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PRICE TWOPENCE



Dr. Colin Steyn inspects members of the Johannesburg Non-European Civilian Guard whose work during the war years he praised highly.

NEW POLICE CHIEF WANTS UNDERSTANDING BETWEEN AFRICANS AND POLICE

"We very much appreciate your great assistance in bringing about a very good understanding between the South African Police and the Coloured and African populations. That is the policy of the Department, and I can assure you it is the earnest desire of the Police. The new chief of the Police, Brigadier R. J. Palmer, D.S.O. who served the army with distinction in the North, is very much in favour of that policy and has informed me of the excellent work the C.P.S. has done in bringing about this desirable state of affairs." These words were said by Dr. Colin Steyn, Minister of Justice, when he took the salute at a general parade of the Non-European Civilian Guard on the Police sports ground, Johannesburg last Sunday morning.

About 350 Johannesburg and district members of the guard presented a smart parade. In his address before the march past, Dr. Steyn expressed appreciation of the efficient support given to the Civilian Guard and the Civilian Protective Services in general by the Mayor, Mr. A. Immink, and the City Councillors. "You have done great work, and we sincerely trust that we will be able to put you in a position to continue it for a long time to come." Said Dr Steyn.

"The loyal and the law-abiding

elements are grateful to you, but the criminal element does not like you.

BEST TYPE DESIRED

"In the reorganisation of the Police Force, which we trust will be substantially increased, we are anxious that the best types of Coloured man and African should join it, to protect the law-abiding and effectively deal with the criminal element.

"Urgent representations have been made for increased European pay, and equally urgent representations will be made for increased and adequate pay for the Coloured and African members of the force. We trust that some of you will join, or help us to secure the best possible recruits."

The Mayor said that the men had been soldiers on the home front, and had maintained peace there. "On behalf of your fighting brothers I also thank you.

"When these brothers of yours come back with medal ribbons they seem proud, and I am sure you are a little envious. Therefore I am going to suggest to the Minister that it would be a gracious thing to have a medal struck for the Civilian Guard."

Mr. Fotheringham said that the Government wanted the guard to continue until 1946. The guard had not only played its part in the South African war effort, but had laid the foundation of understanding between non-Europeans and the law.

INDONESIANS OFFERED DOMINION STATUS

A new policy for the Netherlands East Indies was announced in Batavia on Tuesday by D. H. J. van Mook, Lieutenant Governor-General of the East Indies, reports Reuter.

The policy ensures Dominion Status for Indonesia within the Dutch Empire, with racial equality for all 75,000,000 people in the islands.

"The Government," said Dr van Mook's statement, "recognises the legitimate national aspirations of the Indonesians, and is convinced that these aspirations can be realised by a process of evolution through friendly co-operation between the Indonesians and the Dutch.

"The central Government of this country will have to be reconstructed in such a way that it will consist of a democratic representative body with a substantial majority of Indonesian members and a Council of Ministers under the Governor-General, the representative of the Crown.

"Indonesia will be called upon to become a full partner in the kingdom, which will be organised as a commonwealth.

"The manner in which this basic idea will be realised will be proposed by the committee conference and will be decided by the constitutional authorities of the kingdom.

BUILDING DEADLOCK CONTINUES

—Says Minister

The Deadlock over using native labour on municipal native housing schemes still a stumbling block, said the Minister of Native Affairs (Major van der Byl) in his address at the opening of the ninth session of the Natives Representative Council in Pretoria this week.

But the village settlements at Hammanskraal and Kingwilliamstown were making good progress with native labour, which was also being used by Maritzburg and some other municipalities on building schemes for natives, with favourable results. It was hoped that the results achieved, particularly in reducing costs, would win further support for native artisans.

"Councillors would realise that opposition to employing natives in this field did not come from the Government, and certainly not from the Department of Native Affairs.

From January 1, 1940 to September 30, 1945, £10,258,538 had been allotted to sub-economic national housing. Loans of £7,311,125 for native housing had been approved, and the amounts actually issued totalled £3,607,471.

There was no lack of funds for new housing, but the shortage of artisans and the present high costs of building—both of which difficulties could be met by wider use of native labour—were the main causes of delay.

Out of the war had come a desire for a better social order and deeper sympathy for the native people's aspirations. This could be observed not only in the Press, but also in practical forms such as the extension of institutions and services to meet the needs of the natives.

Mass Education for Africans

A policy of mass education of Africans and the creation of legislation to bring about stability in the African population are essential to the progress of commerce and industry in South Africa, said Mrs. Margaret Ballinger, M.P., when she addressed the Luncheon Club of the Insurance Institute of the Transvaal at the Carlton Hotel on Monday.

South Africa, with the other United Nations, had pledged itself to a policy of full employment and a rising standard of living. For this there would have to be a speeding up of the tempo of its industrial life.

FUTURE PROSPECTS PROBLEMATIC

The capacity of the mining industry to absorb additional workers had been restricted in the past and the future prospect was problematical. Agriculture had taken far too large a proportion of the population in relation to its productivity. Many of these people would have to be drained off into commerce and industry to provide a widening field of employment.

This depended on a large increase in the productivity and in the consuming power of the mass of the nation. Africans were the mass of the nation in numbers and as labour.

Less than 40 per cent. of African children went to school. Yet no country in the world had developed except with a policy of mass education.

The instability of the African population was due to legislation, which confined their access to land by the Native Land Act. Outside the limits imposed by the Act Africans could not have a home of a permanent nature.

"The laws by which the Africans are governed must be changed to counteract instability."

NEW BRIGHTON HAS NO BEERHALLS

PORT ELIZABETH, Tuesday.—After seeing the social amenities for Africans of New Brighton township, the committee of inquiry appointed by the Government to investigate profits from the brewing of kafir beer has declared that these facilities are the finest in the Union.

The members of the committee are Mr. J. G. Faure, M.P. (chairman), Mrs. E. E. M. Russell, Mayor of Maritzburg, and the Rev. J. Reynecke.

In evidence before the committee, representatives of the Municipal Council explained that Port Elizabeth had no African beerhalls because of opposition from the Africans themselves, and that 3,500 Africans had voluntarily foregone the right to home brewing provided the municipality did not erect beerhalls.

Residents in the old part of New Brighton were allowed to brew beer periodically under supervision. The negligible incidence of crime in New Brighton was attributed in part to the fact that there was not organised sale of kaffer beer in the township.—Sapa.

Naturally Good



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CIGARETTES
THE NATIONAL SMOKE

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THE BANTU WORLD

SATURDAY, NOVEMBER 10, 1945

Making Use of Opportunities

Do Africans make use of the opportunities that come knocking at their doors? This question is being asked by those men and women on either side of the colour line, who are interested in the welfare and advancement of the African people, because they feel that more attention is being paid to political issues than to those matters which might improve the economic and social conditions of the people.

There are men, no doubt, who will say Africans have no opportunities; they are subjected to disabilities which make it difficult, if not impossible, for them to do anything but to fight against these disabilities. No man, who has made a special study of conditions created by the impact of Western Civilisation with African life, will deny the fact that as a people we are passing through a difficult period in our history. All sane men will agree that economically, as the result of the Government's Native policy, we are losing ground, but we cannot overcome this difficulty by talking and shouting about it. Difficulties are made to be surmounted, and they have at one time or another confronted the nations which to-day wield the sceptre of power in their hands. Indeed the great nations of to-day have risen from obscurity, have passed through the crucible of slavery and oppression. They did not come to this world free and great; they worked their way through the darkness of ignorance and suffering into the light which now shines in their lives.

We are travelling along the same road, and we must, therefore, do what they did and that is to make use of whatever opportunity comes our way in order to equip ourselves for the battle of life. We have grievances, and our disabilities are not denied; they cry for redress. But these should not prevent us from taking advantage of the educational facilities, health and social centres which have come into existence, as the result of the efforts of white men and women of goodwill who, since 1921, have dedicated their lives to the advancement of our race.

The advice which Booker Washington gave to the Negro people in the United States, during the time when they were helpless and homeless, was "do not let your grievances overshadow your opportunities." He told them to take advantage of facilities which were provided for them, and taught them "to build from the bottom and not from the top," to lay a solid foundation on which to build their national life. They followed his advice, and the amazing progress they have made since emancipation, these children of the slaves, bears testimony to his inspiring leadership. To-day they are proud, and so are we, of their achievement in arts, literature and science, and in other walks of life.

Surely what the American Negroes have done, we can also do, if we make up our minds to face our difficulties like men, and not to allow them to damp our spirits and destroy our faith in the ultimate triumph of justice over the forces of all that is wrong and unjust.

Lest we be misunderstood, let us say we write in this strain, not because we minimise the importance of political activity, but because we feel that politics alone cannot make us free and great. As a people it is necessary that we should play our part in every sphere of human activity.

Tete-a-Tete

By The Tattler

Following so soon upon its last session in August, the meeting of the Natives' Representative Council on Wednesday, November 7 appears to signify more business for the members of that body. Indeed, the alternation of adjourned and special sessions, very much in vogue this year, must be making debonair men-about-Pretoria of our humble representatives. Again, it is not going to be an easy thing to have the serial number of these sessions at one's finger tips.

NINTH SESSION

The session which began its sitting this week is the ninth in the order of sequence. The August session was the continuation of the eighth session which was adjourned in December. There was a special session in May this year called for the consideration of the legislation placing Native Education and hospitalisation on a new financial footing.

Estimates of the South African Native Trust, education, new regulations and land matters are the main business for which the Members of the Natives' Representative Council have been called to Pretoria this time.

UNWANTED CHILD

Much snubbing and unfavourable comment have come against this constitutional body from surprisingly two opposing kraals. Africans did all they could in 1935 to oppose the formation of what they regarded as a pseudo-parliament, while the Nationalist Party gave its unconditional support to the then Hertzog's Bills which promulgated, among other things, the creation of this council.

Now, however, the Nationalists want the council abolished and call it a hotbed of agitation. On the other hand, the main criticism from the Africans is that the council is not given enough scope by the authorities, and, in any case, they cannot be expected to rock, with any pretence of good grace, an unwanted child born of a marriage which had been arranged by inimical interests.

TWO BIG BULLS

A product of compromise, the Natives' Representative Council may rightly be regarded as the outcome of the hurly-burly of the politics of the late General J. B. Hertzog and our Professor D. D. T. Jabavu, the two principal negotiators in the Native Bills of 1936.

Reporting a proposed interview between the General and the Professor a local Cape Town newspaper said two big bulls were going to meet on the morrow, and, indeed, the white bull from the North did meet the black bull from the South in an endeavour to find a way out of the impasse in those Bills. Thus the great compromise was effected.

COMPULSORY EDUCATION

I notice that Councillor Dr. Moroka, one of the two African members of the council on the Union Advisory Board on Native Education, has a motion on this session's agenda strongly recommending the introduction of compulsory free and uniform education for all African children up to the age of 16.

All enlightened Africans will give this motion their blessings. In fact, there has of late been a clamour for compulsory education among Africans, but no tangible response has yet been given to it, perhaps owing to the great amount in costs of building and teacher's salaries which compulsory education must necessarily entail. There are still many among Africans, however, who are opposed to compulsion. They are mostly country folks who rely on the assistance of their children during the ploughing and harvesting seasons, and they will not readily acquiesce in anything that will mix up their way of living with legal arbitration. Well, the council must find the golden mean of satisfying all concerned.

THE AFRICAN NATIONAL CONGRESS

III

(By Ishra)

I asked two questions in my first article. In my last article I answered the first question. In this article I should like to answer the second—namely that of the relation of Congress to other organisations in the matter of policy, organisation, general relations etc.

My first task is to dismiss with contempt the argument that because the African National Congress is a national organisation it should therefore accommodate even in point of leadership, all Africans no matter to what party they belong. To admit the correctness of such an argument would be to assume that all parties are the same, and that they are friendly to one another. What would happen, for instance, if Congress extended its motherly hand as well to the Communist Party which is at present friendly to Congress, as to the Fourth International, which is notorious for its wrecking tactics. We would witness some of the biggest manoeuvring stunts in African political history. Congress would become the battle-ground of the different political groupings, with each of them endeavouring to influence Congress to its point of view. That would lead to splits and stagnation on a vast scale. Imagine also what would happen if a prominent African member of the Fourth International assumed the National presidency of Congress. A storm of protest or opposition would at once greet the event, from the ranks of Nationalists and Communists alike. The same would happen if an influential Communist African like the General-Secretary of the Communist Party of South Africa, became National President. It is not a question of blind and irrational hate for either the Fourth International or the Communist Party. It is really a question of commonsense and fair-play if we insist that members of political parties (except parties formed within Congress if these ever come about) should not hold seats—at least key-seats—in Congress.

IT WILL BE GOODBYE

Some may argue in favour of the Communist Party as being well-disposed towards Congress, and plead for fairness towards the

Party. We cannot be fair to one political party, without being unfair to others. We either must be fair to all political groupings (viz. A.D.P., W.I.L., C.P., Unity Movement, F.L., etc. etc.) or unfair to all of them. If the Communist Party members hold key positions in the Congress, let Mosaka and his A.D.P., be allowed to contest seats in Congress; if the A.D.P. is allowed to hold key positions in Congress, let the Workers' International League of V. Swart, the Unity Movement of Dr. Gool and Tabatha, the newly formed "National Democratic Reform Party," and others be allowed in Congress. And if all these and more are allowed in Congress, then goodbye to Congress and all it stands for! The least that can be said is that it would be stamped out of shape and trampled down out of existence in the frenzied clash for power, position and triumphing over other groups. Let none of the political party members hold positions in Congress. Note that I am here stressing the question of holding positions only. I assume, of course (and rightly too) that individual membership is quite a different matter.

FALLACIOUS ARGUMENT

I wish lastly to dispose of the fallacious argument that Congress would perish if Communist Party support was withdrawn. Need it be withdrawn, in the first place? Secondly, has the time not come for Congress either to stand on its own feet or cease to exist as a national body? If Congress depends for its continued existence on the tender mercies of different political groupings or on one of them, I would personally see no justification for its existence. Congress can only justify its existence by supplying the crying need for a militant national liberation movement, well organised and well-led by the Africans themselves. If other parties fulfil other roles or their roles, let them do so by all means. I am not here concerned with them as particular parties. I am concerned with them only in so far as they seek to graft their ideologies or foist their leadership on Congress. In Congress we want a man who owes allegiance to no political party. I have said enough to justify my previous statements in this connection.

Congress Conference

The Rev. James J. Calata of Cradock, the national secretary of the African National Congress wishes all interested to note that the annual conference of the African National Congress will be at Bloemfontein on December 14, 15, 16 and 17, 1945. He requests provincial representatives to send their motions and matters to be placed before the conference to him at Ntabetemba, Cradock before November 16, 1945.

The conference will commence at 10 a.m. on Friday. Delegates must arrive on Thursday evening, December 13, and for boarding and lodging they must apply to the provincial secretary, Mr. S. M. Elias, Batho Location, Bloemfontein.

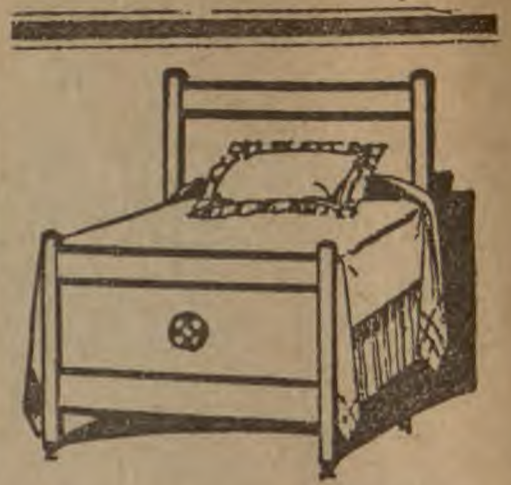
ATTLEE BELIEVES IN PRESS FREEDOM

LONDON, Tuesday.—A free flow of the news was essential in helping to accomplish the great tasks now confronting the world, said the Prime Minister, Mr. Attlee, in a speech to-day to a gathering of provincial newspaper representatives in London. "We move forward now to new endeavours that call for an informed and active public opinion no less great than that required by the war," he said. "We, in this country, have been long committed to belief in the freedom of the Press and liberty of comment. We shall remain so." —Sapa-Reuters.

General Knowledge Quiz

(4)

1. Where in Swaziland is the Royal Burial place of the Swazi Nation?
2. Two of the following Zulu words are sometimes to be found in dictionaries of the English language:—amanzi, impi, inkomo, umuthi, udonga. Which do you select as the two?
3. In a rugby match the final score was 8 points to nil. State in what ways the 8 points might have been compiled.
4. The Bantu Press has newspapers which are specially planned for circulation in Basutoland and the Bechuanaland Protectorates. Can you give their names?
5. If you see mosquitoes at rest on a wall surface how can you distinguish the type which is responsible for transmitting the germs of malaria fever?
6. If a perpendicular straight line is drawn from Johannesburg to the Southern sea coast of Africa will the town of East London be more or less than 100 miles to the East of it?
7. Give the title of a novel which was written in English by Sol. T. Plaatje, the African author.
8. In what countries are the following units of currency (coins or notes) used:—The yen, the lira, the rupee, the rouble, the mark.
9. Name a large irrigation scheme in the north of the Cape Colony near Taungs.
10. Who was the father of Nongause?



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THE BANTU WORLD

NGOMGQIBELO, NOVEMBER 10, 1945

IRhafu YoPhondo

Ezeveki edluleyo zithe iPhondo laseFreyistat lifikelele ekubeni liwasebenzise amagunya anikwe amaPhondo ngumthetho ose-

Inkokeli nabameli labaNtsundu balinge ngako konke abanako ukuthintela le rhafu ukuba ingenziwa umthetho, koko batsho phantsi kuba iPalamente yawubhambhathisa umthetho lowo.

Into esiyigxekayo yeyokukhuthala kwamaPhondo, ngokukodwa angasiyiyo Koloni, ukurhafisa umntu oNtsundu ongenazwi konke kwiinkunda zawo.

Imithetho neerhafu zamapasi nokhanda ezo nto utshutshiswa ngazo ngokudlule ukuqonda umntu oNtsundu ku'amaPhondo.

Abaduna abakhulu bathi ukuzithethelela ngale rhafu kukade abamHlophe bezithwele iind eko zezibhedlele zabaNtsundu; kambe bayilibala ngamabom into yokuba oNtsundu kukade ebulaleka kuku-

Ukuthi izibhedlele zabaNtsundu kade zithwelwe ngeendleko zabaMhlophe kukuthetha ubuqhetseba, kuba akakhangane abe akahlali kwiingxowa zakomkhulu.

IMFUYO ETSHANTOLO

(NguSindiya kaNtaba)

Bambalwa kakhulu phakathi komzi abantu abayaziyo into yokuba iimazi zenkomo ezisengwayo ba nalo ilungelo lokuzigcina eziyadini zabo, kodwa phambi kokuba umntu oyigcine ma kacele imvume ku-

Imigaqo elinikwa phantsi kwayo elo lungelo kukuthi umntu azakhele isitali asigangathe ngesamente, asihlambe yonke imihla ngamanzi. Okwesibini ingaxinani zizindlu zokuqeshisa iyadi.

Likhulu lona idlelo lenkomo kodwa asiloletu, linokuvalwa nangayiphi na imini kuba kaloku asilo leKansile, leleMayini. Kusuke kube ngathi umzi xa unokuthi uyigonde le nto kwa kamsinya bekungalondolozwa inzuzo, kubothonzwe umona wabantu abahlalele ukujonga ukuba abanye abenzi nuzupo na ngale mihlambi.

ABANGAPHILANGA

Okokwawuyayo ekhaya uNkosk. Molefe impilo yakhe ayizange ibe yexolisayo ngangokude alale phantsi yintloko namahlaba ambijela umzimba wonke.

Akaphilanga uNkosk. Mita Mahlakahlaka, kwaye selekhulile uMaMaduna lo. Bobabini siba yaleza kuni babhedeshi. Ubuyile ukuvula esibhedlele kwa-Nokuphila uNkosk. Sophia Kaleni apho abe neveki ezintathu eyokukhupha iPenisayitisi.

Ukuncedo lwezigulana nemilwelwe (Sydney K. Nxe)

Intetho ethi akukho nto yakhe yambi kwaphela. Naliyayingqina ndisekelwa luluntu lupheia. Kuba noxa uHitler ebulalise inkitha yabantu, Uveze amadoda aza kuphilisa umntu oNtsundu.

Intlalo ababekuyo abantu yayibaxolise kanye, Kuba bengazi yimbi kunaleyo nakanye, Kodwa oiu dushé lwenza bashiy' amaknaya Bawela imlambo neelwandle kwaqala kwakhanya.

Ngokubona intlalo nemeko yezi-nye izizwe, Eathelakisa bafanekisa nezelabo ilizwe, Kwaya kukhanya kubo yonke ingempilo Ukuba kufuneka kusetyenziwe kwakufik' uxolo.

Aqala ke amadodana ukucinga ngempilo YabaNtsundu into etsho bangamayilo, Kuba uninzi lusithi ngumcimbi kaSmuts yedwa, NobuRhulumente bakhe ukuba abantu bayane nceda.

stata ukhe wakho ngekhyaya eli ezokuvelela intsapho okwethutyana leveki ezimbalwa. Savuya ukuyibona le ngwevu isempilweni.

Ngomhla wama26 kuOctober bekuhlwa usana loMn. noNkosk. A. Mdyogolo. UBEMKHULU UMTSHATO Ubemkhulu umtshato wakwaMn. noNkosk. Mex Kaleni betshatisa intombi yabo uJane ngomGqibelo ngomhla wama27 October.

Ugaleleke ngomGqibelo ongapphaya ukuvula ekhaya kwelaseba-Thenjini uMn. Herbert Qutu oyinduna enkulu yalapha kwaMqandatyé. Ukhangeleka hlaziyekileyo kakhulu uNshiza lo, kaloku alikhange lide ligqithisa ngembalela kubaThembu phaya.

Uyichithela apha kumzalikazi wakhe iholide yeeveki ezintathu uNkosk. Elizabeth Zulu ongumsebenzi eRhautini. Usatshintshela ngasePimville uNkosk. Mahlakahlaka ngenxa yempilo embi.

Uyichithela apha kumzalikazi wakhe iholide yeeveki ezintathu uNkosk. Elizabeth Zulu ongumsebenzi eRhautini. Usatshintshela ngasePimville uNkosk. Mahlakahlaka ngenxa yempilo embi. Apho ulundwendwe lukaMn. L. T. Mvabaza. Uvulahlile umsebenzi wokugada amahlathi akwaMqandatyé uMn. Jacob Qamse. Nguye othabathe indawo ebekukulobha kuyo uMn. T. R. Dyantysi ongumabhalane-toliki kaNolali apha. Ayikabikho konke imvula.

Kumnandi eTaungs

Kuthe ngomhla wama21 seva ukuba uNkosk. Hilda Belu uphumelele kolunye udidi lwezifundo zakhe. Loo nto ibemnandi kakhulu kuthi, saye siqonda ukuba ibangaphezulu kubazali bakhe.

Ngaphambili koku la mantombazana, uNkosk. Belu noNkosk. Lucy Mhlana, abongikazi, akhe enza into entle nemangalisayo kunkosikazi abebeve kumphuthuma eBuxton. Xa besendleleni lafika ixesha, bemisa imoto leyo bebekhwele kuyo. Babelakisa besenza into abangazange bayenza ngaphambili. Kodwa ke siyeva ukuba bawenza umsebenzi lowo ngohlobo oluthandekayo noluncomekayo. Kwathi kuba kwakusendle bawenza ngefaskoti neeqhiya zabo. Saqala sabubona ubukho beSt. Konrad's Hospital apha.

Kumnandi eTaungs. Ngomhla wama20 kuOctober sibe sinento enkulu yomgidi wamasoja. Seva namaxilongo namagubu sabona nedrill zamasoja. Saya emibonisweni yemifanekiso yemfazwe ngomVulo. Ubumnandi kakhulu lo mdlalo wamasoja. Siya mbulela kakhulu uRhulumente ngokusikhumbula.

Nje ngendlovu ekwimbasa eyanti kwa abantu yona, Asukusilabala nakanye isenzo esi ke khona.

UQamata wab' oBawomkhulu nakade nani zinkosi, Anomeleze aniphe amandla amakhulu obukhosi, Nobuchule bokufezekisa esi senzo sihle

Nje ngemvula amathamsanqa akhe phezu kwenu ehle. Ngokwesintu umntu akabulelwa ephila ke khona, Akufa phezu kwedlaka lakhe kugqalwa khona, Ukunconywa konke okuhle awakwenza esaphila, Qhuba Theron nabancedi bakho uluntu luze kuphila.

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Home Corner For African Women

Punishing Children

What is punishment? Why do we punish children? These questions must be answered before we can understand the right and wrong punishment for children's wrong-doings.

We all agree that a person who sets fire to our home must be arrested and punished for his wickedness; that a person who spoils our crops must also be made to realise what a wrong thing he has done. Are these people punished merely as an act of vengeance? If so they will very soon repeat their wrong-doing. A good magistrate will try to make guilty people sorry for their misdeeds and resolve not to do them again. We need to make children WANT to be better, not to MAKE them better. For this reason we never punish children hastily or in anger. We allow the offender to state his case and then pass judgment. And always we must find the best way to encourage self-control in the one who has shown the lack of it. We ought never to punish for wrong-doing when there has been no intention on the child's part to do what he knows to be wrong. If we do, the child will rightly feel that an injustice has been done him, and will lose heart and do wrong recklessly.

A child who loves and who is loved in return seldom needs to be punished for he will WANT to please, and will co-operate with his parents.

If punishment is needed let it be short and sharp, then help the child to start afresh without being constantly reminded of his former misdoings.

The greater the teacher, the more understanding the parents, the less need there is for punishment. If a child is always being punished, we may be sure that he is not being treated rightly.

Jessie E. Daniel in "The Religion of the Hearth."

THE BEST LEGACY

Every true parent, or relation, at some time or another thinks of the time when those they love will go on living here, after they themselves (the parents or relations) have gone on ahead into the next life.

At such a time we all long to leave wealth and worldly possessions for our loved ones to enjoy. But we must never forget that these worldly possessions can be taken from them, by many ways—fire, failure in business, and so on. The only things we can leave those we love which will be of permanent value in their lives, are our prayers, our good example and our good name. And these are of infinitely greater value than all the money in the world. After your death no child can buy a good name for you, you can only earn it now by keeping God's commandments.

Among the papers of Adele Mabile, a true follower of Our Lord Jesus, and one of South Africa's greatest missionaries, the following was found, marked her last Will and Testament:

"The Lord will provide. Our God has been faithful to all His promises and has provided until now in such a wonderful manner that I dare not doubt Him." He will take care of each one of you while I am not there, for He is faithful and He loves you. May God bless you and keep you, dear sons and daughters of my Adolphe. I consign you all to His kind protection, praising Him for what He has done for us as a family in the past and for what He will still do for you in the future. Au revoir, till we meet again on high, children, grandchildren, great grandchildren. The promises extend to a thousand generations. Be ye all faithful unto death."

Adele Mabile.

8 May, 1912.

"May God bless you all, children, grandchildren and great grandchildren and give me the joy of seeing you all, all, in heaven among our beloved who have gone before us. As long as you are here below do all you can for my Basuto, our Basuto, our patrimony. To Him be the honour and the gratitude for ever."

28 June, 1916.

Right up to the hour of her death, some years after these words were written, Adele Mabile, a white woman showed forth her love for the Basuto. The real value of the words she had written lay in the fact that her

Pot Roast

This method of cooking meat is most tasty and keeps the joint from becoming dry which often happens when cooked in the oven. It is also very useful for cooking a joint which might be tough.

The general method of pot roasting is as follows: Put some dripping and a small quantity of water into your saucepan and allow it to become very hot. Wash the meat and place it in the saucepan covering tightly with the lid. Baste constantly and cook slowly until tender, allowing about half an hour for each pound in weight and half an hour over. Serve on a well heated dish. Pour the fat from the pot and add water, salt and pepper for gravy. Potatoes may be cooked in the pot with the meat but care must be taken to see that they do not stick by turning them often and keeping them well basted.

life had lived out her love for the Basuto. She was not asking future generations to do anything that she had not done herself. She had trodden the path of unselfish service for others, so she could ask others to do so too.

The Greatest Last Will and Testament was made by the Holy Son of God. He Who was the Maker and Monarch of all, left no rich palaces, no bags of money, no rich lands and clothes. And yet His legacy of peace and Love and His example, are our eternal Gain. His Cleansing Blood left to us all, is our only hope of salvation.

"And the glory which Thou gavest Me I have given them: that they may be one, even as we are one."

Legacy of Our Lord Jesus. St. John Chapter 17, verse 22.



GOLD COAST CELE BRATES V DAY

African Nurses from the Korle Bu Hospital, Accra, Gold Coast, West Africa, passing the Saluting base during the March past held on the occasion Victory in Japan.

Jam Roly Poly

Here is a very popular pudding for husbands and children who have been working hard all day.

Ingredients: 5 oz. flour or meal, 2 oz. chopped suet, half a teaspoon baking powder, small quantity of water, pinch of salt, jam.

Method: Have a pan of boiling water ready. Mix chopped suet with flour, baking powder and salt and moisten with water. Turn on to a well floured board and roll out into a straight piece about a quarter of an inch thick. Spread the jam over the pastry to within half an inch of the edges. Wet the edges and roll up towards you. Place on a floured cloth with seam downwards and roll up. Fasten each end securely with string and the middle with a clean safety pin. Place into the boiling water and boil for one and a half hours. Take out and remove cloth very carefully. Serve

Weigh The Boy

Housewife (on phone)—"I sent my little boy for three pounds of plums and he brought only two pounds. Did you weigh the plums accurately?"

Grocer.—"My scales are right, madam. Did you weigh your little boy?"

Soiled Felt Hats

These can be quickly cleaned at home by heating a little ordinary salt and rubbing it well into the felt hat with a soft cloth. In a few minutes brush vigorously and the hat will look like new.

on hot plates with or without custard.

Syrup mixed with breadcrumbs and spices may be used as a filling instead of jam.

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How lovely you are...



What do your TEETH say?

Teeth that are clean and sparkling-white tell everybody who sees them that we are careful of our appearance, smart enough to clean our teeth regularly with COLGATE DENTAL CREAM.

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the perfume gives the added charm of dainty fragrance.

Palmolive is a wonderful soap for our skin, yet it costs a very little—and a tablet lasts a long time!

PRICE PER TABLET 5d.

Palmolive soap



Misguided School Principals

Mr. P. Seoli, Edenville, writes: While it is generally accepted that a school principal's duty is to ensure harmony and smooth working of the organisation in his school, one finds many a person holding this post doing things to the contrary. There are cases by the legion where a principal teacher has caused disorganisation in the school, brought about disunity between assistant teachers, pupils and parents by going about spreading ill-gossip about his assistants. This is usually the case where the "underlings" show initiative and do better work than that of the principal teacher. Any suggestion an assistant brings forward for the better organisation of the school is usually turned down all because it comes not from the head of the school but from a despised junior!

An assistant teacher has none of that thing most people call a "private life"; the principal is always in and out the village, moving among the people and finding all he can about the assistants he wishes to incriminate. I believe such principals do this in an effort to secure good names for themselves. It is because of this that we find many a principal teacher at loggerheads with his assistants; this in turn does much harm to school organisation.

Lopsided Thinking

Mr. H. M. Ngwane, Johannesburg, writes: Reading through a Johannesburg weekly the other day, I came across this paragraph: "From the cradle to the grave the Coloured and Bantu people can look forward to no future either for themselves, their children or grand children. The labourers in South Africa—and no one can deny it—are the Natives and Coloureds. The emancipation of slaves was of no use to the Natives of South Africa. I am freely convinced that the average Native would be better off to-day as a slave than to live in his present state of civilised slavery."

While I have no desire to stir up any feelings, I must, however, point out that the writer of the article in question is one of a section which would cast Africans and Coloureds into the bonds of slavery. He, like his confederates, lives in the past and his lopsided thinking should not be taken seriously. Personally I believe he is fit to appear before some court for war criminals, more so because he advocates the return of slavery in this, a democratic state, which has stood side by side with its Allies in a crusade against a foe which aimed to enslave the whole world.

READERS' FORUM

Africans and The Value of Reading

Mr. I. M. Aphaane, St. Matthews, writes: All right-thinking people who read Mr. Sechele's article on the above matter will agree with his views. The bulk of our people must still learn the value of reading. On many occasions students have found themselves confronted with questions of a general nature, or questions dealing with current events, about which they have no knowledge. Only constant reading of newspapers, periodicals and books will help us to a broader view and to understand much about the times in which we live. Our failure to acquire the reading habit will lead us in a state no better than the one from which we now seek means of escape. Even more than that, I appreciate this feature, the "Readers' Forum," where we can express our views and thus make contact with one another.

Going to Extremes

M.S.M., Germiston, writes: A survey of the life of Africans in the locations or any other place where Africans live will reveal a strange love for extremism among our people. There is extremism in matters of religion, extremism in dress and habit, and, I daresay, in hoplignism as well! Almost every other house is a centre of worship and the brand of religion followed is held in the extreme belief of a fanatic. Men's trousers are worn either with an extremely exaggerated narrowbottom or with a bottom wide enough to cover the head of an elephant. I could cite case after case an infinitum to illustrate the great extent to which the craze for extremism has swept our people. One thing all sensible people must do, is to discourage this practice. It makes one feel we are a race of monkeys who are always out to entertain the public with our mimicry.

A Reader's Appreciation

Mr. Z. S. Kgope, Lydenburg, writes: I greatly appreciate the progress being made by this, our national newspaper. May the work of the press go forward and bring more light to Africans.

Parent Complains About Schools

"Democratic Parent," Pretoria, writes: We are supposed to be living in a democratic era with democracy in our schools, state, church and the home. It strikes me to be ridiculous that the school which is the centre of the child's activities and fountain of its knowledge should be a night mare and problem to parents. Those who are responsible for teaching the child oftentimes act in an undemocratic way. Through the medium of the child, they wield influence in the home; they compel their pupils to demand money from their parents whenever some school fete, concert or picnic is to take place. The stout-hearted and sympathetic parents whose wish it is never to hurt or displease their children, go to great pains in their sordid poverty to find the money their children demand. Teachers cannot claim to be ignorant of the great extent of poverty among members of their community, yet they must act in a way which brings more hardship on the poverty-stricken parents. I daresay some parents dread the home-coming of their children simply because they do not know what demands will be made on them by their children from school!

First Things First

Mr. J. Merafe, Krugersdorp, writes: No sooner did the government announce that municipalities may allow homebrewing than we got several Africans demanding this right, "homebrewing", from the municipalities. It would seem that to many, beer is the most important thing in life, yet this is not so. There are such things as education and the pass laws which should at this time occupy all our attention to the total exclusion of beer and all it stands for. Where will this beer, this homebrewing, land us? Will it make us pass-bearing and illiterate Africans any better? I suggest that the fight for beer be left in abeyance and that we concentrate on things which matter. We want education with all its benefits because we stand to gain much thereby; we want to fight for emancipation from passes in order to enhance our name. Beer will not do any of these for us, so let us fight first for the things which count.

Hlophe Disagrees With Mokeyane

Mr. Aaron Hlophe, Palmietkuil, writes: I disagree with Mr. Mokeyane's views expressed in the "Bantu World" issue of October 27, wherein he states that our African journalists should leave the field of politics and direct their attention to writing on other subjects. Is Mr. Mokeyane not aware that our journalists, if politically inclined, have been forced so by circumstances? They, as honest sons of this soil, have been driven to fight against the very things which halt our progress. Our race has been the victim of cruel treatment under laws which a democratic and christian government has framed for us. Our economic position leaves much to be desired. Other Non-European races in this country enjoy more benefits of freedom than we do; we are given neither freedom nor respect in the land of our birth. We have been, and are still being harassed, politically, socially and economically. What right has Mr. Mokeyane to tell our journalists not to write on matters politic? Does he not realise that a politically-minded person has a great sense of responsibility? Does he not realise that as long as the world is unaware of the fact that South Africa is a heaven-on-earth for a minority and an isle of oppression for the majority, politics will force many (including Mokeyane himself ultimately) to bow down at its altar? What other channel, save politics, can at this juncture set us free from being pawns in this country's political game?

I believe Mr. Mokeyane would have our journalists write nothing more than, shall I say, "On Sunday, Aaron Hlophe called at Sophiatown and had tea with Miss Maggie; the picture at the Bamboozle bioscope was excellent; Nurse Thandindoda caught the Domkopfontein express en route to Bafazini station; Mr. Pula called at the social centre on his way to the dog race at Zinjani and so on! Let Mr. Mokeyane do all he can to wreck the good work of these illustrious sons of our soil—journalists—but I can assure him that his mission will prove a hopeless failure.

Makirimane and Makwerekwere

Mr. D. Khumalo, Kroonstad, writes: Mr. Manda has lost sight of the meaning of the word 'racialism.' He calls racialists all those

What's Become of "Phafa"

Mr. S. M. Kobe, Sophiatown, writes: Africans living in this age need guidance in their everyday life. Thus the sudden disappearance of "Phafa" from his weekly column has set readers to puzzle out what could have become of "Phafa." His articles I have always found useful. Will "Phafa" have been withdrawn because of some Mrs. Grundy's representations? Will those who disapprove of "Phafa's" column kindly step forward with a solution to our national and domestic troubles.

("Phafa" who sauntered into our offices the other day informed us that he had "gone on strike," this being in keeping with modern developments of what he calls an insane world. He has returned to beg for his job again and is truly penitent for his sin of walking out without giving either his employer or his readers prior notice. His articles will begin once more, from this issue.—Ed., "B.W.")

They Fear The Truth

Mr. A. A. Thibile, Kroonstad, writes: Fear has a firm hold on many people, especially those who profess the Christian faith. It is remarkable that these people who tell us that we shall "burn in everlasting fire" at some place they call hell, all because we do not go to church, fail to meet squarely any challenge non-church goes put to them on the matters of their faith. Where, for example, is it written that there are people who may qualify for the title of "Full Christian," while the rest may only reach the stage of "half Christian?" What authority in the bible decrees that money is the means of gaining access into the church?

It transpires that several people to whom we look for spiritual guidance, refuse to answer these questions; in fact the one answer they give is in the form of an insult. How dare they withhold from their brothers in the dark, the light of salvation? What is it they fear in questions of one really in search of true religion?

who name Rhodesian Africans "Makirimane" or "Makwerekwere." He would be correct had he said we call our Rhodesian brothers sneeringly by these names; but this is not the case. I can assure Mr. Manda that there is no ill intention in naming Rhodesian Africans Makirimane; his argument that we help create discord among us is all wrong.

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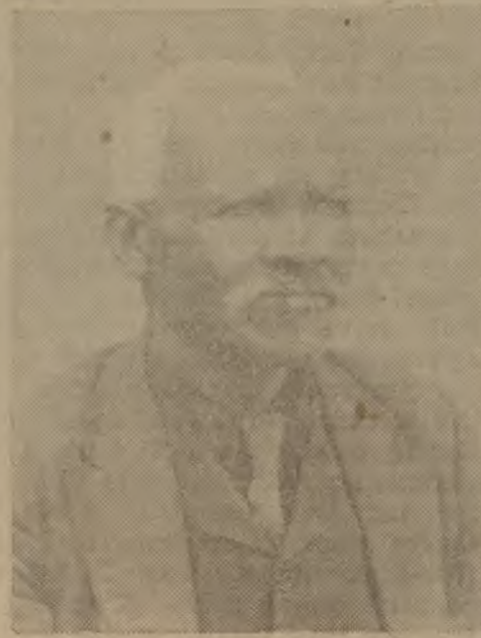
LIFE STORY OF GABRIEL LEEUW

"In the past, black magic and the like were great things with which to tantalize the crowd, the people were reactionary to progress...the man with a smattering of an education was looked upon with a great deal of suspicion, for he was too fast, full of ideas and inclined to be too revolutionary for our liking. The white people didn't like him either. In fact, nobody liked him. That was the past, but I like the enlightened, brave new world in spite of the atomic bomb and its attendant evils."

So 75-year-old Gabriel Leeuw, grey haired Bechuana newsman from Pimville, who sells you every Bantu newspaper in the Pimville train on week-ends, told a "Bantu World" reporter.

A charming personality, Leeuw is a modest old chap who does not answer questions as they are put to him, excusing himself by pleading he is no authority on any subject, and is not fond of saying things in the papers he sells.

Looking back, he recalls his young days in Thaba Nchu when,



GABRIEL LEEUW

as a youngster, he started his life working on a farm. Among others, there was one good boss he remembers. "A good man, was Mr. King. I worked on his Jagersfontein farm until during the Boer war, when the soldiers sent us to Edinburgh for safety. That war was beastly. I hate talking about it. All I remember is that Mr. King wired me to return to Bloemfontein in 1901, and I lost my job when the farm was sold in 1904."

Most memorable event in his life is a church dispute in which he was the principal character. This arose out of a church quarterly meeting in 1929, when all the members were required to pay an additional 6d. to the 2 shillings that they had been accustomed to pay for quarterly tickets. The dispute, which lasted four years, ended with Leeuw and other members breaking away from the congregation to start a church of their own. In that church Leeuw is a preacher. A full account of the dispute is contained in a booklet written by himself.

His first wife having died of influenza in 1918, Leeuw married his present wife in 1940, when he was 70 years old. There are two sons and a daughter.

An old newsman, he sold "Ilanga la'eNatal" and "Umteteli" long before the "Bantu World" started publishing in 1932. He was last on full time employment in 1939; since then Leeuw has taken his former leisure time occupation seriously, selling newspapers for a living.

His only physical defect is short-sightedness; but he is sparing his spectacles, he says, and wears them in the pulpit only.

Native Advisory Board Elections

There is an electrified atmosphere at East London among the Africans in view of the forthcoming annual elections of the Native Advisory Boards early in December next. The I.C.U. which captured the six seats at the Duncan Village, hitherto known as the East Bank Location, in last year's election, have now decided to put up candidates in all the three municipal locations of East London. A strong team of candidates has been chosen. Meetings are held regularly in all the three locations.

In the first bulletin issued by the I.C.U. Committee, it is claimed that during the present year, six of its members, led by Mr. Clements Kadalle, put up a big fight at the Advisory Board meetings for better conditions in the locations. Police raids, which were quite frequent when the inexperienced Communist members had the majority on the Board, are no longer carried out as a result of the I.C.U. members of the Advisory Board, who made representations to the Mayor of East London, says the bulletin. Demolition of African houses in the locations before any compensation to the owners was started through the I.C.U. leader's intervention.

The I.C.U. aims at a clear majority on the Advisory Board, because its leaders feel that any bold scheme they put forward for the improvement of the locations is being thwarted by inexperienced members.

The Late Nurse Sophie Maketa

On Saturday, September 29, 1945, there passed into eternal rest Nurse Sophie Motsego Maketa at the Nokuphila Hospital, at the age of 25 years. The deceased was the daughter of Mr. Paul and the late Mrs. Maketa of Sophiatown.

After completing her primary education she continued her studies at St. Peter's Secondary School, Rosettenville, and afterwards proceeded to Kilnerton Institution, Pretoria. As it was her desire to become a nurse, she went into training for this profession at the Nokuphila and the Sir Henry Elliot Hospitals.

In July 1941, Sophie entered the Bridgman Memorial hospital for a course in midwifery.

She was a keen student and showed great interest in her work; she was loved by patients and colleagues, who deeply mourn her death. In life, she took an active part in the activities of the Transvaal African Students' Association and was also a very keen sportswoman and specialised in tennis which she learnt at a very early age. Tennis fans at Kilnerton and in Johannesburg remember her prowess. She latterly played for the Western Native Township Tennis Club.



NURSE SOPHIE MAKETA

The funeral was conducted by the Rev. F. Sikwane of the Lutheran Church, Sophiatown, assisted by Mr. Jama, Catechist of the Anglican Church. Many mourners followed her remains to the Croesus Cemetery.

Among the chief mourners were Mr. and Mrs. P. S. M. Maketa, Magdalene S. Maketa, Mr. and Mrs. A. Maketa, Mr. and Mrs. S. Ksitsane, Mr. and Mrs. J. Maketa, Mr. and Mrs. Rakitla, Mr. and Mrs. S. Rakitla, Mr. and Mrs. E. Pule, Mrs. D. Maketa, Miss Mary Maketa, Miss I. Motsogeng, Mrs. Rakitla, Mr. and Mrs. Wesels.

Dr. Gale on Alexandra Health Clinic

"The health of the soul is more important than the health of the body in which the spirit is carried," said Dr. Gale in a speech at the official opening of the Health Education Week sponsored on behalf of the Alexandra Health Centre and University Clinic when he paid tribute to the work done at this centre. Particular reference was made to Sister Cowles by all the speakers, without whom this work would have been a dream.

Referring to conditions obtaining in the Township and the attitude of a great many Europeans towards the Township, he urged the residents to keep calm. He admitted that were he one of the residents he would not be feeling any different. He stated that this unsettled state of the spirit has contributed in a no small way to several cases of ill-health, but notwithstanding this unpleasant state of affairs, the people should be happy to know that many Europeans spend, not only big sums of money but also a great deal of their time in an endeavour to better the Non-European in more ways than one. In persuasion of this ideal he said he was happy to state that his department was engaged in problems confronting all the peoples of South Africa irrespective of colour or creed, but to be able to benefit from these arrangements the people must have faith in them and to have faith in them they must trust in providence. Trusting in providence, he said, is the opposite of fatalism. "These would free us from such evils as fear, jealousy and anger," he concluded.



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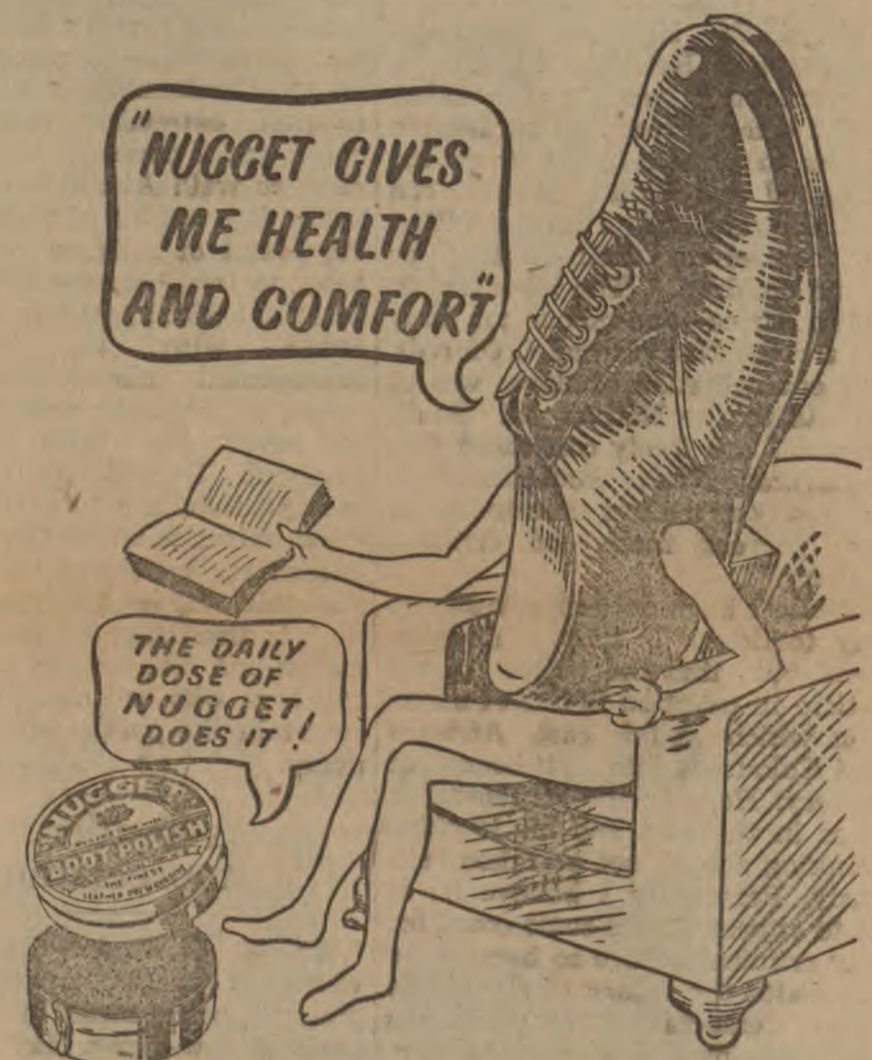
Hardly an experience to be envied—that last-hope leap into space. A life hung on a thread—the weave of the parachute fabric had to be flawless to stand the strain of the sudden jolt of opening, then the slow-motion descent to safety.

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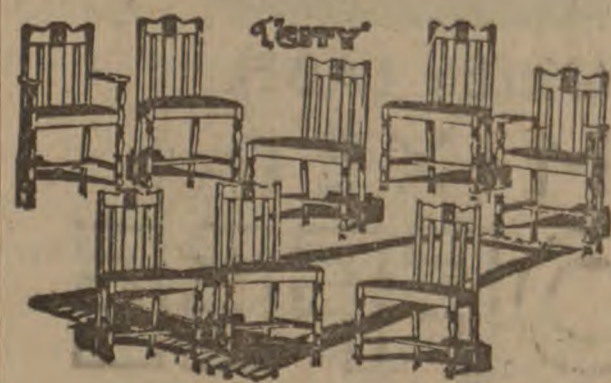
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ESCOMBE — NATAL

MAVHEVHE

Vhe-vhe mvula yo na nga maanda shangoni la Ha-Tshiyhasa, nazwino vhatu vha masimuni vha bva na dzimbeu. Phera mbili dza Tshikolo tshi swa tsha Maungani dzo fulelwa, dzo fhela. Vho-David Maphiswana ene murambi muhulu wa khoro ya Myelela-Phanda vho nzeha murangani wavho mu-swa ure tsini ha nndu ya Mukalaha Beuster.

Vhafunzi na vhashumeli vha-rema vha shangoni la Venda vha ha mulanga muswa. Mulanga hoyo u pfi "Khoroy zwiwanga muno zwa Venda." Mulanga hoyo ndi mulanga wo khwathaho vukuma. Nga hoyo mulanga ri fulufhela uri vha vha vha do farekana vha vha nanda nthi. Khoro ya zwi-longa muno zwa Venda yo vho-fha la uri hu fhatwe nndu ya Raluvhimba shangoni la Venda.

PRETORIA

Vhe-vhe kha khethe yo vha-hone ya u vhusa mudi, ho khethe vha vha vha Khudu. Khwali ya V.P.A. ene J. P. Mutsila okhethwa nga vhadedzedzi vhothe vha Tswane uri a vhe ene Mutalukanyi wa nyimbo dza vha-na na vha-huiwane Hafhu ndi ene Muthusi-hothe kha zwa khuvhangano ya vhadedzedzi.

Mr. Solomon Mbadaliga mudedzi muhulu wa Wallmansthal o vthinga Rose Ngwenya nwana wa Ngwenya wa Pyramid, nga dzi 30th September, 1945 Pheletshe-dzi yawo o vha e J. Silimela liswuhana la mudini wa Lady Selborne, Pretoria. Tshimina tsha hone tsho vha tshihulu vukuma. Ho da vhatu vhanzhi, na vha bvaho Haudeni na Ha-Sithumule. Na Murena Wilson Thanyani Tshihase, mudedzi a khou shumaho Muvhusoni na Vho Dr. W. Eiselen o vha e hone-vho.

JOHANNESBURG

Mr. Peter Negukhula, munwali wa 'davi la Johannesburg o ya Windhoek S.W.A. khoro yo lindela upfa ane a do vhu ya nao. Vhafunzi vho-J. Manugu na vhafunzi Ravhuromó na vho G. Makuya ndi vhothe vho yaho na khwali ene J.P. Mutsila uri Luvenda na Lutshanga zwi vhe hone hafha kha heli tari.

KOLONI

Duvha lo vhaswa shangoni la

"Atomic Bomb" "Gulwana"

Huna Gulu ntswa. Gulu heyo ndi zwinwe zwithu, i tou farwa nga tshanda. Fhedzi vuhali hayo ndi vuhulu vukuma. Arali ya posiwa hu no nga hafala Gambani, ndi uri hu do tshinyala zwithu zwothe, miri na vhatu na dzinndu na dziphukha u swika Mukumbani nga thungo ya Galanga. Siani la Vhurwa u swika Tswana huno Vhukovhela ha vha swika Tshisahlulu, Vhubva-duvha ha vha Mukula. Gulu heyo yo wangwa nga Ma-America, na zwino a hunu lunwe lushaka lune lwa kona u ita. Ndi yone Gulu ye Ma-America vha ri u i posa Ma-Japani vha mbo di khonza, nge vha vho na uri vha a tshinyala tshothe. Gulu heyo i posiwa nga muthu a re ntha ha Fulaimatshini. Huno Fulaimatshini heyo i fanela uri i fhufhe ntha-ntha hangei, ngauri hezwi i tshi tsa i na 'tshedza tshi no fhira tsha duvha. Nahone vhatshikimbidi vha Fulaimatshini heyo vha fanela u ambara mavhoni matswu hu u shayha u pofula nga tshedza tsha Gulu heyo. Hezwi i tshi swika fhasi i pyashekanya zwothe ha dovha ha takuwa buse na ditsi lihulu zwa gonya Tadulu-tadulu. Ndi hezwi zwine vha posi vha Gulu heyo vha fanela uri vha fhufhe nthantha nga zwo. Ee! Gulu heyo tshakha zwothe dzi khou runa uri dzi i ite-vho. Fhedzi Mu-America uri ndi si nga ni vhudze kuitele kwa-vo. Kheo-ha a tshi pfala.

A raloho ndi nne, Tshivhalavhala Mulambatai.

Mathoza. Zwiwuwo zwothe zwi khou fa nga shaya pfulo na vhatu vha khou sika nga ndala.

FRANCE

Khethe yo vha hone shangoni la Mafurwa, huno Muvhuso wa shango wo dzhiwa nga Makomanisi.

THESHANO

Tshivendani tshashu, arali vhalivhatu vha sa divhani, tshavhudi ndi u di ndi nne Tshivhalavhala, Mulambatai. Dzina langa vukuma ndi Balanganani, ndi le nda irwa nga makhulu wanga. Ndo irwa ilo dzina nge hari ndi khou bebwa ha vha na n-ndwa. Vhatu vho vha vha khou nwa muthetshelo, zwino-ha vha mbo di balangana, ndi he ha bva dzina heli la Balanganani. Dzina helo a tho ngo vhidzwa ngalo tshifhinga tshilapfu, ngauri nde ndi tshi thoma u swenda, Makhadzi-wanga vhari ndi nne Mulambatai ito la khuhu. Zwo ralo nge nda vha ndi tshi ri u vho na tshithu, nda mbo di swenda ndi tshi ya khatsho, nda vhidzwa nga lenelo dzina la Mulambatai, u swika ndi tshi vho kona u amba.

Nne ndi muambi nda vho na tshithu ndi a amba. Zwaralo, hari linwe duvha Mme-anga vho bika tshidzimba, ha wanala ho da vhaeni. Huno hari Mme-anga vha sa athu u fha vhaeni tshidzimba itsho, nne nda mbo vha ndi tshi vha shela nga maipfi a uri afha hayani hu na tshidzimba tsha thumbe.

Henefho ho vha hu na Vho-Nyakhamda, ndi vhone vhe vhari nwana uyudi Tshivhalavhala Muhuyu wa Tshimboni. Ee Nazwino vha ndivhaho vha mbidza ngalene'lo la Tshivhalavhala. Zwino khari sedze, ri taluse dzina heli la Tshivhalavhala. Kha Tshivenda u vhalavhala ndi u sokou amba-amba zwithu nazwe u si laedzwe u zwi amba, nne zwino ndo pfallwo ngauri ndi sokou galela mafhungo na a so ngo fanelaho uri ndi a ambe.

Vha venda vha ri u vho-nwazwi, a vho na zwi lamba u ambwa. Zwino ha ngauri nne nda vha na mulomoni, ndo irwa lenelo dzina la Tshivhalavhala. Vho ita zwone vha nthina lenelo dzina ngauri itali nne u swika na zwino, ndo fara zwiswa, nne nda vho na tshithu ndi amba, hu dinga nda pfa hu tshi pfi tshauri tsho ri, ndi di amba. Zwaralo-ha a vha nne ndo di khethela mushumo wa u huwelela, ndo di i misela u vhalavhala, nga banwani hanga, nga honovhu u vhalavhala hanga, hona vha na zwithu zwihulu zwa mvela phanda shangoni la Venda. Vho-dzombo vha ho ne vthane

vhari u vho na tshithu tsho itwa nga munwe vha mbo di zhomba zwa vho nga zwi bva kha 'vhone. Nga tshifhinga tshi daho ndi do vhu ya kha haya maipfi, nda sumbedza lushaka lwahashu lwa Venda uri a tsina u vhalavhala hu athusa, ndi raloha nne Tshivhalavhala Muhuyu wa Tshimboni, nne Mulambatai ito la khuhu; nne Balanganani Tshifhungu tsha Vho-Nyaphophi Musumuvhi.

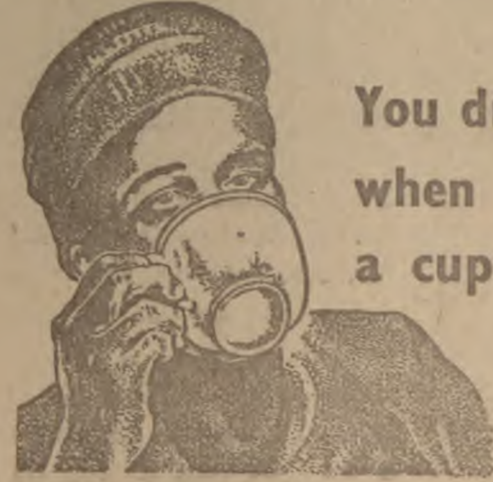
Ndi ri vuvani vha vanda duvha lo tsha, Thanyani zwifhinga zwo shanduka Disedzeni ni didodonge. Thanya muthu wa tshikhuwa, u thanye. Oho! wa sa fulela u a ni-wa. Kha tari heli ndi do dzula ndi tshi huwelela mafhungo madifha, tshanga hu do vha u eletshedza vhatu vhabashu na u vha sumbedza zwa vhusilo vukuma.

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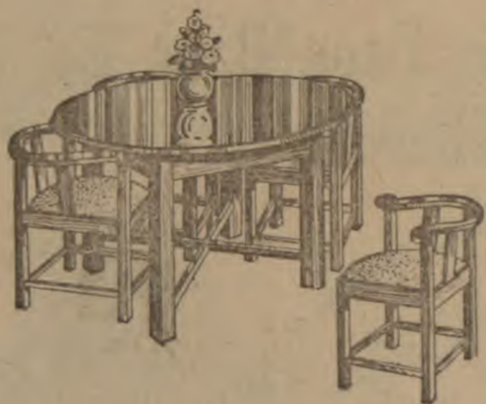
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KU KHENSA

Vatsong va matiko ya Transvaal na Rhodesia na Portuguese East Africa va le ku tsakeni 'lo' kukulu ngopfu, lo'ku fanelaka e sikwini ra namuntlha ku twa leswaku ririmi ra rona ri ngenie phepheri ra "Bantu World."

I khale nyimpi leyi yi i karhi yi lwiwa. Yi sunguriwile hi 1936 hi vafana vambiri va le Elim va ka Rikhotso, Daniel na ndzisana le'zi sweswei yi hi seyeke, Edward. Vanyingi va landzike. E ku heteleleni ku tile ku ta nghena tihlengelletano ta thonga Society ra Vendaland Association na tinwana. Hi to ti fikiseke mhaka leyi e makuriwini.

Hi khensa na vo vafambisi va phepha leri loko va vonile leswaku mhaka leyi hi leyi fanelaka. Nkulungwani i dzonga!

D. Rikhotso.



Protects BABY'S TENDER SKIN

Karabo ho Lucas Sekati

(Ke Sam Christmas)

Ntate likeletso tsa hao koranteng ea "Bantu World" 13 Mphalane 1945, ka hore eka khona bana ba rona ba khotlaletsoe lentsoe la Molimo ka ho rutoa Bibeletse ke baruti le bareri eseng litichere le li-mistress e ntle; feela ntho e makatsang ke hore na efela u bua ele kannete hore litichere le li-mistress ha li na tumelo esita ho tseba le eona Bibeletse? Ruri hoa makatsa hore na kannete efela ele Kannete u utloisisa lentsoe lena "tumelo?" Na efela ele 'nete hore baruti le bareri ka lebaka la hobane ba roala likolloro tse tsoeu kannete efela ba na le tumelo e fetang ea litichere le li-mistress?

Tumelo ha ea etsetsoa moruti kapa moreri. Ke bona hore ha u ngola litaba tsena ha ua talima mahlakoreng a mabeli. Hape ho na le baruti ba bangata ba sa tsebeng Histori ea Bibeletse, ba bileng ba fetuoa ke litichere le li-mistress. Ke hore uena ka kelello ea hao tumelo ke ho bolela baruti le Bareri feela na? Motho e mong le e mong o na le tumelo ea hae eo a e filong ke Molimo, eka sitane ese moruti kapa moreri.

Bana ba bangata Histori ea Bibeletse ba e fumana ho litichere le li-mistress eseng baruti. Esitana le bona Baruti le Bareri Histori ea Bibeletse ba e fumana likololo ka tlas'a litichere le li-mistress.

Ka li 13 Mphalane 1945 Sekolo sa Acadia Methodist se ne se chaketsa mona Hammonia ka tlas'a mosuo G. Rozana hloho ea sekolo ka lipapali tsa bolo. Che koana ba e fumana phafa. Manantsiboea ba re fepa ka lipina tse monate. He moshemane oa bintsa eo! Batho ra sala re ahlame! Oho thusang ka ho rapella pula. Phepo ea bana ba sekolo e tsamaea hantle mona, le sona sekolo sea hola.

Tsa Marquard

(Ke Phephei)

Ke ka masoabi ho bolela mona hore ka la 21 Mphalane, ke ha mata rona Philemot. Pitso a phallela mane Marquard le mora oa hae Albert Pitso, bohlokong ba ntae. Ba ha ntata rona Pitso Molimo na o ke o le tselise.

Ka lona litsatsi leo la 21 Mphalane ke ha moruti Basson le mongoli oa kereke ea borumu oa ba phalletse mane Fleetwood ka tsa selallo. Batho ba bahole le bana ba ne ba phuthehile hantle. Moruti o bile a tsebasa batho ka tsa pokello ea basora ea bona hore selemong sena ba ile ba fumana £203. Re lebaha Molimo. Tsatsing lona leo ke ha moruti E. H. Serathi a tsoere mokete oa selallo mona motseng oa Edenville kerekeng ea A.M.E. Ha moholo oa kereke ea Wesele, E. G. Ramoliki le Moses Motsumi, ba ne ba phalletse mapolasing ka tsona tsa lentsoe la Molimo.

Ho ba kieng ba re etela makatsang ana, re ka bolela bana beng, E. Motsoane, B. Nkosi le S. Malumise. Ho ba kileng ba re khalo re ka bolela. Moevangheli Philip Morake (Kroonstad) Andrew Serobe e leng setehi sa lieta motseng oa rona (Johannesburg) le ntata rona Abram Mosebi.



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"Phafa" ke Mang

"Phafa ke mang? O dula kae? bona boo u re hloiang ka bona Ha habo ke kae? Phafa! E re ke ka mehla re ka thaba, empa 'na le ntatao u eme qhoeng (tlihorong) ea thaba ho nthohaka hore sechaba se utlue kaofela ha u hlapolla ntatao? Ha ke ne ke itse u sepotane joaleka ha ka 'nete u le sona ho no na le taba ea eng athe u mora oaka? U ema tlihorong ea thaba u hlabela sechaba mokgosi u re ba bale lengolo la sepotane qepheng le 12 koranteng ea Bantu World. Ha kere ke uena "Phafa" u re bolellang hore u hulela sechaba tseleng ea 'nete? Na ke eona tselae ea setho hore mora a buseletse ntata'e hlapa?"

Ke utlua ha u tile matla u re ke sebe ha monna a ea lapeng la monna e mong ha mong a lelappa le sio. Kea tiisa ke re ha se setho selo seo u se bolellang. Monna ha a le sio hae a ile leeto kapa makhohong ntle ea hae e kalosong ea bana ba habo. Sa rona sesotho se joalo.

U tile matla "Phafa" u re uena u ikemiseditse ho fedisa bonyatsi. Mathichere, Baevangeli, Baruti batho ba hlomphuoang, ba nang le diputheho, ba kgethoa ba Modimo ba loantsha bobesiu le motsehare, empa ba hlotsoe. Ha ho hlotsoe bona dinatla ntsueng la Modimo, u mang uena? Boithorisoe ba hao bo tshoana feela le ba motho ea ho noang "Sebapa." Haeba "Phafa" o n'a sa pote joaleka uena u ngomora oa ka u ka fedisa bonyatsi

bona boo u re hloiang ka bona ha ke ntle ke u hlohlotsoa ka le hlohlo, ke u bea sekaleng ka puo tsa hao tsa boikaketsi ke fumana u tshoana le lebitla le letle ka ntle, empa ka hare le kentse masapo a nkgang.

"Phafa" o re na nke ke ee Native Divorce Court keo bona bongata ba manyalo a kgaoloang? Tseo tsohle ke ditsebile pele ho eena e ne e le mosebetsi oaka co ka lemo tse ngata. Lefu la tliha a se ntho e ka phokoloang ke "Phafa," ke sefefe se tliši-tsoeng ke nyalo ea ba dichaba eo re ileng ra fosa ra e mamarala. Rona Basotho ha re hlale mosadi le h'a ka tshoaroa ka bohloha.

Leha u ka kopa tumello baruting ba dikereke hore u bua evangeli ea hao, oa kgaemelala sechaba ka dikerekeng kapa lebaleng moo ho ka phutheheloang teng, taba ea pele ba teng ba tla u botsa dipotso tse boima, tseo motho ea joaleka uena ea ngolang a le ka mokoting a ke keng a diaraba. Ho no ho hloloe bo Matita dipoho bo Mrs Makhele ba neng ba bitsetsoa diputheho ho bua ka sebe joaleka uena. Tsua mokoting "Phafa."

Ke utlua u itshoantsha le morena Jesu, u re o na hloiloe ka ho bua 'nete joaleka uena. Jesu noang "Sebapa." Haeba "Phafa" o n'a sa pote joaleka uena u ngomora oa ka u ka fedisa bonyatsi lang mahlabisa dihlong koranteng

Ba ea Hana Bashemane

(Ke 'Momo Lesiba)

Ba ea hana bashemane ba Thaba Ntso ea Mopeli bare noha ha e ntsoe mokoting ntle le hore o senyehe, o tseloe ka metsi a

e baloang le ke bana. Jesu ha so ka a re monna a se ke a ea lapeng la oa habo ha oa habo a ile leeto kapa masimong. Oena "Phafa" u tshoana feela le bana ba bang. ba babe ba rohakang baruti ba rona ka hore ba tsamela basadi ba bona motshehare ha bona bana bao ba puo di mpe ba le mesebetsing. Ke makale hore na moruti oa batho a hlahlobe, a rapelle neng bana bao eleng ba hae ka kereke, bakudi a ba bone neng? "Phafa" u re uena u ruta politiki, na matsuele a basadi ao u buileng ka oona koranteng tse fetileng ke eona politiki ea hao?

belang o chekoe, 'me ho lahleloe mashaba a tukang ka teng.

Ka la li 17 tsa khoeli e fetileng ho tloha ha tsatsi le chaba, likhomo li ba li hlohong tsa mengala Tang-Tang e ne e khangoe ke lerole ka lebaleng la foot-ball, re shebelletse ha Ngoale e khiba. Bashemane ba hlanaka ba phethoha joalo ka mafokotsane, ho se nko tsoa lemina.

Phomolo ea eba teng, 'me ea re ha le rapama ha lubeha hape, ba batso ba ntsofala 'me Ramosoee eana a retela, mofutso o bile o bonahala ha o rothela fatse. Bashemane ba e-ea hoimo le tlase ba tsekelletse hore ho ba teng ba hlohoang. Ba hlotsoeng ba bile teng, feela re li tlohela li le mohatla khoithi.

Kroonstad le uena Bethlehem, hlokomelang ka jeno ke ka jeno ha se maobane, Callies, All Nations le Wild Zebras li baba Leshokhoa.

Advertisement for Lyceum College featuring a testimonial from Mr. A. Msibi and Mr. L. Chirwa, a list of courses offered, and a coupon for requesting more information.

Advertisement for Nestlé Condensed Milk and Sugar in the Tin, featuring an illustration of a tin and a family scene, with text describing its benefits for babies.

Large advertisement for Sunlight Soap, featuring multiple panels showing people using the soap, a large '3d' price tag, and a '£1000 Reward' promotion for always buying Sunlight.

Scotty Mawe's Trainer

(Simon Malaza)



late Solly Kothai

Scotty Mawe, who was reported in a recent issue of the "Bantu World" as preparing for a boxing bout with Kid Billycan for the fly weight championship, was trained by Solly Kothai who died recently. Solly was a first class boxer and brought home many a victory. At his death, he had reached the stage of professional boxing. He is shown here with a shield and cups won during boxing contests.

Sports at Modderpoort

(L. J. Nkopane.)

Four teams—two netball and two soccer—from Clocolan amalgamated school played friendly matches with Modderpoort school teams recently. At netball Modderpoort teams proved weak for their rivals who won both matches with ease.

The defeat suffered by Modderpoort at netball naturally incensed the soccer wing of the school to "save its face" and restore the prestige of Modderpoort in sports circles. While the junior match, the second eleven match ended in a 1-1 draw, the senior soccer match, which was the main event for the day ended victoriously for Modderpoort. Cocolan scored within the first ten minutes of play and set the spectators loudly cheering the visiting team's initial success. Undaunted by this, Modderpoort players put in greater effort and neutralised their opponents' success by scoring a goal shortly afterwards. A place kick in favour of Modderpoort brought in another goal. Modderpoort maintained the lead and at the end of play score was 5-2 in favour of Modderpoort. Players for the victorious team were T. Mokhati, L. Nkopane, F. Musi, A. Mokhati, Mzakala, A. Mogwe, F. Sekhoto, F. Makoko, Madikgetha and Moipolai. Accompanying the visitors' teams from Clocolan were Misses E. Mokhothu, A. Ndaba; Mrs. Lioma, Messrs Moroeng, Mosala, and Mr. T. Kalake.

Russian Team For England

A Soviet soccer team, the "Moscow Dynamos," flew to England early this week to play a series of games against British clubs. The Dynamos are a professional side who have been playing together for some time, and they are likely to provide a very formidable opposition.—SAPA Reuter.

African Soccerites and Their Associations

(By a Close Observer)

Now that the war is over, many changes are expected to come about in many of life's activities, not the least in our sporting circles. For some time now matters have been undergoing a gradual process of deterioration in the field of Bantu soccer. There has been a tendency to increase splits in our associations. The trouble, of course, has been the machinations of self-seekers who took occasion to break from standing clubs and form numerous small ones on the slightest misunderstanding with the older ones.

It is quite true that many clubs to-day have new officials, but discontent still remains and harmony is lacking, the team spirit together with that of sportsmanship are waning. Sportsmen need to bear in mind that the character of a nation can be moulded or marred on the sports field. Leaders of our sports organisations should learn the lesson of democracy, the lesson that leaders are servants of the people, not their masters or misleaders. Many of those whom they lead are not far-seeing enough, and that being the case, such people are ever ready to follow their leaders no matter where such leadership takes them. Is it in keeping with the noble ideals of sportsmanship to lead astray, to foment quarrels, to cause splits, to coax trouble and to wreck goodwill and harmony in the sphere of sports?

Sport—or to be more concise and to the point—soccer among Africans is one sorry sight. There are, in every Province, numerous soccer associations: the whole business resembles nothing less than a real cat's breakfast. Why can't we have one association, with the various affiliated clubs in each Province? Organisations such as rugby, cricket and tennis associations have achieved this: they have at the head of each, a central controlling body for the whole of South Africa. Soccer associations should follow the lead of these other bodies. I notice also that Indians have a similar organisation as that of the Bantu rugby, cricket and tennis associations. Will Messrs Twala and Radebe of the Transvaal, Cingo and Mochochoko of the Free State, Nene and Zulu of Natal take note and do something on this matter.

Springboks in Mid-East Rugby

Representative rugby in Egypt started again last week-end with an inter-area Cairo versus Alexandria game on the Alamein ground in Cairo on Sunday. Six South Africans played for Cairo Area and eight for Alexandria.

The Cairo fifteen included such well known players as Tommy Kemp, English international fly-half, and Dilorenzo, the Rugby League international and the best hooker in the Middle East. The centres were two South Africans, P. Fitchett and J. Morkel, with B. Gordon at scrum-half. Among the forwards S. C. Muller, O. P. Ritzen and G. Moreira represented the U.D.F.

The New Zealanders, who at present have an army team touring England, have suffered a temporary eclipse in the Middle East, and have only one player, a forward, in the side.

Alexandria suffered badly through departures and they have chosen practically a new fifteen for the game. Only two forwards, Killian of the U.D.F. and a navy man remain of last year's players.

The South Africans in the side are Potgieter (full-back) Coetzee (wing), Taylor (fly-half), Pickworth (scrum), and Killian, De Klerk, Akers and Avery (forwards).—SAPA-Reuter.

Modder East Cricket Club

(J.D.)

At a recent meeting of the Modder East Cricket Club the following were elected office bearers for this season: Messrs D. C. Clifford, J. Buys and C. Elliot, as patrons; S. Kirk, life-president; A. Mtswesi, H. Xongwana, C. Tshabangu, A. P. O. Komela, vice-presidents; J. Lolwana, chairman; B. Mdletye, deputy chairman; G. M. Msikinya, secretary; L. Mbuli, assistant secretary; A. Sokopo, treasurer; J. Andrews, hall committee delegate; T. Ngono, J. Lolwana, A. Sokopo and G. Msikinya are delegates to the Transvaal Bantu Cricket Union.

Chief Shot Dead

Chief Induna Mangeshe Numa, of the Ladysmith district, was shot dead in his kraal early last week as he was entering his hut. He had just returned from a visit to a nearby kraal where his wife was ill. A Lee Metford bullet was found in his body.

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(Spectator)

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Look at him! He means to smash that ball. And he will. His speed is amazing. He's a whirlwind. His untiring energy bewilders his opponents. His Nerves are like steel. His eye like a hawk. He's keen as mustard. And invariably good tempered. A sportsman and a gentleman.

Of course Pa has a secret. He depends, basically, on a cleansed digestive tract and strong Nerves. He gets both in Parton's Purifying Pills which promote generous bile flow into the intestines and provide tonic strength for the Nerves.

This tonic aperient is one of the modern triumphs in pharmacy. The right dose taken to-night will mean digestive cleansing to-morrow. You'll soon be conscious of returning Nerve Health in energy, action, laughter, happiness. You'll be getting like Pa!

The cost is negligible. Parton's Purifying Pills are sold everywhere at 1/6 per bottle of 50.

PARTON'S PURIFYING PILLS

Inter-Provincial Challenge Game . . .



Incidents from the football match played between the Transvaal and the Orange Free State at the Bantu Sports Club in Johannesburg.

Top Left: An exciting moment in front of the Free State goal. C. Mockay, the O.F.S. goalkeeper, watches anxiously while Grant Khomo, Transvaal centre-forward, endeavours to head the ball into the O.F.S. goal.

Top Right: A scene in midfield, with the Free State forwards on the attack.

Above: A section of the enormous crowd of some 8,000. The match was a thrilling one. At half-time the Transvaal were leading 2-0, but during the second half the O.F.S. team scored 2 goals, the match ending in a draw 2-2.

Bottom Left: The Transvaal team, in striped jersey, join the O.F.S. team in a friendly cup of tea before the match started.

Prizes ————— COMPETITION ————— Prizes

Uyaye ufupdephi kuqala ku "Bantu World"?—Ngani?
 Yiyiphi indima ongayithandi kakhulu ku "Bantu World"?—Ngani?
 Yiyiphi indima entsha ongezwafisa ukuyifunda ephepheni?—Ngani?
 Nansi imibuzo eyisithupha.
 Ngezimpindulo ezintathu ezizoba phambili sizonikeza imivuzo emithathu ye £2. 2. 0. komunye nomunye.
 Cabanga kahle ngaphambi kokuba uphendule futhi khumbula ukuthi ukuncintisana lokhu kovalwa ngoNovember 30.
 Thumela impendulo yakho ku:

Uqala ufunde nto ni kwi "Bantu World"?—Ngokuba?
 Leliphi elona ngaku ulithanda kancinci kwi "Bantu World"?—Ngokuba?
 Ngawaphi amanqaku amatsha ongathanda kakhulu ukuwabona kwi "Bantu World"?—Ngokuba?
 Yimibuzo mithandathu le:—
 Kwezona mpindulo zichubekileyo zale mibuzo siya kunikela amabhaso amathathu e£2. 2. 0. lilinye.
 Zukisisa ukucinga phambi kokuba uphendule kodwa ukhumbule ukuba olu khuphiswano lualwalwa ngomhla wama30 kuNovember.
 Bhekisa impendulo yakho ku:

What do you read first in the "Bantu World"?—Why?
 What feature do you like least in the "Bantu World"?—Why?
 What new feature would you most like to see added to the paper?—Why?
 Here are 6 questions:—
 For the best answers to these questions we shall give 3 prizes of £2. 2. 0. each.
 Think carefully before you write, but remember that the competition closes on November 30.
 Address your reply:

Ke dikgang dife tse o di buisang pele mo "Bantu World"?—Ka ntlha yang?
 Ke karolo dife tse o sa di rateng bobo mo "Bantu World"?—Ka ntlha yang?
 Ke karolo ya dikgang efe e mfhya e o eletsang go e bona mo "Bantu World"?—Ka ntlha yang?
 Sidio dipotso tse thataro.
 Re tla abela batho ba bararo ba tla arabang ka dikarabo tse kga-tihang, dimpho tsa £2. 2. 0. mongwe le mongwe.
 O re-pele o kwala, o nagane ka kelotlhoko, mme o se ka wa lebala gore phadisanyo e khutla Ngwanatsele (November) e tihola lwa 30. Tihamalaletsa karabo ya gago go:

Ke efe taba eo u e balang pele go "Bantu World"?—Ka baka lang?
 Ke efe karolo eo u sa e rateng habolo go "Bantu World"?—Ka baka lang?
 Ke efe karolo e ncha eo u ka ratang ho e bona ho "Bantu World"?—Ka baka lang?
 Ke tseo potso tse tseletseng.
 Karabo tse ntle potsong tsena re tla nehela moputso oa pondo tse pedi le sheleng tse pedi go e mongwe le e mongwe—£2. 2. 0.
 Nahana ka tlhokomelo pele u ngola, empa u tsebe gore tlhodi-sano e koalola ka la 30 ho Pulu-ngoana (November).
 Lebisa Karabo go:

LIFE STORY OF GABRIEL LEEUW

"In the past, black magic and the like were great things with which to tantalize the crowd, the people were reactionary to progress...the man with a smattering of an education was looked upon with a great deal of suspicion, for he was too fast, full of ideas and inclined to be too revolutionary for our liking. The white people didn't like him either. In fact, nobody liked him. That was the past, but I like the enlightened, brave new world in spite of the atomic bomb and its attendant evils."

So 75-year-old Gabriel Leeuw, grey haired Bechuana newsman from Pimville, who sells you every Bantu newspaper in the Pimville train on week-ends, told a "Bantu World" reporter.

A charming personality, Leeuw is a modest old chap who does not answer questions as they are put to him, excusing himself by pleading he is no authority on any subject, and is not fond of saying things in the papers he sells.

Looking back, he recalls his young days in Thaba Nchu when,

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ONLY THE BEST FOR BABY

Tide baby over troublesome teething periods by giving soothing and pleasant A.B.R. Teething Powders. Obtainable at all chemists or post free from

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15, Perth Road, Westdene,
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MORRISON'S MAIL ORDER HOUSE

the Largest Mail Order House in South Africa.

We issue a Price List every second month, which you can have free on request.

HARDWARE:

ARMY DIXIES, new, heavy quality tin, covered lid, bail handle, approximately 3 gallons, each 19/6. TABLES, unstained, strongly made deal with Oak tops, 2' x 3', each 36/9; 26" x 4', 50/6. TABLES, FOLDING, unpainted, legs fold up, size 2' x 3', 29/9; 2' x 4', 35/3. WATERING CANS, galvanised, painted, 1 1/2 gallon, 10/6; 2 gallon, 14/9. HATCHETS, finest quality, 6/11 each. HATCHET HANDLES, each 1/7. TABLE KNIVES, wooden handles, 5" blade, good quality, each 2/7. BUTCHER KNIVES, fine steel, 8" blade, each 6/6. SKINNING KNIVES, bent blade, finger grip handle, 6 1/2" blade, each 5/- KITCHEN KNIVES, 4" blade, each 2/8. VEGETABLE KNIVES, 4" blade, rivetted wooden handle, each 1/10. GLOBE CHAIRS, each 19/3; 6 or more, each 18/9. DINNER PLATES, steel, heavy tinned, bright finish, each 1/5. DINNER PLATES, grey enamel, each 1/11. MUGS, steel, heavy tinned, large size, each 1/6. ENAMEL SOUP BOWLS, each 1/6. HOES, well made, 2 lb. weight, 2/2; 6 or more, each 2/-. SPADES, solid socket, wooden split D handle, each 8/0. SHOVELS, solid socket, round or square mouth, split D short handle, each 6/-; better quality with long handle, each 7/-. WHEELBARROWS, all steel, tubular frame, each 51/-. SICKLES, genuine B.Y. type, imported, each 2/-. SADDLES, No. 405, pigskin seat, ordinary cantle, bound panel with block knee rolls, nickel plated irons, heavy stirrup leathers, each £9/1/6. SADDLES, No. 2005, all one piece seat. Heavy baggrain leather, nickel plated fittings, cotton girth and heavy stirrup leather, each £8/6. RIDING BRIDLES, single rein with nickel-plated ring bradoon bit, polo type, each 19/9.

BEDDING: DIVANS, all steel, dark brown finish. Rigid construction sturdy flat iron supports, 26" size, 35/5; 3 ft 38/3; 3'6", 42/6. COIR MATTRESSES, 26", 35/9; 3 ft, 40/-; 3'6", 46/3; 4'6", 58/-.

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ESCOMBE — NATAL

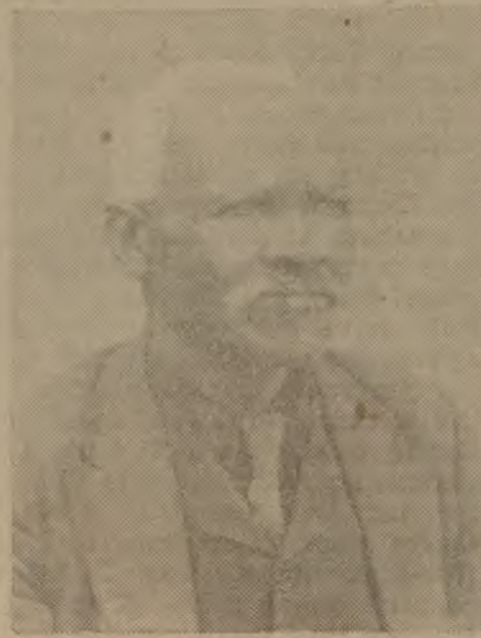
The Late Nurse Sophie Maketa

On Saturday, September 29, 1945, there passed into eternal rest Nurse Sophie Motsego Maketa at the Nokuphila Hospital, at the age of 25 years. The deceased was the daughter of Mr. Paul and the late Mrs. Maketa of Sophiatown.

After completing her primary education she continued her studies at St. Peter's Secondary School, Rosettenville, and afterwards proceeded to Kilnerton Institution, Pretoria. As it was her desire to become a nurse, she went into training for this profession at the Nokuphila and the Sir Henry Elliot Hospitals.

In July 1941, Sophie entered the Bridgman Memorial hospital for a course in midwifery.

She was a keen student and showed great interest in her work; she was loved by patients and colleagues, who deeply mourn her death. In life, she took an active part in the activities of the Transvaal African Students' Association and was also a very keen sportswoman and specialised in tennis which she learnt at a very early age. Tennis fans at Kilnerton and in Johannesburg remember her prowess. She latterly played for the Western Native Township Tennis Club.



GABRIEL LEEUW

as a youngster, he started his life working on a farm. Among others, there was one good boss he remembers. "A good man, was Mr. King. I worked on his Jagersfontein farm until during the Boer war, when the soldiers sent us to Edinburgh for safety. That war was beastly. I hate talking about it. All I remember is that Mr. King wired me to return to Bloemfontein in 1901, and I lost my job when the farm was sold in 1904."

Most memorable event in his life is a church dispute in which he was the principal character. This arose out of a church quarterly meeting in 1929, when all the members were required to pay an additional 6d. to the 2 shillings that they had been accustomed to pay for quarterly tickets. The dispute, which lasted four years, ended with Leeuw and other members breaking away from the congregation to start a church of their own. In that church Leeuw is a preacher. A full account of the dispute is contained in a booklet written by himself.

His first wife having died of influenza in 1918, Leeuw married his present wife in 1940, when he was 70 years old. There are two sons and a daughter.

An old newsman, he sold "Ilanga la'eNatal" and "Umteteli" long before the "Bantu World" started publishing in 1932. He was lost on full time employment in 1939; since then Leeuw has taken his former leisure time occupation seriously, selling newspapers for a living.

His only physical defect is short-sightedness; but he is sparing his spectacles, he says, and wears them in the pulpit only.

Native Advisory Board Elections

There is an electrified atmosphere at East London among the Africans in view of the forthcoming annual elections of the Native Advisory Boards early in December next. The I.C.U. which captured the six seats at the Duncan Village, hitherto known as the East Bank Location, in last year's election, have now decided to put up candidates in all the three municipal locations of East London. A strong team of candidates has been chosen. Meetings are held regularly in all the three locations.

In the first bulletin issued by the I.C.U. Committee, it is claimed that during the present year, six of its members, led by Mr. Clements Kadalle, put up a big fight at the Advisory Board meetings for better conditions in the locations. Police raids, which were quite frequent when the inexperienced Communist members had the majority on the Board, are no longer carried out as a result of the I.C.U. members of the Advisory Board, who made representations to the Mayor of East London, says the bulletin. Demolition of African houses in the locations before any compensation to the owners was started through the I.C.U. leader's intervention.

The I.C.U. aims at a clear majority on the Advisory Board, because its leaders feel that any bold scheme they put forward for the improvement of the locations is being thwarted by inexperienced members.



NURSE SOPHIE MAKETA

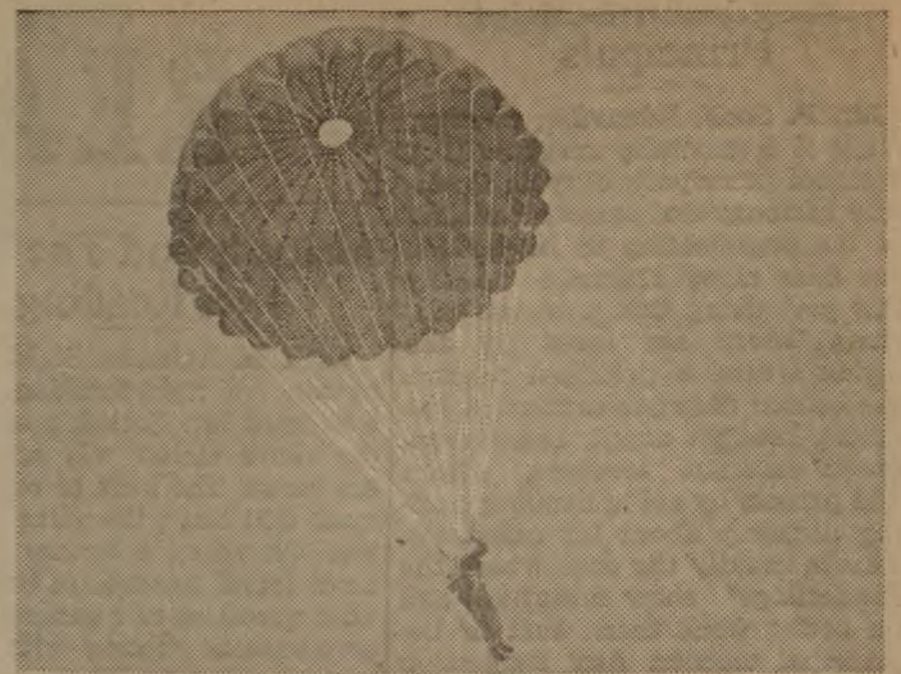
The funeral was conducted by the Rev. F. Sikwane of the Lutheran Church, Sophiatown, assisted by Mr. Jama, Catechist of the Anglican Church. Many mourners followed her remains to the Croesus Cemetery.

Among the chief mourners were Mr. and Mrs. P. S. M. Maketa, Magdalene S. Maketa, Mr. and Mrs. A. Maketa, Mr. and Mrs. S. Ksitsane, Mr. and Mrs. J. Maketa, Mr. and Mrs. Rakitla, Mr. and Mrs. S. Rakitla, Mr. and Mrs. E. Pule, Mrs. D. Maketa, Miss Mary Maketa, Miss I. Motsoeng, Mrs. Rakitla, Mr. and Mrs. Wesels.

Dr. Gale on Alexandra Health Clinic

"The health of the soul is more important than the health of the body in which the spirit is carried," said Dr. Gale in a speech at the official opening of the Health Education Week sponsored on behalf of the Alexandra Health Centre and University Clinic when he paid tribute to the work done at this centre. Particular reference was made to Sister Cowles by all the speakers, without whom this work would have been a dream.

Referring to conditions obtaining in the Township and the attitude of a great many Europeans towards the Township, he urged the residents to keep calm. He admitted that were he one of the residents he would not be feeling any different. He stated that this unsettled state of the spirit has contributed in a no small way to several cases of ill-health, but notwithstanding this unpleasant state of affairs, the people should be happy to know that many Europeans spend, not only big sums of money but also a great deal of their time in an endeavour to better the Non-European in more ways than one. In persuasion of this ideal he said he was happy to state that his department was engaged in problems confronting all the peoples of South Africa irrespective of colour or creed, but to be able to benefit from these arrangements the people must have faith in them and to have faith in them they must trust in providence. Trusting in providence, he said, is the opposite of fatalism. "These would free us from such evils as fear, jealousy and anger," he concluded.



SAVED—BUT YOU WENT WITHOUT TOOTAL TIES:

Hardly an experience to be envied—that last-hope leap into space. A life hung on a thread—the weave of the parachute fabric had to be flawless to stand the strain of the sudden jolt of opening, then the slow-motion descent to safety.

For men who had to take such risks Britain provided only the best possible equipment. Tootal workers could tell you how carefully silk and nylon fabrics for parachutes were made, because they wove them on looms that usually make Tootal products for you. Also all kinds of Tootal-made fabrics went to liberated countries and every fighting front in the form of clothing and equipment. That is why we have been able to devote so little of our output to your needs.

Soon we hope to produce all the Tootal Ties you want, branded 'Tobilized' for tested crease-resistance. Meanwhile, look after the ones you have. They can be washed repeatedly. Pyramid Handkerchiefs must also be scarce for a while—but don't forget they carry the Tootal guarantee.

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THRIFT HITS of the Week

FREE PACKING FREE FREE RAILAGE

F.S.F. 36 "The City" Suite Dining Chairs beautifully finished comprising 6 small and 2 arm chairs can be yours for

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Scotty Mawe's Trainer

(Simon Malaza)



late Solly Kothai

Scotty Mawe, who was reported in a recent issue of the "Bantu World" as preparing for a boxing bout with Kid Billycan for the fly weight championship, was trained by Solly Kothai who died recently. Solly was a first class boxer and brought home many a victory. At his death, he had reached the stage of professional boxing. He is shown here with a shield and cups won during boxing contests.

Sports at Modderpoort

(L. J. Nkopane.)

Four teams—two netball and two soccer—from Clocolan amalgamated school played friendly matches with Modderpoort school teams recently. At netball Modderpoort teams proved weak for their rivals who won both matches with ease.

The defeat suffered by Modderpoort at netball naturally incensed the soccer wing of the school to "save its face" and restore the prestige of Modderpoort in sports circles. While the junior match, the second eleven match ended in a 1-1 draw, the senior soccer match, which was the main event for the day ended victoriously for Modderpoort. Cocolan scored within the first ten minutes of play and set the spectators loudly cheering the visiting team's initial success. Undaunted by this, Modderpoort players put in greater effort and neutralised their opponents' success by scoring a goal shortly afterwards. A place kick in favour of Modderpoort brought in another goal. Modderpoort maintained the lead and at the end of play score was 5-2 in favour of Modderpoort. Players for the victorious team were T. Mokhati, L. Nkopane, F. Musi, A. Mokhati, Mzakala, A. Mogwe, F. Sekhoto, F. Makoko, Madikgetha and Moipolai. Accompanying the visitors' teams from Clocolan were Misses E. Mokhothu, A. Ndaba; Mrs. Lioma, Messrs Moroeng, Mosala, and Mr. T. Kalake.

Russian Team For England

A Soviet soccer team, the "Moscow Dynamos," flew to England early this week to play a series of games against British clubs. The Dynamos are a professional side who have been playing together for some time, and they are likely to provide a very formidable opposition.—SAPA Reuter.

African Soccerites and Their Associations

(By a Close Observer)

Now that the war is over, many changes are expected to come about in many of life's activities, not the least in our sporting circles. For some time now matters have been undergoing a gradual process of deterioration in the field of Bantu soccer. There has been a tendency to increase splits in our associations. The trouble, of course, has been the machinations of self-seekers who took occasion to break from standing clubs and form numerous small ones on the slightest misunderstanding with the older ones.

It is quite true that many clubs to-day have new officials, but discontent still remains and harmony is lacking, the team spirit together with that of sportsmanship are waning. Sportsmen need to bear in mind that the character of a nation can be moulded or marred on the sports field. Leaders of our sports organisations should learn the lesson of democracy, the lesson that leaders are servants of the people, not their masters or misleaders. Many of those whom they lead are not far-seeing enough, and that being the case, such people are ever ready to follow their leaders no matter where such leadership takes them. Is it in keeping with the noble ideals of sportsmanship to lead astray, to foment quarrels, to cause splits, to coax trouble and to wreck goodwill and harmony in the sphere of sports?

Sport—or to be more concise and to the point—soccer among Africans is one sorry sight. There are, in every Province, numerous soccer associations: the whole business resembles nothing less than a real cat's breakfast. Why can't we have one association, with the various affiliated clubs in each Province? Organisations such as rugby, cricket and tennis associations have achieved this: they have at the head of each, a central controlling body for the whole of South Africa. Soccer associations should follow the lead of these other bodies. I notice also that Indians have a similar organisation as that of the Bantu rugby, cricket and tennis associations. Will Messrs Twala and Radebe of the Transvaal, Cingo and Mochochoko of the Free State, Nene and Zulu of Natal take note and do something on this matter.

Springboks in Mid-East Rugby

Representative rugby in Egypt started again last week-end with an inter-area Cairo versus Alexandria game on the Alamein ground in Cairo on Sunday. Six South Africans played for Cairo Area and eight for Alexandria.

The Cairo fifteen included such well known players as Tommy Kemp, English international fly-half, and Dilorenzo, the Rugby League international and the best hooker in the Middle East. The centres were two South Africans, P. Fitchett and J. Morkel, with B. Gordon at scrum-half. Among the forwards S. C. Muller, O. P. Ritzen and G. Moreira represented the U.D.F.

The New Zealanders, who at present have an army team touring England, have suffered a temporary eclipse in the Middle East, and have only one player, a forward, in the side.

Alexandria suffered badly through departures and they have chosen practically a new fifteen for the game. Only two forwards, Killian of the U.D.F. and a navy man remain of last year's players.

The South Africans in the side are Potgieter (full-back) Coetzee (wing), Taylor (fly-half), Pickworth (scrum), and Killian, De Klerk, Akers and Avery (forwards).—SAPA-Reuter.

Modder East Cricket Club

(J.D.)

At a recent meeting of the Modder East Cricket Club the following were elected office bearers for this season: Messrs D. C. Clifford, J. Buys and C. Elliot, as patrons; S. Kirk, life-president; A. Mtswesi, H. Xongwana, C. Tshabangu, A. P. O. Komela, vice-presidents; J. Lolwana, chairman; B. Mdletye, deputy chairman; G. M. Msikinya, secretary; L. Mbuli, assistant secretary; A. Sokopo, treasurer; J. Andrews, hall committee delegate; T. Ngono, J. Lolwana, A. Sokopo and G. Msikinya are delegates to the Transvaal Bantu Cricket Union.

Chief Shot Dead

Chief Induna Mangeshe Numa, of the Ladysmith district, was shot dead in his kraal early last week as he was entering his hut. He had just returned from a visit to a nearby kraal where his wife was ill. A Lee Metford bullet was found in his body.

A shooting affair also occurred at night last Sunday week on a farm in the Weenen district, where one Native girl was shot dead and another was seriously injured.

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John Chula

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clenched fists and arms raised above his shoulders it would appear as though John is offering a challenge for wrestling bout—probably to the Samsons, Go'iaths or Atlases. With his well-developed body and strong physique, I do not believe a single Tsotsi ever dreams of taking a chance at tackling him. Personally if I had my way of things, I would recruit him for an anti-tsotsi drive and give him the position of "supreme general" in the movement.

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(R. J. K. Mwinele)

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Belfast Soccer

(Spectator)

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Tricolor
Fine
CIGARETTES
blended for you!



Look at him! He means to smash that ball. And he will. His speed is amazing. He's a whirlwind. His untiring energy bewilders his opponents. His Nerves are like steel. His eye like a hawk. He's keen as mustard. And invariably good tempered. A sportsman and a gentleman.

Of course Pa has a secret. He depends, basically, on a cleansed digestive tract and strong Nerves. He gets both in Parton's Purifying Pills which promote generous bile flow into the intestines and provide tonic strength for the Nerves.

This tonic aperient is one of the modern triumphs in pharmacy. The right dose taken to-night will mean digestive cleansing to-morrow. You'll soon be conscious of returning Nerve Health in energy, action, laughter, happiness. You'll be getting like Pa!

The cost is negligible. Parton's Purifying Pills are sold everywhere at 1/6 per bottle of 50.

PARTON'S PURIFYING PILLS

THE BANTU WORLD

SATURDAY, NOVEMBER 10, 1945

Baagi ba Areka ea Poloko

Bekeng e fetileng re boletse gore lekgotla la African National Congress le tsuela pele. Kajeno re batla go bontsha ntho e kgolo e etsagalang mona Transvaal.

Ga go belaetse gore banna ba hlogo-dibulegileng ba bona kajeno gore sechaba sa rona se tie se kolokole, se phagame, se tshuanetse go itirela, se tshuanetse go kgobokanya chelete eo ka eona se ka kgonang go aga Areka ea poloko le phagamo.

Ga re ka kgona go fihla seemong sena. re ka etsa gore badichaba, bao ba phelang ka mphofutso oa phatla tsa rona, ba lahleleloe ke bogobe.

Babadi ba tla bona serapeng se seng tsebeng eona ena, mabitsa a banna bao ba setseng ba ntshitse chelete ea mokotla oa Congress.

Lefu ha Lydia Melato

(Ka M. P. Melato)

Ka la 24 go September, moo mesong, Molimo o ile oa billets bo ikhukung Lydia Lala Pule Melato moroalia Moshe Pule Melato.

Ke leboga botlhe bao ba thusi-tsing moo bothokong joaga ausi botlhe ba thusi-tsing le bao ba rometseng megala ea kgomoco le maakalo.

Kea leboga le ka moshlo lo seke loa lapa pelo. Batho e ne e le makholo a mararo a metso e melano (305); tiro e tsamaisoa ke Morena P. L. Matsio, koa phupung e le setlogolo E. P. Moroeng.

Efeela ruri ga rena motse moo hatsing.

TSE QOQOANG KE "PHAFA"

Ke soabile gagolo ka ga ke ile ka se hlagisi meqoqo ena lesedi-nyaneng lena veke tse tharo. Molato ke gobane mele ka ga o tile o batle phomolo, ke ile ka kopa morena morulaganyi gore a mphe sebaka nke ke ee go phomola matsatsi a se makae.

Ke ne ke ikemiseditse go ngola tse bapileng le metsamao eaka, tseo ke di utloileng, tseo ke di boneng ga ke ne ke le phomolong, empa ka makatsoa ke go fumana gore sepotane se kileng sa ithagisa mona koranteng ena, sona seo le se tsebang, seo ke ileng ka se araba mona.

Mokhoa o tsoa ntl-o-kholo

Nke ke ka araba potso tsa sona tse kang tsena: "Phafa" ke mang? o dula kae? ha habo ke kae? Tseo ke potso tsa motho ea tsoang borokong kapa motho ea leng lefifing, eo e reng go le go tso'o go eena, a ipotsitsi e le eena gore sena ke'ng, sane ke'ng jualo jualo.

Phiri e garolang

E, sepotane tooe, ke sa tiile mat'a le juale, ke re ke sebe ga mona, a kena ntlong ea monna e mong, a kena juaio'a apere letlalo la nku athe ka gare ke phiri e garolang.

Kea leboga le ka moshlo lo seke loa lapa pelo. Batho e ne e le makholo a mararo a metso e melano (305); tiro e tsamaisoa ke Morena P. L. Matsio, koa phupung e le setlogolo E. P. Moroeng.

Mokotla oa Congress

Mr. E. P. Moretsele, Ramatlotlo oa Congress mona Transvaal, o etsa boipiletso go sechaba gore se ntsho chelete ea mokotla oa Congress. Gape Mr. Moretsele o bega gore ba setseng ba ntshitse ke banna: Mr. E. R. Mathabe £25, Mr. R. J. Morutoa £6. 6s., Mr. Tlo Mashiloane £5, Dr. A. B. Xuma £2. 2s., Mr. S. D. W. Lethoba £2. 2. 6d., Mr. G. N. Sibidhla £2. 2s. Rev. N. B. Tantsi £1. 1s., Mr. V. V. T. Mboho £1. 1s., Mr. E. P. Moretsele £1. 1s., Messrs Southey Estate Agency £1. 1s., Messrs S. J. M. Properties Ltd. £1. 1s., Messrs Swazi Macantile Co. (pty) Ltd. £1. 1s., African Cash Stores £1, Mr. L. D. Ditshego 10/-, Mr. J. R. Mogoai 10/-, Mr. S. M. Mtshali 10/-, Mr. J. R. Monaheng 10/-, Mr. J. M. Mapille 10/-, Mr. S. S. Maloka 10/-, Mr. J. Motshope 10/-, Mr. D. D. Magudulela 10/6, Mr. L. S. Tsele 10/-, Rev. B. M. Sechaba 10/-, Mr. A. M. Mabuse 10/-, Rev. G. N. Maya-ba 5/-, Mr. A. Moisi 4/-, Business man 2/-.

Chelete ena kaofela ga e kopana e etsa £56. 0. 0d. Mr. Moretsele a ka thaba ga mokgosi ona o ka paleloa ke banna le basadi ba sechaba sa Ba-Afrika.

Lefatse le sa Huduegile

Lega ntoea e fedile, dichaba di sa ntsho di emelane ka marumo a melomo. Ga go motho ea tsebang moo ntho di tla fella teng. Sebetsa seileng sa hloa sechaba sa Japan, kajeno se hlagisitse gose utluane magareng a dichaba tsa Bathusani.

Sebetisa se bitsoang "atomic bomb," seo se ka hlalosoang ka Sesotho gore ke "Tladi-mothoana," se tsejoa ke Ma-Amerika le Mangesemane.

Koa China, go falala madi, manna ba bolaeana ka dikanono. Machaena a Makhomanisi a loantsha Machaena a leng katlase ga Mmuso oa Chiang Kai-shek.

Koa Palestine, Majuda a iphile matla go hloma folaga ea Mmuso oa oona nageng ea Palestine.

Koa Indonesia, go falala madi ditarateng tsa motse oa Batavia le Surabaya. Go bona Maholanare le Ma-Indonesia: go bakoa naga ea Java, eo vele ga ntoea e neng e busoa ke Maholanare.

Letsogo la King George

Morena G. B. van Zyl, monna oa Leburu, o kgethile ke King George gore e be eena ea mo tshuaretseng mmuso mona South Africa.

Go utluagala gare o itukisetsa go ea England hammogo le mofumagadi oa gagoo, ka memo ea King George. Morena Van Zyl ke Leburu la mathoma go ba Mo-okamedi oa mmuso oa Kopano ea South Africa.

O Hlahisa Masuabi

(Ke E. Rampai)

Kali 22 October, 1945 ebile poloko ea Kleinbooi Dyoyi, monyane Mr. O. Dyoyi (Indona) tulong ea Smaaldeel (farm) (District Ventersburg).

Ho bile batho ba ka bang 65. Mosebetsi o butsoe ke Mrs. Botha (employer) a paka ka hohle-hohle me moruti Chesl oa Kroonstad a qetela poloko.

Ba ntate nake ba maketse ke lefu lena, hoba one a sa tsoa isa ngoetsi ha bona (ba bokhotsing).

CITY OF SALISBURY SOUTHERN RHODESIA Vacancy: Trained African Nurse For Native Infectious Diseases Hospital, Salisbury

APPLICATIONS endorsed on the cover as above, are hereby invited and will be received by the undersigned for the position of African Nurse (General and Midwifery trained and registrable in the Union of South Africa) for the Native Infectious Diseases Hospital, Salisbury, on the Grade £138 by £18 to £192 per annum plus uniform allowance of £1. 10s. per month.

Free furnished quarters will be provided with water, light and sanitation and subject to one years completed service, single fare and reasonable travelling expenses.

Applicants should submit copies of not more than three recent testimonials, give particulars of age, qualifications, nursing experience, in particular experience in the nursing treatment of Infectious and Venereal Diseases, and should state the earliest date on which duties can be commenced.

The successful candidate will be required to submit a medical certificate of fitness.

Canvassing for the post either directly or indirectly will disqualify applicants.

J. L. H. Rowe

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EPHAZONE HLASELO E FEDISOA KA METSOTSO E 30 Ephazone e sebetisa kapela, E fedisa hlasele e utluang pelo bohloko. E etsa hore u phefomole ha bonolo. U robala ha monate bosiu. Reka Ephazone u tla bolokeha. Ha ho hlasele e ka tsuolang pele ha u ena le thoro ea Ephazone, Ephazone e thusa hlasele ea hore u seke oa kenoa ke phehelano, Tshetso ea eona ka phaktiso e ea thusa. E noa Ephazone ha u feheloana, ha u sa phefomole hantle, sefuba sa Mafaha le ho hlohla le Mokuhlane o sa foleng.

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