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# THE BANTU WORLD



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## Economic Discrimination Responsible For Crime

—Says Dr. Xuma

The economic and social discrimination to which the African was subject had a direct bearing on crime, said Dr. A. B. Xuma in his presidential address to the African National Congress in Bloemfontein.

"No country can expect to be free from crime when it spends proportionally such a small amount on the education of one section of its children as South Africa does. When 60 to 65 per cent. of African children of school-going age in the towns are unable to go to school through lack of accommodation, it must be clear that they are merely being qualified to become juvenile delinquents and later gaolbirds—simply because society has neglected them and does not try to discipline them or create a social environment conducive to happy useful citizenship.

"When people are denied economic freedom through industrial legislation they inevitably become poverty-stricken and starved. Such is the case with Africans who resort to crime.

"While we Africans condemn crime, and believe we must do all in our power to root out criminal tendencies in our people, we deplore the attitude of the Government towards crime in South Africa."

The fact that Africans were subjected to the restrictions of the pass laws which were not imposed on Europeans proved that those laws did not prevent crime, but were instruments of oppression.

The Government was party to making criminals out of Africans; of those who went to gaol, less than 5 per cent. did so for serious crimes. The remaining 95 per cent. were convicted for statutory offences, such as contravention of the pass laws, The Masters' and Servants' Act, the Native Urban Areas Act, the Native Labour Regulations and so on.

### HIGHER STANDARDS

"The problem of race and colour relations in South Africa can never be solved until the African takes an active part in the Government of the country. Nothing but direct representation will satisfy the political aspirations of the African."

South Africa, an older country, with a larger African population was given a lead in the matter of direct political representation by such countries as Kenya.

Discussing starvation in the reserves, Dr. Xuma said that land was not yielding enough for the population and was denuded and eroded not through over-stocking but through over-population. Government rehabilitation schemes could not possibly succeed unless more land was made available to Africans.

### TRADE UNIONS

He also urged recognition of African trade unions under the Industrial Conciliation Act. The suggestion mooted in 1942 for a liaison officer to act between African trade unions and the Labour Department was not enough. "We want all or nothing. We must either function as a body of workers and express ourselves as such, or not at all."

"We cannot succeed as a race if we continue to allow others to reap the rewards of our earnings and if we continue to remain delivery boys while the country acknowledges us to be the biggest cash customers in South Africa.

"First, we must concentrate on co-operatives. While we do this we must save our money as we can and educate our children as best we can.

### MENTAL EQUIPMENT

"They will thus be able to face the problems of race relations in South Africa as a whole with better mental equipment, and will be able to play a fuller part and make a greater contribution to their South Africa.

"Congress will continue to criticise the Government of the country where it pursues an undemocratic policy. The function of the State is not to cater for the interests of one section only of population. It must govern for the benefit of all and particularly for that section which is least able to help itself."—Sapa.

### MOSCOW CONFERENCE

The Foreign Ministers of Great Britain, the United States and Russia—Messrs Ernest Bevin, James Byrnes and Molotov—are holding an important conference in Moscow.

The discussions and agenda of the conference are being kept secret, but an authoritative source says that the conference had made a good start.

Mr. Ernest Bevin, the British Foreign Secretary, saw the Australian Minister, the New Zealand Minister, and the Canadian Charge d'Affaires in Moscow.

President Truman is in daily cable communication with Mr. Byrnes, according to a White House spokesman.

### MORE SEVERE PUNISHMENT FOR CRIMINALS

Special Courts, presided over by a judge sitting without a jury, heavier penalties and the passing of the death sentence for crimes of violence in which dangerous weapons are used, were announced by the Minister of Justice (Mr. Lawrence) as a measure to deal with the type of crime that the police have had to deal with in recent months.

Mr. Lawrence was addressing the C.P.S. in Pretoria last Saturday night.

He said there was a shortage in the police force of 1,300 men and the Government was aware that the force was inadequate to cope with the volume of crime and maintain law and order.

The police had done magnificent work, and were a fine body of men and the decision taken by the Government, which involved widespread changes in the rates of pay and avenues of promotion, would, he thought, prove acceptable to everyone.

## MR. J. K. MOHL OUTSTANDING AFRICAN ARTIST



An exhibition of paintings in oils and water colours, and also black and white drawings by African pupils of Mr. J. K. Mohl, was opened on Monday and will last a whole week till next Monday, December 24. Mr. Mohl is an outstanding artist among Africans, and has in the past made several entries at exhibitions of paintings. The exhibition of the work of his pupils is being held at the Swedish Mission Church Hall, corner Hancock and Quartz Streets, Doornfontein, Johannesburg.

## POLICE TO GET BETTER PAY

The South African Police Force personnel will have substantial salary increments with effect from January 1, according to an announcement made by the Minister of Justice, Mr. H. Lawrence, earlier in the week.

In this announcement, the Minister also referred to the re-organisation and introduction of new salary scales, made on the recommendation of the Public Service Inquiry Commission. He said that:

To meet the position which has arisen through the increase of crime and lawlessness in the Union, the Government has, as part of its plan of action, approved a complete reorganisation of the South African Police Force in regard to pay, conditions of service, establishment and grading of posts.

The new scales of pay for African members of the Police Force, set out below, represent basic pay and do not include cost-of-living allowances. These allowances range from £36 per annum for a married constable in his first year to £64 per annum for a married sergeant in his first year. Cost of living allowances for single policemen range from £24 per annum for a first year constable to £32 per annum for sergeants.

### NEW SALARY SCALES

Constable: £84 by £6 to £132.  
 Existing scale £60 by £3 to £84; plus £6 to £8, 8s. special allowance.

Corporal: £132 by £6 to £150.  
 Existing scale £110 by £5 to £125; plus £8, 16s. to £12 17s. 6d. special allowance.

Sergeant: £150 by £12 to £186.  
 Existing scale £110 by £5 to £125; plus £13 15s. to £15 12s. 6d. special allowance.

Early in 1946 a pamphlet containing full details of the new rates of pay for African policemen will be available at all police stations in the large urban areas.

## CHRISTMAS MESSAGE

The year 1945 with its historical happenings draws towards its close; the New Year, 1946, with its perplexities, and great possibilities approaches. A lull occurs; a lull imposed by custom and law—Christmas Day.

The clamour of daily life dies down and in the quietness of the pause we hear once again the Christmas Message:

"Glory to God in the highest and on earth peace, goodwill towards men."

For the past six years this message has been hard to hear amid the clangour and din of war and strife but now occurs the opportunity to hear it clearly and to ponder its meaning also, occurs the opportunity by means of Service and Goodwill for each of us to translate it into action and to pass it on to the citizens of to-morrow, the children of to-day, together with these great words of Abraham Lincoln:

"Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it."

"With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right."

WE WISH YOU A MERRY CHRISTMAS AND A HAPPY NEW YEAR.

**CIGARETTES FOR CHRISTMAS**

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THE BANTU WORLD

SATURDAY, DECEMBER 22, 1945

Molaetsa oa Kresemese

Ntoa e neng e loanoa fatsheng la Europe le dihlekehlekgeng tsa leoa-tle la Pacific, e fedile. Ena ke Keresemose ea pele, kamorago ga manguaga e mehlano ea ntoa, eo re e nang pelo tsa rona di thabetse kgotso, lega kgotso e se teng. Gobane lega ntoa e fedile lefatshe le sa ntle le huduegile. Ntoa e re tlogeletse lefa la tllala, maloetsi le mefereferere. Dijo di fumanoa ka theko e boima; diaparo le tsona di fumanoa ga boima. Re hlasetsoe ke maloetsi ao re sa tsebeng, mefereferere e atile fatsheng lohle; kabaka la moea oo ntoa e re setseng oona.

Koa nageng ea China, Machaena a loana le Machaena, go bakoa bogosi le bohumi. Go rialo ke go re Machaena a Makhomanisi a loantsha Machaena ao a batlang go tsamaisa mmuso le ditaba ka Sechaena.

Koa sehlekehlekgeng sa Java, Ma-Indonesia a loana le Maholane, go bakoa mmuso. Nageng ea Palestine, moo Jesu a tsuale-tsoeng teng, Majuda le Ma-Araba a emelane ka marumo, go bakoa naga. Nageng ea Yugoslavia, kgosi e lahlegetsoe ke setulo sa borena, Nageng ea Germany di-rukuhl'i di eme pele ga setulo sa kahlole. Go bolela nnete ga go naga eo e se nang mofereferere.

Lefatshe le ne le eme ka, sebopego sena ga Jesu Krete a tsualo manguageng e maoka (thousand) a mabedi a fetileng. Go ne gole mefereferere, maloetsi le di-t'ala. Ba humileng ba ne ba gateletse fatshe badiidi; Majuda a ne a se na selekane le badichaba; Baroma ba ne ba busa dichaba tse ding ka phafa; Magirike a ne a sa nyallane le bahedene; ba bohlole ba se na hlomphe go di-thoto. Dithoto ele lefa la ba bohla'e.

Jesu o tsuetsoe lefatshe le eme ka sebopego sena, gare ga mekgosi le mekgolokoane ea banna le basadi ba nang ba tshepile gore go tsualo ga gagoe ke mathomo a go fela ga hlirisio, kgatello le matshuenyego. Ba ne ba tshepiso-tsoe ke mantsue a mangoloi a nang a bina sebakeng a re: "kgotso e be teng lefats'heng; batho re rekologeloe."

Seo Jesu a nang a se tletse lefats'heng e ne ele go fedisa ntoa, hloano, mefereferere le polaanogare ga dichaba tsa lefatshe. Thuto ea gagoe e ne ele gore batho, kantle le kgethollo ea mmala, e be bana ba Modimo gomme Molimo ebe ntata bona. Ba ratane jualeka ga ba ithata. Ba se bolaeane, ba se utsuetsane, ba se gatellane. Keo thuto ea Jesu, eo batho ba ileng ba mmolaela eona, ba mmapola sefapanong, ba gopotse gore ka dira jualo ba tla e timeletsa? Batho ga ba rate botho, ba batla bophoofolo; ba batla go bolaeana, go utsuetsana, go gatellana.

Lega kajeno thuto ea Jesu e aparetse lefatshe, batho ba sa ntle ba tshuana le bao ba ileng ba bapola Jesu sefapanong. Gare ga sechaba sa Ba-Afrika go teng bao ba gopolang gore tsatsi la Keresemose ke tsatsi la polaeano, botagoa le mefereferere. Ga ba tsebe ga tsatsi lena ele tsatsi le galalelang. Anthe lena ke tsatsi le tshuanetseng go tumisoa ka mekgosi le mekgolokoane ea thabo, gobane ke tsatsi la motheo oa tsuelopele.

TSE QOQOANG KE "PHAFA"

KHOTSO LEFATSENG; KUTLOANO BATHONG

Motseng oa Betlehemang nageng ea Judea lemong tse ka bang se-kete, makgolo a robong a nang le mashome a mane le metso e mehla-no, Kgarebe e ntle, mosadi ea kgabane, ea sa tsebeng sebe, ea sa tsebeng monna bocheng ba gage, a tsoalanguana.

Lebitso la kgarebe eo ke Maria, nguana eo ba mo reela lebitso la Jesu. Che, e ne e le eena Mora' Modimo ka sebele. Modimo Ea Matla, ea mohau le kutloelo-bohloko e kgolo kamoo rona ba nama le megopole e fokolang re ke keng ra e hloganya. O il'a re neela Mora' Hae ho tla ba moeta-pele, sehlabelo le molopolli oa rona baetsa-dibe.

Lesedi La 'Nete

Go tla ga Jesu Mora' Modimo lefats'eng lena, e ne e le thabo e kgolo go ba bang; 'me go ba bang gape e le ntho e babang, e sa batlegeng. Re bona ka nqeng e 'ngoe batsodi le metsotsele ea lesele leo e leng Jesu e thabile; go jeoa go nuuoa (ka ts'oanelo empa eseng ka morero oa botagoa!) go binoa e le lerato le kgotso pelong tsa bona; empa, gape, re bona bathonyana ba bang, ba kang bo Heroda ba otillioe ke letsoalo.

Lebaka ke gobane Lesele leo le ne le ba tlisetse lesedi la 'nete, 'mogo le eona 'nete le tsela ea bophelo ba 'nete bo sa feleng. Go batho bana ba nang ba otillioe ke letsoalo, re tseba e le 'nete gore ba ne ba tseba gore juale ba fumane kapa ba kopane le senatla se matla; se tlang go senola diphiri tsa baetsa-dibe, bakgotso tse le babolai, baloi le bathetsi ba batho ba bang, batho ba se nang 'nete, ba buang ka lentsoe la Modimo empa pelo tsa bona di rapela Rramogatla, jualo-jualo.

Kgotso Lefats'eng

Lesele leo, Jesu le ne le tllilo nee; la lefats'e thuto e kgolo eo rona kaofela re tlamgileng go e amogela ga re sa batle go shoa jualeka dintja. Thuto eo ke Kgotso. Re tseba kamoo lemong tse sa tsoa feta go ileng ga ts'olloa madi ka bakala ntoa e sa tsoa feela. Athe moo re reng e fedile, re sa utloa medumonyana e pakang gore moea oa ntoa o sa le teng pelong tsa batho; kae kae, go hlaga pegi, e reng go ts'oaroane ka matla, go sa loana. Eo ketso re tseba sepheto sa eona; sepheto seo ke lefu kapa go thungoa le go bolaoa ga batho, 'mogo le go shoa ga batho jualeka dintja tse kang tseo re di bopang di rapaletse di shoel'e sebakeng, melomo e ahlame, mahlo a dikollotse meno a hlalile 'me le tsona dintsi'ntsi di ikenela ka go rata nthong tseo tse bodileng.

Ke eona eo geng ntho e re e bonang magareng a batho ba hlokgang kgotso; lefats'eng le sa tsebeng kgotso. Ke eona eo Mora' Davida a nang a tllilo e thiba. Empa ke eona eo ntho e neng e batloa ke marena a kgale a kang bo-Heroda, gobane kae le kae Beibeleng, re bala tse hlomolang pelo, tse dihleng, tsa morena ea itseng kapa ea itseng ea ileng a futugela sechaba sa morena ea itseng ka mabaka a kgapo le boshodu.

Re Ipea Kae Rona?

Gase takatso eaka go rera mona kapa go ea lololole hlalosing eaka godim'a tsatsi la Tlhago Ea Morena Jesu. Tsena re tla di utloa Dikereng tsa rona go bahlanka ba molemo ba Modimo-Baruti le Bareri. Empa ntho e kgolo eo ke batlang go e hlagisa go babadi ke ena: Rona jualekaga re tseba bophoofolo ba batho ba kang bo-Heroda, re ba feta kae le kang bophe-long ba rona? Na pelong tsa rona re na le kgotso, re na le lerato go bana beso, re na le kutloelo-bohloko go bana ba bo rona jualeka ga 'Ntate Ea Magodimong a bile le eona go re romela mora' Hae?

Eo potso mobadi e mong le e mong a ka na a ipotsa eona, a ba a e araba. Empa ntho eo rona bohle re tlamgileng go e lemoga ke ena: magareng a rona tsatsing la Keresemose, go tla ba teng batho ba hlokgang ntho e kang sekatanagore a pesa mele; go tla ba ba bang ba tlang go hloka le bopi go phega phalishi eo ba ka e nang ba se na le nama le morogo oo ba ka e nang ka tsona. Na re tla ba gopola batho bao, bana bao ba bo rona: bahloki le bafumanegi, mafutsana a hlomolang pelo?

ts'oaro le ka ketso tsa bo-Modimo, tse kang lerato le kutloelo-bohloko. Empa kajeno re ba kopa gore ba tle kerekeng go tla boka Modimo le rona ka difela le dipesaleme.

Modimo Eseng Satane

Qetellong, ke re go lona kaofela, "jang le noeng ka ts'oanelo, thabang le ts'egeng ka mokgoa oa botho; bapalang le thabeng e seng ka mokgoa oa bophoofolo, empa ka mokgoa oa botho le bokereste, gobane lena letsatsi ke la Keresete, e seng satane."

A re thabiseng Modimo, e seng satane. A re its'oareng gantle tsatsing lena, e le gore Modimo a tle a thabisoe ke ketso tsa rona tse ntle, tse pakang gore re thabetse tsatsi leo O re fileng lona. Re je

re noe jualeka bana ba Oona. A re se ke ra ja kapa ra noela go thabisatane ka go boiaea ba bang, go ts'ola madi a bona le go galefisa Modimo le magodimo ka go "felegetsa" ba bang tseleng ea mabitla ka majoe le dithipa le marumo a rona a mabe a bogale ka baka la juale le botagoa.

Keresemese e ntle hle metsotsele eaka! Kgotso le lerato lefats'eng lohle hle! Ke 'na oa lona metsotsele oa 'nete ea leratang gagolo-golo, metsotsele ea le lakaletsang keresemose e ntle thata, metsotsele oa lona kamehla eo e leng, "Phafa."

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## THE BANTU WORLD

SATURDAY, DECEMBER 22, 1945

## "Blessed Are The Peacemakers"

On Tuesday next week, the world will celebrate the birth of the Founder of the Christian religion in an atmosphere charged with the spirit of friendliness, after five and a half years of slaughter, carnage, pillage and robbery unparalleled in human history. There will be great rejoicing and thanksgiving throughout Christendom not only because the devastating war has come to an end, but because men will be reminded of the proclamation of peace when Christ was born nearly two thousand years ago.

In their imagination they will hear the voices of the angels singing "peace be on earth and goodwill to all men for the Prince of peace is born in the house of David." They will recall to memory His teachings on the banks of the river Jordan, on the hills and in the valleys of Galilee; calling upon men to "love their neighbours as they love themselves" and to "do unto others as they would like others do unto them." They will remember His denouncement of the barriers between the Jew and the Gentile, the Greek and the Barbarian, the rich and the poor, and will, no doubt, be struck by the similarity of the conditions which prevailed in the world in those far-off days with those of to-day.

There are still hostilities between the Jew and the Gentile; the Greek and the Barbarian are still at loggerheads; the rich are still despising and oppressing the poor, and the nations of the world are enemies to one another. The question which naturally arises is whether or not the Christian religion has failed to lay the foundations of that peace which was proclaimed nearly two thousand years ago?

The answer to this question is that Christianity has not failed, but it has never been given a chance even by those nations who profess it. Men and nations, for political and selfish reasons, have rejected the principles of Christianity, and have preferred Cain's philosophy of life in their dealings with one another. Politics and selfishness have deprived them of that common sense and human kindness without which there can be no goodwill and friendliness among human beings. The politician does not want to see peace and happiness on earth. His aim in life is to stir racial animosities for his selfish ends. To him Christ and His teachings are enemies No. 1 which must be fought to the bitterest end. It was he who led the mob that crucified Christ upon the Cross, and it is he to-day who is preventing Christianity from taking roots in the hearts of men. It is he who is keeping races and nations in hostile camps and make it impossible for them to shake hands like men. He rejects the Fatherhood of God and the brotherhood of man—the very foundation upon which real and everlasting peace can be built.

That is the reason why Europe, which has been the citadel of Christianity for nearly two thousand years, has never had peace. The truth is that although man has made marvellous advance in science, literature and art, religiously he is still a wolf in a sheepskin, believing in "might is right"; and not in the sermon on the Mount. For instance, he does not believe that "blessed are the peacemakers, for they shall be called the children of God."

At this Yuletide let us, therefore, not only rejoice but also pray for the enthronement of the spirit of Christ in our hearts; and for the recognition by all of us of the oneness of the human race. The war has shown how inseparably interwoven are the peoples of the world. Into its devastating carnage men of all races and colours were drawn, and none of us escaped the sufferings which it inflicted. We took each other's hands in fighting

## THE YEAR IN RETROSPECT

1945 has been one of the most dramatic years in the world's history. Astounding events crowded upon one another in such quick succession that, from week to week, we could scarcely guess what the new headlines would be. Let us look back now over the months and recall something of the struggle that at long last brought victory.

Last January we all hoped that 1945 would see the complete overthrow of Nazidom, but it seemed doubtful whether victory in Europe would have any direct effect on the war in the Pacific where the Japanese had entrenched themselves securely behind a vast barrier of island defences. Their newly-acquired empire stretched almost from the frontier of India to the Dutch East Indies, the Philippines and further into the Pacific through a series of islands making a mere pin-point on the map, but in fact extremely strong garrison posts.

In January, winter still held Europe fast in its grip and the Russians, who had shown themselves expert in fighting under almost arctic conditions, were fast driving through Silesia where so many South African prisoners of war had spent weary months behind barbed wire. To the north of Silesia other Russian armies under Marshal Rokossovsky were driving into East Prussia—stronghold of the great Junker families, the Prussian landowners, who had given so much support to Hitler and the Nazis in their rise to power. Hitler realised full well that the conquest of East Prussia would be an almost overwhelming blow to the prestige of his government, but there were no indications that he thought the position of Germany was at this time hopeless. He still placed tremendous faith in the ability of his scientists to devise weapons that would change the outcome of the war even at this, the eleventh hour.

## GERMAN BORDER CROSSED

But on January 29 it was officially announced that the Russians had crossed the German border and early in February they were driving towards Kuestrin—a fortress town on the Prussian plain. The Russians at the beginning of February seemed likely to drive through to Berlin itself, but at Kuestrin on the River Oder and under 100 miles from the German capital, their drive was held by the Germans and for many weeks there were conflicting reports as to how the battle was going in this area.

## BIG THREE MEET AT YALTA

Meanwhile, at the small seaside resort of Yalta in the Crimea, the 'Big Three' of the war years—President Roosevelt, Mr. Churchill and Marshal Stalin—had met in conference to decide upon the final blows that were to be dealt to the tottering Nazi regime. The three statesmen had long borne an almost overwhelming burden and you may remember from newspaper pictures how ill President Roosevelt looked.

A special plane had been constructed to bring him from Washington to the shores of the Black Sea to enable him to undertake the journey with the minimum of fatigue. It was typical of President Roosevelt that he should not spare himself when he was needed, although he must have realised only too keenly that his health was failing rapidly.

Among other decisions taken at Yalta was that for the occupation of Germany and its division into zones—plans that were put into effect later in the year. Agreement was also reached on the diffi-

against the forces of darkness, let us now march together under the banner of Christ to a destiny which is ours. To do so, we shall have to be born again, and submit to the call of the Sermon on the Mount "Blessed are the peacemakers, for they shall be called the children of God."

cult question of the future of Poland, but this agreement was disputed later when the Russians placed their own nominees in control of the newly-established government of Warsaw. Poland has always been one of the most disputed countries of Europe and in 1945 this tradition was maintained.

In Western Europe the British and American forces were driving towards Cologne the cathedral city on the Rhine. This great river barrier to the Allied advance was thought by Hitler and many of his generals to be invulnerable and they believed that the highly-trained German armies might hold out along the Rhine almost indefinitely.

But by March 8 the Americans had, with a speed that seemed almost miraculous, forced the crossing at a bridge the retreating Germans had omitted to blow up. Very soon after the crossing had been made, the bridge collapsed, but the damage, from the German point of view had been done. A bridgehead had been formed by the American vanguard and this vital bridgehead steadily grew wider despite all attacks upon it. Mr. Churchill, visiting British troops, stood for the first time for very many years on German soil and he said 'One good strong heave together will end the war.'

Early in March the Russians at last captured Kuestrin and it then became a race between the Western Allies and Russia as to which would reach Berlin first.

## DEATH OF ROOSEVELT

For one day in April even the news of imminent victory was swept from the headlines by the death of President Roosevelt—one of the truly great men of our age and the only President of the United States who had been chosen by his people for four successive terms of office. Roosevelt was loved far beyond the American frontiers because he was known as a champion of right and as a man who thought first of those who were poor and unable to make their voice heard. With his name we shall always connect the famous Four Freedoms which will remain an ideal to work for. You probably remember them: Freedom of religion, freedom of thought and speech, freedom from fear and freedom from want. Roosevelt planned for a happy world, Hitler for a world of domination by a single race with the rest of humanity as slaves.

Franklin Delano Roosevelt was buried on his estate at Hyde Park overlooking the lovely Potomac River. As the funeral cortege moved to its resting place, the streets were lined with silent, sorrowing crowds for the President was a man most deeply loved.

In April South African troops were launching a big attack on the German stronghold of Monte Sole—a 2,000 ft. bastion in the Apennines guarding the way to Bologna and the rich Po valley of northern Italy. Throughout the long Italian campaign South African soldiers of all races had been prominent and had won the highest praise from the commanding officers in this area.

Towards the end of this month of April the Americans in southern Germany had captured the ancient town of Nuremberg where the Nazis had held their greatest rallies in the days when they could afford such demonstrations.

Nuremberg to-day is where these same leaders are standing their trial before the bar of world justice—the first time in history when the leaders of a nation have had to answer for their lives on a charge of causing the death of men, women and children through war.

By the end of this month the German capital, Berlin, had been encircled by the Russians who had reached this vital objective first. The Reich had been divided into pockets of resistance, though it was thought that resistance might be carried on in Bavaria and the Austrian mountains.

This is what Hitler had threatened to do, but, instead, it was the head of the dreaded and brutal Gestapo, Heinrich Himmler, who made peace proposals to the Allies through a Swedish intermediary.

Early in May, one million Germans laid down their arms in Northern Italy, while in Berlin the Russians hoisted their flag over the Reichstag—symbol of the German democracy which the Nazis had so greatly hated. Soon after, the Germans announced that Hitler was dead and that Admiral Doenitz had taken over the armed forces. This was little more than a gesture and it was clear to everybody that it could only be a matter of days—or even hours—before the great news came that the war in Europe had ended.

## VICTORY IN EUROPE

When this news was officially confirmed, the whole world—except for Hitler's Japanese allies—rejoiced. In New York this rejoicing was so exuberant that 246,000 policemen, firemen and air-raid wardens were mobilised to keep some sort of order. In London there was more sombre rejoicing—rather an atmosphere of thankfulness to God that a great disaster had been averted. Around them these Londoners still saw the battered homes that had been destroyed only a few weeks previously by the rocket bombs which Hitler hoped would utterly destroy the city that had stood out against him for five weary years.

In this month of victory, we were all reminded that there was still another enemy to be defeated in the East. Few then thought that VJ-Day would follow VE-Day within a matter of weeks.

Throughout the first six months of the year the Pacific war had been grimly fought by dour men determined to rout the Japanese from their jungle strongholds in Burma, the Philippines and Borneo. There followed now the hard struggle to capture such bases as Iwo Jima and Okinawa from which a landing on the Japanese mainland could be forced. It was thought that such a landing could be successful only after very heavy expense of life.

## ATOMIC AGE ARRIVES

Then suddenly, utterly unexpectedly, came the tremendous news that the first atomic bomb had been dropped on the Japanese army base of Hiroshima. President Truman, who had succeeded Roosevelt and had represented the United States at the Potsdam meeting of the Allied leaders the previous month, speaking of this new bomb said that the basic power of the universe had been unleashed, the force from which the sun gets its power.

Hiroshima itself lay in ruins and Japan was threatened with utter destruction unless capitulation followed speedily. One more bomb—dropped on the seventh largest city of Japan—was sufficient to bring this about. On August 11 the Japanese offered to surrender and four days later the surrender terms were accepted. The two atomic bombs had killed 70,000 people and had injured 120,000 others. Such was the destructive power of this new force which ushered in a new age—this power which mankind can use to bring untold miracles to pass or can use to bring utter destruction upon the world. The choice is clear before us—peace or war, friendship or hate, development or destruction.

## HOPES UNFULFILLED

The last months of the year have not fulfilled the high hopes that buoyed millions of men and women during the years of destruction. In Europe famine and general dislocation of life have followed the war and, so far, there has been no general agreement among the Great Powers—and this is a prerequisite for the return of prosperity.

In the Far East, the picture is no brighter. China is waging civil war and in Java a settlement has still to be reached. Dominion status still remains the goal in India, but there is no sign that the deep-rooted antagonism of Muslim and Hindu has been resolved.

At the San Francisco Conference held last June, 50 nations signed the World Charter, marking a beginning to the task of freeing the world from its greatest scourge—war. We should remember the words spoken by President Truman at this conference 'If we had had this Charter a few years ago,' he said, 'millions now dead would be alive. If we should falter in the future in our will to use it, millions now living will die.'

Those are given words, but they are words we should remember. This past year has seen the exaltation of victory and the disappointment of international dispute.

But whatever difficulties and danger lie ahead we should remember that the path has been cleared of the monstrous danger of Nazism. Without this, the future would have held no hope. With victory hope still lives that mankind will press forward to the promise of a richer and fuller life for all, irrespective of race and colour.

## CALENDAR, 1946

	JANUARY	FEBRUARY	MARCH
S	6 13 20 27	3 10 17 24	3 10 17 24 31
M	7 14 21 28	4 11 18 25	4 11 18 25
T	1 8 15 22 29	5 12 19 26	5 12 19 26
W	2 9 16 23 30	6 13 20 27	6 13 20 27
T	3 10 17 24 31	7 14 21 28	7 14 21 28
F	4 11 18 25	1 8 15 22	1 8 15 22 29
S	5 12 19 26	2 9 16 23	2 9 16 23 30

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## IMVULA YOXOLO KUKOMANI

(NguNtanomhle)

Ekugqibeleni inile imvula yoxolo elizweni lakowethu. ifike xa bekusekukubi kuba kaloku imbale a yinto apha eza nezifo ngezifo ndawonye nezobuxoki. Igalaleke kwa ngolwesiHlanu wokuphela kwenyanga edluleyo, yamana isitsho ikhetha izithuba kwade kwangeCawa. Iphinde kwa semini ngolwesiBini ngomhla we4 ku-December, yaqhuba ubusuku bonke kwade kwangentsasa yangolwesiThathu. Sibhala nje abantu bagxavuza ebumanzini.

Into eninzi yabantu ibise iphela yinyumoniya ilele ezibhedlele. Nabaseleyo bebexhalabe gqitha kuba namanzi ebengxamele ukukhathaza ngezisu, nazo bezikwanesibhedlele.

Ubuxoki nezimanga nazo bezithe qho ukuvaka'a. Mbalana siyivayo yayokuba kuthethe inkomo ethe ma inganqunyulwa kunye nekati. Kuthiwa ngaphaya ngaseBo'otwa uHili okanye uTikoloshu uphe abantwana ukutya ngetreyi esemanzini, kwavela kuphela izandla ziphethe le treyi inemela nefolokhwe ukuba abantwana batye.

Noko za zinayo imvula zonke ezi zimanga ziya phela kuba aziyakali. Ngako oko ke simele ukumbulela uSombawo esithe singaguqkanga kwizimo zethu Yena Wasikhumbula nje ngesithembiso saKhe. Sitsho ukuthi imvula yoxolo kuba kambe oko kubekho le mfazwe enje ngale asiya.

Irhafu ezininzi azipheli phakathi kwethu, kude kugqithe apha ezido'ophini. Namhla apha kubizwa irhafu ngezilanda esizikhwe layo (bicycles). Ikansile yalapha igqibe ekubeni kunyaka ozayo zihafelwe apha iibhayisikile. Isaiso sibonakele kweli phepha ndaba lalapha labamHlophe.

Kuphauleka kananjalo ukuba abantu beBala balapha abafuni kuyihlalela iLodgers Permit le ihlalelwa zidolophu zonke. Lo mcimbi usaya kuqulunqwa yikomiti yakwaNdaba Zabantu.

Iqhube kakuhle kakhulu i-Higher Mission kwimvivo zalo nyaka. Ngokunjalo noStd. VI ka-Mn. L. Melamane kuNdllovukazi apho baphumele bosibhobo abantwana abebekhale.

Umhla weCawa yomhla we2 kuDecember uya kulibaleka kudala kumzi wamaTshetshi alapha. Bekuyingxikela yesikhumbuzo sika Andrey Ongwele. Kuxhelwe isithandathu zonke seegusha, yaba zizidlo malanga ngeCawa, ekubeni ngolwesiHlanu esikolweni ibe yimidalo yabantwana besikolo saseTshetshi phantsi kukaMaduna, uMn. M. R. Masaba'ala. Ibe ngumnyhadala omkhulu kunene, wempumelelo, kwaza ngokuhlwa kwaba yikonsati kaAndrey Ongwele.

NgomGqibelo futhi ibe yingxikela yekonsati yamabhaso esikolo saseTshetshi nesaseTiyopiya phantsi kuka Mn. J. W. S. Mahluthana. Nayo ibe nempumelelo entle ngomhla wokuqala kuDecember.

Phaya kwaMn. I. Kobus ibiyimbutho yegela lentinetya le-Komani Lawn Tennis Club, kwiGarden Party. Nale ibe nempumelelo noxa izulu belixubaye nje.

UMn. M. S. Cetyiwe naye ebela pho ngomhla we4 kuDecember eze ematyaleni, vathe chu eTyden.

## AMAWAKA

### ATHEMBELE

### KWI . . .

BROOKLAX ukubahambisa. I-BROOKLAX ihlasela ingcambu yenkathazo—emathunjini, apho kubakho uqhino. Akukho zintlungu. Ikhangeleka inencasa ngokwe-

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## Amanqaku asePaarl

(Ngowakhona)

Kulixhaphetshu amaMethodi alungiselela umhla wama25 ku-December oza kuba nengqungquthela yododana. Kuza kuba lapha zonke indawo naxa sisentlungwini nasesithukuthezini sokutshintshwa kukaMfu, Matyolo o-besimqhelile. Asikamazi ke ozayo.

Sikhe sahanjelwa ngamaTempile ngomhla we18 kuNovember. Inkonzo ayiphatha ngokwawo, indlu ivalwe ngumntu. Kwazinkela iqela elikhulu labantu balapha, kwa ngoko elo qela lanikelwa kuMn. J. Lendik, umphathi walo. Belinga lingasebenza eli qela labazili tywala, kuba obalapha utywala bunezidumbu neziqhwalu.

Abantu balapha bothuswe ngokunyuswa kwerente yezindlu. Indlu egumbi linye nekhitshi ngoku iza kuhlalelwa 10s. 9d. ngeveki. Loo nto isabagungqisa atahlali bazo noxa phofu loo nguqululo iya kwenziwa kunyaka ozayo ngoFebruary.

Kwenzeke ingozi yokuhlalywa komnye ekonsathini phaya eRetheni kwinyanga ephelileyo. Isizeka bani kukungahlali emnyango kwalowo unqumhlabi. Sihle apho isiphithi-phithi, wahlatywa lowo ebebiza imali. Unchwatywe ngosuku olulandelayo.

Sikhe sathi tshe uMn. S. Nyatane waseElsenberg eze ngemcimbi yetyalike.

Siya mbulela uMgwenye ngokukhe athi nya khe bazokuzonwaya abantu. Noko ndijongile banesithukuthezi abalesi kuba iphepha alisahlekisi. Ungafika bebuzana ukuba uMgwenye ukhona na kwelifikayo.

## Ezintle eHoly Cross Mission

(Ngowayekhona)

Ngomhla wama22 kuNovember ndye eHoly Cross Hospital ngokugulelwa ngumntwana wam. Kubonakele ukuba nam ma noihlale apho esibhedlele ngenxa yobuncinane bomntwana nangokwesiko lakhona ke kubadlezana. Bandononelela oogqirha, matron nabongikazi balapho. Unonelelo olunje ngoku kunguli nakophilileyo lwatsho ndaxakwa kuba kaloku ezibhedlele asiyazi thina loo nto.

Intsumpa yesi sibhedlele ngu-Gqirha Drewe, ikhankatha el'dala laseNgilane elaba nganikwa iindawo eziphambili ngamanye amangwangqa lazala lisithi lona lizimisele ukusebenza phakathi kwamaMpondo. Kwanga kungasoloko kukuhle kunjalo mfo kaDrewe.

Kuthe ngomhla wama24 kuNovember bavela kumLombo zone abafazi bethwele ozikhaphetshu, tapile njalo njalo. Ndiya bona kwakule yadi yesibhedlele sekume itafile zemalke. Kanti kuya thengiselwana, kuthengiswa nakwaaba beLungu beMission nesibhedlele. Waququzela apho u-Nkosz. Ntwasa usisi Eunice yena, endiphaule ukuba nguyena mongamelikazi walo mbutho.

### ISIBHADLALALA SEKONSATI

Neobusuku baloo mini yaba sibhadlalala sekonsati nomdibaniso eMission, kuChliswa umsebenzi omdala uMn. James Gush. Lomfana usathabatha ikhefu emva kwenkonzo yeminyaka eli15 apha, echwela ejongene negesi yesi sibhedlele. Kuthethwe kakhulu ngaye nentsapho yakhe ngo-

## Why is Ben laughing at Jim?



Ben and Jim are both employed in the same factory. They work very hard all day amidst nerve-racking noise and bustle. Jim is tired and irritable at the end of the day.

Yet Ben is still fresh, cheerful and ready to go out to a dance. He laughs at Jim for being tired and says, "you should take Phosferine like me. Phosferine keeps me fit and well." Follow Ben's example and take Phosferine whenever you feel tired, depressed or bad-tempered. It "tones up" your nerves and makes you feel that life is worth living.

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# Home Corner For African Women

## Christmas Message

(By Charlotte D. P. Slinger)  
The readers of the "Bantu World" are of many races and colours, they are not the same religion, they have many things to divide them. Yet Christmas is a season of the year when we should feel conscious not of our differences but of our essential unity.

Christmas reminds us of a great event in the history of the world. The birth of Our Lord Jesus Christ. That event happened among a small people, the Jews, but it was never meant to be of significance for the Jews alone. It was meant to bring peace on earth and goodwill among all men, and the customary Christmas message of goodwill will this year have a deeper meaning than it has been any time since the end of the terrible war.

At this time, too, I would appeal to the Europeans of South Africa to make a real attempt to understand the problems and difficulties of the less fortunate sections of South Africa's population. May the generous spirit of tolerance friendship, and sympathy overcome the racial prejudices with which man has surrounded himself. Let the Europeans of South Africa remember that, in God's sight we are all one kin, fed from plates or round a pot. Highly born or dark skinned tot. Let it never be forgot that we are the same in front of God and in His heart we have one place. And so at Christmas time it is good that we should be reminded that whatever Our differences may be, we belong to one another, as individuals as nations, as races. And in His great human family we are members one of another.

That is why Christmas is the great family festival. At Christmas time individual families feel themselves to be united as at no other time.

It is in that spirit that I wish all readers of the "Bantu World" A Happy Christmas.

## The Homes of Earth

The little homes where Christ has been  
Invited to abide within  
Are all so sweet! These hearts can find  
Beyond believing, peace of mind,  
And quietness and joy and rest,  
In close communion with their guest.  
They find in Him a cure for care;  
Physician for the heart's despair;  
A counsellor in time of need.  
Ah, bleak and desolate indeed  
Is any dwelling place on earth  
That has no room beside its hearth  
For Christ, and they who break their bread  
Without Him near, will go unfed.  
And no home closed to Him as guest  
Can ever fittingly be blest.

## Self Sacrifice

An old lady at Christmas time met a little boy in the uniform of a club,  
"Well, and what good deed have you done to-day, my little man?" she kindly said.  
The boy looked thoughtful.  
"There was only one dose of medicine left in the bottle, so I let my sister have it," he answered.

## Christmas Pudding

Mix well, 2 tablespoons of sugar and 2 tablespoons of dripping. Add 1 cup of sultanas and the grated peel of an orange. Then add one cup of flour, 1 teaspoon of ginger or spice and 1 cup of cold water in which one teaspoon of carbonate of soda has been dissolved. Mix well, put in a greased basin and steam about two hours.

## Boxing Day

Why the name Boxing Day is applied to the public holiday which is held on the day following Christmas Day is wrapped in some obscurity. What is certain is that it has nothing at all to do with the sport known as "Boxing". It is possible that the name is derived from the practice of giving Christmas presents (Christmas Boxes) on that day and may be associated with the visit made by the Wise Men and the gifts they carried with them which were almost certainly enclosed in small boxes or caskets. Their gifts were made not on Christmas Day itself but at some later date.

## A HAPPY CHRISTMAS!

The Editress wishes one and all of her women readers and families a very happy Christmas and may the coming year be full of peace and joy for all.

The Editress hopes, too, that one of the New Year resolutions made by the women readers of "The Bantu World" will be to send in contributions to this page and so let the great reading public know that African women are on the road to progress.

## Yuletide

Occasionally the word "Yule" is used as a synonym for the word "Christmas" and the origin of the word which sometimes occurs in carols and also on Christmas cards, is interesting.

Before Christianity reached Britain it was customary, according to St. Bede, for the then pagan British to celebrate the advent of the New year at about the date when Christmas is now celebrated and the celebrations were called the "Yule" celebrations. Part of the ceremonies included the burning of a huge log of wood the night before the New Year began and it was known as the "Yule Log". Today in many parts of Britain a part of the Christmas festivities is the burning of the "Yule Log" on Christmas Eve.

## Be a Good Neighbour

Don't you think that the word "neighbour" has a pleasant sound? It comes, I believe, from two old words—"neah," meaning near, and "our," a dweller. Sometimes, in the past we have made the mistake of thinking that only those who actually live near us are our neighbours. Jesus, in his story of the "Good Samaritan" taught us the lesson that any person in need of help or comfort is our neighbour.

There are some people who make it very easy for us to think of as neighbours—they are friendly and easy to know—but there are others, the shy ones, who long for friendship but can't get up enough courage to seek it.

If we are true Christians we ought to make a special effort to be neighbours to them. A little story is told about a boy who was carrying another one much younger than himself. "Isn't he too heavy for you?" someone asked "Heavy?" came the surprised answer "Why—he's my brother."

"If we can think of everyone about us as a neighbour we shall be willing to put ourselves out for them, to cheer them and to let them know they are not going to be shut out of the "family."

You remember the story of the Good Samaritan? The poor man was lying wounded by the side of the road. Two men passed him by but along came a Samaritan, a member of a race every Jew despised. He did not preach religion, he did what we are bidden to do, he practised, and it was he whom our Lord commended.

We may be quite sure that we are gaining His approval when we pour the oil of sympathy into the wounds of our neighbours, when we seek with gentle words and kindly deeds to help them in times of trouble.

Look round and see what "neighbour" is in need of your help. Never mind if it is someone whom you don't know very well or even someone whom you do not like. Just ask yourself, "Can I help?" and if you can then you should do.

Don't be troubled if you cannot do very much. Remember the widow's mite and of how Christ commended her offering more than that of the rich men. Give what you can even if it is only a friendly word, and don't forget to add to your gift your prayers to the giver of all good gifts.

## Lady ashamed of her own body

Mrs. George Delaponte wrote: "I am very thankful for what Felaform Soap and Ointment have done for me. I had a nasty skin eruption which gradually spread over almost the whole of my body. I was ashamed of my own person, and tried various treatments without success. This lasted for about 20 years. Now, after the use of Felaform Soap and Ointment, my skin is beautifully clean. I cannot adequately express my gratitude."

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### Crime Wave Among Africans

J. G. Phillips, Sophiatown, writes: Along the Reef, crime is on the increase. Africans, in particular, are lawless. There seems to be a large number of unreported cases; the victims of these unreported cases are Africans who, through ignorance or fear, remain silent after being violently robbed. It is only the enlightened Africans who report these cases of violent robbery. Africans attack and rob other Africans to an ever-increasing extent, especially over week-ends.

The cause of these robberies is lack of education and unemployment among Africans. There are parents who seriously wish to send their children to school, but, because of poverty, they are unable to do so. On the other hand, there is lack of schools for those who have the means of educating their children. Sufficiency of schools and compulsory education are a good remedy for keeping boys and girls away from crime.

There has been much talk and writing about Africans being lazy to work. There is no truth in this. The writer knows of many Africans who desire to work, but cannot find employment. The result is that they are forced by circumstances to resort to crime as the only means of making a living. The suggestion to increase the police force is quite welcome to the law-abiding non-Europeans. There will be more protection against present lawlessness. The police will be in close touch with the law-abiding African, who will readily give them the necessary information in regard to the activities of the criminal type.

While the present law requiring passless Africans to give a proper account of their activities is working satisfactorily, there is nevertheless the knowledge that members of the real criminal type are in many cases armed with passes. They get the dishonest Indian or African businessmen to have them registered at the pass office. The solution to crime lies in providing more schools for African children, providing more employment for the Africans and thus getting rid of the so-called "employers" of this class of criminals.

### Bullying School Principals

"Osabama," Eshowe, writes: In support of the views expressed on bullying school principals, I would like to add my own experience with this type of "classroom dictator." Assigning all work to his assistants, leaving himself nothing to do, this brand of dictator chooses some comfortable corner and, with pipe in mouth, blowing great clouds of smoke into space, he sits crossed legs on some cosy chair and scans through the columns of a newspaper. The big bully takes time off at will—and which of his subordinates can dare question his activities? What a life to work under such people!

# READERS' FORUM

## Africans and The Future

Cecil E. Mango, Waterval Boven, writes: Now that the war is over and the strife ended, all nations are looking forward to world-wide peace. Africans, and, in particular, African youths, cannot afford to remain unconcerned. Africans must take their place in whatever Utopia the world is creating, and it lies entirely with the whole African community to see that the blackman is not crowded out. Most of our young people seem to show little or no concern whatsoever for what is going on around them. They are worshipping at the shrine of the god of pleasure to the total exclusion of the things which count far more than mere fun and entertainment. In short, they are missing the substance and chasing the shadow—a deed which in time will be costly and painful. Many young Africans set out well on some tangible object in life, only to go astray for lack of vision and right judgment. The choosing of a suitable career is something the young African still has to learn. Lack of opportunity about which we complain so much can only be remedied by ourselves, as no opportunity is going to fling open its doors to anyone who does not knock. Far too frequently, we place the onus of our difficulties on the European; yet the trouble is that we make no tangible effort towards self-help. Self-reliance we shun and only care for spoon-feeding which we prefer to the harder and much nobler task of fending for ourselves. No nation can hope to rise above the status of children if its members are forever going to look up to others for help. In the long run, we shall wear down our benefactors' patience, alienate their sympathy as well as earn for ourselves such names as "a sluggish, indolent, thoughtless and unprogressive people" who have no hope of salvation, and must for all time resign themselves to the lowly position of a servant class.

## The Four Wheels of The Educational Vehicle

Cornelius R. Moiloa, Wepener, writes: The vehicle of education has four wheels—the teacher, inspector, superintendent and the parent. All four wheels must be in sound working order to carry the weight placed on them otherwise the wagon cannot be hauled. Teachers are trained to direct children into right channels; inspectors have the skill, the experience and training to supervise the teacher's work; the superintendents play their part as liaison officers between the teachers and the departmental representatives, i.e.,

the inspectors. But what part do the parents play in this great work of child education? Do the teachers together with the inspectors and superintendents ever educate parents on the part they should or must play to ensure the success of this great work of training the child? To go further, do teachers and superintendents work harmoniously; do teachers and inspectors work hand-in-hand? A survey of conditions under which our children are being trained will give a good answer to these questions. It is for us all to see into these things, and to make sure that such education as our children receive is neither half-baked nor incomplete; not badly dished out to the children in mismanaged schools; but that with a contented army of teachers, sympathetic superintendents and inspectors, all of them co-operating with the parents, our children are being properly fitted for the post-school life.

## Problem of Children in Urban Areas

Ray R. S. Majoia, Johannesburg, writes: Parents in rural areas are suffering much anxiety over their children who leave the country to seek work in towns. Environment in the urban areas, differing as it does from that in the country districts, gives them much concern for the future of their children who fall too readily for stray ways or for the new and wild kind of life which is unknown in the country. Bioscopes, gambling and general moral laxity such as they are witnessed in the towns, are a powerful attraction to rustics yet untutored in the ways of life in towns. The result is that these children fall easy victims to moral looseness, take readily to stray ways; they virtually sever all relations with their homes and are lost in the "glory" of the newfound life. But to quote from the scriptures, "Train up a child in the way he should go; and when he is old, he will not depart from it." This excerpt taken from the Book of Proverbs (chapter 22, verse six), lays down the truth on which all parents should mould the future of their children. It is only if parents give proper training to their children in the formative years that the fear of their

offspring falling victims to temptations confronting them in life will be allayed.

## "Lord Why Am I Black?"

E. J. T. Mologane, Kestell, writes: Some Africans, because of the price they are paying for the colour of their skin, are regretful for being born black; and with all pride and respect for their colour having been knocked out of their hearts by this, they are challenging the Almighty, adding to their prayers a poser for the Supreme Being to answer, thus: "Lord, but why was I born black?" When men of the race start asking such questions, all because of the man-made hardship, the sufferings and trials brought upon them through the colour of their skin, then we must ask ourselves whether this talk of African nationalism which our leaders pronounce so often

has had any useful effect on the race. Already we witness instances of men among us who would pass off as anything but Africans, if only to secure for themselves "better rights." It would seem as though a number of people have no spine to fight against difficulties, and that being so, they have not the patience and endurance to work for their rights and to win them even if the struggle is great and the battle long. Short cut methods which will get them some "cheap rights" are welcome to them. To talk to them of national pride or pride of the colour of their skin is but to waste precious time and breath. They find it a great shame to converse in the vernacular, and because of that, they will read nothing written in the several African languages. We must learn and speak both official languages of this country; but does that mean we should discard the sacred heritage our forebears have given us—our African languages? Do we think we are civilised and modern if we speak nothing else but the two official languages?

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# EXTRACTS FROM BANTU WORLD FEATURE COMPETITION

As mentioned in last week's issue of the "Bantu World," we are publishing extracts from some of the outstanding entries for feature competition, the results of which have been announced.

Stating that the first feature he reads is the Leader, S.P. Lebaka, of Johannesburg, goes on to say: "The editor of a newspaper has to write articles on the world situation. Having this in mind, I always find suitable comments in the leading article of the "Bantu World." As a Bantu paper for the Bantu, much useful comment is made on matters that affect the Bantu. The oppressive laws governing us receive great attention in the leading article which condemns them. That is also why I always turn to the leading article before I read anything else. Besides I find it interesting and educative at the same time.

"The feature I like least in the "Bantu World" is "Who's who in the news this week." I find a waste of space and uninteresting to read about Mr Tiger who has gone to Boomplaas, or to read about Mrs Lehlo who paid a visit to her relatives in Windfield. In the Bantu World I would like to see (i) a cartoon, (ii) a crossword puzzle, (iii) Trade Union News, (iv) Notices of meetings (v) and in the general knowledge quiz, I would like to see questions about our ancestors.

Saying that the Readers' Forum is the first feature she looks for in the "Bantu World," Mrs Eudocia G. Ntshanyana, Sophiatown, adds:

"This page, in itself outstanding in the make up, is well edited and neat. In addition, the Readers' Forum is of value because it gives varying opinions, in short and pithy paragraphs, simple style, and so affording one a very good bit of recreational reading matter. It is only when we exchange views on life's many problems that we can get anywhere in this world.

"A feature I like least is the Sports Page. It would appear that most of the time only men are spoken about in the world of sport, nothing is ever said about women's sporting activities save for one or two fortunate individuals mentioned tranchantly in connection with tennis exploits.

"A feature I would like added to this journal is a pictorial page supplementing the present page intended for women. Pictures such as we see in pattern books showing how to sew or knit

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## Methodist Commission at Louis Trichardt

(Contributed)

On their itinerary in the Northern Transvaal, members of the post-war development commission of the Methodist Church of South Africa called at Louis Trichardt recently.

The Commission Personnel includes Revs. J. B. Webb, M.A., Chairman of the Transvaal and Swaziland districts; C. K. Storey, Superintendent of the Pretoria European circuit; A. W. Rist, M.A., governor of Kilmerton Institution; A. Cowgill, secretary of the Transvaal and Swaziland Synod and Superintendent of the Witwatersrand African Missions; Mr. F. J. Mareka of Pretoria and Mr. W. F. Nkomo, B.Sc., medical student at the University of Witwatersrand, Johannesburg.

The African members of the Commission were accompanied from the Good Hope H.Q., Northern Transvaal, by Rev. A. E. Bolani, Superintendent of Northern Transvaal district, and Rev. A. P. Monjane of Pietersburg.

Areas visited by the commission include Pietersburg, Good Hope Mission farm, where a maternity home was opened on Wednesday, November 28. On the same day

a school was also opened on the Farm "Boschplaas," near Mphahlele's Kraal.

Louis Trichardt was reached on November 29 by the commissioners and the local African village at Kothama was visited and the chief met.

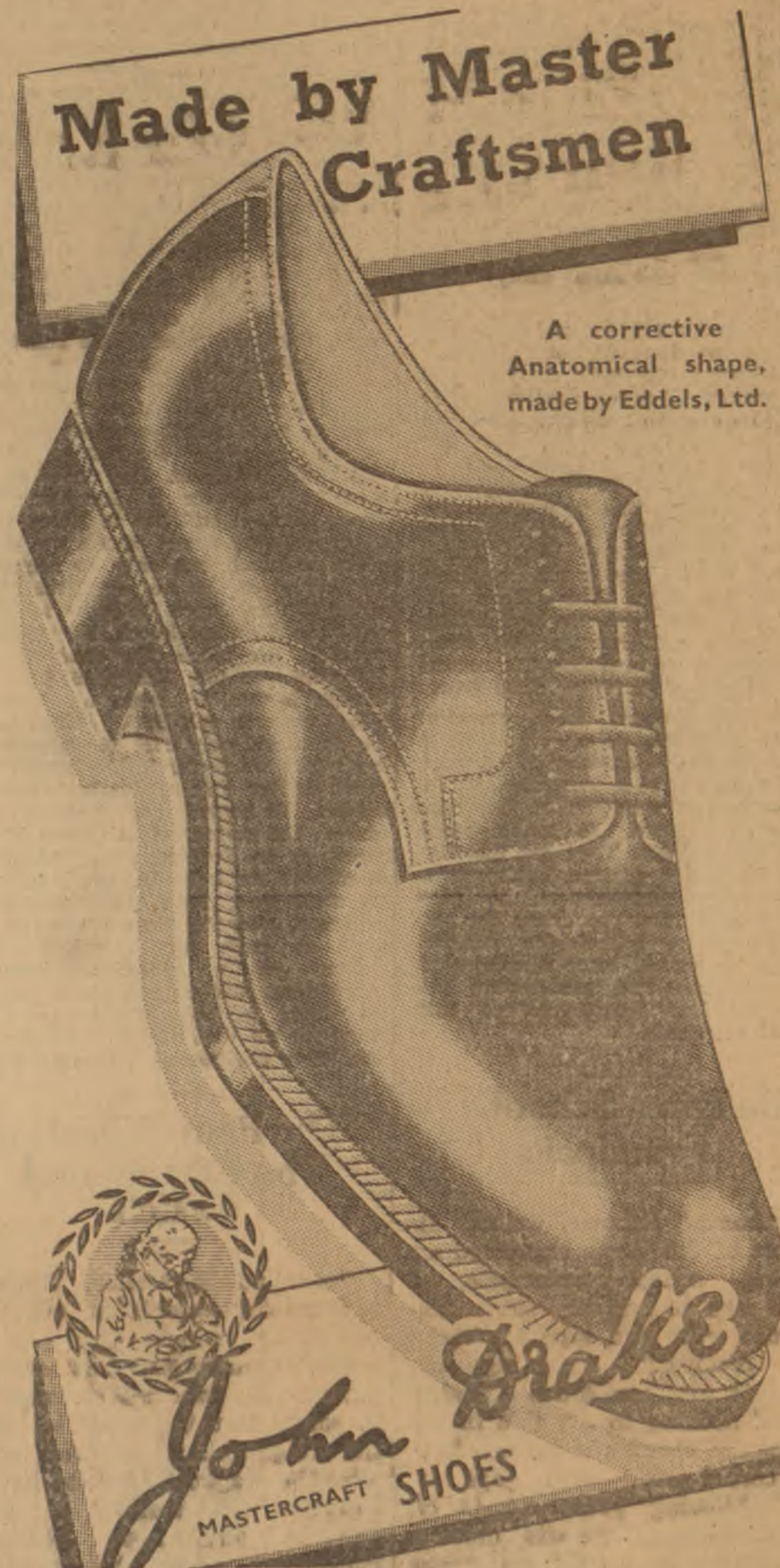
The commission then rounded the tour with a visit to the Methodist school at the Municipal Location in Louis Trichardt.

F. M. P. Mphahlele (Up North) who chooses the Readers' Forum as the feature he reads first in the "Bantu World," says this page is educative and constructive. Continuing, he writes:

"Many practical men have through this column sought or suggested paths for the Bantu progress, as well given constructive criticism. This feature encourages talented minds to practise journalism with advantage to the community—Bantudom. Through constructive criticism and suggestions many wrongs will be liquidated. Educational, social and religious policies behind times are put to the view of the observer, thereby the State Officials may know the likes and dislikes of the Bantu public opinion.

Home Corner For African Women: This column is very short and in my opinion does not serve Bantu women adequately.

Farmers' Supplement: The bulk of the community which the "Bantu World" is intended to serve lives in rural areas. A supplement containing advice on Agriculture, soil preservation and general improvement in present life will be of great interest to such readers. Such a simple and natural form of instruction in agriculture will, without doubt, have profitable bearings on agricultural improvement in general.



SUNLIGHT SOAP advertisement featuring a woman's face, a speech bubble saying "I always use SUNLIGHT - it's the finest soap in the world", and various illustrations showing uses like washing clothes, children, shaving, home cleaning, and personal hygiene. Text includes "is much the best for every use in the home" and "MUCH BETTER THAN ORDINARY SOAP IN VALUE AND QUALITY...".

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Tsa Ottosdal

(Ke P. G. Mothupi)

Bathompegi le ditsala motse wa rona wa Letsopa o bohutsaneng...

Tsa Anglo Alpha

(Ka Ellie Rampai)

Motse oa rona o ntso' le bofing ka ho falla ha banna ba mona ha rona ba ba belli...

Tsa Oliantsfontein

(Ke Tou-Tou)

Ka morago ga komelelo e kgo- lo re fumane marothodi a pula; empa gaese e lekane...

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**West Rand Cricket**

(J. P. Monaheng)

**Knock-Out Contests.**

Results of men's singles tennis matches played on the West Rand recently in the knock-out contests are as follows:

Maruping beat Fish 6-3, 7-5.  
 9-7. Ntjekisa beat Maraba 6-2, 6-3, 6-1. M. Kolokwe beat Thule 6-4, 6-4, 6-2. Zama beat Ximiyi 5-7, 6-1, 6-3, 6-4. Tokwei beat Mogoai 7-5, 6-2, 6-0. Sebetlela beat Pieterse 6-1, 6-4, 6-2.  
 Ximiyi beat Hlanyane 6-2, 6-2, 6-4. Machesa beat Lentsoe 8-6, 6-2, 8-6, 9-7, 6-2.  
 Spamla beat Matlala 6-4, 2-6, 2-6, 6-2, 10-8. Ntjekisa beat Moatse 6-0, 6-2, 6-0. J. Ramopi beat Maphage 6-4, 6-2, 3-6, 6-0. Matlala beat Molamu 3-6, 6-4, 6-4, 4-6, 6-4. Moatse beat Miya 6-2, 2-6, 10-8, 6-3. J. Monaheng beat Thapane 6-3, 6-1, 6-1. Spamla beat W. Sibidi 4-6, 6-2, 6-1, 6-3. Zama beat Schalk Wyk 6-3, 7-5, 7-5.  
 Sekhosana and J. Myles were umpires for the day.

**Pretoria Soccer**

To-morrow (Sunday, December 23), Ladyselborne residents will witness a hard contest for soccer laurels by two strong teams at the local football ground, at 4 p.m.

A team from the Pretoria Royal Mint will play against the powerful Ladyselborne Pirates. The team from the Mint is composed of first class players. Ladyselborne players will be: D. Mogabi, L. Makgobotloane, Sello, E. Lekgabanyane, E. Maphoro, L. Maphoro, H. Matlou, A. Mokwena, D. Sithole, M. Mogone, and A. Shekukela. Reserves will be G. Mnguni and R. Tladi.



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**Beaufort West Hospital Board**

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Applications will be received by the undersigned for the post of Non-European District Nurse with Midwifery qualifications for duties at the Location, at salary scale £72 x 6-120 plus Living Out Allowance of £60 p.a., the prescribed Cost of Living Allowance and Special Non-Pensionable Temporary Allowance. Applicants must state age and experience, and when duties can be assumed, and enclose copies of Testimonials and Certificates as also Health Certificate.

A. M. VISSER, ACTG. SECRETARY.

Hospital Board, Beaufort West, 27th November, 1945. X.

**East Rand Cricket**

(Z. Molemohi)

Good bowling together with excellent fielding on the part of Bamco cricket club of Benoni was responsible for the small score by Van Dyk Mine cricket club in the first innings at a friendly match played recently between the two teams at Benoni. Van Dyk were first to bat, and with the deadly bowling of Bamco, one batsman after another left the field with little or no score to the credit of the Van Dyk side.

Bamco's batting compared unfavourably with their fielding, as a result of which Van Dyk bowlers cleared the field at 107 runs for Bamco.

In a return match played later Bamco collected 47 runs for nine wickets, while Van Dyk made 49.

**Election of Cricket Officials**

(C. M. Kiviet)

At a recent meeting of the Transvaal Bantu Cricket Union held at Benoni, the following office-bearers were elected: C. M. Kiviet, president; R. Mqoboli, senior vice-president; H. Butshing, junior vice-president; Owen Mlisa, general secretary; Ernest T. Mazingana, assistant secretary; Board members being C. S. Botile, C. J. Mantshongo, R. Nolutshungu, P. K. Ngcelwane, F. Mvabaza and F. Cikido.

In a later issue, a full account of the circumstances leading to the failure of the South African Bantu Tournament will be given. The Willowmore Park Ground which was to be the venue for the tournament will now have to be put into other use.

The committee recently elected to run the affairs of this association is out for progress, and will do everything possible to stamp out self-seekers who might wreck or impede the progress of Bantu cricket in the Transvaal.

The committee pledges itself to fight against all the forces which have wrecked Bantu cricket in the past, and the attempt to bring about a split in the game will be halted.

**N.M.C. Honours and Awards**

An impressive ceremony took place at the Union Defence Force Transit Camp, Ataka, on November 21 1945. The occasion was the presentation of the U. D. F. Commendation Cards to two N. M. C. Soldiers for meritorious services rendered in the Union.

The recipients of the awards were: No. N 63715V S/Sgt. Stanford Wanchope, and No. N/76334V Sgt. Albert Segoe.

The ceremony took the form of a parade of 575 N. M. C. Soldiers, who are in transit awaiting repatriation to the Union.

In the unavoidable absence of Lt. Col. A. Smith, D. C. M., M. M., V. D., the Deputy Director Non-European Army Services, Middle East who was to have made the presentation on behalf of the chief of the General Staff, General Sir Pierre van Ryneveld, the Camp Commandant, U. D. F. Transit Camp, Major G. R. Fortune, deputised and presented the awards to the two N. M. C. NCO's.

Major Fortune made an encouraging address and congratulated the recipients on their well-earned awards.

**Parents' Day at Orlando Vocational Centre**

The Orlando Vocational Training Centre—a municipal school founded as laboratory experiment to test out vocational training for African youths at Orlando and Pimville—held its annual "parents' day" on December 12. The programme in the morning was devoted to athletic sports in which the various trade groups of the school participated. The "carpenters" section lead in athletics, gaining sixty-nine points, builders being next with 36 points.

Later in the day there followed a display of exhibits which parents and visitors inspected. Among the exhibits were carpentry articles, arts and crafts and some vegetables and fruits grown on the school grounds. Visitors were entertained by the school's choir.

Mr L. I. Venables, Manager of the Non-European Affairs Department of the Johannesburg City Council, made an important speech embracing the significance of the training given there to the African boys.

**EVENTS AND RESULTS**

Below is set out the order of events, the colour standards and the results of the athletic sports meeting:

(N.B. In every case, the figures following the event indicate the standard required of the competitors, and second figures indicate the standard reached by the winners).

Long jump (Snrs.), 17ft. 6ins.—16ft 2ins.; Long jump (Jnrs.) 16ft.—16ft. 2ins.; 100 yds. (Snrs.) 11secs.—11 4/5secs.; 100 yds. (Jnrs.) 12 secs, 12 1/5 secs.; 440 yds. (Snrs.) 60 secs. 64 4/5 secs.; 440 yds. (Jnrs.) 62 secs.—65 secs.; High jump (Snrs.) 5 ft.—4 ft. 9 ins.; High jump (Jnrs.) 4 ft. 6ins.—4 ft. 7 ins.—220 yds. (Snrs.) 25 secs.—27 secs.; 220 yds. (Jnrs.) 25 secs, 26 2/5 secs.; 1/4-Mile (Snrs.) 2 m. 25 secs.—2m 54 secs.; Shot Put (Snrs.) 28 feet—27 ft. 3 ins.; Mile (Snrs.) 5 m. 30 secs.—6 m. 9 secs.

**Johannesburg Elect Beaten**

The Johannesburg African football association's best elect soccer team was beaten by a narrow margin in a football match played last week-end against a strong team selected by the Durban and district African football association. The crowds which thronged the Bantu sports pavilion Johannesburg, were taken by surprise at this unexpected defeat of the home team, the consensus of opinion before the match was played being that the Natal team would be defeated. Natal had four goals to its credit while the Johannesburg side came off three

**Firearms at Faction Fight**

Several Africans were killed and a number wounded in a big fight 15 miles from Port St. John between Africans of different locations last Saturday. Many hundreds of Africans took part, and firearms and assegais were used.

On the arrival of the police the fight stopped, but it is feared fighting will start again later. The cause is an old feud between the tribes—Sapa.

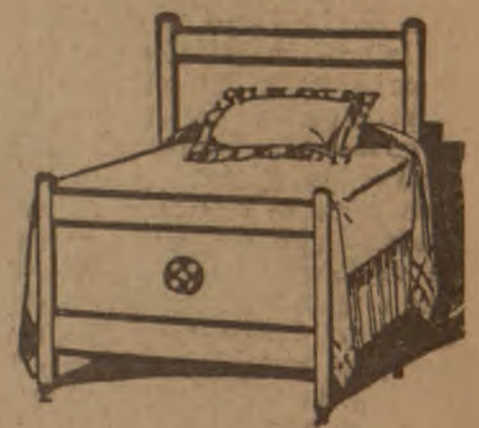
**EXHIBITION OF PAINTINGS BY AFRICANS**

There is an interesting exhibition of paintings by the African artists in the Swedish Mission Church Hall, Hancock Street, this week, all the exhibitors being pupils of the African landscape painter John Koenakeef Mohl. He has allowed them an unusual medium—a mixture of pencil and crayon—which has proved most effective in their hands.

Sixty-one of the pictures are by Mr. Killion Tenyane, who, in his pencil and crayon works, shows a good sense of colour. The black and white sketches are particularly good. A number of pictures in oils are far below the standard of the other works. Many of the exhibits are realistic studies of life and scenes in locations near Johannesburg. Tenyane's developing skill is most apparent in his handling of trees.

There is also a number of pictures in the same media by two

promising younger African artists, Julius Manciya and Shadrac Sesinya.



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# A Page of Christmas Pictures

\*  
 The Management and  
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 Wish You All  
 A  
 MERRY CHRISTMAS



A POPULAR SAYING, WHICH IS ON THE LIPS OF MOST PEOPLE JUST NOW, IS "CHRISTMAS COMES BUT ONCE A YEAR, BUT WHEN IT COMES IT BRINGS GOOD CHEER." IN THESE PICTURES THE "BANTU WORLD" SHOWS ITS READERS SOME OF THIS GOOD CHEER.

CHRISTMAS IS ESSENTIALLY A TIME OF HAPPINESS AND OF PARTIES—ESPECIALLY FOR THE CHILDREN—AND IT IS ALSO A TIME OF RELIGIOUS REJOICING. THROUGHOUT THE WORLD PEOPLE OF ALL NATIONS GO TO CHURCH WHERE THEY SING CAROLS, AS IN THE PICTURE ON THE LEFT.

FOR THE CHILDREN THERE ARE PARTIES, CHRISTMAS TREES, PRESENTS AND GAMES. THE PICTURES AT THE BOTTOM OF THE PAGE SHOW THE HAPPY, SMILING FACES OF CHILDREN AT CHRISTMAS PARTIES. FOR THE OLDER PEOPLE THERE ARE FAMILY GATHERINGS AND PARTIES, WHILE WORKERS HAVE A REST FROM THEIR TOILS—AS IN THE PICTURE AT THE TOP, WHERE THOSE WHO WORK TO PRODUCE YOUR NEWSPAPERS PAUSE TO CELEBRATE WITH TEA AND BUNS.







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