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# THE BANTU WORLD



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PRICE TWO PENCE

## Allies Outflank German Defence Line Below Italian Capital

### BRITISH TROOPS 19 MILES FROM ROME

**British and American troops which landed south of Rome two weeks ago, after capturing several towns and villages, are now assaulting the main German defences below the capital. The German fortified line south of the Albano Mountains has been outflanked, and the British have thrust within 19 miles of Rome. More than 1,000 German prisoners have been taken since the landing.**

In the Cassino area, on the southern battle front, fighting has increased in intensity and ferocity. The Americans have penetrated deep into the enemy defence line, and the Germans have been forced to abandon the city of Cassino.

### OVER 1,000 PRISONERS TAKEN

Canadian troops of the Eighth Army operating along the Adriatic coast have smashed their way northwards through stiff German opposition.

During the first day of the Allied offensive in the beach-head area more than 500 Germans were taken prisoner says the United Press. The total number taken since the new landing is now well over 1,000.

The first stiff battles have now been joined in the beach-head, says Reuter's special correspondent. A British column has advanced 45 miles up the road from Anzio to Rome, and is now fighting in the outskirts of Campo Leone, just over four miles from Albano, Albano, on the Appian Way, is 45 miles south of Rome.

#### RAILWAY CROSSED

This column has crossed, and is now a mile beyond, the Capua-Rome railway, along which the Germans had

constructed a five-mile belt of fortifications stretching east from Cisterna. Kesselring's defence line west of the Appian Way is therefore out-flanked.

Ten miles to the south-east both the railway and the Appian Way have been virtually severed by American troops battling in the outskirts of Cisterna.

The Americans advancing 12 miles north-east from Nettuno found the Germans well dug in at Cisterna, and a bitter defensive battle is being fought half-a-mile south-west of the town.

In addition to the battle groups brought up from the Gustav Line, German forces hurried down from northern Italy are now fighting in the beach-head. The German overseas news agency reports that Kesselring, the German commander in Italy, was now in the Nettuno beach-head area.

## AFRICANS URGED TO RALLY ROUND NATIONAL CONGRESS

"I have found during the three years that I have been congress leader," declared Dr. A. B. Xuma, President of the African National Congress, "that people who are vocal in condemning Congress are those who have never recruited a single member. You have the right to criticise your leaders, but do not help to disorganise your national movement."

Dr. Xuma was addressing a mass meeting of Africans held under the auspices of Congress at the Bantu Men's Social Centre. The meeting, which was well attended by Africans from all over the Reef and Pretoria, was presided over by Mr. R. V. Selope Thema.

Dr. Xuma called on Africans to rally

Native Rider" event at a Gymkhana held recently at Inanda, Johannesburg, is being congratulated by Johannes Macchini, who came second. On the right in the picture is Hans Selebano, who was third. The Gymkhana was in aid of the Prisoners of War Fund. All these horsemen are employed at Moreton's Stables.

## RUSSIANS TAKE KINGISEPP 9 MILES FROM ESTONIA

The Russians, after capturing important railway centres of Krasnogvardeisk, Tosno and Voslovo, have now driven the Germans out of the city of Kingisepp, 9 miles from the Estonian frontier. Fierce street fighting preceded the capture of the city.

From the Gulf of Finland to west of Lake Ilmen the retreat of the German armies is being speeded up. They are falling back across thawing marshland and along forest roads, abandoning large quantities of material in their race to get away from the pursuing Russians.

South of Kingisepp, says a message the pursuing Russians.

The Germans are struggling hard to restore some order over the whole front, but the Russian Army is forcing them back fast in critical sectors, and is relentlessly pressing home its advantages of superior communications and bases. The enemy is being hit simultaneously from the north, east and south.

### R.A.F. Bombers Set Berlin On Fire

"The giant city of Berlin is dying slowly and painfully amid scenes of indescribable destruction," says the Berlin correspondent of the Stockholm newspaper Morgen Tidningen, quoted by United Press. The last R.A.F. attack has brought the city many steps nearer to complete disaster. Daylight

was unable to penetrate the smoke all day on Monday. Fire brigades were rushed to Berlin from various distant places, including Jutland.

Many people of Berlin, in a resigned manner, watched their own houses being burned down, and did not even try to save their belongings. The strain has been too great.

The authorities have been unable to maintain order. The people think only of how to escape the inferno. All trains to the suburbs and adjacent cities are overcrowded.

Though 2,000,000 of Berlin's 5,000,000 residents have already left, the available accommodation for those remaining is insufficient.

that the American casualties, so far, were moderate.

The first hint of large-scale action in the Marshall Islands came from the Japanese, who announced that "strong United States forces are attacking the Marshall Islands archipelago."

### U.S. TROOPS LAND IN MARSHALLS

It is officially announced that United States troops have landed in the Marshall Islands, in the Pacific. The landings were made near Roi and Kwajalein islands. Beach-heads have also been established elsewhere.

Admiral Chester Nimitz, Commander-in-Chief of the United States Forces in the Pacific, announced that the Japanese were resisting strongly, but

(Continued on previous column)



### African Troops In India

A strong contingent of some of the finest jungle fighters in the world—the Royal West African Frontier Force—has arrived in India, 5,000 miles from their native villages, says a message from London.

After three years secret preparation they will take up an important operational role. For months before they embarked, the units lived almost continuously in dense jungle country and proved that they were unexcelled as jungle troops.

Early in the war the force played a decisive part in the liberation of Abyssinia. It was among the first troops to enter Magdichio the capital of Italian Somaliland.

### Wage Protest At Bloemfontein

A minimum wage of £2 5s. a week for unskilled workers is demanded in a resolution unanimously passed by the Bloemfontein branch of the African National Congress, which protests against the wage determination of five shillings a day, or 25 shillings a week, for unskilled workers in Bloemfontein. It was also resolved to "carry out the programme of the annual convention of the African National Congress with regard to intensive organisation, the pass laws and the colour bar in all its forms, and to strive to get removed all the disabilities suffered by the African people in the Union."

### Egypt To Be Big Air Centre

The Egyptian Government plans to make Egypt one of the greatest aviation centres of the world.

This was announced by Sir Amin Osman Pasha, the Minister of Finance, when he presented a record Budget of £70,000,000 (Egyptian) to Parliament. The Budget was approved.

He said that the building of new airfields and the improvement of existing ones, as well as the encouragement of aviation in Egypt were among the causes of increases in expenditure.

The Budget would be balanced however, without recourse to reserves. The five-year plan which the Government intended to put into operation after the war would guarantee work for all employees now working for the Allies.

"GLAD TO SEE YOU JIM — Enjoy a FLAG with me"

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## SAGILA SOMTAKATI

### UZulu namaHlubi

Kwelihiye ipépa loMhleli umlisa oziiba ngokuti ungu "African" ubhiala uti bona maHlibi kabaši abantu bakwaZulu ngeba amaHlubi kawazange amotshwe ngamakosi akwaZulu.

Kukoma umiqendo wokweduka okakulu napakati kohlanga lwakiti wokuti iziningi lezi ezaake pakati koNdi nolwandle zabe zahlukene zingesona isizwe esisodwa, kanti iqimiso iti lezizizwana eziningi zabe zizingeza zesiswe esisodwa vó; emandalundu okwakutiwa yisize saheNgumi, ulimi lwaso okwakutiwa yisiNguni, sinemixantela eminigini lesisizwe eyo yafika ngalena kwamacihi ezindoyu, kweleseBnganda. Ulimi lwestNguni namnili silubona esitZulu. Kuhambé kwahambé kóna emandalundu-kwabakona ukudungeka okakulu kombusokazi omkulu wasebuNguni, wane waliakazeza.

Ekuhlakazekeni kwavo kwadaleka ukuba ababalekayo bazibhandakanya babe ngamadlanzana aholwa yindoda eqáve ngolokwáwa noma ngokulipu nobucopo, obese beya ngokuya, ngokwendla kamakulu eminyaka bezibiza beti baluzalo lwalowo owayengumholi wohiangi lwakubo ekuhlakazekeni kwmiba yobuNguni.

Ngoku, nkuti Zulu nokuti Hlubi, uma kwhukaniwa amaqembu egatsha elikulu lasebuNguni, kakuho into ngora nZulu noHlubi kwabe kuyizikulu ezazihola abantu emandalundu, ngako ukuze zihdale zikumbuleka, ngora abakiti habengamakeli umuntu ama Stafnes, kwasala amagama azo. Lolupondo lasebuNguni olwádzinda eNatala Ionke Iwahukulumu isiNguni, nakuba abakwáwa Owabe babefanya, amahlubi "ehluha indlubu ekasini." UZulu noHlubi kwasusimze kungamagama njena amaqembu esizwe senke saheNgumi esasihieli sibe siloku siti siyozi sipindo futi siwáke umbusokazi waso omkulu, ovopakama uye ufiike emazulwini. Ngako wati uMalandela lapo esezele nZulu, wameta ngaleligama uba eti uzele amadoda azowaka lombuso wasebuNguni owase ubhdikile, awake uye ufiike emazulwini. Ngako wati uMalandela Zulye Zulu, Ke, ukumemezela isiqalo zokwaka lowombusekazi, indodana yake encane wayiqamba wati ngnZulu.

Leku ukufuna ukubuyisela ebukuliveni basendulo umbuso wasebuNguni kwasukunwa ngamaHlubi, namaNdwandwe, nabakwaZulu, namaCunu, etc., ngora bonke laba babesimze njena bengamqémim esizwe esisodwa; bengelukene, benemitemto efanayo nolimi olufanayo, esingati lapo sibacaza siti babenguZulu Omkulu una sebenze, belupundo olukulu laseNguni, olwafuna ukuvuselela ubnkosi basebuNguni, njengoba kusho Imbongi engasázivyo namuhla fti:

"Masipot' intamb' ende,  
Masipot' igoda, sy' ezulwini,  
Lapa nezituta zingey' usika;  
Zobe zivakwela zamuk' amazwanyana!"  
Ukubelosela ngokwahulikanisa amahlubi kwabakwaZulu noma bakwaCele kufana nokeba umuntu apike umfowaboso ngora bonke abakulumu ulimi lwestNguni bapuma nliniye. UShaka wayesimze eqona loko okwase kusakazeke ngokwediola kweminyaka; wavengaciti mibuso, wayesimze etiz. "Mhlati owa-zahayo blangana."

AhukwaZulu namaHlubi kwakusimze njena kungamagembu esizwe senke esikufo xabeNgumi, amanye amaqembu aso kungamaNdwandwe, nabakwaCele, nabaseMbo, njalo, njalo. Okufanele ukuba sigezelele kuko ngukuti ekuveleni kwaloluhlanga esiyilo sasiyisizwe esisodwa; singlingisi izingano esilifisa esizintso; ezincane njengobuzwe ngapakati kwsizwe.

Lombuso wasebuNguni, ngempela, ezinwe izazi namuhla seziti yiwo lona owa leziya zimangakazi zase-Zimbabwe. Abanye batu amakosi okuyiwona ayebusa lapo kwakungawohlanga lolu namuhla olukulumu isiZulu, lapo esilubiza ngokuti ngoraZulu Omkulu. Lezizazi ubufakazi haloku zibutola ekutini nanamuhla loko abantu bakwaZulu imizi yabo basyaka ibe yizindilanga ezingapakati kwezindilinga, utango, izindlu, isibaya, lelo maleloqngwana kubekong indilinga pakati nalo, lapo kubawsu kons. Lezizazi ziti loko kukombu ukuti abantu bakwaZulu hlezekubeyibona abaka izindonga zase-Zimbabwe—bebokke, amahlubi namaCunu, nabakwaZulu.

### U Misi Pigogo

Lapo sesimdonsele ekoneni uOm Pitoli sesiti akake asitishele ngokupelele ngomisi Pigogo lona asesha amashushu ngayo efuna ukumshada, usesicazela uOm Pitoli ukuti ukangwa ngubucopo obukalipiso bukaMisi Pigogo ngora unima uyigaya ngempela iMbamabon, kodwa seloku agala ukuyigaya naya uMisi Pigogo, kabazange baboshwe; amapoyane uwashayanisa ngekanda aukie apikisané wona odwa pambi kweMantsi.

Kwaye ke futi uMisi Pigogo umi kahle, unezito exinhle, nebala elikanga-

## No Shock For Soldiers

Sir,

Me Godfrey Nchee invites the public to discuss his misguided criticisms on "Christmas Message" by the leader of the African National Congress. He does not understand one portion in the whole message—"after victory against Nazism and Fascism abroad—a battle to win the peace will be waged at home—a battle for our soldiers to enjoy all benefits of demobilization and rehabilitation..."

"What exactly is the meaning of this passage?" says Mr. Godfrey Nchee. Mr. Godfrey Nchee goes on to say, "How readest thou the present disturbances in Pietersburg and the attempt to hang an African at the Johannesburg Pass Office?" Now, you Mr. Godfrey Nchee, why ask for the meaning of the passage and also level criticism against the passage, before you have been given its meaning?

Mr. Godfrey Nchee and the African rate as well as the leader of the A.N.C. would never stand for an act of attempting to hang an African. How does he associate the attempted actions with a passage you do not understand?

Mr. Godfrey Nchee must have understood the rest of the message except the above portion. I suppose he forgot (Continued in column 2)

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### SUFFERERS

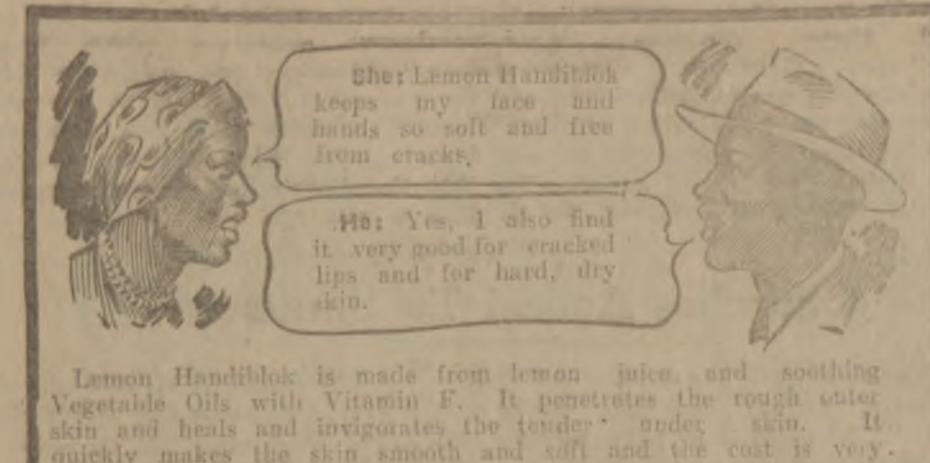
**BOLOETSI:** Melicin ouintut e phelokala a liso, ho blhlonha meleng, melaha sefahlchong. Thoko 1/9 le 3/6. **Melicin Purifier:** Phelok ea senya, mahlabi, a moroto, bolodu le megabe. Thoko: 10/6 le 21/0.

**TEMOSO:** Alassyn ke phelok ea mokholane, sefuba, mats'onto, feberu, Liso'mtaong, phelokone ho ethimola. E bllokisa linjo, e loketse bana le ba baholo. Thoko: 1/6 le 2/6. **RIGHT-HOUSE'S CHEMIST:** 71, Loveday Street, Box 599, Johannesburg. Malido a blhlonpa kantu ho tetu. Librele theko e tise.

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## INGQANGQAMBHO ZAMATHAMBO.

Uya kuzinyamezelza kude kuge nini' iintlugu exilmazayo zengqangqambho zamathambo?

Uyazi na okukuba li tyefu zokufa kwee ngqangqambho zamathambo. Iyefu kuthi xha ekudibane ni kwamalungu o mzimbha apho ulhlaute lyewyefu yomchitho ontlungu zibukhali ngo-kwe mela lithi lwakhe-le khona?

Kukho iyeza—yeza elidume kulo Jonke i kifwe elixatiyiswe ka khulu ngamawakawa abantu abaqha babandezeleka. Iyeza iedumine Iwaima 50 emlyaka iDe Witt's Kidney

and Bladder Pills. Eli yeza lingumangaliso ngokuthi ngendlela ebekelikelyo lomeleze izintso, longa nama thumbo abulalekileyo abuyel' empilweni abegabahluzi begaz' abaqinisekileyo njengókwangaphambili. Nokuba ukuba sokwendele kangakanani na iDe Witt's azikhe zo-yiswe ukwenza um-nvinyiva ngexeshana elifutshane. Thenga ibhokisi namhla nie Ginya zibe mbini xa ulalayo. Uya kubona kusasa, uve uqonda okokuba ziya kunce-da.

Zifunyanwa nge 3/6 ne 6/6 ibhokisi.

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COLGATE DENTAL CREAM cleans away the small pieces of food that cling to our teeth. This prevents decay, and makes our teeth last longer. It polishes the teeth, making them shining white, and it keeps the whole mouth clean and healthy.

Remember—when we talk, laugh or smile, people see our teeth first. Clean sparkling teeth tell a good story about us. Use COLGATE every night and morning.

**COLGATE**

**DENTAL CREAM**



# THE BANTU WORLD

SATURDAY, FEBRUARY 5, 1944

## South Africa's Crowded Gaols

In welcoming the release of short-term prisoners as the result of the amnesty issued by the Minister of Justice, Dr. F. E. T. Krause, a former Judge-President of the Orange Free State Division of the Supreme Court said that he did not think that imprisonment was the proper treatment for what, in many cases, were technical offences. He further stated "that many of the prisoners, chiefly Natives, had gone to prison because of their inability to pay fines, and he maintained that they should not be unnecessary burdens on the State."

All fair-minded people on either side of the colour line will endorse the views expressed by Dr. Krause. There is no gainsaying the fact that the majority of African men and women who go to gaol are those who commit technical offences, such as contravening the pass laws, the curfew, municipal and railway regulations and other statutory regulations. Now the pass laws, by means of which the black man is to be kept in subjection and under control, are often cruelly administered, and their violation, which cannot be avoided, fill our prisons with men who otherwise are law-abiding citizens of the country. It is no exaggeration to say that if Christ came to South Africa under the skin of a black man he would be gaoled under the pass laws; for it is impossible not to break one or more of the many regulations and provisions of these laws.

Time and again African leaders have pointed out that these laws were largely responsible for the growth of lawlessness among the African people, and have demanded their total abolition as they are neither a protection to life or property and have hopelessly failed to prevent the commission of crime by Africans. But the authorities have turned a deaf ear to their appeals, and the result is that the pass laws are still filling our prisons with thousands of men whose only crime is that their skin is black. In prison, as Dr. Krause rightly points out, "they come into contact with, and under the demoralising influence of prisoners who have been convicted for criminal offences," and their souls are destroyed by injustice and cruelty. Consequently they become brutalised and decide to take the road to crime. It is better, they argue, to steal and suffer imprisonment for it rather than suffer for contravening laws which do not apply to Europeans and other sections of the community.

The truth is Africans cannot understand why they should be subjected to the injustices of the pass laws and made to suffer imprisonment for their violation. To them and to all right-minded men the violation of these iniquitous laws does not constitute a crime, and when they are punished for it they become confused and gradually bestialised. The object of punishment and imprisonment is, we take it, not to degrade the culprit but to bring him to his senses in order that he should avoid committing offences against law and order. But in South Africa and according to the pass laws, it seems, the purpose of punishment and imprisonment, as far as the African is concerned, is to degrade him and make him feel that he is an inferior member of the human race.

So far we have dealt with the

pass laws, not because they are the only factors of crime, but because they play the leading part in the demoralisation and criminalisation of our people. Without a pass no black man can move freely about the country and sell his labour to the highest bidder in the Labour Market. To be without it means a fine or imprisonment. But there are other laws, which do not apply to Europeans, Coloureds and Indians, to which the African people are subjected. These laws are equally responsible for the overcrowding of South Africa's prisons with men and women of our race and for their demoralisation and degradation. It is an indisputable fact that these discriminating and repressive laws make it difficult, if not impossible, for Africans to develop that sense of responsibility without which no man can rise above the level of the brute creation.

While we highly appreciate the Minister's release of the short-term prisoners, nevertheless we would like to point out that the problem of overcrowding in gaols cannot be solved by means of amnesties or by the building of more prisons but by purging the Union's Statute books of the many restrictive and repressive laws to which the Africans are subjected.

## Knitting For Victory!

### EXCELLENT WORK OF NATIVE WOMEN WAR WORKERS

There is excellent work being done by groups of African women in country districts throughout South Africa in knitting socks, scarves, gloves, etc., and in organising functions to raise money for gifts and comforts for Non-European troops. Quantities of gifts have already been presented and monies collected by these African women in the various districts for the Native Military Corps.

At Pietermaritzburg one of these circles has been established. It is called Bantu Women's Village Association, and it has obtained all its wool from the South African Gifts and Comforts Committee (Northern Natal regional area). Knitting needles were purchased from a grant given by the Native Affairs Dept. The articles completed by this circle and handed to the S.A. Gifts and Comforts Committee is the excellent figure of one thousand, one hundred and fifty, consisting of pull-overs, scarves, jerseys, housewives. No cash was collected, as the purchases were made from the Native Affairs grant.

Also in Pietermaritzburg is the Table Mountain Mission Reserve Knitting Club. Their method of obtaining material was the same as the first named club. The number of articles produced are one hundred and fifty.

In Louis Trichardt there is the African Women War Workers, who have obtained their material from several sources, such as the South African Gifts and Comforts Committee, by donations, and small quantities purchased out of funds raised by subscription. The total quantity of material used is, up to date, 78 lbs. of knitting wool and a quantity of cloth. Articles produced consist of 24 pull-overs, 134 pairs socks, 95 scarves, 120 "Glory bags" and 337 face cloths. Total cash collected is £10. 14. 3.

The Native Women's Gifts and Comfort Committee in Paarlpietersburg, Natal, has already produced 11 scarves, 20 pull-overs, 4 pairs socks, and a parcel containing jerseys and mittens, etc. Material for knitting was obtained through the O.C. Stores, S.A. Gifts and Comforts, Pietermaritzburg. From a collection made £100 was donated to the Red Cross.

These knitting circles have been organised by European women who conduct classes and instruct the African women in the production of the various "Comforts." Each of these African women's War Workers' formations is under the supervision of a European Woman Officer of S.A.W.A.S.

The Director of Non-European Army Services wishes to take this opportunity of thanking all connected in this commendable war effort which helps so greatly to maintain morale among the members of the Native Military Corps.

The Director will publish from time to time details from other circles.

## THE CONTROL OF NATIVE EDUCATION

(By Mrs. Rhinallit Jones)

For many years past, the Education of Africans has been passing more and more under State control. In all registered schools, salaries of teachers are paid from State Funds and superintendents of schools, missionary or other, are more or less restricted in the appointments of staff which they make, in their powers of discipline or dismissal of teachers and in the demands they may make on teachers for out-of-school duties. Superintendents or grantees must be appointed or at least approved by the State. School hours, school terms and holidays, are determined or approved by the State. The age of entry of pupils and ages beyond which they may not be trained at certain stages are determined by the State. The curriculum, except in the matter of religious instruction, is laid down by the State; the examinations at primary school leaving stage, and to a certain extent, even in secondary schools, are controlled by the State.

The media of instruction are State-conducted. The inspectors and supervisors are State-appointed. The right of entry during school hours is carefully determined. The school buildings used must receive State approval and in an increasing number of cases are State-owned. Even though the majority of buildings used are not State-owned, rent is, in many cases, paid for them by the State.

The equipment and books are now mostly State-provided. A school meal is to be provided at State expense.

Teacher training is considerably financed by the State and curricula are laid down by the State, though as most teacher training institutions are residential and denominational, the share of mission contribution, to both the cost and the cultural environment, is greater than is usual in the case of primary schools. The establishment and position of new schools, even in some cases when these are not immediately asking for State grants, is also a matter of State control.

Some regret the passing of the old mission control in these various ways, but feel that it is inevitable as mission finances can no longer bear the cost of the existing amount of Native Education and certainly cannot face the very large increase in costs which will come from

immense power in the field of domestic policy.

**NOTICES OF MOTION**

Both Mrs. Ballinger and I have given notices of our intention to move certain motions during the session. Mrs. Ballinger's request is the inclusion of African workers within the scope of the Industrial Conciliation Act and a thorough inquiry into the land position as it affects Africans. I gave notice of a motion to abolish the Pass Laws and of another to extend African representation in the House of Assembly to the African population of the Transvaal, Orange Free State and Natal. Owing to the large proportion of the Assembly's time that is monopolised by Government business, it is unlikely that we shall be able to secure actual discussion of more than one of these motions. It was worth while giving notice of the others, however, as they serve to inform the country as a whole of some of the more immediate and pressing demands of the African people.

**VICTORIA FALLS POWER COMPANY DISPUTE**

On Tuesday, January 23rd, Mrs. Ballinger questioned the Prime Minister as to the responsibility for using troops to break the strike of the Victoria Falls Power Company workers and asked whether the use of troops for strike-breaking purposes was part of the Government's policy. The Prime Minister replied that the Government had ordered the use of troops, acting on "official advice." He denied that the use of troops for such purposes was part of the Government's policy, but said that on this occasion "they were employed in a sudden and unexpected emergency which might have involved a grave interference with the war effort." In reply to a supplementary question from Mrs. Ballinger, however, the Prime Minister admitted that the dispute had first arisen more than a year ago.

## Churches Appeal To Smuts

An appeal for a "constructive policy

of justice to all, and help, to the neediest," is made in a letter to the Prime Minister, signed by the Archbishop of Cape Town, Dr. John Darbyshire, on behalf of the Christian Council of South Africa, which represents more than 30 churches and missionary societies. The letter inter alia, says:

We address you because we are a body deeply concerned, as practising Christians, with the social welfare of all classes in our community. We emphasise the needs of the Bantu and the coloured peoples because we believe that they are in the most need of help; and we hope that in the next session of Parliament the determined intention of the Government over which you preside will be made evident as resolved on a policy which shall include of justice to the non-European sections of our community as well as the European.

## SOCIAL CONDITIONS

We are fully aware of the various difficulties which stand in the way of carrying into effect a constructive policy of justice to all and help to the neediest. The enormous power of vested interests and the stubborn influence of racial prejudice on the one hand combine with distrust and misunderstanding on the other to hamper beneficent effort.

But as those who are at one in the belief that the fatherhood of God has relation to all men, and that the bearing of one another's burdens is a paramount law for people professing the faith of Christ, we are in no doubt as to our obligation of the more educated and privileged Europeans to their depressed fellow citizens, both African and coloured.

JOHN IS COMING HOME FROM THE TOWN WHERE HE HAS BEEN WORKING



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## LATE NEWS

**Pitso Ea Sechaba**

KHAOLO EA III (2)

J. S. K.

Banna, basadi le thaka e tsesane ea baroetsana le bahlankana ba ile ba phuthela ka diketeketa ntlong e kholo ea Pamponfontein ka moso o mong o phatile ea khoeed ea Hlakola.

Huhle e ne e le modubedube, batho ba nyologa ka dikgutlo tsoule tsa lefats'e ba bang ba le dimotokara, dikariki, dikoloi le dibasesekela, bhole ba nkile dithotoana tsa bona—go ne go e na le ba othang ka la mohlothi.

Banna le basadi ba kgethiloeng ba ne ba qakegile ba lokisa dijo. Gara dijо gone go le mating, diqhaqhabolabola, go bile go pheuo le dinama, mapholo a ole, ba bang e le bu ratholang majoola go le moferere. Mosi o thunya ga le chaba go filhele le be le e ea fats'e.

Gu sa le joalo, molodi oa lla, batho ba phallela holong ea Pitso. Mona gone go se go se ngoana e motle kapa eoma hlopmo ea gore enoa ke mosadi, ga a dutele pele setulong. Banna ba potlakela go kena ditulo, ba sa nake letho ka ba sadi le baroetsana.

Gare ga potlako ena, ba bang ba basadi ba ile ba kgona go fumana sebaka sa go kena. Ba bang bao ba keneng, ba ne ba hiloka ditulo. Go ne go soabisa go bona basadi ba nkileng bona ba eme ka maote, ga bona ba dutse fats'e, go dutele go bile go dutse bona ba bashanyana. Banna bona ba ne ba dutse ba sa hilajoe le ke dihleng. Re sa emisa moo ka hoits'oar ba bona bona.

Ka motsoiso oma, modula-setulo e neng e le moruti, a kopa hore Pitso e ts'abe molodi, mme a etsa mantsoe a se makae a thapelo, a kopus gora ea matla a hlonofiatofe morero a Pitso.

Ka eona nako ena bahma bao mohlo-mong e neng e se badumedi, ba ne ba ntse ba ikakalsetse, ba momme dikakana, mosi o kubella. Ba bang ba sera taba ba ts'eha mohaladegidgi, enoa ga a lebiseitsi hloopho godimo a kopa thuso moreneng. Ba ne ba so tsebe gore ga bale Roma, ba ts'oonets go etsa seo Ma-Roma a se etsang.

Ga thapelo e fedile, modula-setulo ea hlonphiegileng, a simolla go bala merero ea Pitso ena ea bararo ea sechaba sa moro motho e mots'o.

A e so qete le go bua, ga ema Mrs. Tsuelopele a kopa gore ntlo e ke e mo adiime ditsebe. Ga thola ga re tu! Mrs. Tsuelopele o ne a tia negela puo ea gagoe ea nthla, mme bongata ba banna bo tellang basadi, ka mokhosa teng ba mamele e seng goba ba ne ba rata, empa e le gore ba rata go utloa gore mosadi a kha lla a buang.

Basadi bohole ba ne ba itumeise go bona Mrs. Tsuelopele a eba le sebete si go bua pele tulong eo go kopaneng basadi le banna ba bangata.

A qala: "Modula-setulo, le bahlomphagi, ke ikutloka ke nelihlo hlopmo e kgolo ga e le moga ke fumane sebaka sa go dumelloa go bua seholeng sera sa bari le baradi ba motho e mots'o. Mona pita o qala ka qhalana ke dits'eho." Ke itumela go ba moemedi oa ba bats'egadi pitsong ena e kgolo ea sechaba, taba eo e leng kgale re e lebete. Taba ea hoemedi ba basadi e sale e le nthlo e batlegang ka motho.

"Ka dilemo tse ngata, banna esale ba ikentse bagolo ba basadi. Goma ke tiba e kgolo. Ke inete taba ena e senise tsuelopele ea sechaba.

Bonamopodi banna ba banna ke bona ba lahlegisitseng nthong tse ngata ts'efats'e. Banna ba entse basadi difoloko tsa bona, dikhambetsi, baphegi le bahlaso! mme bona ba senya merero mabapi le ts'eho bophelo bo bottle ba lefats'e. Basadi bona mesebetsi ea bona e sale e lokile, empa ea banna ke eona e padileng. "Banna esale ba ithetsa ka gore. Modimo u ba bophole e le bona feela ba nang le matla le bohile, mme a bophole basadi gore e be makhoba a bona.

"Ka madimab, basadi ba bangata ba telligile go cheche ts'efats'e. Basadi ba taha ena, mme ba khotsa ka eoma ka pelo tsa bona bohole. Ba tlohetse banna ba hoantake ka gara bona joaloka mokoko o kene ka gara dithoje. (Dits'eho le pontso tsa tlhong).

"Go ne go tlohellos go cheche ts'efats'e, gore tahlego ena e kana ea sechaba e chenchoe ka ntos ea matla. Basadi Europa ba ema ka maoto go loants'a ta-ba ena. Ba ema ka maoto ba tseka gore ba lekane le banna, eseng gore e be ma-khoba a bona.

"Ema ke tseko e kgolo, mme kaga e le tseko e tlang go banna, ba esale ba tella basadi, ba ba sheba e le seholopho feela sa batho ba tokolang, e tlamegile go ts'osa ba bangata. Banna taba ena ea ha ts'osa le go feta dibomo tsa Nazi. Basadi ba ema ka maoto ba tseka tekano, thutong le mererong e meng ea lefats'e.

"Kajemo re na le basadi ba Makgoa ba dulang tulong tse lekanang le tsa banna Parlamenteng. Mona ga ngata ba hlola banna ka bokheleke Parlamenteng. Ba tsoere boemo ba gu thusa merrong

**Tsa Makeketla**

Re sa habileche-eseng ba monate, Advisory Board e moferere. Sechaba se se se tenhile se khathetsa ke eona ha e sa na thuso. Eitse maloba hothoe ho a khethoa batho ba ea ka bofokoli ba maketseng. Ha Vouta batho ba ka bang 40 feela ba motse o ka ka.

Mohlahlo o mocha oa sekolo e butsoe maoba ka li 10 Phirekhong. Ke Mohlahlobi e moholo oa likolo Mong. J. J. Ross. Ho le teng Bengtali Magistrate, Mayor, le Mong. Sam Kotze. Mong Schalk Kok, le mohlahlobi oa Circuit eleng Mong. Van Rooyen le Mookameli oa likolo Rev. Saayman. Eka batsoali ha ba khotso ka ke moo ba ne ba le sieo. Moo mohlahlobi a bileng a botsa arena batsoali ba kae ha ele moo a se a fumana lengolo la lipaolo?

Mesuoe e mecha e poe bona Mong. D. Lehoka oa Majemashoee le mofumahatsana J. D. Itumeleng oa Mangaung. Lihlahlobong tsa Standard Six ho fetile bana ba le 12 ha hloleha ba 4 feela. Ke ba Higher Primary ea Mong. 1'. Phakisi bao. Joale ba ho sale Lihlophla tse peli e se e Sekolo se le seng sa Kopano.

**Tsa Bultfontein**

(Ke M. E. Ts'ukulu)

Temo ea poone, mabele le koro e ntle hahole monongoa. Hoa hlaoloa (ho kofola), ho polon koro. Empa joale tsatsi le eme, ljaloi le joang li qala ha omella. Letsatsi le chesa hahola qala 101. (3-1) mohlang oo.

Moseletsi o moholo e nts'e e le oa ho thothoa ha poone le mabele lipolasing ho ea matlong a pokello. Moseletsi oma e sa le o qaleha galong ea kotulo ho filile joale. O sebetsa ke illory tso ngata ts'a 'muso ka masole a ma-Africa le li-Offisiri ts'a 'ona.

Sekolo sa motse se butsoe, 'me bana ba tle hantle. Mesuoe e khutile kaofela ho tsoa phomolong, 'me e taimela \* e le bophelong, ho lokela ho qala moseletsi ka matla. Mr. C. Sentso (principal) o n'a ile ha habo De Aar, C. Moilon a ile Wepener le Lesotho, G. Kgarabe a ile Lesotho, J. Motsei eena o phomots'e koano. Mistress L. Lichakan o kile a re khalo ho ea Mangaung. Re ba lakaletsa moseletsi o mothle lemong se secha. Lihlahlobi tsa bona li tsamaile hantle lemong se fetileg. Hlopheng sa bots'e-lala ho fetile ba 6 ho ba 13. Bang ba iteketsa ho en kolong tse Phahameng. Re lakaletsa bohole katile le tsoelopele thutong lemong sera.

Ke kopa keletso ho ba tsohang. Re khotheletsa hahole ka mella, ho lema meroho (vegetables) le ho e ja, ho matlatfa 'mele le ho thibela matu a itseng. Jeale ba e lemilo tsietsi e ea blaha, ke seboko, se e ja kaofela! Se foantsa joang? Sehlae ke se fe se se sephokolang? Thusang ka keletso babali ts'enyoeng ea seboko.

Le tsamarsong ea lefats'e. "Esita le nteeng ena mane mose, basadi ba eme ka maoto ba etso mesebetsi ea banna. Da ithetile difuba go loantsa nteeng ena e kanukana. Ba iponts'its'e ba lekana mme ga ngata ba feta banna. Ekaba taba tsee rona di re blaga joang? Ekaba rona ba batso sampole e ea ba basoou, re e fumana e le joang?

"Ka nako e ngoe rona basadi ba Afrika re ee re batle gore re lekane le banna ba rona, mme joale bangata ba ee ba re ts'eho. Afrika ekaba re ka e fumana joang gaeba re tla tsamaisana ka mokgoa oo? Ekaba ke eona tsoelopele ee?"

Eitso goba a fetsa go bua, ga ulougalala ditlatse.

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**Tsa Dipapadi North Africa**

(Ke Troopcarrier)

Hono ho boetse ho dubhile mabaling a 101 S.A. (NE) General Hospital, mohlang A.A.P.C. South African Wing, fatseng e futuhe teng ka papadi ea football, November 7. Monna ea bitsaeng "Troopi" oa molamu oa ts'epe, ka jeno o tsekong e kholo. Banna ba lekhota ba tsa merero ea football en 101. S.A. (NE) General Hospital ba tsekisa monna enoa ea bitsaeng "Troopi" joalo ka ha ele eena "C-in-C" oa masole a football ea sepetele sera. Ba batho ho tsaba hore "Troopi" o ile a nts'a 'command' joang ha A.A.P.C. ena e tla ripitla 101 hakalo. Banna bana ba belaela, bare "Troopi" o ts'eanets ke hore a jesoe 'meroko oo ea hae oa bo "C-in-C" makhteng a football ea 101. S.A. (NE) Hospital.

Hona ho re itse. Di oele mphierephere. Ke hore ho nylehile joale; 101. e dilihlo ke A.A.P.C. South African Wing, fatseng la Egepeta. Monna enoa "Troopi" eka o tla ntsa bopaki bo hloekileng ho bontsa hore lela 101. e dilihlo ke A.A.P.C. eo hase ka bala ka hofokola ha hae, ke hokane a ile a tla ho lekhota hore a fuoo dibetsa tse tla siveletsa 101. Empa banna ba ts'relesto en 101. baile ha dieha ka dibetsa, ba romela eena "Troopi" dibetsa tso khathetseng tse saleng di e tlosa koana Alamein. Ka hoo eena "Troopi" ha a ipone molato. Le ha hole joalo, banna ba Sejake, bo Crutse, ha 'mohlo le Io Mfaka Gaika bare "Troopi" a lekoke moseletseng oo ea "C-in-C" ea makhota a 101. football. A.A.P.C. eo a shapile 101. (3-1) mohlang oo.

Pele ho moa ka November 6, makhota a tsao 81. M.A.C. a ile a futuhela qhobosheane ena ea 101. 'me a ile a sumuletseng mohlang oo ea 101. ka koulu tse (2-0). Makhota a 81. M.A.C. a ne a hile a komantsa meeno a hoptose ho qhaqa 101. empa a hloleha. Makhota ao a 81. M.A.C. a ne a khanya ka moshemane hothoo ke "Sick report" e mong hothoo ke "Scotch-man;" hobane bo "Johnie-Walker" mehaka e mehola ea 81. M.A.C. bane ba le sieo.

Molamu oa ts'epe o no o le letshong la "Ekholo" joalo ka mehla. Dipalong ts'a 101. ho no ho thibla moshemane Ephraim (Sefane ha ke setsbe, feels o na le ditedu-joalo ka General Smuts). Baneng ba hihle bo pokile mohlang oo ba makhota a ts'relesto en 101. re ka bolela ho: Simon Mahloko, Ruben Poos, ha re re "Ho Rum!" re ntse re re "Simonne leponesa." E mong ke Henry Hendricks, ha re moholetsa ka lebaleng re re: "Amagudwane." Bo Jacob Koago, ha re re: "Quarter Master." Re boetse re re: "Terraplane" ho William Abraham, joalo joalo. Ke mohla 101. e ripitla 81. M.A.C. (2-0). Thabo le nyakallo ke letlotlo pelong ea lesole-Hoha—Hahobejoalo!

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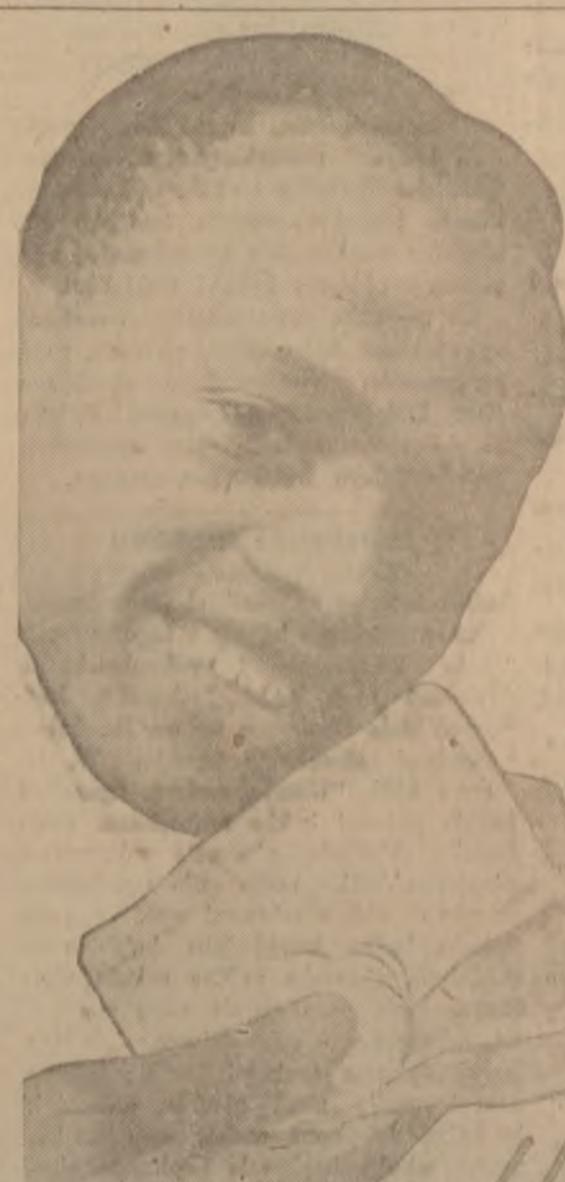
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# THE BANTU WORLD

NGOMQIBELO, FEBRUARY 5, 1944

## Udushe Banzi

Emva kumthiba amabulukwenzula kwathibili saseLeningrad amarashiba alundilise ngokuthimba impala yaku-phakhele yamaJamani aphi, ukuthiba yaseKreisbergardien aphi kwatshatayaliwa imkhosi eishomi yamaJamani. Le dolophu yaseKreisbergardien lykhuene ugothobi olompalelo ugothi Jamani, yaye ugama20 emayile santsi kweLeningrad, isipambuka sikololive kwintlela wuka eTosya eya eNarye nasa eLeningrad eya eLuga.

Ngamanantai umkosi kaNgengsi Meretkov atyobole waawela ngapheleuya komlomlo oyiVolkhov, mabulukwenzula kweGraafsk, kwaye memangangwena e

Chidovo, impala okulu kumthiba opakathi kweLeningrad noNorogorod.

AmaRashiba alukhathela uhlalo lawo kanga ngokuba athllo iblorho ingadifwanga, ne pgesithethi sanaJamani, ne skalihisa ukweli estekela amajamani ayengapheleuya komloma.

Omwy umkosi kaNgengsi Meretkov, unyatigla ngolungxama mangosa eShomik esantsi nishonalanga kweshwa le shiyilim. Le dolophu uktshita se-angele uluwela eStaraya Russa aphi amajamani akhusele agipha. Isitola singaphostu kwamazi emayile ukwemka kule dolophu. Kumthiba waseYin- nian eUkraine amajamani uvela nemikosi smitsa, kufwa yabethewa ingayi phi.

ECRIMES amaRashiba asogela kakunhi eKrech. Ekuthinkha kyale dolophu kwakuba iheselo ukhulu kumaRashiba.

Yakuba igalekile elukwenzeleni elise nishonalunga eItaly imikhosi kaNgengsi Alexander ayichithanga yesi okuyihlelele phakathi ngingisa eRome. E-kubeni dike aya dibuna namakhathiso i-hambeli phambili emayile es12. Amajamani ebona ingesi skayo eRome ayle siguthathiso olupha ngokukade abu-yi eminye imikhosi ekhusele "kombi-ku" waseCasino ukusa kumpana intekela.

Ngowantsi kuyakala ukuba imkhosi yamaMerika ingene eCasino kanti ku-montai weGarigliano amaNgesi ahambule phandili athabathu eCavest Ridge imayile esimphoni nishonalanga eCastelore.

Noga imila libi ookhethe bama-Ngesi abayekango ukunmedisa. Bahlangana nabamajamani kwelizya lamabhi anakuhlo otoku lagilekayo aphi abuNedzani. Ookhethe bamaJamani basimela ukahlaela impanawa zuluNedzani, kodra abulaNedzani ookhethe bokuba bedle gpi bababetha bantshala abamaJamani, bathula abengama 50.

Kwihlelo leuth Army ukuphinda phindu ukupumula iRapido kuxela ukuphaka kwamandla otshala kakhusele (wetshatav. Line. Ukuwa kweCaastino ikwakuru bafilela yokulu iFifth Army Diboko eRome. Amajamani kudwa analwa nima knwo wonke lo ngega.

Kwihlelo leEight Army kusabikwa ukuphaphama kweentola.

Kwakwamulanga kurakala ukuba abuNedzani abalang, hasipula phambili eBerna. Kwihlelo saseChindwan iphele bamaJapan labanawa imayile arugama 26 entshonalanga kwe-Tam. Nemikhosi yamaTshayina ya qhubi kwinti yaseHukawng. Ookhethe bamaNgesi benedisa imikhosi yentwyo bahlasela imdawo zotshala eMaunglaw. AbumaMerika ookhethe bahlaesa unqanawa zotshala kufupu nonxweme lasekantsi eTshayina batshonisa III lezijawana zamaJapan. Bonke ookhethe bahlaya.

Malunga nengelo yokulu iArgentina thwengsela imfazwa yaye izimisele ukuvhela mida kwahlesela iEurope kuvakeli ukuba iArgentina ihupheliye ubuhlobo phakathi kwayo neJamani kunye neJapan. Kavakala ukuba amajamani aseArgentina ayedla uRhulamente izithende abanjwe. Kucaca ukuba iArgentina ihlelo isala emayihlele kule emilyweni kuba nomoya iwashonile aphi ubekisa khoma.

## Amanqaku Angenashuba

EzaseKavon entshanyiwe ngokuMagero-geko aphi aphi nentida (tala) seziphelele ngomduza azabimakupapashwa ngeso siyalo. Sowu vyiphele los sto ubhalu walo.

Ezakona yamaTopiya eKoonstad ngomduza wetho eKapa naseKomani urhaga ngokupapashwa ngokuyikhele oklywemabokwenzula lokulungwana kwewiphoso ngomduza yisto kwanomphakwana ngomduza ekakunda esiphathe manila esiphathe kakhulu kwintlela ne-ekono.

Kwa seno sangzingesinedi yelantu Methodist Church yeTransvaal nezwazi-land entshanyiwe ngomduza wetho do-poor. Ngokujalo manganeChurch of England (Orlando); sangzinga Methodist akKomani; sangzingaNgwelo nika-Kresti ethini nolonye ethotho Iwenda-bo zemkomo.

Bonku ukhalelelutho zulu asimasi-kuhle kouke seti nolohi zulu. Abanikazi bezinye modala haxihale nifilia ngod-pemile, abomye iifadeli namagama abo swawatanga, emzi zinto zibunge ukuba angapapuhwa.

## Ingxaki Yomtshato

(NguMagala)

Mayela nalo incimbi ndinga ndingake ndiphose obwam ulovo kuba kudala uxu-tshwala zizzi zigibhela ngamagopha.

Kolwam ulwazi ewe umtsabu yag-unguembhi wase-efuni. Bathi kuhla bekitile abefunzi baseNgani, abefunzi yewoPopo Gregory phantsi kukaSt. Augustus Isabela kwiphathe mandla ukuba fanikwe lungelo lom-shato werawa komakholwa abo. Kwa-vuywa uku haxukelwa inwadi zimtsabu kuhla mangoku besuphewa aphi, kuhla itheko kontshato yufisi yemantyi phantsi kubaKresti (Christian Denomination). Ngoko oko ke shefundi si basafumana elo lungelo kwashenzi ni phaya. Ilikopi zoti inwadi zintshatu mye ipliwa umtsikati, mye ihusu-ive kwezemgonyeni apethayo, enye isale kwezemgonyi. Ngena yoko a-lefundoi abamisele kuhpauli mitshato, amandla oke zemgonyeni phaya.

Ukunyokrana sabefundi ugendulu eindu nabo libharo. Umzi ma wuyeke ukuthi wakodluwa yinkosha uzenze amukwanga neengukupha zakutlyuda abefunzi. Inwadi endmalo aphi, h-miglu emio yelRoman Dutch Law, es-tyemisa ozinkondlo zamayala om-Zantsi Afrika nkwesewa oke se ndi-kuthathlo ugesta, kwano "Every man's own lawyer" ikwakhangwa ngomtshato. Qondloka kakuhle ukuba ukhanya kusala intaphane yesilo, kungoko kuhlo oku kuhpawula kwemtsabu, ngazwenza ukulwa kuhulu emfiheleni.

Io uketha ngomtshato waseKanyi ywa labloka kuhla lawo masulu yayingamayeha amaryang aksaJuda (Old Dispensation). Esangku inkuphi ma zihamblo zulu ethu amayeha.

Ophendulayo wola ylwa nomoya.

## EZASEBHAI NOLOVU

(Zitoka kophapha le 7)

bolele intetho kaNololi she nentida.

Emva koku kuvale ingoma ethi "Lala Ekuphembeli" yekupoleka u-Mhleka uMhleka ushi (Ah! Mhleka!) kwi-Kweri Male Chair. Le ngoma ikhobelwe ngamazwi abeklungo nguMa. W. D. Nicols aphi "Umntu onelwe ngumfazi imihla yobomi bukulu mifuthane, uzele inizi. Uyavela abe sele nqunyulwa nje ngemballi, emke ne pgesithemzi angakha ahlae udaweni nye, ngenxa yesilo kutha kwakholeka kuThixo u-

Somandla ngencebu yaKhe enku ukuzithathelo umphofumo walo mazlwana na thandekayo engasekayo. Ndeva ilisiw ipliwa erwini lisithi: "Ibhala ubi banoyolo abafi abafela enKosini, leuthathelo aphi utalo, ewe utalo, ameyo ukuba bophume baphume ekulalekeni kwalo." Le ngoma ibhalwe nguMa. J. M. Miyobo engumhali wrengome kwelellohai.

Kaludele ngentethi ebemfuthane yuMa. Zoko phambili kokuba kuyihlele ilitye ektihe emva koko latyihlu nguMa. Molefe othe wafundi intetho exetywya ethi: "Umsobonzi omble uwe-nzile sicksi esithembekelyo. Isikhu-nhluza sendola yam eya tahaba ngomdu wekweyosinti kunyaka ka1942." Kwaphetha ngomthandizo u-Mia. S. Gawe osenkhesini. Ekubuyeni emadlakeni lessingwe kaMkhulu aphi kubekho iziphango. Ihoko elo beliquzilewa ngabuNumz. E. V. R. Nakani noRokwe. Ekuphetheni umcimbhi ebekungawo kubalele nMa. F. Jacob waseKaladikwe engumhakho Nkoak. Ngiwu (Ah! Nobantu).

umcambhi la matana ma kahambi ngayibonaya. Kodwa uThixo Akamne-ji yena nentida. Into evenziva siti-luthi imbbi. Siniphatha ikahl, abazali hetho abusayi etikonsathini ngenxa yesimanga. Madoda kha-nivule nlungise. Ilizwe' lemo, siti-ziswe ukuze kilunge silungise ngamanda.

## EzaseCawa

(NguH. L. Jonas)

Beankho ukomathu kumzi walo. Tiypiya agomdu we7 kudamary. Le komathu iki yeyokulungiwele abuthu nywa aboya "Nkomoti" eMonti. Kubantu abekuhla ndingahala juba: J. Runell, K. Runell, W. Mpumi-noNkosi, W. Mpumi noNkosi, Con. Polakpo IThembu. Male Voice studio agentsho emiandu kakhulu.

Ngomdu wa 8 amuWele ekonomjikele ngokuhleka ngomqibelo, engenele etyalihle aphiwa eskuza za kompondo zonkomo yabo, zonkodi zonkini ngomduka hanimal jewantwa.

Zitwa esitsho kha nivu nihla mazela abayiwana bona. Nala leya kuthama "ewandile bethi bona kuhulu" ngekuza. Ugeva umtu esithi (Khanya kuhmathi wesibini)

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## IN THE SUPREME COURT OF SOUTH-AFRICA

(Orange Free State Provincial Division)

Before the Honourable Mr. Justice Van Deu Heever, Acting Judge President.

In the matter between ASER MO-BETHE, Plaintiff, and AMELIA MOPHETHE, (born Mashe, formerly Molientse) Defendant.

To Amelia Mopheth the above-named defendant formerly of Bloemfontein, whose present whereabouts is unknown.

TAKE notice that by citation and summons issued from and filed in the office of the Registrar of this Honourable Court, you have been cited to come an appearance to be entered at the office of the said Registrar, at Bloemfontein, on or before the 2nd day of March, 1944, in an action in which the above-named Plaintiff claims: The restitution of conjugal rights, failing which an order of divorce.

And take further notice, that upon your failure to enter appearance on or before the said date, the case will be set down for hearing in this Court on the 16th day of March, 1944, and the Court will be prayed to grant judgment against you by default. Dated at Bloemfontein this 19th day of January, 1944.

M. L. TRIEGAARDE, Acting Registrar.

H. L. ISRAEL, Plaintiff's Attorney; c/o Messrs. Kaili and Israel, Cathcart's Buildings, Maitland Street, Bloemfontein

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Uhlahutu Iwe Uric Acid oluqulunge Egazini, Emisipeni nase Zintsingeluyanyibillikiwa lukhutshelwe ngapandile yile-liyela le Rheumaticuro nomguli akhululekse mandlalweni tahlumba endlini yake.

I JONES' RHEUMATICURO seyinexesa eli-gapezu kweminyaka e 60 inceda abantu abagula zingaqambo zamamatbo, ubuhlungu bezin-yawo namadol, Inyonga, nezinye izifo exidalwa uhlahutu Iwe Uric Acid. Lelona yeza eli-qashelweyo, laye linika inkululeko emva kubuka amanye amayezo engaphumelelanga. Oqqa ne Kemisti ziwayazi I JONES' RHEUMATICURO okukuba liyeza ejinamandla neli nkutsembele.

Okukuba usisigulli, Linga I JONES' RHEUMATICURO saye sitembisa inkululeko kwak-weyokuqala ibhotile.



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## Izinto Ngezinto Ezi beleni KuKomani

(NgoNtanomhle)

Kungosizi ukuvakalisa ukubhulisa komniwana ogama lingaTempleton kaMu. naKosz George Ndonga apha ngomhla we15 kuDecember kophelileyo unyaka. Wafihla ngomhla we10, ubudala ubemuyaka elis. Umsetzenzi wokumapha wawupethwe nguMangeli A. Gcumeni wamaMethodi. Usekewa ngumshumayeli waserhabe uM. Martins. Batsoh ngomsebenzikazi omhle kakuhla. Ikooleki yaba yi-  
20-3-0. Pheu kwaso esii sihlo uM. Geo. Ndonga ugulelwa ngumzukulwana wakhe, uMzoli Ndonga, kwalapha ekhayeni lakhe. Siya velana kakuhla nomzi wakawaNdonga. Wangs uThixo angabuya ngencela athi lo ugulayo abuye aphakame.

Kwa khoma sivelana nomzi wakawam. Simon Batsba ngokushiywa ngumtwanwa wabo ongwaytive nguMu. M. Gxidi wamaTiropiya ngomGibelo ngomhla we15 January. Uku kumi inyawa ezintsanen ikesi sitwesi jikelele ezidolophini nase, maphandleni.

Ngomhla wama23 kubekwe ilitye ku-Mikazi uNkosz. Walter Nxazona, unkoskazi weGosi elidala lamaMethodi asekhay' apha. Inkonzo igale ekhayekwa "Bukuda" no B.D. 2 New Brighton Location, Queenstown phantsi kwenkonzo ephakame kunene.

Unkosz. E. Benim Twaku wasekhay' apha uyichthe eBhai iholide yeKresimesi ne-Nyibidyla.

Unkosz. G. Pono utishalakazi wesikolo waseTiropiya ekhay' apha uxichthe eBhai naye iholide zakhe, ubuye encoma ixeha ellimandi abenalo khoma ndawonye num-sakwabo uNkosz. Vuyiswa Pono naye obesetinaria gezeempilo, ubuya, elaziyekile empilweni.

NoNkosz. J. Mthi naye ozichithe kwaseBhai eKorsten ubuya encoma ubumandu.

Sithi tshe noNkosz. F. T. N. Mayema ongumfundikazi ntsapho eToisekral kn-Dlovukazi obezikhitha eMthatha kwa-dadewaho, ehangaleke esenpilweni.

USis Soft Mpengu ubuya engawuhlanganisi umlomo zizibele zaseGoli aphi ebehoma naye eOrange Grove, yena ufile apha ngomhla we16 kuJanuary kuba esukela isikolo njengoko isikolo saseTshetshi sasoloko sona sisilela ekuviheni ukuphela konyaka iminyaka le. Ukuhlayiza ke ingodo zabantwana kubonakele ukuba bandule bavule bona ikevi vonke phambhi kokuba zivale eziyie izikolo.

Unkosz. Tiny Mgole waku'Luyolo" naye uapha, uxichthe kwaseGoli iholide zakhe nje ngesiqhelo. UyArente epeheleyo yeli phepha-ndaba apha Ezibeleni. Ubuya encoma ubumandu balapho.

Ubuyle uM. Mboni emfazweni, uzo-kuvula apha eTshetshi ngoJanuary lo. Ubuyle sele zifunole undofanaye.

Ubelapha naye kweziphelileyo iiveki u-Jwarha uM. H. Mbasi okie wenza owe-nikau eRhantini emva kweKresimesi, ndawonye noMn. L. S. Xu. Babuya he-ncoma ubumandu eGoli aphi uJwarha wazibulala kwimidlalid yentenyeta.

Ngomhla well uM. B. A. Balfour wa-lapha wodumo uyibambhe itshisa eyase-Kapa ukusinga ugaphantsi kwaNgqika eOnce ngeli xesha laleholide yakhe yeveki ezimbini.

Uhhala bethu aphi encoma izibele kwa-Nggika, kubonakala ngathi umKwayi lo wonwahle ephethwe kakuhle.

## UMFUNDISI OMTSHA

Ngomhla wesi8 kuJanuary 1944, umazi waseBantu ufikelwe ngnyise nomina ngomo-njaNjoloza uMfundisi wavo ophuna kwaNokhobeli eFort Hare. Udidekile umzi waseBantu, ubayaleza kumaBandla ngamaBandla ngenxa yokuzeza noloyiko, kuba maxwambhi aphi emzini kusuke kudume into engathu abefundisi abu ba-grothwa yirhamente kungenjalo noko kodwa knngenza yemeko abeza ngayo kuloa maBandla. Ngako oko ke mzi wakawaNones asazihlazo lakhe lakho kuni, aphi kusaphambhaha iizitbe. Olu sana lutsua loweine ngakoko ke zeninga-sidani.

Uselaganya uMfundisi lo kodwa ke noke siyasi ukuba uYesu Kresto ngalo lonke ixeha esemhlabeni ingxam yothando Iwa-Kha libe ngemizekiso yabaftwana, into ke leyo eyalatha ukuba zeazona Ngelosi. Nomisela nomthnjana ke ngoko oth-wachanwa libizwi likeThixo umsiwe kuka-zincutsh. Nakalokunje sifumanisa ngeentahayuelo zakhe zoknala apha umfo kaNjoloza ukuthi le mazi iyakohila, eBengCawa ngomhla we 9, ngo 11 nango 3 malanga mangokuhlo. Kwicawa etandelayo eka 11 inkonzo uyibambhe kuBonkolo. Waza kuba sekhya ngoku-hla, ngomhla wa 23 nbe seMolteno.

Sesijonge ngoku IPresbytery shlangana apha ngomhla we15 kuMarch ekuya kuba kokubekwa kwakhe izandla nommiselo ngoCawa ngomhla we15 kuMarch, 1944 aphi eBantu eKomani.

Sikhe setshe uM. Bennett Mdledle, R.A., waseDiken apha ngomhla we15 ku-January ekuya kwangomhla we17 encoma noko izilimo eNdwanwa, aphi ngoku isinje sakhe sesikhomu noxa ngentsenbe ase-Diken, aphi ayingqongqothu endala ne-ncutshu yesiXhosa kwTraining School yaseDiken.

## EZENDLU ENKULU

Iselezo kumkhusi wahaZili Benene amTemplo apha kwaNones ngenxa yokugnqulwa kwolu suku lingoDecember ukulangana kweNDulu-Enkulu. Loo nito yadala ukuba ingabisayaphi iseliba ngo-April lo siya kuye eMonti. Zothi ke zo-niye zamaphandle ziypihale le nqoulelo, zithi nebezinhaphumelanga ukuthumela abathunywa kwebidilene Engwali kaNgqika zibe nokuva. Zizo ke nqouzena makro ukubathumela.

Kukho intetho ethi ngesiXhosa "uku-hamba kukufunda." Nokuba umntu sele nengqondio ekrekrele kangakanani na kuyimfune ukuba akhe abone. Ngako oko nangomso madela-kuva akwaNgube-ngeku, ndawonye nabomthonyama, na-kuzidwesa, utsho umzi kaNones ukuthi edyokhwemi, azi silo sini na esii siza ku-zalwa kulusi kaloku zithi nezinbamuzane xizilungisilelo ubusika bungekafici. Na-thi aphi ebaThenjini kudala sayigibela Indlu Enkul. Zenize nayo mathole oo-nyongande kndielana.

Aphi esaphi kuhle kwinxowa likaMtira. Usekhu uMhlonlo kwisinqe seCa-cadu, nakuMatanzima de ucande umudi-

nyaaka washiywa ebinkedameni ngu-yise.

UCaptain Klopper unkunkopoziso ngokubanzi kubantu abazinkelci ekubeni habe ngamaKrestu, athe abantu habili-ne emifutshane behsingela impaenkuk-ekuthiwa ukubizwa kwayo "ngusingu mpucuko" ethio abantu batyeshola amasiko abo. Isithethi sihethi ngokuh-lesithandathu



## EzaseBhai Ndlovu

UKUTYHILWA KWELITYE

(NgoP. J. B. Kwaza)

Malanga ngomhla we 16 kweyom-Qungu inkwezi ibe ngumhla ongaqhele-kanga kweleBhai kuba ngalo-njikalanga ibe lukrozo lwabantu ukusuka ekhayeni lomfi uMalekazi John Henry Nginza (Ah! Mthunzi!) ukusinga emadlakeni ngenjongo yoku-tyniwa kwelitye lakhe. UKusuka ekhayeni lakhe kuhakeloi amajoni elandelwa liqela leRed Cross, ali iqela lihandelwe ziiNurses, emva kwazwa kwalandele izizalando zomfi.

Zitscho izigodlo zakoMkhulu ngobukrakra kwacaca nasesidlengezi ukuba ngalo-njikalanga ngumhla womantu omkhuji. Ekuifikeni emadlakeni inkonzo iqhunywa nguMlu. G. B. Molefe, M.A., ofte wayivula ngeculo 180 kwawase-Rhabe, kuhakela uM. Gontsant. Emva koku uMlu. D. Mbope waseTshatshi ntsho ngesiqhazolo somthandzo kwalandela omnye obebulungu woMlu. J. G. H. Xaba wamaMethodi waseDundee kweleNatal, osho umfo wakwaZulu wazibala zonke imkosi ukuthabathela kwaGcaleka ukusa kuthi ga ngo-Ndiambie. UML. Molefe wayevathe sidanga sobunkubabuchopho kweze-mfundo ngokundilisekilyo.

Idlaka lomfi beligqutuythelwe nge-flarha yasemaNgesini (Union Jack). Abantu badwela izihlandlo ezbibini bashiya isithanda sokokuba libonwe-idlaka nabemfanekiso baba nako ukuthabathba ifoto. Zisitcho izigodlo zako-Mkhulu phezu kwedlaka wachukumiseka wonke umntu osadla ubom aze akhumbuhle ukuba akanguye usimakade kwezi phakade, kuyinto elungileyo ukuba-siti thina bantu basaphilayo senzela imbheko, sisebenzisane kunye, ukuthi igxalaba egxalabeni ngokunjalao nokubolekana iindlebe. Le nikonzo ma yibe sisikhumbhuza kuthi sonke ngabanya.

## INTETHO KANOLALI

UNolali uthe bahlangene ngalo-njikalanga ngenkonzo ezukileyo yoku-khumbhula umfi uMhlekazi John Henry Nginza ebabefudula beheli naye kweleBhai iminyaka eminini esadla ubom, nobe saziwa kakhulu nakwa-Gcaleka. Isithethi sihambhise ngokuthi koluvuyo olukhulu ukuba abe umfi ebilungu lesebe laseMthwethwenu, kuba ubefuncedo esizwensi sakhe ngokubanzi. Wonke umntu osadla ubom aze akhumbuhle ukuba akanguye usimakade kwezi phakade, kuyinto elungileyo ukuba-siti thina bantu basaphilayo senzela imbheko, sisebenzisane kunye, ukuthi igxalaba egxalabeni ngokunjalao nokubolekana iindlebe. Le nikonzo ma yibe sisikhumbhuza kuthi sonke ngabanya.

Imisebenzi yendoda nganye okanye umfazi ngamnyo kuya thethwa ngako aphi emfazweni alkuba ethabili umntu, ngokungakumbli xa sukulu ibalasele eluntwini ngobulungisa bayo, yimisebenzi embi yodwa ekungathethwa nto ngayo. Isithethi sihambhise ngokwenza umzekelo womfazi owayebantwana abalamu, ekwathi ngenye imini ngeli-shwa kwangqutuya inceke yomntwana wakhe yimotho, wakhathazeka le mafazi esobulungwini koba wayengasi ukuba ma kathini na ngokngqutuya komntwana wakhe, kodwa ngamandla ka Somandla kwavela abantu bezocumkhu-nga. Ephetha uNolali kwintetbo yakele uthe kuSister Dora (Ah! Nobantu) konke okulungileyo ukwenzela iNew Brighton nezizalwane zakhe, kodwa aze angadani kokwazokileyo noxa kuyilalileko ebanzi kunene tgekn-phathelile kwihsilo esimbleleyo sokufa, kubg sihlele lonke uluntu lwaseBhai, aze omelele ekwenzenti okulungileyo Emva koku kulandele intetho kaCaptain Klopper.

## EKACAPTAIN KLOPPER

Ethetha uCaptain Klopper egameni lesth Battalions, iqumru lomkho-wesibhoso, uthe kuliqhayiya novuyu-ukuba babe nembhoko vokuzu kulu-rikonzo yokutyhilwa kwelitye to-Mhlekazi obesaziwa nofesubazalewe ubukokeli besizwe sakhe, bafanale kuku-phila nje ngokuba ebehfilile kuba umfi ebehfilile isizwe sakhe, engaphilelanza ubokhosu okanye ubufundisi, kungenjalo engaphilelanga uRhalumente. Umntu o-Ntsundu sele qhubele phambhili kwezimfundo, nambha nje bajongene nemfa-zwe ekothi emva kwayo kubekho ubunzima obukhulu bokungongophala kwe-zintso. Umfi lo bahlangene ngaye ngalo-njikalanga esesibothwana esise10 imi-

nyaaka washiywa ebinkedameni ngu-yise.

UCaptain Klopper unkunkopoziso ngokubanzi kubantu abazinkelci ekubeni habe ngamaKrestu, athe abantu habili-ne emifutshane behsingela impaenkuk-ekuthiwa ukubizwa kwayo "ngusingu mpucuko" ethio abantu batyeshola amasiko abo. Isithethi sihethi ngokuh-lesithandathu

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## LETTER TO AFRICAN WOMANHOOD

## LIVING WITH OTHERS

Living with others, makes a human being more balanced in his outlook and actions. Cut off from the society of his fellow-creatures, the human being steadily drifts to the primeval jungle, whence his ancestors came and soon becomes a beast, with whom to associate or live is a painful ordeal.

It is for this reason that the higher Man rises in civilization the greater is his desire to please those with whom he lives or associates. This desire to please we see in the civilized Man's highly organized society and the fact that that organization seriously limits the freedom of the individual human being. This limitation is cheerfully

accepted by civilized men as promoting the happiness of all those who live in organized society.

Living is an art which is becoming increasingly complicated. We send our children to high schools and universities, not merely to fill their heads with Science or Mathematics, but to learn, from all these subjects, how best they may adapt themselves to their changing environment. And this learning is said to be the first and highest aim of education. We thus teach them the art of living.

The French thinker, Rousseau, taught that man, living under civilized conditions, leads a cramped and stifled life and that this results in selfishness and self-seeking which finally destroys society. He preached that men should go back to Nature and learn from the primitives to live amicably.

Yet, Rousseau was merely running away from reality for if we acted as he advises in his writings, that would mean that we went back and agreed to regard as wasted all the energy and time put into making the human race progress to where it is to-day. The race of Man left primitive life because it was not the best; because it was capable of improvement and because in the primeval community, Man regarded himself as an individual concerned with his own safety and comfort, guaranteeing these to himself by his strength.

But that day of each one living unto one's self is past; to-day we live for those in whose midst we are. Hence it is

(Continued in column three)

## WOMEN'S PAGE

## Take Care of Your Health

## DANGERS OF OVER-EATING

Children are very fond of overeating anything that may be pleasant to their taste and if they are not carefully watched, tend to eat so much that soon their stomachs protest violently against being overworked. The dangers of this are manifold. It has been said in these columns before that the human digestive organs are made to extract from food certain elements that are needed by the body to replenish its store of energy. At each meal, the body needs only a limited quantity of food and this quantity is further limited by the capacity of the stomach to contain it and still function normally.

The little kids do not know anything about these details. To them a thing is sweet or palatable and they must have as much of it as they can. The danger of neglecting this side of their life may have very serious results because it upsets the whole digestive system of the child and when this very important system is upset, the resistance of the child to disease is weakened and disease may creep in and wreak havoc immediately on the health of the little one, or wait for a good time when it can do a lot of harm.

There is another danger which is different from the above and that is the danger of disfigurement. Here, the overworked stomach loses shape and tends to fall out, making the little human baby look very much like a clumsy little animal.

The expanded stomach naturally takes a large quantity of food which

has an extra weight which drags heavily on the strength of the child. Thus, after overfeeding, the child becomes dull and debilitated, sometimes. This, repeated on several occasions tends to dull even the mind of the child.

Finally, overfeeding the child is a wasteful habit. When times are so bad and food so scarce, it is most essential that our bodies should always have just enough to keep them at the pitch of good health and working at maximum efficiency. The extra food which the body never uses is always wasted food.

Overfeeding is bad for the body and bad for the purse.

## Women Who Are A Burden To Husbands

(By C.A. Maake)

Every African is spending sleepless hand-to-mouth salaries. Poor husbands, nights and worried days, about his get into terrible debts because they miserly wages, but tell me how many African women spend money just because they imagine they are "educated"?

Look out young men, there are two classes of educated women. The too educated and the educated. The educated will make an ideal wife and will know that you are something more than a Bill-payer. The too educated on the other hand imagines a husband is nothing more than a Bill-payer.

The educated ladies I am speaking about think it a disgrace to smear their houses, to build mud walls, to help on the lands, to carry washing into town. Oh! how educated! They won't as much as take out weeds in their gardens, if any. They must get someone to do all these jobs; someone they are

You might think I am suggesting that you should marry the sort of woman who never puts her foot further than her own gate, because she must wash, scrub, scour the whole day long. No, that again is a woman without a proper timetable in the home. It always strikes me as very strange that these too educated women never think it a disgrace to waste time in empty gossip.

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of WHITE clothes  
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## SKUD WAKKER U LEWERGAL SONDER KALOMEL

En u Sal Soggens Uit die Bed Spring en Voel u 'n Os Kan Omvergool.

U lewer behoer daagliks twee pastes vlootjies gal in 'n ingewande te sout. As hierdie gal nie genoeggaan vir u nie, verhoer u los nie. Dit veront niet in die ingewande. U mag woud vol gas. U moet hardwyk. U hou grond vast verantwoordelik voor u voet moet. Geen gevaar nie.

Die werk van die ingewande maak moeilik. Dit kan die volgende gevolge veroorsaak: Carter's Little Liver Pills ons danie twee pastes gal vrylik te laai vloot en u souks 'n vis in die water te laai wou. Dit is makadellik, saak, tog verlaagend ons die gal vrylik te laai vloot. Verk om Carter's Little Liver Pills, Berg dat u die name Carter's op die rooi pakket sien. By alle spesiale meer 1/3.

This makes life the formidable enigma that it is. Certain things you can do under given conditions, but the same things you cannot do under other conditions. It is this conflict in the nature of human life that makes it so fascinating an experience. As we rise higher in the scale of civilization the conflicts become more complicated and it becomes more difficult to live easily and carelessly or to ourselves. Hence it is that while education fills the minds of our children with Scaliger and Homer, it should not lose sight of the fact that it has to teach them the art of living with others in a manner beneficial to all concerned.

The world is so much in trouble to-day because during the last hundred years, Men have been unlearning to live with others. Darwin told them that the law of nature is that the strongest must survive, while Nietzsche, thinking along similar lines, said that Might alone is right. Both these philosophies centre around the fact that in the final reckoning, each individual is a law unto himself and has the right to force his will on those less stronger than he. But our primeval ancestors left the primeval jungle just because that philosophy simply did not work; instead of doing any good for the race of Man, it led to self-destruction.

In the twentieth century, when we think we are highly civilised, we are again reverting to the way of life long abandoned by the ancestors of the race of Man. We are unlearning to live with others and the result of it all is the calamitous suffering in which the race of Man is to-day.

—Editor

Ha ngeana Lekgoa a Ha ha a  
Klereka a na le modibodi ka myong,  
mae a noemha Phofisa Ashton & Parsons's na Nona. Ka makonyana  
festa ngogana na rekhala.

Etoe joalo le mae bo na ha  
ngogana a mohlohe here a none a  
nyakalle a se ka a na. U beha

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## Who's Who In The News This Week

Messrs T. P. Klaasen and Peter Gordis, of Roodepoort, visited the offices of the Bantu World last weekend.

Dr A. B. Xuma, President-General of the African National Congress and Mr. Lenlang, President of the Transvaal African Teachers' Association, left last Saturday for Cape Town to attend a conference with the Education authorities on Native Education.

Mrs. R. G. Saloyi left last Saturday for Bloemfontein. It is understood that she may proceed to Cape Town after spending a few days at Bloemfontein.

Mr. and Mrs. P. K. Malule and family, of Martindale, Johannesburg, spent the Christmas and New Year holidays at Teyateyaneng, Bantustan, as the guests of Mr. Malule's in-laws, Rev. and Mrs. P. G. Shoni. They had the honour of being entertained at a reception party given on their behalf by Mrs. J. R. Mabane, and others present at the party were Rev. and Mrs. P. G. Shoni, Chief Stokos J. Moloko, Chief Mothale Letso, Sgt. Chief Maitse Majosa, Mr. Morake (Post Master), Messrs Solomon Tsagane and Joshua Lephole. The Malules have since returned to Johannesburg looking in the best of health.

Misses Anna Mbandomi, of Durban, and Noyovo Bikwé, of Alexandria Township, visited the Bantu World offices last Thursday week. The former who has been spending the summer holidays in Johannesburg returned to Natal at the week-end.

Misses Gamma Sigma Mikushe and Amelia Mgavels, of Sophiatown, called round the Bantu World offices last week. The former is taking up nursing shortly at the Johannesburg General Hospital and the latter left early in the week to complete her studies at the Ixanda Seminary in Natal.

The following are the delegates of the Johannesburg Order of Ethiops who left on Monday to attend the annual conference of their church now sitting in East London: Rev. A. Fasi, Evangelist John Ngqube, E. A. Mahomed, W. L. Mayumane and E. W. B. Dala.

News has been received with regret of the death of old Mrs. Agnes Dunjeans, of Springs, last Monday week after several months of illness. Sympathy is extended to her family and relatives.

Tomorrow (Sunday) a tea party will be given by Mrs. J. Platjies at her residence, 1938 Matto Street, W.N. Township under the auspices of the O.P.S. Benevolent Society. All are cordially invited.

To Mr. and Mrs. B. Didiza, of the Consolidated Main Roads, Marabastad, a baby girl was born last month at the Bridgeman Memorial Hospital. Mother and son are well. Mr. Didiza has completed the requirements for the National Senior Certificate Examination, and has entered for a degree which he intends to read privately. Messrs. P. Malinga, K. Soga and Z. Nkosi, of the Witwatersrand Technical College, have successfully done part of the N.S. Certificate Exam.

Mr. R. Ray Majda, and Miss Virginia Iris Ngwanya, of Orlando, will be married today (Saturday) at the Bantu Methodist Church, Orlando, at 2 p.m.

After spending a few weeks on recuperative leave at Durban, Mr. E. R. Matshobane, Assistant-Organizer in the Carnegie Non-European Library, Germiston, has returned and looks in the best of health. At Durban, he was seen off by Misses C. Mazi, A. Sibaya, Messrs M. Ngeshe, B.Sc., Moffat Ngeshe and A. J. Msimang.

Sgt. Rativen L. Tintade, previously posted to the 1st Battalion N.M.C. in Cape Town as Typist, is on the Staff of the Non-European War Records, Welgedacht.

The following are the Officials of the Welgedacht Rugby team: President: S. C. Mzakato (Sgt.); Vice Pres. P. Mafoko (Sgt.); Sec. and Tr. E. B. Lekiso (Sgt.); Asst. Sec. M. P. L. Xaba (Sgt.); Committee: J. Nel (Sgt.); R. Molomane (Sgt.); F. Mandondo (Sgt.); Capt. T. T. T. Mandanya (Sgt.); Vice Capt. S. Meako (Sgt.); Trainer: L. Hather (Sports Officer).

### PRETORIA JOTTINGS

Mardi Day will be observed in the Capital on Sunday, February 20, 1944. The Local Committee under the chairmanship of Rev. H. M. Maimane is already making efforts to ensure that every African will contribute a note.

Mr. Joseph "Joe" Kokozela, of Bloemfontein, is a patient at the Pretoria National Hospital and is causing friends anxiety.

Mr. H. T. Pfaalke "Mote" was operated upon for prolonged piles at the National Hospital and is out of danger and has since resumed duties.

## Francistown Athletic Sports

(By B. A. Setshwane)

On December 25, 1943, all kinds of sports were held at the Monarch Mine Sports Ground, under the supervision of Mr. D. W. Nicoll (General Manager of Tati Goldfields Ltd.)

Competitors were departmental, i.e. Miné boys, Tati Company, the Bechuanaland Protectorate Police and school children. The senior competitions were held in the morning, while the school children's sports were held in the afternoon.

### RESULTS:

**Tag of War:** 8 B.P. Policemen won and a sum of £2. 6s. 6d. was awarded to them.

**Bicycle Race:** (1 mile) Trooper J. Webber, Mr. E. B. Serema and Trooper J. Matumo, B. P. Police.

**High Jump:** Messrs R. Ouwale, K. Masanga and F. Tlango, Monarch Mine.

**200 yds. Flat Race:** Trooper J. Webber, Mr. E. B. Serema and P.M. Gaobotsa B. Protectorate Police.

**100 yds. Bucket Race:** (Women) Miss K. Setsheo, Dolly and Nemi.

**Bicycle Race, Novices:** (1 mile) W. T. Manyana aged 15, won the competition in 12 minutes, and he was awarded a sum of £1s. 6d. As he had never ridden a bicycle this was a creditable performance.

The B.P. Police, district No. 1 were the winners of the competition under the leadership of Mr. B. A. Setshwane (Sports Organiser).

Considering the lack of sporting fixtures and facilities for practising in this territory, this was a very excellent and entertaining display. Our thanks go to the officials of the Tati Goldfields for having introduced Athletic Sports and other games into this community, as it was the first of its kind to be held here.

I would like to congratulate the winners of the Competition on behalf of the officials. I would also like to say that although other competitors lost, their efforts were recognised and much appreciated, and although the B.P. Police had a few men who could run better than the other teams in the competition, a well organised rival team could in future beat them, I feel sure.

Unquestionably, they were the best team and deservedly scored highest points showing that united efforts carry their reward.

Non-European Sports Meeting At Wanderers

Arrangements for a nation-wide Non-European athletic meeting to be held at the Wanderers ground, Johannesburg, on Saturday, March 4, 1944 are well on the way to completion. A committee consisting of Europeans and Non-Europeans is working with the military authorities to complete the necessary arrangements. The proceeds of this show will be in aid of the Non-European Army Services Welfare Fund.

A sub-committee consisting of Non-Europeans to arrange for civilian participation in the athletic activities on March 4 was appointed at Tuesday's meeting of the above committee last week. Mr. D. R. Teula is its convenor.

Military units that will compete for the Sir George Alls Cup will be chosen from the Native Military Corps on one side and the Cape Corps on the other.

Special attractions of the coming meeting are a football match, military displays by selected units of the Native Military Corps and the Cape Corps and Band Music by bands from the Non-European Corps.

Thirty prizes have been put aside for the open events and the closing date for civilian entries for the open events is Monday, February 21. The minimum age for Non-European competitors in the open events is 16.

The organisers of this sports meeting are most anxious to have the fullest support of the public.

The African Holmeyer High School, Alterdorp, entered fifteen students for the University Junior Certificate in December, 1943. Twelve students were successful. Results: CL. II: Mapova Barbara, Malete Daniel, Mokoena Isaac, Morelo Schubdy, Shongwe Sydley, CL. III: Lelaka Matthew, Mahlambo Peter, Mangcina, Morelo Arthur John, Motse Clements Hilary Teles, Mpakanyane Samuel Paulus, and Tsho Charles Richard.

Mr. T. W. Krebs "Mote" was operated upon for prolonged piles at the National Hospital and is out of danger and has since resumed duties.

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NANKU umabil 'ebanda,  
onokumentza nge phan-  
yazo... Zamisa nje icephe  
elizeleyo mhlambu mabini e  
Eno's "Fruit Salt" e magini  
kungenjalo egilasini ezele  
ngamanzi uyakuba isisel  
esimandi nesibandayo.

I Eno's "Fruit Salt" sisimandi, sikulungele nawe....  
Yenza ungaqunjelwa sisusu, yenza igazi lakho lityebe, libe  
ngcwele, womefle, ubenempilo, wonwabe.

Tenga ibottle ye Eno's "Fruit Salt" nam-  
hlinje... Iginwa emgutuensu, ibottle en-  
ku uykuba makho ukuyisebenzia ithuba  
elide... Kodwa qiniseka ukuba ubiza....



## THE BANTU WORLD

SATURDAY, FEBRUARY 5, 1944

Printed and published by the Bantu World at their works, 14 Perth Road Westhene, Johannesburg.

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Male or Female assistant teacher. Should hold T3, J.C. or N.P.H. Able to teach Afrikaans and Tswana. Knowledge of Xhosa a recommendation. Must be interested in gardening. Applications close 10/2/44. Write to: W. S. McWabeni, P.O. Kaykulu, Bustenburg Dist. 8717-3

### NOTICE

Notice is hereby given that the General Dealer Licence carried by Gabriel N. Serobato under the name of Bafokeng Trading Stock at Quaggalaagte 66 Bust, Ventersdorp will be abandoned as from 1st February, 1944.

8720-5

### EDICAL CITATION

To Amelia Mododana (nee Nyangana). If you do not return to me on or before February, 26, 1944, I shall take steps for a divorce.—Jameson Ndodana, Box 2996, Johannesburg.

8719-12

### ISAZISO BASEMTHETHWENI

Ke Amelia Mododana (umsNyangana) Ukuksa akabuyeli kuto ugembla ka February 26, 1944, nokuksa phambu kokko, ndizakuthabatha amayathelo okugqabula umtsabato.—Ndim, James Mododana, Box 2996, Johannesburg.

8719-12

### EDICAL CITATION

To SOLOMON MAKHETHA: Take note that unless you return to me on or before 28th February, 1944, I shall institute steps for a divorce.—Katherine Maketha, 936 A, Letanka Street, W.N. Township.

8721-19

### TSEBISO

HO SOLOMON MAKHETHA: Eleliha hore ha u sa itthabhi mona ha 'ba ka February 26, kupa pe'lha mo, ke tla aka khato tsu khale. Katherine Maketha, 936 A, Letanka Street, W.N. Township.

8724-19

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# THE BANTU WORLD

SATURDAY, FEBRUARY 5, 1944

## Seemo Sa Ntoa

Masole a Hitler koa Russia le Italy a tshuere kanyekanye. Ka Leboea go Russia a thulihlole lepetleka lgorong tsa motse oa Leningrad gomme a kgarameteleso needing ea naga ea Estonia le Latvia. Ka boroa a tshelesitsoe medu ea naga ea Poland. A bolano ka sebhingo, a lahlegeloa ka dibetsa tsa ooba ka bongata ba makatseng.

Koa Italy le gona a tshuere tau ka dingana. A kgarameteleso lgorong tsa motse oa Rome, moshaté oa Italy. Masole a Mangesemane le Ma-Amerika a dimaele tse 25 go tlega Rome. Medumu ea dikanomo tsa oona e utluagala ditsebeng tsa biagi ba Rome.

Kop Germany, metse e megolo, gagolo Berlin, moshaté oa Germany, e rothothesa mehla ena ka difofane tsa Bathusani. Hitler, ka seema sa Mangesemane, o "magareng" a Diabolos le lexale le letala."

Puong ea gagoe eo a e entseng mafola ga go letho le bontshang gore o sana le tshepo eo a neng a ena le eona ka 1939, 1940 le 1941. Boikgogomoso bo fedile, go setse sello fela. Bonata bo fedile go setse poipo. Gaele Mussolini eena "Tshetlo e shuile le melodi," ga masole a Bathusani a atamela kgalo tsa motse oa Rome.

Mahlanya ana a Europe kajeno a tse-neletsoe ke metse jualeka ditola. Europe eo a neng a e gapile e ba emetse gampe, e itukisetsa go ba metsa joaleka hloare. Banna ba naga tseo di gatele-tsoeng ba loutsu marumo ga ba utlu medamo ea kanomo le fofane tsa Ba thusani, ga ba bona kgabo tsa mello metseng ea Majeremane.

Lega Majeremane a kgarameteleso morago koa Italy le Russia, bofelo ba ntoa ga bo bonagafe. Hitler o ikemiseditse go loata jualeka tau e labilobeng. O ikemiseditse gore ga sechaba sa Majeremane se thubega, se thubege le chaba tse ding. Kabaka lena go tla tshologa madi a tshabegang pele ntoa e fela. Europe e tla elia madi a eso ka a honoa lefatsheng. Empa bofelong Hitler le ba kgemang le eena ba tla ineeda ka-pa ba ipolae.

## Ba-Afrika Ba Bontsa Marumo

Mimuso oa Liberia, koa West Africa, o loutsu marumo go loantsia Germany le Japan. Liberia ke naga ea Ba-Afrika le Mimuso o diateng tsa bona. Naga ena e neiloe Ba-Afrika le Mimuso oa America. Ba-Afrika bana ke bao e neng ele Makgoba koa Amerika. Kajeno naga ena e busoa ke Ba-Afrika jualeka Abyssinia.

Mimuso oa Argentina, koa South America, le oona o loutsu marumo go loantsia Germany le Japan. Hitler o tshuere tau ka dingana.

## Ntoa Ea Italy

Nageng ea Italy a bhetsetsoe ka pele le morago. A ile a sa lebetse, masole futogela tulo e leng gaufl le Rome, a Mangesemane lea Ma-Amerika a Kajeno Majeremane a loana a shebile bochabela, bora le bophirima.

Masole a Ma-Amerika, tikologong ea motse oa Cassino, a thubile Majeremane gomme a gapo metsana e mebedi, dimaele tse pedi go ea motseeng oa Cassino.

Tikologong e leng gaufl le motse oa Rome. Masole a Mangesemane a gapile metsana e mebedi, tseleng e eang motseeng ea Albano. Schlopho se sang se dimaele tse tharo go ba motseeng ea Cisterna, o leng tseleng ea Appian Way.

## Motse Oa Berlin Ke Matlotla

Baagi ba Berlin, moshaté oa Germany, ba jumela dinonyana ga di bhetsetsoe ke phakoe. Ba dula matsoalo a bona a emelteba, ba tsbogile, ba letese go rothothosa ke difofane tsa Mangesemane le tsa Ma-Amerika.

Go tloga bofelong ba veke e fetileng motse oa Berlin o rothothlole ga ne. Mongoledi na koranta tsa Maswisi, tso bitsaang "Die Tat" le "Tribune de Genève" ea leng Berlin o re "nako e ngue le e ngue bophelo ba rona bo tseleng. Motse o thubakiles, go setse matlo a se makao a emeng." Emong mongoledi oa koranta ea Ma-Sweden, e bitsaang "Allehandia," o re ka satoredaga se fetileng go tsalissa batho ba 6,000 motseeng oa Berlin. Gape o re ga esale go tloga tshimologong ea go rothothosa ga Berlin go bolalo batho ba 74,000.

## Lekgotla La Bakgatla Ba-Kgafela

(Ke Mokate P. Dismecio)

Ke lekile go sedimosha mafelana le lekgotla, 'me ka tshalosa puo eame ka gor' e madi o dikgang tse a di tliophie; a batle tse di ka emisang lekgotla, go ikaga le go ipoloka. Ke tshalositsa ka gore go phutha chelete e ka phuthoa ka dikgoro, 'me kgoro e ea ikgethela eo u tlising chelete kgotla-kgolo.

Chelete e tla balo ka batho ba le bararo, le bathuse ba bona ba le bararo, 'me chelete e isioe ko pankeng, (bank) ka ona maina ao a le maratara. Ge lekgotla le e batla go e sebedisa mabapi le boletoe kgotsa losho, lekgotla le ea kopana le buisane 'me go tshioche chelete e ka batlegang, rammatlotlo (treasurer) a tempe ka setempe se se-reng "Bakgatla Burial Society."

Chelete e tla itsise Bakgatla bofelong ba kgoedi tse tharo joalo joalo.

Johannesburg le Pretoria le Krugersdorp, Randfontein, Roodepoort, George Goch le Germiston—Bakgatla ba mo tsi-long tse di badiloeng tse, emang ka maoto, le eme godimo ga lentsoe le le tlogotsoeng le rona le re:—"Ipelegeng Bakgatla." Mokgatla ge a ne a bua lentsoe le u ne a kgaogana le bona ba gagoe, a kgaogana le morafe on gagoe, a ea dinageng tse a sa di itseng, 'me a ema fapole ga morafe on gagoe a re:—"Bakgatla ipelegeng."

Nna Disemelo kare a re ikokobetseng ka fa tlase ga lona, go tloga koa Mochudi go isa Moruleng, Ipelegeng re a agela lesaka, 'me ka go ikobela re tla tshela madiba a le mantsi.

Mafoko a fapanyeng ga se go aga morafe ke go teretile morafe on kgosi e le ngoe morafe ga o setse o tliakathakanye, o setse o gatogile maemo a bo ntata ona. Maemo a bo ntata bona re ka a tliagisa ka bokgutshoanyane rare:—"Motheo oa sechaba sengoe le sengoe o godimo ga tliolego ea sechaba. Go boleloa mekgoa le masego, as Modimo u tliodileng sechaba sekoanya na ntatae o moholisitsa ka bohloko ruri e le ngoa o phefang ka liphokolo. Empa monna-moholo a leka ka bohle a kopa ho Melimo a lefa le lingaka ka li-chiefe hore Mahua-ka-thata a phele a hole.

Sechaba se se latlhileng mekgoa le masego a sona, se se tliodiloeng ke Modimo ka ona ke sona sechaba seo mafellong mokgosi o se llelang ore klobole ea motago-mpya di es e boma Yealeka ge kajeno mokgosi o liele sechaba sa Afrika. O re klobole ea morago-mpya di es e boma. Ako u bule tliadengyano monna uena 'madi u nagane ka dichaba tse di tsoetseng pele tse di tliagang ka mosetja ona maoatle, u bone ka moo di emeng ka teng bakeng sa mekgoa le masego ao Modimo u di tliodileng ka ona; u tla fumanne mēkgoa le masego ao ele oona motheo oo di emeng godimo ga ota. Ga go le eseng sengoe sa chaba tsego se la-tliheng, mekgoa le masego a sona, 'me ke kamoo dichaba tsego di imelamang ka seriti.

Sechaba se senang le seriti ke seo se ileng sa tma sa tsoella pele se ntse se eme godimo ga masego le mekgoa on sona; 'me re go dibaka di ntse di tsoella pele, mekgoa en sona e nne e tsoelle pele. E re e senang molemo e salle morago sechaba se fetels pele le eo se e homang e le molemo go se phedisa. Dichaba tse di ileng tsa gola tsa 'ata tsa ba tsa tsoella pele di ntse di eme godimo ga mekgoa le masego a tsoma. Dichaba tse di na le seriti sa bochaba. Re bolelo ka sechaba se setsho sa Suid Afrika se tlogotsoe ke seriti kagobane mekgoa le masigo a sona a meditsoe ke mekgoa le masego a dichaba di sete. Mekgoa le masego a sechaba se setsho sa Suid Afrika a ile a bidua ka gore ke Adam oa bogologolo, oo motho e motsho a tshoanetseng gure a inc-

## Majeremane A Hlanotse Dinao

Tikologong ea Leningrad, koa Russia a tshaboa a sa shebe le morago. Masole a Ma-Russia a diretheng tsa oona, go rialo mogala o tsuang Moscow. Ma-Russia, go rialo mogala, a kgorong tsotsa on Kingisep, o leng dimaile tse leshome go tloga mellaoneng oa naga ea Estonia. Go loanaa ntoa e sehlogo ditarateng tsa motse oa Kingisep, o leng dimaile tse 15 go tloga motseeng oa Narva, nageng ea Estonia.

Go go belaetse gore Stalin o ikemiseditse go leleka Majeremane nageng ea Russia.

## Boipiletso Go General General Smuts

Baruti ba dikereka tsa Makgoba ba ngoletse General Smuts lengolo, leo ka lona ba kopang gore tuka e tshuanetse go etsetsoa baagi bohle ba South Africa—ba basueu le ba batsho. Ba re Ba-Afrika le Makgoba ka batho ba fumanegile gagolo gomme Mmuso o tshuanetse go ba thusa le go phagamisa bophelo ba bona. Re tseba bohthata boo o shebaneng le bona, eleng kgethollo ea mmala le lehloeo leo le leng teng magareng a ba basueu le ba batsho. Empa re na le tumele gore jualeka ga ele tshuanetle ea bao ba ipitsang balatedi ba Kreste go roadisana meroalo e boima, ba basueu ba fatshe lena ba tla dumela gore tuka e etsoe go bona le go ba batsho.

## Ke Hlaoletsa Leoka

(Ke Luc R. R. Bobaka)

Puo ena eka holimo ke sello sa monnamoholo Matla-ho-loba-ha a khathathatsoa ke mor'a hae Ma-bua-kathata. Moshanyana enoa e ne e le sekoanya na ntatae o moholisitsa ka bohloko ruri e le ngoa o phefang ka liphokolo. Empa monna-moholo a leka ka bohle a kopa ho Melimo a lefa le lingaka ka li-chiefe hore Mahua-ka-thata a phele a hole. Ao Molimo oa thusa a phela a hola ea eba monna. Ha a se a holla ke eo e fetohetsa leqhekoana la batho lejoe la khopiso ha are letho ka monna-moholo hape o se a tsekisana le monna-moholo phahlo ha leh le a eta phoso ha le-qheku lere le a khalera o se are ka bohale oena o tsebang? Ke ha leqheku le tlare ke hlaoletsa leoka ha le bula a ntlhaba. Kajeno sello sena se lloa ke paralamente ea ba batiso (The African National Congress).

thohole a apare Adam o mocha. O mocha go boleloa mekgoa le masego a sechaba sengoe le sengoe seo se tliagang ka mosetja ona maoatle ke eena Adam o miucha o motho e motsho e rileng motlheng" a lathegeonq ke seriti sa gagoe sa tliolego a ikapesa ka eena. Go diragets e mo Afrika on bogologolo on a ileng a re:—"Ra mmona sephsa a se ikafka, a lattha segologolo sabo. Phelsetsong ea gagoe a fetoga mogki oa metsi le moremi oa dikgong.

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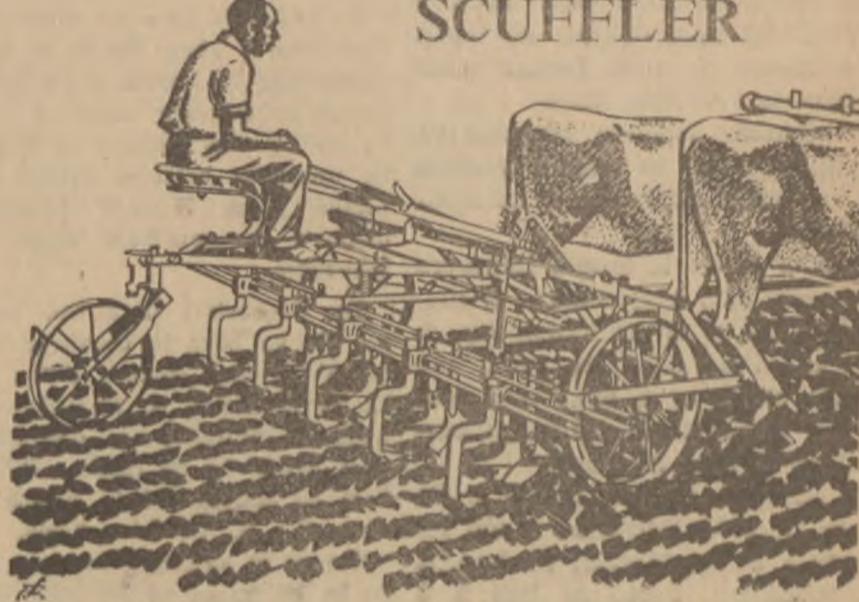
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# CHILDREN'S NEWSPAPER AND FAMILY SUPPLEMENT

Serial 105

SUPPLEMENT TO THE BANTU WORLD

February, 1944

## 5-CUP Matters

Following on our recent Uncle Arthur's Letter, on the evils of witchcraft, we have received the following thoughtful article from our old correspondent, H. D. Tyamzashe, on the same subject:

Health is one of the most important features of any community. It is on record that whole tribes, like the Bushmen and the Hottentots, have become extinct through malnutrition which is the forerunner of bad health. In this direction we must first lay the ghost of superstition. Most of us know that Tuberculosis has a firm grip on both urban and rural Natives of today, yet we find even educated Natives describing a consumptive person as one who has been attacked by the Impundulu, that fictitious bird believed to bring sickness and evil, and from which one is supposed not to be able to recover without the assistance of the Witch Doctor.

Prevention is better than cure, and I regret to say that many of our people have no idea how to guard against disease and build a healthy constitution. You will find in most huts or houses, in urban or rural locations, a mat or sack spread upon the floor, on which the inmates and their friends can spit as they sit and smoke. This is just as bad as sharing a bed with a person who has Tuberculosis, for the real cause of the disease is a tiny germ, too small to see with the human eye, and these germs are plentiful in the spit of a sick person, and when it dries they fly about in the air and infect others. You may call these germs ghosts, if you like, they are the real enemy, and they are only to be destroyed by medical science.

If we want to exterminate sickness, we must pay for it. We must take an interest in health, we must send our sons and daughters to be doctors and nurses and health visitors and we must make the Clinic the centre of the community. It must be our duty to wage relentless war against disease and carelessness in health matters, and if necessary we shall have to have laws passed to make us do so. It is our duty to get rid altogether of the Witch Doctor together with his "Siyavuma" and the humbug of throwing the bones. While we allow him to continue to spread superstition and fear, our poor people are dying for want of real medical help.

H. D. Tyamzashe, East London

We pay for contributions to this column.

## Tickey Tales

### BENJAMIN'S ANGEL

By Lizzie Mtshali

Benjamin was a piccanin who went to school with hundreds of other children in the Location. His trousers were patched again and again, and he had no shoes at all, because his mother was very poor. Benjamin helped his mother a good deal. He could sweep a floor and he could make a cup of tea when she was tired, and most mornings he carried great bundles of washing on his head before he came to school. And so Benjamin was often late, and he could not work his sums, and although he was nearly twelve, he was still in Standard I.

One day Benjamin's class were writing an Examination, and the Teacher told the children they must do their very best for the honour of the school. They bent over their papers with great earnestness, and there was not a sound to be heard except the scratching of pens. Most of the children worked easily, and soon their papers were covered with rows of neat figures and tidy answers. But Benjamin was finding it very difficult. His nib was old and crooked, and his fing-



ers were sticky and hot. It was Monday morning, and he had been hard at work since five o'clock, and his arms were so tired that his hands trembled a little. None of his figures would go right, and his paper had lost its first fresh look. Still he persevered, and he tried so hard that he said a little prayer inside his head as he worked, only he quickly took it back again when he thought that God could hardly be bothered with a small boy's sums. When the papers were given in, Benjamin's was the only one with a blot, and the teacher was not pleased.

That night, when Benjamin's Guardian Angel went up to Heaven to make his report, he carried with him a smudgy paper. "What shocking blots," said one of the Angels, as he passed. "What a dirty piece of paper," remarked St. Peter, as he glanced that way, and several elderly Saints shook their heads reprovingly.

But God held the dirty piece of paper in His hand for a long time, and He smiled. "How hard he tried!" said God.

### A FAMILY THAT I KNOW



#### MITSELI RECEIVES A LETTER

While Mitseli was working hard at her training for being a Nurse, she often thought about N'gombi, and wondered how she was getting on up North. One day she got a letter.

Mitseli took her evening tea upstairs and sat on her bed to read. "Oh, listen," she called to her friend Ethel, "N'gombi has been in an air raid."

Ethel was immediately very interested. "Do tell me" she said.

Mitseli went on reading. N'gombi's letter told of a sudden air raid in a North African town, where he happened to be with his U.D.F.I. Mobile Tea Car. When the "All-clear" had sounded, he had come out of the shelter, and seen that several buildings had been struck by bombs. Just for a moment he had wondered what he ought to do, but he did not hesitate long. There were people trapped in a tall house, so without any further delay N'gombi had gone right into the rescue.

"He might have been killed by falling wreckage," exclaimed Ethel.

Other men were soon on the spot too, and presently several survivors were brought out, some badly injured and some suffering from shock. Then the problem had been to get them to hospital, because all the ambulances were already busy with casualties in other parts of the town. It was then that N'gombi had had his bright idea, and as quickly as thought he had stripped his van of its equipment, and was gently helping to lay the wounded inside. In this way they had been rushed off to hospital.

N'gombi wrote very simply of the whole thing, but the two girls were able to read between the lines. "Why, he is quite a hero," said Ethel.

"Oh, answered Mitseli softly, "I expect they are all ready to do that sort of thing if they have to." But her eyes were shining all the same, and she was tremendously proud.

Next time: Mitseli at the Hospital.


**AROUND THE WORLD  
at TEA TIME**
**CONQUERING MOUNT EVEREST**

It is one of the most interesting things about the nature of man, that he is always anxious to conquer difficulties and attempt the impossible. Thousands of years before he knew anything about the science of boat-building, he was ready to venture out on to the frightening waves in the frailest of small canoes, and our recent conquest of the air comes only at the end of centuries of trying to fly. There remains one challenge to man, one thing that he has not yet accomplished, and that is the climbing of the Earth's greatest mountain, Mt. Everest.



MOUNTAIN CLIMBERS

Everest was discovered to be the highest mountain in the world about a hundred years ago, when it was given the name of the man who first accurately surveyed it. It is in the Himalayan range in India, bordering on Tibet, and from its snow come pouring the great rivers, Ganges, Brahmaputra, Sutlej and Indus. There have been many expeditions and many attempts to climb Everest, but so far all have failed. Everest is about 29,000 feet high, that is over five and a half miles, and it is the atmospheric conditions at this height, which defeat all our science and our enthusiasm.

First of all, there is the intense cold, although this is something that can be relieved by wearing plenty of warm clothing. Higher than 18,000 feet, there is only about half the usual amount of oxygen in the air, and this has a serious effect on the human body. Climbers find it difficult to eat or sleep, they find themselves unwilling to face any exertion, either physical or mental, and breathing is a real effort. A curious thing about this high altitude is that it affects different people in different ways. Some become acclimatized after about two days, and are then able to carry on, while others become worse as time goes on. This makes it very hard to get together a party of climbers, who should be able to work together. At 27,000 feet a man moves like a sick man in a dream.

In spite of all these hardships, there have always been plenty of people ready to take part in any expedition to climb. One of the most successful was in 1933, when Frank Smythe passed the 28,000 feet mark. His companion could go no further, and Smythe dragged himself up the last weary heights alone. He tells us that at one point he came to a narrowing of the ledge upon which he was standing. At a lower altitude he could have managed it easily, but at that height he could not bring himself to take the



CAMP SCENE

one risky step that would have led him on to easier ground again, and so, higher than any man has ever been before or since, he turned back. He says that the beauty of a sunrise in these mountains was beyond anything seen in the world below, with the brilliant colours of the dawn shooting across the snow and into the blue shadows of the valleys below.

Equipment for these expeditions is very important. It is necessary to calculate exactly what is required; a pound too much or too little might make all the difference from the point of view of carrying the loads, or of having enough to eat. The Himalayan porters are splendid fellows, tough and wiry, accustomed to hardships in their mountain life, and quite fearless in all circumstances. If it were not for these men, no party could get very far in the Himalayas, and some of them have accompanied many parties, earning for themselves the proud title of "Tiger" which is only given to proved veterans. The lower slopes of the Himalayas are Tea-country, and tea plays a part on the heights too, for many a man has been saved from exhaustion by a welcome cup of hot tea.



HIMALAYAN GUIDES DRINK TEA

Yet men have seen the peaks of Everest. In 1932 the mountain was conquered from the air. A party of scientists organised an expedition by aeroplane, and although the difficulties were great, they were all overcome. A special type of aircraft was fitted out with a veritable maze of electric wires, so that the air in the plane might be kept from freezing. Cameras had to be warmed, or the frost would have put them out of action, and even the men's suits were electrically heated. One of the biggest risks was the perpetual hurricanes of wind that blow over the peaks, but the flight was successful. A wonderful film was made of these solitary wastes of snow, but man will not be satisfied until he has conquered Everest himself, by human endeavour.

**TOMMY TEA SPOT**


Tommy Tea was a real hero for finding the bits of Danie's pound notes in the ashes of the roof and they all made a great fuss of him but he was worried—"Would I lose my shillings if my savings book got burnt?"



Daddy told him that money was quite safe as soon as it was in the Post Office, and Danie's wife began to ask questions. Daddy explained about saving and everybody was interested. "We must never keep our money hidden in our houses again."



The next morning Danie and Emily went into town with Mammy and Tommy went too. They took the burnt bits of pound notes to the lady at the Post Office and asked if they could go into the Bank.



The lady put the bits together and told them they were very lucky that all the important parts were there and at last Danie's money was safe. They gave Tommy a tickey and he bought ice-cream!



# Uncle Arthur's Letter

P.O. Box 792,  
Johannesburg.

My dear Friends,

Here we are well on into a New Year, with the holidays all behind us for another year. I wonder if 1944 will bring us to Peace, or whether we shall have another Christmas at war? Talking of Christmas reminds me of something I meant to mention before, and although it is now a little late, I feel that it is too important to pass unrecorded. The township near Johannesburg where I live is one that has not been famed for its orderliness at holiday times. This year, however, working under a voluntary scheme of civic guards and self-imposed discipline, we have had only one case of serious assault over the whole of the Christmas season. The value of the impression that this must have made upon the world at large is something that is quite difficult to calculate. I am sure that you must agree with me when I say that it is by our actions, and by showing ourselves thus capable of behaving responsibly that we have most hope of recognition as a grown-up nation ready to take its place in the world. This is an old argument of mine, and I am delighted to see it brought into prominence occasionally.

I have been visiting a Gold mine just recently. You will probably be a little shocked to hear that although I have lived in this part of the world for most of my very long life, I very seldom go anywhere near a mine. I have had many friends, and even members of my family, who have worked on mines from time to time, but somehow mines seem to have passed me by. However, a couple of weeks ago, I went over to see an old friend who has been working for many years in a mine hospital on the Reef. It was a pleasant surprise to find my friend Steven enjoying life in a small house of his own, where his wife and children also live very comfortably and very respectfully. Steven tells me that when he first came up from the country he lived with the other men in the Compound, and went home once or twice, but he always came back. He was always a pretty good worker and a very capable fellow, so they presently made him an Induna, and put him to work in the Hospital, where the Medical Superintendent was always looking out for good men to train. And so he moved into the married quarters and settled down and there he has been ever since. I fancy Steven is a little proud of his mine, and possibly he guessed that I might be tempted to write something about it in this column, because he took great care that I should see everything there was to see, and understand how the human part of the working is run.

I was most impressed when I saw how well the men are taken care of, although I suppose it is only a matter of common sense to see that your work people are

healthy and contented. It seems that all boys coming up to the mine are first weighed and measured; then at regular intervals they are weighed again, and Steven tells me that there are very few who do not put on weight considerably and improve in general health. The feeding is scientifically worked out, and meals include fresh vegetables as well as meat, so that the meals are properly balanced. I only wished it were possible for all our people to feed as well; but much of this trouble is due to our not being willing to learn which foods supply our bodily needs. On Steven's mine they grow many of their vegetables themselves, and he was particularly proud of a fine bed of spinach. I can't say that I am particularly fond of spinach myself, but Aunt Anna frequently makes me take it, and since I know she is right I obey her—in this—without too much protest.

Another thing that pleased me was to hear that all men coming up from work underground are examined for cuts and scratches, and even a very small-looking injury is treated promptly before it has time to become poisonous. Quite serious operations are performed in this hospital when necessary, and it is sometimes Steven's job to persuade a really raw boy from the country that an operation will cure him of whatever happens to be wrong with him. It is good to know that in this way lives are often saved, and one more blow is struck at our old enemy: Superstition. Proper medical care and balanced food are two of the most important things in our lives. If we wage an increasing war against Superstition and grow more vegetables, we shall be a much healthier nation.

*Your Uncle Arthur*

## HOW TO DO IT

Mrs. Mary Phono sends some good ideas. She suggests that a good way to mend a tear in an umbrella is to use a strip of court plaster and paint it, if necessary, to the right colour.

A new broom will last longer if you soak it in water before use, leaving it to dry in a shady place.

Flowers with short stems can be arranged easily, and will last better, if the bowl is half-full of sand.

Mustard rubbed on the fingers after peeling onions, will take away all the smell.

Old cotton reels make good handles for small drawers, or good door stops. Put a screw through the centre, and paint a suitable colour.

To make a cold drink really cold, wrap a flannel round the bottle and stand the whole thing in a shallow dish of water. The bottle is cooled by the evaporation from the flannel. Cold weak tea made with no milk and a sprig of mint is an excellent drink for a hot day, especially when cooled like this.

## Our Smiles Column.

### TEA-TIME ACROSTIC NO. 105

By A. Mac Semanya

FIRST UPRIGHT: The load carried by a ship. SECOND UPRIGHT: Mr. Skokiaan was often in this disgraceful state. CLUES ACROSS: 1. Orange coloured root vegetable containing excellent vitamin supply. 2. A plea in Court that one was elsewhere at the time. 3. A kind of beef steak. 4. Invite these to a tea party. 5. Tea drinkers usually behave in this fashion.

### SOLUTION TO TEA ACROSTIC 104

FIRST UPRIGHT: Doctor. SECOND UPRIGHT: Record. CLUES ACROSS: 1. Dreamer. 2. Opaque. 3. Chronic. 4. Tomato. 5. Order. 6. Round.

### ASK YOUR FRIENDS

A. K. Mpondo sends some good riddles. Here they are: 1. Where is the best place to keep milk fresh? 2. Spell "Blind Pig" in two letters. 3. Constantinople is a very long word: spell it. 4. I met a man with twenty patches on his coat, what was the time? 5. Which is the correct thing to say, "The yolk of an egg IS white," or "The yolk of an egg ARE white?" Look for the answers below, and then try them on your friends.

### A MAGIC NUMBER

Here is a curious thing about a number. It happens to be the number of years between the year 4 B.C. and the year 33 A.D., the time of the founding of Christianity, and A. M. Sangxalo points out that if you multiply this number by 3 or by any multiple of 3, i.e. 6, or 9 or 12, up to 27, the answer will always give you a triple figure. The number, as you can easily reckon, is 37, and 37 multiplied by 15, for example comes to 555. Try it for yourself.

### MONEY MATTERS

Few people in this world are as rich as they would like to be, and most of us fancy that we would be happy if only we had a little more money. It may be interesting to read what some great writers have said on this subject. Cicero, the Roman poet, writing two thousand years ago says, "The desire for money is to be shunned, for nothing is so characteristic of a narrow and little mind as to love riches." Tacitus, another Roman, writing of the character of any public man, says, "He is not covetous of the money of others, sparing of his own, and miserly with that of the people." And Terence puts it this way, "To despise money on occasion is now and then a very great gain." Perhaps the old English saying is the best, "Money is a good servant but a bad master."

### A PROVERB FROM TIBET

Some people waste their lives wishing for the impossible. They grumble at the weather, or wish themselves some one else. In English we say, "What can't be cured must be endured," but the people of Tibet put it differently. They say "It's no use trying to drag a glacier backwards."

### ANSWERS TO RIDDLES

1. In the cow. 2. PG. (Without an eye).
3. II (Spell "It"). 4. Twenty to one. 5. Neither. The yolk of an egg IS yellow.

# VICTORY IN THE DESERT

## PART 2.

Our pictures this month continue the story of the great British victory in North Africa. This time you see the opening of the offensive with the Battle of El Alemein, in which soldiers from Britain, South Africa, Australia, New Zealand and India broke the enemy threat to Egypt and Suez.



1. British ships arrive at an Egyptian port and the tanks, guns and aircraft for the Eighth Army's attack are unloaded.



2. The reinforcements for the Eighth Army, who are going to fight the Axis, disembark from their troraphips.



3. General Alexander and General Montgomery, the British army chiefs, talk together and make plans for the attack.



4. As night falls the big guns go into action to form a covering barrage for the advancing soldiers.



5. Sappers go before the infantry with special machines to clear a way through enemy minefields.



6. British infantrymen then charge the enemy while the Royal Air Force protects them from dive-bombing attacks from Axis

aircraft. There is fierce hand-to-hand fighting.  
(To be concluded next month.)

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