

THE BANTU WORLD



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THE NATIVE BILLS SHOULD BE TRANSLATED

PROF. JABAVU'S MESSAGE TO ALL AFRICAN LEADERS

Delegates To Regional Conferences Warned To Watch Procedure Adopted By The Government In Consulting African Opinion

National Convention To Be Held

Professor D. D. Tengo Jabavu has issued a clarion call to all leaders of African thought throughout the country for a united front on the Native Bills. In the course of this appeal he warns all those who will attend the regional conferences convened by the Native Affairs Department to watch the procedure adopted by the Government in holding these conferences.

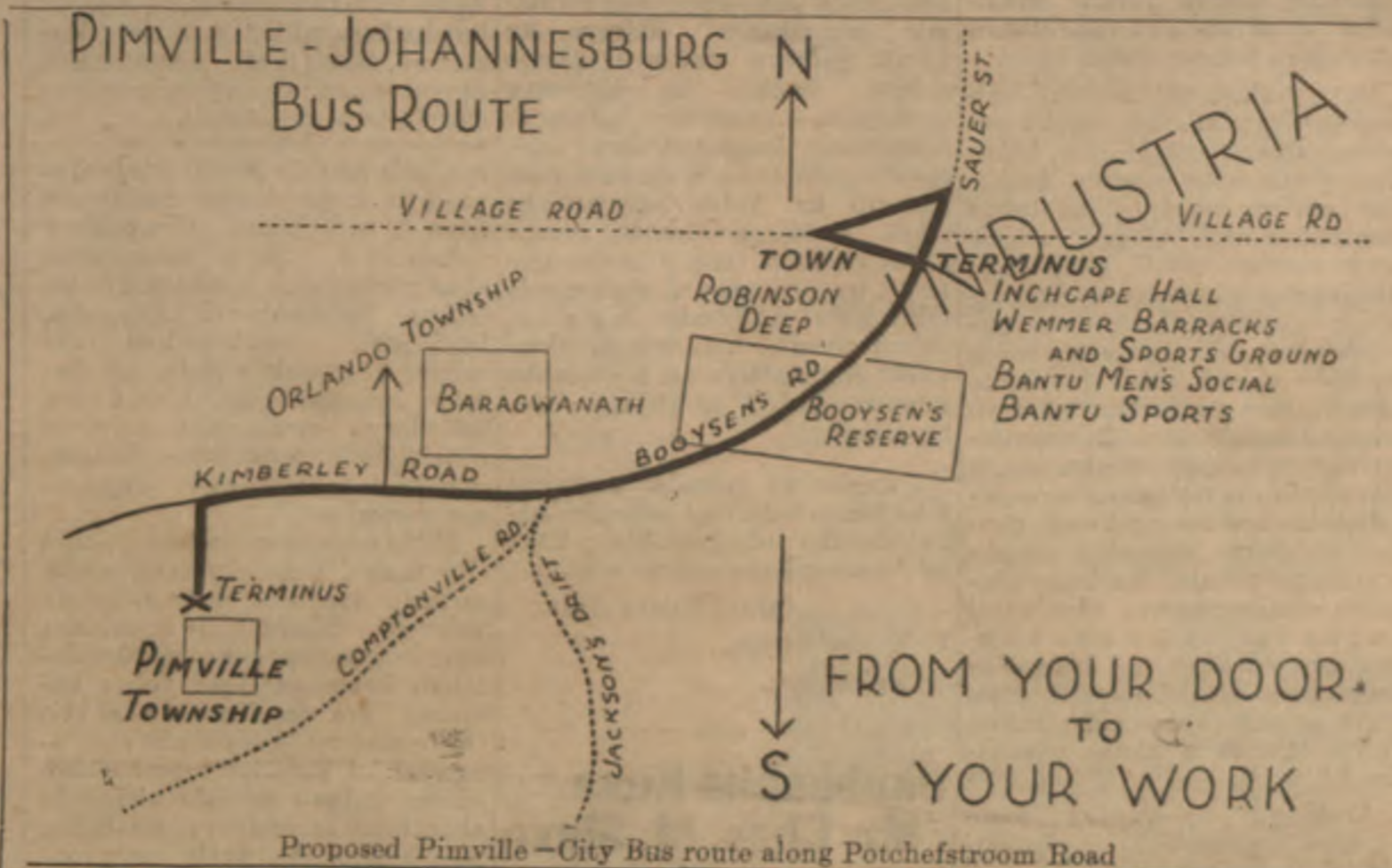
"This method, he says, is clearly calculated to divide us into sections so that we may contradict each other. It is therefore important for us to stick to our original intention to stick together and die together. There is simply no justice in the Government rushing us on this matter. The national convention on Dingaan's Day must be held, and delegates must prepare for a prolonged conference.

"With reference to our coming conference on Dingaan's Day at Bloemfontein, says Professor Jabavu, "I wish to warn all my countrymen just now to watch the procedure adopted by the Government in going round our country districts right away before we have had the chance even to see the Bills in print, and before our joint meeting. This method is clearly calculated to divide us into sections so that we may contradict each other. I have been given to understand that the Government has actually refused to call its Native conference under the 1920 Native Affairs Act, and has preferred regional conferences so that we may not act together. It is therefore important for us to stick to our original intention to stick together and die together. Some of us remember well that the 1920 Native Affairs Act was printed in our languages and circulated broadcast everywhere, and that gave us a chance to study it in all its details and bearings. The Urban Areas Act of 1923 was first submitted to a Government Native conference in 1922 in a form of Bills and we were then given a chance to express our opinions jointly, long before it was submitted to Parliament.

Thank Commissioners
It is only fair that we press for a similar procedure in 1936 and 1937 because the present bills are far more important than those of 1920 and 1923 put together. There is simply no justice in the Government rushing us on this matter as it is doing. We should thank the Commissioners when they explain,

but not commit ourselves in our replies until they first print these Bills in our tongues and distribute them everywhere. Our people do not even know where to get the English version. My own copy was a chance gift from a European friend, and on it there is no indication of price nor address of seller. We are therefore very thankful to the whole Bantu Press for giving us some of the details, but this is not a substitute for what should be done by the Government itself.

Overdue Rights
On further study, I find that the Land Bill does not allow us freehold ownership. It puts us on a system similar to urban locations where there will be no individual ownership but control by commissioners or farmers. It seems the Sir George Grey and Glen Grey systems are better than what is offered. The Council Bill of 1936 offered us seven men in the House of Assembly and fifty black councillors, a much better thing than the present Bill. Here we should ask for the representation of the non-rural educated classes who have no room in the present Bill, and we need some executive powers, however small. All these rights have been long overdue to us, and in our getting them there is no reason why we should lose the Cape Native vote in order to purchase our overdue rights. We do not need to pay anything for what is due to us. Finally, although I suggested a conference of two days on Dingaan's Day, it will be wise for us to arrange to be present at Bloemfontein for a day or two longer in case necessity arises.



Urgent Need To Be Met At Last Proposed Pimville Bus Service

"Transport facilities between the City and the African Townships of Pimville and Orlando are inadequate, and as a result most of the men resident in these Townships, who travel daily to their work in the City, are living in a perpetual fear of losing their jobs through arriving late at work." This statement was made by an African resident of Pimville in an interview with a representative of "The Bantu World" on Wednesday.

"Pimville" he said, "must be brought nearer to the City by means of Bus Transportation, as an auxiliary to the present means of transportation, otherwise its inhabitants must live in a constant state of uncertainty."

Asked if train facilities do not meet the needs of the people, my informant said that since the establishment of Orlando Township, the train service, excellent though it may be, was inadequate. "With few exceptions the trains run only once an hour, and this means long waiting, congestion, and maybe the loss of one's job when reaching Johannesburg. The people of Orlando are very dissatisfied because often the trains arrive at Orlando from Pimville already packed to suffocation. An auxiliary bus service at Pimville would certainly relieve the situation, and enable the residents of Orlando to travel by train to the City in comfort."

This interview was arranged as a result of "The Bantu World" being informed that a Company was in the process of being formed to run a bus service as an auxiliary to the existing service, between Pimville and Johannesburg.

There can be no doubt that a bus service between Pimville and the city is an urgent necessity. There are over 10,000 residents in Pimville and more than half of these go out to work in the city every morning and therefore need not only adequate transport facilities but also a quick, regular service. The proposed service

will be greatly appreciated by the inhabitants of Pimville, who will find it convenient in every respect.

Buses will run from Pimville at regular intervals, via Potchefstroom road, Baragwanath, Booyesen's Reserve to the island at the intersection of Sauer Street Extension and Village Road. The route lies through beautiful country, and over a perfect road, which ensures passengers arriving at the work fresh and unfatigued. Moreover the journey to Johannesburg will take roughly half the time taken by the trains. This would be a boon to those unavoidably late for work and would also save a great deal of time wasted in travelling. There will be no overcrowding as the Municipality allows only 4 to stand in each bus. Passengers will be picked up and set down adjacent to their work.

Drivers and conductors of these buses, it is understood, will be Africans, and so by supporting this service the residents of Pimville will be giving employment to men of their own race who, owing to the Government's civilised labour policy, have been thrown out of employment.

The service, which is understood will run until midnight, will enable people living in these districts to attend social functions at the Incheape Hall, Bantu Men's Centre and other places of amusements.

Sino-Japanese Relations

A message from Tokio, Japan, states that evidence of the new and increasing co-operation between China and Japan is given by the Chinese Ambassador, who has been on a visit to Shanghai.

The Ambassador said he was returning to his post in Tokio very satisfied with the good fruits which had been gathered by both nations.

Wounds of Adowa Must be Healed Once And For All

MUSSOLINI

War between Italy and Abyssinia is a certainty. But Great Britain and France have not yet given up hope of averting it. The League of Nations will meet on September 4 to discuss the situation and it is understood that Italy is preparing to lay her case against Abyssinia before the League on that day.

Meanwhile Mussolini has told the world that "Italy will pursue her aims with Geneva, without Geneva or against Geneva. She is on the march and cannot be stopped. The solution must be radical and conclusive. For years I have been drawing the attention of world public opinion to the danger of the declining birthrate among the Western peoples. If the present disturbing depopulation of the occidental nations should be accompanied by a renunciation of the right to send civilising missions to peoples who are still ignorant of the benefits of civilisation then occidental nations should truly despair of the future."

"The wounds of Adowa must be healed once and for all. We cannot withdraw now. The two hundred thousand Italian rifles in East Africa would go off of themselves. Italian administration can do for Abyssinia what British administration has done for India."

While Mussolini is bombastically telling the world that Italy is marching to war, the Emperor of Abyssinia and the whole nation are praying for peace and abstaining from eating in the hope that war would be averted.

Reports from Addis Ababa declare that the Abyssinian Foreign Office is being run by Europeans, who express confidence that Abyssinia as a whole is invulnerable both by land and air.

He emphasised that Marshal Chiang Kai Shek was a steadfast advocate of co-operation between China and Japan.

XHOSA . Ezomhleli Nababhaleli Bethu

The Bantu World

SATURDAY AUGUST 31, 1935.

Khanincomane Ngaphezulwana

Kwintetho ebesiyenze isikhokelo kwiphapha lomhla we 17 walenyanga u Rasonti wase Xesi, phakathi kwamazwi abafuleke kunene walathe isiphoso esikhulu kunene abawe ngokukhulu kuso abantu bakowethu. — into yokuhlala befuna isiphoso nesono emntwini bayeke ukukhangela bancome okuhle kuye, ade walebela ngokuti, "Yekani ukubulaleka nifuna izono izinto ezingazange zalahleka kuloko funani ubulungisa." Akwaba ke bonke abantu bakowethu bangayiqonda lento.

Enye yezinto eziphambili ezibhekiselele phambili ngokumsi-nyane izizwe ezimhlophe kukhuthazana nokuncomana kumalinge enziwa ngabantu ngabantu phakathi kwazo. Amagorha nezi- lunko nezinye indidi kubo zithi zakufa zenzelwe imonyumentu kwakunye nezinye izikhumbhuzo ezifanelekileyo, athi amagama abantu abanjalo ahlele ehleli iminyaka ngeminyaka sekukudala, bafayo bona, lamaxa thina sisithi sisamlunguza nje obhubayo wethu umntu sibe sibulalana ngokuxokisana si- ngoothixwana abangokwazi ukuba lowo mntu uphosene ngokuncomamisa yezulu! Ke bona abelungu okukuncomana abakwenzi kuphela nakwababhubhileyo abantu, bakwenza umntu wabo esahleli ukuze ke lowo mntu asusele kuba ekhuthazwa yinto yokuqonda ukuba uyathakazelwa.

Abelungu ngokwenza lento benziwa yingqondo yokwazi ukuba eezozincomo azisancedi aabobantu bafuleyo okanye aabo sebethe benza izinto, kuloko zinceda abazakulandela ukuba babone ukuba wonke umzamo olungileyo uxatyisiwe luluntu, baze ke nabo balinganise, sibe ke isizwe ngokubanzi sihambhela pambhili. Bayiqonde kakhulu ke bona abelungu into esemnyama kuthi eyileyo yokuba apha kwelilizwe akukho namnye umntu ogqebelweyo, lonto ke yabenza ukuba bayeke ukujonga eezonto emntwini, kuloko bamenze ade afune ukuziyeka ngokuphikelela kwabo, bemncoma ngezo zilungileyo, bamnyuse, bamenze umntu.

Ewe, akungeze kwanconywa mntu ukuba kuhanjwa ngeziphoso ekungekho namnye umntu ongenaso. Yiyo lonto abadala babeneembhongi, kubongwe kude kubongwe nesiqhuza, ikwayilonto babesitsho bathi, "Akukho nzwana ingenasiphaku." Ewe, bona abakudala babeziqonda ezizinto, kusuke yasithi belixesha legesi abangemanga ntweni, athi umntu ungamazi ukuba uziphethe bunina — buLawu, buXhosa, buLungu, buntolina!

Xa sitshoyo ke sivuselela amawethu ukuba afunde ukuncomana, athi umntu wawo ozame ukwenza into nokuba ngathi incinane na amenze mkhulu kuba ngumoya onjalo oyakumbhekisela kwezingaphezulu izinto. Ukuba kuvele ichule le Bhola, menzeni mkhulu lowo mfana, thiyani abantwana ngaye, bhalani ngaye iincwadi, nizithenge nazibhalayo yena echaza ngebhola leyo, thethani ngaye, mnoyisheni ezimbhuthweni zenu nimnike iwonga lokuba anichazele ngebhola leyo. Mncomeni naphakathi kwamanenekazi, ningoyiki nakancinane ukuthi uvakumka nawo onke. Asinto yakhe yakho lonto umntu omnye ukude awagqibe ephela amanenekazi endawo! Wasakukoyika ukuncoma umntu, kuba ucingelwa bhelele xa uncomayo kunaxa ugxekeyo kude kufunwe ukuqingwa ukuba into onokuncoma kangako kuyo maku- be nawe uyinzuthela ekuyazini, bathi kanti abantu aba sebebuka wena nangaphezulu kwalowo umncomayo. Yenzani lonto ke kwiinkosi zenu, kumaciko enu, kwiinkokeli zenu, kwizityebi zenu, kwiimfundi zenu nakuzo zonke

U Mrs. Fanny Maki Ubulela Amakhosikazi Athe Amvelela

Ndimdala namapepa andiwazi kodwa ke kulomgamlele kuti mandijambalazele kwizinto ekutiwa zezesizwe. Lonto ndiyenziwa kukuti kanti amalungu alishumi elinambini kaKrestu aseko emhlabeni, kuba kute ngomhla we 22 kwafika abafazi bomtandazo be-Cawa yaseChurch (The Church of England) bezokundivelela kubugxwayiba endibekwe kubo ngumntu owandidalayo. Behamba noMongamelikazi wabo uMrs. Baird, umCihakazi, uQhanqolo, uBntsolo-bentonga.

Ndaza ndabona ndaqiqa ndaqonda ukuba noko ngati singumhlambi wantakanje sikunye ku Lowo unikayo naLowo ubuye ahlute. Bafikile ke ababantu ngalombhla ugentla ndaswela abamameli kangangamazwi abo abawayule kwincwadi kaMarako — enditi ke kubo ngengomntu ofana nesikoya kambe bendin- gazi okokuba mna imvaba nge- mva vaba zobucawa zisebenzela ndawonye ndiqonde ngabo. Ndade ndaziva ndinegunya lokuti uTixo engumdali wam mayenzeke intando Yake, emhlabeni nje- ngaseZulwini.

Ukutsho ke ndenza umbulelo kuni bantu bakaTixo ndingenama- zwi abuciko ndingawatetayo kuba ndifana nenkuku esikwe umlomo.

(Mrs.) FANNY MAKI

78 Tucker Street, Sophiatown.

Ukubhubha Kuka Mr. Chas. M. Sinxo

Izihlobo zakhe ezininzi ziyaku- hlungiswa kunene kukuva udaba lokusweleka koMnumzana Charles M. Sinxo, obhubhele eBhofolo ngo- mhla wama 24 (ngomGqibelo) ku August lo, wayakunchwatyelwa emzini wakhe eNjwaxa, Middle- drift, C.P. ngeCawa, nguMfundisi wa k h e waseRoma. Njengoko abaninzi bayakwazi lowo nguyise woMhleli-siXhosa kwi "Bantu World." U Mr. Charles Sinxo phakathi kweziganeko zakhe ezikhulu ziyakube zichazwe siba- lula eso sokukhonzwa uRhulumente nomzi eyititshala kuqala waza wayitoliki ithuba leminyaka engama 40, wada wapenishinwa, sibalula ukufumanela kwakhe umzi wase Bhofolo umhlaba, newonga awa- nikwa lona lokutolikela i Prince of Wales eQonche.

iindidi-ndidi zabantu benu abali- nga ukwenza izinto.

Ekwenzeni kwenu njalo mani- ngadeli naliphina ilinge. Ilinge lomntu wenu lincomeni kakhulu nokuba lincinane na kuba kaloku sonke sisakasa njengesizwe. Oko kukuthi umntu wenu oqwebe ikhulu, lalinye leponti mncome- ni ngokungathi uqwebe isigidi seponti, ophumelele iMatriki nim- come ngokungathi yingqondi efana nooShakespeare, nenjenjalo ke kuyo yonke into ukuze nibhe- kisele phambili kuba ngenene, xa sithlekisa iimeko zezinto aabo bantu banjalo kufana nokungathi benze kangako.

Kwezinye izinto sikhala ngoku- thi sibulawa ngabelungu kanti sizibulala ngokwethu ngokunga- nyusani. Kubelungu intombhazana eyinzwakazi iphiliswabo bobun- zwakazi, ibesityebikazi esiyako- ndla amakhulu entombhi ezinga- buphiwanga zona oobobunzwakazi. Thina iimvumi, iindudi, abalwi, iindlali amaciko, abenzi bezinto nabanye bethu abanezipho asilingi nakancinane ukubanyusa endaweni yalonto kukubagxeka noku ngawaxhasi amalinge abo, sisuke sithi endaweni yalonto siyeku- xhasa kwa ezonto sinazo nathi kwezinye iintlanga ngobutyhakala bokungaqondi ukuba ezi zethu izinto ngathi azintle kangako nje kungenxa yobunkedama kuba zingenabani uzisulayo, uzihombhi- sayo.

Amabal' Engwe Ngezinto Zelizwe

AmaNgesi Nesixholo-xholo Sase Tiyopiya

AmaNgesi azimisele kakhulu ukulamla kwisixholo-xholo esi- phakathi kwama Taliyane nama Tiyopiya. Ngelixesha lokubhala kwethu uRhulumente wakhona uxoxa indlela emayenziwe uku- qhwalalisa uMussolini wamaTali- yane kulemfazwe ayifunayo.

Intlanganiso Yezizwe

Iyakuhlangana ngomhla wesi 4 ku September Intlanganiso Yezi- zwe (League of Nations) apho kuyakugqitywa khona into ema- yenziwe ekunqandeni imfazwe. Apho kukubi khona yinto yokuba kubonakala mhlophe ukuba uMu- ssolini akazimisele nakancinane ukuba anqandwe nayiyiphina into ekuyihlaseleni iAbyssinia.

malicele umteto wemfundo enya- nzelayo kuye wonke umntwana from 12 to 20 years. (Compulsory Education.) Iqela labantwana abazintombazana abahamba ezita- latweni, bengasebenzi ngabo aba. bayingozi. Amakwenkwe ema ezikoleni zevenkile emini nasebu- suku; okungazixabisi buza lwa bubuzenge umtano okanyiselweyo uyazicingela enentloni. Umteto wemfundo yonyanzelo uyakuzi- chuta ezoziga.

IBhai maliwenze umteto wekaya (Bye-Law) lamaqetyazana asuka ezifama asisibeto akubanendlela yokweta. Abafunyenwe ezitala- tweni ngamapolisa emvakwalo- mteto bewapula batunyelwe ku- ndawo zokufundiswa izimilo (Reformatory) kungekuko entolo- ngweni. URulumente makacelwe ezenze indawo ezinjalo ukunceda abantwana betu; zipatwe ngabantu abamnyama. Babayale ngengqo- ndo namasiko kaNtu.

Kufuneka Ingqeqesho Nemfundo Elusatsheni

(Ngu C. J. MANKAZANA)

Intlanganiso yase Korsten enge- ne nge 24 6 1935 ejongene nobu- ralarume kwabantwana, ngokuko- dwa abazintombazana. Okwanda- yo onke lamalanga. IKomjiti ebi- nyulelwe ukucebisa umzi ize kumacebo esiwacapazele kwama- nye amapepa, nelezindlu emazake- lwe abantwana (Hostels). Lenda- wo iyavakala kuba abantwana

abaninzi bangcoliswa kukuhlanga- na nabalingani abangenangqeqesho bati ngekuhlala nabo bade babesesosimo sabo. (Birds of a feather flock together.)

Noxa lengongoma iyeyesizw sonke, kodwa iBhai ngesizatu sokusindisa ubom babantu obula- hleka pantse ngoku zonke eziveki. (Iphelela kuluhlu lwesithathu)

Ingozi Zokunqina Nobuthathaka

Zininzi Iintombhi Ezihluphekayo

Ngulowo kuphela olilifa lokunqina nobuthathaka olwaziyo usizi nenxwaleko eziziswa yilenkathazo. Ngaphandle kotyefo ithi intombazana imana iphathwa ziintloko, ude nomqolo unge uzakwaphuka, kuthi nokushukuma okuncinci kuyenze ikhefuzele, ihlale ke ixhwalekile, idakumbhile. Okuphela kwendlela ongalugxotha ngayo olunqino nobu- butha-thaka kukondla ubuntu oobo butyhafileyo ngegazi elitsha, laye ke lilinye iyeza ekungathenjelwa kulo, zi Dr. Williams' Pink Pills. Amawaka eentombhi nabafazi aqondile ukuqaba ezipilisi nge- nene ziyalidala igazi elitsha elibomvu. Akusekho nto- mbhazana inokuba sakhangeleka okanye izive igula. Kamsinyane inokuba nawo loomehlo akhazimlayo axela impilo egqibeleleyo ngokuthi iman' ithatha i Dr. Williams' Pink Pills.

Lento ingqinwa ngamazwi om- fazana wase Weaste e Ngilani, othi:—"Ndakhathazwa gqitha kukujaceka; ndandiwe umxhelo, ndimbhatshile, kunzima noku- phefumla, ndaza ndaphathwa ku- nene luvalo. Ndaba soloko ndi- tyhafile ndinobunkenenkene lonke ixesha. Ndaya ndiba mandundu ndada ndalala phantsi.

Akuzange kubekho nto indi- ncedayo ndada ndaqala ndasebe- nzisa i Dr. Williams' Pink Pills. Kwakamsinyane ezipilisi zenza inguqulelo engumngaliso; nda-

qala ndaphefumla kakuhle, ndaya ndakuthanda ukutya. Lwaqala laphela uvalo kwakunye nokoku- wa umxhelo kubi kunene, ndazi- ngisa ke nge Dr. Williams' Pink Pills, ngoku ndiphile ngeqe."

Zikhulule ngoku ekujaacekeni ngokuthabatha i Dr. Williams' Pink Pills.

Zithengiswa ngabo bonke aba- thengisi, okanye ngqo kwabe Dr. Williams' Medicine Co., P.O. Box 604, Cape Town, zizi 3s. 3d. ibhotile, okanye zibe ntandathu nge 18s. ingabikho imali yeposi.



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Phezu Kweentonga, Malaundini!

Imfama Ethanda Amaphepha Endaba Nenqubela Ngokubanzi

Ezase Monti

(NGU VICTOR TONJENI)

Mhleli:— Ndicela isituba kwelopepa lako, kendati ngenye imini ndisiya kwi Lokishi yakwa Nongqongqo, ndadibana nompakati otila sahamba indlela enye sincokola sitshaya. Ndateta lento kulomfo Hi, Mngqosini, yena yintoni Majola, uyawafunda kodwa amapepa-ndaba, yena yintoni lento uyitetyo uteta lamapepa asitengisa kubelungu, ndati, hai ute lompakati ngahle nam nditengiwe ngabelungu yena ipepa afunda lona lelomlungu wake akakolelwa ngalamapepa esi Ntu anolwimi amana ukuti naku kusiliwa eboyikisa.

O, yandixaka lento ngoku kuba lomntu ati yena ndimtengisa kuye utanda elake ipepa. O; yeyonanto inkulu kubantu bakowetu yokokuba bayatengiswa.

Bafondini ilusizi lento xana kuseko abantu abangqondo zisenjalo. Apa e Monti kuko inene elingu George Woshela londoda yimfama iyarolwa xana ihamba. Usizi xana ndimkangela, elonene lizakataza kakulu ekulandeleni amapepa noko lingaboni. Ixolele ukufundelwa yi ntawana yalo xana besekaya. Kangakanani kobonayo nolibonayo elixesha legesi.

Enkosi Mhleli

Izwe Liyaz, uza

(YI MBHONGI JIKELELE)

Taruni mawab' akomkulu!
Taruni mathol' ezirwalaxu!
Imini yeyanamhla neyangomso,
Eyezolo seyipantsi kwenyawo,
Zibetha njanin' inkwenkwezi?
Bizani izizwe zomzi ka Kushe,
Wabizeni amanono ase Jeputha,
Akwaaba singakhe siphefumlane,
Uyahamb' uKaulezis' amaxesha.

Iyahamb' i vili ya Komkhulu,
Komkhulu kwa Sonini nanini!
Zul'alidudumi yingwangqangwangga,
Ndide ndak'umHlonyane ndasimelela,
Pezu kwentonga! Pezu kwentonga!

Inyawo pezu kwentonga!
Intonga zengqondo yobuzwe,
Ndingaphandlwa ndakubon' imfama;
Ndingakhubeka ndakubona isiqwala;
Ndingathimla ndakubants' isithandwa.

Pezu kwentonga! Pezu kwentonga!
Pezu kwentonga zengqondo Laundini!!
Akubonin' ukub' ilizwe liyaz, uza?
Uthi libhanyalaza nje liva ntonina?

Wen' use sikwatini sibolek' indlebe!
Sibolek' iliso nengqiqo yobuntu,
Siyaz' ukub' amandl' ak' atengiwazi;
Az' intliziy' ithengiwe na nayo?
Az' ubunt' nab' ubuthengisile na?

Taruni mathol' amaramncwa!
Ngezimini xeletanan' amaphupha;
Laufelanan' amathongo amhlophe;
Siqabel' inkalo ngenkalo sifun' impilo,
Siye sayibetha kwa Nqandangoondo.

Bizan' imivundla sisenge,
Madoda yityan' incha niqheli-sele;
Ndifike sebelinga kwelase Rhaxanga;
Taruni mabandl' akwa Kushe!
Bizan' inkumbulo zivuke, —
Vukani kusile vukani!
Ziyabinz' iinkwenkwez' ze Afrika!

Neincilili!!!

U Bishopu Wase Mthatha

KUVAKALA EZOKUBUYELA
KWAKHE EMPILWENI
EBHETELE

Ezase Ngcobo

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

Siyavela kakulu no Mnu. Patrick Gcanga uyise (kwa kunye nomzi wonke wakwa Mdile) ngokububa kuka Mrs. Rhoda Nobongoza. Siyanikhuza siningxengeza Mzi wakwa Gcanga nowakwa Nobongoza. Kungosizi olukhulu ukuvakalisa ukububa kuka Arthur Gontsana Luke. Bebesilwa nomninawa wake oyitishala; suke umninawa wamhlaba ngemela waza wamqibela ngenduku selephantsi. Umninawa usentolungweni elindele ijazi ngo September.

Kuluvuyo ukuvalisa ukuba uMnu. Nechtar Silinga obeke wafundisa e Xhentu nobeke wagula walahlekelwa nayingqondo yake ubetele ngoku. Siyasincoma isi Bedlela sase Mthatha. Lo mkhonyovu usabambile apha. Kweminye imizi kute waca. Hayi bo! um Khemesti (Chemist) uxuba esandulukuxuba

Sike sabona no Mrs. B. Nikani wase Teko ku Centane eze ngomkhuhlane wentombi yake elapha e Sinaleni. Kungovuyo ukuthi umke seyibhetele. Ugoduswe yinto ka Bulana u E. C. yena kanye ngo mkango wake wemoto. Siva nokokuba lo gama ebelapha uke waya kuvela nasebukhozini bake kwa Mnu. u-Mzalisi kwa ngabo mkhango ka Mlimi loowo. Sike sothuswa ludaba olubi kakulu lokugula kuka Sombawo-Bishop of St. John's ekute phakati kwa loo mpilo injalo, abanye abantu bade baxokisana ngokuti akaseko, ufile. Kuluvuyo olukulu ukuvakalisa uba 'Izinto azi mntaka Ngqika.

Ibe iyinto enkulu ngomtshato apha e-All Saints, kutshata inkosi yalapha u-T. W. y:na kunye no Nkosazana Nonkosi Mzamo. Bobabini sibangwenelela intlalo entle nenemphumelelo ngakumbi kwelixesha le "divorce".

Ngumhlola, ulwamkele lwetishala netitshalakazi ezifikayo, akuvakali nto ngalo. Yindaba yakwa mkozi.

[Tarhu, "Shady," ngokungena kade kwendaba zakho ezimnandi; imposiso yenzeke ekungabikhweni kombheli okweloxesha—Mhleli.

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(NGU "SHADY")

Kungosizi olukulu esibika kulemihlati ukubhubha kuka Mnu. Ntlebi walapa, kwi Settlers Hospital ngomhla ka July 24 wafihlwa ngezukileyo inkonzo ngu Rev. A. Mazwai ngosuku olulandelayo. Sivelana kakulu nalomzi.

Zigalelekile ititshala ezintsha nezindala ukuza kuquba umsebenzi wazo njengesiqelo. Sibalula ezi kwezifikayo Nkosz. Njokweni, ongene kwindawo ka Nkosz. Dyasi, Nkosz. Ntlebi, Mnu. Zondi no Mnu. G. N. Nduna, ofakwe kwi Higher Mission ukongeza inani le titshala.

Ngomhla ka July 26 kubeko imbutho emnandi kunene kwa Mnu. no Nkosz. Mabope, isenziwa ngu Nkosz. Mavis Mabope eyolisa okanye esonwabisa i staff sase Wesile. Beza kanobom betu abamenywayo. Pakati kwababeko singabalula ama-Kosazana D. Mtshemla, Nyati, Njokweni, R. Solani Sodladla, Didreich, Ntlebi, kumanene singabalula aba Mnumz. G. N. Nduna, R. Daniels, G. Mazwai, Zondi, nabanye. Yaba yimbutho emnandi kunene ekwazi ukuvakalisa kwayo u Nurse Malope wawisa amazwi amnandi malunga nokuhlangana kwalombuto.

Ngentsasa yom Gqibelo kugaleleke u Mfundisi John S. Likhing wase Bhai wehlelo lase A.M.E. Church eze ngemicimbi yetyalike. Ubelundwedwe ku Mnu. no Nkosz. D. Danga. Ngu Mnu. Patrick Sodladla walapa olishiyileyo i Rini ngenjongo zokuyakutabata umsebenzi wokufundisa intsapo e Nxukwebe. Kute ngo Mvulo ngonchwalazi yangu mdimba ukubheka esitishini ukuyakukwelisa u-Nurse Mavikins Mabope obesinga kwa kwabevela kulo elase Rautini. Noko ke lonto ite yabuhlungu yokumka kwake kubazali bake, nakumlingane wake u Miss R. Solani, naxa ke bengabanga namandla akumtintela njengoko bebengasayi kuba nanto yokumvuza ekupeleni kwenyanga.

(Ipelela kumhlathi wesibini)

Incwadi Ze Sixhosa

Ezifanele ukubakho kuyo yonke Indlu ye Newadi (Library) naye wonke umlesi we Sixhosa afanele ukuzileshisa.

U-BOMI BO MFUNDISI U CHARLES PAMLA. Igorha lo mfundisi wobu Wesile ku Mzantsi we Afrika 2/6.

"IMFAZWE ENGCWELE." Incwadi ebhalwe ngu John Bunyan. PART I. 2/6 PART II. 2/6.

Incwadi ezincedayo ezifanele ukuleshisa, zifundwe ngabo bonke ngakumbi Abashumayeli. Ititshala naba Khokheli abathetha i Sixhosa. Thumela ngoku kwi:

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Social And Personal News

THE Bantu World

Head Office:
1 HARDY STREET
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Telephone: Central, 3493,
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Domestic Announcements.

Small advertisements will be accepted from our readers for publication in the classified columns, of "The Bantu World." Births, Engagements, Marriages, Deaths, In Memoriams, Wanted, For Sales, etc. are charged as 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).

OBITUARY:

SINXO---Charles M. Sinxo, died on 24th. August at Fort Beaufort. Buried at his home, Njwaxa, Middelbush, C.P. on 25th. August. Friends, please accept this intimation.

GUYBON B. SINXO,
(Younger Son for brother Duncan and all the family)

P.O. Box 6663,
Johannesburg.

UMPHANGA:

SINXO---Sivakalisa ukubhubha kuka-Bawo, u Charles M. Sinxo, e Bhofolo nge 24th. August, wanchwayelwa emzini wakhe e Njwaxa, Middelbush, nge 25th. August.

Zonke izihlobo mazaneliswe ngulombiko. "Zithe Inyembhezi zam entsubeni yakho, Thixo!"

GUYBON B. SINXO,
(Uyana omncinci Egameni lomkhuluwa u Duncan nosapho lonke lwasekhaya.)

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Smalls Column'

Who's Who In The News This Week

His many friends will be grieved to learn of the death of Mr. Charles M. Sinxo, at Fort Beaufort on August 24. Mr. Charles Sinxo was buried at his home place at Njwaxa, Middelbush, C.P. The late Mr. Charles Sinxo is the father of Mr. Guybon B. Sinxo, the news editor of "The Bantu World." Amongst his many achievements we mention his services of forty years under the Government, his signal success in acquiring land from the Government for the Fort Beaufort residents as well as the signal distinction he received of interpreting at King Williams Town for the Prince of Wales. This sad news reached Mr. G. B. Sinxo still weak from a sharp attack of fever which confined him to bed for a fortnight.

Her many friends will regret to hear of the continued illness of Mrs. Ivy N. Ngcayiya, wife of Mr. Wilkin Ngcayiya, foreman of "The Bantu World" works. She has been confined to bed for over a month now with fever.

Mr. and Mrs. Patrick Nkosi, of Eastern Township, had several visitors last Sunday afternoon among whom were Miss Mkwanazi, Mr. T. C. H. Lurring, Mrs. Nkosi's brother, the brothers Mac Manara, and Mr. Dlodlu. They were entertained to tea and music.

Miss Mabel Yose, paid a flying visit to Bethanie last week-end to see friends.

A number of friends shared tea with Mr. J. J. Masoleng at his home in Rueben Avenue, Newclare, on Sunday afternoon last when the engagement was announced of Miss Maria M. Masoleng, district Nurse, Eastern Native Township, to Mr. Amias J. Mntuyedwa, of Queenstown. Toast was proposed by Mr. L. P. Takani, former teacher at Tarkstad C.P.

Mr. R. R. R. Dhlomo had been requested by Messrs. Shuter and Shooter, Maritzburg, to write a Zulu Reader for Standards I and II. Mr. Dhlomo has finished this book which is being considered by the Chief Inspector of Native Education in Natal, Mr. D. McK. Malcolm.

Messrs. H. Jora, of the Far East and Rugby enthusiast, spent his week-end over in the city while Mr. S. Dzingwa, also of the Far East was the guest of Mr. and Mrs. M. Ngolobe, of Sophiatown. In the evening Mr. Ngolobe took his guest over to the Ilinge Society function.

Mr. A. J. Msimang, general secretary of the Ilinge Society, wishes to thank all who patronised his tea party held last Sunday.

Mr. J. J. Msiwa, President of the Ilinge Labantsundu, will give a tea party on September 8 at the Ethiopian Church, Western Native Township at 5 to 9 p.m. also a birthday party will take place on the same date at No. 2211, Main Street next to the Police Station from 2 to 5 p.m. All are cordially invited to attend both parties.

Under the auspices of the Bantu Methodist Church Women's Prayer Association, (Bertrams Branch) a grand concert will be given at No. 20, Queen Street, Bertrams, on Saturday September 14. Fear no Harm choir and the Position choir from George Goch will sing. Mr. P. Mabusela will act as doorkeeper and Mr. M. Mabilikana will be in the chair. Admission 1s. Ladies and Gentlemen are requested to support this good cause.

The wedding of Miss Rosy S. Goodman to Joseph Chochiwe, of Rhodesia, will take place at the

Methodist Church, Sophiatown, on September 7 at 2 p.m. The reception will be held in the Communal Hall, Western Native Township from 6 to 12 p.m. on Sunday, September 8.

Mr. Simon Zondo who has been in the city for some time left during the week on his return home to Emombeni, Zululand.

Mrs. Annie J. Goodman, of Pimville, who has been seriously ill for some time wishes to extend her thanks to all those who came to see her during her illness especially Dr. Sacks and Mrs. P. Vanade who nursed her throughout the whole period of her illness.

Mrs. F. S. Mqubuli and her friends are organising "a grand non-stop dance" to be held on the evening of Friday, September 13, in the Ballenden Hall, Pimville. The Merry Black Birds will provide music.

Mr. and Mrs. A. H. Mohari, of Eastern Township are on a visit to Wozenthin near Heidelberg. Miss Maria Mohari has taken a flying visit to her parents at Heidelberg.

"Pat" of Pretoria writes: Corpl. G. Mabuza of the N.A.D. Pretoria, has been transferred to Premier Mine. He has been with the department for many years and though his transfer is a loss, we hope he will continue reading "The Bantu World" in order to acquaint himself with the doings of his "home town."

Mr. B. J. Tladi, of Benoni, visited Pretoria to see Mrs. Tladi who is indisposed.

Mother Pitso, of St. Cuthberts Mission, Marabastad, is indisposed.

Mrs. Xundu, of the S.A.G.M. Mtsuluzi School staff, spent the winter holidays with Mr. and Mrs. Mlaba, at Esigangeni.

The Supervisor of schools, Mr. J. J. Nguku, was seen passing through Mbabane recently on his motor-cycle on a business visit to the bush veld.

Mr. Abner Nkosi, teacher at the Swazi National School, Matapa, spent his holidays with Mr. and Mrs. J. Mabiliso, of Makwanekop.

Mr. A. L. D. Mncube, Principal, Pilgrims Rest (Wes.) school passed his home at Middelburg on his way back to school from the Methodist Synod which met in Pretoria. We gather from reliable source that Mr. Mncube will be proceeding to Fort Hare next year for Theological training. He delivered striking sermons in the Middelburg Methodist Church before his departure for the Eastern Transvaal.

We learn from Father Carter C. R., of the Priory, that important changes are being made in Bantu schools, following the rulings of the Director of Education on Circulars 58, 61, and 62. of 1935.

The Rev. T. L. Moku, Presiding Elder at Warmbaths, has been in Pietersburg for the A.M. E. Church functions.

Mr. K. B. Peete is visiting the Victoria Falls after touring through Africa for 36 days. He has been to the Kalahari Desert, Portuguese East Africa and other centres of interest. He will be at the B.M.S.C. this week-end where friends can see him.

Delegates Reception

A reception to the delegates attending the Pretoria Conference has been arranged by the organising committee of the Transvaal African Congress on the evening September 5, at the Empire Theatre, Pretoria.

Kroonstad Notes

Miss Mitah Irene Bower, who has been ill since the closing of the schools in June, has resumed duties at the Domestic School of the Notre Dame.

The residents of Marabastad Location were shocked to learn of the sudden death of the late Mr. Jacob Voeltjie Petrus, of the Standard Garage.

The delegates to the proposed Government Conference on Native Bills from Kroonstad are: Mr. Esau K. Nhlapo, Vice-Chairman, Joint Council of Europeans and Africans and O.F.S. Representative in the Institute of Race Relations. Mr. E. K. Nhlapo is on the staff of the United Bantu School and is President of Kroonstad Bantu Football Association.

Mr. T. W. Keable 'Mote', "Lion of the Free State" is also a delegate to the Government conference on Native Bills at Pretoria. Mr. Keable 'Mote' is on the teaching staff of the Roman Catholic Bantu School and Secretary-Organiser of the Branch of Teachers Association. Mr. 'Mote' is a savant of international journalism.

"Late Mrs. Jane Ntingana"

Te her relatives and friends, I extend my heart-felt sympathy. When we write or utter the word "Lady" with its intrinsic value in our minds, it is only when we refer to women of the late Mrs. Ntingana's "personality and bearing." "May she rest in peace." YOUR SIS' JEMIMA'S.
EFFIE J. GABAGAS.

Middelburg Notes

The Middelburg local Teacher's Association was founded on August 4, during the visit of their Excellencies here. But at the very outset it must be noted that this is not in any way associated with the T.A.T.A.

The main function of this association is to try to bring unity among the inhabitants and teachers in the district. During its formation it was a moment of such supreme crisis that some members had to resign from the association. The association however, worked so successfully to effect its aims that at present it is closely in touch with the Town Council. One of the principal objects was a plot of ground offered by the Town Council to the inhabitants of the Location as sports grounds, and the Association is prepared to erect four tennis courts, one large football ground and many others.

The members include the Rev. Mahlobo (Patron) Mr. A. Motlatle (chairman) Miss A. Motubatse (vice chairman), Mr. N. D. Moloisi (secretary) Mr. E. Msutwana (vice-secretary) Mr. C. Makola (Treasurer) Mr. C. Mangwedi (vice treasurer) and J. M. Thoke (chaplain).

BY
N. D. MOLOISI
(Secretary)



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Lomut Otukululayo ungama pills, usize ugwinye lube lunye nje kabili ngo sonto lopo usula, uti uvuka ekuseni ukipe yonke into embi esiswini n-zi matungin naso sonke isihlungu esinezapakati N-zi ke ube niman bla wenze imisebenzi emikulu nxa umzimba wako ugwek ububi nabuti, Otukululayo ukwenza ucacambe, ubalele ube nemandhla, ukujhulele ukud na ucup lo uvijal-ulele

Enye vsmakosi abantu edlala lomut Otukululayo iti, kungangi jabulisa ukuzwa ukuti bonke abantu bami ba zabanawo onuti, yini ungasi bhaleli emapepami usityele nzwawo kuzwe na akude?

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ZULU : Udaba Olusemateni

The Bantu World

SATURDAY AUGUST 31, 1935.

Udaba Olusemateni

Kuyasimangalisa lapo sizwa iningi labantu bakiti lishiseka ngodabakazi lwempi pakati kwelase Abyssinia nelase Italy. Okusimangalisayo yikuba sibona abantu bakiti bengayivali imilomo yabo ngalo, futi abanye besho nokusho ukuti uma ituba lingavela bangajoyina baqonde kona eAbyssinia bayosiza lelazwe lapo lilwa nemikosi yase Italy. Okusobalake ukuti loludaba olusemateni kulo lonke izwe libatinte ezinhliziywe abakiti, bafudumala uqobo.

Kasikusoli loko, kodwa siveza nanti izwi. Kuyenzeka ngenyenkati ukuba umuntu ashisekele ize. Inqondo yake namandhla akusebenzisele ezeni. Sikubona naloku kushisekela loludaba kucishe kufane naloko, kungasho ukuba loludaba lunqane. Qa, lukulu impela, futi kusweleke silubukisise ummumo walo nalapo lugaqele kona. Kodwa okusenqeniso yingoba loludaba luvele lwelamane nezinye izindaba ezimqoka impela ezipatelele kakutu kitina balelizwe.

Okuteke ukwelamane emhlana kwalo nalezi ezibhekene nati kwatuntubeza amehlo eningi labantu bakiti ukuba bangazibhekisise okuvizona zindaba zitinta ukupila kwabo kulelizwe. Siloba nje kaloko udaba olukulu olwedhlula olusingetwe ama Bill abantu akishiwe u Hulumeni. LamaBill siloba nje apambi kwezwe. Abelungu nezinye izizwe ziwabheke ngamehlo abomvu kwazisi ukuti amumete imiteto okuhlose ukuba sipatwe ngayo sonke kulelizwe. Makulu kitina kune Abyssinia!

Siloba nje kukona iKomishani yakwa Hulumeni ehamba itata ubufakazi kubobonke mayelana nokugudhluzwa kwabantu emadolobheni pansi kwomteto we Urban Areas Act. Kasizwa kushiseka nokungayivali imilomo kwabantu ngale Komishani. Kepa ekuhlolisayo sikubona kukukulu kitina kwe dhlula i Abyssinia! Siloba nje kukona i Komishani etata ubufakazi e Natal mayela nemfundo yabantu, ifuna imiqondo yabo bonke yokuti isimo semfundo yabantu kusweleke sibe yisipi.

Sikubona loko kukukulu kitina ukwedhlula iAbyssinia. Kasizwa ukushiseka kwabantu ngaloludaba. Singaziqeda yini izindaba okusweleke zisanganise abantu bakiti amakanda befuna izindhla zokuzilungisa bengakeqeli kwelase Abyssinia? Siyeke imiteto yezwe ebhekene nati kesisondele kokusintintint ezibilinini. Siyashiseka na ngobubi obuya pambili obusibekele isizwe esimnyama? Siyazifuna izindhla zokubuzisa? Sizozwe sizilele elase Abyssinia konje sake salizilela yini leli eletu lomdabu?

Singaze situmele amabuto e Abyssinia konje sake sawatumela yini amabuto okulwa nobubi obupete isizwe sakiti busihlehlisele emuva? Sake sabuzilela ubupofu besizwe ezindabeni zase moyeni, zokuzaka, zobuzwe, zokumisa imisebenzi eqondene naso na? Konje ikona indoda engasuka emzini wayo uhakazekile, ingabazi abantabayo lapo belala kona, umkayo ingamazi nalapo edhla kona, iye kwenye enomuzi ifike iti. "Ngizosiza wena, wetu, ukuba wake umuzi wako uqine?"

Kamuko umuntu ongaqala ati. Nkosi, ngikulekela uBani noBani ukuba bayeke izono, engabonange wazikulekela yena kuqala ukuba abesemimweni lesa afisa ukuba uBani noBani labo babekuso. Sitike noma kuswelekile ukuba sikalele iAbyssinia, lokesiqale ng kuzikalela kuqala andukuba sitime ukuyosiza abantu abangononog kupindwe kashumi-shumi kitina. Uma lomoya usihlupayo ngelase Abyssinia usihlupayo ngelase Afrika ngabe sikude namhlanje.

Amazwi Asobala Ka Mn. E. N. Mahlangu Asuswe uMn. Malinga

Mhleli.—ngicela indawana epeni lako ukuba ngipendule uMn. Malinga emazwini engiwabone kupepa elidhlulile.

Angibasoli oGeneral Botha no Pirow, ba isibuko kuyo indlu emnyama ukubonisa ukuti balwela ibala labo nokuti batanda owakubo kakulu, yimfundiso leyo mfowetu. Bati kimi nawe azenzeloko nati sifunde kubona—isibanileso.

Mn. Malinga ngombuzo wako ukuti kutandazwe kutiweni ngokwehla kwalenyakanyaka ekona ukubiza uNkulunkulu kaAbraham, Isaak noJacob. Mina ngiti kuhle ukuba sibize lowo owenza iAfrika wenza nomntu omnyama wambeka kona. Kumbula ukuti lelizwe leAfrika liyindawo engcwele ecewebile kaNkulunkulu alizange libhubhe ngozamecolo kuze kube namhlanje. uAbraham wakulisekile kuleli wanda waba isizwe kwase kwazalwa uMoses. Yena uMoses wakulela endlini kwaFaro wadla ukudla kwendlu kaFaro welatshwa ngemiti yaseGipiti. Amandla kaNkulunkulu avela kona kuleli uNkulunkulu wakuluma noMoses kuleli. uMoses wagala ukuzwa ukuti ukudla kukona ngokukudla endlini kaFaro welatshwa yizinyanga zaseGipiti. uNkulunkulu akazange atsho ukuti imiti yakiti mibi ayilungile nje ngokuba kutshiwo namhlanje.

Inkosi ekonzwa emhlabeni naseZulwini uJesu ezalwa liti izwi. "Joseph tata imbongolo kweza umntwana." Qondake ukuti waye wakulela-pi. Yayikona iJerusalem. UJesu uyewakulela kuloleli ngaseGipiti ebalekela uDrago Obomvu, ongu Herodi. UMoses ungumqali wesivumelwano esidala. UJesu ungumqali wesivumelwano esitsha. Yini ukuba uNkulunkulu azobakulisele ezweni elingazange libhubhe ngozamecolo? Abanye bangaze bati uNkulunkulu ulitandile, indawo yake yokuhlala abantandwa bake. Lendawo ekutiwa eGipiti akunjengokuba kukhunywa abantu ngemfundiso embi eti nxa umuntu ekolwe bese kutiwa ngipumile eGipiti sengati indawo embi leyondawo, indawo ecewebile eyingcwele kaNkulunkulu. Uzwa kutandaza umntu eti Nkosi wasikipa eGipiti etuka indawo kaNkulunkulu.

Ngiyababonga abamhlope abasifundisa basivula amehlo siyabakazi okulungile nokungalungile manje.

Kulendawo oti wena kuhle sicele kuHulumeni asisize ngezinqola zokutata abafileyo betwe Abyssinia, amazwi ako oqale ngawo akomba ingozi ngo Smith nabafowabo. Loko Malinga nizakusiqeda isizwe esimnyama, ekanti sesipelele emgodini. Mina ngiti kuhle ukuba labo abanozwelwano ne Abyssinia sihlange sizile ukudla sikuleke kuMveli-kuqala sizile nezindlu zetu. Ukuya empini nizakubuyelwa ngu "sorry" kupela benipelile nonke. UNkulunkulu uzakuvikela iAbyssinia ngokuvusa esinye isizwe esimhlope silwe ne Itali lento uNkulunkulu upakati kwayo akuzange kwenzake ukuti nxa kulwa nomntu omnyama kutandabuzwe, koyuka oFaro kaFaro, baveze iminwe bokombe impi kaMussolini, sibize umvelinqangi nati lapa.

Tina sizwe esimnyama sihlulwa namaNdiya uqobo, iNdiya aliylahlali indabuko yakubo. Uma bekungela pela kitina loko ukuti sisodwa uzwe kuquma isilungo, kupele kitina ukulandela imishado yabelungu. ebizwa ngokutiwa ilangelo lwamakolwa (Christian Rights) kepa ubungazwani neBaibele. Kungokuba umshado wabelungu uyinkontilega (contract) kuyakokuvame ukulahlala abafazi kangaka. Njalo njalo invelo yakiti ayivumi, loko ne Baibele alivumi loko. Siyekele ukutuka obaba siti babepinga ngokuba abatatanga inkontilega nomah. Inhlamba embi le nxa kunjalo ke tina esishumayela sazalwa (Ipelela ohleni lwesitatu)

I Abyssinia Ne Italy

Sekusobala kulolonk'izwe ukuti impi kuleli ingeke isapebezeka. Sekwahluleke imibuso emikulu iti iyalamula. Siloba nje iNgilandi isikipe izwi elijiyile lokuti isibonile nayo ukuti abaseItaly bayifuna ngezinkam impi ngakoke yaveza izwi lokuti izokwandisa imikumbi yempi yama Ngisi ebheke ulwandhle lwe Mediterranean eliseduze nalelizwe. Iziqapeli zonke ziti lolu tutiva ngase lupembe umlilo owedhlula wempi enkulu ka 1914. Futi kuvele kona lapo ukuti lolu tutiva lungase luqubeke inkati eyiminyaka emihlanu noma ngapezulu, kuliwa.

Kubesobalake kulabo abaqapelisayo ukuti konje Italy iyobanawo na amandhla okuqubeka notutiva olukulu kangako na? Okunye okwesabisa izwe yingoba lolututiva lupakati kwabamhlope nabamnyama. Loko kubonwa kuzopamba umlilo ongacimiyo wenzondo pakati kwezizwe ezi mhlope nezimnyama, okwesatshwa nokucatshangwa ukuti leyo nzondo iyopelela kude.

Noma iJapan ingakavezi lizwi elingakanani mayelana naloludaba kutiwa sengati iHubhe ngamehlo abomvu, kutiwa abasiki bebunda basho nokusho ukuti nayo kutiwa izitumela ngasese izikali kwelase Abyssinia. Noma imibuso emikulu yapesheya yengabile ukutumela izikali eAbyssinia, kutiwa ziyangena ngezindhla ezitile ezinye izikali.

abantu abangenzanga leyo nkontilega sitshumayela kanjani sazalwa ngokupinga nje? Ukupa ii zinkomo utate umfazi kudlulwe kutiwe uyapinga naye besesikuqinisa loko. Batini Obaba ematuneni ngaloko?

Siyekele imidanso yesilungu ufumana abantu begolene ngezifuba befutelana ezindlebeni, omunye ebeke indlebe yake komunye. Behlebelana, begolene ngezifuba. Nobani uyazi ukuti kulakushelwana du kubangwa inkantoko ebizilalele ufutelwa umfazi ongenandaba naye. Kepa ngiyazi kukona abafundisi engingatandi ukusho amagama abo bongisukela kabi ngokuba betanda ukutata abelungakazi namaKula bavinjwe umteto kupela. Oyedwa wongizwa. Uxolo baba Mhleli ukwoluta kwami yimina.

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Kufunwa indhlela yokumisa amadoda atile noma ibenye ezoba umeluleki wabantu ababoshiwe ibasize ngezuleleko eziyovimbela ukuba amacala abo apateke kalula. Kuqondwe ukuba nalabo abampofu nxashana benamacala bamtole ummeli ozobamela, izindhleko zake zikokwe yileli Komidi. Kufunwa indhleleke yokukumisa loko.

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(INJOBO ITUNGELWA E BANDLA)
Mhleli, "Bantu World."

Ngiyabona ukuba ngingapendula wena Mhleli epepeni lako lika June 15 no 22 no Mr. P. B. Nxele, epepeni lomhla ka July 27, lingapela lonke leli lanamhla, ngakoke ngizolinga lapa ukuba ngifinyeze ngokuti: Ngokuswela izimali angisalitoli ipepa "Umteteli", angisazike noba u Dr. Seme usaucaza kona yini umgwaqo we Kongolesi (Policy?) Ukubake loko akasakwenzi, ngizozipendulela ngokuti, sesibazwileke abaholi bonke ngalemiteto o Professor Jabavu, o Dube, o Mahabane, o Msimang nabanyeke ngu Dr. kupela yena esingakamuzwa ukuti utini. Pela njengobuholi bake befanele avele kuqala ku Kongolesi; kulandelweke.

Ukupendula wena, Mhleli, mangiti nqaqanda epepeni lako lika May 11, ngabuye ngenza imibuzo epepeni lika June 22. Nxa ngangibuza u Professor Thaele, wafanele Mhleli, ukubona ukuti mina sengikela yena endaweni ka Dr. Abdurhman engasuka ngaye. Isizatu sokuba ngimkete yileso engasizwa ngo Dr. Seme ku "Mteteli" ukuti u Profesa lo senezindawo eziningi azitenge ngemali yabantu, etengele bona abantu. Nangoke tina esimfunayo novumelana nomqondo wami epepeni lako lika May 11. U Dr. lo angikaze ngizwe ukuti kukona ake wakupumelile, ngapandhle kwaMaplazi asoTaka nawo engizwa kutiwa ashona. U mhlobo wami u Mr. Nxele, yena ngimpendula ngokuti: Ngizengihlale ngicabanga ukuti, ngokungazi kwami i Point, Durban, le yindawo yabelungu, ngiti ngobutata, okona lapo usuke eye ngokusebenza, ngingakwazi ukuti kanti usuke esengowakona. Besengitike kini Messrs, Mhleli and Nxele, ngacina ngifunde ukuti ku Mteteli u Dr. Seme ujuba ukuti u Kongilesi akayekane nezindaba zombuso (Politics.) kuhle aqoqe izimali kwakiwe Izitolo, nezikole, neminye imisebenzi.

Namhlanjeke ngibuza kini ngiti sezingapi lezi-zinto? Namhlake niti uzositatapi isibindi sokupikisa izwi lake (his own policy)? Yini eyabangela ukuba kubekona ukungezwani kwake namasekela amadala e Kongolesi? Cal Mhleli o Messrs. Mhleli no Nxele, bayasikohlisa bafuna ukusipindisela esakeni, sekusile kade sibona bakiti. Sifuna abaholi abangazubika imhhiba babike Ibuzi. Siyakala Mhleli, siti Maye! Elo-kufa alitsheli!! u Congress usafa. Lalela mfo ka Nxele nami ngikubongele :-

Umdlizi wezindonga ezakiwa nguye;

Nawe Mvabava bengikuzwe izolo (1918.) utulisa o Mafukuzela uti "dedani endhleleni, Dube. Wawelamanzi badedu.

Basa Mabaso besinawe namhlana sishisamapasi, namhlana isikaka e Braamfontein waukona.

Ngqwele edhliwa yinkata usakaya kanti ezinye ziba sezi Nkomeni.

Nkunzi eti 'buya ibigwazo Mapikela bayekukupika izinkani

Mbhongi ebonga o "P. C." bangabonanga baze babongwe ngo Plaatje kwi Native Life in South Africa, "see page 31 and 336 onward." U Malahlekelwa ngabafana bezinowadi kuze kurhaye o Caluza no Makanya bati "Ixegwana."

Oh! Heya!! sala Mhleli, angipike zinkani njalo noba nina ngingolombha nje.

E. MALINGA

W. D. Matikulu, Swaziland.

Umgungundhlovu Onduku Zibomvu

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

Kwenzakale indaba embi emgwaqeni oya e Yideei ngeledhlu-le lapa u Amos Ngidi ominyaka i 19 wagaywa isitimela esitwala izisebenzi zase Yideni nako Macibise sim'tola e Sutherlands lapo kunqamula kona ujangshi waso isitimela. Kubonakala ukuti u Amos lo wasibona isitimela siza kodwa wabona ukuti inqola yake yezimbongolo abe eyishayela inokwedhlula ngapambi kwaso. Ngenxa yakwepuza kwazo ukwega izimbongole, isitimela sadhla yena zasinda izimbongolo nenqola. Kulendawo akuko sango isitimela kuvulekile-nje- Wafela kona lapo.

Ngalamasonto okuqala enyanngeni imali yamakanda eyamukelwa e Mngeni koto [court] i aifa £2,600 ngesonto yala e Mgu'ndhlovu zwi. Kanti-ke futi uma utela manje u 2s. 6d. ngapuzulu ngoba kutiwa sidhlulile isikati sokutela.

Omame laba abadhlahi futi abancengi. Kwati amapolisa eyosha utshwala e Mkatatini abutola emizini etile. Manje, ngoba pela umuntu utwaliswa bona, poyisa ndini awati "twalani, pambili." Ukudinwa komane--qu, utshwala emapoliseni elomlungu nawabantu. Imantsi yabasola ngalesenzo bahlalulwa i 10s. lo tshwala.

Kuti kanti izinto zimi kabi kanje ngesikati samanje kumuntu omnyama intsha-abafana balibele imbodhlele nokubanga isifazane. Asuke umfana ayopuzwa uyezwa usezoncoma ukuti yena ubambe izintombi ezi ukuti ulisoka. Kona lapo usebanjelwa amapasi, pezu kwabo ubusoka lobo usevale lwa.

Imibukiso (Shows) yabantu impela iyanda futi iqubela pambili. Omunye umbukiso omkulu ubuse Bulwer ngomhla ka 8 ku August lo. Bekuqala ukuba kube kona umbukiso e Bulwer lapo; kodwa noko pezu kwaloko kubabazeka ubuhle bawo nobuningi babantu, abelungu, nezingane zesikolo. Amagama apumelisa lombukiso awo Mr. Varty, abahloli u Mr. Dent no Makanya. Kanti ke u Mr. Keswa wamangalisa ababekona ngokusuka le e Mzimkulu ezobona wona lombukiso. Kantike futi nase Greytown kusandu bakona omunye futi umbukiso wabantu ofana nawo lo wase Bulwer nawo ubatshazwa ubuhle bawo nobuningi bezibuki zabelungu nabantu.

Kuxoxwa indaba yesalukazi somuntu sase Ntabazwe (Harrismith) esisandukushona ebesiminyaka 105, esazalwa ngo 1830. Abazali baso beqa babaleka besuka osutu (Bloemfontein) emveni koba batengiswa ngezikati zobugqili. Sikumbula nonyaka ka 1834 okwadedelwa ngawo izigqili. Umuntu osehla eminyaka engale kwe 100, siyesibone ukuti unenhlahlaha i Nkosi iyamtanda ezinsukwini zanamhlanje.

Kwenzake indaba embi kwa Letiva (Retief Street) ngelidhlule lapo omunye wagwaza ngom'be-se wacoshwa isibhedhlele. Lo umgwazi wabanjwa abaseshi ngesiququzi eti uyabaleka. Indaba yezidumo le iyasetusa tina ngoba kuleyondawo kukona iwositela (hostel) labesifazane bakiti. Kusweleke nabo bazibhekele impela mabehamba. Iyesabeka eka magwaza.

Uma utengela esilarheni kuvamisile njalo ukuba utandeko ebantwini, ube ubaba, noba u Mr. Nsonso kona pela uzobabala nawe ubesandhla esilula ma utengela. Nongavumi ozavume. Hay'bo, imnandi nyama le.

Ezasenhla Ne Natal Ngokubonwa Abantu Bakiti Ezigodini

(NGU HEAVY DRINKER)

Mhleli--Nabafundi bako, ayiko into ehle njengokuhamba ngemi-gwaqo emikulu ngoba nje uhambe ubona izimanga ngezinto nama Bhunu nabantu. Sikona, Mhleli, kuleli. Ama Bhunu akona ilawa wona aseluhlaza ngangoba umuntu lo asakolelwa ekutini uyatshaywa ukuze abe ikafula eliyilo. Akuti ngelinye ilanga sizipumela kona--uyazike wena, siyezwa buyalapa kipa lo pass kalo kanda (Tax) we! Ayi musa akange agijime u [Comrade] ngite ngisalikipa besekuqamuka omunye u bhuti liseliye kuye yimalapa lopela litsho ngenkulu inkani le. Impendulo ika bhuti yati: Don't stand flat for me, you Blati Gwavumeni yu! Me J. B. M'ondo me twabul mina.

Watsho lomfo wabone-nje ukuti inxa liyangapambi kwake kuzo konakala. Hayi, asiko ndawo ama Bhunu lapa kanti indawo yona inhle-nje futi ipetwe i chief etobile u Chief Mbekwa Tshabalala. Mhleli: Ngitokozile ngibona idhlozi lama Old Natalians F.C. odumo uMnumzane J. S. Mndaweni Mnuz. P. R. Ngwenya P. Ndlovu abangono bhalana enkomponi yamalable. Okunye okuhle kakulu, Mhleli, kuleli izindawo, eziningi ezabantu abatengile. Okunye engifika ngakutanda iloku ama Kula hayi awakandi kakulu.

Ngike ngabona u Mrs. [mf] mfundisi C. C. Nyawo, namadodana ake e Cremon e limnandi i Farm leli. Hau yatshiya ibase benzele abantabayo lendoda. Sengati banganda abanjalo. Inye nje into edumaza lendawo sengati abanumzane balapa abazikatazi ngokufunda amapepa esizwe. Nomapela ngingatsho ukuti abawafundi bonke, ngitsho iningi esengike ngabuzwa kulo ngamapepa [I] Ilanga lase Natal [II] "The Bantu World" namanye njalo-njalo.

Ngiyawakumbula ama Northern Nights L.T.C. ase Dundee oke ungixoxele ngawo wena ka Bhucwane. M.D.K. Ngike ngabona u Constable E. E. Bhengu wakona lapa ngamangala ukubona ukuti ziyanda izifundiswa emapoyiseni: Zaqalelwa ngawo W. M. Mngadi, F. C. Ngcobo nabanye njalo-njalo.

Kumnandi ukufuyainja ihlalekaya ibheke izigebengu, kodwa hayi isitelelwa; kubesongati ungati akusiyo eyako. Ngelidhlule kwabanjwa abangazitelelele izinja elokishi bahlala o 2s. 6d. kwatiwa abazitelelele izinja. Yiko loku kwaliwa omunye beti akafuyi ngani inja; wati, "ngingeti ngiyi nja ngifuye enye."

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THE 'Bantu World'

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SATURDAY, AUGUST 31, 1935.

The Native Bills

"I believe that the wisest among Native leaders are as keenly desirous as I am of maintaining our separateness, and would rather see the development of a Bantu people as a conscious racial element than as an exploited class in a white capitalistic state."

This striking statement was made by Mr. G. Heaton Nicholls, M.P., for Zululand in the course of an interesting address on the Native Bills to the Durban Joint Council of Europeans and Africans recently. No one can deny that "the wisest of African leaders would rather see the development of the Bantu people as a conscious racial element than as an exploited class in a white capitalistic state." But the question is, is White South Africa prepared to allow such a development taking place in South Africa? Are they prepared to see the various tribes of the Bantu race welded together into a strong Bantu nation? If they are, then why not put into operation a segregation scheme that will create two states in South Africa—one European and the other African? We have no doubt that if African leaders could discover in the proposed Native Bills the intention on the part of Europeans to inaugurate such a segregation scheme they would certainly give their blessings to the man who conceived the idea. But our reading of the Bills reveals the fact that the proposed measures are designed, not to enable the Bantu people to develop "as a conscious racial element" but "as an exploited class" within the ambit "of a white capitalistic state." So far as we know it was the intention of the British Government even after the Zulu war of 1879 to reserve the whole of Zululand for the Zulu nation. Speaking on behalf of Her Majesty's Government Sir Garnet Wolseley said: "As long as the sun rises from the east and sets in the west, Zululand will remain the country of the Zulus." The sun still rises in the east and sets in the west, but the best of Zululand has been parcelled out to European farmers by the Natal white men, including perhaps Mr. Heaton Nicholls. What was the motive that prompted the grabbing of Zululand? First it was because the white people of Natal did not want a Zulu state next to their country as they considered such a state to be a menace to their security. Secondly, they wanted not only the fertile parts of Zululand but also the labour of the Zulu people. If Europeans in Natal had adhered to the policy of the British Government and allowed Zululand to remain the country of the Zulus, they would have escaped the Nemesis of retribution which has overwhelmed White South Africa as the result of the policy of land grabbing which was pursued by both the Voortrekkers and Pioneers. For fundamentally speaking the racial problems with which White South Africa is confronted to-day are the natural products of the disintegration of Bantu life by Europeans for their own ends. The migration of Africans from their villages to European towns is caused by the congestion that obtains in the reserves, and their competition with white workers in industry is due to the changed conditions of their life as the result of the white man's exploitation of their labour.

There was a time when the African refused to come into the ambit of the white man's life, when he lived his life and developed along his own lines far from the white man's towns; but this

life, which was stigmatised as a life of laziness, was regarded as a menace by Europeans because in those days the African jungle had to be cleared, roads and railways had to be constructed, mining and other industries had to be established but these things could not be done without the black man's labour. To get the Africans out of their natural surroundings, the various governments of South Africa imposed heavy taxation upon them and embarked upon a policy of herding them into small areas where they could not live the ancient life of their forefathers. That is how the Africans came into the life of Europeans, and that is how they abandoned the lines along which their race had been developing through the roll of ages. Now that they had made it possible for the white man to establish himself and his industries firmly on the soil of the African continent, it is proposed to "squeeze them not only out of the white man's life" but also out of South Africa by kraaling them into small reserves dotted all over the country, where Mr. Nicholls tells us, they will maintain "their separateness and develop a conscious racial element free from the exploitation of a European capitalistic state" but under the tutelage of the white race! Can any race of men, develop a race consciousness when herded into separate "Zoological Gardens" and kept under observation by a group of "experts" whose duty is to advise the rulers how the inmates the various zoos are developing? The answer to this question is supplied by Mr. Nicholls' opposition to the Representative Council which he thinks is "more designed for mischief than for use" because it will be a council of Africans outside the European Parliament and not under the guidance and direction of the House of Assembly.

Mr. Nicholls' argument that because Africans under British rule in the Protectorates are not represented at Westminster, therefore, South Africa is justified in denying the Africans in the Union the rights of citizenship, is misleading. The Natives in the Protectorates govern themselves under the guidance of a representative of a Government that is pledged to develop their country in their own interests. Mr. Nicholls will certainly agree that there is a vast difference between British justice and South African tyranny. And he will agree, too, that for the Bantu people of this country it would be far better to be governed "by an autocratic civil servant" representing British democracy than by a Supreme Chief who derives his powers from a system which is foreign to Bantu conception of government and which is the creation of a Bantu military dictator. Mr. Nicholls perhaps does not know that Africans under British rule in West Africa, although not represented at Westminster, are eligible for membership in the Legislative Councils and co-operate with British officials in the administration of the affairs of their countries.

Archdeacon Lee's Statement

Sir—I quote the following statement from the "Natal Mercury" of a recent date: "In reply to a further question, the Archdeacon said he had recently had a clear instance where Natives had given their opinion in favour of missionary control (of schools) as against control by the Government. This had been given as the considered answer of the Natal Native Teachers' Union to which he had put the question at a meeting of theirs." "I make this reservation," added the witness, "that if they had been talking to Mr. Malcolm they would probably have said the opposite."

The Native Education commissioners as well as the readers of the "Natal Mercury" will have, no doubt, noted that the Archdeacon's statement (Continued at foot, next column)

THE PEOPLE'S FORUM

Prisoners' Friend Scheme

Sir—The move to establish a Society for legal defence of the poor and ignorant Africans is an excellent one. The need for such a Society is long overdue. Should such a Society be started I have every confidence that it will find supporters in great numbers both from Africans and Europeans alike.

There is however something embarrassing in the minds of many, and that is the fact that such a Society is going to be under the wings of the South African Institute of Race Relations. As the work of such a Society will no doubt require the services of not less than half-a-dozen of capable men one feels that the Society in order that it function effectively ought to be an independent body from any other existing body. The Institute of Race Relations is no doubt doing a valuable service for this country as a whole but I fear it ought to leave the work of the Society under contemplation to some people whose hands are not as full as those of the Institute. We have been thinking that the S. A. Institute of Race Relations has quite enough work to do in the Joint Councils of Europeans and Africans, the Indo-European Councils, Pathfinder movements, Children's Welfare Societies and so forth. Surely our country, South Africa, has many brainy and intelligent men and women outside the Institute of Race Relations who can do well to conduct the affair of the Society under contemplation. As the move was first mooted from the general public who felt for us on account of the glaring injustices done to us let the very people come forward and run this new Society. The Society will only exist in the newspaper reviews if left in the hands of the S. A. Institute of Race Relations and there will be (Continued at foot, next column)

doubt, understood the attitude of the Natal Bantu Teachers' Union to be in favour of Missionary control of Schools according to the "considered reply," that was given the Archdeacon at a meeting of the teachers.

Whatever the Archdeacon means by "considered reply," I wish to say that as Secretary of the said Union of Bantu Teachers, I know of no such attitude of my Union and I do not know of any meeting of the teachers' union at which the Archdeacon was given this reply by teachers in conference. I do not deny that maybe, some individual teacher expressed an individual opinion or that one of our Branch Associations ventilated this feeling in the presence of Archdeacon Lee. But even if this was the case it would not be in order to state that this was the attitude of my Union, as a Union.

We were grateful to Archdeacon Lee for the address he gave at the Annual conference of the Natal Bantu Teachers' Union in Dundee last month. Unfortunately time did not allow teachers even to make brief comments on the lecture and so it cannot be at this meeting that the Archdeacon got the erroneous view his 'reservation' that is alleged to have caused laughter is, to my mind, very unkind to my Union. If this remark by one that we claim to be our friend is indicative of a fault that he has noticed in us teachers, why should our friend not go about it in a corrective way? I am not wrong in thinking that no self-respecting man or body could stand such a remark without taking strong exception to it as I do on behalf of the Natal Bantu Teachers' Union.

CHAS. J. MPANZA
Secy., Natal Bantu Teachers' Union
Maphumulo, Natal

The Land Bill

Sir—The idea of providing land for the landless Native is acceptable to all. Unfortunately; the Native Bills' Committee in spite of its protracted session has floated a scheme that is neither practical nor profitable to any section of the community as it stands at present. The Committee should not have spared itself in working out the details at the same time availing itself of the advice of impartial economic and land experts so that the scheme might as far as possible be scientifically executed.

The proposed area of land to be set aside for a Native peasantry is 7,000,000 morgen and gossip goes to say some of it is already under occupation. Where about it is and how fertile this has not struck the Committee as being worthy their consideration. Even if such an area be available it would not absorb the Natives now in towns especially in view of the preponderance of ignorance of agricultural methods and economy as well as lack of capital to enable a small family to earn its living and meet the ever increasing demands of the present time. It might, though to a very limited extent, relieve congestion amongst the present rural population. In 1913 the Beaufort Commission suggested 10,000,000 morgen, the curtailment of this figure still calls for explanation especially in view of the increase of population and economic pressure.

Again, Natives like all ignorant farmers are still blind to the dangers of erosion and over-stocking much to the loss of fertile belts of soil as in the Transkei. Before handing such irreclaimable wealth as soil to such people all precautions of insurance against waste should have been taken by certain clauses in the Bill. I do not advocate the use of irritating rules because of those we have many but I do recommend the instrument the lack of which results in ignorance—education. All our evils shall be solved by instruction. It is not too much for the Government to guarantee an employment of eight agricultural demonstrators to each area as big as an average magisterial district in the Transkei. We are racing against time to save our soil from destruction.

To ensure a healthy economic life for the proposed rural population the establishment of cotton industries is not sufficient. These men have to start farming without capital. The Government must be prepared to start Land Loan Banks for these people, loans which can be obtained for ten years or even for longer periods if seasons are bad. Besides this they must be able to sell to the Government at reasonable prices their surplus produce. This does not mean an imposition of an embargo on their internal markets and crushing their attempts to export to the neighbouring territories. Without these precautions we are creating a peasant class of prerevolutionary times.

Phoenix, Natal.

no help forthcoming for the people intended.

I propose that Mr. W. G. Ballinger, the former adviser to the now defunct I. C. U. be asked to form a committee of competent and able men to run this new Society. I for one do not care whether the society will be entirely in the hands of Europeans so long as we are assured that the Society will function.

UTLHO-LA-MOTSE.
Johannesburg

[We are always willing to publish our readers' views but though we publish the above letter we feel that our correspondent is not all fair in his criticism of the Institute of Race Relations—Editor.]

R. Roamer Talks About . . .

Italy And Abyssinia

We have been requested by many readers to tell them what the trouble is between Abyssinia and Italy. Before we do so let us tell you where and what these countries are. Abyssinia is on the north of Africa because on the south is South Africa with its racial prejudice. Italy is in Europe but now it wants to be in Africa as well, because Italy is becoming too small for Italians who arrive daily brought by the stork.

The people who live in Abyssinia are called Abyssinians and those in Italy are called Italians. Italy is dictated to by Signor Mussolini. We do not know how many mistakes it gets in its dictation because we never see the exercise books for correction. Abyssinia has no Dictator; it has an Emperor called Ras Tafari, Haile Selassie and he is also the Lion of Judah. Signor Mussolini is also called the Duce and the Dictator.

Now the trouble that troubles these troubled troublous countries is that Italy says she wants to fight Abyssinia because Abyssinia has broken many treaties. Abyssinia says, "No, Italy, man, you just want to fight for nothing like the 'Marabies.'" Then Italy says, "Oh, if you have not broken any promises, it is the same to me. I will fight you because I want more room for Italians in your country."

Then Abyssinia says, "So you want our rooms? Who told you we had rooms to let here? Even if we have we don't want to let them out to Italians. No, sir. No macaronis for us!"

This reply maddens Italy and it says to the League of Nations, "You see now, you League, how insolent these Abyssinians are? They defy white civilisation! They call us macaronis!"

Then the poor League of Nations sends men to go and ask Italy and Abyssinia to behave like good little boys and stop fighting. The League men and other big men sit in nice offices and talk about the Italo-Abyssinian situation, trying to civilise these apparently uncivilised nations.

Just before civilisation succeeds they hear that Italy has sent more troops to Africa to defend white civilisation which is not civilised enough to be above silly wars. Then the newspapermen of the world rush to interview Mussolini on why he sends troops to Africa. Mussolini says, "to crush Abyssinia!" Again the newspapermen rush to Abyssinia to ask if she will agree to be crushed by Italy. Abyssinia says, "We are ready to die for our country!" Then the newspapermen write in their papers: "There are war-clouds over Abyssinia!"

When we sent young Roamer—a stork brought him to us—to go and find out what kind of clouds are war-clouds, he came back and told us that the only clouds he had seen were the usual sky clouds above. We told him not to be too clever but to go home and do his home lessons. If newspapermen say there are war-clouds there must be war-clouds which rain war. We sent our Rib, made from our left rib-bone, Mrs. Roamer, to go and find out what would Abyssinia do if war rained on them seeing they have no umbrellas. She came back crying and told us that some jealous Abyssinian women had chased her back without letting her see their menfolk.

We are sorry now we sent Mrs. Roamer to Abyssinia. We did not know she would meet some Abyssinian women. If we had thought of this we would have gone ourselves just to glance at the Abyssinian beauties! We wonder what an Abyssinian beauty looks like. Does she look like our Parkwood, Berea and Townships beauties? Oh, boy! But our Rib won't let us go there, she says they have irresistible eyes. The only way to get there is to join the Abyssinian army and fight for . . . er . . . for . . . er . . . ahem!—those irresistible eyes!

7,250,000 Morgen To Be Released

Purpose Of Trust And Land Bill Explained

Territorial Segregation Of Europeans And Africans In Union As Provided In Land Act

The purpose of the Native Trust and Land Bill is to put into effect the principle of the Territorial Segregation of Europeans and Natives (initiated by the Natives Land Act No. 27 of 1913) by (a) releasing certain areas from the restriction imposed by the Natives Land Act of 1913 against the acquisition by, or for, Natives of land outside the Native Areas scheduled in the Act; (b) establishing a South African Native Trust to facilitate the acquiring of land in these released areas for Native occupation, the development of Native-held land in the schedule and released areas and the promotion of Native welfare in them; (c) controlling still further the conditions under which Natives may remain on land outside the schedule and released areas, and to restrict their number to the actual labour needs of European farmers.

Trust Fund

(c) What the Bill proposes is the establishment of a South African Native Trust. Its functions include (a) the acquiring of land for the settlement, support, benefit, and material and moral welfare of the Natives of the Union; (b) the development of land so acquired; (c) the advancement of Native agricultural or pastoral interests in the Native areas; (d) the granting of development loans to Natives in these areas; (e) generally the advancement of the material, moral and social well-being of such Natives.

Its funds will be vested in a South African Native Trust Fund, and will be derived from (a) such monies as Parliament may specially appropriate for the Fund; (b) prospecting fees, claim licences, rents and fines under the Act.

N.B. The Trust may also subject to the control of Parliament, grant, sell, lease or otherwise dispose of land, the property of the Trust, to the Natives and Non-Natives.

Release of Areas (as scheduled in the Bill) from the restrictions of Section one of the Natives Land Act, subject to the following conditions.

Control of residence (a) of Natives on European-owned land; (b) of Europeans on Native land in scheduled or released areas. (c) Native on European-owned land are to be controlled by: (1) A system of licences in respect of all squatters, amounting in the tenth and subsequent years to £5 per squatter per year; (2) the limitation of labour tenants (i.e., those giving labour services only to the land owner in respect of their occupation of European farms) by means of local Labour Tenants Control Boards (in the Cape the Divisional Council will function as boards) (3) the ejection of all Natives who are not registered and licensed squatters; (4) authorised labour tenants; (5) bona fide and continuously employed domestic servants or other employee under contract; (6) specially exempted, i.e., ministers, evangelists, teachers, the aged, chronically infirm and destitute, the wives and children (except males over 21) of those mentioned under (1), (2), (3) above.

Evicted Natives

"It shall be the duty of the Government in its Department of Native Affairs to make such provision as may be necessary and adequate in the opinion of the Minister for accommodating in a sche-

duled Native area or a released area, and on such conditions and terms as may be prescribed by regulation, any Native displaced from land outside a scheduled Native area or a released area by reason of the operation of the provisions of this chapter or of the Natives Urban Act 1923 or any amendment thereof."

Europeans or Native land in Schedule and Released Areas and on Trust land are to be restricted to those who hold a licence issued under the authority of the Minister of Native Affairs.

Provision for Compulsory Fencing of Land as provided for in Parts I and II of the Second Schedule to the Bill. Control of Prospecting and Mining in Scheduled Native Areas and Released Areas, and on other Trust or Native-owned land.

What The Proposals Mean

The Trust is to be a corporate body with the Governor-General as Trustee.

The powers of the proposed Trust are stated rather generally. It may acquire land in the same areas as a Native may; it may develop such land; it may assist in developing the agricultural and pastoral interests of Natives; it may make advances to individual Natives or to Native tribes; and, generally, it is "to assist and develop the material, moral and social well-being of Natives" residing in "scheduled" or released areas or land held from the Trust. It is to be assumed that Natives in other areas are under the general supervision and care of the ordinary Native Affairs Administration, and will not benefit from trust.

In the Trust will be vested all Crown lands reserved or set aside for Natives anywhere and all Crown lands in scheduled and released areas; except such as may have been reserved for public purposes, or may be in the actual and legal occupation of Europeans. The Crown land occupied by Natives amounts to 2,450,000 morgen (Cape—150,000; Natal 800,000; Orange Free State nil; Transvaal 1,500,000.)

The Trust may not acquire more than seven and one-quarter million morgen of land, including the Crown lands in released areas just mentioned, and any land outside scheduled Native areas acquired by Natives after the Bill becomes law.

Maximum Morgenage

In this connection, it should be pointed out that a certain amount of land has already been acquired for and by Natives outside the present scheduled Native areas. How much this amounts to cannot be ascertained at this time of writing. It would appear, however that whatever the total, it is not to be deducted from seven and a quarter million morgen which may be acquired by the Trust and by Natives should this Bill become law, so long as the land is not sold to other Natives or the Trust.

The maximum extent of the land which the Trust may acquire in each province of the Union is laid down as follows:—

Transvaal.	5,028,000 morgen
Natal.	526,000 morgen
Orange Free State.	80,000 morgen
Cape Province.	1,616,000 morgen
Total	7,250,000 morgen

Great Loss To Bantudom

(By H. SELBY MSIMANG)

All Bantudom on the Reef and in the world of the African National Congress was shocked at the news of the passing away of Mr. Cleopas Solomon Mabaso, at his home in Pimville on the 6th instant at the age 63 years.

Mr. Mabaso was born in the district of Ladysmith, Natal, on the 13th of December, 1872 and was educated at Pietmaritzburg. He then followed his maternal cousin, the late Revd. Joel Msimang, to Emakosini in Swaziland in about the year 1893 immediately after his marriage with Miss Nxumalo of Newcastle. At Emakosini he was appointed a head school master of a large school, a position he held until about 1899 when he was appointed an Evangelist at Standerton under the Methodist Church. Thereafter he was employed by a trader in Swaziland as a bookkeeper, a position he subsequently relinquished and opened his own business in the interior of Swaziland. About 1910 he joined his sister, Mrs. Bella Kambule, who was running an Eating House business in the Krugersdorp Location. When Abantu-Batho Ltd. acquired the printing plant from the Queen

Release of Areas

The areas which were scheduled in the Natives Land Act of 1913 as for Native occupation exclusively comprised the existing Native reserves and rural "locations" throughout the Union, and also a good deal of land privately owned by Natives. The Schedule has been amended by Acts No. 28 of 1925, 34 of 1927 and 36 of 1931, and to-day the areas are made up as follows:—
Cape Province (including Transki) 6,107,000 morgen (approx).
Natal. 2,997,000 morgen (approx).
Transvaal. 1,232,000 morgen (approx).
Orange Free State. 74,290, morgen (approx).
That is, 7.3% of the total area of the Union.

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Regent of Swaziland Mr. Mabaso's services were requisitioned for and he became Secretary and book-keeper of the Company which position he held until the company was liquidated. Thereafter he devoted his time and energy in assisting African traders at Pimville and reorganising their businesses. His knowledge of bookkeeping was invaluable to these traders who seemed to recognise for the first time that the keeping of books of accounts was the key to the success of any business undertaking.

Mr. Mabaso was known throughout the Union as one of the leaders and foundation members of the African National Congress. With Messrs. Letanka, Mvabaza, Makgatho, Thema, Msimang, H. L. Mbelle he succeeded in destroying tribalism among the African people. He felt that Bantudom could never reach her destiny until the various tribes joined forces and worked for a common end. The principles of Congress were his religion and Congress

was to him a religious organisation which sought to recreate and refund Bantudom on the basis of true nationhood, seeking to bring to realisation Tshaka's dream but on new democratic lines. Mr. Mabaso died poor in health and in the material things of this world but richer in the accumulation of sacrificial service rendered unselfishly to the cause he held so dear to his heart. It is commonly acknowledged by his friends that his health broke while he was serving a term of imprisonment with a number of passive resisters against the Pass Laws in the year 1919. It is stated that he was given wet clothes which affected his chest and that from that time he was never himself again.

According to Bantu religion it would be correct to say that Mr. Mabaso has gone to join his colleagues who left this world before him, namely, Letanka, Msane, Plaatje, Msimang, H. L. Mbelle and others with whom he shall form an active council to direct and shape the destiny of the African National Congress. In any event, when the history of Bantu development and achievement is at last written, Mr. Mabaso's name will find a place as one who laid the foundations for the regeneration of the Africans.

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MR. GUYBON B. SINXO

ore

"Ke leboga Moriana oa

gago o makatsang

PHOSFERINE

"Ke ngola ho bolela thabo eaka ka moriana oa gago o makatsang, Phosferine. Go tloga bonyaneng kene kele sekoka ho ngaka ebi- leng ea bolela gore ke tlogela go ithuta sekolong ele gore ke tle ke kgone go fola hantle. Joaleka ha kene ke kthoathetse lengolo laka la bo tichere ka kgaogana le keletso eo ea ngaka. Ka morago ka simolla go ruta bana le go ngola dibuka tsaka. Mosebetsi ona oa eba kotsi bophelong baka kaha kene ke tshoanela go se- bedisa boko. Le ha kene ke sena tshopo merianeng kampa ka dumela go leka Phosferine fela gore ke thabise metsaalle eo eneng e bua ka ona moriana ona. Phetogo eile ea ba nyane. Ka nako e khutshoane ka simolla go itumela, ka nona moo batho kaofela ba ntsebang bonyaneng baka ba makatseng ha ba mpona kajeno."

—62, Bertha St., Sophiatown, Johannesburg.

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Batho basocu ka lefathe lotlha ba tseba le go tshaba Phosferine. U ka tshaba gore o tla go thusa le go ikutloa ole bophelong bo monate. Phosferine o okobatsa tlhogo e opang, go opa ga meno le methapo kaofela.

O REKISOA KE DIKHEMISI LE MAVENKELE OTLHE

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Leru Le Letsho le Okametse Itopia

The Bantu World
SATURDAY, AUGUST 31, 1935

Afrika E Okametsoe Ke Leru La Ntoa

Babadi ba kuranta ena ba tseba gore koa Abyssinia banna ba loutsa marumo, ba letetse dikano tsa Mantariana. Go utluagala gore ntoa e tla simologa kgueding ena e tlang. Lekgotla la dichaba eleng the League of Nations, go bonagala gore le tla sitoa go etsa kgotso magareng a Italy le Abyssinia, gobane Mussolini, Tona-golo ea Mmuso oa Italy, ga a batle go utlua letho ka ga kgotso. O re Maniariana a ikamiseditse go thopa lefatshe la Abyssinia gobane ke lefatshe la "Mampara." Taba ena e emisitse Mebuso ka maoto. Englane le Fora, banna ga ba robale, ba sebetse bosigo le motshagare go leka go etsa kgotso, empa Mantariana a supa letsatsi. Are go tla bolela dikanono eseng melomo. Lefatshe lotlhe la Ba-Afrika le sikinyegile. Ka gohle go utlua-

Lot Ndhlovu Gothoe O Bolaile Mogagabo Tom Mokupoki

(Ke JOEL B. M. THEMA)

Lot Ndhlovu, o e pona molato goba aoa, ka go bolaea Tom Mokupoki ka selepe koa motseng oa Bellevue, Roodepoort, mohlang kgoedi ea July e le 20? "Mina a ikona bolalile eena. A ikona qala ka mina." Goa rialo Lot ka lentsu le ko tlase. Mantsu ana a ka godimo a ne a boleloa lekgotleng la Magastrata oa Belabela mohlang go sekishoa Lepolantane le bitsoang Lot ka molato oa go bolaea le leng la gabo Tom Mokupoki motseng oa Bellevue ka di 20 tsa kgoedi ea July gomme a mo kgebela ka selepe.

Mosadi oa mohu Tom, Letta Seleka, are eile ka letsatsi la Mokibelo ka di 20 tsa kgoedi ea July eena le Tom ba ea ntlung ea Maria Lekgoati go ea go batla "A-e-tle ka molomo kgabo." Ge ba ntse ba le gona fao. Lot a fihla. Komorago ga sebana eena le Tom ba ea gae. Ge ba fihla gae a fapana le monna Tom ea

gagoe, Ditichere W. Du Plessis le Gifallen, Moruti le Jefrou v. Rensburg, Mr. C. Marks, Mr. le Mrs. P. v. d. Merwe, Mr. le Mrs. S. Stryker, Mr. Robertson, Mr. C. Bouwer le Mr. le Mrs. Kriel. Dibue e bile Moruti V. Rensburg, Principal S. J. Bekker le Mr. B. Kriel le ba bang. Ba-Afrika e bile Messrs. Morris Naoa, Joshua Kgabele le ba bang. Mosebetsi e bile o pila go tloga mathomong. Ba-Afrika ba amogetse Morena Kriel ka lethabo le le golo ruri le ka dipelo tse choeu.

"Ba-Afrika ba gesho, Pitsong ena ea kajeno, re e biditse gore re tle go thea Lekgotla le e tla bang leihlo la motse. Lekgotla le itlang lebelela le go thusha baagi ba motse le gore ba-be le moea oa kutloano magareng a bona le boitsepo byo lokileng. Le tlang go eletsela maloko a lona gore ba lefelle disetente tsa bona kgoedi e ngoe le engoe kantle le tiego. Le tlang go dira gore

Lekgotla lena la kagodimo le hlomiloe motseng oa Belabela ka lona tsatsi leo. Gomme Ba-Afereka ba ile ba le thabela e le ruri. Bahlomphegi ba kgethiloeng gore e be bona ba baetapele ba lekgotla lena ke bana: Modula Setulo ke Rev. T. L. Mokau, mothusi ke Mr. Gabriel Letlaku Mongadi ke Joel B. M. Thema mothusi ke Johannes Mogano. Ramatloto ke Oria Rabalau Mothushi ke Stoffelo Lesabane. Komiti ke Messrs. George Mo-haswa le Piet Molefe bohle ba ratang go tseba maekaelo a le lekgotla lena le ikemisheditseng go se sebetse ba ka ngoalela Mongodi P.O. Box 50 Warmbaths. A-e-boee-Afrika.

"Flu" E Iphile Matla Ladybrand

(Li tloha karolong ea 11.)
ema teng. Che ha e le e mong eena o ntse a itlhotha lihlotse, ke ea kholoa le leqeba le tlas'a leihlo, ha le e so-fole; le kajeno mosali oa hae o ntse a le oka. Le teng leponesa leo ho ka thoeng ke Porokoruru, lona la baleha 'me ele lona le tsoanetseng ho batoa pele, e re ka ha e sale e eba lekoala ho tloha boshemaneng ba hae, ha a na leqeba. Ena Porokuru kapa Maqhusu eo, ke molai aa khale, a qetile sechaba sa Mopeli o se itse mph! Empa le ha ho le joalo Marena le sechaba a ntse a le khotso ke eena.



Motse oa Kgosi Malebogo, o o agiloeng godimo ga thaba ea Gananoa. Kgosi Malebogo o tsofetse. Ke e mong oa dinatla tsa Afrika tse ileng tsa loanela fatshe lena.

gala mekgosi ea banna ba utluang Abyssinia bohloko, gobane Abyssinia ke lefatshe le setseng ga Makgoba a abelana ka Afrika. Ke lona feela mona Afrika le busoang ke ba ba batsho. Ga le ka nkoa ke Mantariana e tla ba ele gore Afrika a gapiloe eohle. Kabaka lena go tloga Cairo, Egepete, go tla fihla Cape Town, banna ba emisitse mahlo le ditsebe gomme pelotsa bona di tuka mollo oa lehlo godimo ga Mussolini. Egepete le Sudan banna ba loutsa marumo, ba itukisetsa go ea thusa Abyssinia. Ga re tsebe eka hla ga go Mussolini a batlang go e fisa e tla aparela lefatshe lohle.

ba Tom o mo fa tlelapa molo-mong. Ke ge a boela ntlung ea Maria Lekgoati, gomme a fihla a bitsa Lot gore a mo felegetse gobane eena mosadi o tsaba gore monna o tla mo itiea gape. Lot le mosadi oa mohu Tom ba sepetse ba fihla ntlung ea Tom. Ge ba fihla gona Lot are go Tom a re ee go noa byala ntlung ea ka. Ke ge Tom a dumela eaba ba tloga go ea ntlung ea Lot-Tom le mosadi le Lot. Eitse mo tseleng, pele ba fihla ntlung ea Lot, Lot a ncha selepe lethekeng la gagoe, a rima Tom ga raro mo hlogong a oela fase. Mosadi o re eena ge a bona tjeo a chabela polaseng e bitsoang Boschpoort Gomme a se ke a tlalea mapodi-diseng molato ona. Molato ona oa ka godimo o busheditsoe morago o tla boela o sekao gape mohlang kgoedi ena e le di 22. Ke tla tsebisha babadi ba "The Bantu World" ka botlalo ka tselo o tsamaileng ka eona.

ditona tsa motse oa Belabela (Local Authorities) di hlokomele dilo tsa bona le dikopo mabapi le ditaba tsa Jokeshene la Belabela di tla tsena ka Lekgotla la banna ba keletso. Le tlang leka kamo leka kgonang ka gona go dira gore baagi ba motse ba phele ka boitsoaro byo bo ntle. "Mantsu ana a kagodimo a ne a boleloa ke Rev. T. L. Mohau (P. Elder) A.M.E. Church, Warmbaths, mohlang pitso ea tlang ka dikobo e dutse pele ga Kereke ea A.M.E. Church lebaleng gomme e biditse go tla go thea lekgotla la "Warmbaths Location Vigilance Association ka di 11 tsa kgoedi ena.

Abyssinia banna le basadi, bashimane le basetsana, ba ithuta go loa, gobane Morena oa bona o re Abyssinia e tshuanetse go thopya godimo ga ditopo tsa banna, basadi le banna ba Etopia. O re Kajeno "Bakgomana ba tla tsua Egepete, gomme Ethopia e tla phagametsa diatla tsa eona go Modimo, e gopoloe." Ga re tsebe mohlomong, bohlaeng ba Modimo, nako e fihlile ea gore Ethopia e phagamise matsogo a eona go Modimo gomme Afrika e gopoloe. Modimo o sebetse ka mokgao o fihlagetsang. Mohlomong ntoa ena ea Mantariana le Ba-Etopia e emere go tsoga ga Afrika borokong ba lefifi. Ga go belatse gore ga Mantariana a ka hloloa go tla ba le tshikinyego e kgolo lefatsheng lohle la Afrika. Seo re se bonang kajeno ke moea oa kutluelo-bohloko oo leng teng gare ga Ba-Afrika bohle. Ga esale Afrika e eba teng ga eso ka e bone moea o jualo. Go pepeneneng gore ho-Afrika ho tsogile gare ga dipelo tsa bana ba thari e ntsho, gomme ga go belatse gore ntoa era e tla gotetsa mollo oa bomorefe le oa hloeano magareng a Ba-Afrika le Makgoba.

Ka di 29 tsa kgoedi e fetileng go bile le pulo ea sekolo sa dithuto tse phagameng kerekeng ea Dutch Reformed motseng oa babaso Belabela. Ka lona tsatsi leo ene ese ka batho e le tlang le bone. Maloko a Kereke a hlangang tuku'ogong eohle ea sete reke sa Wateberg a be a le teng gomme le bahumagadi ba merapelo ba hlangang Witbank ba tfile ka bongata bya bona. Modula setulo e ne e le Moruti Van Rensburg, eo a ileng a bula mosehetsi ka thape'o gomme kamorago a neela polelo e monate mabapi le thuto ea Ba-Afrika le go tsebisha Mr. B. Kriel go phuthego ea Ba-Afrika gore ke eena e tla bang Mookamedi (Principal) oa sekolo sa dithuto tse phagameng sekolong sa D.R.C. Warmbaths Location. Metsoalle ea ba bashoer ba neng ba tfile mosebetsing ona e ne e le Mr. S. J. Bekker, Mookamedi oa dikolo tsa Makgoba, Belabela, le Mohumagadi oa

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LI JA - BOKAE?

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Batho ba mala a sokileng ba keke ba sebetse. Ke hobane mali a bona a na le chefu. E ba etsa ba ikutiye ba khathetse ba le bolima. Ba ikutiya ba tlallane, haholo kamorao ho lijo. Ho opa ha hlooho ho ba kenya mahlomoleng.

Empa koenya li Partons Purifying Pills bosuing bona! Nakong tsa bo brakafese hosasa u tla ikutiya hore thoekeiso e qalile. U tla ba tsebetso e tifieng ka mala. 'Me u tla ikutiya u phetse hantle ka baka leo.

Empa li Partons Purifying Pills li sebetse ho feta moo. Li na le metsoako e makatsang ea ho matlafatsa litho, ho sisinya bokahare ba motho le nyooko hore e qhatsehe hantle eleng litho tse batleheng hore bophelo bobo botle.

U tla ikutiya u lakatsa ho sebetse. Boko ba hao bo tla eia. Ho opa ha hlooho ho tla fela. Ho opa le lihlabi litokolong le manonyeletsong li tla felloa hole hammoho le lijo tse bolileng tse neng li u lulisa mahlomoleng.

HA LI HLOEKISA LIBILE LIA MATLAFATSA. Li na le metsoako e makatsang ea ho matlafatsa litho, ho sisinya bokahare ba motho le nyooko hore e qhatsehe hantle eleng litho tse batleheng hore bophelo bobo botle.

Re kholea hore li Partons lina le theko e kholo ho feta lipilisi tsohle mona South Africa. Ke hobane li etsa lintho tsa peli tse kholo, HO HLOEKISA LE HO MATLAFATSA. Li rekisoa hohle ka 1/6 botlolo e nang le pills tse 50. Kapa u romelle ho P.O. Box 1932, CAPE TOWN. Li leke kajeno. U TLA TSEBA HOBANA HORE LI LOKELE JOANG.

SES, P.P. 4.

Madireng A Ditulo Ka Ditulo



Lena ke leoa leo gothoeng go teng gauda le ditaamane tsa Kgosi Malebogo.

E Tla Tsoala Kgomo Ga Matlala

NGOANA-KGOSHI O NYAKA SETULO SA TATAGUE

Tsa Pokwane

(Ke MO-AFRIKA.)

Morena Morulaganyi oa "Bantu World" a ke u mphe sebakanyana pampiring ea gago ea beke le beke, nke ke tsibishe sechaba tse re di bonago le tse re dikoago mono go leno la Bopedi. Ge kere e tla tsoala kgomo ga Matlala, ke gore ngoana kgoshi ea Matlala, Miga Kotole, eo e itego tatagoe ge a huile, a rakoa go tee le magoe bare ga la soanela bogoshi, banchioa motsing; le hono o eme ka maoto. O re, ke nyaka ngoako oa tate, le chemo ea bothokgo, le setulo sa tatagoe sa bogoshi. Dikgopelo tse di arabile ke sechaba le Kgoshi Potloane Matlala, pitsong tse pedi tsa gae, le ea boraro pele ga kantoro ea Mmusho. Sechaba se a itatola ge se rakile ngoana eo le mmagoe, chemong le ka ngoakong. ge tatabona a tlogile, gona ditaba di boela godimo ga hlogo ea kgoshi Potloane le bagolo ba gagoe.

Sechaba se dumela ngoana ge a re tate o agile kgoro ea gagoe ea bogoshi ka mme, e bile sechaba se dumela ge se boloditse mogolo oa ngoana eo ka kgati ea bogoshi bya Matlala, mphathong oa bo tatagoe mogolo. Gape sechaba se ithamaka kudu bakeng sa mosadi eo a nyetsego ke Kgoshi Potloane Matlala, gore ke e na ma-sechaba, o tla tsoala Kgoshi, gona go bonala gore Miga Kotole kee o na Kgoshi ea makgonthe. Mmusho o re o tla diokamela gomme o tla diahlola ka 18 tsa September 1935.

Mathomong a kgoedi e ea August re koele mahlomola a e tsoa ka molomo ea batho ba ga Masemola, Magalies Location. Monna oa kgoro ea ga Matema oa mmina lefika, a goroga a etsoa Sekgoeng, a hoetsa mosadi e shetse e le kgoedi ea boraro ge a belegile ngoana oa lesea, oa lekomokomo, a mo tsoetse le monna oa phuthi, ka baka, la bofamolebe bya monna. Ge mogale a filha, a huetsa gole byalo, a befeloa gagolo, a re eena ga nyake hlaba ka ga gagoe, a re ka tsatsi le leng, mosadi a ile nokeng, a soara ngoana gomme a mmolaya ka go mophetla molalana- Sella sa koala, sa ba soanela ngoana ga se phela. Gomme bo rramotibane, e le go mpya tsa Mmusho, ba ikadimile monna eo. Tsa gagoed i tla koala, gomme lena basadi tlogelang banna ba diphuthi bana le kotsi; gomme le lena banna ba mafamolele, pefelo e byalo ga ebotse, dira ka go gopola diphosho tsa gago le oena, byalo ka ga o le motho oa nama.

Ba badi ba pampiri ba tlogopola taba e le ea "Lehumo le sehlogo" e diragilego ka kgoedi ea March 1935 ga Marishana Mooifontein Location, ge Kgudi Madikanyane Masemola a shoahlile torokong a ea bolaea mogoloane ka mkgoa o sehlogo. Monna eo, o be a eme pele ga moahlodi ka di 7 tsa August kua Middelburg o ahloletsoe thapo (lehu).

Monna O Entse Taba E Hlabisang Lihlong Le Morali

Tsa Makeleketla

Serame se sehlole vekeng eena. Le qetehile (liqwa) ka la li 16 Phatoe mona.

Monna e mong mona o litsietse tse mphe. O entse taba e hlabisang lihlong le morali oa hae. Magistrata o santsane a hlahloba litaba tseo. Eka morali o e a senyehile. Li sa tla.

Mr. Simon Thetele o kile a goalela go la Thaba Nchu. A re ba agile ga Moroka. Naga e ntle e tala, ba agile matamo go kganelametse mo melapong le melacoana. Ga go metsi a senyegang ka go fetela pele. Are sengoe hela se eketeng ba sa tsieteano ka shone Ba-ga-Moroka ke tsela ea melao e mecha ea mafatshe (Land Bills).

Eka thaka ea Ma-tichere e eme ka thata ho tsoa lekala la mona la A.T.A., Theunissen le Ventersburg li ba phaphamisitse ka ho "rabela" ho Winburg. Joale ba tsohile hore e tla hapa le Virginia le tulonyana tse ling. Phutheho ea bona (local meeting) e ne e lutse ka li 13 August. Che, ba eme hantle bo Mr. E. Ralie, Mr. S. Phajane le ba bang. E tla tsoha, e se etsohile, A.T.A Winburg Branch.

Sealoha Se Moferefereng

SE ITSITSE THOLOANA EA EVA KA MATLA

Tsa Mokapanstad

Se aloha se e itseetsa ka thata. Maloba ngunyana oa mona Makapanstad o ne a tsua kerekeng koa Mathibestad ea Church of England ka ele setho sa yona. Ha ale tseleng mahareng a metse e mebedi ena a bona dialoha tsa bashimane. Ha a tetile o mong oa bona a mo sala morago, he a filhile mo ditlhareng a tsuara ngoanana a itseela ka matla antse a le matsoka yualo. Moshimane ona o sa tsua melaoeng ya banna. Ditaba tsena dise dile ditlang tsa boramotibane.

Sechaba sa Makapanse se mo hutsahalong e kho'lo, ka lefu la Koes Ntane Makapanse o faletse ka la 8 Phato 'me apatoa ka la 9. E ne ele ena letsoho le le tona la Khoshi Makapanse, hape ene ele o mong oa ba lelang ho ntshetsa Afrika pele hobane one a na le lesea ga le tona. A Modim o homotse Khoshi Makapanse le sechaba sa hahe mo tathahelong e kalo.

Messrs. W. Mowabeni, E Mzemulu le A. Seels (Maths) a re: Ea ntseng a etsetse batsoali ba hae ke Mrs. Gladys Mahlose; ke morali e moholo oa Mr. le Mrs. Mpotu.

Re soaba ho tsebisa metsoalle hore Moruti C. Mbete o bolutu matsatsing ana; ebile mora oa hae Rev. Price Mbete o teng ho tla ho 'mona.

"Flu" E Iphile Matla Ladybrand

BATHO BA ROBETSE EMPA HA HO EA TSHETSENG JORADANE

Tsa Lady-Brand

Lefu la flue le iphile matla mona motseng oa lifate, ho robetse litichere, bana le batsoali ha re tsebe hore na pheletso oa bona e tla ba eng, empa ha ho eso ho be ea tselang jorodane.

Mr. Mosenthal e mong oa baahi ba mona ba khale (22 years in Lady Brand) o hahile ntle e ntle haholo e boehang, che le ha ho le joalo khale u le teng mor'a Mose-thale ke nako.

Ke utloa hore Moruti Patrick oa kereke ea Chache le phutheho ea hae, ba itukisetsa ho atolosa kereke ea bona. 'Me re ba lakaletsa lehlohonolo mosebetsing oo oa ho ahela Morena tempele.

Ba finlileng mona ke Mr. E. Mosepele ho tsoa Clocolan moo a nenga a etsetse teng. Ba tsamaileng ke Mr. Mofutsanyana ea nenga a tile ho tla bona ngoana 'abo eo e leng leponesa mona Lady-Brand. 1901

Ke utloile tsa Qoa-Qoa, mona pampiring e "The Bantu World" kamoo mponesa a etsang kateng, 'me ke ea kholea hobane le oona maponesa ao a Witzies Hoek ha a sa tla hlola a tsamaela mane mahlapong moo a entseng lekhotala teng (Police Station) la ho noa joala, ebe lipere tsa 'Muso li (Li fella karolong ea 10.)

Banna Ba Tla Ea Mangaung

Tsa Phiritona

Re leboha bo Messrs. D. Choane, J. Mogotsi, L. Modikoe, Rev. P. Selepe, E. Mgemezulu le Morobe ka ho ithaopa ho hialosetsa sechaba sa mapolasing li Native Bills.

Banna bana ka li 5 ba ne ba ilo hlalotsa sechaba sa Frankfort melao ena. Taba e rorisehang haholo ke hore batho bana ke ba mekhatlo e fapaneng empa ba sebetse ka kutloano ea ho nts'etsa sechaba pele. Re utloa hore ba nts'e ba itukisetsa ho romela baromioa pitsong e khole ea sechaba e tla ba Mangaung ka Ts'itoe.

Ba itukisetsang ho ngola hlahlobo ea Matriculation ka Ts'itoe ke (Li fella tlase ga serapa sa 2.)

Bala Kuranta Ea Sechaba "The Bantu World" Pele

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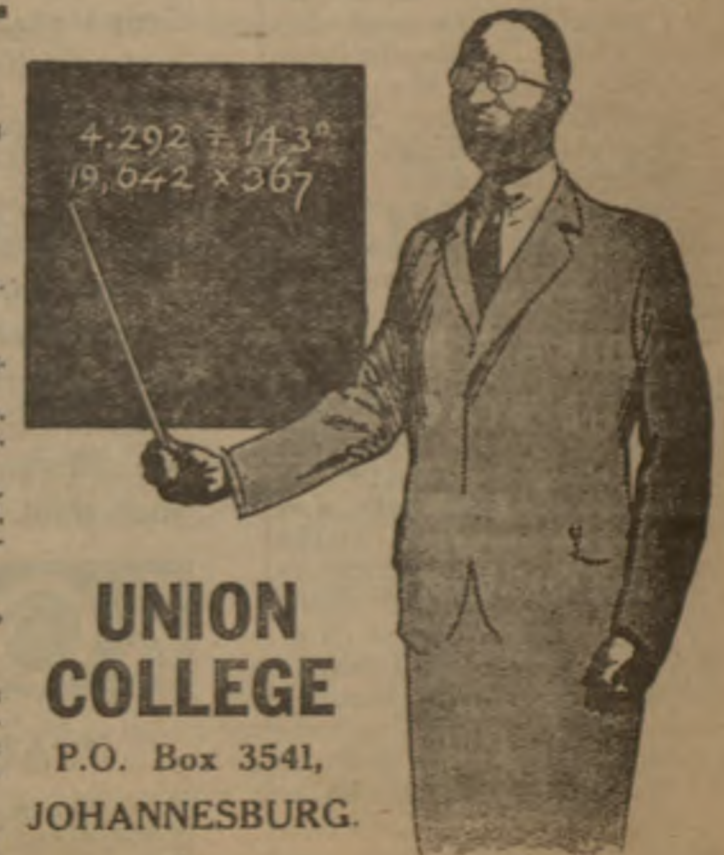
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Page Of Interest To Women Of The Race

Women's Part In Life

(By BEATRICE NUTS)

Reading an overseas paper one day I came upon a very striking letter written by "J. M." which appealed to me strongly. I felt that I had to pass it on to your many women readers for your Pages seem to be alive with very helpful matters for women. I think the time has now come when Bantu women should look upon themselves in many things that touch on their welfare and aspirations.

We cannot bring something of worth into the life of our people if we do not depend upon ourselves in things that affect these people. By this I mean that no woman who lacks confidence in herself, who is not burning with the love to do something no matter how little, for her people can be of much use to the race. It is the same in our houses. If we are not prepared to give of our best to our husbands and children we are missing great opportunities of bringing ourselves closer and deeper into their lives. Now let me give you the words of J. M.

"Someone Who Cares"

When you've got to the end of your tether, and you can't think what to do, remember there's always Someone who is waiting and caring for you

Someone who'll never forsake you, Someone who'll always stay serene and calm, beside you when the rest have gone their way.

Someone whose footprints are glowing across life's weary sands Someone who carries two purple wounds like shadows in his hands, Someone who sees within your heart and understands your fears. Someone who sees behind your smiles that flood of unshed tears.

Someone who passed through sorrow greater than yours or mine, Someone who turned a sacrifice into an act divine Someone who doesn't count the cost, who doesn't bargain for gain, Someone who won eternal joy through the shattering fires of pain.

Someone who knows how much we bear, who strengthens our back for the load Someone who'll go with us as Friend right along life's road. Someone who'll be there at the end, when all's been done and said, Someone who'll give us lasting life, when the whole world calls us dead

Valdezia Marriage

Tlakula-Pandeka

(By A. E. MPAPELA)

July 12 will live long in the memories of the people of the Valdezia mission and the many visitors who came to witness the marriage of Miss Florah Pandeka, daughter of Mr. and Mrs. Piet Pandeka of Valdezia, a very popular Wayfarer leader and teacher at Chief Mohlaba's school Thabina, and Mr. Etienne Abner Tlakula, the only son of late Mr. and Mrs. Abner Tlakula of Elim Mission Station and a graduate (N. P. N) Lovedale Training Institute.

To the people of the "Great North" Mr. Tlakula needs no introduction for he is known by nearly every teacher as a man of sane judgment and as a lover of truth and humanity and just recently he has earned for himself the title of a composer in the making. He is also a pioneer in Native Education out there and is doing very good work at the Elim Practising School where he teaches Std. VI. As a keen Pathfinder he has risen to the rank of an A.D.P. M. after passing Junior Certificate by correspondence Mr. Tlakula went to Lovedale where he passed the N. P. H. in 1934.

The bride Miss Florah Pandeka is a young woman of a very charming and amicable nature and during her college days at Lema-

(Continued at column two)

Pretoria Wedding

NTSIE-MANYUROLA.

A pretty wedding took place at the Lady Selborne, Lutheran Church, Pretoria, on Saturday afternoon when Winnie Ntsie, eldest daughter of Mr. and Mrs. D. Ntsie was married to Isaac Manyurola, second son of Mr. and Mrs. D. K. Manyurola.

The bride's beautiful gown, which was cut on simple lines, was oyster satin with a cowl collar and "monk" sleeves lined with gold lame. The simplicity of the gown was set off by a gold girdle. Her lovely tulle veil was held in place by a halo of blossom and she chose a bouquet of gold gladioli.

The Rev. Dunk officiated. About 200 people were present at the reception held in the Dougall Hall. Members of the family present included Mr. and Mrs. D. K. Manyurola, the Rev. S. Motsepe, Mr. Chevo, Mr. and Mrs. Dhladhla, Mr. and Mrs. S. Motlatlane, and Miss Deborah.

Chake's Orchestra rendered music at the reception.

OBED MOD. TLHOGO.

na won the respect and esteem of her teachers. She has already had a short and brilliant career as a teacher. She was given away in the day of her marriage by her father.

She looked very beautiful in a charming gown of a white georgette and decorated lace.

The Rev. Ch. Bourquin, of Valdezia, officiated and among his other important words he said that the two were fortunate in that they were both gifted in social welfare and that they should continue under God's guidance to work for the salvation of mankind. In the afternoon a reception took place in the Mambedi School which had been offered for the purpose by Mr. P. Sundry. An interesting programme was arranged. Mr. D. C. Marivate, the Head Master of Valdezia School acted as host.

table runner. Mr. and Mrs. D. D. T. Jabavu, dinner knives and forks; Fort Cox Staff members outlery; Major and Mrs. Gedde's flower pot; Mr. and Mrs. Mohapeloa, table cloth; Mr. and Mrs. Mekenzie coffee set and fruit dish; Mrs. A. Bottoman dress material; Mr. T. Nkonki 5s. Mr. and Mrs. Mei 2s. 6d. Mr. and Mrs. Bulube 3s. 6d. Dr. Bokwe 5s. Mr. Tshangela, tie set.

[I am sorry this report has been so delayed owing to its being mislaid—Editress.]

Burnshill Marriage

BOTTOMAN-POHO

Recently we had a very pretty wedding at Burnshill when Mr. P. S. Poho, of Fort Cox Agricultural School, and Miss K. Z. Bottoman, of Burnshill, were joined in matrimony. In spite of the early hour several friends soon congregated in the Bantu Presbyterian Church in response to the naging of the happy bells.

At 10 a.m. the bride accompanied by Mr. Sangele her uncle entered and was met by the groom who led her to the altar. The Rev. R. Damane officiated whilst, during the ceremony, two choirs, led by Mr. N. Makubalo and Miss E. Majiza, sang selected hymns.

The bride was charming in her dress of white uncrushable silk cut in ankle length, with a diamante clip and buckle and a necklet to match. She had a wreath of orange. The bridesmaids Misses Ncanywa, Tiglam and Kamile, were ever white with wreaths of orange blossoms on their heads. So was the little lovely flower girl who was well supported by master L. Piliso. Mr. B. Ntuli of Lovedale was bestman with Messrs D. D. Mpendu and J. Royi as groomsmen. After the ceremony all present followed the couple to the bride's home for the reception. Mr. Mpondo and Mrs. A. Bottoman acted as host and hostess and Mr. R. A. H. Makubalo was M.C.

Among the guests were Mr. and Mrs. W. R. Norton, (vice-principal) Mrs. J. J. Duvenage, Mrs. Makubalo, Mr. and Mrs. Thamae, Miss Gcingca, Mr. Nkonki and Mr. Bulube, all from Fort Cox; Major and Mrs. Geddeso Mr. and Mrs. Zim, Mrs. Sopotela, Mrs. Mlangeni and Mr. Tshangela from Lovedale; Mr. J. K. Bokwe, Mrs. Radebe and Dr. Bokwe from Middelbdrift, Mrs. A. Poho, Heilbron, Mr. and Mrs. Mohapeloa, Fort Hare; Mr. Makubalo of Muggesha, Mr. and Mrs. Makubalo, Debe Nek. Mr. T. Makubalo East London, Miss Mpondo of Ndabakazi, Mr. Mr Mampunye, Rabula, Mr. and Mrs. P. Kopo, Mr. and Mrs. R. Qulwa and a host of others.

The bride's going away dress was a grey costume with a hat to match. The presents came from several sources including the following:—Burnshill Women's Club Crockery, £1, Mr. E. Makubalo, 10s. Mrs. R. Makubalo 2 salad dishes; Mrs. Makubalo, tea set; Debe Band of hope Children, tea set; Miss E. Zulu, cups; Miss E. R. F. Tshaka, tea cloth and

(Continued column 2)

Inanda And Miss Hitchcock

On August 11, we said goodbye to a dear friend to us—daughters of Inanda. She had been of great help to us especially in the word of God. Her words moved and inspired many hearts. The other thing Miss Hitchcock did for us, and which we had longed for, was to buy us a piano.

On the Saturday preceding that Sunday we made a concert for her, which, of course, was a sacred one. The chairman, Miss

Lily Gule, said a few words of gratitude to Miss Hitchcock. After that Miss Ellen Tshomela gave us a speech which ended with these words "God be with you till we meet again." Miss Hitchcock replied suitably and we were all pleased. Our gathering was closed with the singing of the School Song, and the Bantu and English National anthems.

LUCY TWALA,

Inanda Seminary.

EAT MORE FISH!



HOW HE loves a tasty dish.
His wife she likes one too.
And here you see them eating fish.
Which they prefer to stew.
They eat it boiled. They eat it fried.
They eat it curried too.
They know it gives them strength and brains.

£5 in prizes for the last line.

Ten Prizes of 10s. each will be given for the ten best "last lines" submitted. Watch these advertisements for the closing date of this competition.

TRY YOUR SKILL AND WIN 10/-!

and

Be sure to eat fish because it is a brain food.

Answers should be addressed to:

THE MANAGER,

"The Bantu World"

P.O. Box 6663, Johannesburg.

An easy way to make your baby fat and strong

Take Robinson's 'Patent' Groats regularly through the breast-feeding time and your baby will grow up into a fat, strong healthy child. Robinson's 'Patent' Groats give the correct amount of food to strengthen you and to ensure a good supply of breast milk for your baby. Start taking Robinson's 'Patent' Groats today and see the difference in yourself and your child.



ROBINSON'S

"PATENT"

GROATS

If you want to know all about the correct feeding of your baby you should write to Colman-Keen (Africa) Ltd., P.O. Box 1067, Capetown, for a FREE copy of "My Book." This valuable book is full of good news and advice for every mother.



Mang le mang o lakatsa hore a phele nantle a be matla . . . O ka ba le bona bophelo ba hao le ho oketsa matla a hao ha ka mehla o ka sebelisa 'Ovaltine.'

'Ovaltine' sisiselo esim-nandi . . . Inencasa yo chocolate yaye yenzeka lula. Ikugcina ungqabalala uphilile.

Amadoda nabesifazana nezingane ziyasizakala nxa zipuza i 'Ovaltine.' Yibize esitolo sakiniwoyitanda.

OVALTINE

'Ovaltine' is made in England by A. Wander Limited.

BANTU WOMEN IN THE HOME

Cookery Recipes For Housewives

Vegetables and Grills, and Fish.

Potatoes in their Jackets

Wash the potatoes well, then paint all over with a little oil or fat. Place in a hot oven to bake. When done serve in the skins.

Potatoes and Cheese

Take the baked potatoes as above, a piece off the potato and scoop out the centre. Mix it with a little butter and grated cheese, salt and pepper, replace in the potato and allow to cook for a few minutes, serve as an entree or as a luncheon dish.

Potatoes with Brown Onions

Boil and mash potatoes, with salt and pepper and butter. Cut and brown 1 large onion in butter or dripping and serve over the top of the potato.

Creamed Potate

Peel and slice potatoes and place in layers in a piedish, salt and pepper, cover with milk and allow to cook in the oven until tender. When done serve as it is or mash. Delicious if done in layers with cooked or raw fish. If cold fish and cold potatoes are used, make a white sauce with 1 tablespoon butter, 1 tablespoon flour and 1 cup milk, a little anchovy sauce. Pour this over the layers of fish and potatoes.

Bacon and potatoes

(suitable for breakfast)

Slice cold potatoes, place in a buttered dish, cover with rashers of bacon. Place in a hot oven for 15 minutes. Mushrooms may be done with the bacon and potatoes.

Sausage and Tom to Pie

Line a greased piedish with mashed potatoes, then skin the tomatoes and sausages, place in layers in the mashed potatoes, season with salt and pepper. Cover with a layer of mashed potatoes and dab with butter, bake until nicely browned. Fish could be cooked in this way.

Fried Carrots

- 6 medium carrots.
- 3 tablespoons butter or dripping
- 1 tablespoon sugar salt and pepper

Scrape and cut carrots in half, boil 20 minutes in very little water; drain, heat butter, add carrots and brown on both sides, when nearly done add the sugar and serve.

Eggs and Tomatoes

Scoop out the centres of the tomatoes, break an egg into each tomato and bake in a moderate oven until the egg has set. In the meantime fry a sliced onion in a little butter or dripping and when done add the tomato pulp, which was taken from the tomato, allow to simmer a few minutes, season, and pour round the tomatoes. Good breakfast or luncheon dish.

Your Child

(By B. NUTS)

[I am glad to introduce to my readers Aunt Nuts whose other contribution appears on the "Page of interest to women of the Race."

"Beatrice Nuts" is a pen-name of a woman writer whose writings will appear weekly on these Pages on all subjects of interest. I hope one day to reproduce her photograph.—Editress].

OLIVE OIL, smeared on a baby's hands will often stop him from chewing his fingers.

SLEEP. Twelve hours' sleep at night and two two-hour naps a day are sufficient for a baby of a dear old.

The A.B.C. Of Health

(By BEATRICE NUTS)

Here is the Alphabet of Health which I have taken from the bright women's page of "The Zululand Times."

Certain foods possess the natural organic chemicals necessary for the prevention and treatment of disease, and they can be included in the every-day diet. The following is a list of such foods with their medicinal value;—

- Apples: for indigestion and constipation.
- Barley: for fevers and bladder trouble.
- Carrots: for nerves and purifying the blood.
- Dates: for under-nourishment.
- Eggs: for bone and muscle building.
- Figs: for constipation and catarrh.
- Grapefruit: for liver troubles and cleansing the stomach.
- Honey: for catarrh and cleansing stomach and bowels.
- Ice Cream: for relieving sore and inflamed throat.
- Jam: for its fruit value.
- Kale: for purifying the blood.
- Lemons: for headaches and reducing weight.
- Milk: for gaining weight and muscle building.
- Nuts: for body building and as a substitute for meat.
- Onions: for colds, nerves, and sleeplessness.
- Pineapple: for sore throat.
- Quassia bark: as a general tonic.
- Raisins: for constipation, kidneys, and purifying the blood.
- Sauerkraut: for high blood pressure.
- Tomatoes: for bile, rheumatism and liver troubles.
- Unpolished Rice: for body building.
- Vermicelli: for gaining weight
- Watercress: for skin troubles.

X, Y and Z for Health: spend a day in bed once a month.

Y and Z for Health: spend a day in bed once a month.

X, Y and Z for Health: spend a day in bed once a month.

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X, Y and Z for Health: spend a day in bed once a month.

Germiston Children

(By FATHER LONGFELLOW)

A meeting of the Social Club for children was held in the St. James' Hall, Germiston, on August 12. Mr. C. P. Molefe, the organiser, presided. Messrs. D. E. Nduna and Nkosi, spoke to the children.

Mr. E. T. Motau recited the "Hungry Spider" which was appreciated immensely.

Music was provided by the children themselves. Three little girls, Gertrude Langa, Girlie Ngqaka and Henrietta Menese sang solos.

It is pleasing to see how the children delight in the activities of the S.C.C.

Last Monday, Mrs. Nankilwell had a talk with the children on "Health Preservation."

All Germiston children who would like to be members of the S.C.C. should see Mr. Molefe.

Glove Hints

(By THE EDITRESS)

AFTER WASHING YOUR GLOVES.—It is sometimes difficult to put on chamois gloves, even when they have washed ever so carefully or without risk of tearing a finger. To remedy this, moisten the "difficult" finger or thumb with a little warm water, and you will find that the glove will slip on easily. When you have got it on, press the damp place with a clean towel, so it will dry quickly.

REPAIRING A TEAR.—A tear or hole in much-washed chamois leather gloves is often difficult to repair, because the material breaks away as it is drawn together. But a hole can effectually be filled in the following manner. Trim it to a circle or a square and then proceed to buttonhole stitch around the edge. When the first row is complete, make another round of buttonhole stitching, placing the needle in the first row. Carry on making one row upon the last until the hole is filled. Naturally the number of stitches will decrease in every row. Work on the wrong side of the glove.

This Week's Thought

The bad thing about little sin is that it won't stay little.—HORACE LORIMER.

Children's chest troubles



If these little tubes become blocked the child's life is in danger—use GARLEX early.

Nothing strikes fear into a parent's heart as does Bronchitis in a young child. Real danger of loss of life exists owing to possible Pneumonia or choking from phlegm in the Bronchial Tubes which causes firstly the skin, lips, etc., to go blue and later in severe cases, death.

Any ordinary cold can develop into Bronchitis. As soon as the winter commences the country is invaded by epidemics of colds, sometimes called "Flu," which always give rise to hacking coughs and sometimes to Croup, Bronchitis and Pneumonia. The manner in which children are affected depends on the resistance of the child's constitution as well as the virulence of the particular infection contracted.

What GARLEX is

GARLEX is the compound extract of Garlic. The wonderful properties which Garlic possesses of counteracting the germs in Coughs and other Chest troubles has been known for many years, the strong natural sulphides being antiseptic which permeate the entire breathing System, Lungs, Bronchial Tubes and breath.

GARLEX has saved hundreds of children

Immediately a child catches cold it should be kept indoors and given GARLEX. If necessary put the child to bed. Children with Chronic Weak Lungs should be given GARLEX over a long enough period to strengthen the Lungs.

Don't rely on ordinary Cough Syrups—use

GARLEX

PRICES 2 oz. bottle, 2/6 4 oz. bottle, 4/-

GARLEX 8 oz. is a special preparation for adults with Chronic Bronchitis and Asthma and costs 7/6 per bottle.

Bleach Your Blankets

Wash the blankets in the ordinary way, using plenty of hot water and soap flakes. Rinse well and wring out thoroughly. Take a large wooden box or barrel, place a stick across the top of the box, and then an old enamel plate or shallow tin and place in it half a sulphur and some glowing cinders.

Place these at the bottom of the box, lay the blankets across the stick and cover with an old sheet to keep the fumes in. Leave for half an hour, turn the blankets and leave for another half hour. Dry the blankets in the sun and you will find them beatifully white and fluffy.

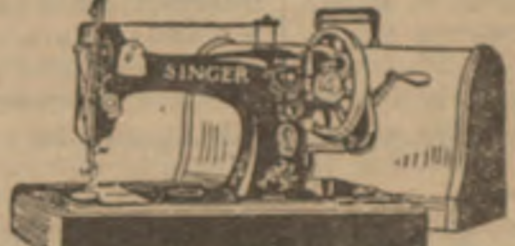
Read "The Bantu World" First

Catching COLD?



Quick! Just a few drops at the first sneeze or any nasal irritation. VICKS VAPOROL for nose & throat. Helps to PREVENT Colds

Over 150,000 Bantu Use Singer Machines



WHY

Because they are the best Sewing Machines and give no trouble.

Buy SINGER Only

"Ngoana O robala Monate

Kantle le Feburu



go rialo 'Ma-Pimville

MOHUMAGADI ROSINA MATLALA o koala are:—Ngoana-ke eo aneng a kula one a kgathatsa bosigo bo bong le bo bong. A gana go robala 'me a lela ka metlha. Ka tsatsi le leng keile ka bala ka ga Ashton & Parsons' Infants' Powders. Ka di leka 'me ka fumana ele phofo e lokileng baneng. Ngoanake joale o robala monate kantle le feburu.—Pimville Location, Johannesburg.

ASTHON & PARSONS' INFANTS' POWDERS

MOHUMAGADI MATLALA o bone tsela eo bo 'ma-bana ba makgooa—ka dilemo tse ngata-ngata—ba thusitseng bana bophelong ka go sebedisa Ashton & Parsons' Infants' Powders. Ha ngoana oa gago a lela gagolo ke gore o khathatsoa ke ditlhabi maleng kapa meno a mo utluisa botlhoko ha a tsoa. Ashton & Parsons' Infants' Powders di fodisa matlhaba ana 'me ngoana a gole a

NONNE, A PHEDILE 'ME A THABILE

U ka reka phofo ena levenkeleng theko ea eona e nyane. Beea phofo e omileng lelemeng la ngoana. U mo neele halofo ea phofo ha ele ngoana ea ka tiase go kgoedi tse tshelatseng—phofo eotlha haele eo mogoloanyane. Ashton & Parsons' Infants' Powders ha ena kotsi.

Proprietors:

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

NA 252 (M)

Tse Re Di Utloang Ka Pudi-Ea-Tsela

Matlho a Lefatshe Lotlhe Lena La Kopano a Shebile Pimville

(Ke P. D. S.)

Matlho a lefatshe lotlhe lena la Kopano a shebile Pimville—bo tichere ba tseneletsoe ke metsi ka mosole, gomme batsoadi ba bana ba gaketse chiri-chiri gore se molemole ke gore bana ba sethlole ba-ea sekolong! Matsatsing a vekeng ena e fetileng thaka ea 'Musoe eneng e etiloe pele ke Mookamedi oa tsa thuto (Director of Education) mona Transvaal, ene e etsetse sekolong sa 'Musoe koana Pimville. Banna bana ba 'Musoe baile ba tshosioa ke matlu ao bana ba rona ba kennang sekolo teng. Ba bolela gore matlu ao a tsoletse moo eleng gore "Rra-dipolasa eo a ithatang a kaseke a thathela dikolobe le dikgomo tsa gagoe matlung ana go kenelang bana ba rona sekolo go ona!" Puo ena e gaketse bo Rra-bana kabo 'Mabana gomme matichere ga saja ditheogelang. Gonyelegile 'me ga re tsebe gore a eona thuto e tla kena dipeleng tsa bana ha ele moo ba kenela sekolo matlung ao a sa tshoaneleng le dikolobe!

Teng motseng oa Pimville ka Sondaga ena e fetileng banna ba lekgotla la motse (Advisory Board) ba sebeditse mosebetsi o mogolo. Ere kaha esetse ele ntho e ka e mading a rona ba-Afrika go bolaeana, banna bana ba lekgotla la motse bane ba intshitse maphodisa kaofela gomme ba tsamaea le motse otlhe ba amoga bo rra-dithobane melamu ena ba bolaeang ka eona. Ebile mosebetsi o mogolo empa go bonala hantle gore ba thusitse gagolo kaha kajeno re sa utloee sepe sa dipolano tsa metha.

Monna oa Lechaena o feditse 'bano ka ravorolo maloba ka phirimane ea Saterdag. O thuntshitse mosadi oa gagoe oa Lekgooa ka kolo tse pedi, a thuntsha Mochaena emong oa gabo ka kolo tsenne! Monna ona o sule koana ga sepetlele; empa le mosadi ga go bonale gore o tla phela! Seo seneng se bakoa ga se bolelele ha ese fela gore monna ona oa Mochaena oile a ba lelekisa ka ravorolo go tsoa mo levenkeleng goea koo saterateng. O bile o tlosoa ke Makgooa ao aneng ale gae ale godimo ga Mochaena oo a bolailoeng a setse a ntshitse thipa e kgolo ea selaga—go bonala gore one a eo mokgaola mola-la! Monna eo oa Mochaena a tshoerole. Motshoarioa gathoe ke Principal oa sekolo sa bana ba Machaena mona Gauteng.

Koa Germiston setimela se ganyaotse batho. Se bolaille Makgooa a mane ale motorokareng a sabaganya tsela ea setimela. Ba bo ke ba lapa le lengoe mo mosadi le mosimane oa bona tlang a setse ale dingaaga tse eka ba-Afrika bao ba tsamang ka dimotorokara ba ka romela ha ba tshela tseleng tsa setimela.

Maloba keile ka tshetso go bollela ba badi ba kuranta ka katlholo ea molato oa maphodisa a mararo, Nortje, Viljoen le McGregor, bao baneng ba beiloe molato oa go roba leoto la Mo-Afrika ea bitsoang Dick Plaatje. Banna bao ba matopana ba tsoile koo pele, Magastrata o ba lokolotse. Gathoe Mr. Plaatje ke ene aneng a loantsha maphodisa ka ha ane a tagiloe. Ere kaha joale go santsane go kena molato oa go sekisa ene Mr. Plaatje ka go loantsha ona maphodisa ao, re santsane te di tlogela moo go fitlhela le ona oa Mr. Plaatje o fela. Empa ga reso utloee gore ona o tla sena leng.

Koa Prospect Township mosadi emong oa Mo-Afrika o bolaille monna ka go motlhaba ka thipa. Ba gaketse bo Eva ba Afrika gomme banna ba fela!

Mosimane oa Mo-Afrika (gathoe ke Mosotho) oa dilemo tse 13 gathoe otshoanetse goea moseja-oleatle, Paris, moo a tlang go rutoa go tsoeletsa mpho ea gagoe ea go opela. Go utloagala gore mosimanyana ona ona le lentsoe le letle le makaditseng le Makgooa a mangata. Ontse a phela ka go tsamaea a opela ditarateng tsa

Gauteng a binela di peni joalo joalo. A tlhoka le moo a robalang. Ka nako tse ngata gothoe one a robala di baseng—di motorokareng tse roalang batho-koana Sophiatown. Joale gothoe Mangooa aitseng a setse a ngoletse Secretary for Native Affairs ele gore mosimane ona a tsamae le bona goea Europe moo a tlang go rutoa go tsoeletsa moopelo oa gagoe. Rea molebogela mosimane ona oa Afrika, 'me re kgoloe gore 'Musoe o tla mo lokolla gore a tsamae a eo fumana thuto eo e tlang goba tlotlo go rona sechaba se nyatsegileng sa-Afrika.

Koa Bertrams gathoe mosimane oa lekgooa oa dilemo tse 18 o tlhobiloe ka thipa ke ba-Afrika ba raro. Ha eba taba ena ke 'nete eka-ba ke masoabi a magolo kaha ba tla re gakaletsa bo "Pick-up" go tshoenya le bao ba ithlonephang ba senang taba le bokebeke.

Mr. J. N. Matlesoane oa Pretorius Street, Arcadia, Pretoria, o kobioa gore a romele Nomore ea saterata kaha eo a engotseng e tlhotse le bo "Maitse-anape" bao re ba tshotseng mona kuranteng!

Koa Mogopa—Bethanie, gathoe sekebeke sa Leburu se tlhagatlhe monna mongoe ka dikolo tsa sethunya. Gathoe ene ele bosigo 'me le tshotse leburu lebone le maatla, la latlhela lebone mathlong a mo-Afrika. Eitse-mole mo-Afrika a sa gakgametse gore molato keeng, Leburu la simolla go morothota ka dikolo! Ga reitse gore a o tla phela. Ga reitse gore meferefere ea mofuta ona e tla fella kae, se bonalang hantle ke gore bophelo ba mo-Afrika bo gare ga kotsi.

Re Utlua Ka Pudi-Ea-Tsela

Gore Monna oa Lechaena o shuele, e mong o tshueroa gomme mosadi eo ba neng ba mmaka o robetse diphateng tsa lefu gare ga motse ona oa Gauda. Moo go fetileng moradi oa Eva go sala go thunya lerole, ga go sa falale madi.

Gore koo Kolone kgomo di tsuala mafahla, nku di mela hlogo tse pedi. Polaseng e bitsoang Vergelegen, kgansui le Somerset West, nku e tsuetse koana ea hlogo tse pedi, mahlo a mane, tsebe tse nne le melomo e mebedi. Ga re tsebe fatshe le ea fetoga.

Gore koo Ermelo monna-mogolo oa Mo-Afrika oa dilemo tse lekgolo, o nyetse nguetsi gomme pelo tsa beta masogana. Monna-mogolo le mosadi oa gagoe e mocha ba filoe nguana oa mo-shimane oa dilemo tse pedi. Ba-Afrika ga ba senye sebaka, ba tsuala gobane gothoe atang le tlale lefatshe.

Gore koo Ladysmith, Natal, mosadi oa Lekula o dirile moferefere lekgotleng la ga Magasetrata, a lla jualeka Ragele oa Rama gomme a se batle go homotsoa gobane baradi ba gagoe ba babedi ba tshabile le banna. Ba re tennoe ke go phela bale nosi; anthe Modimo o rile basadi ba tshuanetse go phela le banna. Ga re tsebe ga ekaba go jualo; seo re se tsebang ke gore re lahlegetsoe ke Paradeisi ka baka la mosadi—Eva.

Gore Mrs. Sarah M. Chitja o rata go tseba gore erile ga "Bantu World" e hudugela tulong ena e ncha, Pudi-ka-Tsela eena a leba kae. Potso re fihlitsitse go Pudi-ka-Tsela, gomme eena o araba ka gore: "Erile ga gothoe hudugang, eena a ea Park Station go palama setimela gobane o ne a gopotse gore go hudugeloa Germiston." Feela o kgutlile a tsamaea ka maoto gobane o ne a feletsoe ke chelete. Gape o kopa tshuare'lo go Mrs. Chitja ga ile a hudua pelo ea gagoe, a kenya bohloko.

GO TLA BUA DIKANONO

"Mantariāna a ikemiseditse go hlasela Abyssinia, ea ka emang tseleng ea rona o tla sutisoa ke dikanono tsa Itay." Mantsui ana a boletsoe ke Mussolini, Tona-Kgolo ea 'Musoe oa Italy go mongoleli oa kuranta ea Mangesemane e bitsoang "Daily Mail."

Mongoleli oa kuranta ea Mangesemane e bitsoang "Daily Telegraph" o re motseng oa Naples, Italy, banna ba ne ba bina Kosha ea marumo maloba gare ga mekgolokoane ea basadi ba thabetseng nto. Tsatsing leo go ne go palama masole a 6,000 go ea Abyssinia. Pele masole ana a palama sekepe a ile a neoa melao e lesome. O mong oa melao ena o re "Bolaea sera sa gago pele se go bolaea."

Ka di 4 September go tla kopana phuthego ea Leggotla la dichaba (The League of Nations) go hlaloha moferefere ona oa Italy le Abyssinia. Mussolini o re o tla romela banna phuthegong ena go emela Italy. Ga phuthego e ka sitoa go fumana tsela ea kgotso, go tla bua dikanono.

Motseng oa Addis Ababa, mo-shate oa Abyssinia, go ferehlegile. Banna ba loutsa marumo, go rialo mongoleli oa kuranta ea Mangesemane e bitsoang "Daily Express." Masole a Ba-Itopia (Abyssinia) a seng a loketse nto ka banna ba 210,000.

Bala

Kuranta Ea Sechaba "The Bantu World" Pele

'Ho opa ha letheka le noka.'

HO OPA HA LETHEKA (Lumbago)

ho ka thoe ke lihlabi tsa Mochecha tse Lethekeng le Scholoholo.

HO OPA HA NOKA (Sciatica)

Hona ke ho opa ha Mochapo oa Noka ho hlalohang lihlabi tse theohang ka lirope le tse Nokeng.

Phekolo kapele-pele ea batleha. Seka tlorella bohloko ba Letheka le Noka. Fumana botlolo ea Jones' Rheumaticuro u qale ho leleka mahloko ana a holofatsang lea khathatsang 'meleng oa hao. Jones' Rheumaticuro e rekoa ka 3/6 feela ka botlolo. Haeba u tsoenyeha joaleka ha ho hlalositsoe mona kaholimo, u itlohellelang hore u etse setsualla le liphate ka bophelo bohle ba hao?—Fumana Jones' Rheumaticuro kajeno.

JONES' RHEUMATICURO

"E sebetsa joaleka 'mane."

Efumanoa likemising le mavenkeleng ohle. Kapa ho ba The Rheumaticuro Co., P.O. Box 938, Cape Town.

Talima litsebisoe tse ling tsa Jones' Rheumaticuro tse tla hlaha haufinyane pampiring eena li hlalosa ka Mochecha le Thuruho ea Maoto.

"TEA is the best refreshment"



says **Mr. TEA-DRINKER**

You should drink Tea with every meal

How to Make Good Tea.

Buy your tea in ¼ lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.

TEA is good for you!

ISSUED BY THE CEYLON TEA BUREAU, P.O. BOX 1565, CAPE TOWN



Special Competition For Permanent Trophies At Wemmer Sports Ground

The enterprise of the special competition for permanent trophies was embarked upon last Saturday. Pleasant surprises and sensations were provided by several of the topline teams—altogether, it is quite apparent that during the next six weeks lovers of the soccer code may look forward to stirring and exciting times over the keen contests now in progress, let alone the semi-finals and finals in the City championship cup, Knock-out and Special competitions during the same period.

Dangerous Darkies and Hungry Lions (Connocks Division) fought out a game which ended in a pointless draw in the teeth of a cross wind, whilst St. Peters sailed home quite comfortably against the Orlando Bush Rangers. Eastern Leopards were pleasantly surprised by Pietersburg District who held them well to a pointless draw. Hungry Lions (Seniors) easily disposed of Transvaal Tigers, while Klipspruit Champions made merry against the Violets. After a ding-dong tussle between Waschbank Roses and Blackburn Rovers, the Rovers eventually won by four goals to two. Crocodiles A. had a walk over against the B.M.S.C. Reds. Flying Lions and Victorians finished level in a bright encounter. Rebellions A., Canvas Come Again, & Crocodiles had a smooth passage against Basutoland Hunters, Bash Bucks (Sat), and Star of Hope respectively, whilst Hunt Leuchers A. had a comfortable outing against Golden Arrows.

League Cup Finals

WEMMER BLUE BIRDS vs. ZEBRAS: By the time the final started, the wind had considerably subsided. Throughout the league fixtures, these two clubs had run a neck and neck race. Both teams received warm applause as they entered the field. The players were thoroughly tuned up for the occasion and looked in the pink of condition. At 4.20 p.m. they were called into play. The game opened with dash and pace, combination and passing on both sides being sound and accurate. After twenty minutes' play—from a fine concerted attack, the Blue Birds drew first blood to lead 1-0, amidst great applause. Heartened by this success, the halves and backs of the Birds became a real living barrier—for the Zebras who were engineering fine movements were unable to break through. The interval came with the Blue Birds leading 1-0. Twenty minutes after the restart the wing of the Zebras lobbed a shot into the goal mouth—the Birds goalie in saving deflected the ball for a corner. From the kick which was well directed, the Zebras equalised. The cheers that went up may well be imagined. Five minutes before the end, the Birds whirled upfield and forced a corner. The kick, the best of the afternoon, truly directed with plenty of swerve, curled right into the net—indeed, a great goal which merited the vociferous applause that followed. The Zebras rallied in a last desperate effort to equalise, but the deadly defence of the Birds backs kept them out. Time sounded with the Birds the winners of a great game which was fast, clean and stirring throughout. Final score: Wemmer Blue Birds 2, Zebras 1.

Sunday Knock-Out Competition

The Wemblers trounced the Crocodiles B. and the Basutoland Hunters easily accounted for the Rebellions -C. The teamwork of both the Celtic A. and the

Flying Lions was sound. The more finished rounding off touches of the Celtics enabled them to beat the Lions whose finishing efforts were always wanting.

Rebellions Surprised.

REBELLIONS vs. SPRINGBOKS: This game revealed a pleasant surprise and teamed with sensations. Time was called with the Springboks the victors of a well contested match. Final score: Springboks 3, Rebellions 0.

Obituary.

Just prior to this big match, Mr. S. G. Senoane (General Secretary) announced with regret the death of Herbert Ramphora (popularly known as "Four") of the Springboks F.C. and asked the spectators to stand as a sign of respect. The huge crowd all stood to honour and respect this great sportsman.

Mr. T. S. Vokwana Thanks Rustenburg For Their Courtesy

Sir,—Will you allow me a space in your widely read paper to thank the people of Rustenburg for their kind treatment and the respect they showed to our Tennis Players on August 5 at Rustenburg.

The match started at 10 a.m. and finished at 4.30 p.m., and the Zeerust team composed of the following:—Messrs L. Tsima W. Louw, Furteen, K. Seti, F. S. Vokwana, P. Magalakoe and P. Mosepidi won the match by 64 games.

F. S. VOKWANA.

at Maritzburg final. Maritzburg champion versus Ladysmith or Durban.

The meeting terminated with words of thanks and the singing of "Nkosi sikelela" at 5.30 p.m.



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Natal Unions Discuss Fusion

AND DRAW FIXTURES FOR GOVERNOR-GENERAL'S SHIELD

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

A joint meeting of the two associations the Natal Bantu and Natal African met in Maritzburg on August 11 at the Native Recreation Hall (Matsheni) to discuss apart from the Governor General's shield fixtures the question of amalgamating the two rival football unions in Natal. Delegation to the meeting was:—Natal African F. A. Messrs. E. O. Msimang (president), E. C. Jali, A. J. Lutuli, W. K. Luvuno, E. H. Zulu, L. B. Msimang and S. J. Kumalo. Natal Bantu F. A. Messrs. A. S. Nkomo (president), A. P. and R. R. Sibankulu, S. P. Nxumalo, T. J. Mkize, J. J. Xaba, and A. N. Otler.

Mr. A. S. Nkomo was elected to preside over the meeting with Mr. E. C. Jali as secretary. The chairman in declaring the meeting open at 2.30 p.m. welcomed the delegates. The first matter discussed was amalgamation of the two associations. Views were exchanged on the subject the African delegates being in favour of a total fusion of the two bodies; the Bantu delegates however favoured the suggestion for a federation. After deliberating over the question for fully two and a half hours, the meeting without calling on a vote, agreed to accept the principles of fusion and that the question be fully discussed by the districts. A similar joint meeting for December was proposed when a definite move in this direction would be taken.

The next matter dealt with was drawing the fixtures for the shield competition. This is to be competed for under the elimination basis. August 24, at Maritzburg Maritzburg Bantu F. A. versus African F. A. September 14th at Durban, Durban and Dis. versus Durban B. F. A. September 28th at Durban (semi-final proper) Ladysmith A. F. A. versus Winners of Durban. October 19th. (Continued at foot of column 2)

Weiner's Day's Sports At B.S. Grounds

Next October's Inter-Provincial match between Natal and the Transvaal should attract a record holiday crowd. Johannesburg has not forgotten the striking excitement which kept thousands of spectators on tip-toe up to the close of the match, on October 1933. Natal won the Baker's Cup from Transvaal and was lucky to do so. In retaliation Transvaal snatched the Baker's from Natal at Durban last year in October by the happy margin of (4-2). This time the Natal players will endeavour to repeat their previous feat, and the great question is whether the Transvaal will allow such a thing to happen.

Scores of enthusiasts who did not go to see the Tournament games at Durban on Bank Holiday will be able to see the final match of the tourney under much more favourable circumstances.

Well as the Transvaal team adapted itself to the turf conditions and revealed its capability to force a draw under trying circumstances against the Free State's best representatives they will be able to give full rein to their talents here at home, which were cramped by the necessity for cautious adaptation on Bank Holiday.

The task of the Natal players who oppose them will be correspondingly difficult, and nothing short of great luck will save the visitors. But Natal has stamina and grit sufficiently lasting in its quality to give them the solidity of a winning side, and if the worse comes to the worst, they may as a last resort, force a draw.

The chief aspect of interest of this great Inter-Provincial game apart from the competitive side,

will be the form of Natal after their last year's defeat by Transvaal. It will be interesting to see what effect the visits of Motherwell and Combined Services—European Societies—have had on the standard of African Football in the two Provinces.

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S. Africa For All,--Says Gen. Smuts

General Smuts's Advice

In his opening address to the Congress of the Border and Eastern Province branches of the United South African Party at East London on Wednesday General Smuts amongst other things said very important words regarding the Africans.

"It was a fallacy," the General said, "to say that South Africa was purely a white man's country. The Native was part and parcel of South Africa, and a very important part, too, for it was to the eight million Native people that they would have to look for markets. Therefore it was imperative to improve the Native's economic life and give him greater purchasing power."

MR. LUCAS'S INTENTIONS

Mr. F. W. Lucas, K.C. retired on Wednesday from the position of chairman of the Wage Board, but he has not retired from public life. Although he will resume practice at the Bar, which he gave up ten years ago, all the time he can spare will be devoted to leading a crusade among the poorer classes in South Africa for the establishment of an equitable economic system. "My experience on the Wage Board has shown me in a way that is open to few the extent of the appalling poverty and misery of a great mass of our white and black people in South Africa," he said.

Plea Of Guilty Reversed

LADYSMITH MAGISTRATE SHOWS GREAT CONSIDERATION

At Ladysmith last Saturday plea of guilty was reversed by the magistrate, Mr. C. M. Brown, after he had heard details of the case.

The accused was an African woman. She could not quite understand it when she was told that she could go, and she was not guilty.

Dealing with the case, Mr. Brown said that the woman was obviously not guilty of any criminal act. All she had been guilty of was making a mistake anyone could have made.

The facts of the case were that her master had been given permission to gather manure in one of his neighbour's paddocks. He sent the woman with a sack.

She went to the wrong paddock. She had collected half a sack-full of manure when this neighbour came and arrested her.

The value of the manure was about sixpence, and any idea of theft was preposterous, said Mr. Brown.

Immediately this case was disposed of two Native girls were charged with the theft of a bundle of thatching grass, valued at 3d. The Magistrate found they had trespassed and cut grass, but in view of the pettiness of the charge, cautioned and discharged them.

Yet a third case was brought forward, the accused being a boy charged with the theft of an orange, valued at about a half penny. He was also cautioned and discharged.

Referring to the pettiness of the case, Mr. Brown pointed out to the court that the magistrate now had power to refuse witness fees in cases where he felt they were unjustified.

"Africanised" European

A European man, 23 years of age, who can speak neither English nor Afrikaans intelligibly, but who speaks Sesuto with the utmost fluency, made an application for relief work at the Bloemfontein office of the Labour Department last week. The officials were at a loss as to how to deal with him, but eventually gathered what it was that he wanted.

Discovery Of Young Genius

MISS ISA KRENER RESCUES OU BLES FROM POVERTY

"Why does the Missus want me. I have not stolen anything. I earn my living by singing and not by stealing," cried John Moomise, popularly known as "Ou Bles," when he was told by Mr. J. R. Rathebe, Secretary of the Bantu Men's Social Centre, that a European Lady, Miss Isa Kremer, wanted to see him.

Ou Bles evidently thought that he was wanted by the police and never thought for a moment that he was wanted for something that would bring him fame and future.

Ou Bles is about 13 years of age and was born in Sophiatown. His mother is at present somewhere in the district of Lichtenburg.

Thousands of Johannesburgers; both white and black, have often been thrilled by his amazingly rich and powerful voice in the streets. He has talked about him and said "what a wonderful voice this black boy has!" but never thought that here was a genius who would not only bring fame to himself but to South Africa as a whole.

So it was left to Oversea tourists to discover Ou Bles and think of revealing his talent to the world. The most surprising thing is that even the African National Eistedfodd, one of whose objects is to encourage the development of African talent and art, has failed to bring to light this potential Bantu Paul Robeson or a Roland Hayes.

If all goes well Ou Bles will soon be leaving for Paris with his discoverers, not to sing in the streets of that beautiful city but on its stage and before audiences of the civilised world.

usually gathered what it was that he wanted.

This exceptional and interesting young man comes from Basutoland, where he has spent practically all his life. He has lived in the mountains for years on end and has made so little use of the European languages that he is now unable to get his tongue round them and shows much less ability to use them than is the case with the average African in the Union.

He was given employment.

Judge Spots Grave Miscarriage Of Justice In Poll Tax Case

Mr. Justice Gutsche in the Supreme Court at Grahamstown on Thursday described as "a gross miscarriage of justice" the case of an African who had been sentenced to pay general taxes for a period of nine years during which he had been in gaol, and who had twice been prosecuted in respect of the same taxes.

The Registrar of the Supreme Court was directed to draw the attention of the authorities to the case with a view to disciplinary action being taken and in order to avoid a recurrence.

The case had been sent to the Supreme Court for review by the magistrate at Port Elizabeth, whose action in liberating the African after the facts had come to his notice had, the judge said, prevented further injustice.

James Mfuniselo had been charged at Port Elizabeth on ten counts of failing to pay general tax for the years 1926 to 1935 inclusive, and according to the record, he pleaded guilty and was fined 2s. 6d. or four days' hard labour on each count. In addition, he was ordered to pay the tax or undergo seven days' hard labour.

In terms of the new section of the Act the man was deemed to

have failed to pay the tax and the conviction and sentence were recorded without any evidence being taken.

"This is another case where a gross miscarriage of justice has taken place," said the judge. "The courts of appeal and review have frequently pointed out the danger of acting unhesitatingly upon a formal plea of guilty when tendered by Natives."

In this case the circumstances were alarming. The man seemed to have been in gaol for nine years—during the tax years 1926-1934—and it appeared that he had already been taxed in respect of the years during which he was in gaol, also for the year 1935.

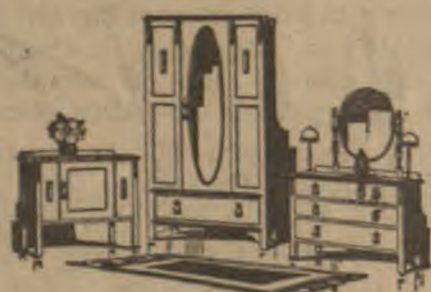
He was again prosecuted and sentenced in respect of the same years and in respect of 1934. He had stated that, when he pleaded guilty in the present proceedings, he informed the interpreter that he had already been convicted for failing to pay the tax and that the interpreter failed to tell the Court what he had said.

The judge set aside the conviction and sentences and directed the registrar to draw the attention of the authorities to the unsatisfactory state of affairs disclosed.

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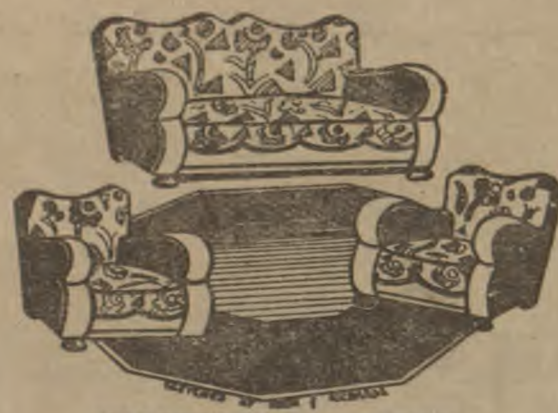
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