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Union of  
South Africa  
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Territories

# THE BANTU WORLD



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## ARE THE ABYSSINIANS LOSING THE WAR?

### ABYSSINIANS ROUTED AT TEMBIAN REGION IN NORTHERN FRONT

Another Italian victory over the Abyssinians in the northern front is claimed in a message from Rome which states that a fierce battle was fought in southern Tembien and Ras Kassa's army was caught in a ring of fire and shattered. The battle, it is understood, began on February 27. Although the Abyssinians fought furiously to avoid encirclement, Ras Kassa's army was broken up and suffered great losses.

#### 4,000 Abyssinians Killed?

Ras Kassa, according to a message from Asmara (Italian Eritrea) has fled south-west with a small band after the biggest reverse of his career. His army of 40,000 was split up and fled in all directions. The Italians claim to have killed 4,000 Abyssinians in this battle, and their losses are said to be less than 1,000 dead and wounded.

#### Italian Victories Denied

Meanwhile a message from Addis Ababa states that the Italian claims of victories are denied by the Abyssinian Government. It is admitted, however, that the Abyssinians, although they suffered from severe casualties, were far from annihilation. It would be more correct to say the armies of Ras Kassa, Ras Seyoum and Ras Mulugheta, in face of greatly superior forces, executed a strategical retreat.

#### The League And Peace

While victories are being claimed and denied, the League of Nations has sent a note to Italy and Abyssinia, on the initiative of M. Flandin, the French Foreign Minister, asking them to open peace negotiations and the prompt cessation of hostilities.

### Italians Claim Smashing Victory

Ras Kassa Second Warrior of Ethiopia, is fleeing to the south-west with a small band after the biggest reverse of his career.

His army of 40,000 is split up, fleeing in all directions. After his withdrawal from Amba Ork on Friday, Ras Kassa returned to the attack later. Heavy fighting followed, but finally the Abyssinians found themselves caught between two Italian columns and were routed.

It is believed that Ras Kassa's defeat will have deep consequences on internal conditions in Abyssinia. As he not only enjoys personal possessions comparable with those of the Emperor, but his prestige is unequalled by any other statesman.

#### Ras Seyoum's Fate

The fate of Ras Seyoum is a mystery. On Friday he was reported to be at Abbi Addi, his birthplace.

Meanwhile the Black Shirts are advancing to the north and breaking the remaining resistance. The Italian casualties are claimed to be less than 1,000 dead and wounded, of 20,000 engaged. The Abyssinian dead are estimated at 1,000, over and above the 3,000 killed at Amba Ork.

Aeroplanes took a prominent

part in the whole section, assuming the work formerly assigned to cavalry in carrying fugitives.

#### Abyssinian Version Of Battle

The Abyssinian version of the battle is given in a message from Addis Ababa which states:—A desperate battle is proceeding along the River Samre, about 20 miles west of the Antalo-Amba Alagi road. According to unofficial reports the Italians are advancing from the east, but are encountering fierce resistance from the armies of Ras Kassa and Ras Mulugheta.

It is reported that hundreds of Italians and Abyssinians perished in hand-to-hand fighting near Muggia, 12 miles to the north-west of Amba Alagi.

#### Bayonet Charges

When the fighting began the Italians bombarded the Abyssinian positions with mountain and field artillery, but several Abyssinian bayonet charges rendered the employment of artillery impossible. The latest reports indicate a stalemate in this section, but heavier fighting is reported to have begun in the Tembien district.



Abyssinian soldiers practising how to handle modern rifles during recent manoeuvres.

### General Hertzog Warns White South Africa Against Black Domination

The second reading of the Representation of Natives Bill was passed by 132 votes against 11 on Wednesday. In reply to the debate the Prime Minister, General Hertzog said inter alia:

"While listening to the debate, it became clear to me that the actual objections to the Bill now before the House are twofold. In the first place we have the objections from that side of the House which had, and still has eyes only for the ballot box. Secondly there is the section who have conscientious objections about the curtailment of the rights of the Natives. For the time being at least we have done with those who are out to wreck this Bill for ballot box purposes. But I want to say a few words on the criticism offered by those who have conscientious objections. I am referring to persons such as my friend, the Right Hon. Senator Malan, who says that we must do what is right, that we must not consider the results and that to-morrow will take care of itself.

#### Control Of Country

"The present struggle does not concern only the Cape Native but involves the whole Native population of the country as to who shall have control of this country, the white man or the Native. To that pass we have come to-day. It would be dangerous neglect of our duty if we do not see matters as they are. I have here a document submitted to me by Professor Jabavu on February 13. It was the day after he and his committee of 10 or 12 Natives, representing all four Provinces, came to see me and to ask me to withdraw this Bill or to postpone it until a round table conference could be called. I expressed my regret at my inability to accede to their request.

"On February 13 then Professor Jabavu and three other Native

leaders—they each represented a Province in the Union—handed to me a Native Bills resolution."

General Hertzog quoted this resolution from the plenary meeting of the executive committee of the All-African Convention held in Capetown, in which the following passage occurred:

#### Uncompromising Opposition

"The Committee, having heard the reply of the Prime Minister to the representations made to him by the deputation on the question of the Parliamentary Representation of Natives Bill, and having given very careful consideration to the problem in all its aspects, hereby record its resolute and uncompromising opposition to the abolition of the Cape Native vote as proposed in Clause 1 of the Bill, and pray that not only the Cape Native vote be retained in its present form but that this vote should also be enlarged and extended to the African people of the Province of the Transvaal, Natal and the Orange Free State."

#### Combined Community

That, proceeded the Prime Minister, was the considered decision of the leaders of the Natives standing together as one man and fighting that matter as one combined Native community.

officers.

Between the frontier and Moscow he passed on an average 35 trains daily, each train having 75 coaches. Each train was carrying military supplies eastward. Four hours eastward of Omsk, Mr. Bate stated that he passed a vast plateau with three miles of aeroplanes. He estimated that there were over a thousand machines there with hangars and workshops.

[Sub-editing and Headlines of all political matter in this issue by R. V. Selope-Thema No. 3, Polly Street, Johannesburg.]

### Abyssinian Armies Not Smashed

ITALIAN CLAIMS  
OF VICTORIES SAID  
TO BE MYTHICAL

A message from Addis Ababa states the Ethiopian Government regards the Italian claims of victories in the Tembien as mythical. It is stated that the Ethiopians, although suffering fairly severe casualties, were far from annihilation. It would be more correct to say that the armies of Ras Kassa, Ras Seyoum and Ras Mulugheta, in face of greatly superior forces, executed a strategical retreat.

It is strenuously denied that any of the Abyssinian armies surrendered. The Emperor was personally directing the operations, which are described as being in the best Ethiopian tradition.

The Ethiopian Government denies that the Emperor has offered peace terms. It is believed that the report to that effect was circulated by the Italians.

### Italy and Ethiopia Asked To Consider League's Peace Terms

Italy and Abyssinia have until Tuesday next to decide whether they can settle their differences and end the war.

At Geneva on Tuesday, on the initiative of M. Flandin, the Committee of Thirteen addressed "a pressing appeal" to the Governments of Italy and Ethiopia for the immediate opening of peace negotiations and the prompt cessation of hostilities.

The correspondent of the Times at Geneva says the general view there is that the moment is favourable for the appeal, although there is a good deal of scepticism regarding the chances of ultimate success. At the same time it is hardly believable that the appeal will be rejected out of hand.

Opinion in Rome, according to the correspondent of The Times, is that the appeal will not fall on deaf ears, but "any domination of the Emperor by the League should be avoided."

### Great War Preparations Taking Place On The Far East Frontier

It seems as if war between Russia and Japan is imminent. An eyewitness's account of the great war preparations on the Soviet-Manchukuo frontier were given by an American journalist, Arthur Bate, who arrived in Berlin on Monday from Shanghai.

Mr. Bate declared that the atmosphere on the frontier was like Europe in 1914. He saw in Manchukuo fifty to sixty armoured railway cars, with gun turrets and many trains carrying Japanese (Continued at foot of column 4)

# Xhosa: Le Voti u-Tsorho Uyifungele

## The Bantu World

SATURDAY MARCH 7, 1936.

### Umthetho Omtsha Onge Voti

Bakuba abathunywa be Ntlanganiso Enkulu bewalile umthetho ka Tsalitorho ofuna ukubulala ivoti yaba Ntsundu base Koloni i Nkulu-Mbuso iwujikile ngenjongo ethi izithunwa ezo makube ziyakuhendeka ziwuvume. Kuthe kanti akavumisa, — sithi sedwa kaloku esi Nosiyazi. Ithe iZeketivu leyo ye Ntlanganiso Enkulu nentwana. Umthetho okanye umlomo esiwunikelwe yi Ntlanganiso ngowokuba zesichase yonke into echitha ivoti yabantu base Koloni. Isicelo sabo sokuba ke banikwe ithuba lokuba babize intlanganiso Enkulu, bayivakalisele ngalo meamango mtsha, salawe ngu Tsalitorho ngako oko bahambe ngokwezigqibo ze Nkomfa yase Blomfonteni.

#### Umthetho Omtsha Uhambha Ngoluhlobo

1. Abantu base Koloni baya kubhalwa kumqulu oodwa we Voti. Bayakunyula amalungu abemathatu kwinkundla yee Ngwevu; babe babini kwi Palamente ye Koloni (Provincial Council) nokuba balediphina ibala. — Libuye lahluthwa elilungelo lokugqibela. Abanye abantu aba Ntsundu aba kwi Union, bayakumelwa ngamalungu abemane.

(2) Abe Bhunga laba Ntsundu (Native Representative Council) bayakunywala kwanje ngakwi Bill endala. Umsebenzi wabo unje ngoko wawumiselwe kuleyo indlela.

3 Naba sezifama, bayakubanalolungelo lokunyula abameli kwi Ndlu yee Ngwevu, nakwi Bhunga laba Ntsundu ngonwabo base phantsi kwenkosi, nabasezidolophini. Kuyakubako intango zoku vota (voting wards) eziya kwe nganyelwa zii Mantyi.

Inkulu-Mbuso ibisithi iyakubahenda abantu ngalo mthetho. Kodwa izithunwa ziyibonile ukuba sithunzi saleya zayinikwa ngu Nitoliya.

#### Abazali baka "Masihlangabezane"

Le Bill entsha yenziwe ngenxa yemigudu yama lungu e Palamente amele i Koloni Empumalanga (Eastern Province) kunye no Mda (Border). Aba ngabona babefungile ukuba bayakufa nomzi Ontsundu apho ufa khona. Ngoku baguqukile kuba besithi "uCuntsu" akafani no "Shieli."

Thina bantu bahlutwa ivoti asimboni nokuba nalo entsi ukho. Ngubani owaka wasindiswa sisi sila sehobe? Ukuba abelungu bafuna ukusihlutha ivoti, mabayihlutha kube kanye khona ukuze siyilelele side sife. Okokuba ebethathiwe lo singa voti ka Hertzog, abaninzi bebeyakutyafa kuba becinga okokuba kusekho into esesandleni.

Inzala ye Afrika iyakuhlala iwabulela lamadoda alwele isizwe kangakanana! Phofu ngoku kungecwaka kungavakali nto, kodwa intloziyo zomzi ziyaphuphuma ngumbulelo. Namhla sibone isimanga ukuthi zonke intlanga e Zintsondu zom-Zantsi Africa, zimanyane, zivane, zixhasane ukulwa into efuna ukuzihlutha ubuntu izifake umtshiso wobukhoboka.

#### Bayamncoma

Lento isazela xa sele inkile emntwini, ngenene sukuba selenako nokwenza nayiphina into. Ngoku abanye abelungu bayamncoma u Hertzog ngelithi lomeimbhi uwuphethe ngobulumko obukhulu. Asiyiphiki leyo. Kodwa into eloluhlobo ifana nokubethe umntu osele wile. Kwangamlo mnye, kuhlekwa ama bed, idlabha angu Gen. Smuts nabanye be South African Party endala; kuba ngo 1929 babeyichase mpela into yokuthathwa kwe voti ya Bantu base Koloni, kodwa ngoku ngabona bangayifuniyo. Nakuba u Hertzog esenza into embi kangaka, kodwa simbekile kunabanye aba kuba uhambhaze.

### Kwa Ndlambhe Komkhulu

(S. E. K. M.)

Umzi wonke welase ma Xhoseni wethuke wenzakala ludaba olufike luyela e Bhotwe, Komkhulu kwa Gealeka, kwa Gatyana. Lubika ukuba u Nkosikazi u Nohefile no Mhlekezi u Goliva ukuba abasekho ezweni.

U Nohefile ngumka nkosi Gwebinkumbi, ngunina waba Hlekazi umfi u Ngangomhlaba no Zwelidumile okhoyo ngoku. Yintokazi yakwa Bomvana ka Langa. Umzi wakulo Tete wonke uphele ubusel' ujongise kuyo le-nkosikazi, ngayo yonke into. U Goliva lo ngunyana wo Kumkani u Sarhili, kwizindlu ezincinane, ubesel' eyindoda ke enezwi emzini; azi umfo efana noyise ngento yonke!

Zombini ezi nkosi zimke ngesifo esinye, umntu nomolokazana, zimke ngokhohloko hlo nephika, uyabona ke thina kuthi lonto yodwa ithetha into enkulu, kuba zithenina ezinkosi ziqwaka ngasifo sinaye? Ukutsho oko maband' ase Golgota siyazibika kuni nonke, sithi, "Sithandezeleni safa zinkolo!"

Into ka Makinana inyathela e Ntabozuko ukuya nokubuya e Kwelerha, apho ibiye kukhaza umzi wento ka Dweba yakwa Dlome, ngokuswelekelwa kwawo sisibonda sakhona into ka Dweba enkulu. Idlule inkosi leyo ngenkabi zamahashe ipahlwe ngu Mgwe Ntamo (Dlomo), Jno. Ncapayi (Zangwe), Willie Nelana (Nyele), Mbovu Memani (Dlomo), Molose Phike (Mpinga), Mbezu, nabafana ababini (um Qoco nom Zangwa). Kuvakala ukuba um Hlekazi ufike sekulungelelene konke, waye endleleni kube kwa yilonto apo alalise kona. Litsho iKomkhulu akwamila neha kulompi yakwa Dlomo emantlendeni. — abuyiswa amazwi e Komkhulu yinto ka Mestile eno; u John, umfo ofuna ukuvela konke kuleyo mimandla yoo Jongilanga noo Silatsha. — ema Kwelerha nozi Mooi Plaats, Qumra.

U Nkosikazi R. H. Godlo, ongu Nokusapho kuma Tempile ase Monti, ukhe usapo olo walwenzela isihikahika sesidlo; esithi, sisithe-mbiso awayete wasenza nge Kresimesi; ke ngoku ulandeza sona. Utsho wathoba i Mbongi ye Sizwe kulooma Xandela ihlala kuwo, esithi mayize konwabisa usapho; waye oka Raziya ekwalapho, um Vangeli wo Sapho. Itsho ke loomini yahluka kwezinye imini. — zavuma intsapo zalilis'abantu; zakuzeza iintokazi ezimbizeni. — lwachithakala ngokuhlwa olosapo luhluthi izisu neengqondo. Esi siganeko sibe nemvuselelokazi enkulu nase-Tempileni; eyawa nesandla kulonto u Nkomiyahlaba ka Dlokweni! Phakati edabini kude kufiwe Nokusapho!

Oka Ncingo ongumfundisi e Tshabo Komkhulu, ukhe wawaphata esandleni ama Ndlambe onke, abomvu nawesikolo, ngelixa belibalele, ethandazela imvula. Okunene ide yatsho kamnandi, — uphindile ngoku um Zangwe wawapata kwase sandleni esiti masiye kubulela ngoku. Iba kwa yinkungu nelanga ngolusuku lombulelo. Saye thina sibulela umfundisi lo ngokufundisa amawabo into ayinqena kunene, nangayazalento. — UMBULELO.

Umhla we 6th March nguwo omiselwe ukuba ihlangane ngawo intlanganiso yeenkosi zomneno Neiba, e Kwelerha, njengoko yayiroxisiwe ngowe 28th Jany. ngenxa yomnewabo wokumkani. Siyacinga ukuba iindaba zabathunywa aziyi kuba nganganto. — cinga ezase Bloemfontein; cinga eze mpindampinda yase Kapa e Palamente kanye, ngenpondo! Kwathuny' into zokuthunywa So-Tase!!

U Nkosazana u Zodwa (Mrs T. Ndwele) obede waya kowabo Komkhulu ngobubi bempilo, bayateta ngoku bathi, "Hayi umntan' enkosi akanjaninjani!"

Vuma Laundini Zitsh' eza Komkhulu!!

## Amabal' Engwe Ngezinto Zelizwe

### Kufe Ama-Taliyane ayi 400

Kufuphi ne-Aksum, u Ras Imru, ubulele ama-Taliyane angama khulu amane. Wathumela impi zambini ezinamendu ezabamba okhala bama Taliyane, zatunza zawatyumza, zawatshayela ebusweni bomhlaba. Ama-Bisiniya athimbe aza atshabalalisa izitishi zetanki, aze athimba nendunduma zezixhobo needamanethi. Abuye athimba neentente athe azixhoma. Ii-eroplani zama-Taliyane zakuvela, zadubula ezintente ngelithi ama-Bisiniya aphakathi. Athe ama-Bisiniya akuyibona lento ihlekisa kangaka, afa yintisini; kuba omakade benetha banele nje ukuzixhoma, baza bazifihla!

### U-Ras Kassa zimnzimele

Ezase Roma zithi lenkosana ingentla, ihlangene nama-Taliyane aza ayidlakaza. Ithe iqabuka, abe ama-Taliyane sele eyingqongile. Ithe yakuzama ukuphuma kwesosangqa, ngeyona ndlela kwakubonakala ithuba kuyo, yavunelwa phantsi yimpu yama-Taliyane. Athi ama-Taliyane abulele kwisithuba esi ngama-waka angama shumi amane. Phofu, njengoko wonke umntu atshoyo, ziphuma cala nye ezindaba. Athi wona ama-Bisiniya akakelwi.

### Uloyiso lwama-Taliyane

Ama Taliyane athi e-Tembien, kwidabi elaqala ngomhla we 27 ku-Feb. abulele ama Bisiniya angama waka amathathu. Athi xa azakuhlaselela ebusuku ama-Taliyane, kwathiwa maka wa khulule ama Mishini khona ukuze akwazi ukuchwehwa awawele ama-Bisiniya engaqondanga. Athandela ama patisi ezi nyaweni achwehwa, afunza. Ama Bisiniya ave wona ngoku qhuqhuba kwentlantsi. (Kutsho ama-Taliyane). Kuwo kufe bamba-twa kakhulu.

### Uvuyo luka Msileni

U-Mussolini bathi uthe akuziya ezindaba wazibantsa! Kwintlanganiso ebikho kubulelwa esisiphosika-Somandla, u Msileni lowo wenze amazwi ambalwa echaza uluvo lwakhe nempi yakhe ngale nqubo yemikhosi yake e-Topiya. Uthe amasoldathi akhe aqhubela phambili ngokwe-fiva. Izinto eze zekayo zithetha ngokwazo zaye ziseza kuthetha. Lombhla ngumhla woleyiso nembuyekazo. Injongo zengugulo ze-"Swaart Span" yakhe (Black Shirt revolution) ziyazaliseka.

### Icawa Zase Topiya zimanyane

Ama-Taliyane ebeke asixelela into yokuba kukho ukungavisi-sani okukhulu e-Bisiniya. Kubonakala okokuba le ikwa yenye yentsomi ezimane zisenziwa ngumakhulu u Msileni. Ama-Bisiniya

akavani aluqilima Icawa zakhona, ama-Kristu nama Slamsi, zimoya mnye ekuchaseni u-Mussolini namawbo. Njengoko besesike satsho, ama-Bisiniya alwisa nabafazi ngoku.

### U-Kumkani u-Edward

Kumazwi akhe okuqala kubantu bakhe emva kokuthatha isihlale sika yise umfi u Kumkani u-George wesihlanu, ukumkani u-Edward uthetha lamazwi (angaphandle kwentetho yesiqhelo yo-Kumkani omtsha.)

"Abaninzi bandazi ngelokuba ndingu Prince of Wales, umntu othe ngexesha lemfazwe, nasemvakwayo, waba netamsanqa lokuba nethuba lokwazana pantse nabantu balo lonke elimiweyo, pantsi kweemeko ngeemeko. Nakuba sendingu-Kumkani ngoku, ndithetha nani nje ngo Kumkani, ndisekwangula-umntu wazana nabantu abaninzi, noyaktusoloko ezama ukunceda nokuncedisa abantu baka-Yise ukuba bafikelele kwimeko ebhetele." A! Zwe liyazuza!

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# I Bofolo Yakha I Higher Mission School

### Imingcwabo Engena Luzuko

(NGU VICTOR TONJENI)

Mhleli, Kawundivumele ke-nditete kwelophepha lakho ngom-nakalo ugqibe ilizwe lipela. Abaninzi bakundingqinela xa nditi kwelixa langoku imingcwabo sele izisusa. Okokuba awunazo igusha nemali akumntu uqondakalayo ngesizatu sobuhlwe-mpu, asokuze kweziwa kulom-ningcwabo kuba inyama neti (tea) azisakubako. Anditeti zinto zom-qala wam nditeta izinto endizibo- ne ngamehlo. Kuke kwati kweli- ya lasema Xoseni kwabhumba esinye isikulu. Sati ke kuba iyeva ngendlebe ukuxokozela kwesixeko kutetwa ngokubhubha kwesikulu, wati umntu He amatile azi ayakuyifihla ngeyipina inkabi ye Nkomo into kabani. Baye abanye bezizibene koo Mantyi noo Sibonda besiyakuti ubani uyibeke pantsi inqawa ngo- ko sifuna intsimi kulawa ake maninzi.

Manditike yayakufihlwa lende- debe, abantu ababelapo babe nge- naku balwa ngobuninzi babo. Yafihlwa ke into enkulu, kwagqi- tywa, kwaiwa emzini wayo. Xa se kugodukwa ngabantu—izigxeko zokuba asatya; savinjwa inyama; u "Nobani" uyeketa kuba abantu aneliso kubo ngabomzi wake na- base Bukozini bake, kuba bapinde ngambini i Komityi ze Kofu. Kuyiwapina mawetu xa im- ingcwabo isenziwa izisusa?

### Indaba Zase Tinara

(NGU COMFORTER)

Ngomhla we 21st February i bandla lase Methodist Church lihanjelwe ngu President we Komfayama Wesile, u Rev. Stanton. Amazwi omamkelo egameni lebandla aposwe ngabe fundisi W. Whalley no J. Bam, namagasa esekete aba Numzana Mdayi no Mqaga. Emva kwalomaz- zwi omamkelo kutete uPresident pakati kwenteto yake, ubonise ukuba imfundo ngapandle kwe ngqoboko ayinamsebenzi.

### Izinto-Nabantu

U Mnum. Matthews wase Qhora ulapa e Doornhoek ngentlalo.

U Miss Ethel Petsana obese Bhai ngomoya omtsha ubuyele e kaya esempilweni entle.

Unkosk. Tulwana ubuye ephila kwi holide.

U Mrs. Hoba ebelapa ngecawa epelileyo elundwendwe ku Miss Miss Petsana.

U Miss Ivy Tulwana akade abesempilweni ntle

Sivuyisana no Miss Mavayi obuyileyo esibhedlela, siyatamba uzakukwela kuleveki izayo uku- buyele e Sinaleni.

U Miss Socenywa usalele esi- bhedlela.

I-Garden Entertainers Jazz Band yalapa, ibe ne "Dance" ngo- lwesihlanu e St. Annes Hall. Ngomqibelo batatela ilorry bayokonwabisa e Jansenville. Isikole esino Std. VII sesiqalisile. Itishala ezifundisa apo zezi:— Miss Miriam Makupula; Mr. John Hlekani; Mr. Ezra Bam no Mr. Jacob Matomela Esisikolo sesiq- uba ngamandla. I-local School Board ne Innes School yabamhlo- pe yenze isipo see blackboard ukuncedisa. Njengokuba bendike ndatsho kumhlati weveki epelile- yo, ndiyapinda nditi, nanko umq- uniwela ezandleni mzi wase Tinara.

Amalungu e Library alungisele- la ukuvulwa kwe Libray nge 14th March. Itishala zase Wesile zilungiselela i 9 school concert nge 25th March I.programme ye- pambili kakulu. Abazali bapo- mba kukuzakubona abantwana babo.

Imidlalo ebimiselwe ukubako kungqibelo odlulileyo, ayibanga- ko ngenxa yobubi bezulu. (Abahaleli mabasebenzise ica- la libe linye, lephepha ngalinge ababhala kulo indaba eziza ephe- pheni)—Mhleli.

### Eze Ntlalo E Bhofolo Kwakiwa I Higher Mission School

Umzi usahleli kweli lase Ma- xhoseni wonganyelwe lilanga ne- ndlala Nemvulana ezimana uku- bako zimbambatha utuli kuphela. Ngecala lendlala, u Rulumente ulumle ngengxowa zombhona ezitengiswa nge 12s, ngetyala le- nyanga ezintatu, sezingama khul- u khulu ingxowa ezikutshiyeyo. U Rev. A. A. Wellington, umon- gameli we-Sinali yase Nxukwe- be, selegalisile ukwaka i Higher Mission School kwa Tini, indleko zoba kwi £300 ne £400. Kwako- na seke wenza isicelo kuzo won- ke umzi wase Bhofolo sokuba awakele isikolo somdibaniso ange- waka leponti (£1000) ekuya ku- fundiswa kuso:—Stds., 1, 2, 3 and 4, i Klasi nganye ibe negumbhi layo ne tishala yayo; kanti ezo Partitions zinokuvulwa ibe yi holo yentlanganiso nemigeqoko. Aze namantombazana afundise ukupeka neminye imisebenzi ye- zandla. Elocobo lakatywa ngom- wane yimpi yaba-Ntsundu, bati nabafundisi ababefanele ukumxhasa bangena eqobeni ngo- kwama fudo. Ite kanti lempi isen- za lomonakalo nje, ifuna ukun- gena e "Donkini." Kungakuhle ukuba noko umcamango omhle ka Mr. Wellington uzakubuye uvuselelelwe.

Hai lomzi wase Bhotolo ngoku- tanda ukusukela izitunzi. Izolo eli uke wasukela isitunzi setavi- tile, kwacitwa imali ezininzi ezi- nkundleni. Bagwetywa. Ngoku uguqulo lwe Tayitile luyaqhu- tywa kuba kakade umteto wang- owokugqwela kwe Tayitile zibe semagameni abantu ezilunga kubo ngoku, endaweni yabafi. I Bill zika General Hertzog akuko ntshekumo ngazo. Zimbhacu umzi ontsundu.

Abafundisi mabake baziyeke ezinqekeko ke kumanyanwe. La- mo chatano ngama chatana obu- tyalike, alilishwa kubo. Abulala owona mongo wobu Kristu, no- buntu, notando. Apa e Bhofolo amahlelo obutyalike akoyo ngala:— Wesile, Dipende, Bantu Pres- byterian Church, Sigxabbhayi, A.M.E., Inqina, "Dipende-Dipe- nde" ne Donki. Yinto leyo etsho ubutyalike bayintlekisa kubantu abasengapandle kwabo.

### Ezase Rhini Utywala Buliwa Nga Mandla

(NGU "TO WHIT-TO WHOO")

Asaquba ama Tempile ase Rhini, i Unity Temple, umongameli- kazi wayo ngu Mrs. Tyulu wodu- mo lwase Burghersdorp, inkulu ngu Dade Jorha, usuko kuyo no Brother Thumler isikutali. Usizi kukungafunwa kwayo ngamanye ama Kreistu, kanti utywala bumi ngenyawo.

Ibe myoli intlanganiso yayo nge Cawa ye 23rd kuko no Bro- ther Reckliff i Teacher endala yodumo lwase Monti. Sibulela u Somandla ngokupakamisa amalungu angama Gosa ale Tem- pile. Ibuye pantsi i P.C.T. Dade S. Mgxojeni, Treasurer; Bro. W. Yako, Chaplain; Dade R. Dlukulu Secretary.

Kungosizi olubuhlungu, esiva- kalisa ukwesweleka ko Mnu. No- ndlwana walapa e Rhini waka- tshwa ngenkonzo. ezuke kunene ngu Mlu. Ngunza nge 25th Feb- ruary.

(Iphelela kumhlati wesithathu)

**UMUTI WEDHLISO.**  
Lomuti ukupa Idhliiso ese- kade lahlala esifubeni.  
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### Ezase Kapa Nge Voti Yabantu Nezinye Zakona

(NGUM AFRIKA)

Ngomhla ka February 11 ibe- yingxikela enkulu ye ntlangani- so e City Hall emenywe yi European and Bantu Joint Council ukwenza i-protest kwi Native Representation Bill. Kuze- le ngabelungu nama Afrika. Esihlalweni yayingu Sir Clarkson Fredgold (Tandabantu). Uyi- vule ngaketiweyo amazwi, eyicu- ceza ebonisa ukungabinyulu kwa- yo, noburara nezote elilo le Bill.

Kusuke umhlobo waba Ntsundu (old Grandman) Sir James Rose bones ote kwasentlandlolo wazi- Innakalisa intanda zendonga zase Jeriko. Uhambe ecaza imvelapi yale voti. Wayesiti asilweli ba Ntsundu bodwa kuba ngayo bayi asset kwi Union ipela; ebonakali- sa ubuhlazo balo Rulumente uti elilungu le League of Nations; kanti unokwenza elinyala. Wa- bonakala u Xego esemoyeni eku- mbula imihla yabo besono Springs, Sauer, Merrimen, Muir- Hofmeyr, Kumaxesha ka Vito, liya. Kute kob bushushu, kwe- suka u Mr. Dipa otsho abelungu bangawengisa inyembenzi, esiti bona ne nkosi zabo basa zilile, kuba bafelwe ngu Yise u Kumka- ni, umzukulwana ka Vitoliya. Kumaxa bamiselwe ikrele kugul- lelwa pantsi amalungelo abo. We- mka umfana wom Afrika. Kwati kulomoya kwesuka u Rev. S. J.

Ngo Mvulo 24th February apa ibe yengayiwayo i Dance ejonge- ne nombuto we Stone Breakers L. T. Club wase kay'apa. Ibe yepakame nezole kunene kulemi- hla. Lomdaniso ube ngo cwayi- tasayo kunene i Midnight Rhythu Orcherstra isitsho ngezimyoli ingoma, aye lamanene alandelayo Tsotsobe, Nduna, Mazwai, Cetu Bros. Kopo, enze umboniso (exhibition) omhle kakulu kwi Fox Trot Walk ne Tengo. Ama- zwi amandni avuyisana nale Club awe kwi "gqala" lalapa le Tennis u Mnu. Gil Tyamazhe oyi Presi- dent kumbuto we Bantu L. T. Club, owasekwa ngu Mnu. A. Wakashe oyi Vice-President ye Stone Breakers L. T. Club.

Ngobusuku belwesihlanu nge 21st kuhle into engaqelekanga apa, yokuhlabana kwamaneneka- zi, ekungosizi ukuti siteta nje elinye belifihlwa nge Cawa 23rd February, elinye elo kusalindele- ke ukuba liye kuma emkhumbini. Mvambo wabakumbuzo ukuba

umntu omnyama unobulali. Le- nto ivoti iteta ubumi. Wati ku- ngezozi zaku uninzi lwabo lwafela kwi English Channel, bambi e France nase W. Afrika.

Kwesuka umlilo oqwengayo into ka Reagon eti bati i M.Ps. bo- yika ukuba ivoti yaba Ntsundu izakuse igqhume eyabo balilaule elilizwe; waye esiti ukuba bateta inyani bangati beva kakubi kuba ngeyivoti abantsundu banentobeko (loyal citizens) kunabo. Wati ke ekuyitateni kwabo baya kuyi- bona lento bayifunayo. Ute uMrs. Solomon yena, u Rulumente uya- yicima ngoku ivoti ngalendlela kuba wayitata nge "white labour policy" kuba ababe vota ngemi- vuzo ne property, bacitwa kwe- zondawo, bambi bazitengisa ne

properties zabo. Kutete ne nto- mbi ka Muer, u Mrs. Spilhaus, ngokuqagambileya, no Mr. W. G. Bennie yena wati appeal kuma- wabo esiti, ukuteta kugqityiwe masiye ku malungu e Palamente siti angenza nalupina uhlobo lwe Representation kwabase North kodwa ivoti yase Koloni iyekwe icume, yande, izokwenza izinto ezintle na ngapezulu.

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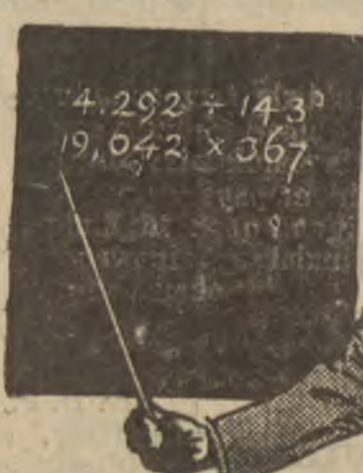
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# Social And Personal News

## THE Bantu World

Head Office:  
No. 3 POLLY STREET,  
Telephone: Central, 3493.  
P.O. Box 6663 JOHANNESBURG.

### 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 6d.

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

### IN MEMORIAMS:

**NAZO**--In loving memory of our beloved mother who passed away peacefully at Queenstown Hospital on the 4th March, 1930. Sadly missed by her devoted husband and children: Millicent, Olive, Letitia, Horatia, Irine and little Lewis.-- L. Nazo, Germiston.

**NKOSI**--In memory of my beloved mother Eliza Nkosi who passed away on October 3rd., 1935. Our hearts ache with sadness, our eyes shed many a tear. "God only knows how I miss you Mum." Always remembered by her son Isaac, son-in-law, daughters and husband. Box 178, Potchefstroom.

### SITUATIONS VACANT:

Wanted Female Native Teacher P.T. III. Suto preferred. Assume duty April 14th. Apply with credentials to: Rev. J. D. Taylor, 19 Eleanor St. Fairview, Johannesburg.

Woman Teacher to begin duties in April. At least P.T. III. and fluent in either Sotho or Tswana, and both official languages. Apply Manager, United Bantu School, St. Francis Priory, Kroonstad, O.F.S.

**KLERKSDORP ITIRELE SCHOOL:** Applications are invited for the post of Principal in the above school. Write stating qualifications and experience. Copies of testimonials only should be sent. The successful applicant will be required to commence in April. Jab. B. Crutse, Box 43, Klerksdorp.

### WANTED IMMEDIATELY:

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## Who's Who In The News This Week



Chief John Serobatsi, of the Bafokeng Tribe, Kwaggaslaagte, the second son of the late Chief Moroeng, was educated at Kilnerton Institute where he passed the P.T.III. in 1925. He was a school master at Tamposstad from 1925-1933 when he was invited by the Bafokeng tribe to succeed his brother Gabriel who had decided to forgo chieftainship for teaching. He was married to Miss Julia Matseiso in July, 1926. They have two sons and one daughter. Chief Serobatsi is one of the advocates for the publication of the unwritten tribal laws. He was an active member of the T.A.T.A. and was one of the delegates to the Government Conference at Pretoria recently.

Mr. Jeremiah K. Mashale visited Khaiso School last month and spent the day with Mr. J. Sekoto former student of Bothsabelo Training Institution, who is now a teacher at Khaiso School.

Miss G. Taylor, of Matatiele, who is a Pupil-nurse at the Bridgman Memorial Hospital, was shown round the city by Miss Mavis Mabope, staff nurse of the Hospital, last week. They also visited the offices of "The Bantu World."

Mr. D. R. Twala is being congratulated by friends on the honour bestowed upon him by the management of the Bantu Sports Club in appointing him manager and secretary of the Bantu Sports Club.

Miss M. Carolus, of Potchefstroom, visited Johannesburg and Pretoria last week-end and left on her return to Potchestroom on Monday. Mr. L. Mokuena, a teacher at Potchefstroom who accompanied her as far as Johannesburg, visited Heidelberg before he returned to Potchefstroom.

The Young Men's Christian Union of the Presbyterian Church will hold their annual conference at 60, Albert Street, City, beginning at 8 p.m. on March 14 and continuing throughout the night until Sunday, March 5. All are invited.

Mr. Guybon B. Sinxo, news editor of "The Bantu World" is laid up in bed with a severe attack of rheumatism.

Mr. D. P. Mothiba, of Parker's Registry, entrained yesterday (Friday) for Pietersburg. He will also visit Durban.

Mr. and Mrs. Sol. M. Moema, of Orlando, are being congratulated by friends and relatives on the birth of a baby son on Saturday, February 22. Mother and son are doing well. Mr. Moema is a well-known Orlando resident who is tireless in his efforts for the well-being of the residents there.

Mr. Z. J. Butelezi, Chairman of the Eastern Township Vigilance

Committee and one of the respected residents of the location, is reported to be very ill. Mr. Butelezi has been confined to bed for the past three weeks.

After a severe illness Mrs. J. Thoke, of Middelburg (Transvaal) died peacefully on March 2.

The Rev. J. R. Albert Ankhoma, of the United Apostolic Church, left last night for Pentrich, Natal. During his three weeks' stay in Natal he hopes to visit members of his Church at Maritzburg, Durban and Tongaat.

Chief A. P. Moilola, of Dinokana, visited Slurry recently for the purpose of meeting his subjects and discuss tribal affairs. The Bahurutshe collected the sum of £9 16 3. The Compound Manager presented him with a fine travelling rug. The Chief who was at Mafeking for medical attention has returned home.

The Rev. J. J. Mansidao, of the Luso African Church, spent two days at Viljoen's Drift before proceeding to Lourenco Marques passing through Johannesburg.

The Johannesburg Order of Elks assisted by Mtetwa's Lucky Star Troupe from Durban will give a grand concert, a primitive love scene and a dance at the Bantu Men's Social Centre on Friday, March 13. The Merry Black Birds and the Rythm Kings Jazz Bands in attendance. Admission 2/6.

A grand competition concert of purely African songs takes place at the Bantu Sports Club on Wednesday, March 11 at 8 p.m. About 12 Choirs will take part. Admission 1/- Double 1/6.

### Randfontein News

On Thursday, February 13, the Methodist Church was full of the Prayer Women of the different denominations from the three sections of the Krugersdorp Circuit to welcome Mrs. (Rev.) E. E. Mahabane (Methodist Church).

The Mendi Memorial service was held in the Methodist Church on Friday evening, February 21. Music was rendered by the following: Methodist Church, Dutch Reformed Church and the Anglican School Choirs.

On Sunday, February 23 the Rev. E. E. Mahabane gave his first Holy Communion since his arrival. The Rev. Mahabane preached at the 11 o'clock service to a crowded house. His sermon was from the First Epistle of John 1 vdrse 3. All enjoyed the sermon.

M. T. BOKALA.

### Kilnerton Village News

(By PAT)

A "Warming" Reception was held in the Methodist Church, Kilnerton Village recently at 8.30 p.m. The Rev. S. M. Baholo and Mrs. Baholo and all who were there greatly enjoyed the reception. The Chairman, Mr. T. P. Mathabathe, conducted a short service, and afterwards gave a fine address on behalf of the congregation to Mr. and Mrs. Baholo. The Church was crowded and beautifully decorated with flowers. Some were in the flower pot, and were presented to Mrs. Baholo -- as a gift from the congregation. Mr. Wm. B. Ngakane, Principal of the Kilnerton Practising School, spoke these few words on behalf of the children. "We as children bring nothing in our hands. We look up to you to build us and make us hold fast to our faith and our duty. Your visits to our Sunday School, and other Christian services will encourage us and bring many more into the fold."

Other speakers were Messrs. E. Selokane, C. R. Ntuli, I. B. Malate and Mrs. Ellen Davids.



## INTSHUMAYELO ZIKA RULUMENTE

(Seyiqalile)

ISAHLUKO II.

IIMALI SOKUHAMBHA IBHUNGA KUNYE NEENDLEKO ZENDLELA

1. Iimali zokuba sentlanganisweni ye Bhunga Elikhulu nowezithili kwane Komiti zawo zakuma ngoluhlobo:--

(a) Ngokuba kwiintlanganiso zesiqhelo ze Bhunga Elikhulu, koba yi mali engange £30 kwaphulwe i £1 ngaleyo mini ilungu lingekhoyo ngaphandle kokuba u Mgcini-Sihlalo akunqande okokwaphulwa ngokubona kwakhe.

(b) Ngokuba kwiintlanganiso zee Komiti ezibucala ze Bhunga Elikhulu koba yi £1. 5s. imini nganye.

(c) Ngokubakho kwiintlanganiso zama Bhunga Ezithili koba li 10/- nge mini.

2. Iimali zokuhlala iindleko zeendlela zamalungu xa akumsebenzi we Bhunga ziyakuma ngalendlela:--

(a) Ngokuya nangokubuya ezintlanganisweni ze Bhunga Elikhulu nakwii Komiti ezibucala ngayo yonke imayile yendawo leyo lihlala kuyo ilungu eelo ukuya kuloondawo ikuyo intlanganiso, kubalwa eyona ndlela imfutshane kunokuhanjwa ngayo koba yi 1/4.

(b) Ngokuya nasekubuyeni kwintlanganiso zama Bhunga Ezithili ngayo yonke imayile ephakathi kwendawo leyo lihlala kuyo ilungu eelo kunye nendawo yentlanganiso leyo.

(i) Xa umgama lowo ungalululi kwimayile ezima 20 koba yi 6d.

(ii) Xa umgama uzidlula iimayile ezima 20 koba yi 8d.

(c) Ngokuhambela eminye imicimbi phakathi kwesithili eeso (ukwenzela izixhaso neendleko zendlela) koba yi 6d. ngemayile nganye ebimele ukuba ihanjwe.

(d) Ngokuhambela eminye imicimbi ngaphandle kwesithili.

(1) Ngayo yonke imayile yendlela leyo ebekumele ukuba ihanjwe kutha thwa eyona ndlela imfutshane kunokuhanjwa ngayo ukusuka apho ilungu eelo lihlala khona ukuya kwesona sitishi sololiwe sikufuphi okanye semoto yakwaloliwe koba yi 1/-;

(ii) Kobakho imali yezixhaso eyi 10d. ngemini eneyure ezingama 24 ngalo lonke eeloxesha ilungu eelo lingekhoyo ngokufanelekileyo ekhaya lisemsebenzini we Bhunga.

(iii) Kobako ubuyiselo lweendleko ezichithwe ngokufanelekileyo kwaloliwe okanye kwimoto yakwa loliwe (kuhlalelwa i sekoni klasi) kwakunye neendleko zokuthwalwa kwempahla.

3. Ukuba kwindawo ezithile i Gosa lanelisekile okokuba imali eziqingqiweyo azanele ukuhlangabeza iindleko ezenziwe ngokufanelekileyo lilungu kuwo nawuphina umsebenzi kule ixeliweyo kwizahlukwana ezingaphambili esokuqala nesesibini lingathi ligunyazise intlaulo elingathi libone ukuba ifanelekile.

4. Imali zoku ya kwiintlanganiso zesikhawu ze Bhunga Elikhulu zakuma njengoko ziyakubekwa li Gosa.

5. Iindleko zokuhambha zezicaka zakwa Rhulumente xa zihambhela umsebenzi we Bhunga zakuhlulwa ngokwemali ka Rhulumente yokuhlalela izixhaso neendleko zokuhambha.

6. Iindleko zokuhambha kuma kumagosa e Bhunga xa ephethe umsebenzi we Bhunga ziyakuhlulwa njengoko kuyakumiselwa li Gosa.

ISAHLUKO III.

IMVUME YOKUNGABIKHO KUMAGOSA

1. Amagosa e Bhunga Elikhulu okanye ama Bhunga Ezithili anganikwa imvume yokungabikho lelona Gosa likhulu ekuphatheni ngokwamaqondo angabekwayo amaxesha ngamaxesha leloogosa linjalo.

2. Kujanjwa ngokwamaqondo esisiqudu singaphambili sokugqibela amaqondo emvume zokungabikho amiselwe izicaka zakwa Rhulumente asebenzayo ngoku, ayakuthi ngangoko kunako kuthi zakuba izinto zamiswe ngendlela yazo asebenze kubantu abaqeshwe li Bhunga Elikhulu okanye kuma Bhunga Ezithili.

ISAHLUKO IV.

IMIGAQO YEMALI EZIKHUTSHWE LI BHUNGA EKWAKHENI IINGCINGO EZINGAPHANDLE ZEMIDA EZIBIYEL' AMAQELA AMASIMI

1. Kujanjwa ngamaqondo esiqudu sesibhozo iimali zokubuya ezikhutshwa li Bhunga zakuma kuphela kwiindleko zokubuya iingcingo zemida engaphandle eziyakuba zingabiyelanga ngaphantsi kwamasimi alishumi.

2. Ezimali zakukutshwa ngokubona ko Nondyebo xa zikhoyo iimali, kuba ke kodwa sisiqingatha kuphela sendleko eze ezikhutshwa li Bhunga.

3. Izicelo zeemali zokubuya zakwenziwa ku Mgcini-Sihlalo we Bhunga Lesithili ngeloopepha lokwalatwa ngoyena Mlauli uphambili e Bhungeni kuze ke kubekwe phambili ko Sihlalo lowo imali engange £3 ukubonisa ukunyaniseka kwalowo ucelayo, ize ke loomali ibalelewe kunye peyakuthi abe ayikhuphe ekufezeni elakhe icala leendleko ekwakheni oolcingo lunjalo.

(Isaqhutywa)

# News From Different Centres

## Imbumbulu News

(By PARTICIPANT)

The Imbumbulu Mission expresses great pleasure in meeting its old teachers Messrs. S. V. H. Mdluli, head of the Intermediate Dept., A. M. S. Mgobozi, head of the Primary Dept., and Mr. T. E. Phungula of the staff of the Primary Dept., Miss K. Ntuli of the Inter. Dept., looks sound and full of spirits after her vacation at home. Miss N. Mbathu, of the Primary Dept., also returned.

The staff of the Primary Dept., has been joined by Miss A. Makhathini, of Maphumulo M.S. She has been teaching at the Ithafamasi Intermediate and has taken the place of Miss A. Lushozi who was transferred as head teacher of the Engonweni Govt. School. Miss Lushozi was very popular here for her diligence in her work and her gay spirit.

The Rev. D. Ntanzu, the local pastor, a diligent man of God and one who has the interest of God's work at heart, has left for the Pastor's Conference at Inanda after which he, as Secretary of the American Board Mission Churches, the Rev. Masinya, of Odidini, Mr. Chas. Dube, Chairman of the Mouthpiece of the Churches and the Rev. H. A. Stick, Supervisor of the Churches, will start on a tour of the Churches under the Board both in Natal and in the Transvaal for the purpose of holding Revival Meetings.

On Saturday, February 15 the teachers of Imbumbulu and District met together in the new School Building to discuss and formulate schemes of work. The teachers in this district are aiming at standardizing their work and bring forth uniformity. The meeting under the chairmanship of Mr. A. Mgobozi, Head of the Primary Dept. Imbumbulu Govt., was a great success.

Present were Messrs. P. Khumalo, head teacher of Dumazulu Primary; Mr. F. Phungula, of the Imbumbulu Primary; Mr. N. Sabela, Head Teacher, Odidini School; Mr. J. Ntombela, Headmaster of Petellos Govt., Miss T. V. Makanya, Head Teacher, Intinyane; Mr. B. Mhlongo, Head Teacher, Emadundube Govt., Misses A. Makatini, Gugu Jali, N. Mbathu and Miss M. Maphumulo.

Mr. H. Dhlomo, one of the very promising young teachers was seen here on February 15. He is now head of the Primary Dept. of the Adams Practising School. He was one of the staunchest members of the local N.B.T.U.

## Frankfort News

(By CALVIN T. P. LIPHOKO)

The Town Council appointed the following to represent them in the Advisory Board this year, 1936:—

Mr. J. S. Mafobokoane, Mr. S. P. Liphoko, and Mr. P. Makubu.

Charming floral decorations were arranged in Mrs. Motloung's house DasKlip, on Tuesday, February 18, when the marriage took place of Miss Mary Motloung, the daughter of Mrs. and the late Mr. Motloung of DasKlip, to Mr. Calvin E. Mooko, the eldest son of Mr. E. M. Mooko, Frankfort. The bride was given away by her cousin Mr. Motloung.

Mrs. D. H. Phosisi and Mrs. H. Maphoshe have returned from Johannesburg where they spent two months though unfortunately Maphoshe's darling baby passed away on the 20th February 1936. We extend our heartfelt sympathy to the bereaved.

Messrs. James Ncala, Myeza, others and D. F. Musi paid us a brief visit recently, on Mr. E. Monyane's car of Springs with Mr. Monyane driving. When returning Mr. Monyane took his family home namely Mrs. Monyane her daughter Sarah and the baby, who, during their stay were the guests of Mr. and Mrs. B. Motsabi.

## Bulawayo News

On Monday, February 24, in the Jewish Guild Hall, a European audience which almost filled the hall witnessed what must be one of the best light entertainments, that has been seen in Bulawayo—and by four Basuto performers. Griffiths Motsieloa and the Dark Town Strutters of Johannesburg took their enthusiastic applause in the manner of those who are accustomed to delighted large audience, yet with a charming simplicity and a generous willingness to comply with the insistent demand for encores.

At first it seemed just a trifle strange to see African Natives in immaculate evening dress, and to hear the English language so lucidly and precisely spoken, but with the first round of singing and the first finished performance of tap dancing, the audience relaxed into the pleasure of watching performers who were completely at home on the stage and as completely masters of their art. Indeed as their light baritone and tenor voices harmonising perfectly, exploited to the fullest advantage the lyric possibilities of simple jazz songs, they might very aptly have been styled "The Jazz Composer's Dream Come True."

Regarding humour, Griffiths Motsieloa's presentation of "Old Mother Hubbard—a Sermon," his clever miming of the mannerisms of a minister elucidating and enlarging upon his text, made his audience laugh wholeheartedly.

The quartet's part singing in "Tis Me, O Lord" and "Plea for Africa" is sufficient explanation of the growing demand all over the Union for records of their voices. "Ou Boere Plaas," sung in Afrikaans by two of the company Ramailane and Maseleng with expressive gestures, caught in its cadences the atmosphere of an old Boer farmstead, its tilled fields, and sun-drenched loneliness. At the request of the audience, they sang "Old Man River" and a "Plantation Medley." Makeke, the pianist, accompanied the entire programme from memory, in addition to giving a brilliant exhibition of jazz playing.

During the evening the Rev. H. Carter after stating that he hoped his audience would not think the concert was a Methodist "do" said he trusted this excellent company of entertainers would give another concert on their return to Bulawayo, and that if this was possible, they would probably be performing to a full house.

Thanking the audience for their appreciative applause, Griffiths Motsieloa said that it was their object to raise the standard of Native entertainment throughout Africa. He expressed the company's gratitude to the Government of Rhodesia for permitting them to enter the country, and to all those who had assisted them to give performance.

## Durban News

TAYLOR ST., SCHOOL  
(By L. L. KUMALO)

The school has re-opened with a staff of 25 teachers and an enrolment of 883 scholars so far.

There are so far 107 students in the High School. The final (third year) University J.C., class is in full swing.

Our first eleven in soccer won a Cup in the D. and D.A.F.A., soccer competitions whilst the Tennis Club won another Trophy in the D. and D.B.T.A. competitions. The school cricket club is shaping up. We wonder what 1936 has in store for us in the sporting world!

Heartily congratulations to our Principal, Mr. A. W. Dhlamini, upon his completion of the B.A. Degree. Now he has only to write a Matric conditional subject  
(Continued foot of column 3)

## Eastern Native Township News

Sergt. Coetzee's Farewell

A large gathering of over 300 residents of the Eastern Native Township attended a farewell function on Monday, February 17 given in honour of Sergt. Coetzee who retires from active service.

Several prominent residents gave eloquent speeches on the work that Sergt. Coetzee did during his period of service in the Township. He was presented with valuable gifts and an address which contains the following extract:—

"We at all times realised that you had a duty to perform to the general community which was always carried out with firmness mingled with justice and a kindness which has won its way to our hearts. Accept our very best wishes for a prolonged and blessed life, filled with joy and happiness and contentment wherever you may abide."

In reply Sergt. Coetzee said, "I am very sorry to leave you, and yet I am glad to see such a large crowd gathered to bid me farewell." He said he knew that several people disliked him for having arrested them, and yet he had to do so as a matter of duty—a servant carrying out the instructions of his master.

He spoke very highly of the good behaviour of the residents during his time. He advised the residents not to rush if they had complaints, but to place their grievances before the Advisory Board, and it would then be reported to the Sergt. in charge. Sergt. Coetzee thanked the residents for the presents he received.

The newly appointed officer, Sergt. Du Plessis also spoke. Mr. J. C. P. Mavimbela, in closing the function said he hoped that the Sergt. would follow the footsteps of his predecessor, and that he would treat the residents fairly in their cases.

The function closed with the African National Anthem, and three hearty cheers for Sergt. Coetzee.

P. M. SELOKANE,  
Secretary

Eastern Native Township  
Advisory Board

## Vredefort News

(T.B.G.)

Owing to bad weather the Non-Despair Lawn Tennis Club could not proceed with the singles for the championship between Messrs I. Mac. Machogo and R. Parkie.

Miss S. E. Sehume, of Johannesburg, paid a flying visit to Vredefort recently.

Misses Tizzie L. Lethoba, Paulina Sehume and A. T. Motshumi have left for the Tigerkloof Training Institute.

Mr. N. Mac. Mogorosi formerly teacher at the National United School, Vredefort, left for Stofberg College to resume further studies. We wish him every success.

Mr. P. N. Masike, of Vereeniging, is at home on holiday. Mr. A. Nkgoatau has arrived from Cape Town.

School activities are normal. The needlework department is doing creditable work in the National United School.

We congratulate Miss Lily Leeuw, pupil of the local school also a reader of "The Bantu World" for having passed Std. VI.

next December and then a "head ring" on him.

Mr. Beniah Mfeka, whose baton before the Adams College Choir recently in Johannesburg brought fame to the College, is one of our staff this year.

We congratulate two of our teachers, Messrs. A. M. Nzimande and P. J. Ntuli upon their successful attempt of the Matric examination last December, each having failed only in one subject, and having to write that subject only in future.

## Standerton News

(By A.M.M.)

The marriage took place on February 16 of Victoria, daughter of Mr. and Mrs. Skosana of "Luida Kaya," and Olie Harry, only son of Mr. and Mrs. L. Moatse, of Warmbaths. The Rev. A. E. Bolani, of the Methodist Church, officiated. Mr. Dab. J. Makapela was the best man and Mrs. Ngxola, the bride's sister attended her as bridesmaid.

Among those present were Mr. and Mrs. A. W. P. Madi, the Revs. C. Nelani and Mbhata, Evangelist Nhlapo, of the Bantu Methodist Church, Mr. and Mrs. Nkabinde, of Platrand, Mr. and Mrs. Dhlamini, of Jouberts Kop, Mr. and Mrs. Ambrose Moatse, of Johannesburg, Messrs A. G. X. Nomwa, E. B. Koza, C. B. Nginza, J. Zulu, E. Ngubeni, J. Tela, Dix. Ngwenya, James Lubersky, A. Sibisi, Mesdames J. Nkosi, Kumalo, Sibaya, and many others.

The Rev. A. E. Bolani, of the Methodist Church, and Mrs. Bolani and their children spent a week at Joubert's Kop where they were the guests of Mr. and Mrs. S. Cindi.

Two children of the Rev. Joel Jolingana of St. Peter's Church and Mrs. Jolingana are lying ill in the local Native Hospital suffering from fever. We wish them speedy recovery.

The Standerton African Golf Club had a stiff match with the Volksrust African Golf Club. The former won the game after a hard struggle.

Convention, Committee which dealt with the compromise.

A bonny baby boy has been born to Mr. and Mrs. Maurice Africa. Mother and child both well.

I am sorry to report that our Natal left wing (Wireless) Mr. R. Kumalo is still sick. It is likely that he will not play this season. What a loss to Natal!!

## Ladysmith News

(By ELDER)

European-Bantu Council, met recently at the Parish hall. Mr. J. M. Simpson presided and one of the discussions was the Native Bills.

Speaking on behalf of the Bantus Mr. S. Nkosi said their confidence has been greatly shaken by the proposed measures which in brief dealt them a very "severe blow." Within the past century slaves had been emancipated—they had become free people. Would they still be free people if these Bills became law? Mr. Nkosi laid emphasis on the fact that there was to-day a very wide gulf between location Bantus and kraal Bantus and said that legislation that suited one section could not possibly suit the other section.

After full discussion it was decided to convene a public meeting within the next few days when the services of an expert could be obtained to give an exposition on the Bills.

The annual general meeting of the Northern African football association met on February 15 at Illing Rd. (Mr. A. Putini, the president, in giving his presidential address said, "Last year we had a fine year, we are proud that we won the "Governor General Shield" this being the first time it was competed for in Natal. And we were unfortunate to retain the Natal Championship Shield (Dean Shield) although our representatives the "Zebras" were beaten, they represented our association well." He hoped that this year we would do the same, but not only that but cultivate the true spirit of sportman ship.

Personalia

Mr. Job Kambule is back from Cape Town where he was one of the members of the All African

(Continued at foot of column 4)

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ZULU. I Komishoni Ne Alexandra

The Bantu World

SATURDAY, MARCH 7, 1936.

Ulwimi Oluyisijingi

Lomhlangano openjiwe setemba ukuti kwezinye izinqumo ozoseka pezu kwazo inqubo yawo, esokutshanela izibi esez'one ulwimi lwesi Zulu kulo lase Natal nakwa Zulu.

Namhlanje kulula ukuzwa abantu obubetebile ngokuti bazi isi Zulu esihluzekile sebekuluma isijingi-nje solwimi oluyisi Zulu lube isi Xhosa. Kona lapho um Xhosa angezwa ukuti utini abe nom Zulu engezwa naye. Tina abafunda inqwaba yezincwadi nsuku zonke zivela kubalobeli betu, siye sidinge-nje lapho sifunda ulwimi esingalwaziyo ukuti olwasipi isizwe. Kodwa abalobi labo befunda begomela bona beti balobe isi Zulu.

Sizoke siziveze obala lezonghlamvane esizisolayo tina, ezona ulwimi. Ingingi labantu lti lapho liloba isi Zulu uzwe liti, "Mhleli ngincele". Ukuncedake wulwimi lani uma lolohlamvu luzolanelwa izinhlamvu zesi Zulu? Tina sibe sazi ukuti nxa "unceda" ezimele-nje yedwana yisi Xhosa. Kona lapho futi uzwe umuntu eti, "Washumayela wahlub'ndhlabu umntu ka Tixo".

Kanti tina besilinde ukuti uzoti umuntu "ka Nkulunkulu". Uzwe kulumele endhlebeni lapho umuntu eti "ukutandaza", eti uti "ukukuleka". Bheka ngoba nekanda leli lomuntu sekuyi "nhloko" kwabanye. Uzwe beti "siyahhedesha", besho "insikelelo" besho "isibusiso." Ukubusisa loku "ufefe" kubo. Asikulumi kona sebelandela umkuleko omkulu we Nkosi! Bayasuka lapho bati "isihlalo" isitulo, "ukezo" isipuni. Singabala size sigcinepi, loku "lembedumehlwana" isakazake nezwe lonke lingaka! Sitike labo abaqonde ukulolonga ulwimi lwetu bangakohlwa izinhlamvane ezifana nazo lezi. Namabhuku lawo alotshwayo usizo lwawo lungebe lukulu nxashana pakati kwawo kuzoficwa lezinhlamvane. Noma isi Zulu sesifundeka kalula ngalendhla ensha esilotshwa ngayo kungesize luto uma nakuso bezobabala obala "osisi wako", "obhuti bako", "abantu abantsundu" kushiwo abamnyama.

E Natali okwamanje kasiko isikole sesi Zulu esicwengekile esedhlula izinhla ze Langa lase Natal ezilotshwa ngu Mhleli uqobo. Sikusho loko ngoba ezinhleli zabalobeli uke sxopeke uMhleli avumele izinhlamvane ezitile ezilumelayo ukuba zingene noma ebengatandi. Kodwa ezinhleli zake uju lodwa lwesi Zulu esinohlandhla, esizwakalayo. Kayiko into embi njengolwimi oluxube zonke izilimi lezi. Loko kuveza obala ukuyilapa nobuze bezingqondo-zabaninilo.

Okunye okusweleke ngempela e Natal okuyicilo ukwesweleka kwabacindezeli bama "bhuku" esi Zulu nga i asu amahle akuta. zayo enziwa e Lovedale nase Morija. Ulwimi longeka ingunapakade nxashana lwotshwe emabhukwini, lwasakazwa izwe lonke. "Ibhuku" yilona "bhange" lapho kulondwa kona ulwimi lwesizwe. Nansoke indhlela okusweleke ivulwe e Natal, ukuze abalobi bakutazeke kuze kuvele abona-bona beyoloba ama "bhuku" ezizukulwane ezizayo.

Konke loko kusezandhlani zalaba namhlanje asebezetwese umsebenzi omkulu wokusilondela ulwimi lwetu. Noma sazi kahle ukuti bangeke bati besuka pansu bebekwenza konke loko, kodwa kukulu abazokwenza ikakulu uma isiseko sehlangano yabo simumele zona lezihloko nezinyeke ebesezile ukuti zihlasiwe. Siveze lomqondo ngoba lamadoda akuti asibikela lapho egonde kona. Nati sivela nezwi ebandhla njengamadoda ananelayo.

Izindatshana Ngezinto Nangabantu

Ama Bhili Abantu

U General Hertzog ulikipe lema ngesihloko izwi lokuti kanti uzukuzana-nje nodaba lwama Bhili abantu efuna nokubepuca ivoti yinqoba evikela abamhlope balelizwe. Uti yena ubavikela ngokwepuca abantu ivoti ngoba bangase basibekela abamhlope ngevoti labo libanike amandhla okupata izindaba zombuso. Futi uti leli Bhili lake lizovimbela ububi obuyingozi bokuba abantu nabelungu batatane, kwonakale igazi labelungu.

Useliveza obala manje izwi elinjalo kanti bekusengati ama bhili lawa inqonga yawo enkulu wukunika abantu abamnyama amalungelo nokubavikela. Namhlanje uvela obala nezwi lokuti ivoti lase Koloni leli abelungu bebele-nge-nile ngebhaxa lokuti kuyo hamba kuhamba likule libe yingozi kubo. Obekutiwake akuvunywe abaholi bakiti yikupi lapho, loku sekuvele obala manje ukuti nocezu lwesinkwa lolo okwabe kutiwa kabalutate, lwa-be lwenziwa wukufuna amasu okuba kutolakale ivoti e Palamende elizodhulisela leli Bhili lilenze umteto?

Umkosi We Mendi

Sabe sicabanga ukuti njengoba usuku lweminyaka yonke okugujwa ngalo lomkosi (February 21) luhlehliselwe ku March 21, sili kuzo zonke izindawo kuzoba njalo. Sizwa kutiwa ugujwe kable kakulu lomkosi e Qonce, e Koloni ngaye u February 21 lapho umfundi John Paterson wakuluma waqotula ngobuqawe babantu mhlazana umkumbi i Mendi ucwila eduzane nesiqingisi sase Wight ebusuku buka February 21 ngo 1916, kwaminza abantu abayi 615 nabelungu abayishumi.

Ukubalwa Kwabantu

Bangetuki abantu lapho bezwa kutiwa bazabalwa ngo May, kuwo lonyaka. Izwi lakwa Hulumeni lelo, futi kuzabalwa zonke izizwe. Kakusibona bodwana abazabalwa. Loko kwenzelwa ukuba u Hulumeni abazi ubuningi babo abantu (izizwe zonke) bonke abasezweni alibusayo.

Inhlekelele E Japan

Sati sicindezela ngelidhlu'e kwakufika izindaba ezivela e Japan zibika umhlola owenziwe ngamabuto kona. Amabuto avukele umbuso opetyo kona ati esuka-nje ayevimbezela zonke izipatimandhla zakwa Hulumeni emahovisi nasezindlini azibulala zonke. Esengatiti ababulewe ngenkati silobayo sebeqile emashumi ayisishiyangalombili. Sekuhlwe emini kulelo. Kubulewe awona madoda abapete ngobudoda etenjiwe.

Abalimi E Dundee

Sizwa kutiwa emhlanganweni wabalimi abamhlope owabuhlangene e Helpmakaar ngase Dundee wati lapho umquli macala ebuza ukuti kufanele yini abantu basizwe ngombila na wapendula u Mnu. C. M. Vermaak wati abantu kababasebenzeli bona balimi ngisho beti bazobaholela imali engcono nokudhla. Wati loko kusho ukuti kulesosigodi kabalambi. Ukudhlala ngemali-nje

ka Hulumeni ukubatamela umbila.

Umhlangano Wesizwe

Unobhala omkulu womhlangano wompakathi (All-African Convention) u Mnu. H. Selby Msimang uselikipile izwi elihlaba umkosi limema umhlangano omkulu ozohlangana kona e Bloemfontein ngo June 29 kuya ku July 2 kuwo lonyaka, uzwe umbiko we Komidi elipetyo, uhlole kahle isiseko. Imali yomhlangano nokunye okuningi. Wonke omnyama namhlanje kusweleke eme ngezinyawo ayingqe imikono abhekane nefu leli lemiteto esicindezele.

Ovunyelwe I Bhaibheli

Indoda etile e Benoni iboshwe amasonto amatatu ngoba yadinda umkayo waza wayiswa esibhedhlela isonto lonke izinhlungu lezo. Lapho ezivikela uti Bhaibheli iyamvumela ukuba azishaye umkake. Umquli macala watike yena uquba umteto ongakuvumi loko.

I Alexandra Township

Ikomishani ehlola imincele yedolopa lase Goli ipete udaba lwomuzi wase Alexandra Township. Yonganyelwe ngu Mnu. Justice Peetham. Abase Alexandra Township bamelwe ngummeli Advocate W. H. Ramsbottom, K. C., no Mnu. A. Fischer.

I Town Council iveza ukuti ukutata lomuzi ngokuba abake kuwo babuyiselwe imali yabo kungaba umtwalo owesindayo ku Masipalati. Kodwa bakubona kufanele ukuba ucitwe lomuzi uma kungenzeka loko abake kuwo bayiswe e Orlando noma kwenye indawo, banikwe amata-yitele e Freehold, basizwe ukuba bazakele izindhlu ezinhle, benze-lwe amalungelo enhlala-kahle.

Izintandi e Alexandra Township zisezuze kwezi 2,500, batike bangase babenako ukubafunela ezingako ezinkudhlwana kwenye indawo. Kuzwakala ukuti kubelungu abake eduze ne Alexandra kwoma Highlands North, Waverley nase Wynberg kayinambitisi kahle i Alexandra ngenxa "yemizulane" yabantu nokungabheka kahle amapoyisa nokudakwa kwabanye.

Wabuza owongamele i Komishani ukuti kusweleke ngempela na ukuba i Alexandra isuswe ngenpande. Kwatiwa loko kungabasiza bona abantu uqobo.

Owangamele ikomishani wati sengati loko kungebapate kahle abantu. Kwatiwa i Council yetemba ukuti izobenzela okungcono. Yetemba ukuti imali engama £750,000 izovela okungacitwa ngayo lomuzi, kubuyiselwe abantu.

U Mnu. Graham Ballenden wati yena kahambi nomqondo wokuba lomuzi ubepansi kwomncele ka Masipala wase Goli ngoba ucabangela abantu uqobo lwabo. Ngoba loko kuzokwenza babuswe yimiteto ebusa pakati nedolopa. I Council imise umteto wama (Ipelela ohlwini lwesihlane)

Abakulumayo E Palamende

U Mnu. F. S. Malan oyilungu le Bandhla elikulu le Palamende ukulume waqotula e Palamende ngelidhlu esola leli Bhili ecelela abantu ilungelo elihle lokuba nabo pela bangavinjelwa lapho bezelulela empucuzekweni. Esho ukuti kungesize luto ukuba u General Hertzog agxile ezwini lokuti uvikela abelungu, ngoba loko kakusiyi indhlela enhle yokuzivikela. Ukuba kunyatelwe pansu imizamo yentutuko yabantu. Eti kasiboni isizatu esiti abavoti base Koloni kabehlukaniswe nabelungu ngoba imizwela yomnyama eyafana neyomhlope, kanti futi nentutuko nenhlalalaka yalelizwe igxile ekuhlalisaneni kahle ngokuzwelana pakati kwabamhlope nabamnyama.

No Mnu. Coulter ulwe nalo impela leli Bhili ehlabeni nemteto ye Union ecindezela pansu abantu.

U Mnu. Madeley wase Benoni uti yena ulibona ilihle i Bhili kuyilona elizovulela abantu izintuba zentutuko.

U General Smuts naye uyahle-kela leli Bhili elanqatshwe abaholi ngebhaxa lokuti kalibepani abase Kipi lonke ilungelo levoti. Uti yena ibhili leli liqonde ukuba pata kahle abantu abamnyama uti yena kaquli neze ukuti nababesolayo namhlanje boze balibona ubuhle balo nokubhekela kahle abantu.

Vungu oyocita izindhlu eziningi.

Wabuzwa ukuti angebanika yini abantu ama Freehold e Orlando. Wati u Mnu. Ballenden umhlaba ukona kodwa kungacelwa invume kuqalaku Lusibahlakulu emteteneni we Native Lands Act.

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PRINCIPAL.

P.O. Ezingolweni, Natal.

Ukuqaqamba Nokuvuvuka Kwamalungu (RHEUMATISM)

Loku kufa kubulala amalungu kunye nemisipa yomzimba. Ukuqaqamba nokuqina kwezinto kuhlala kukona futi kuqebeka uma kungelatywa kamsinyane. Ukuqala kokufa, lezo ndawo ezinokufa ziye zibukeke sengati zipile kahle uma zihlolwa. Kodwa emuva kwesikati kuvele ukuvuvuka nokushisa, ukuqaqamba kube namandhla futi kuvamise ukuba kona, isigcino kumaluma. Amadolo, Intamo, Izihlakala, Amaqala, enyanisweni onke amalungu nemisipa yomzimba ayakuhlalwa. Kwezinye izigulani Inhliziyo ishesha ingenwe kukufa poka loku kuyingozi enkulu.



Funisisa umfanekiso walandoda epaketini xa utenga i RHEUMATICURO—ukuba ayiko lendoda qonda mhlope ukuba akuyona neze i JONES' RHEUMATICURO yoshe. Yala ukuyitata ubhalele liti. Nanso ikeli letu ngapansi.

Ukuqaqamba Kokalo (LUMBAGO)

Loku kufa kukuqaqamba ko Mtshetsha oku so Kalweni nase qolo.

Ke niya bona ukuba, Ukuqaqamba kwa Malungu, Nezinyawu, Neseinqe, Nokalo kuyafana ngenqubo. Nga-

Ukuqaqamba Kwezinyawo Namadolo (GOUT)

Ukukopolwa kwegazi njengokuba kunjalo ezifweni zo Mtshetsha, kubamba ukuba kugcwele iteyfu eningi ekutiwa i Uric Acid. Kujiwayekile ukuba zimpau zokuqala kubo ukuqaqamba nokushisa (ukuvuvuka, kubo bonvu kucacimle) kwanwani olukulu. Kuti ukuba kwendhla kwezinye izito zomzimba nase Siwini kufinyelele ngamadhla. Ngesinye isikati inhlungu ziyesabeka. Ulika, ukungabekeli nokudinwa kwengqondo ezinye zezimpau ezijwayekileyo zaloku kufa Kwezinyawo.

Ukuqaqamba Kwesinqe (SCIATICA)

Ukuqaqamba komtambo wesinqe okuveza inhlungu ezehlile ngamatanga.

pandhile kwe ngqambo noku qina njalo ebangela ukuba isiguli singabi nako ukwenza nawupina umsebenzi, enye into yalezi zifo kukwenza umzimba udangale. Impilo yomuntu ipenduke usizi. Enye into uma isigulani sihlala isikati eside ngenqubo komuti oqondileyo kulezi zifo kuba likuni kakulu ukuzelapa ngamva.

I JONES' RHEUMATICURO mayitawwe ngokushesha. Amatonsi ayincosana okuqala alalisa ukuqaqamba, ehlixe ukuvuvukala, kuti uma uwupapasa njalo kubekona ukusizakala.

Akusizi luto neze ukutatata imiti engezwe loku kufa. Letyefu eningi kabi ekutiwa i Uric Acid imelwe nakanjani kukuba ikitshwe emzimbeni yiloko ke okwenziwa yi Jones' Rheumatiuro. Lomuti udume kakulu kulo lonke izwe

ngeminyaka engapezu kwamashumi amane ke seluleka ngeqiniso elipuleyo kubo bonke abahlitywa Ukuqaqamba nokuvuvuka kwamalungu, Izinyawo namadolo, Isinqe, Nokalo ukuba basebenzise lomuti.

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# Zulu: Ngomufi Ulazarus Xaba

## Ngomufi uLazarus J. Xaba

(NGU E. D. J. DLAMINI)

Umufi lona uLazarus wazalelwa eMparane (Basutoland). Uyi Hlubi ngokuzalwa inkosi yabo ngu Langalibalele. Wazalwa ngo 1889 ngo April. Yena uyindodana ka Jonathan Xaba omunye walabo abayishumi nambili abehla ngevangeli ukuza eNatal nase Swazini. U Xaba lona ubeyindoda enomqondo impela iningi liya mazi kwabamhlope nabantsundu. kungako kubansundu ubaziwa ngokuti:—

U Nomashwabada  
U Bunu, uGidi mthabathe,  
IXaba elinyekeza amaaye ama Xaba.  
U Nombobozinde!  
U Nonxa siyakathala.  
Ubidi olumehlwbomvu  
Olumathetha ngezinyembezi  
Abanye bethetha ngomlomo  
Ukusuka kwabazali laba e Mparane waye ngumfana. Wahamba nabo abazali bake behamba no Mneli Alison, umfundisi wase Weseli ngaleso sikati baye bafika eSwazini okwatiwa wabona ukushiswa kwabantu beshiselwa ivangeli. Ngoba yati enye inkosikazi yese Swazini "Bakonza inkosi edhlula uMswazi." Watukutela, kutiwa u Mswazi watumela amabuto ukuyobulala wonke ama Swazi ayekolwa.

Bendula lapo baya eTekwini bafika bahlala e Congella lapo baxoshwa yimfiva basebedhlulela eLovu (Richmond). Yena wafuta bonke abazali bake ngehashi begula waze wabaqeda ebesakona eLovu. E Lovu abamhlope baxabana no Mneli u Allison betand. ukumshintsha. Ngako lamadoda kwenzeka ukuba makaqubekele pambili layo azatenga iEdendale. Loku umufi uti abelungu babengalitandi leligama ngisho nanamhla nje et i kwaba yilapo labo abayishumi nambili baqala isi kwama sika nzondelelo.

Noma abanye bedukiswa yiso emabandleni kodwa yena owayesekona siqanjana naye esesebenza uze wafa emukipa uNzondelelo, futi bambalwa abanganyamezela batembeke njengaye ebandleni nasezweni. Umsebenzi wake mkulu awusebenza emhlabeni esapila. Ngizakulinga ukuwubala noma ngingazukuwuqeda namhlanje.

Waqala ku Somsewu (Sir Theophilus Shepstone) nanxa u Somsewu eyobeka i Nkosi u Cetywayo wayekona ehamba naye ma sekuzolwa wahamba naye umfo kaSonzica beya kwiZinyane beyolibonisa udaka olungahle luvele kulo. Lapo eti naye akazi ukuti wezwa kanjani nxa amaduna ka Zulu eti. "Kade inkosi ishayingana?" benyenyeza. Loko kusho ukuti babalingise u Piti (Piet Retief). Naye uti ngezwa sengipendula nje sengiti. "Mgebise, Mgebosane noNgcongwane (amaduna). Size sisazi ukuti kwaZulu abantu buyabulawa! Upi uPiti" Ngisho niyanga inkosi niyayibulala futi Mgebisa awuyi kungena kabili e Mhlangeni nje ngase Nodakusuka." Uthi naye "ngase ngivevanje. Kodwa inkosi yahlekele lapo ngaqala ukutola isibindi"

Kwakupela yati inkosi abahamba akuko okunye engakusho. Yati sengaqeda ngaloko engakuluma ka Lasi (Xaba) e Landandlovu. Nempela bati bebuya yayihloma yakwaZulu.

Ukuti u Mr. R. A. Mdaweni uyakulobela angikupiki loko noma ubani angakubalela akucebise. Futi ngiti ngicela u Mr. F. Vilane akipe obala laba ati bayamfakazela.

Ha suka lapo mfo ka Vilane. Ukuti njengoba watata isikundla sika Mr. R. A. Mdaweni uyi "Organiser" yase Vrede? Au mifoka Vilane ngiti bekungcono kakulu ukuba ubulobe wasitshela ngenqubo yako esikoleni ofundisa kusona ngalonyaka kunoba usitshela ngodaba ongalazi.

U Mr. R. Mdaweni wayengu nobhala wam futi engumcebisi nomaluleki.

JAMES NKOSI

Vrede, O.F.S.

## Abase Waterval Boven betuswa izwi eliti kuzobalwa abantu

Nansi indaba ngoba u Ndaba zaBantu uke wabiza onke amaduna asesitiligin (District) sase Carolina ukuzawathshela umteto. Asazike loyo mteto sizwa kutiwa kuhle kubalwa abantu. Kute nge sonto elidhlule ky abizwa u Ndunankulu walapa kiti umnu. P. Mnisi ute nxa sebuya kona sesizwa kutiwa wonke umnumzane kufuneka abale abantu abasemzini wake. Ngiyabona ukuti izwe lifuna ukuma kabi. Kute uma kumenyenzelwa kwavela abanye abati asisiwo amaSwazi tina singabakwa Gasa asipatwanga tina. Asazike njengoba laba labasho njalo sebetate wona amaSwazikazi. Kuze kwasho olipolisa la kona e Swazini wati sati kwenye indoda kuhle ize emihlanganweni sizoyifaka ibe yindoda yokupendula yati angiyi emitweni yamaSwazi. Kute kungakapeli namalanga amabili lendoda seyiza ngokuti umfazi wami ubuya ebusuku kanti wati akayi emteweni wamaSwazi.

Amakwaya alapa kiti azakuya e Nelspruit eholwa ngu Samuel Nkosi. Sizwa ukuti bazokwela ngomhla ka March 7 bazoblangabona na naba se Kapuzuku. Babizwa umfoka Lukele okwati ngomshado kadade wabo bahlangana i Boven ne Kaapse Hoop wawina umfoka Nkosi.

Ngike ngati ukutata isitimela ngavakashela ngase Ermelo ngezi nyanga ezidlule sihamba nge ndaba yokucela inkosazana u Elizabeth Nkabinde ecelwa ngu mfo ka Zikalala osehovisi lase Power Station Pretoria, West. Sapateka kahle kakulu sinomfo ka Hlatywayo. Basipata kahle sadhla umshadwana omncane sapindela e Waterval Boven sesiqutshwajnguye uNkosz. noEunice Zikalala no Nkosz. Francina Lephatu.

Ukubalwa kwabantu umteto owaziwayo kulo lonke izwe. Babalwa ukuze baziwe ubuningi babo. Zonke izizwe zizobalwa nabefungu namandiya namalawu nabamnyama, ngo May 6, 1936. Umteto wezwe lowo okufanele uhlonitshwe.— Mhleli]

## Izwi ku Mnu. F. Vilane e Vrede

Mhleli,

Ake ungivumele ngipendule futi u Mr F. Vilane. Ngiti angisho kuwe ukuti into owayisho impoxo. Kodwa ngiti impoxo. Lapoke ngiyabona ukuti isiponisiso saba sekunyateleni.

Ngiyapuma ehlatini ngiyakupikisa futi u Mr R. L. Mdaweni akazange abe i Organiser e Vrede yomhlangano wama bizimisi. Ngiyabona ukuti wena Mr Vilane ausazi-isingisi futi nesizulu ausazi. Kweyako eyadulawati u Mr R. A. Mdaweni wayecibisa noma simi kabi futi noma silahla ithemba aseluleke ngamazwi asinika isibindi. Manje Mr Vilane ingakoke ngiti isizulu nesingisi ausazi. Manje ngikufundise umuntu onicebisayo kumbe enicebisana naye futi aneluleke ngokuninika amazwi esibindi, ngesingisi akushiwo ukuti i "Organiser" kutiwa i "Advertiser." Ngakoke ngiti musa uti ubukuluma ubuzipendula uzipikisa. Ngiyapinda futi u Mr R. A. Mdaweni akazange abe i Organiser lapa e Vrede, kulomhlangano.

Vula amadlebe ngoba awazi Mr Vilane; ngati sengicabangile ngatola umoya kwamanye amadoda omuzi, ngaya ku Mr R. L. Mdaweni sacebisana njengetishela elifundile futi elikwazi ukubona izinto ngendlela ekanyisiwe.

Manje kwasuka lapo ngamema amadoda ngakuluma nawo kakulu ngalendaba. Manje, amadoda a k e t h a u Mr. R. A. Mdaweni ukuba abe unobhala wenkomishi yalo mhlango. umuzi ubizwe yimina ngibuye futi ngikulume nawo. Akuko akwenzile u Mr. R. A. Mdaweni engingakwaziyo, kulomsebenzi njengonobhala wami. (Ipelela ohleni lesibini)

## Bayakala Abase Driefontein

(NGU STANDER-BY)

Mhleli,

Ngicela isikala epepeni lako lodumo. Ngisuswa izindaba engizifunda la epepeni ezitokozisayo zemidlalo nemishado, nemiculo, nama birthday kanye neziningi ezitokozisa umuntu. Han, bakiti yekelelani, lamulani ukuze nati sitole lezinsuku zenjabulo. Site nxa sibona kuti qa lentombazana iza nendaba ezinkulu zoku sitokozisa isakela izindhlu zezikolo yenza umsebenzi wamadoda satokozaza.

Nxa sipakati kokukulu ukutokozaza, gamu nje u Hulububende uyazitatanie izikolo. Kusasa futi akuse u Hulububende manje angisazi manje oyena yena. Siya biloza okwenkuku isha ilanga amanzi asekaule ngentyebe. Uyazi ke nawe Mhleli ukuti amanzi angakaula ngentyebe usuzowaginya umuke.

Ngixolele Baba Mhleli ngokwelu nglulushwa ubuhlungu be-

nhlizivo, ngoba nati kusasa besizoba nezinkulu izinto zempucuko, ne nqubeko, nokutokoza. Poke eyama Bisiniya nama Ntaliyane.

[Esingakuzwa yikuti lendaba yenu nezikole imi kanjani. Wena no Nkombose kanilandi kahle indaba yonke, niveze iqiniso layo, ukuze tina esingeko lapo siyizwe kahle, sipendule. Nisuke nande namazwi kodwa ingqikiti yendaba singayizwa. Indaba enjalo ukuze ilandele kahle iqiniso, kusweleke umloli abeke lonke udaba etafuleni, angavezi owake umqondo. Abike indaba kupela, umqondo wake awuveze ngesinye isikati esiyilande yapela indaba.

Ukufaka owako umqondo ulanda indaba kunengozi evama ukuyisa amapepa-ndaba ezinkantolo. Sibikeleni ukuma kwendaba yonke namazwi akulunywayo yilabo ababeyipete, nezinqumo zabo. (Ipelela ohleni lwesihlanu)

## Ezempi

Kubika ukuti amaNtaliyane asetumbe indawo yase Amba Alagi okutiwa iyona abeyibabele impela izulu lingakani kakulu. Kutiva lendawo yisango lokungena eBhisiniya. Manje ama Ntaliyane avimbele ngemishini endizayo abhidhliza zonke izinqaba zama Bhisiniya. Kutiva inkosi yesigodi esikulu izinkele nabantu bayo.

Izikinyabezo okwabe kulindwe ukuba ziwaqede amandhla amaNtaliyane zika Petilolo namafuta sekusobala ukuti zingeba zisenziwa ngoba amatulentshi awazifuni neze. Ukuma kwempi kakusaqondakali ngoba ati amaNtaliyane ebika ukunqoba okukulu beku-bikwa kona lapo ukuhlasele okukulu kwamaBhisiniya.

Niyeke ukulanda kupela ngohlangothi lolo enilufekelayo kuti enilulolayo niluhlanekezele. Emva kwalokoke siyoveza eyetu imiqondo. Mhleli.]



## Wayefuna Ukuba Abuyiselwe Izinkomo Alobola Ngazo.

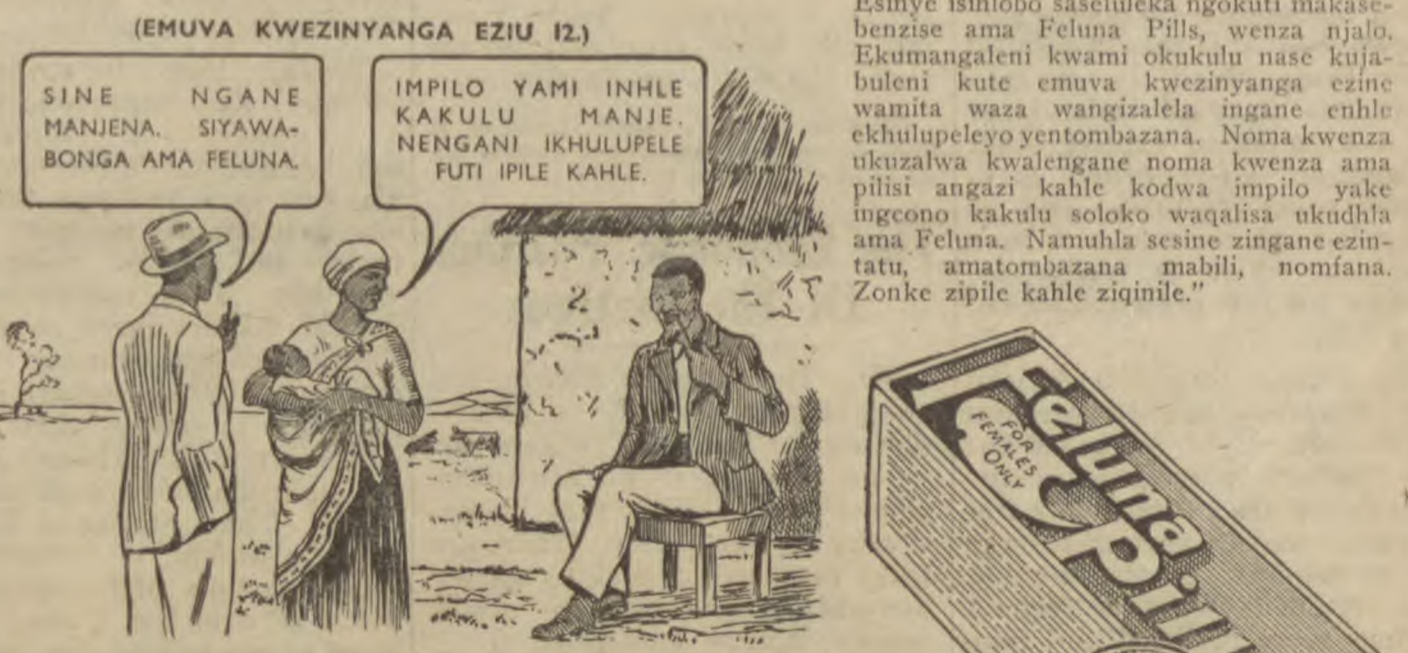
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Futi ama Feluna abhasope yonke impilo yowesifazane. Lama pilisi ongeza futi ahlambulula igazi libe bomvu linote. Yiloko okwenza owesifazane osebenzisa ama Feluna ukuba agwaliswe yimpilo nenkutalo, abe sekujabuleni ajwayeleke. Uzizwa epile kahle kwaye abafazi abanempilo enhle kumnandi ukuhlala nabo.

Ukuba lezipan zilandelayo zikona kuwe zikomba isimo esinokwelatshwa ngama Feluna Pills:—

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# Our Opinion And Readers' Views

## THE "Bantu World"

3, POLLY STREET  
(North of Bantu Sports Ground.)  
P.O. Box 6663 JOHANNESBURG

SATURDAY, MARCH 7, 1936.

### "Safety First" Measure for Europeans

In moving the second reading of the Representative of Natives Bill last week General Hertzog told not only Parliament but the whole country and the world that the Bill was a "safety first measure for white South Africa." It was a Bill to prevent the swamping of Europeans by Africans, to ward off the danger of miscegenation and make the position of the white man in South Africa secure. This in a nutshell is the gist of what was described in some quarters as a "brilliant speech." While we are unable to detect any brilliancy in a speech that was designed to fan the embers of race and colour prejudice and to alienate European sympathy with the Africans, nevertheless we admire the General's frankness and straightforwardness. His speech has justified the attitude of the All African Convention towards the Bills now before Parliament. It has clearly shown that a large section of the European population regards the Africans as their natural enemies who are waiting for a chance to strike a blow at the white man's supremacy.

The Prime Minister's speech, from the point of view of the African, cannot be regarded as one that was intended to harmonise and humanise the relations between white and black. In fact, if it has done anything, it has succeeded in inflaming racial passions on either side of the colour line. We have always maintained that legislation which aims at dividing the South African nation into two sections, is not calculated to promote harmony and goodwill between the races. The assumption that the interests of the two races are not identical is misleading. There is not legislation passed by Parliament which affects Europeans only and does not in some way or other interfere with the interests of the Africans. As Senator F. S. Malan puts it, "there is no common sense in such an argument. If there is depression the Natives suffer as much as the Europeans and they bear the burden of taxation together." The World to-day is on the verge of war, because the actions of Europe have not yet realised that as the result of civilisation the economic interests of the nations are inseparably interwoven. It is narrow-minded nationalism, which is so self-centred as to want isolation, so self-seeking as to exploit other nations, so self-conceited as to despise other cultures, and so self-willed as to refuse other's counsels, which is really responsible for the present state of the world.

The danger to South African peace is narrow-minded racialism which refuses to recognise the fact that other sections of the community are entitled to a free existence and to participation in the government of the country. The argument "that as Natives become more civilised and educated" will use the power of the ballot "to their own advantage" is absolutely misleading. The educated and civilised black man man of the Cape has never, during the eighty years that he has enjoyed franchise rights, used the vote racially. He has used it for the good of the community as a whole. In this respect he has set an example which a certain section of the white population should emulate. He has shown that Africans as a race are free from that rabid racialism which since Slekter's Nek has been cor-

roding the vitals of the national life of South Africa, and which is largely responsible for the existence of what is known as the "poor white problem." It is a tragic fact that a great deal of energy has been wasted by our legislators on racial questions and not on the development of the country's resources and the result has been the increase of poverty amongst both white and black, and this poverty has complicated and aggravated the problem of our inter-racial relations.

Unity between English and Dutch, the Prime Minister tells us, has been achieved. We congratulate the two white races for this achievement and hope they will maintain it for the good of South Africa, but we would urge them not to use this unity for the purpose of repressing and retarding the progress of the Africans and thus create another racial strife in the country that has become our common heritage. General Smuts, whose speech has given us the impression that he is not altogether in favour of the policy embodied in the Bill before Parliament, tells us "that there are some Native leaders who would rather lose everything than accept this compromise. They want a basis for agitation; they want a reason for a movement against the white man from one end of South Africa to the other." This statement cannot be allowed to go unchallenged. As far as we know none of the leaders who interviewed the Prime Minister at Cape Town harbours any hatred against the white race. What African leaders, like the leaders of any race, want is the freedom of their race, the right to decide its destiny and the right to develop its life to the full within the British Commonwealth of Nations. If other races that are not white, such as Indians and Africans in other parts of the British Empire, can be allowed to grow into manhood, there is no reason why in South Africa this right should be denied us. It is certainly not wrong for the leaders of our race to claim this right and organise for its possession, and nobody can honestly say that for the Africans to agitate for a common citizenship constitutes a movement against the white race. Our contention in this connection is supported by General Smuts himself. In his address to the students of St. Andrew's University in 1934 he said:

"To suppose that in the modern world you can dispense with freedom in human government, that you can govern without the free consent of the governed, is to fly in the face of decent human nature as well as the facts of history."

The way of salvation for both white and black South Africa does not lie in repression but in making the black man feel secure under the white man's rule.

(Written by R. V. Selope-Thema of 3, Polly Street, Johannesburg to express the views of "The Bantu World")

### The Economic Position Of The Natives

Sir,—Thousands of Natives are unemployed, but still the authorities ask for Poll tax. Where can we get money if we are unemployed? We are in part blame-worthy for our poverty. There are many resources of making money but a black man fears to invest money in some enterprise.

We are so wedded to old methods of getting money! Many of us believe that to sweat for a white man is our God-ordained fate. When we see men like Dr. Xuma, with a chemist shop Messrs Mabuza, Matebula, with tearooms; Lekoma with sewing machine and gramophone shops; Lethoba with many stands and builders in his service, we think that they are "wizards" and not born of ordinary Natives. The above-mentioned men are not miracle workers. Second sight

(Continued at foot of column 3)

## THE PEOPLE'S FORUM

### National Turmoil In Bantudom

For the last 25 years, the Bantu in South Africa have been developing race consciousness which is today intense. What has awakened it, is the Anti-Bantu legislation followed by the Government since the inauguration of the Union. This in helping to awaken race consciousness, has also created hatred in the hearts of the Bantu — as a whole — against the white man. So there was a strong move away with the white man and his institutions; let us unite and build our own institutions. We are a nation and belong to a mighty race and yet the white man wants us to remain drawers of water and hewers of wood for his comfort and progress." The African National Congress was formed, and it preached this spirit of hatred and separation successfully and was well supported especially in the Transvaal, where legislation always hits hardest. Its leaders became popular as deliverers and builders of Black South Africa. Many African started their own trades and independent "African" religious sects sprang up quickly.

The Bantu were almost unanimous in leaving the white man and his institutions and in building themselves up. But they found a power amongst themselves which greatly hindered their unity and the building up of strong, progressive, national institutions so much that even Congress was split into divisions and its power waned. This destructive power was tribalism. Mr R. Roamer in one of his articles, imagined a meeting of Bantu leaders where tribalism was so intense that the meeting could not agree upon a chairman unless he belonged to no tribe. This really boils down to the fact that the Africans are not united enough to accept their own leader, but must yet be led by a European, an Indian, a Japanese or a Chinese. So the good brought about by the awakening of race consciousness, has, in one way, been missed by the African leaders and the result is a national turmoil.

The only thing the leaders of the National Congress should have done, was to combat and chase tribalism until they had brought the monster to bay and thrown the last spear at it. I believe they were not blind to the importance of destroying it, but they thought they could do so more quickly by stirring up an Anti-European spirit. They succeeded extensively in this but it didn't spell absolute destruction of tribalism.

To-day there is among the younger and educated leaders a strong feeling against this Anti-White movement. The new spirit looks on the white man as a friend — in spite of his faults — and seeks co-operation with him. To this spirit many of the old leaders have confirmed. Through this spirit many whites have come to help and are labouring hard to make their fellow men accept it as the better way for the solution of the racial problems. The Institute of Race Relation, which is establishing Joint Councils of Europeans and Bantu all over the Union is the great power behind the spirit.

and hard work have made them what they are.

Why can't we try new ways of getting money? Of late we see the "Bantu are coming." In Alexandra Township, the Bantu have formed a "bus-service." The Co-Operative Stores are the fruits of united Bantu endeavour. We hope that other societies will follow these examples and learn that many roads lead to Rome.

WALTER M. B. NHLAPO  
Johannesburg

If the N. Congress is going to be popular with the students in the Colleges, it must harbour this new spirit which is also the spirit of the white students in the Universities. I know it can't do this without losing its popularity with the illiterates and with the older people, but that doesn't matter, their day is passing. In fact their policy has failed and their Congress has become a dead horse. The Congress — ours — must recognise the changing spirit of the white man, and especially of the youth, and meet it half way. But we cannot well co-operate with the white man while we are ourselves tribally divided. So our leaders must come out with a better scheme of destroying tribalism. Here too, the older people must be prepared to be led by the younger who mix up freely in schools and in the sport fields in the large towns. Here too, I dare to say, we must seek the help and advice of the white man. Why? The white man has taught us to be satisfied to be led by a minister of any tribe in Church affairs. In the schoolroom to be taught and led by a teacher of any tribe. But in the political field where we are by ourselves, we quarrel over trivialities and so we fail to attain success.

H. M. MAIMANE

### Fined For Assault

Sir,—A certain African assistant teacher of Zeerust at St. Matthews School, was brought before the Court on Tuesday the 18th instant for the above charge. The Complainant, school boy, and the two Crown witnesses, declared that the accused did not give reason for ill-treatment and assault. The cause of trouble was a bicycle which the complainant refused to borrow the accused. The accused in defence, stated that he did not deny the fact that he whipped the boy for using bad language outside the school property, some time ago.

The Magistrate in giving decision said to the accused, "You have no right to punish any child without the permission of your head teacher. In this case, however, as the act of malediction took place outside the school, you should inform the parents of the boy. You are therefore sentenced to pay £2 or 14. I also warn you not to appear before the Court for such a crime." On hearing this sentence, the accused said in his mind, "From ignorance comfort follows." Stop maltreatment Africans.

S. R. MOROBE

Zeerust.

### Denominationalism Is Universal

Sir,—A delicate subject headed "Denominationalism And The African" appeared in your issue of the 22nd instant.

It is desirable to approach a subject of this nature in a constructive way than to cast a destructive reflection upon the various, sects existing. Africans are not to blame for this grotesque scandal in the Christian Religion.

Denominational tendency is traceable perhaps back to the sixteenth century. It seems to emanate from ignorance of the true essence of the Christian faith. This same ignorance saturated the medieval piety and eventually landed the Christian Church upon a period of controversies and struggles — the Reformation period. Out of the resultant controversies and struggles rose the denominational spirit.

The horrifying wars waged by the so called civilised races, the partial and unjust legislations and racial doctrines — especially in this country, all indicate that no race of mankind is justified in claiming the possession of an authentic conception of Christ's teaching.

S. MD. NKUNA

## R. Roamer Talks About . . .

### MIXED BLOOD.

Jeremiah: Joshua, I have finished class news for you this A.M.

Joshua: Breathe them out gently and softly, dear Heart.

Jer: The Europeans are afraid of us.

Jos: Which Europeans?

Jer: The hundred per cent. ones.

Jos: The South Africans?

Jer: They find no comfort in civilisation or safety in white skins.

Jos: What's the parable about?

Jer: The vote.

Jos: The Cape vote?

Jer: Yea. They say it will spoil their blood.

Jos: Jerry, do I hear you wailing or there is wax in my ears?

How can the vote spoil their blood?

Jer: It will make you want to marry white women.

Jos: So the way that leads to white women's hearts is to vote way?

Jer: They fear that your vote will make you so strong that you will want to have mixed blood.

Jos: Good Cookery Recipes! Is their idea of a vote is mixed blood! What a fantastic idea!

Jer: With a vote you can almost vote for anything.

Jos: Even for mixed marriages?

Jer: Yea.

Jos: But when will these clever white people learn that we are also proud of our pure blood and want no mixtures in it?

Jer: You see, misguided Europeans think Natives spend three-fourth of their lives praying to become white.

Jos: Yet their own papers are full of Europeans who look at our women with blood-ruining eyes!

Jer: Hush! Tell it not in Gath. What a white man does and what you do are two different things as wide apart as the poles.

Jos: But where did you get all this confusion?

Jer: In Parliament.

Jos: Good Heavens! Are you a member of Parliament?

Jer: I read the speeches in the newspapers.

Jos: But have the Cape Africans meddled with European blood all these years?

Jer: Europeans feel that if the vote goes on they'll soon want to rule South Africa.

Jos: And drive them to the sea?

Jer: That is their perpetual fear which even 2,000 years of civilisation cannot kill.

Jos: Don't they like to change places with us and feel what it is like to be "well-treated Natives"?

Jer: I hear from my imagination that one of them woke up screaming like a monkey because he dreamt seeing a Native sitting on his stomach with the vote.

Jos: Jerry, it's nice to feel that you and I can cause such a panic-demonium among Europeans.

Jer: Their fear is to see White Supremacy fall to the ground like nine-pins. So they safeguard this Supremacy by depriving you of your stings.

Jos: Isn't it a cheap kind of Supremacy that must be nursed and coddled like that?

Jer: They say you are being protected from yourselves by being checked so that you get to civilisation by slow stages.

Jos: If we show that we don't deserve the extension of the vote that is a menace?

Jer: Yea. You must take 2,000 years to be civilised as they think. They hate to see a Native rushing at things like that.

Jos: That's their idea of justice?

Jer: Anyway, they've not taken all the vote from you; they left you the compromise to vote with.

Jos: What is that?

Jer: It is "half a loaf of bread."

Jos: A harmless vote?

Jer: That will safeguard Europeans from being swamped by you and keep their blood free from impurities.

Jos: Amen.



# MARCHING FORWARD



## THE WOMEN'S SUPPLEMENT OF "THE BANTU WORLD"

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### Men And Women

(By THE EDITRESS)

Last week I spoke about beautiful homes and emphasised the importance of a beautiful home. To-day I wish to write on another very important matter closely associated with our homes. In fact, it is the very foundation of happy and contented homes. And this matter concerns us more than it concerns our menfolk.

I have noticed whenever I visit some homes which are known to be up-to-date that there seem to be a gap between a husband and his wife when matters of general interest are discussed in the home. For instance, I have noticed that some women even regard newspaper and book reading by their husbands as a great nuisance. And when it comes to music, study or other educational efforts I found most women absolutely out of touch with their husbands.

The result was that in these homes I found out that husbands and wives were out of touch and if the husband wishes to get someone to talk to on the war in Abyssinia or on educational questions he will either have to get one out of his home or else keep his thoughts to himself. To me it seemed as if some women are a positive drag on their husbands.

This is a dangerous state affairs. It leads to great dissatisfaction in the homes thus afflicted. Women with true love for their homes and menfolk should not allow this state of affairs to go on. They must get themselves interested in those things that interest their men friends. There is no other way leading to mutual respect and deeper understanding in any home.

While not every woman has opportunities for further private studies there is any amount of room for improvement in many directions. Newspapers are full of information that would help any women to be able to discuss some things intelligently with her husband. Our Women's Pages, as a case in point, are so full of useful facts that there is no excuse for lack of knowledge at all.

"The Bantu World" as a newspaper contains news from various sources that would help women to keep in touch with the world. Women should not pull their men down by neglecting opportunities of self-improvement. The gulf that exists between men and women to-day in many homes is caused by most men being head and shoulders above their wives in intelligence and efforts. Now, if this is allowed by women to go on, many homes will be plunged in misery in no distant future.

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### Take Care Of Your Children

#### Infectious Diseases (By MABEL YOSE)

Every effort should be made to protect the young children from infectious diseases. Such diseases are much more dangerous to young children than they are to older children. The common cold may rapidly lead to serious lung trouble. Free ventilation of the room in which the infant lives and sleeps will help to lessen the risk of infection.

Young children should not be taken to in-door parties. Bioscopes and in-door gatherings of any sort are quite unsuitable for such young children and may be very dangerous. The seriousness of the exposure of quite young children to such infectious diseases as measles and whooping cough especially cannot be overvalued. Where any one is suffering from an infectious disease great care must be taken to prevent infection passing to the infant.

Babies should never be allowed to sleep in the same room with anyone suffering from infectious disease nor be allowed to be near garments soiled with the discharges from such cases. All such garments should be disinfected without delay.

#### Rice Pudding For Small Child

Boil quarter cup of rice in plenty of milk until tender. Then beat an egg until light with 1 tablespoon of sugar, add the cooked rice and the sufficient milk to make a creamy mixture, beat well with an egg beater, add a drop of essence of vanilla, pour into a buttered pudding mould and stand in a basin of water in a moderate oven until set. This may be served hot or cold. A few raisins or chopped dates may be added after beating and will add variety.

### Household Hints

By BEATRICE NUTS

#### Strong Tea

If tea has been standing for some-time and has become too strong, do not add boiling water to the tea in the pot or cup. Pour the boiling water into the cup first and then add the tea, which will taste as if freshly made.

#### Tea Stain

If a cup of tea is spilt on the table cloth, cover the stain immediately with sugar; every trace will then disappear when the cloth is put in water.

#### Greasy Clothes

To wash greasy clothes easily, damp the grease spots liberally with paraffin before soaking in water and soap; this dissolves the grease quickly and saves rubbing.

#### Clean floors

To obtain a brilliant polish for lino or floor, use a clean sugar-sack for polishing instead of soft rags.

#### Soiled Shoes

To render soiled white shoes quite black, paint lightly with black Indian ink, as it is permanent and water-proof. Use a large brush and paint evenly.

#### Testing Milk

If a polished needle be dipped into a deep vessel of milk and immediately withdrawn in an upright position some of the fluid will hang to the needle if the milk is pure.

#### Earwigs

If earwigs are troublesome in the house, saturate a sheet of blotting paper with oil of pennyroyal, obtainable for a few coppers from the chemist. Cut or tear the blotting-paper into small pieces and lay it about the shelves in cupboard and pantry, when the earwigs will soon disappear.

### Our Health Corner

(By NURSE ROSE)

**Clothes Catching Fire** When clothing catches fire, the important thing to do is to smother it, for fire cannot burn without air. Wrap the patient in a rug, coat, table cover shawl blanket, in fact, with the first thing that can be reached quickly. The patient should not run unless alone and compelled to reach something to smother the fire herself.

### This Week's Thought

If you want to be missed by your friends, be useful—K.E. LEE

The mouth should be kept shut and the face protected if it is possible to do so. The clothing should be cut from the parts that are burned and great care used in handling the patient if the burn is extensive.

**Scalds.** Bad scalds by steam or extensive burns should be taken at once to the nearest hospital and treated there. If a suitable application can be made at once as a temporary dressing to relieve the intense pain, that should be done, or a dose of morphine given instead. If a burn is at all extensive, considerable shock follows, and owing to the injury to the skin the kidneys may be affected.

**Acid Burns:** Burns caused by acids should be washed with soapsuds, baking soda and water, or with lime water. Dilute lime water should be used for washing acid from the eye. For burns from alkalis such as lime, etc., use vinegar or lemon juice.

**Sunburn** is painful and may be relieved by the same treatment used for other burns. Baking soda and lard or vaseline (equal parts) is a good remedy. The air should be excluded.

### Hints For Dressmakers

**Buttonholes** Pencil the on the material and make a stitch along the lines. No between the lines and button as usual.

**Skeins** Buy skeins of ordinary stranded cotton instead of ordinary mending for stock. They last longer, are cheaper and can be used for fine or coarse work as desired.

**Crepe De Chine Ties.** Crepe chine ties can be made to look good as new after laundering. A little gum water is added at last rinsing.

**Coloured Silks** Coloured should always be soaked half an hour in salt water, ed in lukewarm water with soap jelly, and rinse in lukewarm water then with a few drops of vinegar to revive the colour.

To make gum water, 2oz. of gum to 1 pint of water.

**To Remove Pleat Marks**

#### Skirt

This is not an easy task to understand, that the method is successful.

After unpicking the skirt, it flat on a table over a large towel. Roll the two sides carefully, and pull aside for keeping the towel very. The third day unroll and iron the skirt well, wrong side with a hot iron should find that the pleats have completely disappeared.

## The Educated Bantu Lady

As seen through the eyes of a European friend.

(By M.P.)

Does the highly educated Bantu lady rest on her laurels, or does she use her knowledge to the best of her ability by sharing it with her friends?

African ladies should realize that as they progress they should learn to stand alone. By 'stand alone' I mean as a race. No race ever progressed by leaning on another; learning yes, but learning and leaning have two very different meanings!

This article is not concerned with the Ladies Civic Society or any other public bodies; it is to the majority of the young African women who have had a good education. What are they doing with their lives? Do they realize that it is not enough to be merely social success; to dress well and give smart tea parties and have their names appear in print 'among those present' at public functions.

That is not progressing. It is not that it is certainly, but it is only a shell; it is what is inside that really matters, what knowledge is being stored up inside the mind. Knowledge is power, remember! I was with intense interest that I read in last Saturday's issue of "The Bantu World" about the "African ladies Thursday Club." That's the spirit! But do not be satisfied with just 'pals of pleasure.' Don't play together, work together

African ladies should wake up and realize that there are hundreds of interesting things which you do not know anything about. One day in the future the African man will reach his goal, and the African lady must be able to stand on his side as a full-fledged citizen.

What is a good female citizen? Not just a pretty adornment. She is a woman who is a good mother and a wise housekeeper; a woman who has knowledge of laws and government of her country; a woman who knows something of what is going on in the world around her and who has an interest in past history; a woman who knows how to advise, think wisely and act wisely.

African women striving to be good citizens? It is not an impossible task if you reach it or achieve it entirely in your hands. African ladies—be up

and all interest our women to hear that since receiving the article big arrangements have been made to help African women to make use of their "Day of the African Woman" profitably and healthily. Our plan will need careful attention of those ladies who would like to help as members of the committee which will draft the resolutions, should send in their suggestions to the address now so as to be able to call upon them at the time our first plans are being discussed.

### Hot Weather

...A PUNCH.  
...grenadilla fruit juice  
...pineapple  
...juice of the lemon  
...into a large jug, then  
...and grated pine-  
...up with ice cubes, or  
...texture, and just before  
...soda water, lemonade  
...ale. This is a most  
...rink for tennis parties.  
...FRUIT DELIGHT  
...grenadilla fruit juice  
...spoon gelatine  
...cold water  
...peeled and halved  
...boot grapes  
...for decoration  
...whole peeled grapes.  
...ot of column 3)

## African Nurses Are Efficient

Victoria Hospital Report

The annual report of the Victoria Hospital, Lovedale, makes very interesting reading. The course which Nurses undergo there is a senior one, and the standard of technical competence required is that of the South African Council of European Nurses.

"From our own experience," states the report, "and from the testimony of others well qualified to judge, we are satisfied that nursing training evokes qualities of character and intelligence in many Bantu young women, which enable them to render a service of great value to their people and to the country generally.

"Women who can deal intelligently and authoritatively with witchcraft and other superstitious ideas of disease are a new thing in Native society. Educated Natives may personally disbelieve—many of them do—but when it comes to giving their reason they lack data. Only doctors and well-trained nurses have the facts at their finger ends. And as is well-known, the belief in witchcraft as a cause of disease is one of the grossest and most cruel things in heathenism.

They are able to deal quickly and effectively with disease, cases of the more virulent forms are at once reported by them, and they possess qualities of initiative and resource. The importance of this, not merely to location residents, but to the European population with whom they mingle as servants is obvious. It makes all the difference to a medical officer of health if in the location he has the support of a well-trained nurse when, for example, unpopular sanitary regulations have to be put into effect.

Though in their own homes and at school Native girls as a class have little sense of responsibility and little or no initiative, our experience has made it clear that it is possible with nursing training to bring out these qualities and frequently develop them to a noticeable degree. Nurses at the Victoria Hospital at Lovedale have to exercise these all the time they are in training, and towards the completion of the course have to take full charge of wards.

They have experience in the out-patient department, theatre and surgical experience, dispensing experience, and they work in clinics, schools and child welfare centres. They also have experience

in nursing enteric and typhus cases, and a wide experience of nursing tuberculosis in all its forms.

"They have proved themselves dependable, and may be safely entrusted with hospital and district appointments."

The contentions of the report are supported by the testimony of hospitals, the Union Public Health Department, of welfare societies and of missionary associations.



Miss Nozipo Ntshona, B.A., youngest daughter of Mr. James Ntshona, a respected African of Fort Beaufort. Miss Ntshona is one of those educated Bantu women who are the torch-bearers of the race.

Soak the gelatine in cold water, then dissolve over hot water. Add the gelatine to the fruit juice. Rinse and mould, then pour in a little of the liquid and mask the sides and base with it. Decorate with whole grapes and small strips of angelica to form a pattern at the bottom and round the sides of the mould. Mask with more liquid. Mix the halved grapes with the rest of the liquid, and when on the point of setting fold in half cup whipped cream or thick cool custard. Pour into the mould and chill.



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## Eat More And Yet More Fruit

Fruit is so plentiful just now that many readers write to ask for ways of using it. The best way, of course, is to eat it just as it is, for nothing can approach fresh, ripe, raw fruit as a source of vitamins. Children particularly should be given all the fruit they will eat; even young babies can digest most ripe fruits if mashed or grated.

However, sometimes it is pleasant to serve a more elaborate dish for the sweet course than just a bowl of fruit "au naturel." So here is a selection of recipes that will prove their worth, for they are interesting and delicious as well as being inexpensive.

### Baked Pears

It is a matter of individual taste whether pears should be peeled or not, and whether they should be left whole or quartered. In our opinion it is better to cut the fruit in halves as so many are not quite sound at the core.

Place the halves in a buttered ovenproof dish, fill each cavity with 1 teaspoon of sugar and a

small piece of sliced lemon and a dab of butter, then pour over a syrup made with 1lb. sugar to each 3 cups water. Boil for about 6 minutes. Bake in a moderate oven (375 Fahr., or number 6 in a gas oven) until tender when pricked with a fork. This takes quite an hour to an hour and a half, according to the size and kind of pear used. If the pears are very small they may be covered with greaseproof paper. The fruit should be basted frequently.

Just before serving cover the fruit with marshmallows and toast in a hot oven or under the grill until delicately browned. Serve hot or cold with cream or custard.

Baked pears make an excellent accompaniment to sausages and ham. They should be halved, sprinkled with sugar and a few drops of lemon juice, a rather larger dab of butter placed in each cavity, and then covered with greaseproof paper and baked until tender.



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—P.O. Box 2528, Johannesburg.

## ASHTON & PARSONS' INFANTS' POWDERS

U Nkos. Dinwa seyibonile indhlela amakosikazi abelungu agcina ngayo impilo yabantwana bawo yonke leminyaka ngomqoto ka Ashton & Parsons'. Uma umtanako ekala njalo wenziswa ubuhlungu esiswini noma mhlaumbe ubuhlungu bamazinyo akulayo. I Ashton & Parsons' Infants' Powders isusa lo buhlungu ngapandle kwengozi, yenze umntwana aneliswe akule e

### NAMANDHLA EKULUPELE

U nga wu tenga lomqoto estolo, awubizi kakulu. Wubeke womile ulimweni lomntwana. Isigamu kumntwana ongapantsi kwenyana ezi u 6, opelele uma esengapezu kwaloko. I Ashton & Parsons' Infants Powders ayinangozi neze.

Abenzi:

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

NA-35-1-[2]

# Read About The Housewife's Friend



Wrapping tables of Sunlight Soap at Lever Bros. Factory at Durban. Each girl wraps 288 tablets an hour!

## The House Wife's Friend

(By A Durban Correspondent)

A few days ago someone asked me if I would like to see the home of the housewife's greatest friend.

"The housewife's greatest friend? Who is that?" I asked. "It is not a person, it is a product; to be brief—soap!"

Being a housewife myself I readily accepted the offer, and the following day we paid a visit to Lever Brothers Soap Factory in Durban.

We were shown round by a lady guide in a smart uniform. She commenced by telling us the rudiments of modern soap making. The best oils and fats, which contain fatty acids and glycerine, are boiled together with caustic soda. This forms soap and glycerine; salt is then added and it divides the mixture into two separate mixtures; the one being soap and the other glycerine and salt. It is with the soap mixture that this article is concerned.

Our guide conducted us up a staircase to the 'Pan Room.' This is where the soap is boiled in enormous big open tanks called 'Vats.'

What an impressive sight! The seething bubbling mass, spurting steam, made me think more of a volcano in eruption than soap in the making. In each vat was a different soap. One had a mixture of the familiar blue mottle, how hot and soapy it smelt! Another Sunlight, and another, filled with a pale creamy mixture was, our guide informed us, the foundation of a delicate toilet soap.

This boiling process goes on continually for seven days and seven nights. Then the scalding hot liquid soap is run out of the boiling vats into large receptacles called 'crutchers'; here it is churned and creamed until it is soft and smooth. The perfumes are added to the toilet soaps. Then it is poured into metal cooling frames and allowed to stand for several days. When it is quite cool the sides of the frames are unclamped and the huge blocks of solid soap are left standing. We walked down rows of these huge blocks...they made me think of monuments...monuments to the cleanliness of the modern world.

The blocks are then cut into bars by means of wire frames which are pressed through. These in turn, cut into smaller bars. The toilet soaps are stamped into cakes and carefully trimmed and rounded before they are wrapped up in their delicate paper coverings. And so at last, we came to the 'Packing room.' Row upon row of railed up boxes containing complexion soaps, disinfectant soaps, bath soaps and laun-

dry soaps; all waiting to be loaded and railed to the big towns and the farthest corners of Africa.

So next time you buy a cake of soap, don't think only of the price...think of hissing steam, clanging machinery and hundreds of men and women working day after day in a modern factory to provide you with that single cake of soap!



Enormous bars of soap nearly as high as a man. When the soap has cooled it is cut up into the tablets shown in the next picture.

### SAVOURY EGGS.

Hardboil as many eggs as are required and place in cold water. Shell, then wrap this mixture round each egg: Boil potatoes, then force through a sieve or potato masher, mix with salmon, salt and pepper, and bind with a little raw egg. Keep the mixture rather stiff. Dip in the rest of the egg and breadcrumb and fry to a golden brown in deep smoking fat or oil. Drain well and cut in half when required.

## Watermelon Konfyt

Peel the green outer skin of the watermelon after cutting it in strips and remove all the pink portion; then prick both sides with a two-pronged fork. Leave overnight to soak in a solution of 1 tablespoon lime to six pints water.

Next day wash in several cold waters, drain, and allow 3lb. sugar to every 2 and half lb. of fruit, adding the juice of 1 large lemon, and 3 cups water to every cup of sugar. Boil the peel in the water until tender...about 25 to 30 minutes...then add the sugar and some bruised ginger in a muslin bag. Cook rapidly until the fruit is transparent and the syrup thick.

Pack into hot, sterilised jars and cover to overflowing with syrup. Sterilise by standing the jars in a saucepan with water to the neck of the bottle, for 15 minutes. Clamp down the lids and store in a cool place.

Should the syrup boil away and there not be sufficient to cover the fruit, more may be made using 1 cup sugar to 2 cups sugar, boiled until fairly thick and then added to the other syrup.

If the konfyt is required crystallised, boil until the syrup is very thick, then take out the konfyt and then place on a wire sieve and allow to cool and drain.

## Lessons From Lemons

A lemon and magnesia pack is an excellent old-fashioned home treatment that will slowly, but surely whiten a discoloured skin and is excellent for the neck.

Lemon juice and milk mixed in their curded state if smothered on the neck will both whiten and soften it.

A teaspoon of lemon juice added to the water in which rice is boiled will soften the grains, and keep them separate and white.

A cut lemon will remove stains from brass objects, and mixed with salt will clean discoloured copper.

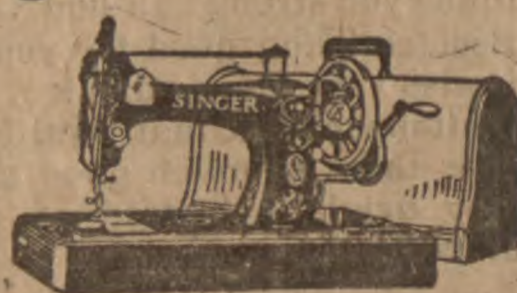
Lemon and carbonate of soda will clean the teeth effectively.

Two teaspoonfuls of lemon juice in rinsing water will keep blonde hair a good colour.

### PICKLED BEETROOT.

Wash and cook the beetroot until tender in boiling salted water, drain, peel and slice, pack into clean, dry bottles, cover with cold spiced vinegar and seal. Keep for at least a week before using.

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**HAPPY MARRIAGES**

Dear Madame,  
Let me say just a few words about my happy marriage. I was married in 1930, although it is a very short time I feel that I would not be true to myself if I did not say I am happily married. Shortness of time is nothing. Even if it is, I think I ought to be thankful for the happiness God has given me up to now.

My husband is not an educated man, as education goes these days, but to me he has been of great help.

Not only has he encouraged me to read newspapers, especially "The Bantu World" but he always buys me those books he thinks I will enjoy. When I left school I did not care for reading. I just sat down and did nothing. But so persistent has he been that to-day, I am one of the most well-informed Bantu young women, just because I read good books and helpful articles in "The Bantu World."

And what is more to his honour is that he likes to talk with me. When he comes home from work, he talks to me, telling me about all sorts of things. The result is that I sometimes surprise my friends with my knowledge.

Now that is surely something to be thankful for no matter how short a time we have been married. I hope many women readers of "The Bantu World" find life as full of interest as I do, because in their men friends they have helpers and inspirers.

(MRS.) Z. N. M. Johannesburg.

**Men Blameless?**

Dear Editress,  
I am not married but I want to say something about happy married life. Instead of happy married life I shall write about happy love life. I feel sure that happiness in your love affairs brings nearer to us happiness in married life. I write to tell you my better experience with men. Some men are the downfall of women. I shall love this. A man comes to you. He promises all kinds of promises until you give him your heart. What does he do after that? He break all his promises. He lowers your self-respect. He lets you to treat him as if you were his wife. If you are in domestic service he wants to make his room his head-quarters where he alone must enter. Some of these boys have lost me many good positions.

In return for your obedience and love what does he give you? He never even talks about anything that matter in your life. He knows are his own. He does not want to mix with decent people. He is jealous of all people you meet. His idea of love is that you should be his voiceless slave until he is tired of you and run after another poor girl. And when we become bad after such treatment you hear people preaching about bad Bantu women.

Our men knew how to respect themselves and ourselves we should be different women. But when you do with such men? When you talk of leaving him because of his ill ways, he beats you and tells you he will knife you. Some of these men are known as swank in Johannesburg, they swank, wear collars and suits. If we domestic workers could tell all we know about what these men do to us, we would wonder why every woman is not bad. Good-bye.

"DECEIVED GIRL."



Mrs. B. B. I. Mthembu (nee Nyembe) is a typical example of a well-trained and efficient Bantu Nurse.

**Pretoria Bantu Ladies' Club**

Madame,— May I be permitted to mention the latest activities and steady progress of the B.P.L.C. about which I take it for granted every reader of this paper has had the opportunity of reading an article relative to its origin some time last year.

It was last year on February 18, that this Club was formed comprising about twenty-two, who, irrespective of class or standard, were gathered together in the Doughall Hall to discuss the advisability of forming the Club.

**Aims And Objects**

After a lengthy discussion a draft of the aims and objects which read:

To foster a sporting spirit among our Bantu Ladies.

To encourage and develop unity and co-operation.

To cultivate friendship and prudence as unanimously accepted.

The most interesting and outstanding object upon which our ladies fell with both hands and feet, was the sporting one. They are looking forward to promoting such games as Hockey, Basket Ball, Indoor games and the like.

**Means Of Raising Funds.**

As it is customary with all clubs, societies and associations: our club is also running concerts and dances, organising tea-parties, and bazaars.

Tennis as one of the games is in practice. Notwithstanding, the modicum tennis knowledge our ladies have, they have earned the appreciation of the public. For, despite the fact that there is no monthly subscription, we have, with the good support of the Pretoria public (Bantu) which patronised our last concert and dance, managed to procure a new tennis net, a few balls and a couple of racquets which the members of the club use very frequently.

Hence the first Ladies Tennis match in Pretoria played on Saturday, January 25 at

the Pretoria S. A. P. Court, when the P. B. L. C. met the Black Rocks' Club Ladies.

The players were as follows: Black Rocks, Misses L. Mabulelong, J. Mokone and S. Mogajane. Pretoria Bantu Ladies Club: Misses S. Malange, M. Dinku and R. Tselane.

This having been the first Ladies' Tennis Match in Pretoria, roused interest among the spectators who gathered round the court in large numbers. Among them were the male members of the Black Rocks the Pretoria S. A. P. T. C. members and others.

After a hard struggle from 3 p.m. to 6.30 p.m., the match ended with a difference of 15 games in favour of the Pretoria Bantu Ladies' Club.

NOTE: The Pretoria Bantu Ladies' Club is giving a Grand Concert and Dance in the Doughall Hall, Pretoria, on March 14. All are invited to attend.

R. P. TLHOGO

Pretoria.

**No More Teapots From Scottish Potteries**

A very old and charming industry is threatened with extinction in Scotland. This is the making of earthenware teapots, and its last stronghold is in the old East Lothian village of Prestonpans, where one pottery only remains out of the four which used to supply the East Coast and export large quantities to South America.

(Continued from Column 4.)

riage, and to the presence of the Almighty and worldly witnesses, pledge to love one another, even when the time for ones partner's face to be turned to wrinkles, comes, till death do part the parties.

"ONE INTERESTED"

Burghersdorp.

**The Question of Age in Marriage**

Dear Editress,

I am moved by an article which appeared in your issue of February 22. This was entitled "The Question of Age in marriage," By Lady Porcupine. Should men take to wife women who are their seniors, equals, or juniors in age? In her opinion, Lady Porcupine stresses that men should marry their juniors. She, in her experience, has come across men, who, by mistake, had taken to wives women who were older than themselves. These men were now so shy that they referred to their wives as their cousins or aunts.

Such men are not fit to live and only need a hail of bullets fired at them. They are the victims of lust and do glory over it. Women's beauty is quick in fading-away, says the writer. I agree and might add that it is so under certain circumstances. The writer advises that men should try wherever possible to get hold of "sweet sixteens", their juniors.

Brooding over this question, we find ourselves entangled in a mass of other minor questions, viz: Do we marry Age? Is marriage the mere result of being attracted by beauty? Do physical and facial appearances play the most important parts in marriage? Does fame, position, the amount of money ones partner happens to have saved, enter into the question of marriage?

Try and answer these questions and we find ourselves confronted with the most important question which has, time and again, appeared in the columns of "The Bantu World": What is love? Answer this question and the key to happy married lives will be discovered. Where true love exists, would any of the following debar marriage between parties concerned? Old age or youth, ugliness, deformity of physical and facial structures; lack of fame, position, and money? Those brought to the minister for mar-

(Continued from column 3)

**Umama Owab'egula**

WATOL'IKEFU EMVA KWEMINYAKA YEZINHLUNGU.

"Inkati eyiminyaka eyisi 7 ngipetwe izinhlungu," kusho inkosikazi yase Netherten, England. "Kwaqala emva kokubeleta kwami. Pinde abuye amandhla ami, ngapel'amandhla. Ukunkenketa kwobuhlungu cishe bungihlanyise. Odotela abataku engaya kubo pinde bangisize."

"Ngase ngifunda ngezinhlamvana zika Dr. Williams ezibomvana ngazilinga. Ngibonga kabi ngokwenza loko! Ngati ngiqeda igaba lokuqala zase zincipa izinhlungu eqolo. Ngaqubeka njalo ngiziganga kute emva kwamagabha amane zase zipele zonke izinhlungu. Abuya amandhla."

Iningi labantu eselike lazilinga ezika Dr. Williams liti usizo lwazo sengati olwomlingo. Kanti isizatu sisobala. Nasi: Lezinhlamvana zenza igazi elihle elicwengile elinomhlandhla.

Zuza amandhla amasha nomhlandhla ngokugingana ezika Dr. Williams ezibomvana. Zisezitolo zonke noma ngoko ku Dr. Williams' Medicine Co., P.O. Box 604, Cape Town, 3/3 igaba lili-nye noma ayisitupa ngo 18/- iposi ngesihle.

**Paballo ea Post Office.**

Ha u Lefua ka chelete u tsoanetse hore u iithute ho e bolokela MATSATSI A TLANG.

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'Ovaltine' is full of nourishment and if you drink it often it will make you strong as a lion . . . Besides being good for you it is also very nice to drink . . . White people find that 'Ovaltine' does them so much good that they drink it instead of tea or coffee.

'Ovaltine' makes bone, muscle and rich red blood and it is just as good for women and children as it is for men . . . Everyone who takes 'Ovaltine' regularly will feel better and stronger as a result . . . Buy 'Ovaltine' to-day . . . Then make it in the way the directions tell you to and you'll enjoy it.

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# Dibetsa Di Romeloa Abyssinia

## Sefako Se Feditse Batho

LEGODIMO LE GAKETSE  
SELEMONG SENNA SA  
"LDAP YEAR."

Tsa Marapyane.

Maloba erile ke lla eabe esale dinyane ka "thoahadima, ela." Kajeno di oele "mothakola" ho bolela dingaka. Erile esale kamiso ra gakgamala ka dinako tsa bo 9 he dikolo di tsena ka la Bohano la beke e fetileng kgoedi ele 31 ho biloha maru a mats'o... a seng pila. A theosa sefako go re isheng re se bone ka bohlole ka bontsi.

Feela se ile sa tseba tsela ekang ea bophara ba dimaele tse 4. Molaleng oa sonake lillo feela. Ha Thekiso 5 ea batho e tseroe ke metsi bashoa ba 3, ba bolailoe ke sefako ele masohana a mabedi; ba ne ba eha (harrowing), le mosadi a e-tsoa masimong le eena.

Semthlase ho shoele bale 7; kaofelo ha bona ha ho belae tse he ese sefako le metsi, ha re sa tseba. Maloba mora Maditsoe one arets'abang ditladi. Kajeno re pateletsoe ke sefako le metsi feela hare ha tlala e kgole-kgolo ena. Monna eomong omoholo oa sechaba, eleng nta'a-rona Johannes R. Sebedi obiditsoe ka di 2 February ka nako ea 9 phirimane, re lahlehetsoe ka lefu la hae. Ene ele morapedi eo moholo.

Re utluellana hammahho le ba ntlo ea hae. Ke tsona Bakhatla.

STEPHEN MASHLANE.

## Go Dubegile Japan Ditarateng Tsa Tokio Go Ela Madi Feela

Go dubegile letatsheng la Japan. Banna ba emelane ka marumo motseng oa Tokio, moshate oa lefatše la Japan. Ditarata tsa motsi di ella madi, banna ba fisoa ke mello, ba gatoa ke ditlou. Sello sa basadi ba lilelang banna ba bolailoeng se hlomola pelo.

Metato e tsuang Tokio e bolela gore masole a tsogetse Mmuso matla, a boaille banna ba bang ba neng ba tshuere Mmuso, gomme a thopile meago eohle ea Mmuso. Metato e bolela gore go bakoa ditulo tsa boetapele. Empa kajeno eka ke shebeshebe. Ba neng ba balegile ba kgutl'la magaeng a bona.

## Herr Hitler Le France

BOHUIRHURI BA  
SENYA "MOOI KA  
LELEKE EUROPE"

Lefatsheng la Europe banna ba tshuereng mebuso ga ba je di theogelang. Ba robala ba semetse diravoloro, ba tshireletsoe ke masole, gobane ga ba tsebe gore eo eleng sera le eo eleng motsoalle ke mang. Maloba re kile ra tsebisa babadi gore Mmuso oa France o entsa setsoalle le Mmuso oa Russia. Ntho ena e tshositse Herr Hider, Tona-kgolo ea Mmuso oa Germany.

Motato o tsoang London o bolela gore Herr Hitler o batla setsoalle magareng a Germany le France, gobane o bona gore setsoalle sa France le Russia ke kotsi sechabeng sa Germany.

Europe banna ba phela ka boradi ea-le bohuihuri (bonokoane). Nnete, tabeng tsa mebuso ga e teng. Se teng ke maaka a thetso, a tletseng kotsi. Polelo tsa Sekgoba di tletse mantsoe a fetofetogang. Go rialo ke gore kajeno a bua sena kamoso a bua se seng. Ke eona ntho e etsang gore lefatše la Europe e hloke kgotso.

## Basetsana Ba Hlabane Ka Dithipa Ba Baka Lesogana

Tsa Middelburg.

(Ke MONGOLEDI OA RONA.)

Ka la 23 February 1936 re bone batho ka bongata ba eang Doornkop 42 re utloa gore ke letsatsi le legoio la go apesa Mafumahadi a merapelo elego a kereke ea ga moruti H. Mabogoane oa Luther S. A. Church re ba kgopella mahlogonolo.

Resoaha go tsebisha metsoalle gore kala 20 February, 1936, bo Messrs Z. C. Legoka, John Legoko le J. Maduna ba phalletse go ea Boksburg ka mekgosi erekwa-go gore Jim Legoka oa Goede-koop Dist. Middelburg, Transvaal gasa phela. Morena Thnsha Batsadi gotee le meloko kamoka.

Ka Sondaga goa tsena Mafumngadi a Witbank ka lorrie elego ba phuthego ea Moruti O. Moganoe, oa Luther B. Mission. Morena a thushe moo boloetsing boo.

Ka la 15 February, Mrs. Maduna o na a etetse ga Mr. le Mrs. E. N. Msuthwana gomme a sibela ba thabile kamoka, go tloga fao ke ge bo Mrs. Maduna le Mrs. Msuthwana ba e-ea ga Mr. le Mrs. Johannes Machinini ba utloa gore Miss Maria Machinini o kula ka matla.

Go thomile go ba le pula e botse go thoma vekeng e fetileng.

Re soaba go tsebisa boloetsi ba mma-rona eleng mofumagadi oa J. M. Thoke, oa Luther Berlin Mission. Re bona bana ba gage ba tlile kamoka go tlo bona mabona. Re ka bolela Mr. le Mrs. E. Thoke le B. Thoke, ba leng Johannesburg; le J. Thoke oa Witbank, le N. Thoke oa Rustenburg. Re leboga Mrs. W. Maskeu le mmangoanagoe eleng bona baaki ba moloetsi. Re leboga mafumagadi a merapelo elego ba Wesleyan Church, le ba D. R. Church, le ba A.M.E.

Mosetsana ea bitsoang Miss S. Peterson, o hlabile emong ka thipa, re utloa gore molato go bakoa lesogana. Miss Peterson molato oa gage oile oa emela Majaje gomme katlhola ea gagoe ebe ngoaga kamoka; ga retsebe ge gore re tla chabela kae ge basadi ba hlabana ka dithipa.

Re utloa gore bo-Mrs. H. J. Bhunda, A. J. Maduna, W. E. Longman le M. P. J. Msiza, ba ile ga Koppenaar, Goedekoop matshidisoang ga Mr. le Mrs. Stefanus Legoka, elego mor'abone ea hlokagetsego Boksburg. Morena ba thushe ditseleng tsa bona-

## Moea Lefatsheng La Europe O Nkga Ntoa E Kgologadi

Tsa Europe

Motato o tsuang London o bolela gore lefatše la Europe le ferehlegile kabaka la tumellano eo eleng magareng a Mmuso oa France le Russia. Tumellano ena, ba bang ba e shebile jualeka ntho e tla hlagisa kgotso, empa ba bang bare ke mathomo a nto e kgolo.

Gape tumellano ena e tshositse mmuso oa Germany le Japan. Germany le France ke mpya di bekane, go jualo go Russia le Japan. Go utluagala gore nto ga e kaba teng e tla ba magareng a France, Russia dichabana tse ding go loantsoa Germany, Japan, Italy le Poland.

Motato o tsuang Berbera, Somaliland, o bolela gore mmuso oa Abyssinia o rometsoe ke England le Germany dikanono tse 36 tsa go loantsha difofa, dithunya tse 11,200, dikolo tse 15,000,000

Motato o mong o tsuang Dessie o re madira a Ras Imru a tsenelletse Mantariana bosigo kgausui le Adowa gomme ba bolaea a 256, ba thopa dibetsa le dikolo tse ngata.

## Selemo Sa "Leap Year" Sena Le Kotsi Ho Ba-Africa

Tsa Vredfort.  
(Ke T.G.)

Mrs. A. Hlalele o kile are khalo Kroonstad bakeng sa bohloko. Mrs. S. N. Masike le Mr. le Mrs. T. Gexa batsoa mats'elisoang a mofu S. N. Gexa mane Meyerton. Mrs. E. D. Pululu o santsane a chaketse, Vereeniging.

Liperekisi lijarateng mona. Mokoallo lingata ka tsela e makatsang-feela ha motho a roele thoto o tla utloa ba bang bare: "Hela! mphe liperekisi tseo." Se bohloko ke hore bashanyana ka pina ea bona e monate e reng: "Abantu ba pelile Tish Manana" eo ba e binang mantsiboea ba qeta liperekisi.

Ka la li 23 February ebile mats'eliso a mofu S. N. Gexa le J. Mogotsi Meyerton. Batho ba ne ba phuthehile haholo ele 400. Libuoe ele E. Padi, G. Liphare (Vereeniging), R. Majola le Nkomo (Meyerton). Ho bao ba neng ba le teng re ka bolela mabitso ana: Mrs. S. N. Masike, Mr. le Mrs. T. Gexa (Vredfort), Mr. le Mrs. T. Xama, M. Mogotsi.

Monna emong Meyerton o hlahetsoe ke kotsi e mpe ka lebaka la pelo feela. O ile a leka ho iphanyeha, empa ka baka la bohloko oanyane ba ntlo a bona hore ho molemo ke ho itahlela

nokeng haufi le lekeishini. Banna ba lekile ho mots'ora empa ba hloloa kabaka la lebelo. Pele a mathela nokeng o ile a siea lengolo le bohloko tafoleng mabapi le mosali oa hae.

A ntho e bohloko e hlabisang lihlong! Selemo sena sa 1936 seo Makhoosa a reng ke Leap Year (ke hore selemo se tlolisang mats'eliso), se tla bale kotsi ruri haholo har'a batho ba tsoelo-pele. Tlohelang mekhoo ea Makhoosa hobane e na le kotsi. Monna eo o kene kotsing ka baka la Leap Year (1936). Joalekaha linoha li le teng metsing ha re tsebe he hore o phetse monna eo oa batho

## Melaetsa

Tsa Batho.

Mr. le Mrs. Sol. Moema ba thabela go tsebisa metsoalle eohle gore ba filoe nguana oa lesogana ka di 22 February, koa Marapyane.

Mr. P. Lehong o tsebisa metsoalle le sechaba sohle sa Ba-Afrika gore o lahlegetsoe ke nguana oa moshimane eo a neng a le mong, 'me ele tshupo le lekoko la gagoe, empa kajeno tshupo e fedile gobane o faletse ka di 20 tsa February, 'me a bolokoa ka di 23 ke baruti Y. Thabe le S. Manyoane.

## Ba-Abyssinia Ba Gaketse

BA BOLAILLE MANTARIANA  
A SAJA SELELLO  
KA LEBOEA

Taba tsa ntoea ga di sa fihla gantle mona South Africa, ga re tsebe gore go senyegile kae. Pego e kile ea hloga ka veke tse fetileng gore go loannoe ntoea e kgolo ka leboea, me gathoe Mantariana a ile a fenywa Ba-Abyssinia, a bolaea bale 5,000. Go Mantariana gona gathoe go bolailoe ale 500. Pego ea tsuela pele ea re Ba-Abyssinia ba thubilo lepetleke gomme ba pharile dithaba.

Empa tse hlagang ka metato di tsoa London, moshate oa England, di bontsha gore eka Mantariana a tshure ka thata.

Motata o tsuang Dessie o bolela gore Ba-Abyssinia ba ile ba thuba mekoti eo Mantariana a neng a epetse dibetsa tsa oona teng. Gothoe ba fihletse Mantariana a sa itebetse kgausui le motse oa Adowa, gomme ba bolaea a 412, ba thope le dibetsa tse ngata. Ba-Abyssinia, gothoe bo fihletse Mantariana a sa ja selallo, gomme ba a bolaea ba tlogela baruti feela le Veine.

(Di fella tlase ga serapa sa 2.)





says **Mr. TEA-DRINKER**

Everyone likes tea, and it does everyone good. Work and recreation make you feel tired, but a cup of tea afterwards restores your energy.



**HOW TO MAKE GOOD TEA.** Buy your tea in 1/4 lb. packets or larger. You get better value that way. Use a teaspoonful of tea for every cup of tea you want to make, and one spoon extra for the pot. Make the tea with boiling water, and allow it to stand for five minutes before pouring out.



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# Madireng A Ditulo Ka Ditulo

## Banana ba Tsoelopele

SEHOPOTSO SA BANTU IMPROVEMENT CLUB

Tsa Pretoria.  
(Ke PAT.)

Mona motse moholo re satsoa bona Mhlomphehi Morena J. Mamogale, oa Bethanie. Re utlua hore mohlomphehi o ts'oere ka thata ho tima mollo o tukang oa moferefero o nong o le teng motseng oa Hebron Sontaha sela se fetileng. Bakoena ba bang ba ile ba hlaloha ke likotsi. Ba bang ba bile ba ile hospitala. Ha re tsebe hore molato keng? Re utlua hore litaba li se li le tlatleng tsa 'Musu. Ke tseo he tsa Bakoena.

Re bile le mokete o motle haholo mona Moreneng oa banana ba tsoelopele. Khele! Li ts'oere ka thata lithope, kea u bolella! Mokhatlo ona oa banana o bitsoa "The Pretoria Bantu Improvement Club." Mokete ona e ne ele sehopotso sa hore mokhatlo o qetile selemo. Che, haele likuku tsona re ile ra li ja ra ba ra li supa ka menoana. Molikoalikoane oona (Dance) ha ke bolele. U no u ka qama u se Mothepu. Ba le hokae bahlankana ba heso, uena!

Re utlua hore ba tla etsa se-supu se makatsang konsarateng ea bona e tla ba ka li 7 March, Sporting Hall, Lady Selborne, Pretoria. Dougall Hall, 14 March. Phuthehang bo-ra-Nyoe le flu bona mehlolo ea tsoelopele. Ba hlakofetse banana ba heso. Motho ea ntseng a ts'oenyeha mona ke tichere I. Mashupe oa St. Peters School, Lady Selborne, o bile o isitsae hospital. Matsatsing ana bohloko ba hae bo a ts'episa.

Re thaba ho bona tsoelopele ea Kereke e ncha ea Ma-Afrika e bitsoang The Bantu Catholic Independent Church eo moruti oa eona eleng Rev. B. Pitso, ea neng a le St. Cuthberts Mission, Marabastad; bahlankana ba eona ba se ba le mosebetsing oa ho hahla kereke e leng Lady Selborne le nq'a tseling. Re utlua hore e se e-na le makala ka thoko. Ba ratang ho e ngolla address ea eona ke: Mongoli, Bantu Catholic Independent Church, P.O. Box 180, Pretoria. Ke tseo he tsa bo-Kreste ba mona. Ts'oane, Bokatoliki ba eona bore-pee. Merapelo ea bo-'m'e e ts'oere ka thata Laboraro la veke e-ngoe le e-ngoe.

## Hlokomelang Ho Ngola Sesotho Le Ikhantshe Ka Sona

(Ke PAT.)

Hela! Monghali lekhotleng la moifo, ha nke ke re: Ke ka le-baka l'ang ekang ha re hlokomela ho ngola Sesotho? Ha ke nts'e ke bala maselinyana, haholo-holo "The Bantu World," mathaka a heso ha a tsotelle ho ngola Sesotho. Oee, bana beso, baholoane ba ka! Ha kere le lahle Sehooa, ke mpa ke re ha le rona re ikhants'eng ka Sesotho sa rona joaloka lichaba tse ling.

Hona joale u tla fumana Marzulu a ts'oere Sezulu ka thata; ba bile ba se matlafatsa makhateng a bona. Rona Basotho re hokae na?

Falimehang, ntho ena le ke le e tahme ka mahlo a mabeli. Haholo-holo ke kopa hore babali ba "The Bantu World" ba ngole Sesotho, ba se ngole hore ntho e'ngoe e be e solle. Kea kholoa hore le eena mookameli oa Leselinyana lena a ka thaba haholo. Ha kere ho joalo Morena oa "The Bantu World"? Ke tsebile hore u tla thaba.

## Bana Ba Sekolo ba Neea Mistress Oa Bona Dimpho

Tsa Villiers.

(Ke RAY NAARE.)

Monghali, -Ak'u nkenyetse taba tsena pampiring ea "The Bantu World." Mohla khoeli ea February ele 21, ka Friday, re ile ra bale mokete o monate oa bana ba Sekolo sa Kopano. Mokete oa hants'a limpho ho fa Mistress oa bona, Miss Nancy Zimba, ea nyetsoeng ka li 24 December. ngoahola, ke Teacher Joseph M. Nkitseng, principal ea sekolo sa Roma, Heidelberg. Limpho li



"Mshoi J. M. Seloka ekile ea ba morekisi oa "The Bantu World."

ne li le polokelong ea Mrs. Ray Naare, tsa neeloa matsohong a Mrs. Joe Nkitseng ke Principal R. R. Naare le batlatsi ba hae, F. Kutoane, J. Mokoene le Mrs. N. J. Nkitseng. Ba etlletlitseng ho tla moketeng oa bana ke Rev. I. Nkitseng, nate oa monyali; Rev. I. Mokoene, le Mr. Kgoali. Mafumahali a neng a le teng ke 'M'a-rona Mrs. I. Mokoene, R. Naare, M. Kutoane, A. Letsoko-L. Monamoli, oa Vereeniging. Ka morao Rev. Mokoene a khothaletsa limpho; ha koaloe mosebetsi ka thapelo. Ha tsua sekolong ho ea ha Mrs. Joe Nkitseng moo bana ba ileng ho noa tea le likuku. Re lakaletsa Mr. le Mrs. Nkitseng lehlohonolo le katleho.

## Banna Ba Fella Nkhong Tsa Joala

Tsa Ladybrand

(LE HLOKANA-LA-TSFLA)

Sekolo sa rona se ile sa buloa ka mor'a matsatsi a phomolo. Ra eba le matichere a mabeli a macha; Mong. Kgoare, le Mong. Thakalekoala ea emeng bakeng sa Mong. McGreen Phasumane. Re bile lehlohonolo ra fumana litulo tse ncha musong, tseo batla li lula. Phaphus, engele le engele ena le litulo tse lekanang bana. Ba neng ba luletse hlahlobo ea VI. bane bale 18. Ha feta ba 9.

Re bona Mong. Taylor oa mane Bloemfontein har'a rona, o tlike ka mosebetsi oa ho hlaloha sekolo. O tla toha ka mor'a matsatsinyana.

"Noyana, noyana, noyana!" Pina ena e ne e binoa ke emong oa baeti ba rona, O tsoa Grahams-town. Ha a bue ke semumu. Empa o tsamaisa lentsoe la Molimo. O utluoa ke moroetsana ea tsamaeang le eena ke eena ea hlahosang puo ea monna enoa. O na a ntse a buoa empa o ile a tsoaroa leleme, ka baka la mosebetsi e mebe. "Matichere a lula nkhong tsa joala le bona baruti. Joala bo theohe li tae le kolloro." "Loholimo le tletse bana ba bolaoang ke baroetsana le bahlankana." O bolela masa a kokometse monna enoa. Moli-mo o re thuse re tlheleng tsena tsohle. A ntho e mpe ha batsamaisi ba fumanoa Linkho tsa joala. Sechaba se iblomphang Molimo oa sehlopha. Khutlang Ba-Afrika.

## Leqhepe La Stofberg

RE KOPA THUSO HO BARUTOANA LE METSOALLE.

Tsa Stofberg.

Re etsa boipiletso ho barutoana ba Stofberg ba khale le metsoalle kaofela ea Stofberg hore ba re thuse ka cheletenyana ea ho qala Leqhepe la Stofberg (Nuusblaadje (Magazine).

Le ka re romella kamoo le ratang. Feela mona Stofberg re ikhethisitse 1/- emong le emong. Baruti, Baboledi le Mesuoe bohle ba kopuoa hore ba re thuse morerohaling oo. Chelete e romelloe ho S. G. S. Ntoane mona Stofberg.

Thusang hle batho ba Moshoe-shoe, Tshaka le Khama ntoea ke eo. Re hopola litaba tseo li tla neloa ke pula Bataaug le Bakoena.

S. G. S. NTOANE,

Molula-Setulo.

R. S. STEENSMA,

Mookameli

## Bakgoro ba Sellong Ka Losho Laga J. M. Seloka

Tsa Thaba 'Nchu.

Ke itese Ma-Afrika gore J. M. Seloka o timetse ka New Year January 1, 1936, a filhoa ka li 3, ka nako ea 10. Tirelo ea mahutsana ene e liroa ke Father I. Tau, St. Augustiness Church; a khothatsa thata kaga losho lo, e ne ele tokololo ea Baitimi (I.O.T.T.), Mr. Phakie le Massdorp lithogo fsa eone le bone ba neoa sebaka go bolelo kaga tokololo e ea bone. J. W. Seloka o na teacher koa Bantu United School, Bethlehem ka nako e telele a tloga a ikaelela go oketsa thuto eo gagoe, a ea sekolong gape koa Spion Kop Missionary Institution, La Jysmith, Natal.

O tlike a bobola a coa teng fa se coaloa ka Novembe, 1935. Ke kopa babali gore ba bee batsali ba gagoe mo merapelong. E ne ele lekau a le esi fa gabo. Bakgoro ba leboga lithusho cotlike tse di direcoeng moshoi. Morena re rute yalo go bala malatsi a

rona gore re tle re ise lipelo tsa rona mo bothaleng. Robala ka kagisho.

Mr. Peter Mooki o tile a gaola ka di ka di 23 go tla go bona batsali, o boile ka li 8 January. Tsamaea sentle 'mina-Tlou, o boetse Johannesburg. Mr. Petros Metoa moagi oa Brandfort o kile a gaola le ene a tile matshilisho. Tsamaea sentle Mohurutshe.

ISAAC P. MOOKI,

Thaba 'Nchu.

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## Letsepa la Nguana Ea Eso Tsoaloe le Bophelong ba 'mae.

Re amohela mangolo a mangata a botsang hore na li Feluna Pills tsa Basali Feela li ka ba le thuso ha mosali ale moimana na. Re tiisa hore mosali o tla phela hantle, a lokoloha habonolo, 'me lesea le fible le nonne, le le lehlo le le matla, ha Feluna e ka sebelisoa ka nako eo ea boima bo boholo. Hobane taba-taba ke seo bophelo ba mosali bo leng sona pele ha nguana a hlaha. Nguana ke karolo ea 'mele oa hae. O fumana lijo ho cena. Ho hloeka ha 'mae ke ho hloeka ha hae. Mali a 'mae ke mali a hae. Matla a 'mae ke matla a hae.

Li Feluna li hlike li etselitsoe hore ka linako tsohle li fe mosali bophelo bo botle bo kahare bo laoloang ke mali a nonneng le ho sebetsa hantle ha litho tsohle tse kahare tse leng teng 'meleng oa mosali.

Li Feluna Pills tsa Basali Feela li rekisoa hohle ka 3/3 botlolo kapa tse 6 ka 18/-, kapa u romelle ho P.O. Box 731, Cape Town, u romele chelete. Fumana tsa 'nete, tse sephutheleng se sefubelu joaleka sena.



Bopaki ba 'nete ke bona ba li Feluna Pills nakong ea boimana. Bo bale!

Jeremiah Mazibuko oa Poorbe, P.O. Winterton, Natal, o re: "Mosali oa ka o ne a nts'a ho beleha bana ba kulang. Bana ba re ba otle ba khathatsa hoholo. Empa eitse ha ale moimana oa nguana oa ho fela u sebelisa li Feluna Pills 'me ke thabela hore baseeng bolile ba hae ha hona ea nang le bophelo bo botle joaleka ena. O nonne o tletse thabo. Haeba a ka boela a fumana bana hape a tla tsoela ho sebelisa li Feluna pele a bolile. Ke bolella metsuete ealle ka tsena ea ho sebelisa moriana oa tsoa. Thuso u hatise le ngole lena."

# Poifo E Sehlogo Bageso

The Bantu World

SATURDAY MARCH 7, 1936.

## Sefata-Mollo Se Ea Iphatela

NTOENG e kgolo ea molomo lekgotleng la Phalamente, maloba General Hertzog o boletse gore molao o leng pele ga Phalamente, o amogang Ba-Afrika tokelo ea go vouta, ke kotshe (thebe) eo Makgooa a tla itshireletska ka eona gore a se ke a palangoa ka Ba-Afrika kagodimo. A re molao ona o tla thibela gore go seke ga eba teng setsoalle sa nyalano magareng a Ba-Afrika le Makgooa. Are ke molao o tla etsa kore Makgooa a ikepele lefatsheng la Afrika, A re ga esale go tloga tsing leo Makgooa a fihlang Afrika, ba ntse ba eja di sa theogeleng kabaka la go boifo batho ba batho ba fetang Makgooa ka bongata bo tshabang — Ba-Afrika ke ba 7,000,000, Makgooa ke 2,000,000. A tsuela pele, General Hertzog a re tshabo eo Makgooa a nang le eona e etsa ke voutu ea Kolone, ga voutu ena e ka fedisoa kapa ga etsoa gore batho ba batho ba seke ba voutela maloko a Phalamente a vouteloang ke Makgooa, taba di ka loka gomme poifo e ka fela.

Ba-Afrika ba tla bona gantle gore Makgooa a re tshaba, gomme melao ea kgetleng ea a e etsang a etsoa ke tshabo ena. Makgooa, kogobane a nagana motshagare le bosigo, a lemogile gore sechaba sa Ba-Afrika se ea ata, se ea matlafala, gomme tsulopelole phagamo ea sona ditla jualeka noka ea Le-otale. Ntho ena e tshositse Makgooa. Bao ba balang Bebele ba tla gakologeloa pale ea hlorigo a Ba-Israelo lefatsheng la Egepeta.

Ga re bala mobukeng ea dibuka re fihlela gore kabaka la go ata le go matlafala ga morafe oa Ba-Israelo, Mmuso oa Egepeta o ile oa etsa melao e boima godimo ga Ba-Israelo go thibela tsulopelole le phagamo ea bona. Tona-kgolo ea Mmuso oa Faro e ile ea bolela ga go ata le go matlafala ga Ba-Israelo ele kotsi go sechaba sa Ba-Egepeta gomme kabaka lena ele tshuanelo gore Mmuso o teke kagohle go tshireletska sechaba. Ga go hlokeke gore re hloose ka botlalo hlorigo eo Ba-Israelo ba ileng ba ba katlase ga eona. Bao ba balang Bebele ba tseba boima boo sechaba sa Ba-Israelo se ileng sa bo roala lefatsheng la Egepeta. Seo re ka se bolelang ke gore boima bona ba melao ea kgetleng bo ile ba sitoa go thuba tsulopelole le phagamo ea Israelo, gobane sechaba se ile sa tsuela pele ka go ata le go matlafala, moo Ba-Egepeta ba ileng le bona ba tsuela pele ka poifo ea bona go fihlela e mong oa bona are ga go maano a mang gaese gore go bo laoe bana ba batona ba ba tsua loang ke Ba-Israelo. Re tseba seo se ileng sa hlaga Israeleng. Re sa ntse re utlula selo sa basadi ba nang ba llang bana ba bona; re sa ntse re bona sehlogo se ferolang dibete sa Ba-Egepeta. antho ntho tse di etsagetse diketse-ketse tsa menguaga e fedileng. Mesebetsi ea poifo e sehlogo. Poifo ga e tsebe toka, ga e batle go utlula letho ka ditokelo tsa bang. Seo se etsoang ke Mmuso oa Kopano kajeno ke seo se entsong ke Mmuso oa Egepeta. Ntse ke gore muna lefatsheng "sefata-mollo se ea iphatela." Seo Makgooa a ikemiseditse sona ke go iphatela le go ikepele mona Afrika. Ntho ena Ba-Afrika re tshuanetse go e tseba.

dirilego le Moruti e moshoeu Mr. D.R.C. Re thaba go bona Mr. P. Thema a katana ka bo eena le bana ba sekolo go aga moago oa srkolo; ge ele foremane eona e sa hlapile diatla. Gomme rere: Aoa, ga go sebe byalo Mphsiri, ema ka maoto o etje foromane tje dingwe, esego go ema pele ga thuto." "Kolobe ea leshala nthago mpya dia e bona!"

## Kopang Lona Badumedi Ba Ha Mocha, Marapyane

Mohlomphehi Morulahanyi ke-na le mantsoenyana ao ke kopang ho a hlahisa ho ba Kereste koafela, kebona dimakatso mahareng a badumedi koano haeso moo rebonang hore haeba kebona bo-Kreste bao baishing badumele batla sitoa ho dumela.

Mona haeso ha Mocha hosale makholo-khola a bao eseng badumedi jualo ka ha rena ledi Kereke tse di 12 sechabeng sena saha Mocha. Ene ele eona nako hore sechaba sa heso sefumane lebaka le lepila la hosokoloha.

Empa kamokhoa oo dikereke tseding tsena di tsamaisang kateng, rea nyama ka mabaka ana-

1. Maloba ka lefu la Kgoshi George V. re ile ra soaba haholo he dikereke ne di lemositsoe tsebeletso ekholo ea di 28 Jan. ea phithlo ea Morena. Ha hlokafala le he ele ngoe phuthoho tsebetsong eoo, he ese ea A.M.E. feela eo ileng ea 'na le mosebetso moholo ka leo letsatsi lesekolo sa teng kaleo letsatsi sa ema. Ho tloha moo Morena Moepi ka kopo ea Rev. Modikoane o ile a epa pitso ea ho boledisana le Bakgatla kaha Mendi Memorial oo ka tumellano ea sechaba khosi a ileng a tsebisa dikereke kamoka ho kopano ka leo letsatsi; leteng eanna eaba ba A.M.E. feela eare le ba sa tse beng ho ea mashimong kaleo letsatsi, ba tsohela temong.

## Rrankudikae O Lefa Mo-Afrika Pondo Tje £12

Tsa Mogaladi (Buffelsfontein) (Ke P. B. MALAHLELA)

Rrankutjakadikae oa ka Kome o utsuitje pholo tje pedi tja Mor. Jack Ntlhane Marutloa. Tumelano ea bona ge e se babedi she: Letopane le adimile pholo tjeo gore di mo lemele mashemo a korong gomme mopotso e tlo ba namane ea sethole. Pholo tjeo Leburu le di ishitje le byalele le sethole ga a ka a se ntsha, gomme go tloga fao a hudugele moshe oia oa Lepelle go tjoela pele ka modiro oa gagoe oa go rula dikoloi; ge a boa Mo-Afrika a mo hlomara go fihlela molato o ea Middelburg ngoagola 1934 gomme mmantsho a tjea tshoananyana mekaboto ea ba ea shala e ile tsokoro. Ka 1935 ka ge se rate go tenyosa molato oa tsoshoa ke rramoshoeu gape gomme a busha a direga sa 1934. Gomme byale ba Mmuso oa Pekoane ba biditje Mor. Ntlhane ka 18/11/35 go mofa £12 ea pholo tja gagoe. Mor. N. Marutloa ga a nyake tefo ea thole sela le ditsheshegelo tja gagoe.

Mo-Afrika eo o fentje ka ge a he a soere dipampiri (receipts) tja tumelano ea bona, feela, tun! Bolokang dipampiri tja keano ea lena Ma-Afrika; gona le tlo fenza kante le Agente.

**Hopefield**  
Ba "Hope Field" ba eme ka maoto go tloga ngoaga o mofsa (Year Year) ba nyaka sekolo moo polaseng. Foromane ke Mor. I. M. Mmamogobo. Tsogang Ma-Afrika, thuto ke motheo le llere ea tjoelapele.

Pula e nele kudu mono la 30/1/36 gomme se se nyamishitjeko ke legadima le le bolailego mosadi le mofepi la tlogela ngoana le moekolo. Bona go thoe ba phedile ka Mmamalepane, ngoako o soele. Bao ke ba Masemola ba dulago ka Motsemohlabane ge e putla ke pata ea koloi ea mollo. Modimo a o le homotje ba tau!

Re soaba go bona ngoako oa Mr. P. M. Tema, Morutishi oa Kgathane, o se oa fela go ruleloa etjo o thomiloe ka 11 Augustu 1935 ge go tshosa (transference) ga Barutishi go eja bogale. Motho oa batho o sa naioa le bana ba gagoe le mosadi le digeregere tja bona! Foromane e shitua ke go phetha kholofetjo ea gagoe e a  
(Di fella serapeng sa pele)

Juale he majakane, tumelo ekae faho? Na ke sekhopi ho lona ha dintho tsa tsoelopele di hlahisoa ke batho kapa kereke ea A.M.E. sechabeng sena? Na ke bona re sena molato he se se lo-kilong se hlaha ka rona, ka hore rea itsoenya ho ikopantsa le tsa tsoelopele. Ha ho se se fetang he dikereke di ka utloana 'me tsa rerisana merero ea sechaba sa Modimo. Baruti ba rebotsa hore Bakresete ke bana ba Modimo kaofela jualo kaha ele bana batumelo, bana ba ntlue ele ngoe feela, eo hloho ea eona eleng Keresete.

## ANDRIAS R. SEHOOLE. Bohloko Ba Kgosi Mogale

MORUTI BEHRENS O PHALLA PHALANE KA MOTOROKARE

Tsa Bapong (Ke S.P.M.)

Re se re ile ra tsebisa sechaba ka ha bohloko ba Morena F. Mogale oa Bapo kamoo a isitsoeng Hospital kateng. Joale ena ke tekodiso kamoo a ntseng a le kateng. Morena o hlile o kula haholo ka 'nete moo ho tadingoeng paka tse pedi fela. Morena o kile a tllisoa hae mona a dula veke eleng feela ka tshenonyana ea hore o betere, empa e itse ka hofihla a befeloa ke bohloko a ba a busetsoa hape Hospital kadi 8 Hlakola.

Kala maoba ka di 15 tsa eona ha tla mohala o tsoang ho Commissioner o bolela hore Morena o kula haholo ruri. Eitse ha tsatsi le oela ka maitso ha boela ha fitlha lepolosa le lona le tllilo beha hore bohloko bo befela haholo ba Morena. Ke moo Moruti Behrens a tlohileng ka eptlako ho isa Mofumhadi, Ma-Morena, le kgaitledi ea hae ka motokara hona bosium boo. Hoseng ka Sondaha habo ho lebelsetsoe hore Moruti a bonale kapa France Molotsi eo le eena a ileng a phalla ka oa hae motokara a isa D. Mogale (Acting Chief), L. Mogale le A. Maffate. Tsa bohloko di joalo hae mona ha re saja di thehelang. Thusang ka ditshapelole babadi ba moifo oa sechaba sa Afrika.

## Tsa Borena

Ke anehile hona koranteng ea bohloko ba Morena hore ba 'Muso ba itse borena be Sapo bo ts'aroe ke Moen'a Morena eleng D. Mogale. Joole he hose hole sebaka sa ngoaba tse tharo ho ntse hole pakisano (dispute) mahareng a sechaba sa Bapo mona hae ka tsa sekolo se secha se sehlo haholo, moaho o motle ka ho chaba ha letsatsi. Enere mohla se tla hahua ha dumellano ke sechaba hore etle e be sa sechaba fela le 'Muso, hoseka ha eba le moananyana oa seruti kapa bokereke ho sona, hoo ke hore se seke sa okameloa ke kereke le ha ele efe ho tse teng Bapong. Hone hole lekgotlana (board) la sekolo se kopantsoeng (Bapo Amalgamated) le neng le theoe molla dikopangoa. Ditho tsa lona e ne ele Rev. Dunstan, Rev. Behrens le Mr. N. D. Achterberg mohlalobi oa dikolo. Banna bana ba bararo bana ba khetha Rev. Behrens e be eena ea tla beha ditaba le ho lefa matichere hobane a le haufi. O sebeditse joalo ka mookamedi ho fihlela mohaho o mocha o batla o fela, eaba lehlakore le leng la bo mora Moreneng le qala ho khaola le lla ka hore lona le batla mookamedi e mong oa sekolo. Ntoa ea eba kgolo mahlakoreng ana a mabedi. Ke tla hlahosa tsa mahlakore ana kamoso.

Ka di 4 Pherekgong e fedileng, pitso ea eba teng ho tsebisa Bapo hore 'Muso o bea D. Mogale ho tshoanela borena eaba mo thaka ea Moreneng e loantshang taba ena ka hore 'Muso o kabe o seke oa ikhethela motho ea sa tshoanelang borena ba Sepo.

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NGANGINE HASHI ELIHOPE (Trad.) " " " " " "	Piano Accompaniment, M. S. Radebe.
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SALANI KAHLE (M. S. Radebe) " " " " " "	Accompaniment, Jazz Revellers' Band.
AE 91 DIRAM, DIRAM (Traditional) Xosa Nomximi Mixed Voice Choir	Piano Accompaniment, M. S. Radebe.
SITANDA AMAHLUBI (Traditional) " " " " " "	Piano Accompaniment, M. S. Radebe.
AE 92 WASE LELE UZAKWA LIWA (Trad.) Xosa Nom. Mxd. Voice Choir	(With Piano Accompaniment).
E-KIMBERLEY (Traditional) " " " " " "	(With Piano Accompaniment).
AE 94 BAHLABANI (Traditional) Basuto Male Voice Choir	Piano Accompaniment, M. S. Radebe.
SENYANO SA LEKGAIHO (Traditional) " " " " " "	Piano Accompaniment, M. S. Radebe.
AE 95 THUSANG KA LINA OA (Traditional) Basuto Male Voice Choir	Piano Accompaniment, M. S. Radebe.
THUMA LEGAGO (Traditional) " " " " " "	Unaccompanied.
AE 96 PAWUNDI (Traditional) Shangaan Choir	UTILOTI (Traditional) " " " " " "
AE 97 IPASI LOMDENDE (Traditional) Shangaan Choir	Unaccompanied.
TEKANI UKESHE (Traditional) " " " " " "	

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# KING EDWARD'S MESSAGE TO EMPIRE

## Soldiers' Revolt In Japan

AIMING AT ESTABLISHING MILITARY DICTATORSHIP IN JAPAN

Last week "The Bantu World" reported that a revolt had taken place in Japan and that prominent statesmen were assassinated in Tokio. The rebels seized Government offices and all efforts to persuade them to evacuate Government buildings were unsuccessful.

This tense situation continues and it is stated in political circles that the new Government is not likely to be chosen until a settlement is reached between loyalists and rebels.

The conviction is growing that the rebels hold the whip hand in view of the sympathy of other sections of the army, coupled with the difficulty in finding a premier capable of relying on the civil elements in the country. Meanwhile the Goto Cabinet is carrying on.

Earlier messages from Tokoi state that the positions held by the rebels comprise part of the Nagatocho area, the administrative centre, where the Government buildings are situated.

According to a broadcast by General Kashii (commanding the Government troops) at 10 p.m., he was taking appropriate measures to deal with the situation. He added that the morale of the Government troops was high, and they were maintaining the strictest guard in perfect order outside the rebel area.



Admiral Saito, one of Japan's ablest Statesmen, who was assassinated last week.

A message from Shanghai states that according to an unconfirmed report from Tokio through diplomatic channels General Araki, Japanese War Minister from 1931 to 1934, has established a military dictatorship. Later messages, however, make no reference to this.

There is still no sign of the attitude of the Palace, where the Emperor has been conferring with eight princes for several hours after the time limit for the mutineers expired.

An important development seems to be possible, namely, the assassinations may have alienated the Navy, which is indignant at the loss of two admirals on last week's blood bath.

It is also considered in naval circles that the Army is getting too large a portion of the defence estimates. Hence the Navy may take a strong independent line.

## Peace Talks In Abyssinia?

A message from London says French circles in London are hinting that negotiations are now proceeding directly between the Duce and the Emperor, that there may be parallel negotiations in Geneva, and that some kind of peace may be patched up, particularly as rain has checked, if it has not already stopped, the Italian offensive, and the Abyssinians are showing signs of severe strain.



The New Ruler of the Empire, KING EDWARD VIII. Photo by Hugh Cecil

## King Edward Talks To His Peoples Of All Colours And Creeds

King Edward's 76th broadcast speech, but his first since his accession to the Throne, was heard by probably the largest audience ever known. The King, broadcasting from a studio in Broadcasting House, was heard not only by millions in Britain, but in all parts of the Empire and many other countries.

The most significant words in what is a traditional message from a new King to his people, although to-day it is conveyed by wireless and not in writing, were:—

### Same Man

"I am better known to most of you as the Prince of Wales, as a man, who during the war and since, has had an opportunity of getting to know people of nearly every country of the world under all conditions and circumstances, and, although I now speak to you as King, I am still that same man who has that experience and whose constant effort it will be to continue to promote the well-being of his fellow-men."

It has been an ancient tradition of the British Monarchy that a new Sovereign should send a written message to his peoples. Science has made it possible for me to make that written message more personal and so speak to you all over the radio.

### Bond Of Loyalty

I know how, in the Dominions, in India, in the Colonies and Dependencies, the bond of loyalty to the Crown—that symbol of unity of many lands and populations—has been strengthened by the tie of personal devotion to my father.

I feel that his death is not only an overwhelming grief to my mother and to us, his children, but that it is at the same time also a personal loss to you all.

To the Princes and peoples of India I send my greetings as King Emperor. Manifestations of your sorrow and of your loyalty at this time have been a source of deep gratification to me. The associations, in peace and in war, between the British and Indian peoples have been long and honourable, and the example set by Queen Victoria, King Edward the Seventh and King George lays on me as their successor a solemn trust to maintain and strengthen these associations.

### Our Heritage

May the future bring peace and understanding throughout the world, prosperity and happiness to the British people, and may we be worthy of the heritage which is ours.

## "Safety First" Association Discovers African Motor Driver Without Record of Mishap For Years

In connection with its examination of the driving records of those men who have been members of the Non-European "Safe-Driving" scheme, The "Safety First" Association has discovered many drivers holding excellent records not only during their connection with the "Safe Driving" Contest but for a number of years previously.

Although the Association cannot take official cognisance of the records of drivers prior to 1934 when its "Safe-Driving Contest" was inaugurated, nevertheless, it is worthy of note that quite a number of the contestants in 1934 and 1935 hold freedom from accident records over a period of 12 years and even longer. The record of one Native driver, Koos Johannes Mutloane, in the service of one of the leading firms in Johannesburg, merits special mention. In a period of seven years continuous driving on the streets and roads of most of the cities, towns and districts of the Transvaal he has never once been held in any way responsible for a mishap or driving irregularity of any kind. During those seven years he has driven 280,000 miles, which is equal to eleven times round the world, in all kinds of weather and over roads in the worst possible condition.

Doubtless there are other equally good records of safe and efficient driving amongst the

numerous coloured and Native employees in the Union. If so, the Association would like to have particulars of them. Meantime the record of Koos Johannes Mutloane, is considered worthy of special mention. Amongst other things it shows definitely what can be accomplished by sustained safety efforts on the public highways.

## Italians Claim Smashing Victory

RAS KASSA'S ARMY SAID TO BE BROKEN AND DEFEATED

A message from Rome states the battle of Tembien, which began on February 27, can be considered won, according to reports from Asmara. The Abyssinians fought furiously to avoid encirclement, but Ras Kassa's army was broken up and suffered grave losses. The Italians captured enormous quantities of arms, animals and materials. Aircraft are now engaged in exploiting the victory.

A Native army corp, including some white troops, was allotted the task of capturing Ambauork, a strongly-fortified mountain three miles from Abbi Addi. In order to introduce an element of surprise and thus avoid heavy loss of life during a night attack, the Alpine troops were ordered to take off their nailed boots and wrap their feet in putties, with the result that the Abyssinians, concealed in caverns and trenches, were taken completely by surprise.

A hail of hand grenades and volleys from automatic rifles rapidly reduced the resistance of the Abyssinians, nearly all of whom were killed.

The Abyssinians made repeated charges with fresh troops, but were always repulsed.

It is estimated that 3,000 Abyssinians were killed, and it is claimed that the Italian losses were kept at a minimum.

With the loss of Ambauork, the Abyssinians were compelled to evacuate Abbi Addi.

"Our victorious soldiers are advancing. Facts speak and will speak even more in the future," said Signor Mussolini speaking at the a demonstration at the Piazza Venezia, following a service at the tomb of the Unknown Soldier. The King was also present at the service. Signor Mussolini referred to this "great day of national vindication and victory," and added that what the Blackshirt revolution desired was taking place.

## Emperor's Appeal To Abyssinians

Another message states "Intense aerial activity prevails on the Eritrean and Somaliland fronts. Italian planes on the Eritrean front bombed defensive Abyssinian works at Egba Pass notwithstanding strong anti-aircraft fire.

"Hass Hassan, the chief of the Somaliland Gherra, with armed men, has submitted to the Italian authorities at Dolo. His subjects in the Dawa Parma valley accepted Italian sovereignty towards the end of last century."

It is learned that at the conclusion of a Crown Council lasting ten hours, the Emperor of Abyssinia appealed to all Moslems in the Empire to stand together in resisting the Italian invaders. His Majesty recalled the intimate friendship existing between the Amharic and Moslem populations. The Emperor ordered that his

(Continued at foot of Column 4)



TRAVELLING HOSPITAL FOR BECHUANA

A unit of two specially-constructed vans bearing the Red Cross emblem left the city on Saturday for Bechuana. It will tour the Protectorate with a doctor and Native dispenser and interpreter, as the pioneer unit of an experiment which has been decided upon by the authorities. Dr. J. W. Stirling, principal medical officer, and Mr. J. Anderson, chemist, have been in the city for several days in connection with the construction and equipment of the vans. A further unit is at present in course of construction.



# The Old Bill And The New

## Bill Designed To Abolish Cape Native Franchise

### Representation Of Africans In Senate By Whites

### Union Native Council

The original Representation of Natives Bill was designed to abolish the Cape Native franchise by stopping further registration of Native voters. It provided that:

- (1) No Natives in the Cape, except those who are already on the voters' rolls will be registered as voters. Those on the rolls would retain their franchise until they die out.
- (2) Natives in the Cape would be represented in the Provincial Councils by two African members so long as matters affecting them, such as education for instance, were under the control of the Provincial Administration. The members were to be elected by chiefs, members of local and general councils and advisory Boards.
- (3) Four European Senators, elected by chiefs, members of local and general councils, Advisory Boards and Management Boards, were to represent the whole of the African people of the Union in the Senate.
- (4) A representative Council of 16 Native members would be established. Twelve members of the Councils were to be elected by chiefs, members of the local and general Councils, Advisory Boards and Management Boards, while four would be nominated and appointed by the Governor-General.
- (5) The functions of the Council would be to consider and report to the Minister of Native Affairs upon (a) proposed legislation in so far as it

may affect the Native population (b) any matter referred to it by the Minister; (c) any matter especially affecting the interests of Natives in general. Further the Council may recommend to Parliament or to any Provincial Council legislation which it considers necessary in the interests of Natives in general. Members of the Council would receive a salary of £10 a month.

These are the provisions of the original Representation of Natives Bill which was considered and rejected by the All African Convention on December 16, at Bloemfontein.

## Why You Must Vote

Europeans and especially Members of Parliament say that most Africans do not care what laws are passed by the Union Government, and that only a few Educated Africans are interested in fighting for their rights.

If what these people say is true, then you who read this page will not bother to fill in and post your voting paper to us. If you do not post your voting paper it will be because you do not care for what is happening or what your leaders do.

We know that you are interested in what is happening and we know that you do care and wish to help your people. That is why we ask you to fill your voting paper and post it to us so that we can PROVE by thousands of voting papers that African people know and care what is happening and the next time anyone says "Oh only a few are interested" we can point to the voting paper and PROVE that he is wrong.

In order to enable you to express your opinion on the Bill now before Parliament, we are sending to our agents stamped and addressed envelopes. Call upon your agent during the week and he will supply you with the envelope.

## Bill Providing Retention Of Cape Native Franchise On Separate Rolls

### Three Europeans To Represent Cape Natives In House Of Assembly

The new Bill which the Prime Minister introduced in Parliament instead of the original Bill described in another column, as the result of the compromise between him and certain members of Parliament - a compromise which was rejected by the Executive of the All African Convention...provides that.

- (1) The Cape Natives will retain their franchise on separate rolls and vote for three European members of the House of Assembly and two for the Provincial Council,
- (2) The representation in the Senate will be the same as in the original Bill and that

the four Senators will be elected in the same way as provided for in that Bill.

- (3) The Representative Council will be established as provided for in the original Bill and its members elected in the same manner as provided therein. Its functions will be the same as described in the first Bill.

- (a) The Natives who live on the European farms will also elect Senators and members of the Representative Council in the same way as Natives who live in reserves and urban areas. That is to say wards will be created which will be under Magistrates for the purpose of voting for Senators and members.

This is the "Compromise" Bill which the Executive of the All-African Convention rejected on the question of principle and of having not time to place it before the Convention. The Bantu World wants you to express your opinion on this Bill which is now before Parliament.

Continued from column 2.)

"The committee further considers that the proposal embodied in clause 1 of the Bill constitutes a departure from the spirit of the Treaty of Vereeniging, in which provision was made for the consideration of the granting of the franchise to Natives in the north after the introduction of self-Government to the Orange Free State and the Transvaal.

"The committee is convinced that the only safe form of franchise would be one which regardless of race or colour, was based upon a common form of qualification."



Members of the Executive Committee of the All African Convention who rejected the "Compromise" Bill at Cape Town.

## Why The Executive Of All African Convention Rejected Compromise

The following are the reasons why the Executive of the All African Convention rejected the compromise suggested by the Prime Minister.

### "Absolute Refusal."

"And, whereas the result of the interview of the All-African Convention executive with the Hon. the Prime Minister on February 13, 1936, was the absolute refusal of the Prime Minister to withdraw Clause 1 of the Bill and the substitution of an offer by him to retain the Cape franchise in an atrophied form of separate rolls for Native voters and the right to elect three members for the Assembly, two European members for the Cape Provincial Council, and an additional two European Senators;

"Whereas the Honourable the Prime Minister has refused our pressing request to refer the Prime Minister's new proposal to our people in Convention;

"Now, therefore, we have had no alternative but to assume the responsibility and adhere to our mandate, to oppose any alteration of the Cape Native franchise.

"The executive committee is convinced that the fundamental principle of full political equality hitherto entrenched in the Cape Native franchise will be willfully and unjustly violated by the passage in Parliament of Clause 1 of the Bill, a violation that would perpetuate the discrimination against Natives of South Africa by reason of their colour throughout all future legislation by Parliament.

### Palladium of Peace

"Further the executive committee is convinced that this differentiation in electing the lawmakers of the country, of which Natives form an integral and inseparable part, cannot in any circumstances whatsoever receive their support, sanction or ratification.

The committee is firmly convinced that the policy of common citizenship as expressed in the Cape Natives franchise is the only one that would ensure harmony between the races and make South Africa the palladium of racial peace in Africa.

(Continued at foot of column 5.)

## VOTING PAPER

Read what this issue has to say about the changes in the Representation of Natives Bill which is being introduced in Parliament. Then give us YOUR OPINION of the Bill in a few straightforward words.

Write out your views on a separate piece of paper then copy them on this paper. Ask your Agent for a stamped and addressed envelope.

Fill in your name and address

Name.....

Address .....

Post this paper to:

The Editor,  
"THE BANTU WORLD"  
P.O. Box 6663, Johannesburg.



Huge crowds at Bantu Sports Grounds, watching a football match.

### Mr. D. M. Denalane Submits J.A.F.A. Annual Report For The Year 1935

The first instalment of the report appeared in the last issue of "The Bantu World." The policy of dividing these Sunday league into divisions was maintained on account of its many teams which amount to 70; there are five divisions in number consisting of fourteen teams each. The standard of play in these divisions has risen splendidly, while there are little or no accidents worth mentioning. A Junior Knock-Out Competition which was inaugurated the previous year was again taken up.

#### GROUNDS.

Your Association was fortunate this year to have the entire use of the Bantu Sports Club grounds for fixtures. These fixtures have grown to such an extent, that the capacity of these grounds is severely taxed. Your Executive approached the Management of the City Deep Mine, who very kindly arranged for a third ground on their property for the use of your Association. Another new ground was acquired at Forest Hill, while yet another was obtained at 16 Shaft, Crown Mines. Through the laying of a new Railway track, your Association has lost the Turf Mine ground, but a veritable substitute has been provided by the Robinson Deep Mine authorities, and which will in all probability be fenced soon, and will perhaps be the only turf ground Africans have in the Transvaal. Your Association is grateful to the Compound Managers, who so graciously assisted in the laying of these grounds.

#### COMPETITIONS.

Two new competitions by our Clubs were opened last season, due to the receipt of two new trophies, one from Mr. Hildick-Smith of Nourse Mines, called the Ngonyama Cup and the Ward & Salmon Cup from Messrs Ward & Salmon. The Saturday League teams competed for the "Ngonyama" Cup—a competition of all teams playing every Saturday and Sunday for 5 weeks, which gave the Sunday crowds their first glimpse of Saturday football. The Ward & Salmon Competition was arranged by your Executive for the two best teams in each Division, run on the Knock-Out System. This proved to be a very fascinating and attractive competition, the only drawback being that it prolonged the football season to midsummer, the last match having been staged on December 18, last year.

Besides these competitions, our Association competed for the first time with the West Rand B.F.A. at Randfontein in the Henochsberg Competition. The defeat of our representative team in that match, gave the West Rand an impetus which will bear fruit this incoming



Mr. D. M. Denalane, President of the J.A.F.A.

season. Our Association had the privilege of playing against Bethlehem last Easter, the Witwatersrand, Indian Football Association; the Transvaal Ind. Coloured Association, and Kroonstad Wanderers.

Your Association inaugurated exhibition games in the Mines to demonstrate our football standard to the Mine Africans and others employed in the outskirts of the City as far afield as Alexandra Township and Modderfontein. These games cost the Association a lot in Bus fares, but our expenses were considerably lowered by the generous donations from the Mining authorities and other bodies controlling these grounds. These games were highly enjoyed not only by the African employees, but by the few European crowds that casually visited the grounds during these displays. Our thanks are due to the Saturday League teams that sacrificed their day-offs for making up the programmes on Sundays. The exhibition games are perhaps the indirect result of the formation of the Alexandra League or Association that is now under discussion. These games were also instrumental in getting the Crown Mines authorities to prepare an enclosed ground at 17 Shaft for their em-

ployees.

Our Association is proud to have been honoured with the selection of no less than six representatives in the Transvaal Provincial games, and our congratulations go out to the T.A.F.A. for their retention of the Bakers' Ltd Cup for the second time.

(To be continued.)

[The Sports Editor wishes to apologise to the J.B.F.A. authorities for the clerical mistake in the headline to this report in our last issue.]

most every Monday from 7.30 p.m. at the Krugersdorp Anglican Schoolroom.

A crowd of over 600 spectators, including European enthusiasts, witnessed an exciting soccer match played at West Rand between Russel Rangers and Blue Bells. These two teams were equally strong, and it was doubtful to tell who the winners could be. Up to half-time there was no score on both sides. 20 minutes after half-time, Mr. E. Poswayo at a distance of 25 yards scored a goal against Blue Bells. This goal strengthened the attack of the Russel Rangers thus enabling them to score 3 more goals.

M. Gubanxa, West Rand's Van Vuuren and the Rangers Goal-keeper, defended at his best. Thus the Blue Bell wore beaten by 4-0.

Amongst the spectators were Mr. R. Page, Assist. Compound Manager, and Mr. Bauberman, Mesdames Poswayo, Sepamla, Mzimba, Kunene, Mkwenzazi, Messrs T. Baarteman, R. Mabandla, Pato, Msane, R. Sepamla, A. Conjwa, Gubevu, H. Mokhesi, and J. Nkosi.

Mr. C. T. Mzimba, who has been to Kimberley on two months leave has recently resumed duties.

### "The Standard" portable gramophone

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### West Rand News

All Sports enthusiasts did not regret to be at Randfontein Sports ground on Sunday to witness classical football displayed between the two rival teams viz: Arabians and Zebras. The game was of high standard and members proved to be of strength. The Zebras registered the first goal within 15 minutes. This angered the opponents who by their able passing managed to equalize by registering a well kicked ball which slipped out of the goal tender's hands. Towards the end of the match the Zebras proved a little superior and scored their 2nd. goal which was kicked by deliver within the 25 area.

Under the organisation of Messrs Nkomane, Gxoyiya and Mrs. Mdunge, Krugersdorp has recently opened a Dramatic Society which, it is presumed, will be run on similar principles as the Gamma Sigma Club. The following items have been rendered with greatest interest: Debate, Country vs. Town; Hat Night and Dancing. The roll of membership is over twenty, including Mr. Fur, Principal of the European school who has been elected President of the Society. Meetings are held al-

(Continued foot of column 3)

### IMBIZA Yama KOSIKAZI

ahlushwa yinzalo. Inana 10/ nge posi.

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### LETSATSI KA LETSATSI.

Bophelo ba Se Afrika bo ea fotoha. Matsatsi a bohoholo ao bo ntata-rona-moholo ba neng ba phela ka ho tsona a ile ka ho sa feleng. Dijo tseo ba neng ba di ja, le mokhoa oo ba neng ba phela ka oona ha se ntho tse nang le tulo bophelong ba kajeno.

Matsatsing a fetileng monna ea neng a na le matla, ele momi e e ele monna ea phelang hantle. Kajo o monna ea phelang hantle ke m nna ea sebedisang boko ba hae, ea phedisang lapa la hae hantle ka ho sebedisa chelete ea hae ka bohale.

Kajeno dijo tseo re di jang le diaparang tseo re di aparang, re di reka mavenkeleng ka chelete eo re esebetsang. Jualeka ntho tsohle, o ijo tse ding di lokile ho feta tse ding. Kabaka lena ha re batla ntho tse lokileng ka chelete ea r na re tshuanetse ho bona hore re reka dijo tse loketseng ho jeoa hobane di thusa bophelo ba r na, me ho teng dijo tse eleng tsa boko hobane re fumana matla a ho sebetisa chelete ka ho sebedisa boko. Se seng a dijo tse na ke hlapi e rekoang lesehlang kapa moo ho rekisoang dihlapu. Hopola hona 'me u

Reke hlapi e lekaneng kajeno!

### OTUKULULAYO

IMATUKULULAI

O feta meriana

kaofela.

1/6



MATSETSELE.

Moriana o etselitsoeng ho thusa batho. SEHLARE SE TSOLLISANG-SE HLAPELLANG. Mahloko ohle a meleng ea batho.

SE HLATSOA 'MELE KAOFELA

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

Le batho ba hlalefeng ba tseba hore sehlare sena se bitsoang Otukululayo (MATSETSELE) ke sona sehlare seo ba tsoanetseng ho se sebelisa ha ba ikutloa ba khathetse, ba tepeletse 'mele, ba feletsoe ke matla le mamello, ba sa tseba jualeka bo ntata bona moholo ba neng ba loana lintoa tse kholo ba hlola lira tsa bona. Moriana ona oa Otukululayo (MATSETSELE) ke lipilisi. U koenye pilisi ele ngoe ha u robala habeli ka beke, etlare hosasa u tsoha u khofe tsohle tse mpeng tse ka melang, le mahloko. U ke ke oa sebetisa mosebetsi o moholo o qaqileng ha 'mele oa hao o tletse mahloko. Otukululayo (MATSETSELE) o etsa hore pelo e betsoeu, u khothale, u be matla, u thabele lijo le bophelo ba hao.

E mong oa marena a kileng a sebedisa moriana ona oa Otukululayo (MATSETSELE) ore "Ho ka nthabisahalo ho utloa hore batho bohle baka ba nale oona moriana ona. Ke ka baka lang ha u sa re tsebise ka likoranta hore re utloe kaha moriana ona ba hole le ba haufi?" Moetsi oa moriana ona o le tsebisa hore le ka o fumana ho eena ka poso.

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

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**Come And See Tennis**

AT SIMMER AND JACK ON SUNDAY MARCH 8

Mr. Raphael Molefe writes:—one of the greatest final in the history of the Bantu Lawn Tennis will be staged by the Witwatersrand District African Lawn Tennis Association at Simmer and Jack, on March 8, (Sunday) between the famous Nighthingales L.T.C. of Wit Deep, and the City Deep L.T.C. of City Deep.

Gentlemen, bring your lady friends with you. No need to carry the "Flask and Sandwiches" Tea and Refreshments will be served to you throughout the day free.

Messrs. Snyman and Majezi will act as umpires.

**Maritzburg's African Football Association**

ANNUAL GENERAL MEETING

What is looked upon as a revival and new birth in Maritzburg soccer took place at the Umngeni Court Hall (on Tuesday), where a crowded house of members and representatives of various club in the city made a spontaneous call to the M.A.F.A., annual general meeting. Owing to Mr. E. O. Msimang's illness, President of the Association Mr. Ph. Camane, Vice-President took the chair.

In opening the meeting he said soccer is undoubtedly a national game, and a pastime which has many devotees, and it was in the hands of Maritzburg to support this game, earnestly. He said everything depends on the leaders who are officers, and that in electing officers careful consideration should be taken. The Vice-President then announced the indisposition of the President who has been the iron president of the association for ten years.

Following the Vice-President's speech, Mr. S. T. Khumalo was asked to give his secretarial report. Reviewing the activities of the Association Mr. S. T. Khumalo wished that the Association would be very serious this year over some of the difficulties that confronted the Association. Mr. L. B. Msimang then gave his report as Treasurer. The report was passed unanimously. The officials were then elected. This was a trying moment for everyone in the house was anxious to see the Reinholders of the year. The officers for the ensuing year were elected as follows: President, Mr. S. T. Khumalo, Vice-President, Mr. Ph. Camane, Secretary, Mr. Theo. Ndaba, Vice-Secretary, R. A. Caluza, Treasurer; Mr. L. B. Msimang.

There's no doubt this selection has been the best of Maritzburg and owing to the fact that it is young blood all hopes of improvement in the Association are expected. Hail Maritzburg, and forward for the African Association.

(Continued from column 5) M. T. Club J. Toane, Captain; H. Tabane, Vice Captain; J. Melato and J. Buckers, D. Mohulatsi and S. Makulu, Miss T. Mathila and Miss M. Molefe, Mr. Mamohale, Treasurer.

Greening: J. J. Meko and P. Mhle and L. Lekoane, Mrs. Mahlatsi Mr. Mahlatsi, S. Thulo and M. Pali, J. Maselela.

Matindale, the "Lizard" of M. T. Club won a victory 144, Vereeniging 98, M. T. Club won by 46 games.

ERNEST SENAONE Secretary

**Transvaal Bantu Cricket Union**

LOG

The following is the Log of the Central or Western Area section divisions of the above Union:

	P.	W.	L.	D.	Pts.
Rand Leases	7	7	0	0	35
Stone Breakers	6	5	1	0	25
Simmer & Jack	5	4	2	0	20
City Deep	7	4	3	0	20
C.M.R. West					
Compound	5	2	3	0	10
Orland.	7	2	5	0	10
Independent	7	2	5	0	10
Ottomans	7	0	7	0	0
Oriental	6	5	1	0	25
West Rand	5	4	1	0	20
Willows	5	3	2	0	15
Randfontein					
Estates	6	3	3	0	15
Western					
Native Township	6	2	4	0	10
Gaikas	5	1	4	0	5
City Deep "A"	5	1	4	0	6

Junior Divisions

	P.	W.	L.	D.	Pts.
Oriental "A"	7	7	0	0	35
Randfontein					
Estates "A"	7	6	1	0	30
West Rand					
Bantu "A"	6	4	2	0	20
Western Native					
Township "A"	7	4	3	0	20
Oriental "B"	6	3	3	0	15
Gaikas "A"	7	2	5	0	10
Willows "A"	7	1	6	0	5
Stone Breakers "A"	7	0	7	0	0
Simmer & Jack					
"A"	5	5	0	0	25
Hard Cash	4	4	0	0	20
Fear Not	6	3	3	0	15
Rand Leases "A"	6	3	3	0	15
Oriental "C"	6	2	4	0	10
Randfontein					
Estates "B"	6	2	4	0	10
City Deep "B"	5	0	5	0	0

**Inter-Racial Sport Cricket On The Rand**

The continued feature is the Inter-Racial Cricket Tournament now staged in Johannesburg, the competition of which is between Indians, Coloureds, Europeans and Bantu. Already five unions have affiliated to the newly formed Body called "The Johannesburg Inter-Race Cricket Board."



Two tennis players who will take part in the final at Simmer & Jaek (left to right) R. D. Molefe and D. Ponoane.

The City & Suburban Coloured Cricket Union which gained victory over the North Eastern Districts (Europeans) Section in the first fixtures of the Tournament met the Bantu side last Sunday. With few changes made to the team that was played previously against the Witwatersrand Indians no doubt, the Bantu were a formidable side to beat. The Bantu winning the toss made no hesitation in deciding to bat. First innings results were 149; T. Majola 25, S. G. Senoane 23 and E. Mandzingana 21. Bowling: A. Herman 5 for 40, J. Cornelius 2 for 18, E. September 2 for 31 and G. Peters 1 for 28.

The City & Suburban first innings were 124; half of their score being played by G. Peters 63; B. Martin 15 and J. Cornelius 14 (not out). Bowling: T. Majola 6 for 54, C. Ngegebula 3 for 33 and S. Ndlazulwana 1 for 23. Both sides tried hard to gain outright victory in the second innings, but being a days match were unable owing to time. Second innings closed as follows: Transvaal Bantu 117 for 8 wickets (declared) and City & Suburban Coloureds 47 for 3 wickets.

LOG TO DATE

	played	1	5	points
Transval Coloured Union	"	2	5	"
City & Suburban Coloureds	"	2	5	"
Transvaal Bantu Union	"	1	3	"
Witwatersrand Indian Union	"	2	2	"
North Eastern Districts (Europeans)	"	2	2	"

**Tennis At Vereeniging**

A tennis match was played at Vereeniging, and was very interesting. The opponents were absolutely flurried by the bombardment of the Stone-Wallers of M. T. Club.

The open field's men were as follows: Mr. Matindale, Mr. D. Mohulatsi and H. Tabane. Lost at 6-3 Vereeniging.

Second game: Mr. D. Mohulatsi and H. Tabane—6-4 Matindale Vereeniging players: M. J. J. Meko and P. Mhle of Look Again Lawn T. Club Representatives of (Continued at foot of column 1)



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# Mr. Heaton Nicholls on Trusteeship

## Mr. H. Nicholls On Trusteeship

NATIVES WERE BEING ABSORBED INTO EUROPEAN LIFE

Speaking on the second reading of the Representative Bill in the House of Assembly on Monday, Mr. Heaton Nicholls, the father of the policy of trusteeship and the author of "Bayete", a book designed to rouse racial passions and prejudices said that he would first of all like to emphasise that People were apt to talk about the Native problem as if it were confined with in the borders of the Union. But it was impossible to confine that problem to the Union. The Native problem was not a question of 2,000,000 people against 6,000,000 Natives, but of 2,000,000 Europeans against 120,000,000 Natives on the continent of Africa.

### Tribal System

He spoke of the disintegration of the tribal system and the breaking down of tribal customs which had kept barbarism in check. He explained how the Natives were being absorbed into the European economic life and how the continual absence from home of reserve Natives was rapidly weakening the old tribal system Members, both from the north and from the south, and of both the South African Party and the Nationalist Party, who had passed in turn the Urban Areas Act, the Riotous Assemblies Act, the Colour Bar Act, the Native Administration Act, and various other measures, but still conditions had grown steadily worse. A new phenomenon was that the women were following the men from the reserves into the rest of the Union and were creating a new pauper class, begging their bread in cities.

### Fatherless Children

Hundreds of fatherless and motherless children were running about the streets. The reserves were no longer offering any security for the future. They were rapidly building up antagonism to the European. Nobody could fail to be impressed by the phenomena about him.

Then there was the factor of time. That problem had been toyed with for eight years. For the last 50 years the Cape had been trying to put a stop to it, but had never been able to deal properly with it. The issue before them was whether South Africa was prepared to let those dangerous symptoms develop poison or whether they should get on a sounder and more honest basis.

There was, in his opinion, a choice between two roads and only two roads—the road to a black proletariat or the road to a Bantu nation. There was no via media. In the first place a common citizenship carried with it the destruction of civilisation and Native supremacy. He did not believe, and nobody else did, that the mass of the Natives was capable of supporting western civilisation after the supremacy of western civilisation had been withdrawn.

### State Wards

Mr. Nicholls spoke of the conflicting interests of common citizenship and trusteeship and said that, if the Natives lived a communal Native life, they would have no chance of gaining common citizenship. A section of the House favoured common citizenship side by side with trusteeship, but, if that was possible, it would not be possible tomorrow, for, when the Natives became citizens, they would cease to be mere wards of the State.

## Senator Boydell Sees Two Distinct Citizens In South Africa?

Senator Boydell maintained that the principle which introduced three representatives for the Natives cut right across the principle of trusteeship. The three representatives would not represent only the 10,000 Natives in the Cape, but the 6,000,000 in the Union. Would the bulk of the Natives be satisfied with only three representatives? Would the Natives in the rest of the Union be satisfied to remain without the vote. Would they be satisfied to be forever represented by Europeans?

### Mere Nuisance

He feared that the natural reaction of the majority of members in the House, should the Bill become law, would be to divest themselves subconsciously of all responsibility towards the Natives and that the three representatives would become a "mere nuisance" in the House which they would use as a political platform.

The Bill would produce the maximum of irritation and minimum benefit to both black and white. All countries that had adopted a policy of political assimilation had suffered political, economic and social hostilities, and South Africa was heading the same way.

"South Africa is a country of twos," said Senator Boydell. "We have two capitals, two flags, two languages. Why cannot we have two distinct citizenships—one for the Native population and one for the European?"

### Two Stream Policy

He went on to elaborate what he called his "two stream policy" for South Africa. It would be possible to set up machinery of that kind, starting with Native councils and working up to a national Native assembly. South Africa was virile enough and enterprising enough to embark on a proposition of that nature. He saw no hope for the Native as long as he mixed his politics and interests with those of the European. It would be possible to regulate the powers of the Native bodies according to their sense of public responsibility and, when that machinery was in full swing, there was no reason why the Governments of the two groups—black and white—should not function smoothly side by side without the one being hampered by, or sacrificed to, the interests of the other.

### Nothing Wrong

If there was nothing wrong and nothing un-Christian in separating black and white in the Dutch Reformed Church, he failed to see how it could be considered an insult, or an injustice, to the Native people to suggest and enforce political segregation. A policy such as advocated by him would in fact, exalt the Native and raise his status.

## Three Africans Heavily Sentenced

USE OF THE KNIFE LEADS TO SEVERE PUNISHMENTS

Three Africans pleaded guilty at the Rand Criminal Sessions before Mr. Justice Solom this week to charges of culpable homicide, in each instance a knife being used to inflict the injuries. Geelbooi Mjungolo, of Krugersdorp, was sentenced to four years' imprisonment with hard labour and six lashes for stabbing Frans Mishuke, on November 7, as a result of which Frans died on November 15.

John Dumah, New State Areas, Springs, who stabbed Edward Mkele in the chest on November 17 at the New State Areas following a quarrel, was sentenced to imprisonment for four years with hard labour and six lashes.

Sentence of three years' hard labour and five lashes was imposed in the case of Jack Petersen, of Fordsburg, who stabbed Petrus Severo on November 29.

Petersen stated that he was assaulted by Severo, who was a much bigger man than he. Severo kicked him several times and as he was coming for him again accused pulled out his knife and stabbed him.

## Professor Jabavu Refutes Allegation About Compromise

The allegation made by some members of Parliament that the compromise on the Representative Bill was proposed by the committee of the All-African Convention, has been refuted by Professor D.D. T. Jabavu, Chairman of the All-African Convention, in a statement to the Press. The proposals, says Professor Jabavu, had originated from the Prime Minister, who had, however, tried to make the committee appear responsible for them. The allegation made by the Border members that the committee had suggested the compromise to them, was also untrue for the committee had no official communication either with members of Parliament, or any other outside body.

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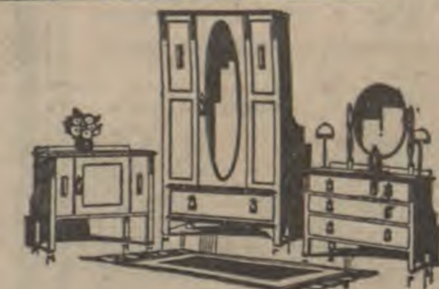
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