Pathfinder to the Wayfarer Movement here.

## Judge Not By Appearances

(BY SWANEE)

What you see with your eyes is not the whole of anything; but only a part—the outside of it. There is always a part that you do not see—the inside.

There is a proverb which says "appearances are deceitful" meaning of course, that the inside of a thing may be quite different to the outside.

We must not judge by a hasty glimpse of the outside of any person to their character and worth, for the soul that is not seen by our eyes is of more importance than the face that we can see.

Only God, who sees all through—inside as well as outside—can truly judge any person, and we human beings, who know so little of each others' inner lives, must be careful not to judge any one before we know more than the mere outside of them can tell us. Judging by appearances is not a true way of judging.

The rosiest apple does not always taste the best. On the other hand, some sweet and wholesome fruits are encased in a prickly skin. A shabby person may be one of God's chief saints. A plain body may be the casket of a rare and beautiful soul. A handsome or well-dressed person may be a thief.

You remember Hannah, the mother of Samuel praying at Shiloh, and how Eli, the priest, thought she was drunk: What a dreadful mistake he made through judging by appearances, and how ashamed he felt when he found out the cause of her agitation.

Don't jump to hasty conclusions. Things are not what they seem at the first glance. The ice on the river looks quite solid; but if you trust yourself on it merely by its appearance, you may find yourself in the water.

Some pleasers look most inviting, but indulgence in them means ruin of body and soul. Fair-looking fruit may be poisonous. Fair spoken people may entice you to sin. Do not judge by the pretty outside. Learn to look below the surface. Get to know what is inside. Then your judgment will have value, and you will have learned what to safely follow and what to carefully avoid. Lastly—Judge not by appearances.

## My Mother What I Owe To Her

BY LADY PORCUPINE

During my minority I was taken from you to school but the moment I was free I came to you and was deeply impressed by the following:—"Mother, I was really taken away from you for some time when I was a young small kid; so that you might be a mother to thousands of other children, I am glad it was so." Now that is true. But you do not need to have your beloved taken from you in order that you may be a mother or a father to the children around you who need your help. And every one who is ignorant than you are, is really your child every one who has less power than you have, every one who is sadder than you are, is really your child.

### LOVE

It is the heart of love we want. That love, beginning in the family, spreading outward to the community to the nation, and finally beyond the nation to humanity. The heart of love, which is God within us, pulses within the Spirit in each of us, and is His very life. The heart of love flowing out in all directions, sending out floods of beneficent affection, answering every cry for help, making one spring forward to the aid of the sad and the down-trodden.

Oh Giddy!! if you be down-trodden and miserable, I shall never (as long as I'm alive) sleep until I have brought you home (when away from me). There are our sisters—women everywhere, downcast, miserable, and trampled on, and while they are as they are, no nation can rise to its full greatness, nor fulfil its purpose in the world.

Do you fear that touching impurity will make you impure? The touch of love can never bring you pollution, nor can evil come through that to soil you.

Remember, Giddy, my child, purity does not come from lack of contact with the impure, but from the love that stoops to redeem and to uplift, and only when, with heart of love, we embrace the miserable and the degraded, only then shall we learn to understand the glory of God in every human form, and realise that the love which redeems is the characteristic of the Saviours of the world, who, being themselves free, can alone break the bonds that hold others in misery.

### WHAT I OWE TO MOTHER

My duties towards her:—

To love her truly.

To think of her at all times.

To do my best in duties, i.e. sports, industry, religion in order to please my Mother as "pride."

To honour the elders and the young and my Bantu Race fully.

## My Mother

Dear Madame,—It gives me pleasure to wish all our Women Readers as well as contributors a very happy and successful 1935. To the Editress I say may she find her work so interesting, that by her articles which we read with so much love and interest, she may win many more Readers for the Women's Pages.

I wonder how many of our Readers have realised how very important is the subject: "What I owe to my Mother?" I wish to say in brief what I feel about the subject. My Mother has meant so much and will ever mean very much to me that I feel if were to detail her Love to me, I would fill every little space in pages of "The Bantu World."

When I was young and helpless she nursed me so well and denied herself good sleep that I felt even then her great love and devotion for me.

When I was a little girl she taught me to pray and to read my Bible daily. There were days when I thought she was a very cruel woman when she lashed me for my mistakes. When I grew up I noticed many good things that were brought about by her

## Household Hints

### DISINFECTANT

Just add a little disinfectant to the water you wash brushes and combs in to ensure scrupulous cleanliness.

### ONION SMELL

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

### COMPLEXION

Drink a glass of very hot water with the juice of half a lemon, first thing in the morning. This will clear your complexion.

unfilling care. I noticed that she followed to the letter the proverb of Solomon which says: "Spare the rod and spoil the child."

I am a young woman to-day though not a mother of my own children. I am god mother to many children who are entrusted to me as a teacher, and if there is any good that I am to these I owe it all to my dear mother. Her silent manner, her patience, her love up to now make me feel that she is the best woman I have ever known.

Mother dear, O how I love to think of what a gift I have in you from God for all that thou hast been. May God grant you all His blessings and as your years decline, may you exchange in joy your cross for a crown.  
E. EUG. MANGOELA.  
Stofberg Gedenk Skool.

## Health Hints

A small teaspoonful of bicarbonate of soda, taken in water, night and morning, may serve to stave off a cold.

To relieve a congestive headache, apply to the forehead a paste made of powdered ginger and water. Apply spread on paper.

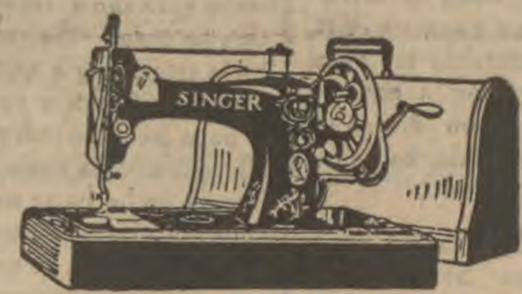
In the event of a pricked finger, avoid greasy or oily applications. A dry antiseptic dressing is best, unless there is frank inflammation or suppuration, when a hot fomentation should be applied.

The acid bath will help to harden the skin; add eight ounces of nitro-hydrochloric acid to each gallon of water.

When the doctor orders egg and brandy, this how to make it:—Beat up three eggs to a froth in four ounces of cold water, add a lump or two of sugar and pour in four ounces of brandy. Give two or three teaspoonfuls at a time.

Sunday Express.

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# Maikutlo A Bangoledi Ba Rona

## Tsa Bochoana Ga Kunana

(Ke S. E. MOKHESI.)

Erile ka January a le 11, ga bo go e modumo o mogolo koa Moretele oa boitumelo. E ne erile kgoeding tsa bohelo tsa ngoaga oa 1934 Kgosi e Kgolo ea Barolong le muruti oa ga Kunana, Rev. S. E. Mokgesi ba bo balokisa ntlo ea bona ea Kereke ea A.M.E. mo e neng e senyegile bobo. Ke mo erileng ba se na go henyha ha, ba ipakanyetsa go leboga ka ga Modimo O ba thusitseng ka gona mo tirong eo. Erile bo se na go sa ba tsatsi leo la January 11, 1935 go bo go se go le monate-nate. Ka nako ea 11 o'clock ga phuthogeloa kwa tlang ea kereke ke diphuthogo le morahfe oa ga Kunana go dira thapelo, me thapelong eo ea teboggo moruti oa sebaka Rev. S. E. Mokgesi a se na go dira ditiro tsa ntlo le bathusi ba gagoe a bala Lokoalong loa ga 1 Samuele 7 : 12. "Go hithlaha ha; Modimo O re thusitse." Moruti a bua ka bokhutshane ka mancoo a monate. Moruti A. J. Molebaloa a tlhagisa mancoo a mantle-ntle a boitumelo ba tiro e. Kgosi e Kgolo ea Morolong ea ema go se na go bua Father Jonas Koole ka kgothaco e e monate me kgosi ea bua boitumelo ba eona le morahfe oa ga Kunana ka ga moruti oa sebaka a ba opeteng mokgosi ka gone ka ga ntlo ea ga Rragoe, ntlo ea Moshoele gore ole me e baakangoe kgosi ea itumela kokoano ea morahfe le diphuthogo. Tiro ea nna monate thata. Ga go hitlha nako ea koleke kgosi ea ema ka maoto ka nosi ea kolekisa ea kolekela mahumahadi a eona othe hela.

### Mahumagadi A Apeile

Tiro ea hela mo kerekeng me ga bo go apelo thata ke mahumadi a A.M.E. go yeloa mo tlang ea Baruti ke baruti go yeloa mo tlang ea Mrs. Joseph Gaaratoe ke morahfe me kgosi le mahumahadi le maritaba a eona e yela koa ga Mr. M. Sera mogoa oa kgosing. Moletlo oa halala ka boitumelo yo bogolo.

Ka February 3, 1935 ga bo go le molelo o mogolo oa Selalelo koa Motsitlane. A bo a eme ka dinao coo pedi moroa Thipanyane a kolobetsa, a amogela, a amogedisa go le mabelebele a choere ka natla e kgolo. Tsatsing yeo ga kolobeco bana ba le 27 ba le 6 ba amogetseng Selalelo ea nna 125 o hitlile gae ga Ratlou moroa Thipanyane. Re mo lakaletsa leshego phuthogong e. O ne a thusioa tirong e e ke Rev. J. M. Chabedi oa Maritzani. Modimo o boloke Bocoana.

Re utloa gore Tau-Tona The Rev. J. J. Khaile, P.E., Bechuanaland District o tla a phuthile baruti ba gagoe ka District eohle me ba kopanetse koa Moretele (ga Kunana) mo go leng Rev. S. E. Mokgesi (District Secretary) ka 28/2/35. Ba eme ka dinao ba Moretele go lokisetsa kamogelo ea baruti bao le keta-pele ea bona. Komiti ea kamogelo. Ke mahumagadi bo: D. Mogaoane, R. Sera, M. Notoane le Rra-echo Mr D S. Koole.

Rea leka le rona mono Bocoana. Re ithokela pula hela.

### Re Choere Ka Natla

Thuto ea bana le eona re sa na le eona re e choere ka natla hela. Re na le sekolo se le sosi hela kgaolong eno go simologa Mafeking go isa Kimberley. Sekolo sa A.M.E. se sosi hela e-bong se se mono Motsitlane se choereng ke Mr. S. E. Mokgesi a na le Miss V. V. Ngaba se se leng bodiseng (Managership) ba Dr. S. M. Molema, Mafeking.

Re na le cholohelo gore Modimo O tla re thusa gore re coelele pele. Re eletsa gore Conference e re romele buruti ba thuto, ba ratang thuto mono Bochuana.

Rea coelela, re ganoa ke pula hela. Re ntse re nale Mrs. A. J. Khaile mohumagadi oa Mookamedi Khaile a tsile ka tsa bo okamedi ba gagoe mono Kunana le Motsitlane.

Re leboletse Sister Mevrouw Thipanyane thata go tla seketeng. Masole a gagoe bo Sister M. J. Mokoto, B. Notoane bao e leng Vice-President le Secretary ba ntse ba ipakanyetsa kamogelo ea mohumagadi oa bone thata ka makgotla a bona.

Re eits; a pula e ne Barolong.

## Ba-Afrika Ke Bo Kgogo Robala

TAU TSA HLOKA SEBOKA DI PALLOA KE NARE E HLOTSA

(Ke TOBA-TOBA)

"Ba Afrika ba juale ka lemphoana (lefotona kapa nonyana e nyane.) Lemphoana le kare ga le le ka senthaganeng la utloa sethare se tshikinyega mohlomong la utloa gore soathlha soathlha le ga mohlomong sethare seo se sikinyoa ke 'molai oa lona u tla bona le athama le gopote gore ke 'ma' lona o le tlisetsa dijo." Polelo ena ke e utluile e boleloa ke Mo-Afrika o mong gare ga motse ona oa Gauteng. Mo-Afrika enoa o ne a hlalosa ka moo Ma'gogo, gogolo ba lekgotla la taba tsa ba-Afrika le bao ba reng ke bona metsotsele ea bana ba mosadi eo motsho ba tholang ba duletse go dira Ba-Afrika 'kgogona robala,' ke gore ba tholang ba ba tshetisa dijo tse ntshi, ka teng 'me go se teng tshetisa eo ba e phethang. A tsoela pele monna enoa a bontsha kamoo kayeno morogo ga mekgosi ea ngoaga o fitileng eneng ere Ba-Afrika ba "boitshoaro bo botle" ba tla fumana mangoalo a tokologo eleng di "Exemption" melao ea bogkoba e gagamatsoga ka teng le kamoo re utloang gore kayeno ga go sale motho ea dumelloang go tsena jareteng kapa erefeng ea Lekgogo kante go tumello.

"Seo se re makatsang" monna enoa a tsoela pele "ke gore tumello ena u tla e kopa kae ga ese gona jareteng eo go thong re seke ra fumanoa go eona." Ga go kgathelege gore u ea ka morero o juang; kapa u tsetsoe ke malaeta, u batla motsoalle oa gagu ka thabo le ga ele bohloko lega e kaba ka tsela efeng. Ke tsona ditshetisa tseo re di direloang.

Monna ge a feletsoe ke dipasa ga a tsebe gore seo a tshoanetse ke go se dira ke eng. Ga maphodisa a mo fihlela setarateng a ea mo tshoara. Ca e ea Pass Office a re o ea go di lokisa le gona ba a mo tshoara. Pasa ke tsa Makgogo. Ba gana go di neea batho 'me ge batho ba se na le tsona ba a ba tshoara. Bapedi bare "Tau tsa hloka seboka di palloa ke nare e hlotsa."

## Phokobye Tsoa Letlholing Go Tsoa Ka Madi Ga Gopila

(Ke J. D. Matjila)

Go Morulaganyi oa "Bantu World." Ke ntse ke reelitse mafoko a banna ba bali ba kuranta ena. Kamoo ntseng ba ngangile kgang ka gona. Kabaka la lillotsa bona ka moo makgogo a re tshoereng ka gona. Me nna ga ke fosa polelo mo golimo a shata lena ke fihlela ele gore batho bana ba tlogela litaba koa morago.

Gonne re utloa gothoe Jssu o nile a bua ka lithuto tse ngata a leka gore Majuda atle a thaloganyetse, le gore atle a bolok-ge me ga go ake gae bonagala sepe mo Majudeng. Gore ba gopole Molimo oa bona. Me le gompyeno gontse jalo le go rona. Erile mo mengoageng e e fitileng eia eabo 1911-1912 le 1913 Makgogo a tlhaba mokgosi o oreng phokobye tsoa letlholing go tsoa ka mali gago pila, me ra seke ra utluisisa.

Me gompyeno rea lla ga Pick-Up a tlhologile ka nthe re tshoanetse go bona gore banna bare re tsoeleng motse re sale le mali a tsoakaneng lea rona a bokgogo (makgoba). Motho legale ga a tlola molao oa rragoe le maagooe ga a kitla a bona sesephatsimang.

Gonne ke rona re tlotseng melao eabo rretsho, melao eabo rretsho ga u ka e leka gore u bolelle motho oa phelang bophelo bo ba gompyeno u tla fapana thata le eena u tla go botsa gore tseo ke tse li mashoe, kathe Molimo o bopile methofo ele meraro feela ke mala o montsho le o mosoeu le o motlhaba. Ke motho o motsho, motho o mosoeu le motho o motlhaba.

O motlhaba ke Lekula Lechaene ke bona bana ba Noa. Me rona re tloha re lathlile melao ea searona ele ruri. Le gona gago thuto epe mo rona batho ba batsho.

(Di fihla karolong ea 14.)

## Ntate Enoa Ke Mr. Sitwell Maru Ke Motsebela Sekolong

(Ke JOHN. KHOABANE)

Monghali e ba mosa ho batisa ma ntsoe ana a ka. Ka nako tsohle ha ke fihla, toropong efe le efe, ke e ke makale ha ke bona ba ho ba bacha. U tla fumana ba eme baqoqa taba. eo u kareng kea 'nete. Eo u ka tiisang hore ha u ka e mamela hantle, utla thusa sechaba ka nako e tlang.

U tla fumana bahlankana le baroetsana ba eme, ba apare hantle starateng, ba bua kamosa oo hoseng moikho ea nang leona; baqoqa, ba buela fatse. Ha u ba talima ure uena pelong ea hao, ka nako eo bana, bana ba tlang ho tsoara mesebetsi, baaha matlo, kapa metse lichaba lit'a tsoela pele ruri.

Ere ke santane ke nahana ka moo baikokob-litsereng ka teng, le kamoo ke talimileng h' lona tse ncha tse tla hla ha ho bona ka ha ba le bacha, masoabi ke utloa taba e se e fihla ere, jentlema e ea ne e sentse le Leili lane leo u kileng oa bona e tsamaea le lona setarateng Empa puong ea ba bacha hothoe ba baholo ha ba tsebe letho.

### Batsoali

Ka moo ba bacha ba nang le tsebo kateng, batsoali ba bona ha ba sana melomo mabapi lepuo ea baroetsana le bahlankana seterateng. Motsoali oa ngoanana leha a ena le lentsoe, la ho

botsa ngoanana ka moshanyana eo a 'moneng a tsamaea le eena seterateng, ba bua ba tseha hamonate na'e oa thola ore hlomphe ngoana. Lihlopha tse ngata tseo batsoali ba lifatang seterateng, ba li nea hlomphe. E ka hoja litla tisa leseli ka nako e tlang.

### Tantsi

Litropong ho tletse setuma sa mohobelo oa batho ba ba soeu oo rona Basotho re reng ke mohobelo oa Makhooa. Oo ka ona re seng re fapane le batho ba Molimo, Baruti.

Makhooa a na le mohobelo oa bona. Basotho le oa bona, Mazulu le oa ona. Joale oa rona Basotho rea o tlohetse ka molao o reng tsoang hara bona. Leha ba bang ba sa otlohela, bao re ba bitsang hore ke ba hetene, Balumeli ba nkile oa ba basoeu, bare ona ha se mohobelo.

Ngoana o tloha ho botsoali bosiu a eo tantsa, joale uena motsoali ke hore ngoanana e noa oa hao u motsepa hore, leha a tsoarane le moshanyana ba tantsa ha ho ntho e empe eo a ka e etsang? U robetse bosiu ha u 'mona. Na ha u ka tsoara mosali'oa motho la tantsa, le eena, e ke ke eaba le na le taba le ena? Bona ntho ee etsoang ke bana ba lona.

Hona setsoalle sa motho oa mosetiana le mohlakana setsoa kae? Moo ba tla tsamaea bosiu bohle hose letho?

Ere u re oa fihla u tsoa morebetsing u fumane moshanyana a se a le teng ha hao, a chaketse ngoanana oa hao. Ka sebele u boise ke mang? Ngoanana a u arabe che ntate ke Mr. Sitwell Maru re ne re kena sekolo le eena. Joale ore o fihletse mane ha nyeo, motsoali o sare oh! na u sa phela Mr Sitwell? ka mosa oo makatsang, o ea ema, E nate. Motsoali o sare, Malikengkenzi! nate. Ngoana eo oa ka o jeleng? Ke mo ho tiisang lentsoe le na la ba bacha le reng, maqheku ha tsebe letho.

### Mese

Joale tlontlollo ea ba e etsang ba bacha ke ee bohloko? Mese ea bona e me khutsoane. Ha u re u hlaha ka mona, u tla fumana ngoanana a fiela u tsabe ho khutlela morao. Lona batsoali bao le ntsang lichelete le rekela banana ba lona mese, 'me le balumelle ho etsa thethana, 'na kere letlaba molato. le hore u lumelle ngoanana a ee tansing bosiu. ebe uena motsoali u re ho ngoana a tsamae. Ebe u re Mr. Sitwell o je'eng. E be u lumella ngoana hore hona hoh'e holokile. Hosasa u re u batla likhomo kapa chelete ka ngoana eo u senang molao holima hae, u etsa eka ngoana hao o lokile u tsaba ho mkhale-mela u re oa mohlomphe. Bona ke molato ho uena le ho ngoana.

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# Puo Ke Motheo Oa Moea Oa Bochaba

The Bantu World

SATURDAY, MARCH 2, 1935

## Basotho---Bachuana

Kajeno re bada go boleta ka mofate ea "bodumelang," gobane ke tumelo ea rona gore eohle ena e reng "dumelang" e ea tsualana. Go boleta anete ke morafe ole mong. Go ralo ke gore e tsua kutung ele ngue. Ke tshuanelo gore mofate e tsebane, e ratane, e tshuaragane jualeka letsopa la samente. Jualeka banna ba monna e tshuanetse go ngoathelana blogo ea tsie.

Go go otho e ka kopanyang mofate ena ga ese puo. Gape ke puo e entseng gore e aragane. Puo ke motheo oa moea oa bochaba. Babadi ba Pebele ba tla gakologeloa gore ntho e ileng ea thuba baagi ba Tora ea Babelo ke puo. Ga bane ba nse ba utluana mogo o ne o nse o tsuela pele, gose molato. Empa mohla ba thomang go boleta puo tse ngata ba ile ba seke ba utluana gomme ba tlogela go aga Tora ena. Puo e ka thuba sechaba; puo e ka aga sechaba.

Go motheo ea ka phegang gore ga go sechaba se ka phagamang ga maloko a sona asa utluane ka puo. Kajeno re na le puo tse tharo tse ngoetsoeng—ke Sesotho sa ga Mothoesho, Sepedi le Sechuana. Mofate e buang po'elo tsena, ga re ka batlisisa re katumana gore ke bana ba monna; re ka fumana gore setso sa eona se sengue feela. Mona Transvaal re na le Bakwena, Bafokeng, Batlokwa, Batlaping, Batlouteng le mofate e meng eore e fumang Lesotho le Bochvana. Ga gole jalo ge re sechaba sele seng seo se tshuanetseng go tshuaragane jualeka letsopa la samente.

Gare ga rona go teng Dingodi, banna ba jualeka bo Thoma Motlodi le ba bang, tseo di neng di ka re phagamisa ka kgopolo tsa tsona. Empa banna bana, kabaka la puo, ga ba kgone go ikgafela go ngola gobane dibuka ga di rekoe ka tshuanelo. Buka tsa Thoma Motlodi di baloa Lesotho feela; anthe ga ekabe re bua polelo ele ngue ekabe di baloa Lesotho, Forei Setata, Transvaal le Bochvana, gomme Mr. Motlodi ekabe a sa sebetse letho ga ese gongola dibuka.

Re tseba ga go le teng banna ba sa rateng gore Sesotho sa ga Mothoesho se tsakoe ka Sechuana kapa Sepedi, go le teng ba sa batlang gore Sepedi se tsakoe ka puo e ngue, go le teng ba sa rateng gore Sechuana ebe modubube-dube oa dipuo. Banna bana re hlomphe msikutlo a bona, ebile re tlotha lerato leo ba nang le lona mabapi le puo tsa bona. Empa seo ba se ratang ke sennyenyane go seo re se batlang. Rona re batla polelo e ka re agang jualeka sechaba; bona ka rata go phagamisa sehlopha sa bona feela. Rona re batla kopano ea mofate eohle ea "bodumelang," bona ba batla karogano ea bona.

Taba ena e kgolo gomme re batle gore banna ba e hlafune. Re kopa gore ba hlalisa msikutlo a bona mona kuranteng.

## Peho Ea Lefu La E. M. Motlodi

Tsa Ladybrand

Monghali a ko nokele mantsoe ana pampiring ea hao. Mona re bona ho fihla baeti motseng oa rona batsuung Gauteng. Mr. E. R. Motlodi le Mrs. D. A. Maphike ba phalletse ho tla lefeng la 'ma rona Emelina Masitisa Motlodi. Esitana le ba bang ba hlabang Maseru. Ka nete e bile mphete ke o fete. Haholo, holo ra makatsoa ke ho bona phutheho ea mokhot'o oa basali e neng e nkile mos-betsi matsobong a eona. Mafumohali ana a re thusitse haholo. Hobane enoa ea re sileng ene e le e mong oa setho sa bona.

Mabitso a bona ke ana, Adelina Morabane, Elizabeth Hlalele, Selina Tai'o, Luisa Phitsane, Amelina Mokatsa, Jakobeta Leboka, Clairina Mokopanela, Lydia Khabo'a, Leah Motlodi, Louisa Mongangane, Maria Noch, Alice Hoohe, Oropa Maine, Esther Ramthako, Pauline Mohloki, Ana Kashe, Gerita Lekoane, Bertha Mofubetsone, Clairina Mohoerane, Ariete Soolo, Lydia Molupe, Meriana

## Phalalang Matchele Kgomo Dia-Ea-Bageso

### Tsa Lebotloane I Haakdoornlaagte No 339

Mo ngoageng oa 1929 sechabana se sengoo se bitsoang sa ga Mfahla se ile sa thoma go reka Lefatse le bitsoang Lebotloane (kapa) kgotea Haakdoorn laagte 339. Morena oa sona ke Ehrens Bohosbi Naoa ke morafe o tsuileng mo Matebeleng a Seleka, mme ka go lefatse ba ne ba le Hamile ba se ke ba ntsa chelete ka moka mme e neng e setse ea ba le litsoala (interest) mme ba emela go patela ditsoala tseo ka mengoaga e meraro mme ka ga bontsi bo ne bo se ta bo fedile pelo ba ema go ntho chelete sa sala batho ba se ba kae le bona e le bao ba neng ba setse ba hlugetse kos teng le kgosbi.

Ditsoala tsa ba imelo tsa boela tsa godisa chelete e neng e setse oho mmuso oa hlaba mokgoshi oa re chelete ga e ile berg ba lefatse ba le amoga lona ntshang chelete kgomo tsa tsoa chelete ea bolokoa ga na ga thoe e tla re ka mosupologo mo bekeng e tla ga isioa chelete koo ga komishnare ga na ga re roa byalo komishnare a nna a thlaba mokgoshi byalo ga isa ga isa tagafara ea fibla e tsibisang le tsati leo taba tsa lefatse letla tsenang le kgotleng le le golo koo Tsoane A A! Metsi a lubege mo moteng banna ba tsa ka tlhako li safohloa ge le gona go gopotsa ga komishnare ka lichelete tseo. Ga thusa eng? Pelo ea komishnare e setse e le bohloko thata gobane ga bolo go oha mokgoshi a tra a chelete eo mo go tsona a ba bo letla a re lefatse la lona le oele.

Sechaba sa nyema dipelo sa se ke sa itse mo thuso e ka tsoang teng ga ana ga lleloa dikete tlamileng lefatse likgomo tse dikete tse rekileng di cheletr.

Ke gona ba beela maro ba ba tla banna, ba ba sebeditseng ditaba tsa lefatse pele ba nena ba reite ba sa tlakomeloa le moruti ea neng a setse a le lekilo le tichere eo go nong go thoe a tlo ba baditsetse bana. Ke gona go tsibosca tichere John Trisne le thicha Morris Naoa ena o na a le koo Rogiberg. Erile ge mokgoshi o fibla ena a kgobokanya banna ba sebitsang mo (main) msinneng a ba bolella gore lefatse la lona le oele, mme ke bile kea bitsoa ke kgosbi thusang lekoleke chelete ke namele Lori gossaa kee Haman skraal ke e ke le utloele dikgang ga ba ka ba diego chelete ea tsoa tloga a ea Hamanskraal. Kannete a humana go le byalo a mpa a re go Komishnare re santse re tla leka go batla chelete. Ga bos a phutha bareki a ba

Mahamo, Adelina Leabajo, Maria Koonya, Adolphina Kooko, Pauline Motsamai Fabria—Julia Ranthako, Eliza Borole, Anna Ditsoane, Jemina Mahalanyane, Magret Molise, Antronika Sesing, Sussana Mohono, Selina Mohlakoana, Alina Masilo, Rahaba Mavela, Eliza Malobane, Meriam Lephathi, Maria Leabajo, Eliza Serache, Emily Mokhele, Koronelia Senoko, Julia Mpheshea, Meriam Koenne, Rebeca Maboea, Amelia, Machelje, Dina Mosenthal, Rebecca Tladi, Mareth Likobela, Adelina Liphlane Belina Ranthako, Amelia Sehlabaka, Maria Nkhatho, Ali Keme, Adelina Ramotsoene.

Ba thusitseng ke Mafumohali ana: Mary Maphisa, Lydia Nkhoke, Rebecca Tigeli Selina Makurube, Pauline Motsamai, Maboes, Eveline Mosepele, Alina, Molupe, Mjankula Molupe, Adelina Liphlane, Leah Mpheshea, Emily Mokhele, D. Mosenthal, B. Mokhele. A b a Stamiri, Louisa Phitsane, Delphin Tladi.

I. P. B. MOSENTHAL.

## Go EaKaMagaro Ese Go Tjoana

(KE MR. O. PETJA

"Nke u mpe sebakanyana mo kuranteng ea sechaba "The Bantu World" nke ke hlalose seema se saka golimo. Ke sebolela ke lebihi-tje mabapi le bophelo joa Bafereka mo metseng (Location) ea li toropo. Ke koo e bile ke bona go sena khutjo mo metseng eo. Baheng sa Bohlasoa le bolaita, go etelang pele tlatji le leng le leng. Dihlare (meriana) di pedi tje di ka fokotjang moferefero ona, ke thuto le kgetholo (Education and segregation) ea metse ea rona mono litoropong. Kagore kudu batho ba rutiloeng ba rata tjoelo pele eseng poela morago. Gomme ba gatelloa bakeng saba phelang joale kali phoofolo mekgoo ea bona. Motho emong le emong ga senya u rogaka sechaba segabo, ga u lira molemo o tlotla sechaba sa geno.

Me molato u tjoa go gorgente ka gore hlakanya. Na ureng gorgente asa re kgaoganye joale ka lipasa ali kgaogantje? Lebella seema sa ka golimo.) Na goka sebekhunjjo goba ethonephang, kapa ba nang le tseebo?

"Na bana bab'ona ba ka segodishoe ka tshoanelo, eeng ka goithuta le go bona mekgoo esa baloke'eng mo melileng ea metse ea bohlesoa?"

Lemogang gore bo phelo joamona Makhooeng gabosoane le joa koo magae (Territories) anang le magosbi le batho ba bona feela, mono re hlakane ele mehlobohlolo ea batho ka moka. Temogo esoaetje goba go baeti pele le Baruli ba rona mo metseng ena ea li toropong (Locations) ka gore ebile bo tsena le molikolong bana ga ba sechaba le li tichere tja bona. Ka gore batsoadi ba bona ba g'ile le lira tja sechaba, eleng li phoofolo tje sa tsebeng tje li selirang. Ke tla ema moe ka tsego go marulaganye.

bole lle a ba kgothatsa a re ntoa e tse ne ltsbegeng dinaa Matchele ba re mmabintsi ga a sa lle mmamotlana ga ka konopa ga senye ba e ntsa ea tsena distlana tsa Komishnare, a rutiologa atsenam muso a kopa gore mmuso o lefe banna bas cheletr eo se chaba se eklotang lefatse e be la mmuso. Mmuso oa utloa kopo eo oa amogela lefatse'le. Mme Komishnare le bapatsa go bona ba le amoge a ka boitumelo byoo bogolo nme a ba lsea are bereki kgothatsang. A ba kopa a re ba ke ba mokgethele monna eo nka sebitsang le eena eo sechaba se gopolaeng gore a ka thusa. Ke ge bare re kgetho Morris naoa gore thuso a eme magareng a rona le uena morena.

Ke ge sechaba sa kopa mcruti gore a ba lokolle Morris gore a tlo thusa. Eaba monna oa Modimo a ba lumella kajeno o taba li nte litsamaea lega e le ke boima, mme motho o lebatsoa ke boiketlo. Ke eletsa bereki gore le tsabe gona le tlamafatse etsoe le sa fele kapele e le gore chelete e jea ke ditsoala tsa chelete e le e kolotang. Le senya marena a lora lere ba ja chelete. Kapa batsamaise ba lona le mafolofolo mathomong ga mosebe tsi o Tsoela pele lefeliso ke matla le Simolle go lebele, ba nang le matla ba lebe ba fokolang, mme bae eme lefatse le oe. Ba matla roaleng ba fokolang.

MORRIS NAOA.

## Metsualle kamoka E Tsebisoa Gore Baga Kgosana Ba Lahlegetsoe

Re tsebisa metsualle Kamoka hore Kale 4 February 1935. Relatjegetsue ke mma oa rona. Mrs. M. Moloka Kgosana okulile matsatsiamabeli fela are tlogela kalaboraro. Onale 85 years. Bogolo bagago ore lattele rure. Robala kagotso Moroa Kekana.

Balona.

P. M. MOLOKA KGOSANA.

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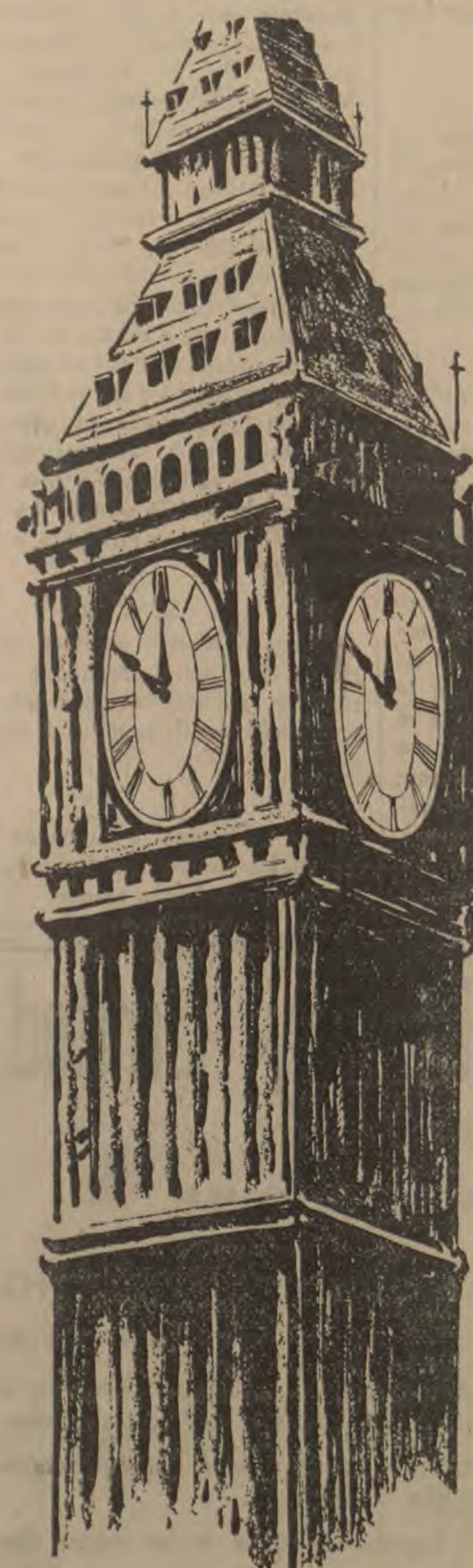
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### DOMESTIC ANNOUNCEMENTS.

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, Wanted, 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 Street, (Off Cornelius Street) Johannesburg.

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Applications are invited for the post of Assistant Secretary at the Bantu Men's Social Centre, Johannesburg. These should reach the Secretary P.O. Box 4767, Johannesburg, not later than noon on the 7th March 1935.

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## Thaba Nchu Notes

We have had draught for some weeks, and unless we can get rain these days there is little hope of raising enough crops. The public of Thabu Nchu is in desperate fear of so gloomy an outlook, it believes that unless relief comes soon famine will be inevitable. There is an outbreak of young locusts (voetgangers) here and there in the district which is playing havoc with young crops. Farmers and the Reserve residents are however doing their best to destroy them.

There is a ray of hope that typhus fever which has for some time been a public menace is gradually disappearing. It is much less frequent than it used to be in the past. We thank the Public Health authorities who have been instrumental in combating this dreadful disease.

When the new scheme of school fees was put into practice there was fear that the roll in our schools would be affected to a great extent, but we are pleased to state that things have not turned out as they were anticipated. The parents have tried their best to send their children to schools in spite of the many hardships they are facing. This is very encouraging because we can see that the Barolong fully appreciate the value of education.

We are sorry to state that some teachers seem to be losing interest in their meetings. Last year the local teachers embarked on a laudable scheme of improving the Secosna orthography. We are told they came to the end of the scheme, but we have not heard of meetings over since. We, however, hope that they will not abandon this noble work which demands their keenest attention. We are looking forward to their noble endeavours in all that is good for the nation.

## Mafeteng News.

By "THE DOVE"

There was held recently in the Assistant Commissioner's Court room, a Students' Farewell Social, the first of its kind here. Gathered together were students from various Colleges and Institutions, their parents and friends. A gathering of such a nature indicates a new spirit among the students and an awakened interest on the part of Mafeteng people in the education of their children.

The programme was interspersed with solos rendered by the following: Mr. P. Mphutlane, of Mafeteng, who takes interest in the welfare of students' organisations, he was accompanied on the piano by Mr. Sekoati D. Moseca, Mr. Makape, a teacher, rendered a nice piece. Mr. L. Moshoeshe (Amanzimtoti), kept people amused by his funny tricks on the stage. Duets, which seemed a favourite feature of the evening were sung by Misses E. (continued at foot of next column)

## BOPHELO BA HAO

Ese ele dilemo tsa mashome a mahano (50) re thusa batho ba batsho ba South Africa ka meriana.

Ha ho khathalehe hore boloetsi ba hao, ba mosadi oa hao kapa bana ba hao, ke ba mofuta ofe, uena ngoela kajeno ho rona u re tsebise.

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ho opa ha hloho ... .. 3/-

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Moriana o phekolang

boloetsi ba mato ... .. 4/6

Moriana o phekolang ... .. 4/6

maloetsi a basadi ... .. 7/6

botlolo le lehlo

### NGOLA KAJENO!

## Ladysmith News.

(By CORRESPONDENT.)

### Social & Personal.

The following were seen in town last week, Messrs B. D. Butlezi, Headmaster, Inkunzi Government School; Theo. A. Nene and E. Mavuka, Staff of the Ekupumleni Govt. School; E. Dhlamini of the Driefontein Combined School; E. Maponya, of the St. Chad's High School; M. Khumalo, traveller.

The Ladysmith Government School Committee met at Illing Street Government Primary School. The Rev. W. Glasson presided, and Mr. H. M. Molife was Secretary. Those present were Revs. E. Ntuli, P. Nh'apo, W. Sitole, D. D. Madhlala, Putini (Illing Street), F. J. Sitole (East End), and Miss C. Mtimkulu (Newcastle Road). This meeting was convened for the purpose of approving of the applications for Free pupils in the local Government Schools.

Through the enforcement of the Urban Areas Act, many families of Natives are leaving town for the neighbouring Native owned farms. Even the Diamana Townlands have been proclaimed, and so the Natives are also being ejected from there. The greater part of the Township is owned by Natives. The owners of the places have been asked to build either stone or brick houses at once.

### Soccer.

Local Football Clubs have held their annual general meetings and are now looking ahead to the Annual General Meeting of the Northern District African Football Association to be held sometime in March. The Jumpers' F.C. officials for the year are Messrs J. Ndhlovu (President), Sergt. Khoza, Geo. Nzaca and C. Mlotshwa, (Vice Presidents), E. N. Myeza (Chairman), J. B. Mavuso (Secretary), M. Manti (Assistant Secretary), H. M. Molife (Treasurer), Theo. A. Nene (Capt.), W. Mackenzie (Vice Capt.), and delegates to the Association, Messrs T. Nene and C. Mlotshwa.

## Benoni News.

Mrs. D. N. Tladi, wife of the Principal of the local Amalgamated School, who is also the Assistant Recording Secretary of the W.H. and F.M. Society of the A.M.E. Church (Transvaal Conference) and Mother H. Mallela, an executive member of the same society, are in Pretoria since Thursday, February 21. They are attending a special executive meeting summoned by the Bishop; Mother Mallela returns during the week-end whilst Mrs. Tladi will spend a few days with her mother, Mrs. M. M. Mokone of Marabastad.

Messrs D. Mfana and R. Mohale of New Kleinfontein, were business visitors to Hospital Hill, Johannesburg, recently.

Mr. W. Leepo Gabashane, a popular member of the Benoni Alpha Double Quintette Musical Company who has been lying ill for sometime at his brother's residence, has been removed to the Boksburg-Benoni Hospital; his condition is serious.

The Rev. M. Madiba, Director-General of the African Orthodox Church Transvaal, who has been ill since the latter part of last year, is making speedy progress towards recovery.

Rantsie and M. Kamohi (Morja) Misses R. Maphathe and J. Lebalo (Inanda), Messrs H. Monaheng (Lovedale), and K. T. Maphathe (Amanzimtoti), all accompanied by Mr. D. S. Mosena, an ex-student. A pianoforte solo was also rendered by "The Dove."

Among those who gave speeches were Mrs. J. T. Mohapeloa (Fort Hare) whose talk was directed to the women of the place, and pleaded for the establishment of a society for Home improvement and welfare.

Mr. E. N. Tlale gave an encouraging and discriminating talk to the young folks about to return to Colleges—a talk about education and how to obtain it.

After this, refreshments were served by the following: Misses G. Tlale E. Mohapi and Messrs M. F. Ntja, H. Monaheng, and D. S. Mosena. A happy evening ended with a dance to the music of "The Big Four."

## Boksburg News

In her official capacity, Mrs. Theo Mareka, of Sophiatown, conducted a very big service in the A.M.E. Church on Thursday night at Stirtonville in giving over the office to Mrs. A. J. Lipholo.

After the Rev. A. J. Lipholo had opened the meeting, the opening address was delivered by the chairlady Mrs. Mareka. She then asked Mrs. Lipholo to stand and shaking her hand, asked the gathering to stand to receive her. This address was followed by a speech by Mrs. Ndimande of Germiston who supported that of the former speaker by speaking words of wisdom to strengthen Mr. Lipholo who is still young. The officers of the church were then presented to Mrs. Lipholo, and were strongly advised to work hand in hand with her. Mrs. Mokone of Benoni, was the last speaker.

The following donations were received.

Boksburg H. W. & M. M. Society donated 10s. Benoni 13s. Germiston 7s. The Deaconess presented Mrs. Lipholo with two pretty cups and a fancy tea pot, and the Juvenile Society gave her 2s. 3d. The following churches also donated: Wesleyan Methodist 6s. 6d. Zion Church 1s 9d. Bantu Methodist 7s. 3d. Rabe Independent 2s. and the Boniface Church 5s. with a grand total of £2. 15.

The Rev. M. Mokone, of Benoni, gave a short speech before the Rev. Lipholo said words of thanks on behalf of his wife.

## Maritzburg News.

(By R. A. CALUZA.)

### Social And Personal Paths.

Messrs P. Sililo and E. Mesatywa left the city last week to resume their studies at Fort Hare. We look upon their success with great interest. During their stay here they showed a lively interest in Maritzburg's social and sporting life.

We are glad to learn that Mr. Archibald Gumede, of the city, who has been in the Health Department for the last two years has also left the city to take up the new medical course at Fort Hare. Mr. Gumede is an ex. (continued next column)

## At 62--In Bed with Rheumatism

AT 65--WORKING AGAIN

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student of Lovedale and obtained his Senior Leaving Certificate four years ago.

On Thursday, the Maritzburg and District Bantu Lawn Tennis Association held its first annual meeting at the Wesleyan Methodist Church. The agenda was: 1. Constitution. 2. General business.

Mr. Paul Robeson, the famous American Singer, is not known to be coming to South Africa by many popular citizens. This shows that our citizens do not acquaint themselves with the current news which are obtainable through the columns of the Press.

At The Grand George Arliss appears as the "Grand Duke," an interesting film on the eve of the Battle of Waterloo.



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# Mr. Kiviet Reviews East Rand Cricket

## Transvaal Provincial Boxing Championships At The B.M.S.C.

The Transvaal non-European Amateur Boxing Association are holding their Transvaal Provincial Championships, at the Bantu Men's Social Centre on Saturday, April, 6, 1935.

Unfortunately due to the after effects of the last depression, the Association was unable to carry out the Tournament.

The Association is extending an invitation to all Clubs, and unattached bodies, within the Transvaal Province. It is only open to non Europeans.

Special reserve seats are available for European spectators. It is hoped that entries will come from all Country Towns and along the Reef.

For further particulars communications should be addressed to the Joint Organising Secretaries, A. S. Vil-Nkomo and Peter Rezaat, P.O. Box 4767, Johannesburg, Transvaal.

## B.M.S.C. Tennis

Members of the B.M.S.C. are reminded of the Jajbhay Bros. Singles Tournament which will be staged at the Centre commencing Saturday March 9, at 2 p.m. This will be the 2nd Tournament for the Championship of the B.M.S.C. Mr. E. C. R. Mpehle was the winner at the first Tournament when he knocked out 56 players. The play throughout was exciting and the game thrilling.

A keener competition is contemplated and at the time of writing it appears there will be a larger number of entries than at the previous Tournament. Mr. E. C. R. Mpehle is to defend his title and it will be interesting to see who can unseat him. The entries definitely close on Thursday March 7. No player will be permitted to take part after the closing day. So roll up. Entrance fees 1s. The games are to be conducted strictly on the K.O. System.

## Jupiter Tennis Club Beats B. S. Club At Modderfontein

### Tennis.

At Modderfontein, the Club players represented by Messrs Jas Boengru, M. Kamute, F. Kumalo, P. Mashinani, Sealanyane, and J. Masofeng, met the Modderfontein Jupiter Lawn Tennis Club in a game full of thrills. The Modderfontein players proved to be quite confident at home, notching every set with ease and comfort. Modderfontein were victors by the margin of 32.

## Transvaal Rugby F. Union Tour

Thursday	April	18	9.30 p.m.	Dep.	Johannesburg
Friday	"	5	19.07 p.m.	Arr.	Aliwal North
Monday	"	22			Play at Aliwal North
Tuesday	"	23	8.45 p.m.	Dep.	Aliwal North
			11.45 p.m.	Arr.	Burghersdorp
Wednesday	"	24			Play at Burghersdorp
Friday	"	26	5.05 p.m.	Dep.	Burghersdorp
			5.02 p.m.	Arr.	Molteno
Saturday	"	27			Play at Molteno
Monday	"	29	5.02 p.m.	Dep.	Molteno
			8.01 p.m.	Arr.	Queenstown
Wednesday	May	1			Play at Queenstown
Thursday	"	2	9.40 a.m.	Dep.	Queenstown
			5.23 p.m.	Arr.	East London
Saturday	"	4			Play at East London
Monday	"	6	9.35 a.m.	Dep.	East London
			11.35 a.m.	Arr.	Kingwilliamstown
Wednesday	"	8			Play at Kingwilliamstown
Thursday	"	9	12.52 p.m.	Dep.	Kingwilliamstown
			3.11 p.m.	Arr.	East London
Saturday	"	11			Play at East London
Monday	"	13	12.10 p.m.	Dep.	East London
			4.43 p.m.	Arr.	Alice
Wednesday	"	15			Play at Lovedale
Thursday	"	16	5.02 p.m.	Dep.	Alice
			8.01 p.m.	Arr.	Adelaide
Saturday	"	18			Play at Adelaide
Monday	"	20	8.13 p.m.	Dep.	Adelaide
			10.30 p.m.	Arr.	Cookhouse
Tuesday	"	21	11.03 p.m.	Dep.	Cookhouse
Wednesday	"	22	6.22 a.m.	Arr.	Grahamstown
Friday	"	24	9.30 p.m.	Dep.	Play at Grahamstown
Saturday	"	25	6.20 a.m.	Arr.	Grahamstown
Monday	"	27	9.15 p.m.	Dep.	Port Elizabeth, Play at
Wednesday	"	29	11.12 a.m.	Arr.	Port Elizabeth
Friday	"	31			Cape Town
Saturday	June	1			Play at Capetown
Monday	"	3	6.25 p.m.	Dep.	Cape Town
Tuesday	"	4	7.52 p.m.	Arr.	Kimberley
Wednesday	"	5			Play at Kimberley
Thursday	"	6	8.26 p.m.	Dep.	Kimberley
Friday	"	7	7.30 a.m.	Arr.	Johannesburg

T. I. N. SONDLOR, Hon. Secretary, P. O. Box 193, Germiston

## Maritzburg B.F.A. Expects An Early Start Of Soccer

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

The 10th Annual General Meeting of the above Union was held in the city on February, 13 and 20 at the Native Recreation Hall (Matsheeni), which, in the absence of the chairman was presided over by the vice-chairman. The minutes, Secretary's report, and statement of accounts were dealt with, the latter showing an income of £118. 19. 9d; expenditure was £60. 13. 6d leaving a bank balance of £58. 6. 3d. The election of office bearers resulted as follows: Patrons: C. E. Young; Esq. and the District Commandant S.A.P. (subject to their approval). President and vice: T. J. Mkize and R. R. Sibankulu Hon. and Ass. Secretaries: J. A. Zulu, and R.

Dhladla. Hon. Treasurer: P. Mngadi, Trustees: I Mnguni and C. Ngwenya. Fixtures Committee: C. J. Mpofo and I Mnguni. Selection Committee: J. Nkabinde, J. Lutuli, C. J. Mpofo, A. A. Mtaka, and R. Dhladla. Delegates Natal meeting: T. J. Mkize and C. J. Mpofo. Referees (Natal) First: A. N. Other. Second: W. D. Dhlamini. This concluded the election.

### REVISION OF RULES

A sub-Committee of three was entrusted with the drafting of the constitution and to present same to the meeting for approval. The new officials will be taking over their duties on February 27, when the first council meeting will assemble. An early start of the soccer season is anticipated, more especially as there will be the Natal Intertown, and Inter-Provincial tournaments as well as local competitions.

## Van Ryn Deep Beats West Spring

MPILISO IS THE MOST DISCUSSED BOWLER OF THE SEASON

(By Counsel Macebo Kiviet)

The problem of Mpiliso is the outstanding topic of all the leading clubs on this end. Probably it is correct to say that the whole East Rand side is afraid of Mpiliso. The match between West Spring and Van Ryn Deep last week decided the issue of the league Cup, the former winning by 34 runs.



Mr. C. M. Kiviet,

### Uncertainties Of Cricket

West Springs led by a very comfortable score but the bowling of Ngegebule on the second innings of West Springs caused great anxiety as to whether they would reach the 100 mark. N. Mankayi and M. Ximwe went in with great determination. It was at this juncture that we really understood that a cricket match is never won until the last ball is delivered. Van Ryn Deep were faced with a hard task of making up 184 to win the match, could they do it? Yes, the answer was very easy. In the first place the ground is very sound and runs are very easy to make if bowl is not loose. Secondly Van Ryn is composed of "Max-wangushas." The batsmen of Van Ryn were to face the deadly bowling of the two Mankayis. W. Mankayi in my opinion should have been sent to Port Elizabeth without hesitation

as well as P. Vuudla for Stone Breakers who is to day a great mystery. At 4 p.m. it was very clear that Van Ryn was losing the match. Mjadu went in as no 8 and did such damage of a very good bowling that whisperings were heard distinctly that Van Ryn was winning.

### The Close Of The Match

As every thing has its end the wicket of Mjadu was secured at last and the end of the match was clear. Thus the great match was won not as easily as the spectators anticipated.

### Van Ryn vs. Geduld East

In perfect weather and on a batsman wicket Ngegebule won the toss and naturally decided to bat. His opening pair went in and cooled all the bowlers before making fast scorings. The early dismissal of three batsmen caused doubts as to what would be the results of the match. When Ngolwane went in to bat the score was 38 for 3 wickets. As usual he changed the whole programme and the next wicket fell at 50. Then L. Seti went in and proved my statement that he is still our best no 5. He played every ball with such care that one would never think that he could score so rapidly as he did. He delighted the crowd by opening his account with a clean boundary. Once a bowler made a mistake it would be greeted by clapping of hands as you would see the red ball rattling to the ropes. The Kingwilliamstown pair added 50 runs before they were separated and Seti had at this time scored 34 without a single chance. Dalamba again delighted the crowd by making 12 runs in one over.

### Bangeni A Machine Gun

When the team arrived from Port Elizabeth Bangeni showed his good form by making 90 runs against State Miners. In this match he showed the spectators that his inclusion in the touring team was not a mistake. Once he adopts steadiness he is sure of his place for East London as well as Barnabas of West Springs.

Van Ryn Deep won this match by a very big margin of 95 runs. At the time of writing the results of other matches were not in and Mpiliso the most discussed bowler was facing the rock of Gibraltar, George Barnabas.

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No. 1 Hardy Street, (Off Cornelius St. Johannesburg.

## THE BOYS' GOOD TURN AT THE PUNCH AND JUDY SHOW

1. "Here comes Captain Bowsprit to take us back to the ship," said Jolly Jack. "I wish we could stay here!" "Let's hide until he's gone," whispered Timothy. "Right about turn, boys!" chuckled Pimple.

2. They raced along the beach until they came to a strange wooden building. "Inside, lads," panted Jack. "The Cap'n will never find us here!" "Don't leave me to shut the door," said Pimple, the parrot. "I want to be in first!"

3. "There's a funny little window up there near the roof," said Jolly Jack. "I'll peep out and see if the Cap'n is anywhere about!" "Someone is outside—I can hear voices," Pimple remarked. "Be careful, Jack—don't let him see you!"

4. "Dumplings and dogfish!" exclaimed Timothy. "We're inside a Punch and Judy show!" "Hooray! Look—here's Jolly Jack!" cheered the boys and girls. "Give us a concert, Jack!" So they did—until the Captain came along!

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