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PRICE TWOPENCE



WAR HERO

That the African makes a brave soldier is fully borne out by the story of Private Lucas Majazi, a stretcher-bearer in the war just concluded, who carried on with his work despite heavy enemy fire and wounds received while rescuing wounded Allied soldiers. For his self-sacrifice and devotion to duty, he was awarded the Distinguished Conduct Medal. The medal was presented to him at the Investiture Ceremony held this week at the Wanderers Ground, Johannesburg.

LONDON TALKS END WITHOUT FINAL AGREEMENT

LONDON, Tuesday.—The Council of Foreign Ministers ended its talks this evening without reaching agreement, says Reuter. A communique merely said: "The Council of Foreign Ministers met twice to-day. M. Molotov presided at the morning session and Dr. Wang in the afternoon. At its second meeting the Council decided to terminate its present session."

The following statement was issued by the United States Embassy in London on the authority of Mr. James Byrnes, the American Secretary of State:

"The Council of Foreign Ministers, at its initial series of meetings, dealt with many matters in accordance with the directive from the Berlin conference to continue the preparatory work for the peace settlement with a view to submitting their conclusions to the United Nations.

"The present meeting is the first meeting of the principal Allies to be held since the fighting stopped, and there emerged differences of views which had not appeared so long as the first imperative was to preserve fighting unity.

AGREEMENT STILL POSSIBLE
"There was a considerable area of agreement. The differences which developed were explored in a spirit of conciliation, and there is good reason to believe that, with continued patience and understanding on all sides, agreement on essentials can be attained. We are determined upon that outcome.

"Towards the conclusion of the present series of meetings procedural difficulties arose.

"The Soviet delegation, on September 22, took the position that the Council should rescind, or withdraw, its decision of September 11, whereby France and China were invited to participate in all discussions.

"This would have meant the elimination of China from the pending discussion of European peace treaties and the similar elimination of France, except in the case of the treaty with Italy."

U.S. SUPPORTS PEACE CONFERENCE

"The Secretary of State of the United States took the position that he would be reluctant to see such a narrowing down of participation in the pending work on European peace treaties and the elimination therefrom of two permanent members of the United Nations Security Council.

"He would, however, accept any preliminary treaty-making procedure which was consistent with the Berlin agreement, provided

GOVERNMENT ACTION QUERIED

Paris

Indignation was expressed at the World Trade Union Conference here when it was stated that the South African delegation was prevented from attending by the Union Government. It was suggested that a letter of protest should be sent to the Council of Foreign Ministers.

It is presumed in official circles in Pretoria that this may be a reference to the African delegates.

Mr. W. B. Madeley the Minister of Labour, said in an interview in Pretoria that it was incorrect to say that the Government had refused African delegates permission to attend the Paris conference. An application had been received, but transport arrangements could not be made.

Brigadier F. L. Buchanan, Under-Secretary for Labour, said that officially the Government was concerned only with the forthcoming International Labour Organisation Conference. It had arranged for Government, employers' and workers' delegates to attend. It had no connection with the Trade Union Conference in Paris.—Sapa.

ATOMIC DEFENCE FOUND?

The Crosby Research Foundation claims to have discovered a suitable defence against the atomic bomb.

It was discovered by Mr. Larry Crosby, brother of Bing Crosby, the millionaire 'crooner.'

Mr. Larry Crosby said that atomic bombs could be exploded miles away without the exact location being determined. The bombs could be blown up at will.

He refused to discuss even the basic principle of the bomb defence, and said that the secret would be turned over to the proper authorities on condition that it was used solely to "compel other nations to play fair with the United States."

The Crosby Foundation has been engaged on war work during the last three years.—SAPA.

the Council agreed to call a peace conference of the principally-interested States.

"Such a conference should include the permanent members of the Security Council, the European members of the United Nations and the non-European members which supplied substantial military contingents against the European members of the Axis.

"The Council would review the preliminary treaty work of the Council.

"The Soviet delegation took the position that, without personal consultation with their Government, they could not make any commitment with reference to such future peace conference.

"In the circumstances, the work of the Council would be held in abeyance. If, as we confidently hope, agreement regarding the future procedure is obtained, the drafting work of the deputies can then go forward on the basis of the directives already given to the deputies by the Council."

DISEASE AND FAMINE THREATEN GERMANY

Giving what he called a sombre picture of life in Germany on Tuesday, Field-Marshal Montgomery, speaking in London, said that it was not part of his plan to pamper the Germans—far from it.

"They brought this disaster upon themselves and they must face the consequences," he said. "On the other hand, I am not prepared to see widespread famine and disease sweep through Europe, as it inevitably must if we allow hundreds and thousands of Germans to die."

DISEASE INCREASES

Recalling the disastrous influenza epidemic after the Great War, which, he said, should not happen again, Field-Marshal Montgomery added: "Epidemics are already on the increase in the form of pneumonia, virulent influenza and tuberculosis this winter.

"For these reasons we must keep up the minimum standard of nutrition throughout the country and, in particular, we must feed the miners in the Ruhr if Western Europe is to get any coal this winter.

"However, we have to supply our quota of fuel and food for Berlin where conditions are dreadful—far graver than anywhere to be found in our zone—and where the population is already showing signs of starvation.

"These are hard facts which cannot be disguised. I have always faced facts, and I shall not change my methods now.

"The key to the economic problem in the British zone is coal. Unless coal production can be maintained and increased, nothing can stop the economic collapse of Western Germany and a famine which would cost the Germans many lives."—Sapa.-Reuter.

STOP PRESS

NATAL TRIBAL FIGHT

DURBAN, Wednesday.—One African has died and five others have been admitted to hospital in a serious condition from gunshot wounds received in a tribal fight on Arbor Day between the followers of chief Mhlabonzima Mkize and chief Sipundu Ngzobo on the borders of the Ixopo, Richmond and Umzinto districts.

Eye-witnesses state that at one stage as many as 800 warriors were under arms. Shotguns, rifles and revolvers were used.

The trouble started at a party on Saturday night, attended by about 40 or 50 members of each tribe. A fight began and two casualties were removed to hospital. Order was restored by the police the same night, and on Sunday it appeared as if the tension had subsided.

On Monday, however, the opposing parties gathered on either side of the Mpambanyoni River.

Firearms were used and Sipundu's tribesmen, armed only with sticks and shields, were forced to withdraw.

Order has now been restored.—SAPA.

Naturally Good



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THE BANTU WORLD

SATURDAY, OCTOBER 6, 1945

Aftermath of War

After most of the great wars of history a period of political reaction has followed. Usually this has come from those groups which sought to re-establish the old order and to bolster it by force of arms. In Europe today the position is reversed. Except in Germany itself no one wants to return to the brutal decadence of the Nazi regime. Equally true is it that progressives do not want freedom of speech and freedom of the press stifled under a Communist regime, for we should all realise that however much members of this party may protest their good intentions, they aim at a single party which would be only one step less unpleasant for the ordinary member of society than Fascism itself. The State and the Party would swiftly become one—a happy position for those who are Party members and better still for those who hold official positions. The majority, outside these sacred precincts, would lose all rights of political action and would become automatons of the State's will.

Russia has adopted the slogans of democracy without the spirit. In practice an iron curtain has been drawn around the Balkan countries and behind that curtain no protest must leak out. Some will retort that Greece is in little better plight, yet in Greece every party from extreme Right to extreme Left has the power to express its views and the forthcoming elections will be held under secret ballot. Would the Soviet permit this in Roumania? It is all that Britain and America ask.

A fundamental clash between the Democracies and Russia has become clear to the world during the session of the Foreign Ministers in London. Russia is determined to form a 'bloc' along her European frontier. This is not altogether unnatural, although it can only be achieved at the expense of world unity; but when Russia demands the sole trusteeship of one of Italy's former colonies, the mask comes off and the Soviet expansionist aims are revealed.

Fortunately, we in Southern Africa are far removed from this imbroglio but it is significant that the Union Government felt it necessary to protest against decisions being taken in London without its knowledge or agreement. Africa is, indeed, approaching more closely each year to a single unit similar to the Americas.

Africans have no reason to fear this development provided the eventual structure is based on true liberalism where every man has full opportunity to develop and make his contribution to society. This aim has to be fought for but is not unattainable in the fullness of time.

We in Africa live at the cross-ways of the world. It is still possible to achieve full racial co-operation. This way only can our continent progress and take its proper place in the comity of nations.

ENTHUSIASTIC N.A.C. MEETING AT GERMISTON

Proceeding to the treasurer's table followed by the strains of "Morena Boloka Sechaba sa Heso," delegates and members at the annual conference of the Transvaal African National Congress at Turton Hall, Germiston Location on Monday responded with all they had to the treasurer's appeal for donations to swell the dwindling funds of Congress. Within a comparatively short time over twenty pounds were subscribed.

There was another demonstration of the right spirit of nationalism at the conference when after a protracted and heated discussion a resolution was passed for recommendation to the Congress Cabinet that members of political bodies other than the African National Congress should not hold any executive position in Congress. The aim is to expedite and purify the work of Congress as well as to make "Congress fanatics" out of the governing body.

The conference, which occupied two days, was opened last Saturday afternoon by the Speaker, Mr. R. V. Selothe Thema, with the hall packed with delegates, members of Congress and sympathisers. Mr. Thema urged the conference to work for unity which he said had power like that of the Atomic Bomb to remove all obstacles on the way of progress. He laid emphasis on the often repeated saying that the salvation of the African lies in his own hands. That, he said, had been given more than ordinary significance by the fact that the recent San Francisco Conference did not make even passing reference to the position of the African in this country. The African people, therefore, must not look to London, Moscow or Washington for the betterment of their position but to their united efforts through their national organisation, the African National Congress.

ADDRESSES BY PRESIDENTS
When the conference was opened on Sunday morning the presidential address was delivered by Mr. C. S. Ramohano, President of the Transvaal African National Congress. "We meet to-day," he said, "at the close of a five years war and we have a debt to pay to our returning soldiers." He said that Congress must make it its duty to see that the African soldier gets his rights and that promises made to him are fulfilled. He said there was going to be unemployment and political strife and the authorities will have to be watched with keen eyes.

Congress, he said, presumed that there was no Nazism in this country, but there were forces in South Africa which were resuscitating that ugly creed and are a menace to the security of the African. He decried the tardiness of those in authority in giving land to the African people and blamed the Land Act of 1913 as the cause of much suffering among Africans who were forced to go to towns where they were not wanted. Congress, he said, was claiming the right to buy land.

Dealing with educational questions, he said there were no adequate facilities provided for Africans and as a result there were far too many children out of schools. Teachers were paid scandalous wages and were subject to victimisation. Congress demanded compulsory education financed on a per caput basis.

On commercial activities and trading rights he said Africans wanted to establish themselves in business but the law had been working against them.

Coming to Congress affairs he said that the African National Congress must interest itself in local politics such as the election of Advisory Board members. That was the only way the organisation could ensure its stability and interest among the people.

DISCIPLINE IN CONGRESS
In the afternoon the President-General of the African National Congress, Dr. A. B. Xuma, addressed the conference and based his speech on discipline. He said that one of the biggest diseases in Con-

gress is lack of discipline and faith in its leadership, adding that everybody would even "lead" his coat if he had no following. There was a world of difference between democracy and "mobocracy."

Continuing, he expressed amazement at the ignorance of the leaders of Congress as to what Congress meant. He admitted that there was no Congress without provincial branches, but the branches had no right to regard themselves as separate entities. They were part and parcel of the organisation as a whole, and what they called their own was in fact the property of the general body. He appealed to the Africans to be loyal to and have faith in their own people. He pointed out that a people without self-reliance have no hope of salvation. He wanted to impress upon the branches that they are subject in every respect to headquarters at 58, Market Street, Johannesburg. There can be no "tail wagging the dog" in the organisation of Congress.

In the late afternoon a national service was held in the hall and conducted by Rev. N. B. Tantsi (Congress Chaplain) with Dr. J. M. Nhlapo, Ph.D. as preacher.

The financial statement on Monday revealed that the Transvaal African National Congress has a balance in the bank of £18, 11, 0½d. The greater part of that day was spent on resolutions prepared by a resolution committee which promised to publish them shortly.

The final item to come before the conference was the election of office-bearers. All were returned in view of the resolution (pending the decision of the Cabinet) proposing certain conditions of election. The executive is made up of the following: Messrs C. S. Ramohano (President), D. W. Bopape (Secretary), E. P. Moretsele (Treasurer), Committee members: A. M. Lembede, J. R. Nyakale, J. B. Marks, G. Makabeni, S. Moema, I. Mvabaza, A. Mbelle, Mrs. K. Paapie and Rev. O. S. D. Mooki.

INFANTILE MORTALITY HIGH AMONG AFRICANS

A substantial increase in the infantile mortality rate among Africans in Witbank was reported by Dr. E. F. Watson, the Medical Officer of Health, in his report for the year ended June 30.

Though the infantile mortality rate for the European, Asiatic and coloured communities declined during the year, the number of African deaths under the age of one year rose from 142.8 per thousand in 1943-44 to 252.7 per thousand.

The death rate for all Africans also rose—from 9.1 per thousand to 10 per thousand. Among other races the death rate declined. The birth rate decreased among Europeans and Africans, but rose among the Asiatic and coloured communities.

"Stokfels" and the time-honoured country sales is that there is no auctioneering of livestock at these urban Bantu gatherings but only dainty dishes and other paraphernalia of urban community.

Incidentally, there are other Bantu practices typical in the country which have found their way into the cities. To give one example, we have "Umlindo" which is a night watch over a dead person. This has become even more socially patronised, though unfortunately with less sobriety, than in the country.

Tete-a-Tete

(By The Tattler)

As this column is making its debut to-day let me make a brief introduction.

A good English dictionary will explain that tete-a-tete is a borrowed French word meaning conversation of a private nature, and that just about explains the tenor of this column. I am here concerned with chatting, almost in confidence, on matters general and topical. I said almost in confidence advisedly, because most of the topics I shall "tete-tete" about (to use a Nguni phrase which is nearly similar in form and meaning to that of my headline) I may not always be able to vouch for their veracity.

LANGUAGE SIMILARITY

Speaking of the similarity between the Latin-French word "tete-a-tete" and the Nguni "teta-teta" reminds me of the complete identity between the second cardinals in Latin and the Nguni Xhosa dialect. In both languages the cardinal "Bini" meaning "two each" is spelt and pronounced exactly the same way.

There is also a close resemblance between their third ordinals. They are "Tertius" in Latin and "Tatu" in Xhosa both meaning "Third". Historians and ethnologists may probably attribute this to the influence of the Romans.

BUSHMAN'S "CWI"

It is possible that the Bantu, when they were still inhabitants of the North, might have come in contact with Roman slave-hunters whose way of counting they adopted with certain modifications. Credence is lent to this by the fact that the Bushmen, whose language has influenced the Xhosa dialect to a great extent and who is the real aborigine of the Cape Province, can only count up to two from the third number anything is reckoned as "cwi" which means "too many."

SIGNIFICANCE OF THREE

It may be peculiar and unflattering to the Bushman's reckoning acumen that he cannot estimate beyond the third number, but it is striking to notice that number three seems to constitute the fundamental as far as the laws of Nature are concerned. The Scriptures give it great play in connection with many things, the most outstanding of which is the Trinity of God. In science we have the triangle as the basis of proving any mathematical theorem, and in physics this number comes in with constant repetition in the application of force (in levers, triangle of forces and so forth). But the most interesting example is that of a three-legged object having greater stability than any other with less or more legs. Indeed, there seems to be some open-sesame quality and finality about this number.

ORIGIN OF "STOKFEL"

Reading through one of the December, 1944 numbers of the "African Studies" of the Witwatersrand University, I noticed that two research workers (Hilda Kuper and Selma Kapkian) on "Voluntary Association in an urban township" could not ascertain the origin of "Stokfel," a term given to social gatherings, common on the Rand, at which by payment of an admission fee one can get diversion among congenial members of society and enjoy, according to the strength of one's pocket, the choicest dishes in the township.

I have no doubt that the term is derived from "Stock Fair," a name for the old periodical stock sales in rural areas. The difference between the township (Continued in previous column)

Guide For Housewives

Many of our readers have asked us to publish the correct market prices of certain everyday commodities. Each week in this space, we shall give you the latest prices ruling for the undermentioned goods.

If there are any others for which you would like to know the correct controlled prices, please let us know and we will endeavour to publish them in the next issue.

Vegetable prices ruling at Newtown Market Johannesburg at the time of going to press were as follows:

Sweet potatoes: 4 lbs for 1s.
Dry Onions: 4 lbs for 1s.
Green Beans: 4 lbs for 1s.
Green Peas: 3d. per lb.
Tomatoes: 6d. per lb.
Cucumbers 1/6 per dozen.

The following are the controlled prices of some of the commodities you use:
Mealie Meal 7½ lbs for 1s.
Refined Sugar 4d. per lb.
Government Grade Sugar 2½ per lb.
Paraffin: 4½d. per bottle or 1/8 per gallon.

Eggs: 1st grade large 2/-; 2nd grade large 1/10; 3rd grade mixed 1/4.

Oranges: 1st Grade Large 12 for 1s. per bag 3/9; 2nd Grade Large 14 for 1s. per bag 3/3.

Tea: The price is always marked on the packet.



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Home Corner For African Women

STORIES TOLD BY SUNDAR SINGH,
THE GREAT INDIAN CHRISTIAN

There was once a king reigning over a certain kingdom. He saw that his subjects were very lazy, and was troubled in his mind for he saw that his kingdom, instead of progressing, was daily becoming more neglected and poverty-stricken.

Seeing that it was of no use to give them advice, he rolled a big stone to a spot where four roads met.

Though the people saw this, they did not attempt to move the stone, but made a new road round it by just lazily walking round the stone. After a week had gone by, the king ordered all his subjects to come together at that place. Then he, without any difficulty, lifted the stone, for it was hollowed out. The stone which had looked so heavy, was very light after all!

Under the stone was a bag filled with golden ornaments worth a fortune. On the bag were the words: "This is for him who lifts the stone."

The king showed them this and said: "You lost this by your laziness. If you continue in this way you will lose your homes, and all that you value." Then everybody who was there was very sorry for having lost the opportunity of becoming enormously rich, just by having been afraid of trouble and work.

Christ likewise calls us to bear the cross and to endure suffering and sorrow for the salvation of others. Many go away unwilling to bear the cross, as they like to have wealth, ease and influence. They think that the cross is heavy. But Jesus says: "My yoke is easy and my burden is light." St. Matthew 11, verses 29 and 30.

When we carry it, we shall find that it is light. Moreover when we lift the cross, we shall see below it a throne, and crown and glory. Here is the cross, but

there is glory. So we must be prepared to spend our strength, our wealth, and, if need be our lives for the salvation of our countrymen.

"Christ is my Saviour. Jesus is my life. Jesus is everything to me in heaven and earth. Once while travelling in a sandy region I was tired and thirsty. Standing on the top of a mound I looked for water. The sight of a lake at a distance brought joy to me, for now I hoped to quench my thirst. I walked toward it for a long time, but I could never reach it. Afterwards I found out that it was a mirage, only a mere appearance of water caused by the rays of the sun, and not a lake of refreshing water at all. In reality there was no lake. In a like manner I was moving about in search of the water of life. The things of this world—wealth, position, honour and luxury—looked like a lake by drinking of whose waters I hoped to quench my spiritual thirst. But I could never find a drop of water to quench the thirst of my heart. I was dying of thirst. When my spiritual eyes were opened I saw the rivers of living water flowing from the Pierced Side of Jesus. I drank of it and was satisfied. Thirst was no more. Ever since I have always drunk of that water of life, and have never been athirst in the sandy desert of this world. My heart is full of praise.

I need Jesus Who has made my heart Heaven. His Infinite Love has expelled the love of all other unworthy things. Many Christians cannot realise His precious life-giving Presence, because for them Jesus lives in their heads, or in their Bibles, and not in their hearts. Only when a man gives his whole heart to Him, then will the joy of Jesus be his."

The Healthy Home

(By Dr. L. E. Hertslet)

Every perfect home has its own garden. The children learn from the school-garden how to plant and grow vegetables (and fruits). Sometimes they can bring home small plants and put these in the ground at home, and so the family can get its own health-making foods that protect from disease.

Compost-heaps are good for this, too, but you must learn how to make these properly, or they may become places where flies will breed, and flies are our enemies, filthy bringers of many diseases. But you must learn about these from my friend Farther Bernard Huss, who works so hard to help the health and life of the Bantu.

And the latrine? Yes, this is part of every civilised healthy home. Whether it is inside the house or outside, whether it is shared by several homes or belongs to one only it must be kept clean, always! It must never be a place to which flies like to come (they don't like cleanplaces!)

You will find some other points mentioned in the score card which follows this. All of them touch, in one way or another, this big matter of Healthy Homes.

I urge you to test your own home conditions by means of this score-card. If you find things are good, try make them better; where they are wrong, work hard to put them right. I wish you all success in your work! Next week we shall talk about "Customs, good and bad."

"BETTER HOME" COMPETITION

(Figures indicate marks allotted for each item.)

- Position (sunshine), 10. Plan, size, arrangement of rooms, 10. Foundations, 10. Rooms: No. and size, 20. Ceilings, 10. Floors, 10. Walls: outside 10, inside 10, total 20. Roof: condition 10, paint 5, total 15. Gutters, 10. Tanks 10. Verandahs, 10. Doors and locks, 10. Windows (opening) 20. Furniture, 15. Pictures, 5. Dishes and pots, 10. General appearance, 10. Gardens: flower 10, vegetable 20, total 30. Rubbish hole, 10. Closet, 10. Paint work, 10. Trees: fruit 15, others 10, total 25. Fence, 10. Cattle kraal, 15. Cleanliness, 20. Tidiness, 10. Other points — Total

Safety First

So many young lives are lost each year, and many more will be crippled throughout their lives, just as the result, in most cases, of carelessness or lack of imagination of adults and older children. We do not want to suggest that little children should be watched and guarded to the extent of taking away their self reliance and independence, but we do want to make sure that reasonable care is taken to avoid those accidents which occur frequently throughout the year and which could have been avoided by the exercise of a little forethought by those responsible for these valuable lives.



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In a paper the other day I read about a baby being suffocated through sleeping in the same bed with its drunken mother.

Another child had fallen into a bucket of hot soapy water left on the floor by a careless mother. We can all tell of babies badly scalded through the mother putting the hot water into the bath and then going to fetch cold water. Then I have often seen African mothers lift a big pot of porridge off the fire and stand it on the floor. Again how many little African babies are admitted to hospital very badly burned through falling into the fire! A fire has a peculiar fascination for a baby. The bright leaping flames attract it. There should always be some protection from the fire when there are children about.

We have spoken of the mother's responsibility in regard to the safety of the child but this responsibility should be equally shared by the father. He should make it his business to see that he does his part. Once I was visiting a village where a man had a good garden and how careful he was to shut the gate so that nothing could destroy his vegetables! But at his house there was a broken step where his little son slipped and hurt his face badly. There was also a well near, but no attempt had been made to put a fence of thorns round it to keep children away. Very often it is the mother who is blamed when an accident occurs, yet if the father had been a little more helpful and careful and had aided his wife in the training of the babies to obedience the accidents would not have happened at all.

"Safety first, last, and all the time!"

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CHILDREN'S NEWSPAPER

AND

FAMILY SUPPLEMENT

Serial No. 122

SUPPLEMENT TO THE BANTU WORLD

October, 1945

5-CUP Matters

H. D. Tyamzashe, of East London, proposes that we establish a Bantu "Hollywood" for the making of films for Africans.

The educational, social and moral influence of the Cinema is a question that has long engaged the attention of all classes of institutions, including local, provincial and national Governments. The problem of suitable films for different classes and ages is one that calls for deep thought.

I think, however, that we ourselves should try to evolve a scheme whereby a solution of the problem could be found, as it affects Africans. If we could inaugurate a scheme under which some film-making organisation could be established on the lines of the American "Hollywood," I think we would have arrived at a solution of the problem of the suitability of films for adults and minors. I have in mind a film industry that would turn out films based on African stories with African actors, especially produced for African audiences. Thus there would be a plentiful supply of African films which could be used in our cinemas instead of the imported products used today.

Apart from serving this useful purpose, the Bantu "Hollywood" would employ many Africans as actors and writers; would be able to gauge what kind of pictures the Bantu demand and require; and would pave the way for a permanent and independent Bantu film industry, which is a profitable institution. It would further be able to point the way towards which Bantu psychology veers, as distinct from that of the other sections of the community and other countries. I have no doubt that the talent will be available because we already have artists who have evolved their own plays and have acted before African and European audiences with marked success. I also have no fears about material for such films, because African life and customs teem with most interesting episodes.

It is my personal opinion that the Bantu must learn to help themselves and indicate not only their political and economic aspirations, but also indicate how they wish to be socially and morally catered for. Such a Bantu "Hollywood" could therefore be a most powerful and suitable organisation in blazing the trail of Bantu moral and social advancement.



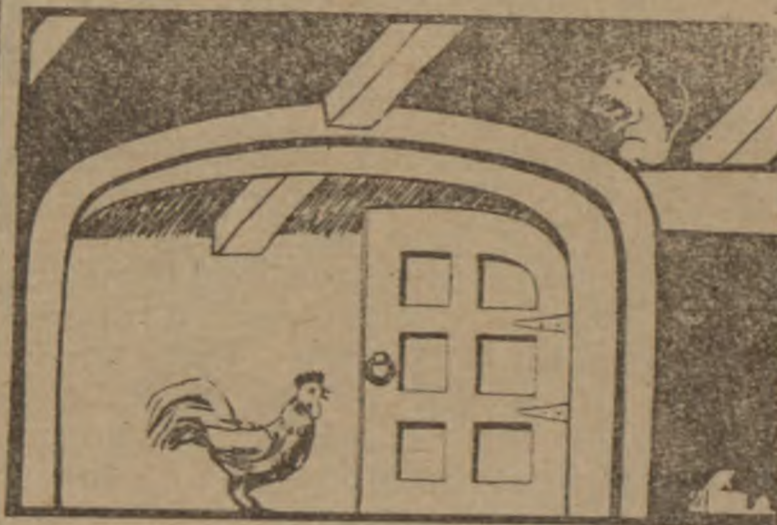
MARK MY WORDS

By Peter H. Kana

Once upon a time a little mouse lived in a hole in the King's palace. When he was happy he danced and danced all over the palace, upsetting things and breaking earthenware and glasses, and making a terrible noise. This act made the King very angry. Having no cat, the King bought a trap and laid it near the mouse's hole, in the hope of catching him.

However, the mouse heard of the King's plan and moved his abode up to a hole in the thatched roof of the palace. When he was settled into his new abode he called down to the cock, who was feeding on some corn in the palace doorway. "Eh, Cock!" he called, "a wise man said prevention is better than cure; so you will be wise if you pull that trap away from my hole. Then you will be safe from stepping on it and getting caught."

"I am sorry," replied the Cock, "I cannot remove that trap. It is not laid there to catch me; it's for you, so you can drag it away yourself." "Mark my words," cried the mouse, "you will suffer for this. You will fall a victim."



That night a snake crawled into the palace and was caught in the trap. In his struggles to release himself he whistled and made a noise. The Princess heard this noise and ran there to see what was wrong. The snake, thinking she was going to finish him off, bit her and she fell down dead.

The King was heartbroken when he heard of the death of his daughter. He ordered a great funeral for her and many thousands of people attended, many of them coming from the remotest villages. The King had to feed them all, and so cattle, goats and sheep were slaughtered to provide a meal. The mouse and the cock stood watching this slaughter. "Mark my words," said the mouse, "you will be a victim." "Yes, I was a fool," replied the cock, "I should have taken your advice." And sure enough, the cock was killed for breakfast the following morning.

OUR MAZE



The lion cub in the bottom left-hand corner of this picture has to travel over a difficult path in order to reach its home, in the cave at the top of the picture. Take a pencil and see if you can trace the path he must take. There is only one correct path, although he has a choice of four at the start.

THIS MONTH'S BIBLE THOUGHT

"They helped every one his neighbour: and every one said to his brother, Be of good courage."

—Isaiah, Chapter 41, verse 6.

Some people's religion is like their best clothes, which they wear on special occasions. They are very religious on Sundays and at meetings, but forget to bring their religion into their daily lives. Of course, there may be religion like this, but Christianity is something quite different. The Prophet Isaiah, thousands of years ago, gave his idea of religion—it was helping his neighbours and saying helpful things to them. Christ wants every Christian to love his neighbour; in fact, He says you cannot show your love to God unless you also love your neighbour. It is not always easy to love other people and to speak kindly to them. We must pray to God to help us because we cannot be Christians unless we are kind and helpful to others.



The TRIBES of AFRICA

10—THE BEMBA

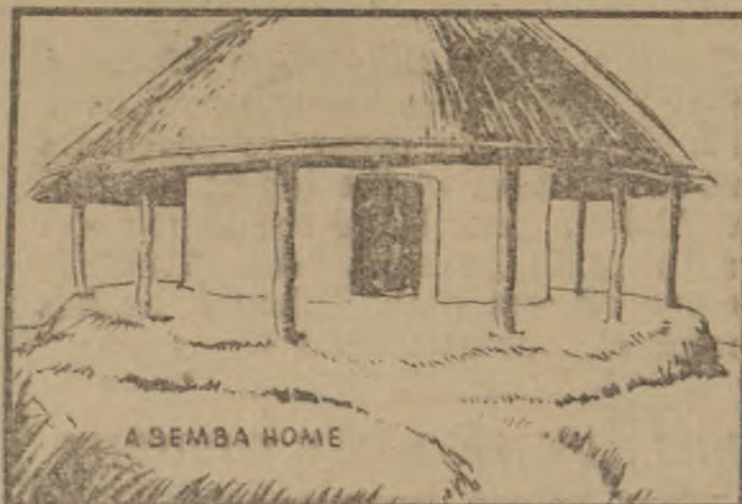
By Sister Kollie

This month Sister Kollie tells us something of the life of the Bemba people who live on the plateau of Northern Rhodesia.

The Bemba are the biggest tribe in Northern Rhodesia, and their country is mostly wooded, with many streams and rivers. Their language is Cibemba. They are an agricultural people and own very little cattle, their ways of living and customs being almost the same as those of the Lamba.

As they have no cattle, the Bemba do not pay lobola in the usual manner of the southern Bantu, but the bridegroom works for the father of his future bride for a certain period, and in this manner effects the necessary payment. A rich man, in days gone by, was one who had serving under him many people who in return for their labour received food and shelter. Today the Bemba men usually go off to work in the copper or coal mines in order to earn money with which to buy clothing and also to pay their yearly tax.

Bemba huts are round, made of mud and thatched, with the roof coming well down beyond the wall, so forming a kind of verandah all round; the ground around the hut is raised to form a stoep. Inside there is a fireplace in the centre and a raised platform at the side for sleeping purposes. A group of huts built close together indicates that they belong to a family, and a number of these groups form a village.



A BEMBA HOME

Most Bemba cultivation is done by means of mounds. By this method a number of mounds, about two feet high and six feet across, are prepared in the garden, and then vegetables are planted in them. These mounds grow potatoes, cassava, pumpkins and cucumbers and other vegetables. New mounds are made every three or four years. Millet and ground nuts are the other main crops, and these are sown after the ground has been burned. To burn the ground the men climb up trees and cut off the branches with axes. These branches are then piled evenly over the area to be burned and left there during the dry season. Then, at a signal from the chief, they are set alight. After the rains have come the millet is then sown in the burned area.

The Bemba are great fishermen. Trapping, spearing, poisoning and netting are the methods used. The traps used are cone-shaped and made of reeds. When fish are caught by poisoning, a whole village usually goes to a river and there the women pound leaves of poison; these leaves are then placed in baskets. When the baskets are full, they are emptied into the river and after a while the stupefied fish float to the surface. Then everybody rushes into the water and collects the fish.



SETTING A FISH TRAP

Hunting is another important occupation of the Bemba. The usual method is net-hunting. When a hunting expedition is announced by the headman, each man in the village brings his own length of net and they go out into the bush. The lengths of net are joined together, stretched across the bush and pinned to the ground, making a line some hundreds of feet long. Each owner stands behind his own net, concealed by a tree. The children are then sent out into the bush some distance away to corner the game and beat it into the nets. Then, any buck which dashes into the net is hit or speared. When the children close up and all the buck in the area have been killed the hunting party moves on to another part of the forest and repeats the process.

In their domestic duties, Bemba women place great importance on the cooking of food for their menfolk. When a prospective bridegroom comes to live in the village of his future mother-in-law, he must be fed by her and she is very careful to give him good and ample food. The women sometimes join together and do joint cooking for their families.

Other domestic duties of the women are fetching firewood, drawing water and preparing flour from millet, maize and cassava roots. With this flour they make porridge which is eaten with stewed meat or fish, or, sometimes, stewed vegetables. A favourite dish is made from ground nuts. This is made by pounding the nuts and squeezing out the pounded part which forms a milky liquid. The liquid is then stewed, either alone or with meat or fish.

TOMMY TEA and SPOT



When the Baas, with Tommy Tea and the other workers, arrived at the flooded river they found that Tommy's father had carried nearly all the sheep across to safety. There were still a few left marooned on the other side.



They immediately waded across the river and brought these sheep over. With many men helping, they were soon all rescued. When the sheep were brought across, Tommy and Spot drove them up to higher ground.



Then the Baas said, "We must go and look at the dam; this water is still rising, so the dam must be leaking."



Arriving at the dam, they were dismayed to see that not only was the water flowing over the top, but that the crack, first discovered by Tommy and Spot, was growing larger. "We must warn the people in the village," said the Baas, "if the dam bursts they will be flooded out."



Uncle Arthur's Letter

P.O. Box 792,
JOHANNESBURG.

My dear Friends,

One of my correspondents wrote to me the other day and asked me what newspapers I read and whether I could suggest one or two newspapers for him to read, so that he could keep himself abreast of happenings in the world. In replying to this correspondent's letter, my advice to him was to read the weekly Bantu newspapers circulating in his area and any other papers available. I'm afraid this advice wasn't very specific, but I'm never too happy about recommending any specific papers, because a paper that might appeal to one person in one area does not necessarily suit another person in a different area.

However, in general, I feel that my advice was sound. There is a Bantu newspaper circulating in every area from the Cape to Nyasaland and each one tells of the most important happenings in the world, together with a good selection of local news dealing with the area and language in which it circulates. All of these leading newspapers are well written and well edited, and they present us with a good picture of events. So, anyone reading them would be kept well abreast of happenings of importance.

Personally, I read every newspaper I can lay my hands on. Aunt Anna is always pulling my leg about this, but I am never so happy as when sitting with a large pot of tea and a pile of newspapers to read. A newspaper is such an interesting production, because it contains so many different items. First of all there is the news of world events; then there is the local news; and then the leading article, which expresses the editorial opinion of the paper. After that there are the pictures; the social column, which tells us of the doings of people we know personally; the tips to women and housewives; the reports of sporting events; the letters to the Editor; and a hundred and one different things. And don't forget the advertisements. Besides telling us the news, our papers also fill a most useful purpose by acting as a sort of market in which people inform us of the goods they have for sale. The advertisements always make useful and interesting reading, and this is especially so in the case of the small advertisements which tell of the jobs that are vacant, or the bicycle that Ngombi wants to sell second-hand, or the marriage of two of our friends. Yes, a newspaper certainly fills a most important and useful purpose with its news and advertisements.

But there is another side to it. Newspapers are a sure sign of progress. As a nation, or race, progresses along the road of civilisation it automatically develops its social services. Newspapers can rightly be included in the category

of social services, so therefore the recent development of our newspapers, during the last few years, indicates that we are making good progress as a nation.

That is a matter for justifiable pride. However, we all of us have our responsibilities as citizens and those of us who have come to appreciate the value of our newspapers must realise that it is our duty to tell others about the important social service provided by newspapers. We are a vast nation, spread over an enormous area, yet our newspapers have not spread to all the corners of that large area, nor are they read by as many people as should read them.

Here, then, is another of those cases where we have to help ourselves. Those of us who read Bantu newspapers regularly must talk to those who haven't yet learned to understand the value of newspapers; we must tell them of the educational value of newspapers, of the importance of keeping abreast with our own affairs and of the necessity of strengthening the hand of our Press as a whole.

Our newspapers may be a pointer to our progress, but if the number of people reading them is increased, then they become a powerful factor for the further progress and development of our people. If we build up a strong, responsible Press then we have also built up a recognised mouthpiece for our aims and aspirations.

However, a strong Press cannot come into being unless we, as ordinary citizens, help to build it up. And there is only one way we can do that—by supporting our local Bantu newspapers, by buying copies regularly and getting the newspaper habit. If we do this, we reap many benefits. First of all, of course, we benefit by what we learn from the actual reading of the paper; then, because a newspaper is a costly thing to produce, we help reduce the costs of production, which in turn brings us the benefit of larger and better newspapers; and, finally, by strengthening our Press we place a powerful weapon in the hands of those of our own people who help to guide and mould our destiny as a race.

There is another point worth remembering. Newspapers employ many people in the form of writers, readers, printers and distributors. These people are all busy in the production and sale of newspapers, which means that they are paid for their work. So, by building up our Press we not only strengthen the position of those already employed on newspaper staffs, but we also create employment for other Africans—which all adds to the prosperity of our people. Taken all round, then, the existence of a strong Press is a very necessary part of our national life and we must all help towards bringing it about.

Your Uncle Arthur

PUZZLE CORNER

TEATIME ACROSTIC No. 122

By "D.J.A."

1st UPRIGHT: This we have won by the might of our arms and the righteousness of our cause. 2nd UPRIGHT: We have won the 1st Upright over these.

CLUES ACROSS. 1. A potato is one, so is a bean. 2. Tea-drinkers never suffer from this fuddled state. 3. Right in the middle. 4. Period of time spent at school. 5. Medium-sized buck which has given its name to a gorge. 6. Ready for picking. 7. Opposite of "No".

BUSH PUZZLE



If you look carefully at this picture of a bush, you will see that there are a number of things hidden in the branches and leaves. Study the picture carefully and see if you can discover them—there are twelve in all.

FIND THE TRIBES

Here is another of our puzzles in which we have mixed up the letters which spell the names of African tribes. With the aid of the clues, you have to sort out the letters so that they spell the names of the tribes.

1. LUKLISH
2. NAAAGHSN
3. BADNAVE
4. UTSABO
5. AACB
6. QUARG

CLUES. 1. They live in the Upper Nile, in the Sudan. 2. They sharpen their teeth. 3. Their men play a game called "Mefuvha." 4. They shave clean. 5. They tattoo long lines on their faces. 6. They live near the diamonds.

SOLUTION TO ACROSTIC NO. 122

1st UPRIGHT: Victory. 2nd UPRIGHT: Enemies. CLUES ACROSS: 1. Vegetable. 2. Intoxication. 3. Centre. 4. Term. 5. Oribi. 6. Ripe. 7. Yes.

BUSH PUZZLE SOLUTION

Here are the things hidden in the branches and leaves of the bush. First of all, five different faces; then two teacups, a teapot, a dog, an apple, a railway engine and a flag—the Union Jack.

SOLUTION TO FIND THE TRIBES.

1. Shilluk 2. Shangaan 3. Bavenda
4. Basuto. 5. Baca. 6. Griqua.

HISTORY IN THE MAKING

THE LIBERATION OF BURMA BY THE 14TH ARMY



1 Although in 1942 the Japanese advanced to the borders of India, they did not destroy the defenders of Burma, whose generals made their plans to return and liberate the country.



2 Guerilla fighting gave the Japanese trouble, and in late 1943 and early 1944 the first Arakan campaign was opened and was successful. These were the early stages of the campaign of liberation.



3 Late in 1944 the Battle for Burma opened, and the 14th Army troops with tanks and with aircraft support drove the Japanese farther and farther southwards, and marched triumphantly on.



4 Although the Japanese fought stubbornly, they were no match for the British troops, who eventually cleared them from the important city and railway junction of Mandalay.



5 At last, after months of campaigning, only the southern tip of Burma remained in Japanese hands. Air-borne troops were dropped south of Rangoon and, assisted by the Royal Navy, drove the Japanese from the town.



6 Driving southwards from Mandalay the British troops soon made contact with their comrades in Rangoon and were welcomed by the Burmese people.



7 The Generals complimented their soldiers on the liberation of Burma. The Burmese people, who had been subdued by the Japanese, welcomed the return of the British, and of their freedom, and the lifting of the Japanese yoke.

The Making of Criminals

Mr "J." Johannesburg, writes: Piet Jonas, the African who told the Circuit Court at Harrismith that he was going to steal the moment he was discharged from prison when his four years sentence elapsed, brings forcibly home the desperate and grim determination of the criminal class which our social and economic system has helped to create. Piet is not alone in the camp of die-hard criminals; he is not the one and only criminal who to-day has no regard for the law; he is not the one and only criminal to whom the social stigma of gaol means nothing. There are thousands like himself, and to that number, thousands again will graduate in criminal die-hardness unless a "new and better social and economic order" is brought into being.

His statements before the court recall the early beginnings of the amalaita gangs—the hooligans, roughs and criminal African delinquents known to us to-day as Tsotsis and others. Jan Note, many times the victim of the pass laws, is the father of the amalaita gangsters. "The whiteman sends us to gaol for what we have not done; it is wrong to be gaoled for what you do not know. Let us organise ourselves and once out of prison, we must steal, rob and harass the whiteman who takes delight in making ours a miserable life," he told his fellow prisoners in the cells.

Jan Note was determined to go criminal and be arrested for what he had done or for what he knew. His plans were executed once he left gaol, and criminal gangsterism spread among Africans. In the case of Jan Note, it was the pass laws which turned him into a criminal.

To-day, another force is hand-in-hand at work with the pass laws to create criminals. African youths are growing up in slums, they have no chance of education, they acquire criminal habits in boyhood because their parents, who must of needs be away all day at work, cannot check their children's wrong tendencies and wild activities during the day. These children acquire habits of indolence and care little for work when required to do so. As they must live they find in robbery the sole outlet to eke out an existence. From the bioscopes and trashy literature on cowboy stunts, crooks and robbers' stories, they learn much on the art of crime. Practising first on their own fry, they turn, on graduation in crookdom and robbery to "bigger game" in towns and in European residential areas. Gaol, or the fear of gaol, is long knocked out of them; they are gaol-birds and are in their elements within the massive prison walls. They know that in gaol, they will, in the words of Piet Jonas, "have three meals a day, no taxes to pay, and they will have a roof over their heads."

Men of vision and understanding have time and again voiced the plea for more and more schools for Africans, pointing out that if these schools were not provided, huge prisons would have to be built. Indeed, events seem to prove the truth of this statement. Big and massive prisons are being built; yet for all these prisons stand for, they will never curb criminal activities while social and economic forces militate against the Africans. The inmates of these prisons, who find in them a home, will never be happy away from their prison cells. Thus, then, like Piet Jonas, these die-hard criminals will rob, break house, after house,

law after law, commit one assault on others after another; they will appear before court time and again, in order to be sent back to gaol which they prefer to the drab, dead and meaningless life outside.

Conditions in their homes, life in the outside world, they find less comfortable and less entertaining than life in the cells. Whereas they starve in their homes, live in squalor and dirt, and whereas others among them have neither roof over their heads at night nor clothes to wear; whereas life for them outside gaol means anything but happiness, with the police dogging their footsteps for passes and the like, in gaol at least they find solace. The apathetic European public, the majority of whom are at the same time blind to the grim realities surrounding African juvenile delinquency, are, save for a few liberals, doing nothing to bring about a change for the better in the Africans' way of living. To them, gaol and the sjambok will solve matters. But these have failed; Jonas has proved it, and like himself, Jan Note and thousands of others too have proved that the sjambok and our penal system 'as prevailing to-day cannot remedy crime.

Court officials can cite case upon case, indeed, instances by the legion, where Africans have shown no fear or care for gaol or imprisonment. Not very long ago, an African asked court for banishment; another African prayed court for crucifixion. Desperation, the product of harsh circumstances, harsh treatment and a faulty social and economic system, all of which have added their lot to create African criminals, has brought right into our midst a class which might still make this the most unpleasant land under the sun.

Simplicity and Jargon

Mr Saul Dhlamini, Kroonstad, writes: Style is a manner of expressing a particular point of view on a given subject. This power is within each one of us. It is latent and can be developed by constant calling up to our aid. Hence we must meet with a variety of styles, because style is the man. However, in your last issue, on the subject of "Simplicity and Jargon" Mr Thwala ignores this fact or unconsciously despises it. He advocates employment of a simple style because he considers it to be many times better.

In my view, suitable individual style is by far the best. All critical people will bear me out. By way of illustration I cite Carlyle. Mr Thwala loses sight of the fact that some writers choose good subjects but run away with the language. That is not because they want to display their mastery of high-flown language, but because their personality, their individuality gets a suitable outlet through that type of style, or some other. Further, he says that European papers are written in a simple and understandable style. Yes, they are. But a critical person immediately sees in them simplicity which is, of necessity, governed by the type of subject dealt with, rather than simplicity decreed as a rule that has to be rigidly observed regardless of the subject on hand.

READERS' FORUM

Appreciation and Praise

Mr A. C. V. Mlotshwa, Bergville, writes: May the "Bantu World," the unswerving mouth-piece of the African people flourish and grow increasingly with years. I hold that, as an independent organ, the "Bantu World" is unexcelled.

Douglas Kumalo Replied

Mr David Manyawu, Orlando, writes: In reply to Mr Douglas Khumalo's letter, I wish to make him understand that the purpose of my previous letter was not to convince or convert anybody, but to tell the truth. Our leaders often strive to discourage the use of such insulting names as "Makwapa" and so on, for they are detrimental to progress. Now we speak of progress and achievement. But how are we going to get there if we still pray to the god of tribalism?

Plea For Public Halls

Mr Dan A. Nkosi, Breyten, writes: Eastern Transvaal locations Advisory Boards have done little to induce the municipalities to erect public halls in their locations. Most of our locations are backward in public entertainment and provide very dull week-ends. It is necessary that the locations should be provided with public halls, as it is wrong procedure to hold concerts and play jazz music in the churches. For sports and other entertainment it is the duty of the Advisory Boards to see that these are provided.

Missionaries and Schools

Mr O. H. Oliphant, Matuba-tuba, writes: I must congratulate Rev. G. V. Gule on his firm stand in defence of missionaries and schools against the attacks made on them by some people who would have us do away with missionary influence in our schools. It is a pity that some people, once they conceive an idea, and even before examining its merits and demerits, dole it out to the world and make every effort to sway all others into believing that theirs is the ideal. Rev Gule, whom I wish to name "Defender of Missionaries and Mission Schools," has given us a clear and convincing case for the retention of missionary control over our schools. I would suggest that missionary societies join hands and form a committee for the defence of mission schools, and that Rev Gule should be leader of such a committee.

Are Africans The Offspring of Barbarians

Mr R. M. P. Tseu, Port Elizabeth, writes: Every man regards as barbarous all those customs and traditions to which he is not accustomed. Hence Europeans, dominated by the customs and traditions of Europe, saw nowhere perfect religion, culture or government but in Europe. They looked upon our ancestors as barbarians while missionaries taught many of our people who attended their schools and accepted the Christian religion, to look upon our ancestors as barbarians. Those among us who are proud of our ancestry now ask the question: "Do Europeans and those of our people who have embraced western civilisation know the history of our ancestors; which records would justify them to look upon our ancestors as barbarians?"

Our different Bantu dialects show in their own way a former intellectual state among Africans, which was superior and preceded the state in which Europeans found our ancestors, because even before the Europeans came to South Africa, our ancestors lived in a social order under a political system in which the principles of a constitution were clearly recognised. They believed in the absolute supremacy of moral law over all departments of human action and human existence. Thus, because of forces which have brought about our deterioration in several ways, the chief facts of our ancestral past history have become unknown to the present-day Bantu generation.

Ndlovu Supported

Mr A. Thos. Bowman, Goodwood, writes: Allow me to compliment Mr M. Ndlovu on his letter which appeared in your issue of September 15, criticising Mr Lembede's theory. It is my opinion that to ensure world freedom and peace for which the Africans have fought side by side with other nations, it is necessary for our leaders to drop their various parties whose aims and objects seem so indiscreet. In all parties there is usually a good aim, but until the good is extracted from each party and blended into a one selfless, share-alike policy of an elastic nature and which will allow of constructive criticism, there can be no world peace. The only organisation which holds such a lead today is the South African Social Security Association. It is elastic and embraces the characteristics of human peace and satisfaction, with room for spiritual development.

The Mbolekwa Ground Controversy

Mr William Mafete, Pretoria, writes: In an article on the above matter, Mr Mahlatjhe states that Mr G. C. Moetlo is not a Pretoria resident. Both Mahlatjhe and Moetlo reside in two of Pretoria's African townships. Thus if Mr Mahlatjhe is a resident of Pretoria, he cannot claim that Moetlo is not a Pretoria resident. Mr Mahlatjhe says Moetlo does not know how the Mbolekwa ground came into being. Everybody knows that the money for the erection of the ground came from the municipal beerhall profits.

I have worked with Mr Moetlo and have had long association with him in the field of sport here. I have found him a conscientious worker and a keen sportsman. The football association of which he is the figure-head protests against the action adopted by the Advisory Board in the naming of the ground and is not up in arms against any individual whose name the ground bears.

Bad Behaviour and Lack of Education

Mr J. Melato, Pretoria, writes: The extent to which our public behaviour has degraded is the cause of much anxiety to those among us who pay great attention to decency. Youths have lost their heads and by their wild acts and deeds have earned us a bad name. I feel that parents are not giving their children the necessary training in good behaviour. I admit, of course, that with lack of education, African youths have nothing to curb their wild tendencies. It is because of this that I appeal to all parents to join hands and wage a struggle for the provision of adequate educational facilities for all African children.

Conditional Selling

"Frethin," Goodwood, writes: Profit-seeking has, throughout the last four years filled the coffers of those who have been occupied in their fight for selfish greed. As your correspondent, E. F. Makhalema points out in your issue of September 15, this sort of thing has been indulged in by most dealers to a remarkable extent. It is unfortunate that even children have been victims of these selfish dealers, who give them a large quantity of rubbish for their money. The African housewife has had to contend with these conditions. I look now to the dawn of the day when this racket will be under the thumb of its present victims, the casual African worker.

Let The Jivers Jive

Mr J. D. N. Benoni, writes: It is funny to note that most supporters of social functions assume an indifferent attitude towards the new famous jitterbug—the offspring of the famous jitterbug—called "Jive." The excuse usually given for this attitude is that this type of dance is popular among African juvenile gangsters and Tsotsis. The new way of dancing is too modern and too American for their "according-to-English-way-of-dancing feet." However, we don't think they condemn it because it is too rough but rather than that it is too smart for them. They are too conservative to fall in and "go to town" with the Yanks.

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Chamberlain's Pills

awazilinga zamnceda. Ngoku usebenza kakuhle, akaphulukwa msebenzi, akasaphathwa sisisu.



Chamberlain's STOMACH AND LIVER TABLETS

City to Take Over Registration of Africans

That the City Council of Johannesburg would take over the registration of Africans—a function carried out by the Union Department of Native Affairs—was announced last week Wednesday by the Mayor, Mr. A. Immink, when he addressed a meeting in Parktown North in support of his candidature in the forthcoming municipal elections.

The pass registrations would be taken over from the Department of Native Affairs.

"Our first aim," said Mr. Immink, "will be to have a cross-check on registrations to enable us to see whether or not the African is legitimately employed."

One of the difficulties was that the Native Affairs Department would not give the municipality the Pass Office premises, and there would, therefore, be some difficulty in finding office accommodation, in view of the building control and other factors.

LABOUR EXCHANGES

The municipality would establish African labour exchanges, and one of the advantages of this scheme would be that all African servants obtained through the exchange would be medically examined and certified as disease-free.

Men Still "Up North"

A Sapa report issued last week states that the number of South African troops left in the Middle East and Central Mediterranean area was at the 50,000 mark. In round figures the position last week Monday was:

Holdings in C.M.F. (land forces) were 14,700 Europeans and 2,400 non-Europeans.

Holdings in Middle East were 13,000 Europeans and 12,900 non-Europeans.

The total S.A.A.F. holdings in the Central Mediterranean and Middle East were about 8,900, giving an overall total of about 50,000 left of all services.

Petition Against Nazism

The Campaign for Right and Justice organised an anti-Nazi petition, which was placed last week on the Johannesburg streets. The petition, which remained open for signature for one week, is in connection with the recent riots in Johannesburg; it is addressed to the Prime Minister.

It asks the Government to "punish racial incitement as a crime; dissolve all organisations of a Nazi kind; ban private armies—no stormtroopers wanted in South Africa; expel all anti-democratic and anti-soldier elements from the public service, the police and the teaching service; prevent any discrimination against the ex-volunteer; punish our quislings and war criminals."

The officials of the Campaign state that, although many offers of help came from all parts of the Reef, the petition was confined to Johannesburg.

Congress Activities at Evaton

(Contributed)

The Evaton branch of the African National Congress is on the move. Recently, as a result of the arrest made of Africans near Evaton station, the branch secretary acting on the instruction of the committee addressed a letter to the Vereeniging police commandant on this matter. A reply came stating that the matter was receiving attention. But because of interference for passes, at the station still went on, another letter was sent to the commandant, protesting against the police harassment of the people for passes, and that unwarranted arrests, were being made. A case was quoted of an exempted African arrested because he had no other pass than the exemption certificate.

As a result of these representations, police activities at the station have relaxed. As many people are off times at a loss and do not know what to do when faced with trouble. Congress officials in Evaton will be glad to offer help.

Congress revival meetings in Evaton are being planned, notices convening these meetings will be issued by the secretary. Mr. R. Mvemve.

Dr. J. Nhlapo, together with Messrs S. Talazo, Zulu and R. Mvemve will welcome all cases needing immediate attention.

Shirulurulu News

(By W. N. Mtebule)

A concert organised by Mamitwa teachers took place at Shirulurulu School on September 14. Music of a high standard was rendered by the following school choirs: Mamitwa, conducted by Miss M. E. Mavanyisi; Thapane, by Mr. A. Mbhidhi; Runnymede by Mr. E. Mankense; Shirulurulu by Mr. W. Mtebule and Mawa by Mr. J. Madiba. Regrettably, Mr. Mphela, of Mothomeng School, Berlin Mission failed to attend, although part of his choir had turned up.

Among those present were: Messrs S. Shibusu, S. Gaza, E. Mtebule, O. Nkuna, R. Sbuyi, A. Sbuyi, E. Mabunda; Mesdames R. Mabunda, G. Mtebule, E. Gaza, E. Bendi, A. Mougwa, F. Sbuyi, K. Mabunda, E. Sbuyi and Miss Beatrice Rikhotso.

The Sergeant's Birthday Party

On September 22, his 49th birthday, Sgt. E. Mphela gave a party at his residence in Western Native Township. Among the guests were his colleagues from the Native War Records, Welgedacht. Refreshments, which the soldiers particularly enjoyed, were served, and present were Sgts. J. A. M. Thebe, Wright, V. Ndabana, T. B. Kosani and A. J. A. M. Makgoka; Messrs D. P. Mafuko and P. Molets; Misses A. Marede, J. Selogilo and D. Madiba; Mesdames R. D. Mafuko, E. S. Phera and M. M. Mabusela.

Mr. Mears' Appeal to Ciskeian Bunga

Addressing the Ciskeian Bunga in Kingwilliamstown last week, the Secretary for Native Affairs, M. Gordon Mears, urged the Bunga to reconsider and accept the Government's rehabilitation proposals, which it rejected at a special meeting in January.

The Transkeian Bunga, he said, unanimously accepted the scheme and agreed to co-operate in the task of rehabilitating the people and the land.

When all available land had been bought by the Native Trust, there would still not be enough arable land for everybody; consequently it was essential to make proper use of what they had and regenerate the land by proper farming practice.

Opening the Bunga, Mr. J. Addison, Chief Native Commissioner, Cape, described the measures taken by the Government to help the people in the unprecedentedly severe drought in that area, including the provision of ploughs and tractors for ploughing during the coming season, of food supplies at regular intervals and the establishment of 200 cooking centres, where children were receiving one good meal a day.—Sapa.

Orlando Musical Society

A musical group known as the Orlando Musical Society has been formed in that Township, and is under the guidance of Mr. Traunack. The aims and objects of the society are: To promote musical entertainment and music education; To encourage, in all ways possible, such as introducing to the public, new artists; To provide public concerts, musical functions and entertainments on its own, and/or, collaboration with other bodies; To raise funds for the purpose of administering the society, and to carry out the above aims and objects.

In the first annual general meeting held on September 19, the following were elected to the Executive Committee: S. S. Ntombela, chairman; I. Mogang, treasurer; B. O. Sibeko, secretary. Other members are Mesdames Mahlaku, Diphoko, Joans, Messrs S. B. Msimang, Diphoko and J. Lesolang.

Membership of the society is open to all interested persons on application to the secretary, Mr. B. O. Sibeko, Lads Hostel, Orlando, or through anyone of the Committee members.

CORRECTION

In the account published last week on the opening of a clinic at Sibasa, it was stated in error that Mr Shitlangu was awarded a cheque for five pounds by the "Bantu World" in recognition of his good services at the Elim and Donald Fraser hospitals. The cheque of five pounds came from the Bantu Welfare Trust Fund, and not from The "Bantu World."

City Council Against Domestic Brewing

A recommendation that domestic brewing of kafir beer should be permitted in the locations of Pimville, Orlando, Eastern Native Township and Western Native Township was considered by the City Council last week Tuesday.

Mr. R. Bennett said that as a temperance man he would welcome prohibition. He characterised the proposed steps as a "wicked measure." The supporters of the recommendation held that because a European could have his beer so must the native have it. Was that a sincere attitude?

APPEAL TO COUNCIL

He appealed to the Council to reject the recommendation. They owed it not only to the European population, but to the Africans themselves.

Mr. T. P. Gray asked what would happen if at the end of 12 months they took away the permission.

Miss Hilda Watts said that they should be rational about this matter and not be carried away by prejudices.

Mr. G. B. Gordon opposed the recommendation, saying he was surprised at the matter being brought forward again after the rough handling a similar recommendation had a few months ago.

CAREFULLY CONSIDERED

He considered it "gross impertinence" on the part of the Secretary for Native Affairs to draw their attention again to this matter. Did he think the Council knew nothing? They had considered this question very carefully.

Mr. Colin Legum said he had no pronounced views on this subject, but if anything could be done to improve the disgusting conditions under which the Africans drank then he was in favour of it.

Mr. J. Gray said that the matter was brought forward again because the Secretary for Native Affairs had drawn attention to a particular point, and it was considered to be the fairest thing to all concerned to reconsider the matter.

The recommendation was rejected.



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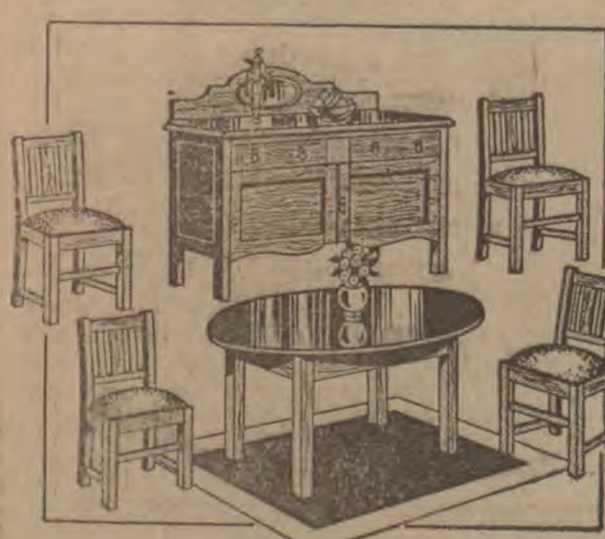
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Bantu Health Trust Formed

Mr. Robert Shapiro, of the National Match Company, Pretoria, has established a Trust to be known as "The Robert Shapiro Trust for Bantu Health Training," in order to assist African men and women to be trained for medical, dental, nursing or general health service among their own people. The trustees are Senator Edgar H. Brookes, Mr. J. D. Rheinallt Jones, Mr. Elias Gordin and Mr. Shapiro.

The Trust will be administered by the South African Institute of Race Relations. Its initial capital will be £4,000, and it will be competent to accept benefactions for its purposes.

Bus Accident

An African was killed and 16 others and the European driver were injured when the Kokstad-Umtata railway bus left the road and rolled down a 50-foot embankment after a blow-out in the tyre of the right front-wheel.

Mr. Karel A. F. Ziemann, the driver, and an African conductor were seriously injured. Most of the 16 African passengers were also seriously injured, and together with Mr. Ziemann and the conductor, were removed to the Kokstad Hospital. Those who received slight injuries were taken to the Mount Frere Hospital for attention.—SAPA.

Food For Africans in Drought Areas

A statement from the Food Controller, issued last week says that, because of the continued drought in many parts of the Union, the Controller and the Secretary for Native Affairs feel it is desirable to explain what is being done to afford relief.

In the Border, East London, Transkei and Ciskei districts, provision has been made for extra supplies of condensed milk to merchants over and above their usual monthly allocation.

In August and September these supplies totalled 1,100 cases each month while for October 1,250 cases will be provided. A further 1,000 cases a month are being distributed through mobile markets in the Kingwilliamstown, Middeldrift and Peddie native locations, as well as 600 cases through the Central Food depot in East London.

Rice is also being distributed in the areas and further stocks will be made available if necessary.

The statement added that in the Ciskei beans and oranges are being supplied to the natives through the mobile market while in the Transkei and Zululand ample quantities of beans have been made available for sale through the trade.

Along The Colour Line Our Monthly Sermon

(By Wayfarer)

THE SEGREGATIONISTS

The segregationists in South Africa are a queer lot. They never seem to understand what they are talking about. Perhaps, it is because they are politicians and it is not the politician's way to make himself clearly understood.

Speaking at the recent Congress of the Nationalist Party, Dr. E. J. Jansen, former speaker of the House of Assembly, said the Nationalist Party did not seek to suppress the Natives, who were the indigenous people and had a right to exist and develop. The party granted the Natives these rights, but apart from the Europeans.

That is to say, the Nationalist Party will only grant the Africans the right to "exist and to develop," if they are living apart from Europeans. The segregationists do not tell us how they propose to separate Africans from Europeans, and we know they are not in favour of the creation of two states—one European and the other African—because they do not want a segregation that will deprive them of the Africans' labour.

FATHERHOOD OF GOD

When Christ was born nearly two thousand years ago, there were racial problems such as we are having today. There was the question of Roman domination of other races, the barriers between Jew and Gentile, Greek and Barbarian. Men hated each other as we do today. There were the rich who lived by the sweat of the brows of the poor.

Christ said these problems could only be solved by men recognising the Fatherhood of God and the brotherhood of man. There are men today who believe in this solution, and they are asking us to apply it to our racial difficulties. "As long as you believe in the Fatherhood of God and the Brotherhood of man, you are prepared to let your neighbour live, but when that faith collapses the killing always begins," says the Rev. William Samson.

MASTER RACE IDEA

It was the Israelites who invented the idea that they were "the chosen people of God." That was thousands of years ago. In spite of man's marvellous achievement in science, literature and art, the idea of master men is still a disturbing feature of human nature. "This idea," says the Rev. J. Kennedy Grant, "is still in our midst. It treats men and women as just so many pawns to be moved about on the vast chess-board of political expediency."

In South Africa we have "the master men" who believe that the non-white races are the untouchables of the white world, who can only live among Europeans as hewers of wood and drawers of water.

COLOUR PROBLEM

In 1936 when General Hertzog's Native Bills were discussed, we were told that the object was to solve the Native problem once and for all. The Bills were passed by the joint-sitting of both Houses of Parliament. They were subsequently put into operation, but they failed to provide the solution for the so-called Native problem.

To-day the Nationalists who supported General Hertzog's scheme, are calling upon white South Africa to find the solution of the colour problem. In their recent congress they passed the following resolution:

The Congress emphatically declares that there can be no sound and friendly racial relations in South Africa otherwise than as a result of a decided, just and constructive colour policy based on the principle of separateness. It therefore demands that the solution of the colour problem shall be undertaken on that principle as a national matter of the utmost and most urgent importance.

Wheat Coming to Union

A full cargo of 9,050 tons of wheat is on the way from Canada to Cape Town to help relieve the wheat shortage in the Union. It is being brought by the Canadian Government steamer Fort Panmure, which left Montreal on September 19 and is due at Cape Town about the middle of October.

(By Isaiah)

THE EIGHTH COMMANDMENT

"Thou Shalt Not Steal"

Exodus 20: 15

A daughter once came home from school and told me that her teacher taught her that it is not wrong to steal when one is hungry or in dire need. She could not understand this, for at home I had impressed it upon her that stealing is not allowed at all, whatever circumstances one may find oneself in.

There are people who firmly believe, and who teach it to their children, that it is not wrong to steal, for in so doing you help yourself. Nothing is farther away from the truth. I would say you are, instead of helping yourself, condemning yourself. Therefore it is wise to refrain from theft.

There are, today, many cases of housebreaking and theft; and there is one thing which I am certain about, and that is, the person who sustains the loss is always left very bitter and sad, and can do anything with you if he finds you. More than that, he never forgets the theft, and will always pray for your downfall whoever you are, wherever you may be. I have been in court and I have always felt very sore at the sight of habitual thieves. In spite of all the thieving, they remain a sad picture, on which you always feel ashamed to revenge; and yet they are helping themselves; nothing like that!

Impostors are great thieves and people who go about their trade making unlawful gain, or who do not pay their taxes and private debts are also thieves, although they may not know it. If you do your work insincerely or unjustly you break this commandment. The shopkeeper who practices deception in his trade, in measure, in weight, or in his account; officers who deprive soldiers of their just wages; and magistrates or judges, who give judgment for friendship, bribes, relationship, or who sentence one section of the people to death for a crime and yet acquit another section for the same offence for colour reasons, particularly here in South Africa; all these are thieves and robbers!

Ministers of religion, when they teach what they see, or may see, from the Bible, to be untrue, are spiritual thieves; for they rob the people of the means of salvation, which are the truths of faith. Jesus said, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber. The thief cometh not but to steal, and to kill, and to destroy"—John 10: 1, 10.

There are people who firmly away Divine Power from the Lord, who claim to themselves His merit and righteousness. I listened to an eloquent speaker some time ago, who stressed that man is God unto himself, because he has power to do many things; he has invented this, that and the other thing, and, more than that, he has today invented such terrible weapons as the flying bomb and the atomic bomb for the destruction of human life. This, the speaker went on, was clear proof that man was a god unto himself. Poor man! What can he do, unless it were given him from above?

Thieves are manifold, and they are everywhere present. There are those who coin false money, or who skillfully cut and polish crystals and harden them, and pass them off as diamonds. There are those who exhibit selenite and sparkling stones, which shine as from gold and silver, and sell them for precious stones; and there are those who, by means of theatrical exhibitions, lead people away from the true Divine worship, and draw them away from the church to the play-house.

Those who, without any regard for truth, confirm falsities of every kind, and who discharge the duty of priests merely for the sake of gain or reputation are also thieves, in the spiritual realm. They break this very important commandment. May we all be helped and may our hearts be inclined to keep this law. Amen!!!!

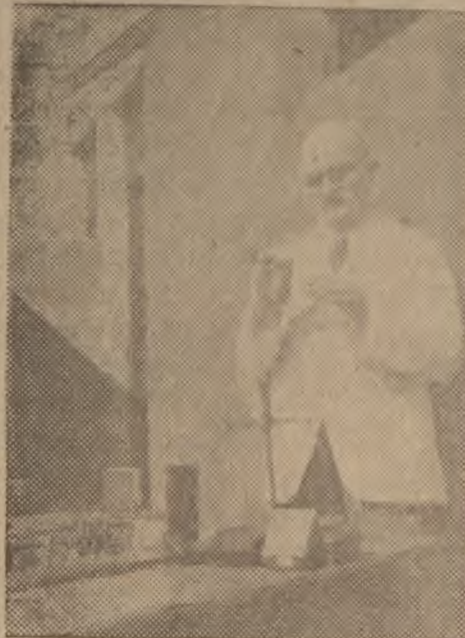


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Put one teaspoonful of cocoa in an empty cup; add as much milk and sugar as you would to make a cup of tea; then mix cocoa, milk and sugar into a paste until no lumps of cocoa remain; finally, fill the cup with very hot water and stir well.



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"Phafa" o Rohaka Sechaba

(Ke G. S. Mabeta)

Mphe tu'onyana koranteng ea hao nke ke arabe sepotane sena sa moshanyana se bitsuang Phafa-Puo ea hae moo a buang ka bana le basadi o bua e ka o kgaotse hlocho. Ha e sale ho tloha tshimolohong ea mangolo a hae koranteng eaa, puo ea hae ke sa e rate. Rona batho ba nang le bana ba baholo, ba tsamaeang sekolo, bao e reng ha u baa koranta tfoeng ngoana a b'a e nabelela a e kala, u makale hore h'a u botsa ka taba tsa Phafa u ka mo areba joang.

Ditaba tsa Phafa di tshoana feela le tsa Moneri (moruti) "Kombere" kapa "Lepae" ka ho hlalosa d'hlong. Moo Phafa a mmakatsang ka ho fetisisa, ke moo a reng bana ba bang ba ea malapeng a ba bang ha teng ba basadi ba ile mosebetsing. Phafa o re selo seo ha se bailehe? A mohloli! Ke mofuta o feng lefatsheng o sa fapohelang lapeng leo monna oa loza a le g' sio? Ke molato ha motho a ea bona bana ba moana oa habo eo nta'a bona a ile mosebetsing?

Morao tjena Phafa o re, re rola basadi ba bana ba bang di katiba, ba rona re sa ba rolele tsona. Mehlang eaa ba tsusolepe mosadi e mong le e mong eo u re le ba bang u mo rola katiba. Tung ea hao ha u filila u re ho moruti "Dumeia nna." Pao ea Phafa ke hlapa feela eo a roha kang chaba sa habo ka eona. Ka moo ke utluang Phafa ka tlang ke moikaketsi ea tlholaung ntsintsi empa a metsa kamele.

Ke maketse ruri ha koranta ea Bantu World e neha Phafa serapa se se kana sa ho ngola ditoto, athe serapa sena se lokela Bangodi ba Congress hore fa maale a ho loantsa dipasa le bokgoba e seng re bale ditaba tsa basadi ka mehla tse se nang molemo ho rona. Basadi ke eona ntho e kholo ho Phafa. Oho Phafa ngana-ka, tsora pere ka ditomo, u seke oa e jaha le majoe e tla u tshaba kotsi. Ha u ngola ditaba koranteng u no ipahana pele u tsebe ho teng bana ba balang koranta.

Evaton Congress

Le mona motsoe oa Evaton re na le lekhotla la "Congress." Mame Station sa Railway Evaton serukhu sa lerole la lipasa se etse litse batho tsoenyehoe e kholo. Mapelesa a ikentse me a tsoere har'a batho; ho bile ha tsoaroa e mong oa bana ba lumeletsoeng ke muso hore a se tsoare pasa, mme a lefisoa 10s.

Lekhotla la Congress ea Evaton la phakisa ho qosa taba ena ho Police Commandant oa Vereening ea ileng a araba ka le reng ba tla bona ka taba eo. Lekhotla ka ho se khotsofale la qosa hore khatso ena e felisoa ka pele.

Lona baahi ba Evaton le tla bona sefoko le sefako seo sa lipasa e ka sea feta, le tsebe ke ntoea ea Congress e ntseng e e loana 'me e e koeba ka linaka tse peli. Lekhotla la Congress le tla tsoara lipitso tse rigatanyana mona har'a motse oa Evaton.

NA U SOKELOA KA TLAS'A LEPANTA?

Thusa "28" oa hao ea lebahetseng hore u fumane thuso eo e leng khatholloho ho uena.

Boholo ba mosebetsi oa mala a hao bo ka tlas'a lepanta la hao—barehare ka maleng a hao a bolelele ba 28 feet. Joale he ha u sokeloa, sebelisa moriana o tlang ho felisa ho sokeloa, moriana o tlang ho filila teng moo ka "tlas'a lepanta."

Moriana oo u o batlang ke Carter's Little Liver Pills hore o u fe thuso e batlehang mabapi le "28" oa hao ea lebahetseng.

Ja pilisi e le 'ngoe ea Carter's Little Liver Pill peli lijo le ka mor'a lijo. Li sebelisa ka moiao o theiloeng oa ts'ebeliso ea moriana ona. Li atisa ho phalla ha mero e meraro e thusanang le mosebetsi oa mala oa ho sila lijo ka mpeng.

E be ka mokhoa oo, batho ba bangata ba fumana thuso eo e etsang motho hore a ikutloe e eena hape ho tloha hlohoeng ho isa men-oaneng ea maoto. Etsa feela hore u fumane tsona pilisi tse tsa Carter's Little Liver Pills ho mokhemisi oa heno. Theko ke: 1s. 3d.

TSA JANE FURSE SECONDARY SCHOOL

(Ke G. M. Mamabolo)

Ka la 11 September 1945 e be e le letsatsi le lego'o ka kudu mono ga Sekhukhuni. Bana ba Sekolo ba tlile Sekolong byalo ka mehlang. Ba beya modulo a baeti ba bona ga lotse botsana. Le wena o be o ka kgahlega ge o bona madulo, o ses'o wa bona ba dudi ba dutse go ona. E ri'e ka nako ya le Some 10 a.m. Gwa ts'welela bahlomphegi ba bagolo. Ba ngwe ba tlile ka dikariki (cars) ba bangwe ba tlile ka dipara sepela (bicycles). Aowa hle! A sebe botse a sebe bothakga. Ka moka re leteletse gore momohla, kgangkgang e tla ja boloko nkgae e tla ja nkgawane kgonye di tla swa go sala melora. Aai! bageso, go anegelwa ke go tlangwa. Taba ke go bona ka mahlo. Age! Le tlo hlwa le sa bonang ka gore di fitile. E rile ge e feta thene ka menete ye masome a mararo (10.30 a.m.) ga ts'wela Modisa yo mogo'o Bishop W. Pretor, le kgosi ya bahlahlubi ba dikolo Ngaka Eislen. Mouwe gona batho ba be ba dio hlakgamela ka lethabo. Bath e be e se, o semphe- te, o sedule madulong aka, e le ntle o bone.

Barutisi ba dikolo ba beya bana ga botse le baeti ba bona. E rile ge e re lesome le months' o tee 11 a.m. modiro wa pulo wa thomega. Bishop a hlogonolofats'a meyago. Badris'ane ba gagwe ba mos'ets'e morago yo mongwe a swere sefapano sa Morena a ba eteletse pele, Yena Modisi, o be a ts'ama a di s'as'a ka meetse a makgethwa. Ge go fedile moo o dira thapelo. A ba a rera ka mants'u a botse a tlhabollago dipelo tsa batho. O ile a bonth'sa gore ke yena Modisi wa mmakgomathe. O ile a fets'a polelo ya gagwe ka go hlogonolofats'a seths'aba. Morena S. Phaladi o be a toloka. Mants'u a gagwe a re: "Moatla a motheyo le ts'wela pele kamoka a ts'wa go Modimo. Rena re ruta memoya, Barutisi ba ruta ts'a bophelo bya lefase le go pholos'a na-

Mr. R. Mvemve letsoho la lekhotla la Congress o tla epa pitso 'me ea pele e tla ba mane small farm. Re ts'epa hore kohle le tla ba teng lipitsoeng tse na le tlo ikutloela le le e bone ha Congress e galakanyana litaola le bolotse le mafu a khathatsang bophelong ba motse oa lona. Bang ba lona ba seng ba khathatshele haholo le ka phallela ho bahlomphegi Dr. Nhlapo, Mr. S. T. Palazo, Mr. T. T. Zulu, Mr. R. Mvemve.

ma. Dikgosi dibusa nama ye le go e kgala mekgweng ya go seloke. Bohle ba, ba ka tlase ga maatla Modimo." O rile ge a eya go apola diaparero ts'a hlogonolofats'o gwa gopelwa khwaere ya sekolo gore e opele.—Yona e e apedis'a ke Morutisi G. M. Mamabo, Ya epela "Umgidi."

Ka morago go khwaere gwa bolela Morena moakamedi yo mofsa wa dikolo tsa chacha (Anglican school) ts'a ga Sekhukhuni, Yena o ile a leboga dikgosi ts'e di tlileng go bona pulo ya sekolo sa bana ba lona, le Bishop le Morena wa Bahlahlubi ba dikolo, (Chief Inspector) le ba tswadi ba bana. A leboga le barutisi ba bana—ka mo ba ilego ba bonth'sa mos'omo wa bana ba sekolo, le morena yo mogo- lo Tau Father G. Evans, C.R. yo e bego e le modisi'a le moakamedi wa diko'e (Superintendent) yena o le a hlalose ts'a ke morena G. M. Mamabolo. A fets'a ka go re re di-kgosi le Baruti le ba Mmuso wa thuto ba ka dira selo se tee ka kwano le ka kopano ba ka ts'we- lets'a lefase pele ka byako.

Gwa bolela Morena F. Mmase- rumu'e. Yena a leboga modiro wa baruti seths'abeng sa gagwe le ba- gabo. A re: "Byalo baruti ba di- rila taba ye botse ka go tane ba tli'si'se moakamedi woo mofsa (young) o tlo swara, le go dira dilo ka bofsa. "Tladi e bogale e sa ts'wa marung." E re nkabe ba re tli'si'se ba bangwe ba bafsa. Morutisi G. M. Mamabolo. O be hla'osa ka Sekgowa.

Ka morago gapolelo o fiwa diro- tielo tsa go bula sekolo. O be a eteletse ke Morena Bradshow (Superintendent) morago e be e le Toloki G. M. Mamabolo.

Morago gwa bolela Morena wa Bahlahlubi (Chief Inspector). Yena o ile a reta ka kudu meyago le mediro ye sekolo. A bolela gore o thabile kudu ka go bane go but- swi sekolo se segolo ga-gabo. A re o tswalets'we ga-Sekhukhuni. Feel'a o be a jewa ke dihleng ge ga gabo go sa ts'wele pele. Are o tla thus'a ka mo go ka kgonegago. Kudu ka mediro ya matsogo. Are o batla ge sekolo sase ka ruta batho ba ba tlogo go hola ba gabo. Se seke sa ruta batho ba ba tlogo go ya Gauteng (Johannesburg) go ba bahlanika, ba ba bangwe. Se swanets'e go ruta batho ba ba tlogo go somela ba gabo. O ile a fets'a ka go fa sekolo Morutisi'

(Teacher) a sefa le lekgolo la di- ponto (£100) ya ditulo ts'a bana ba Morutisi' yo mofsa. A bolela ka sepedi. Morutisi' G. M. Mama- bolo a hlalosa ka sekgowa are: "Baruthisi la swanets'e go ruta bana dikopelo ts'a sepedi. E se lego se-Zulu feela. Moo dikgofsi e be e se dikgofsi e be e le ntlang lekwe.

Ka morago go moo khwaere ya opela kopelo ya Sepedi ye e rego "Kga'e bo Tate wes'o."

Morena Bradshow a ema go le- boga dimpo tse di tlilego le kgosi ya Bahlahlubi ba dikolo. Ka mo- rago gamoo gwa papala basetsana (Girl Guides) ba latelwa ke Ba- humane ba-ditsele. Byalo batho kamoka baya ka sekolong go bona mesomo ya bana ya diatla. Ge mos'omo o fedile di kgosi ts'a tloga le bahlomphegi ba Ba-sweu go ya le bona. Dikgosi e be e le Morena Tseke Masemola. Morena Tseke Maris'ane, Morena Gilbert Ma- t'ala, Morena Frank M. Maseru- mule le Morena Morwa-Moche Kgoloko. Morena Sekwati o sili- lwe go ba gona. Feel'a o ile a ro- mela ponto le lesome (£1. 10s.) Morena Sekhukhuni yena o ile a

sebe gona. Ka morago ga dijo ba- na ba Sekolo baile ba ya go epe- le'a batswadi ba bona.

Ka hura ya boraro go ile gwa ba le Peyo ya Morena Bradshow setulong sa boakomedi. E be e le tirelo ye botse kakudu. Ka la 12 go ile gwa ba le pulo ya ntle ya thapelo ye e agilweng mo ngwa- kong.

Ka hura ya boraro gwa ba le hlomam's'o ka kerekeng ya Sepe- tiela. Ka la di 13 Morena Bishop a mema barutisi' gore ba tlo nwa le yena tee ka 4 p.m. e be e le barutisi' ba basadi ba bararo ba bana ba bahlano. Matsatsi ao a mararo e bile a magolo kudu.

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Pink Pills likem sing kapa mavenke-Batla Dr. Williams' leng

Ha u otle, mali a hao a fokotse, u ke ke oa ba le bophelo bo botle, bo hloekileng, bo atlisang chalimo e ntle. Bophelo ke lekuntu la botle, 'me tsela ea bophelo bo hloekileng, ke ho atlisa mali a macha a leng khahlanong le bophelo. Dr. Williams' Pink Pills li thusitse basali ba seng kae hao e neng e le bababi ho fumana bophelo le nyakal'ohobane "li-pilisi tse na li atlisa mali a macha. Inatlele "lipilisi" tse- na, 'me u li sebelise joalo kamor'a lijo. Etla- re e se neng, u tla ikutloea o le e mong hape motho.

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<p>KA MEHLA REKA</p> <p>SUNLIGHT</p> <p>KA PAKETHENG KHOLE EA TIKI</p> <p>SESEPA SE SETLE SOUTH AFRICA</p>		<p>HO KUTA LITELU HA BONOLO, LE HA MONATE</p> <p>LEKOEBA LE LOKILENG LA SUNLIGHT LE E TSA HORE LEHARE LA HAU LE NKE SEBAKA SE SETELELE</p>	<p>HO NTLAFATSA HAE LA HAU</p> <p>LEKOEBA LA EONA LE TLA NKHISA HAE LA HAU HA MONATE</p>	<p>HO ITHATSOA</p> <p>—E TLA E TSA TLALO LA HAU LE BE BONOLO, BORELELI LE PHELE.</p>

E MOLEMO HO FETA SESEPA SA HAE Ka thako le botle!
Hopola hore Sunlight e hloekile, ebile ha e na kotsi pakethe engoe le engoe e pakoa ke moputso o tummeng oa £1000!

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A LIVER PRODUCT

TRANSVAAL GAINS NARROW VICTORY

Fine Performance by Siphon Monnathebe

Before a crowd of 16,000—which excludes the customers on the outer fringes of the field—Transvaal beat Natal 4-3 in the fourteenth South Africa African Football tournament at the Bantu Sports Club, last Monday, thus retaining the Moroka-Baloyi trophy for the third successive time and holding the championship for the seventh year. But the victors were certainly not the better side, particularly in the early half of the game.

Starting out in brilliant style, Peter, the Natal innerright exploited the chance of a shaky back line in the opposition and sent a hard, half-topped shot towards Sekue in the 6th minute. The Transvaal goalkeeper dived for a ball he could have saved simply by bending down. He missed it. Natal was leading by the single goal scored.

Transvaal Starts Badly

The Mkize—Shongwe—Mkize triangle started. With creditable awareness of Transvaal's poor tackling, the Natal centre-forward held the ball, drew an opponent and slipped it forward to the left wing. Picking it high, the latter sent it back to the centre-forward. But the Transvaal goalkeeper was there to save it in good time.

Natal was awarded a corner-kick which their right inner failed to use to good account. Then Siphon, the Transvaal left wing, made the first real attempt to score for his side, without success. Transvaal had her own penalty to kick after that which she lost idly.

Moving forward to await a return from a melee, Koza, Transvaal's left back started a whirlwind combination with his right

inner. The game was on the level. Probably surprised at Transvaal's sudden recovery, the Natal forwards hesitated while the Transvaal centre-forward, Khomo, opened the score for his side in the 35th minute.

With some sensation creeping into the game, the spectators were on their feet, and the right inner "Shorty," scored Natal's second goal. The score was 2-1 in favour of Natal near the interval, and the visiting side seemed to decide the game was safe enough to show us all how football really should be played.

Resuming play after half time, Siphon, the Transvaal left wing, found his opposition's defence wide open and Mtembu left without a chance to save and equalised for Transvaal in a comfortable style. To the centre, the ball went. A few wild passes and it was back to Siphon again. He accomplished a feat by scoring his second goal 6 minutes after the first one. Transvaal was leading 3-2.

Hereabouts Rusube—popularly known to Natalians as "ABC"—sent a sliding shot to Sekue. There was nothing in it—Sekue has handled many like it before—but the ball just ambled into the net. Again the two sides were on the level of 3-3. With renewed interest the game changed hands, with Natal under pressure. Through a penalty kicked by Rogers, the Transvaal centre-half, the latter side had won the match by 4 goals to 3.

Mr. J. January, of Kimberley, refereed.

Presentation To Winners

In the absence of Hon. Senator H. M. Basner, Col. H. S. Mockford, Deputy Director, Non-European Army Services, presented the trophy to the winners.

In the fourteen years of inter-provincial competitions Transvaal holds the South African trophy now for the seventh year, and for the third time in succession. Natal has held it thrice, while Orange Free State had it only once. Transvaal and Orange Free State have shared the honours once, and so have Natal and Transvaal for about the same time, while the three provinces combined have shared the trophy jointly on one occasion only.

Outright Victory For Kilnerton

Kilnerton met Emmerentia High School at Warmbaths last September 22, in a mixed programme of soccer football, basket ball and a debate in English and Afrikaans. Kilnerton won 7 nil in football and led by 4 games in basket ball. Kilnerton also won the bilingual debate which followed.

Rugby at Beaufort West

(C. P. Nonkonyana)

Starting well and playing in brilliant style, Pirates of Beaufort West were unfortunate to lose their opponents, Swallows, most exciting rugby match played here recently. Pirates held sustained pressure on Swallows, but within twelve minutes of hard play, the scales were tipped and Swallows were on the full attack. During the first half, there was no score, but on the resumption of play after the interval, B. Jacobs, Swallows' scrum half, seized the ball which he passed on to T. Menze, fly half, who managed a well aimed drop. Score was 4-0 in favour of Swallows.

Swallows will play at Cape Town on Monday next, their opponents will be Harlequins.

Wilberforce Soccer

A combined institute and Practising School staff team played against Bush Bucks on Wednesday, September 19, in an interesting game of soccer. Dr. Coan, the superintendent and Dr. Nhlapo, principal of the institute, took part in the game.

This was followed by a match between the bachelor staff and first Wilberforce institute side, in which the latter were badly beaten.

Schools Sports at Belfast

Playing an "away basketball" game against Belfast recently, Doornkop lost in the second division match by 14 to 27 points. In a well contested game between the senior teams Doornkop won again by 21 to 19 points.

Then, in the junior soccer matches which followed, Doornkop lost 6 to nil, preceding their senior compatriots who went under to Belfast to the tune of 5 goals to nil. Throughout these games amazing skill and true sportsmanship were exhibited.

Four Ball K.O. at Langlaagte

(S. Malaza)

The final round of the four-ball knock-out championship was played off on Sunday September 9, on the Langlaagte Golf Course between M. Swartz—D. Masigo and J. Gumbi—R. Tshabalala.

Swartz and Masigo were much superior to their opponents whom they beat 10-8 over a 36 holes' contest. Spectators were disappointed with one-sided way in which the game was played in the late afternoon.

Mr. A. B. Mathobela, chairman, Transvaal Bantu Golf Union presented the prizes. Among others, there were present Mrs. Mathobela, Mr. and Mrs. Maqubela, Miss F. Manakele, Messrs. P. Rampa, J. Khaile, N. Malunga and S. Malaza.

Joe Louis May Retire

New York cables have it that Joe Louis, world's heavyweight champion, expected his army discharge by October 1. Billy Conn, leading contender for the world heavyweight boxing title also expected to have been discharged about that time in order to be able to go into training for a fight with Louis soon after that. Mike Jacobs is promoting the fight, and Joe is quite anxious for it to come through. The "Brown Bomber" is reported to have said that if he loses to Conn it would be because he is too old and would retire, probably to California.

"But it all depends if I lose and how I lose," said Joe. "If it's a close contest I'll challenge Conn for the title."



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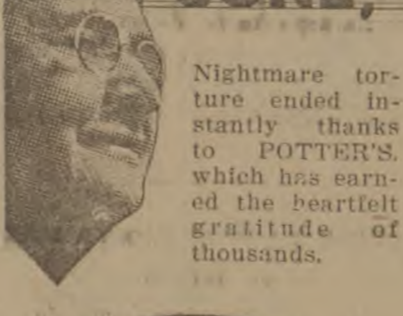


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Rugby at Aliwal North

(Veritas)

Having last played at Port Elizabeth, the Aliwal North Rugby team was welcomed home by the local women in the Greenslade hall. Speakers were Mrs. C. A. T. Ntusi and Messrs V. V. Hermanus, P. P. Mokoena and J. Mohai. Refreshments were served.

On September 8 Malcomess secondary school played athletics against Queenstown. In the girls' section score was Queenstown 36 points, Mount Arthur 26 points and Aliwal North 2 points. The boys' contests resulted in Mount Arthur leading by 31 points. Aliwal North following on with twelve and a half and Queenstown eight. Records were broken and the boys' relay race was the most outstanding event of the day.

Evaton Sports

Third Evaton Pathfinder Scouts Association camped at Riversdale near Meyerton, Vereeniging, during the week-ending September 15.

Thirty six troops under the care of general Pathfinder scouts master Mohutsuioa and Pathfinder scout master Maoto left St. Luke's school at four o'clock on the Friday afternoon, hiking a distance of twelve miles within four and half hours.

Mr. Nkoana and Mr. Motlemakoane, first Meyerton masters welcomed the troops to the accompaniment of the Scouts double-quartet. The day's programme began after breakfast. There were swimming tests and practices; tests in cooking, tidiness, handmanship, health and general completion of second class tests. After lunch there were games practices as well as tests for badges.

At Meyerton location sports ground the pathfinder scouts made a public display, leaving for Evaton the following day, Sunday.

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