

(Letter signed by 54 Beda Hall  
Students.)

Beda Hall,  
Fort Hare.  
17th September, 1942.

The Chairman,  
The Senatus,  
S. A. N. College,  
FORT HARE.

Dear Sir,

We the undersigned wish to voice our disapproval and dissatisfaction of the action that the Discipline Committee has taken in expelling four of our hostel members.

We herewith declare that we are not prepared to accept a declaration which has been given already to five of our members or to attach our signatures thereto.

We submit that if there are any contracts which the authorities regard as being so vital that the signing of them means membership of the college or otherwise, such contracts must be entered into between the authorities and the students at the beginning of the academic year. The principle in itself is wrong, religious worship is an individual matter, no specific form of worship ought to be enforced by the signing of documents. As for sports any man may participate or refrain from doing so without binding himself by a contractual obligation.

Those men although forced to appear individually before the warden and the Discipline Committee were acting in the official capacity of representing Beda Hall students. Therefore their expulsion automatically and necessarily means our expulsion.

We beg to submit our profoundest convictions that the four students that have been victimised have contravened none of the known regulations of the College. We feel that it is a departure from traditional practice and an offence against all equitable principles if people are going to be penalised without any such contravention.

We therefore request the Discipline Committee to reconsider and withdraw the decision taken. If these men are not reinstated we will deduce from that, that we have also automatically been expelled and we shall expect receipt of our letters of expulsion.

We remain,

the undersigned

P.T.O.

Declaration the Warden required Beda  
Students to sign

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We the undersigned promise that from now onwards we will respect the authority of the Warden of this Hostel and that we will honourably carry out the rules and customs of this Hostel.

These include:-

1. The carrying out of the duties as Censors.
2. Unless excused by the Warden, the regular attendance at the Hostel Chapel and taking part in the services in the accustomed manner. If excused from attendance, we will sign the Register in the Library at the time of morning service on Sunday.
3. The taking part in Inter-Hostel sport.
4. Any other duties ordinarily performed by the students at the beginning of this term in the life of this Hostel.

-----oOo-----

This Declaration each Student is required to sign on  
Admission to the College

I, Student of the South African Native College, Fort Hare, do give my sincere and sacred promise, and wish this my signature to testify thereto for ever, that I will be dutiful and industrious in my studies; and by this promise I acknowledge that in all matters relating to the teaching and discipline of the College I have willingly placed myself under the jurisdiction of the Senate, and I recognise that if, in the opinion of the Senate, my studies or my conduct are unsatisfactory, it has authority to forbid my continuance upon courses qualifying for a degree; and I engage that as a deserving alumnus of my College I will pay my debt of gratitude and goodwill on every occasion to the best of my powers, so long as I live.

-----oOo-----

P.T.O.



A STATEMENT BY THE COMMITTEE OF BEDA HALL, FORT HARE

(Sent by them to the Press)

*Unsigned.*

Students of Beda Hall, Fort Hare, refused freedom of worship. Hostel Committee suspended indefinitely. Petition for reinstatement of Committee results in suspension of fifty students out of an enrolment of 64.

The Warden of Beda Hall, has, so far as students can remember, refused to understand the students point of view on any matters affecting the smooth running of the Hostel. The Warden has shown a positive unwillingness to understand the complaints of the students. He has as much as denied the students had opinions at all that he could consider in connection with the smooth running of the Hostel.

This attitude of the Warden, his refusal to co-operate, culminated in his refusal to allow the Anglican students to play tennis on Sundays, a thing to which the Church of the Province does not object. The reason given for this refusal was that Sunday tennis at the Beda Anglican Hostel would have the effect of making other hostels, whose religions are against Sunday sport want to play too. The Warden failed to convince the students how members of other denominations would forego their religious beliefs just because their neighbours believed in something else. The students felt that this was an encroachment upon their religious liberty in so far as their opinion was not sought on this question.

The students felt that they could no longer co-operate with a Warden who was not willing to co-operate with them. They, therefore, withdrew from those activities which they had hitherto undertaken of their own free will, and which reflected a harmonious community life in the Hostel,

The Warden then presented the Hostel Committee with a document which he asked the Committee to sign. The document, among other things, pledged the signatories to take part in Hostel sport and to worship in the accustomed manner. The Committee did not sign the document.

The members of the Committee were then called upon to appear before the College Discipline Committee individually. They were asked to sign the document. The Discipline Committee did not interest itself in what the Hostel Committee had to say about the matter. They had either to sign or leave the College. They were given one minute to decide. They did not sign and they were there and then suspended indefinitely on September the 17th, and told to take the next train home.

Resulting from the suspension of their Committee, the rest of the students of Beda Hall signed a petition to the Senate asking for the reinstatement of their Committee. The Beda students protested against the victimisation of their Committee without even being given a chance to state their case. The signatories to the petition were then asked in turn to sign the said document. They refused and were also suspended indefinitely. They were then compelled to leave the college.

The rest of the student body of the College questioned the high-handed action of the Senatus in suspending a whole hostel for a matter which did not involve a contravention of College regulations. A mass meeting of all students was held on Friday, 18th of September to protest against the action of the Senate and to demand that the suspended students be reinstated. Further developments are pending a reply from the Senate.



A H.C.  
Cape

2nd October,

2.

Mr. J. Malangabi,  
Treasurer,  
Cape African Congress,  
613, Harlem Avenue,  
LANGA,  
Cape Town, C.P.

Dear Sir,

Please find enclosed herewith the Postal Orders you sent to Dr. Xuma. Please bank these Postal Orders to the credit of the Cape African Congress.

As you should have received some tickets from Mr. Nikiwe, Dr. Xuma will be pleased if you will issue the required amount of tickets to the Hope Town branch.

Yours faithfully,

SECRETARY TO DR. A.B.XUMA.

/pd.



*Post Hare* ABX-421003  
*Educator-General*

Telegrams: KERR, Alice.

Telephones: { College 20  
Principal's  
Residence 43

P.O. Box 8



FORT HARE,

ALICE,

CAPE PROVINCE

PRINCIPAL:  
ALEXANDER KERR

3rd October, 1942

Mr. J. Nhlapo, B.A.,  
African Study Circle,  
P. O. WILBERFORCE, Transvaal

Dear Mr. Nhlapo,

Principal Kerr desires me to acknowledge the receipt of your letter of 29th September, the tone of which he appreciates very greatly, and to say that he will provide any information which you may require in connection with the recent disturbance at the College.

I am to send you some documents which explain the position and which you will of course use with discretion.

Yours sincerely,

*J. M. Mhlophe*  
Principal's Secretary.

**|| ALL-AFRICAN CONVENTION ||**  
**COMMITTEE [Western Province.]**

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**MANIFESTO**  
**ON**  
**ELECTIONS**

in English, Se-Xosa & Se-Sotho

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This Committee is composed of the following Organisations:-

1. The African Voters Association which comprises the following:  
(a) Cape Town Branch, (b) Kensington (c) Athlone, (d) Langa
  2. The Co-Operative and Burial Society.
  3. Rate-Payers Association.
  4. Transkei Workers Association.
  5. Man's Power Organisation.
  6. Whittle Sea Workers Association
  7. Young Ethiopian Society.
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# ALL-AFRICAN CONVENTION COMMITTEE (Western Province)

## MANIFESTO ON THE ELECTION.

Fellow Africans, we are addressing you on the subject of the coming Parliamentary elections. We are asking you to support Adv. D. B. Molteno as a candidate for the House of Assembly. It is therefore our duty to explain to you our reasons for asking you to support no other candidate. In order to explain properly, we shall necessarily be long, for we have to cover a wide field. But we ask you not to get tired of reading this long document, because it is important that you know exactly what these elections mean to Africans, and where the African people stand in the political arena. We have to keep in mind that we are preparing for our future struggles for liberation. This is all the more necessary because of the age we are living in. It is an age of wars and revolutions when great and violent changes take place. And these changes fundamentally affect the very lives of the people, their mode of livelihood and their thought.

You will remember how the wars of Napoleon changed the face of Europe. And still more recently the last world war was a classic example of the great changes that such wars bring about. One-sixth of the world was altered beyond recognition. Millions of landless peasants and many oppressed nationalities in Russia saw their lot changed radically for the better. Yet for generations these people had lived a life very much like our own; in some cases the suffering and the illiteracy were even worse. And, like ourselves, most of these people had not suspected, indeed had not thought it possible, that such changes could be brought about. Like ourselves they had been accustomed to conditions of slavery and had been denied education, so that they could not see the possibility of great changes for the better, brought nearer by the violent upheaval of the war their country was engaged in. It requires education to see such possibilities. By education we do not mean learning to become a teacher, a minister, a doctor or a lawyer. We mean education in political economy, in understanding the forces that govern politics all over the world.

At the present moment there is raging a world war greater than any in the history of mankind, and it may bring about changes more far-reaching than any that have gone before. Already we have witnessed some of the effects of the present war. To mention one example we have seen the British Government send its Deputy Prime Minister to discuss the granting of concessions to a black race, the Indians in India. Why? The war situation demanded that such a united race as the Indians should be accorded the dignified recognition it has deserved for generations. But precisely because of that war situation the Indians realised that they had an opportunity for aiming at full liberation. Therefore they rejected the half-hearted measures of concession offered by the British Government and they are continuing their struggle for complete freedom from British domination. Now it must not be supposed that this recognition was a gift from heaven. The Indian people had fought for it; they had organised themselves into a united body. When the war broke out they intensified their struggles and as the war came nearer the shores of India the British Government was forced to recognise them.

This is one important lesson we have learnt: the war situation makes it possible for an organised people to get some recognition and to have their demands listened to. The question now for us is: are the African people organised? Are we prepared to seize the opportunity when it comes? Have we got a really strong organisation to speak for us? Have we formulated our demands? We have already heard the Prime Minister, General Smuts, announcing that when the Japanese land in this country, he will arm all Non-Europeans who are fit to carry arms. This announce-



ment is a startling antithesis, a complete reversal of the declared policy of South Africa and shows how war shakes up old and entrenched ideas and policies. But is the Prime Minister's promise exactly what the African people asked for? What are our demands?

It is necessary for us now more than ever before to organise ourselves into a powerful organisation and put forward our demands. Already we have the foundations for such an organisation, the only one capable of meeting the demands of the time. And that is the All African Convention. It is for us to build it. It is our first and most important task at this moment.

Now what do these elections mean to the African people? You will remember that in 1935 the Government presented the country with the three notorious Native Bills, which were subsequently passed in the face of all protest and opposition by the African people. These were:

1. *The Land and Trust Act.*—This Act took away our right to buy land anywhere except in the already overcrowded released areas. It forbade our people to live on European owned farms as squatters and this brought about hardships on thousands of Africans who for generations had lived on such farms and had acquired large stocks, with land to plough for themselves. These people now have either to become ordinary farm servants receiving a miserable wage of about 10s. a month, or try to get into the Reserves if there is space left for them. Here they will be forced to sell or kill all their cattle, leaving about six and the few sheep allowed by the regulations governing delimitation of stock. They might be allotted a small piece of land bought by the trust fund and varying in size from 3 to 6 morgen according to the district. This land they cannot buy. They can only hire it at an exorbitant rent, the land itself always belonging to the Government.

2. *The Amendment to the Urban Areas Act.*—This Act prohibits Africans from coming into town to seek work unless they have been recruited or engaged from home. You know how this Act has created hardships to many Africans who have mortgaged all they have at home to raise the train fare to town, where they hope to find work to pay their poll-tax and hut tax, to pay their debts and feed their families. But on arriving in town they are told to clear out in three days.

3. *The Native Representation Act.*—It took away our vote that had enabled us in the Cape to buy land whenever we pleased, like all other citizens of the country, and live where we pleased and move about without passes. This was replaced with a sham vote without substance, without privileges. This Act created the Native Representative Council, which is neither Native nor representative. The chairman is a European who is secretary of the Native Affairs Department, and in addition to him there are other Europeans nominated by the Government. The Africans are not elected by a direct popular vote, but by electoral colleges and chiefs who can easily be influenced by the Government. This Council has no powers at all. It cannot make any laws or administer them. It can only make suggestions to Parliament, and these find their way to the waste-paper baskets in the House of Assembly.

Representation of Africans in both Houses, when looked at through the eyes of democracy, becomes a farce and a mockery. There are only three members in the House of Assembly representing about seven million Africans, while over 150 members represent a mere two and a half million Whites. These three Europeans are elected by only 12,000 voters and the rest of the Africans have no say whatever in their elections. This proportion of 3 to 150 in the most important House, the Legislative Assembly, is



calculated to do two things: (1) To ensure that the interests of the ruling class shall be served without any serious opposition from those representing the Africans. Of course, the African representatives will be given every opportunity of speaking and protesting, but when it comes to the real thing that matters, the vote, they will be helpless. They might as well not be there. (2) It is calculated to ensure that the Africans are made to believe they are really represented in Parliament. When they listen to the brilliant speeches made by their representatives, their hearts must be filled with great hopes that something is at last going to be done for them, and that some of the representatives from the White constituencies will be converted to see justice. (They do not realise that these people have been sent to Parliament, not to see justice, but to make laws to suit the interests of the mine-owners and the big farmers, i.e., to force the African people into such a position that they must go to the mines and the farms to seek work.) The Government knows that all this bluff of representation is necessary. It is necessary to keep the African in a perpetual state of hope. Otherwise he might turn his back on Parliament, realising that he has absolutely no place there, and that there is not a single voice to speak for him. This realisation would be dangerous to the Europeans, for the African people would then turn to themselves, to their own organisations. They would turn their hopes away from the White man and seek to build their *own* organisations into a powerful weapon which alone can liberate them from dire poverty and oppression. It is the fear of this happening that prompted the Whites to create the Native Representative Council and the sham representation in Parliament, that kind of representation which **must** be a source of shame to any country claiming to fight in defence of democracy.

This is the kind of election you are going to participate in. You must go into it fully realising what you are doing, and what you want. Don't be carried away by eloquent and hopeful speeches such as are always delivered at election time by people who are quite ignorant of politics, by people who are themselves deceived and are the victims of their own ignorance. No, you must go into the elections, not because you have faith in this or that white man or this and that institution created for you by the Government. We must know that the Government cannot create anything that is really going to liberate us. No, we must go into elections with a special purpose. We must learn to discipline ourselves to the decisions of our organisation. Just as discipline is most important in a fighting army, so it is with an organisation that is preparing itself for the struggle for liberation.

What is the connection between discipline and the elections? You will remember that in 1935 when the Government presented the country with the three notorious Native Bills, when the Africans were faced with a dark cloud which spelt their doom, they came together in Bloemfontein to the biggest conference in their history to forge a weapon of defence against common danger. This was truly a representative gathering. Both the towns and the rural areas were represented, including the Native Reserves, such as the Transkei and Zululand; and the Protectorates, such as Bechuanaland, Basutoland and Swaziland. In short, practically all the Africans in Southern Africa were represented. It was at this Conference that the African people decided to form the organisation called the All African Convention.

It was at this Convention that the African people decided to reject these Bills. Up to this day the Convention has never changed its attitude of opposition to them. The difficulty that confronts the Convention is how to fight them. For unless the majority of the African people wholeheartedly support the Convention, unless they build it into a powerful, all-embracing



organisation, unless they are prepared to discipline themselves to concentrate all their efforts in making it a fighting organisation and at the same time to carry out its decisions, the Convention will be hindered in its tasks of launching a *struggle for full democratic rights* for the African people, for equal opportunities for all irrespective of colour.

Our immediate task therefore is to build the All African Convention. With this purpose in view, and in order to eliminate all possible causes of disunity, the Cape Voters, in their conference held in Queenstown in December, 1941, under the auspices of the Cape Native Voters' Convention, decided not to nominate candidates but to hand the matter of elections over to the A.A.C. with the recommendation that all the sitting members be returned. Accordingly the A.A.C. decided to guide the voters in the matter of elections for the following reasons:

1. Experience as gained from the last elections showed that elections introduce ill-feeling among the Africans.

2. Rich Europeans may buy the support of one or other African leader, who in turn gets a few people round him to support his "Boss," with the result that there are various little groups of Africans each one fighting violently against the others.

3. Hatred and bitterness are sown during the elections and these last long after the campaigns are forgotten.

4. As the African people were not sufficiently organised to boycott the Acts and launch a demand for direct and proportional representation, the A.A.C., to which all African organisations are, or should be, affiliated, should decide on the candidates to be supported.

5. If this principle is adhered to, it will discourage rich Europeans from buying over the services of any selfish leaders. They will be afraid to go against the decision of the people, as such an act would clearly expose them as betrayers and self-seekers.

6. Since the representatives in Parliament spoke of the grievances affecting all the Africans, it is only proper that nominations should not be left in the hands of a few voters in the Cape Province, but that all Africans in the Union should have a say in the nominations of these representatives.

7. The only way in which Africans in the Transvaal, Free State, Natal and those without a vote in the Cape, can have a say in the question of who is to represent them, is by asking all the organisations throughout the Union to make their tentative nominations and send them to the A.A.C. in Bloemfontein, where it will be ascertained what nominees have received the highest vote, and those nominees should be the nominees of the African people. Everybody who has a vote will be expected to vote for them. In this way Africans should avoid splits and bitter strife among themselves and develop greater speed on the road to unity.

It is for these reasons, and because we must learn to discipline ourselves to carry out the decisions of our organisation, that we are asking you to vote for Advocate D. B. Moltano. By our wholehearted co-operation with the Convention at this stage we will enable it with full confidence to launch a determined struggle for FULL DEMOCRATIC RIGHTS FOR THE AFRICAN PEOPLE.

**LONG LIVE THE ALL AFRICAN CONVENTION.**

In view of the forthcoming elections of representatives of Africans in Parliament, we wish to remind all those responsible for voting at these elections that the ALL AFRICAN CONVENTION during its sessions in Bloemfontein last December recommended the following candidates for election in 1942:—



## 1. SENATE

- (a) J. D. Rheinallt-Jones, for Transvaal and Orange Free State.
- (b) E. H. Brookes, for Natal.
- (c) C. H. Malcomess, for Ciskei.
- (d) W. T. Welsh, for Transkei (but he has since been transferred to a different seat in the Senate). In the place of the name of W. T. Welsh, the Executive Committee has substituted the name of Mr. D. M. Buchanan, K.C.

## 2. HOUSE OF ASSEMBLY

- (a) D. B. Molteno (Western Circle).
- (b) Mrs. M. V. Ballinger (Eastern Circle).
- (c) H. C. Hemming (Transkei Circle).

## 3. NATIVE REPRESENTATIVE COUNCIL

### Urban Areas:

- (a) R. H. Godlo (Cape).
- (b) T. M. Mapikela (Transvaal and Orange Free State).
- (c) A. J. Sililo (Natal).

### Rural Areas:

- (d) Dr. J. Dube and W. W. Ndhlovu for Natal.
- (e) R. V. S. Thema and R. G. Baloyi for Transvaal and Orange Free State.
- (f) B. B. Xiniwe and A. M. Jabavu for Ciskei.
- (g) J. Moshesh, E. Qamata and C. K. Sakwe for Transkei.

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## IQUMRU LE NGQINGQUTELA YABA NTSUNDU (Kwe Lase Ntshona Langa) IZIMVO NENJONGO NGOKU MAYELA NO NYULO.

Mzi ka Ntu, sipalaza izimvo zetu kuni nga lomcimbi wonyulo lwaba meli babantu aba Ntsundu e Palamente. Siyanicela ukuba nixase umfo ka Molteno D. B. ukuba aye kusimela kulandlu incikane yase Palamente. Yindawo yetu ke ngoko ukuba sinicazele izizatu zokuba siti xasani lomfo kupela kwesisitili sase Ntshonalanga. Ukuze sibe nokucaza kakuhle, ngokwanelisayo, kuyaku nyanzeleka ukuba solule ukuteta. Siyanicela ke ngoko ukuba ze ningadinwa yile ncwadi innde.

Kuko imfuneko enkulu yokuba sazi ukuba olunyulo luteta ntonina ku bantu aba Mnyama. Isizwe esi Ntsundu kuxa simaleya pina kwe zombuso. Siyakuti ke sisa kuziqonda indlela esimmi ngayo sibe nako ukuzi lungiselela idabi lokulwela amalungelo etu. Luya funeka olulwazi ngakumbi namhlanje kuba lamaxesha sinawo ngama xesha emfazwe, ngama xesha enguqulo ezinkulu entlalweni yabantu.

Abantu abawa fundayo amabali baya kukumbula ukuba iimfazwe zika Napoleon zafika zaliguqula ilizwe yase lapesheya zalimisa ngolunye uhlobo. Baya ku kumbula kwakona ukuba kutsha nje, imfazwe yama Jamane epelileyo yenza inguqulo ongumangaliso pesheya. Ilizwekazi elikulu lase Rashiya (Russia) lashiywa yimfazwe lipendululekile nge ndlela enga tetekiyo. Abantu ababe hlala ezilalini, benge namihlaba, nje ngati kwelilizwe, kunye ne zizwana ezininzi ezazi cinezelwe ngu kumkani no Rulumente wase Rashiya, zinge namalungelo elizweni lokuzalwa kwazo. Zalifumana nge mfazwe yama Jamane ituba lokulwela amalungelo, nenkululeko yazo. Kanti ngapambili koko, izizukulwana nge zizukulwana zezi zizwana zazihleli ubomi bobukoboka. Ziyivinjwa ne mfundo nanga pezulu kwetu. Uninzi lwabo bantu lalungazange nase mapupeni luyicinge into yokuba inkululeko yabo ingafumaneka ngenxa yamfazwe. Kwakunzima ukuba bayiqonde lonto kuba babe yivinjwa imfundo. Kwaye iyimfundo enceda abantu ukuba baliqonde lisakufika ituba lokuwa qawula amakamandela obukoboka. Xa siteta nge mfundo, asiteti ngabantu aba fundele ubutitshala, no bufundisi, no buqweta, no buqkira, hayi, siteta abantu abazifundise ukwazi izinto



zombuso nendlela eziqutywa ngayo izinto zombuso kwilizwe lipela.

Naka loku nje ilizwe lifite: Imfazwe ekoyo ingapezulu kwazo zonke imfazwe ezake zako ehlabatini. Kulindeleke ke ngoko inguqulo enkulu entlalweni yazo zonke izizwe. Seni zibonile kwa ngoku iziganeko zale mfazwe. Nibonile emapeeni ukuba u Rulumente wase Ingilane (England) ube tumele injengele enkulu, isandla sompati wama Ngesi ukuba ibeke e Indiya (India) ije kuxoxa nezizwe ezintsundu. Kungani ukuba ama Ngesi enze oku? Imfazwe iwenzile ukuba abazi abantu, ngokungakumbi isizwe esi zimazisekileyo nesi manyeneyo ngo kwama Indiya. Yati isakufika lenjengele e Indiya yati u Rulumente wam wase Ingilane uti uya kunyenyisa noko kwezinye izinto ngokumayela nempato. Kwaye emveni kwale mfazwe uya kunikulula mpela nina ma Indiya nizipate ngo kweuu. Okwangoku masi ncedisane ngokwa makaya silwe no tshaba. Atsho esaneka indlela ema kumiwe ngayo. Ati ama Indiya ukupendula, kuba nawo ayayibona lengxaki akuyo ama Ngesi, ati hayi, asiyamkeli lento uyitetayo. Asifuni zitembiso zasimva kwemfazwe. Sifuna inkululeko yetu ngoku. Ama Indiya abonile ukuba lemfazwe iwa fumanisa ituba lokubiza amalungelo awo elizweni lawo elahlulwa ngama Ngesi Kudala.

Nasi ke isifundo esibalulekileyo esisi fundileyo. Imfazwe inika ituba kubantu aba manyeneyo lokubeka izikalazo zabo zipulapulwe. Umbuzo ke nangu: Tina bantu ba Mnyama belilizwe simanyene na? Siya kulisebenzisa na tina elituba? Sinalo na umanyano lwetu olomeleleyo oluyakusimela? Sesi ziqulungqile sazi lungisa na izi kalazo zetu? Niya kukumbula ukuba i njengele u Smuts uke wati? Ayakuti ukuba ake angena ama Japane kweli lizwe, axobise yonke into eyiyi ndoda e Mnyama. Eteta oku nje kanene ibisisicelo setu na eso? Yonke lonto yalata ukuba kuko imfuneko enkulu ngoku nangapezulu kokuba kwaku kade kunjalo nga pambili yokuba sake siqinise umanyano lwetu oluyakuti lube ngumlomo wetu, woku beka izikalazo zetu. Sesiko isiseko solo manyano ekupela kwalo olunako uku hlangabezana nexesha eli sikulo. Olo manyano loluyi All-African Convention (Ingqu-ngqutela yaba Ntsundu). Unyatelo lwetu lokuqala lellokuba sake lona ngoku.

Ke olunyulo lwabameli e Palamente lona luyintoni? Luteta ntoni kumntu o Ntsundu?

Niya kukumbula ukuba uRulumente warola imiteto apa emibi kunene ngo 1935, eya punyezwa e Palamente kunyaka olandelayo. Lemiteto yayicaswe kakulu sisizwe esi Ntsundu. Yilomiteto le yadala olu nyulo lukoyo. Masika siyicaze yomitatu lemiteto:

1. *Umteto Wemihlaba*. Lomteto walihluta kumntu o Mnyama ilungelo lokutenga umhlaba apo, atanda kona. Wapelisa nela siko lokunxusa kwa bantu aba Mnyama ezi famini zama Bulu. Lomteto wabangela ubunzima obukulu kumawaka ngamawakaabantu ababe hlala kwezo fama zama Bulu, obukulu kumawaka ngamawaka abantu ababe hlala kwezo fama zama Bulu, bezalelwe kona. Aba bantu babe nikwa amasimi bezi limela benemfuyo eninzi. Ngoku kwafuneka ukuba bayitengise yonke lomphala yabo baqeshwe bona ngama Bulu nabe zizicaka ezi zibatalwa 10/- nge nyanga zamkeliswa igqongo lombona nge veki; okanye ukuba abafuni babeke ema Xoseni apo bayakuti ukuba bayifumene indawo yokuhlala banyanzeleke ukuba bazi-tengise okanye bazi xeke zonke inkomo zabo bashiye zibe ntandatu kupela kunye ne gushana ezimbalwa, kuba sekuko umteto otshoyo ngoku ema Xoseni.

2. *Umteto we Dolopi*. Lomteto uya bavalela abantu aba Mnyama ukuba beze ezidolopini ukuza kufuna umsebenzi. Kufuneka abantu ba joyinise ukuze baye kusebenza. Lomteto ubangela ubunzima obukulu kubantu bakowetu. Abantu abaninzi babambisa nge nkomo zabo ko novenkile ema Xoseni baboleke imali yoku kwela uloliwe beze ezidolopini beze kusebenzela imali yokubatala i kanda (Poll-Tax) nezinye iirafu kwakunye



namatyula abo, kodwa bati besa kufika ezidolopini, bati naxa sebe wufumene unisebenzi kutiwe abana kunikwa ama pasi okusebenza kuba beze edolopini ngapandle kwemvume. Banikwe intsuku ezintatu ukuba bapume bapelele.

3. *Umteto wo melo lwabantu aba Ntsundu.* Lomteto wayihluta la voti sasinayo apa e Koloni, la voti yayisinika amalungelo okutenga umhlaba apo sitanda kona, nje nge zizwe zonke, nokuba siye napina apo sitandayo ngapandle kwa mapasi. Namhlanje sinikelwe i voti engenamalungelo. Lomteto nguwo lo wenza ela Bunga lase Pretoria, lano popi ekutiwa xa kuhlekiswa ngati ngabe Lungu kutiwe yi palamente yabantu aba Mnyama. Eli Bunga asililo nelabantu aba Mnyama bodwa apo banako ukupalaza imbilini zabo. Umhlali-nga-pambili walo ngu Mlungu ongu nobala we ndaba zabantu (Secretary of Native Affairs). Kuko nabanye abe Lungu aba nyulwe ngokutenjwa ngu Rulumente. Nabantu aba Mnyama kulo abanyulwanga sisintu sonke. Banyulwa ngabantu abantlalo yabo ixomekeke ku Rulumente bebatalwa nguye; kunye nama qumru apantsi kwe mpembelezo zike Rulumente. Nawo ngokwawo lamalungu e Bunga abatalwa ngu Rulumente. Kwaye ukuba ateta into ehlabana no Rulumente anoku gxotwa kweli Bunga. Laye neli Bunga linga wanikwanga namagunya okwenza nemiteto yokupata abantu aba Mnyama, liyinto nje yoku teta. Alinamandla akwenza nto.

Pantsi kwalomteto kukwako nolu melo lwabantu aba Mnyama kula palamente yabe Lungu, bemelwe ngabe Lungu. Olumelo luti lusa kuqwalaselwa ngabantu aba pucukileyo balufumanise luyi mpoxo. Amadoda ama Tatu kupela amele izigidi ezisi Xenxe zabantu aba Mnyama kanti abe Lungu bona bamelwe ngabantu abali Kulu elinama shumi ama Hlanu. Kanti bona bazizi gidi ezibini kupela. Into eyabangela ukuba kwenziwe umteto wokuba babe batatu kupela abameliabantu aba Mnyama ze baba likulu elinamashumi amahlanu abameli baba Lungu yile: u Rulumente ufuna ukuba lama lungu amele abantu aba Mnyama angabi namandla okunqanda miteto ezakucinezela abantu aba Mnyama, imiteto elungiselela abe Lungu. Uwe pofu lamalungu amele tina ayakulinikwa ituba lokuba atete opisele, paya palamente, ebeka izikalazo zetu ecasa nale miteto mibi kodwa kuyakuti kusakuyiwa evotini kusuke kufane nokungati akako endlini apa kuba kaloku wona ma Tatau kupela epikisa ne Kulu elinamashumi ama Hlanu. Esinye ke isizatu esibangela ukuba kwenziwe lomteto sesi: u Rulumente wabona ukuba iyakuba bubulumko obukulu into yokuba kusoloko kuko imbinana yabe Lungu papa e palamente eyakuti isoloko ikalela abantu aba Mnyama. Kwaye kufuneka amadodana namankaza ayakuti akwazi ukucikoza ukuze intliziyo zabantu aba Mnyama zisoloko zizaliswe litemba elikulu lokuba nokuba sekutenina izinto ziyakude zilunge ekuhambeni kwexesha. Nalama Bulu amele abe Lungu epalamente ayakude agqoboke, zigquke intliziyo zawo, abubone ubulingisa. (Bengazi toro abantu bakowetu ukuba lama Bulu amele abe Lungu e palamente atunyiwe paya. Engatunyelwanga kuya kubona bulungisa. Atunywe ngamanye ama Bulu kunye nongxowa-nkulu ukuba aye kwenza imiteto yokubopelela abantu aba Mnyama ukuze babe ngamakoboka awo, nelifa lezizukulwana zabantwana bawo.) U Rulumente uqondile ke ukuba akungelungi ukuba kungabi sabiko nelizwana eli linye likalayo epalamente. Kuba abantu aba Mnyama bayakusuka babone ukuba zintshaba zabo zonke eziya zise palamente. Kucace ke ngoko ukuba itemba lake linya kupela. Lumanyano lwesizwe sakowabo, i Ngqungqutela yesizwe esi Ntsundu. U Mlungu akayifuni ke lonto, kuba uyazi ukuba mhla bama-nyana abantu kumhla bapela ubukumkani bakwa Mlungu kwelilizwe.

Injalo ke lemiteto ibangela ukuba kubeko olunyulo lukoyo namhlanje. Kuya funeka ukuba nihambe nibona. Nizazi nezizatu ezibangela ukuba sitinyulani okwangoku. Nezokuba siti nyulani elilungu silibeka pambi kwenu. Maze ninga lahlekiswa ngamaciko amaninzi azakuza kuni, amanye encoma eli i Bulu amanye encoma elinye. Amaciko afumane ecikoza



enkungwini engazinto ngezinto zombuso. Izidenge ezingena kuziqonda ukuba azazi nto ngezinto zombuso. Izidenge ezikolelwe yinto yonke etetwa ngu Mlungu. Ezakula zisanyiselelwa ku Mlungu ekunamhlanje zingena kuzenzela nto ngokwazo. Zisakamisile nanamhlanje zilindele ukondliwa ngu Mlungu zixele amatol'entaka efundzelwa ngu nina. Hayi, Mzi ka Ntu, siti ngenani kolunyulo kungengakuba nitembe Mlungu kungengako nokuba nitembe kulungiselelwa ngu Rulumente kodwa siti nyulani ngenxa yokutobela izigqibo zomanyano oluyinkundla yezizwe ezi Ntsundu ekutiwa yi All-African Convention. Kuyafuneka ukuba sifunde ukutobela inkundla yezizwe sako wetu. Mntu wumbi angabuza ukuba lolupina olumanyano kufuneka silitobele? Nokuba ludityaniswa yintonina u Nyulo kunye ne Ntobeko?

Ukupendula lemibuzo make sinikumbuze ukuba kwati ngo 1935, ngo nyaka awati u Rulumente wapapasha lemiteto mibi, zanaxama zonke izizw'ezimnyama kulo lonke eli lase mazantsi Afrika. Kwavela Mntu utile wahlab'umkosi, ebika ingozi ezayo. Wati umntu nantso intlanganiso e Bloemfontein. Baya apo abazukulwana baka Ntu bepuma kwimbambo zone zelilizwe. Intlanganiso engako yabantu aba Mnyama ayaziwa nasezimbalini. Babe ngazange bafane boyike abe Lungu. Kwakuhle engazange ihle. Zonke i dolopi zazinabatunya ngokunjalo nelali zasema Xoseni. Yayilapo impi ya Pesheya kwe Nciba ngokunjalo eyakwa Zulu; ilapo eyase Lutshuane neyase li Sutu neyase Swazini, zilapo inkosi kunye ne nkokeli zesizwe sakowetu. Bonke ababantu babeze kudlana indlebe, beze kufakan'imilomo, ngoku mayela namanyatelo amakatatyatwe sisizwe esi Mnyama. Kwaba kulo ntlanganiso ke apo kwagqitywa kona ukuba makusekwe lenkundla yesizwe, olumanyano kutiwa yi All-African Convention (i Ngqugqutela yabantu aba Ntsundu). Kwatiwa wonke umntu o Mnyama kufuneka angene pantsi kolo manyano ukuze lona lube ngu mlomo wesizwe esi Ntsundu. Ekufuneka wonke umntu alutobele ahambe ngezizigqibo zalo. Kona ze lube namandle lube nokukutala ukulwela amalungelo etu.

Unyatelo lwetu lokuqala lelokuba sake olo manyano lwesizwe. Wonke umntu o Mnyama ngapandle kwabantu abangena njongo ebomini, nama' hilihili la asezidolopini angasazaziyo nokuba angamanina, wonke umntu o Mnyama namhlanje uzimisele ukwaka umanyano lesizwe kuba ucinga nanga lentlekele ikoyo yemfazwe. Kulonyaka upelileyo ngo December, 1941, ipinde yadibana i All-African Convention isiya kuxoxa indlela emakumiwe ngayo sisintu. Kodwa kute pambi kwayo kwadibana ku Komani intlanganiso yaba Voti bevela kulo lonke eli lase Koloni na Pesheya kwi Nciba. Bate be sakufika kulomcimbi wonyulo lwaba meli betu e palamente, baqiba kweliti lomcimbi mkulu kakulu. Ungumcimbi wesizwe, kengoko mawunikelwe kwi ntlanganiso yesizwe, i All-African Convention. Batsho besiti ze siyicebise i Convention ukuba tina ba Voti sonke apa e Koloni sigqibe kwelokuba iya kuba bubu lumko into yokuba sipindisele onke lamalungu ebesimo yonke leminyaka. Kunga tshintshwa nalinye. Ixesha esinalo ngoku lelokuba simanyane sibe moya mnye, sitet'intwenye. Yiyo lonto kufuneka unyulo lusingatwe yile ntlanganiso yesizwe. Kuba kuyakuti ukuba kuye kelwe kuba Voti ngabanye ukuba bazinyulele, konakale. Ixesha lonyulo lixesha lemimoya yezibaya. Kwaye sesinamava nga lomcimbi. Sesiyibonile into yokuba kulula ukuba abe Lungu abatyeBileyo, ilowo, aqeshe inkokeli etile ukuba ihlanganise abantu baxase yena, omnye ngokunjalo aqashe enye ize nayo ihlanganise elayo iqela ihlanganisela Mlungu wumbi, bade abantu badideke bangazi nokuba maba landele yipina inkokeli. Lonto ke idala isipitanyo ngo noqekeko lwabantu, babe zintlantlu nge ntlantu. Ati amadoda ebevana ngapambili ufike sele ngasajongani. Kuba u Mlungu ufake pakati kwetu iqosha elingena mxunya. Yonke lonto ibanga intiyano ne nzondo pakati kwetu. Izinto ke ezo eziyingozi enkulu kwisizwe sakowetu. Kuba azisaki. Zicita umanyano lwetu olu sizama uku laka. U Mlungu uyayivuyela ke yena lonto kuba akuko nto ayoyika ngapezulu kunoku manyana kwabantu



aba Mnyama. Kuba uyazi ukuba mlula sa mlomo mnye, kukulahla tubukumkani bake bapela kwelilizwe.

Ingqungqutela yesizwe, i All-African Convention yayizama ukupelisa lomoya wesibaya xa yayisiti makuse kupindisela onke lamalungu ebekade esimele. Kungaba satshintshwa nalinye. Yayifuna ukuba kungabika zikubekiso nazipitikezo pakati kwetu. Ixesha esinalo lelokuba umoya wetu wonke, nenzame zetu zonke, nengqondo zetu zijongane nento enye kupela. umcimbi wokwaka umanyano lwetu. Ziti nezimfazwe zisifikela sibe sindawonye, simoya mnye.

Naso ke, bazukulwana baka Kushe, isizatu esibangela ukuba sithi kuni apa kwesisitili sase Ntshonalanga, votelani oka Molteno, igqweta lejaji. Kungenxa yokuba kufuneka nibuyelane ngamacala, nival'amaroba kungangeni moya pakati kwenu. Kwaye wonke umntu kufuneka azifundise ukutobela izigqibo zesizwe esi Mnyama, izigqibo zomanyano lwesizwe Esiyakuti ke ukuba siya litobela sililandela elimanyano sibe silinka amandla nokukutala okuba libe nako ukuteta egameni lesizwe. Libe nako ukubiza lilwele amalungelo ne nkululeko yetu elizweni lokuzalwa kwetu.

## HLALA UHLELI NGQUNQUTELA YESIZW'ESI NTSUNDU I ALL-AFRICAN CONVENTION.

Amagama abantu abanyulwe yi All African Convention niaykuwa fumana ekupeleni kwe sasiqendu sibalwe ngesi ngesi.

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## LEKHOTLA LA KOPANO EA MA-AFRIKA (Bophirima) MANEFESTO MABAPI LE KHETHO

Ma-Afrika,—Re bua le lona ka tsa khetho e tlang ea Parliament. Re le kopa hore le khethe Adv. D. B. Molteno.

Ke mosebetsi oa rona hore re lefe mabaka a etsang hore re kope hore le mokhethe. Re tla nka nako e telele, hore re le hlalose tse hantle.

Re le kopa hore le se ke la khathala ke ho bala, hobane le tsoanetse ho utloisisa hore na khetho e tsoantsang ho ma-Afrika, le hore na ma-Afrika a eme kae ka tsa puso ea fatse lena. Hobane re phele nakong ea lintoa le mefereferi e meholo. Hara phethoho tse fetolang bophelo le mehopollo ea rona. Le tla hopola kamoo lintoa tsa Napoleone li ileng tsa fetola lefatse la Europa ka teng. Le nto ea 1914-18 ile ea bontsa kamoo lintoa li fetolang lefatse ka teng. Lefatse la Russia le ile la fetoha haholo ka morao ho nto ea eo.

Batho ba Russia ba neng ba se na lefatse ba hateletsoe ba bona bophelo ba bona ho ba bobebe hahole. Batho ba neng ba phela ha boima joale ka rona. Nthong tse ngata ba ne ba phela ha boima ho re feta ba se na le thuto. Joale ka rona ba ne, ba se ba tloetse bokhoba. Bane basa nahane hore batla be ba lopolohi, le hanyenyane basa bone hore hoteng phethoho etlang ka baka la nto ea eo ba e loanang. Ho batleha thuto hore batho ba utloisise hape bahlalohanye se ka etsehang. Ka thuto ha re bolele thuto ea bo-tichere boruti (boagente) muelli, bongaka kapa thuto ea ho bala buka tse phahameng. Re bolela thuto ea ho utloisisa ka tsa puso.

Ka jeno lefatse le loana nto e sokang e bonoa le lipaleng, joalehe phethoho etlang etla feta phethoho tse bileng teng ntoeng tsa pele. Re se re bone ketso tsa nto eena; a ke re nke tekanyo e le ngoe, re se re bone kamoo muso oa Engeland e ileng ea romela emong oa babuelli e moholo hore e eo bua le batho ba batso ma-India a India mabapi le litokolohonyana. Ka baka lang? Hlompho eo ha etsoe leholimong, ma-India a ile a e loanela,



ba ile ba etsa kopanyo e joaloka polokoe. E itse ha ntoa ena e qala, ha e atamela India, ha bonahala hore muso oa manyenesemane o tlameha ho tseba ma-India, eena ebe thuto ho rona, hore lintoa li bakela hore bao basenang tokelo ba be le ho bitsa litokelo tsa bona. Potso ea rona ke eena: Ma-Afrika a kopane na? Re nale lekhotla le ka re buelang?

A ekaba re ikemiselitse hore re sebelise nako eena releng ho eena. A ekaba re se re lukisitsi likeletso tsa rona? Lese le utloile ha Gen. Smuts are ha ma-Japane a fihla fatseng lena otlala nehela motho e motso libetsa. Ha a bua hona etlaba re ile ra moqela na? Hohle hona ho bontsa hore ho tsoanetse rebe le kapano ea rona hona joale hofitisisa pele, re neele kopano ea rona matla etle e tsebe ho re buela ebe molomo oa rona. Motheo oa kopano ejoalo ose ole teng oo eleng oona ole oinotsi oka khahlanyetsa linako tse na re leng ho tsona. Kopano eena ke e bitsoang All-African Convention (Kopano ea ma-Afrika). Bohato ba rona ba pele ke ho haha kopano eena hona joale.

Joale, khetho eena ea ba bueli ba rona Parlamenteng e bua eng ho rona?

Leea tseba Muso oile oa etsa melao e mebe ka ngoaka oa 1935. Re ne re sa e batle melao eena empa muso oa re tlammella ho eona, ke melao eo e ileng ea tsoala khetho eena releng ho eona. Ake re lehlaloesetse melao eena e meraro:

1. *Molao oa lefatse.*—Molao oona ke o ileng oa tlosa tokelo ho motho e motso ea ho reka lefatse moo ho ratang oena, molao oona ha o lumelle ma-Afrika a lule boloso mane maplasing a ma-Buru, molao oona o tlisitse boima holima bongata ba batho ba maplasing ba bang ba tsoaletsoe maplasing ao, batho bana ba ne ba neeloa masimo a ho itemela ebile bane baena le maruo. Joale molao oona oba tlama hore ba rekise maruo a bona, baikhirise ma-Burung ka moputso oa 10/- ka khoeli le lekopotsi la poone ka veke; mohlomong ha basa batle, ba ee mafatseng a lulang batho babatso mafatse ana lehona a se a tletse batho. Kolone mane ka hobane lefatse le tletse, hothoa motse o mong le omong obe le khomo tse tseletseng (6) linku liseke tsaba ngata.

2. *Malao o laolang batho litoropong.*—Molao o ona ha u lumelle batho ba batso batle litoropong ho tla batla mosebetsi. Ho batloa batho ba joine ho ea mosebetsing. Malao ona otlala le boima boboholo holima rona. Bongata ba batho ka hobane ba sena chelete ba alima chelete ho ea litoropong, ba bang ba bea likhomo tsa bona paneng ho tla sebetsa chelete ea khafa (Poll Tax) le khafa tse ling ka hobane li ngata hammoho le melato ea bona, ha base ba fihlile litoropong, bare, leha base ba fumane mosebetsi, hothoe ha bana ho fumana mapasa aho sebetsa hobane ba tile toropong kantle ho tokelo. Ba neeloe matsatsi amararo hotsoa toropong babe kantle baseke ba boela teng hape.

3. *Molao oa ho emeloa ha batho ba batso.*—Molao oona one otlose voutu ea rona eane re neng re na le oona mona Koloni, voutu eane eneng e re neela tokelo ea ho reka mafatse kae le kae moo u ratang, joale ka ba hahi ba mona ba mofuta emeng, voutu eane eneng e re neela tokelo ea ho tsamaea kaho rata hahao kantle ha pasa. Kajeno re neetsoe voutu esenang litokelo. Molao oona ke ona otlileng le Lekhotla la le kopanelang Pretoria. Papali eana eleng se tsoantsonyana e reng ha makhooa a rata ho tsehisa ka rona bare ke Parlemeante ea batho babatso. Hape Lekhotla lena base le haele ea batho ba batso bale inotsi moo baka buang maikutlo a bona; molula setulu ke lekhooa. Hoteng le makhooa amang atsepiloeng ke Muso a leng maloko a Lekhotla lena. Hape maloko ana ha a khethoa ke batho kaofela, kapa ka khetho ea motho emong le emong ka ho rata ha hao, ka tsoanelo ea voutu. Ba khethoa ke batho bao ba talimileng ho gormente ka bolulo le bophelo ba bona, hammoho le makhotla amang aleng tlasa; kampoleihlo la gormente. Hape maloko ana a ma-Afrika a



Lekhotla lena a pataloa ke Muso. Hape ha leloko le bua ka ntho etselisang le-Muso leka lelekoa Lekhotleng lena. Hape Lekhotla lena halena tokelo ea ho etsa melao elaolang ma-Afrika. Mosebetsi oa lona ke ho eletsa feela. Empa Muso ha osebelise likeletso tsa Lekhotla leo, ha ngata likeletso tseo. Lilahloa hammoho le matlakala. Tlase molao oona hoteng leho emeloa hona ha rona parlamenteng eane ea Makhooa, re emeloa ke Makhooa. Kemelo eena ore ha o e talima ka leihlo le kelello ea ntho tsa lefatse ofumane hore ke bophogo. Ma-Afrika anale baemeli babararo (3) feela ntlung ea Parleme ebe re likete tse supileng, hape baemeli ba Makhooa ba 150 ebe re feta makhooa ka bongata. Se bakelang hore kemelo e emisoe ka tsela eena ke eena:

(1) Muso obone hore a maloko a buelang batho babatso abe mararo hore aseke abe le matla a ho thibella ka voutu ea bona melao e re hatellang e etsoang mane parlamente.

(2) Hape maloko ana atla neeloa tokelo ea ho bua kamoo banang le hona mane parlamente, ba bua ka likeletso tsa rona ba tsekise le melao ena e mebe mabapi le batho batso, empa ha ho emisoe voutu ho tsoane leha e kare ha ba eo mono ntlung ea Parleme, hobane bona bale bararo ba tsekisa lekholo lenang le mashome amahlano.

(3) Hape Muso obone hore etlaba bolemohi hore hobe teng batho babaronyana batla beng balella motho e motso. Hape ho batleha mane banna (maloko) ba tsebang ho bua ba utloahale le kante hara batho babatso, ba be letsepo hore lintho litla lukisoa: hape re tlo ba letsepo hore ma-Buru aleng parlamente mane a khethiloeng ke makhooa a tla fetoha a rata ho lukisa melao. Empa reseke ra lebala hore ma-Buru ana arongoe ke bahabo, eseng ho ea lukisela mo-Afrika, Barongoe ke makhooa amang hammoho le likoele (makhooa apheleleng holima matla arona) hore baeo etsa melao eena e re hatellang hore rebe mokhoba a bona, le lefa la bana ba bona.

Muso obone hore ha ho eo loka hore hoseke ha ba teng ba buelang rona mane Parleme, hobane retla lemoha hore batho baleng Parleme mane ke lichaba ho rona, ebe he retla bona hore tokollo ea rona e matleng a rona, hore re be le kopano e matla ea ma-Afrika moo tsepo ea rona e tlabang teng. Makhooa ha a rate hore re kopane ka hobane ba tseba hore ke mohlang ho fellang puso ea bona fatseng lena.

Ejoalo he melao eena e entseng hobe teng khetho eena re leng ho eona, ho tsoanetse hore re utloisise, re bone lemoa re eang teng, le tsebe le mabaka ao a entseng hore re re holona khethang, le hore le khetho leloko lena re le beang pela lona. Leseke la lahlehisoa ke batho ba tsebang ho bua, ka hobane batla tla ho lona, emong atle a rorisa le Buru la hae le emong a tle a rorise le leng le-Buru la hae joalo joalo. Batho ba tsebang ho bua empa ba buela bontsong ka hobane ba satsebe letho ka tsa muso kapa boemo ba lefatse. Lithoto tse sa itsebang hore ba lithoto. Lithoto tse tsoanang le bo morokom, tsesa tsebang lehore ho libisoa kae, tse senang hoiketsetse. Oka fumana base baahlame baletetse ho fepuo ea lekhooa ekare ke malinyane a khoale.

Oe! bo ma-Afrika, re re khethang eseng hore le tsepile lekhooa kampo Muso otlalukisa bothata bona re leng tlase bona, re re khethang ka hobane le ikokobetsa tlase Kopano ea Ma-Afrika eleng All-African Convention. Haholo holo ke tsoanelo ea rona hore re ikokobetse tlase kopano ea ma-Afrika.

Motho emong aka botsa hore ke efeng na kopano eena re tsoanetseng ho ikokobetsa ka tlase lona? Hape emong a botsa hore kopano le ho ikokobetsa li kopango ke eng?

Ho fetola lipotso tsena, ake re le hopotse hore eitse ka 1935, hane ha Muso ono ontse melao eena e mebe, mefuta kaofela ea batho babatso eaba e ea tsoha, ka hobane ba ne ba bone kotsi eena etlang. Ke ha ba ea phutheleng Mangaung (Bloemfontein) baetsoa hohle mona fatseng lena.



Ejoalo phuthohe ene esoka ea ba teng le lipaleng tsa ma-Afrika. Makhoora a tshoha, hobane ntho ejoalo ha e soka e etseha. Hone ho fihle moo batsoang litoropong, bale teng batsoang Transkei, Koloni, ha Zulu, Bechuanana, Lesotho le ba tsoang Swazing. Hatla marena le baetelipele ba rona, batlile hotla utloisisana mabapi letabataba eena, le hore ho bonoe seo se ka etsoang ke sechaba sa batho babatso. Kemoo ho ileng ha qetoa teng hore hoemisoe kopano ena etsejoang kajeno ka lebitso la All-African Convention. Hathoa kaofela harona batho babatso ho tsoanetse re kene kopanong eena, ebe lona letla bang molomo oa rona. Hape re bontse tsoanelo ea rona ka ho ikokobetsa tlasa kopano eena, hore letlo fumana matla aho loela litokelo tsa rona.

Mosebetse le tsoanelo ea rona ea hoqala ke ho emisa kopano eena ea Sechaba. Bohle batho babatso, kantle habao basa nahaneng tsoelo pele ea rona, le machepa a litoropong le basahloleng ba itseba hore ka bahokae. Batho bohle kajeno baikemiselitse hohaha kopano ea Sechaba hobane ba naha na le moferefere oona oleng teng lefatseng kajeno. Ka ngoaha eena efitileng 1941 All-African Convention eile ea kopana hape ha qoqoa tsela eo retsoanetseng ho ema ka eona, empa pele hamona hoile ha kopana kopano ea li-voters ea Koloni eohle le batsoang Transkei mane Queenstown, baile bare he phuthehong eena ha bafihla hotsa khetho eena ea baemeli barona bare taba eena e kholo haholo, keha ba qeta ka hore morero oona o tsoanetse ho qoqoa ke Sechaba, joalehe keha ba e neela matleng a All-African Convention. Keha ba eletsa kopano eena ea Sechaba hore bona mona Koloni ba qetile ka hore re khutlisetse baemeli ba rona kaofela habona joaloka habale joalo, hoseke ha cheenchoa le ha ale mong. Nako eena releng ho eona e batla re kopane, rebe moea ole mong, re bue ka lentsoe le lengoe. Kahobane hare ka tlohela hore movouti emong le emong a ikhethele hoka senyeha. Ke kabaka lena ho tsoanetseng hore taba eena ebe matleng a kopano ea Sechaba. Hape rese re nale kelello ka taba eena. Rese re bone kamoo Makhoora a naleng chelete aka rekang baeteli pele ba rona hore baba buele hara rona hore re ba voutele, re ipone resa tsebe le hore re tsoanetse hore re voutele lekhoa lefeng na: Ntho eo he etla le moferefere hara rona, leho arohanya, rehloke le kutloisisano, o bone lebanna baneng bautloisisana pele basa hlola batalimana, hobane lekhoora le kentse konopo esenang lesoha hara rona, ke kotsi ho rona he eo, hobane hali re kopanye. Likhaohanya likopano tsa rona, ebe he Lekhoora le ea itumela kahobane hale rate ho bona re kopane lehona letsa ba kopano ea rona. Hobane otseba hantle mohlang re kopanang rona ma-Afrika ke mohlang hofellang puso ea bona fatseng lena.

Kopano ea Sechaba All-African Convention ene e batla hore ho fele moea ona o mobe ha ene ere a ho khutlisoe baemeli ba rona joalo ka bale joalo, hoseke haba ha cheenchoa leha ale mong, ene tlosa likhopiso le meferefere hara rona. Nako ena releng ho eona e batla hore rebe le moea ole mong, hore seo rele kang ho se etse re sebetse ka kutloisisano re ahe kopano ea rona. Hore le meferefere eena ea ntoha ha li fihla mona lire fumane rele plekeng elengoe re kopane re utloisisana.

Joale he ma-Afrika ke ao he mabaka a bakelang re rialo ho lona baleng mona Bophirima hore le voutele Molteno, moeleli, agente ea khotla ea lijaje, hobane re rata le bape le teteane, lekoale masoba hoseka ha kena moea hara lona.

Hape emong le emong otsoanetse ho ithuta ho ikokobetsa le ho hlompha polelo ea Sechaba le kopano ea Motho-e-motso, etlare he hare ikokobetsa re latela kopano eena e be he rele nehela matla leho khotlala hore le be lehona ho bitsa le ho loela litokelo le tokollo ea rona fatseng la tsoalo ea rona.

PHELA OPHELE KOPANO EA MA-AFRIKA ALL-AFRICAN CONVENTION.

Mabitso a Bakhethiloeng ke Convention a Leqepheng la Senyesemane.



KAAST

SPANDEER WIL

SPEND LESS

YOU-8X4

YOU-8X4

To

Dr. A. B. Xuma

DET

SPAAK ME

SAVE MORE

Address

104 St. End St  
Loofontein  
Joburg



A.H.C

68, St Paul's Road,  
EAST LONDON.C.P.

8th Oct.1942.

Dr. A. B. Xuma,  
"Ekuphileni"  
Sophiatown,  
JOHANNESBURG.

My dear Doctor,

I learn with great pleasure that you have been appointed to serve on the Crime Enquiry Committee, and wish to congratulate you very heartily on the signal honour accorded our people, through you as our leader. Apart from the question of the personnel of the African representatives on the Committee, which to me leaves nothing to be desired as as you are included therein, the acceptance of the principle of appointing Africans on such Commissions is a very important concession.

I have not the least doubt that you and the other two Africans will present the viewpoint of your people in a manner that will convince the Government that in our case the State is responsible for the record output of criminals, for, as the Book of books records the fact, "whatsoever a man soweth, that shall he also reap."

All being well, I may be in Johannesburg as from the end of next week to attend the Methodist Conference. At present I am confined to the house nursing one of my "pet" Colds. In the circumstances, it is not quite definite whether I shall be able to attend the Conference. If I do come I hope I shall see you and Sis' No6andla at intervals, though I understand, I am put down as the guest of Mr.& Mrs.Baloyi at Alexandra.

I did well on nomination day and secured 24,091 votes over Pendla's 1,578. Port Elizabeth, Grahamstown, Uitenhage, Cradock, Cape Town, Kimberley, Queenstown and E.L. cast their votes in my favour. So, the question of my return is almost a foregone conclusion. Hence attending conferences instead of electioneering.

With kind regards.

Yours sincerely,

*Richard*

Godlo



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