

A LETTER TO OUR READERS

It is with pleasure that we write to you to-day to introduce the magazine "Ikhwezi" - your child and ours, since it is born of representations from among yourselves and of our own desire to publish a paper which shall be the voice of Ordinary-Talk between us.

The Local Health Commission is the local authority in your Area. Like all other local authorities it is obliged to use the voice of Law-and-Order - to talk of plans and permits, of rates and licences and taxes. This is the kind of thing that no-one likes to hear: not even Europeans, though they have lived in towns for hundreds of years and have become accustomed to town-laws.

The second voice of a local authority is pleasanter to hear. It is the voice of Health and Well-being. Thus, the Commission tells of Clinics, at which the skill of doctors and of nurses is put at the disposal of the people, free of charge. It speaks of fresh, pure water, freed of the dirt and germs which help to kill one African baby out of every five before it has known twelve months of life. It tells of inoculations to save our children from diphtheria and small-pox; of better houses for our families; of cheap milk for the sick and poor; of pensions for the old and ill; of clean food in the shops; and of the many other benefits which follow when a community unites in common rules to serve the common good.

And now, to-day, the Commission uses a third voice - the voice of Conversation, which will speak to you through "Ikhwezi" every month, telling you of the happenings in the Areas and offering comments on mat-

ters in your own communities and in the life around you.

The Commission is not the first local authority in the Union to use the "Conversation" voice. The Municipality of Germiston, on the Witwatersrand, publishes a news-letter every month among the African people in the town-location. Witbank and Fish Hoek publish news-letters for their European residents. We see, then, that more than one local authority has begun to realise the need to talk to its people.

Remember, when you read this, that there must be two sides to any conversation. Because of this, we hope that we shall hear the voices of our readers in "Ikhwezi"; and we invite you, most cordially, to join us in writing for this paper, so that the talk may not become one-sided. Further notes on this matter will be found on page 2 of this month's issue.

Lastly, we ask you to remember that "Ikhwezi" comes amongst you as a newborn child. When a young child is welcomed and cared for, he gains size and strength, taking firm hold on life. If no one cares for him, he dies. So it will be with our new venture.

We leave it in your hands.

Yours faithfully,

THE EDITORS.

A LETTER FROM THE CHAIRMAN

(To-day, as this is the first issue of our paper, we have asked the Chairman of the Local Health Commission to write us a few words, and this is what he says.)

" The Local Health Commission seeks, and needs, the understanding and co-operation of the people in its Areas. It desires to improve the conditions under which people are living and to bring greater safety, health and happiness to your homes. For this - like any other local authority - it must make rules, and you, perhaps, are among those who dislike them. Yet whenever people gather to live together in communities, such rules are necessary. Without them, the ill-behaviour of some endangers the good of all.

The work of this Commission, however, is designed to bring other things than rules into your Area. We hope indeed that your co-operation, united with our authority, will lead your community far along the path of enlightenment, prosperity and content.

"Ikhwezi" will tell you of the happenings in your own Area and in other communities in the Commission's care. I trust its voice will be well heard among you, for it is the voice of those who wish you well.

T. M. WADLEY,
CHAIRMAN : LOCAL HEALTH COMMISSION.

.....000.....

A FEW NOTES ON "IKHWEZI"

We think it advisable, in this first issue, to tell our readers a few things about this magazine. Here are four facts about it:-

1. We are launching the magazine as a twelve-month's experiment. That is to say, we are trying it out, to see whether it will fail or flourish; and that is why, in an earlier article we spoke of it as a young child which may, or may not, survive its first year of life. Co-operation on the part of all will prolong its existence. Without co-operation, we may not be able to go beyond the first twelve numbers.

2. "Ikhwezi" is directed towards all non-European racial groups in the Public Health Areas of Edendale, Clermont, Howick West and Waschbank. It will be published in English and Zulu - and portions of it, at any rate, will appear in Tamil or Hindi as well.

Control of "Ikhwezi" vests in a working-committee which has been set up by the Commission and on which there are African, Asiatic and European members. Four of these members (again representing the major race-groups of our Areas) are joined in associate-editorship of the magazine.

Distribution of "Ikhwezi" at Edendale will be in the hands of various public bodies, including the Edendale Advisory Board, the Siyamu Ratepayers' Association, the Cattle-Owners' Association. At Clermont, we hope that the Advisory Board will undertake distribution for us. At Waschbank and Howick West we are arranging for the present that copies will be sent to the Commission offices in those areas, where they can be obtained on request from the staff.

The magazine will be published regularly round about the 15th of each month and will, of course, be issued free.

3. We are unfortunately obliged to meet certain very definite restrictions at this opening stage. In the first place, we have to limit ourselves to 300 copies for the time being. This means that there will be roughly 180 copies for Edendale, 80 for Clermont, 30 for Waschbank and 10 for Howick West. This number will not go far among the many thousands of Area-residents, and it is our earnest hope that the success of the magazine will justify an increase before very long. In the meantime, there are two things you can do to help. One : If you wish to secure your copy each month, keep in close touch with the distributors nearest or best-known to you. Two : Help to increase the demand for the paper by passing it on to others to read and speaking of it to your friends.

We are also somewhat severely limited as to space. We are obliged to see to it that a copy, at this stage, shall not use more than five or six sheets of paper. Since the present issue contains so much which

it will not be necessary to say again, we have allowed ourselves a certain amount of latitude this month; but the restrictions will mean that we cannot accept contributions from our readers of more than 300 words in length and that we may have to shorten letters from correspondents and other matter received for publication. It also means that we may be reluctantly compelled to withhold publication of matter from time to time, because of pressure on space.

4. We hope to include, each month, besides the editorial sections of news from each of the four Areas; items of general information and advice; letters from correspondents; answers to readers; and at least one contributed article on a subject of general interest such as sport, etiquette, education and the like.

The editors are therefore most keen to receive from readers articles on such matters; suggestions for the conduct of this paper; items of social news; and letters expressing individual viewpoints. Do not forget: the value of "Ikhwezi" rests on the share which each one of us is ready to take in making it a real "Voice of Conversation".

.....oOo.....

DID YOU KNOW?

THAT the laws regarding the employment of Africans in towns have lately been more strictly applied and may be tightened up still further in the near future. Africans who are in steady employment are advised not to give it up without good reason. The steady employee benefits by his thorough experience and by the respect attaching to all who give long service. Also, it may not be so easy, later on, to find employment.

THAT summer is the time when the wise woman starts knitting for herself and for her family, to be ready before the cold of winter overtakes us. If you live in Edendale or Clermont, why not join a Club and learn to knit jerseys, scarves, socks, and babies' garments? If there is no club in your Area, you can probably find a friend to teach you.

Wool is not very expensive just now. You should be able to get a

good, strong quality for about 1/-d. an ounce.

THAT the Institute of Race Relations has published a booklet by Dr. Lewis Hertslet (Tandubunono), called "To Guide Those in Towns". It has been written for the special guidance of Africans coming to visit or work in the cities and contains useful hints on such varied subjects as "How to Travel", "Looking for Work", "Papers and Passes", "Compensation for Injury" and so on.

Here are one or two of its hints on passes:-

"Never go about without a pass. Women, of course, do not have to carry a pass in most places. Do not BUY a pass from anyone. There are some people who try to sell FALSE PASSES to ignorant persons who may have lost their own. If you lose your pass, tell your employer who will lend you his copy, from which a new one can be made at the pass office. Never LEND your pass to anyone. This means danger to him and to you, if it is found out. Always keep to ONE NAME. Be sure of the name that is written on your pass, and use that name for everything. It saves you from troubles."

The booklet is full of useful advice of this nature. It costs only 1/-d. and can be bought from the Institute of Race Relations, P. O. Box 97, Johannesburg, or from this office (address: "Ikhwezi", P. O. Box 416, Pietermaritzburg.)

.....oOo.....

HERE - AND - THERE

The Commission is still running its subsidised-milk service in the Area at an average loss of something like £30 a month. It is a question whether the Commission can much longer afford to maintain a service showing this steady financial drain. It is also a question whether the service could not now be withdrawn in any case, since it has served at least one excellent purpose in the Area - the stimulation of local milk-sales in competition.

It looks as though - through the efforts of the Edendale Welfare Society - the long-projected "Hall for Edendale" is at last becoming a practical proposition. We think that 1950 will see the Area equipped with its own large public hall (to seat between six and eight hundred persons) and a Technical Centre and Domestic Science School. These will meet urgent needs in the Area and we wish the work godspeed.

We regret to report that Mrs. A. Allsopp, Chairman of the Edendale Welfare Society, has been ill for nearly two months. She is now, however, convalescent, and we hope to see her on the active list amongst us very soon.

A new government-aided Indian school, designed to accommodate at least 100 children, opened at Wilgefontein on the 24th January. It has been erected by public subscription and was originally intended to be a "vernacular" school. However, when it was realised that quite a number of Indian children in the locality were growing up in illiteracy because of the lack of school-accommodation, the community thought it wise to convert the new institution into a Government-aided school approved by the Education Department.

The Plessislaer Day Nursery for African children has now been repaired and renovated after the storm-damage suffered several months ago. It opened for the new term at the beginning of February. We are grateful to the Education Department for their kindness in making room for some of our Plessislaer babies at the Ashdown Nursery School while the damaged building was unfit for use.

The news of Miss Shortland's death in England, following an operation, brings a sharp sense of loss to all of us - African and European alike - who knew her and had learnt to admire her forthright, vital personality and her unselfish life of service. We shall not easily forget her in Edendale. The success of the Area's first two nursery-schools and the Nursery-Teachers' training-centre

lies largely at her door. Emuseni will remember both her cheerful, businesslike manner and her great organising skill.

She will remain in our memories as one who loved and served her fellows, and sought to deal justly with all men.

The Indian School at Mount Partridge has been extended by the addition of an extra classroom, to house a further 50 children.

A big vernacular school, which has cost the Indian community £3,000 has been built at Plessislaer, about 400 yards from the Pietermaritzburg boundary, on the Wilgefontein Road. It will be used as a community-centre for Indians. Health lectures will be given there, and educational films shown. It will also be a milk-centre for pre-school children. At a later date, school will be opened there.

Mr. E. Selby Msimang, of the Native Representative Council, returned towards the end of the year from an extended tour of his constituency and attendance at the African National Congress in Bloemfontein. He has since paid a further short visit to Zululand.

.....oOo.....

CLERMONT.

Some months ago, the Advisory Board decided on a course designed to smooth out the many difficulties which have arisen in regard to housing in the Area. It appointed a sub-Committee to get into touch with members of the Clermont public who, for one reason or another, have not regularised the building of their houses, and to try to clear up misunderstandings. We understand that this plan is working well, and that matters have been further simplified by the appointment of a Commissioner in the Area.

The Board's action will be of real benefit to the community, for there is no real security for a house constructed outside the law.

The wedding of Mr. Johannes Blose, of the Commission's Clermont staff, and Miss Celicitas Shoji took place at Mariannhill on the 8th January.

His colleagues wish him and his wife every happiness.

The marriage of Mr. Namelani Yengwa of Mapumulo to Miss Grace Nyanda, of Clermont, took place at the Lutheran Church, Clermont, on Saturday, the 21st January, 1950.

Mr. J. M. Majozi, Secretary of the Clermont Advisory Board, met with an accident a few days ago while endeavouring to repair his car.

The car was on blocks and Mr. Majozi to his surprise found that the blocks gave way and down came the car injuring his leg.

He is now hobbling round with the aid of a stick.

We wish the Board's Secretary a speedy recovery and hope he will officiate at the Board's next meeting on Saturday, the 18th February.

Don't say : "I DIDN'T KNOW, AND WHY WAS I NOT TOLD?" !!! The Commission has now published its Regulations (Hand-Book) in ZULU and ENGLISH and copies may be bought from your Area Secretary at one shilling each or can be read at the Office free of charge. The AFRIKAANS version will also shortly be available.

.....oOo.....

WASCHBANK

We are sorry that no social and personal news has come to hand from Waschbank in time to be included in this issue.

We are interested, however, to learn that the question of market hours has been the subject of a petition. A number of people want the Wednesday evening sales to begin at half-past five instead of half-past seven, and their petition will be receiving consideration very shortly.

.....oOo.....

HOWICK WEST

We learn from Mr. Nayager, of the Commission's staff, that an Indian Rover Scout Troop is being established in the Area. There are already 10 registered members and application has been made for affiliation to the Boy Scouts Association.

The Group meets for instruction on Sunday mornings.

A warm welcome is extended to the Rev. J. M. Dunn and his family who have come to live in Howick West. We understand that Mr. Dunn is interested in public affairs.

We hope that the Area's plans for a local football association and an African Rover Scout troop will go forward prosperously. It will be a great day when the Area has a general recreation club and a recreation ground of its own.

.....oOo.....

Mr. H. Selby Msimang, a member of the Edendale Advisory Board, contributes this month's article, in which he shows what his Board has done in connection with:-

THE SLAUGHTERING OF ANIMALS AT EDENDALE

"The East and the West shall never meet", said Kipling. The question of slaughtering animals in urban and peri-urban areas has created such a storm of protests in the Public Health Area of Edendale and District as to bring into sharp relief the unbridgable gulf between the African and the European outlook on matters pertaining to social and religious life.

In this first issue of the "Ikhwezi" it is fitting that a brief history of the matter should be recorded for general information, and to disabuse the minds of those who may have discovered a scapegoat in the Advisory Board.

Prior to July 1946, the Local Health Commission promulgated a regulation prohibiting slaughtering of animals in Public Health Areas.

On the 24th July, 1946, the Edendale Board protested against the enactment of a Regulation without consultation and requested the Commission to institute an inquiry into the matter. The question was reopened for further consideration and the Board made the following, among other submissions, viz:-

(b) That inasmuch as the imposition of any restrictions on the slaughtering of animals other than for sale, interferes unduly and without apparent good reason, with the most sacred rituals of the majority of the residents, it is desirable that the particular Regulation should be withdrawn except insofar as it seeks to prevent a nuisance.

(c) That inasmuch as the use of D.D.T. is, according to the Medical Officer of Health, considered a powerful insecticide to eliminate flies - one chief cause for imposing the restrictions contained in the Regulation - there should be no longer any necessity therefor.

The Commission, in an effort to meet the Board's strong opposition to the policy of the Health Department, requested the Board to "give reliable information as to the number of beasts the Board considered may be slaughtered in any year". The returns from the Government Veterinary Office showed that slaughtering of animals was at the rate of 3.5 head of cattle per month which, the Board submitted could not create a nuisance. For some time the Commission did not enforce the Regulations while these negotiations were proceeding, until the meat-controlled area of Pietermaritzburg was extended to include Edendale. While the Commission appeared to favour slaughtering at the Pietermaritzburg Abattoirs, the Meat Control Board would not extend the privilege. It was then that the residents became aware of the restrictions. Protest meetings were held, and deputations were sent to the Native Commissioner, who referred the matter to Pretoria. The Department of Native Affairs in Pretoria upheld the action of the Health Department of the Commission in banning slaughtering of animals in an urban area. The contention of the Medical Officer of Health was that "when it was taken into consideration that the owner of the beast has paid a

fairly considerable sum for such beast his attitude towards condemnation of that beast after slaughter is likely to be anything but friendly". The Advisory Board has now submitted a proposal for insurance of cattle as cover in the event of a carcass of an insured beast being found to be diseased after slaughtering and therefore condemned. This new approach to the problem is at the moment receiving the consideration of the Commission.

.....oOo.....

FOOTNOTE.

The Editors regret that, owing to circumstances beyond their control, it has not been possible to include the Tamil or Hindi versions in this month's issue.

We trust that, in our next issue, we shall be able to publish a number of the items in one or other of these Indian languages.

Remember, however, that the English version is addressed to all members of the non-European community, and will contain all the news, views and articles.

.....oOo.....

INCWADI ESIYILOBELE ABAFUNDI BETHU

Kuyathokozisa ukunibikela namhla ngengane yenu neyethu sonke eyiphephandaba "Ikhwezi" ezelwe ngenxa yesifiso sabanye benu neyinhloso yethu ukuba sibe nephephandaba elizoba yizwi esizokulumisana ngalo.

Ibandla lempilo (Local Health Commission) ilona elibusa izindawo zethu. Njengawo onke amabandla abusayo limelwe lona izwi lalo kube umthetho nenhlala-kahle, likhulume ngezimpulani zezakhiwo, nezintela zama rates nezama layisense nemithetho. Kakho ozithandayo lezindaba, nabelungu uqobo nomasebaba izinkulwana zamadolobha asebefanele ngabe seabjwayela ukutheliswa ngalendlela, kabakuthandi.

Elesibili izwi (eli igilo leziphathi-mandla) liyanambitheka. Igilo elikhuluma ngempilo nenhlala-kahle. Kanjaloke iBandla lempilo lisitshela ngezibhendlelana zama kiliniki ukuhlakanipha ko Dokotela nokwabongi sikubona khona, sikuthole ngaphandle kwemali. Lisitshela ngamanzi amahle acwebile, asekhishwe ukungcola nezibungu lezi ezibulala abantwana abancane abangakaqedi nonyaka. Lisibikela ngemijovo enokuphephisa izingane emikhuhlaneni nakungxobongo, nokuba imizi yethu ibe nezindlu ezinhle, nokuba kutholakale ubisi oluthengwa lula ukusiza abagulayo nabampofu, nokuba abadala nabaxhwalile bathole impensheni, nokuba izitolo zithengise ukudla okucocokile, nezinye izinto ezilusizo ezinokuvela uma umuzi uhlangene uzwana nemithetho engase ihlele kahle konke.

Namhla ke iBandla lempilo selingilo lesithathu, igilo lokukhuluma, elikhuluma nani nge "Ikhwezi" nyanga zonke, linitshela ngezizigaba zezindawo enikuzo linichazele izihloko zezindaba eziphakathi kwenu nezinizungezile.

Ibandla lempilo akulona lodwa lapha eNyonyana elisebenzisa igilo loku "Khuluma". U-Mansipala wase Germiston eGoli unalo iphephandaba eliphuma nyanga zonke eliqondene nabantu bakwa Dukathole. Nase Witbank nase Fish Hoek akhona lama-phephandaba abelungu. Kusobalake ukuthi sekucishe kuzenze umkhuba wokuba iziphathi-mandla zibenenhlela yokubikela izakhamuzi ngezindaba eziphakathi komuzi.

Uma ufunda loku ungakhohlwa

ukuthi ingxoxo inezinhla ezimbili. Ngenxa yaloku sethemba bobakhona abanye abafundi abaveza awabo amagilo lapha kwi "Ikhwezi". Siyani-mema ngomoya omuhle nibe kanye nathi ekubhaleleni kuleliphephandaba ukuze phela inkulumbo ingayi nganxanye. Ezinye izihloko zizobonakala ephepheni lesibili layo lenyanga.

Okokugcina, ningakhohlwa ukuthi "Ikhwezi" lizakini njenge ngane ezelwe. Uma kuyingane ethandekayo nephatheke kahle izokhula ibenamandla ibe nogazi empilweni. Kodwa uma inganakwe muntu, izokufa. Nale yoba njalo. Nansoke Eyenu.

UMHLELI.

.....oOo.....

INCWADI EVELA KUMPHATHISIHLOLO WEBANDLA LEMPILO

(Namhlanje, njengoba liqala-ngqa ukuphuma leliphephandaba lethu, sicele uMphathisihlalo weBandla leMpilo akealobe amazwana ngalo, nanku-ke akushoyo:-)

" IBandla leMpilo licela, futhi lifuna isihlobo esihle, kanye nokubamisana nabantu abakhe ezindaweni eliziphethe. Lifisa ukulungisa ukuhlala kwabantu, nokuba baphephe ngempela, empilweni, bahlale ngentokozo emizini yabo.

Ukuze ikufeze loko kufuneka ibeke umthetho. Mhlawumbe nawe ungomunye walabo abangayithandi leyo mithetho. Kanti-njalo uma abantu bakhe isidlidli ndawonye inithetho enjena iyadingeka. Ngoba phela ukungaziphathi kahle kwabanye kuhlalisa kabi abanye.

Noko-ke umsebenzi weBandla leMpilo uhlose ukuvexa nokunye kungabi yimithetho yodwana. Sethemba ukuthi ukubambisana kwenu nathi kuzoyithuthukisa indawo yakini ngempucuko, nase kuhlaleni kahle, nigculisiwe.

"IKHWEZI" lizonixoxela ngokwenzeka esigodini sakini makwezinye izifunda ezingaphansi kweBandla leMpilo. Ngethemba ukuthi izwi lalo nolizwisisa, ngoba liyizwi labanifisela okuhle.

T. M. WADLEY,
UMPHATHISIHLOLO WEBANDLA LEMPILO.

.....oOo.....

AMAZWANA NGE "KHWEZI"

Sibona ukuthi njengoba liphuma okokuqala leliphapha, kufanele sike sithi ukuxoxela abafundi bethu ngalo Amaqiniso esingawalanda ngalo nanka:-

1. Sizolikhapha unyaka wonke ukuze sibone ukwemukeloko kwalo, nokuthi lizochuma na? Kungako nje sithe emazwini ese siwalobile, sithe lingumtwana omncane ophakathi kokuphila nokuba angaphili enyakeni wakhe wokuqala. Kodwa phela uzo-khula uma sibambise sonke, ngoba ngaphandle kokwelekelelelana kasiyudlula ezinyangeni eziyishumi nambili.

2. "IKHWEZI" likhuluma nabobonke abangesibo abelungu ezifundeni zeBandla leMpilo e-Edendale, nase-Clermont, e-Howick West base-Waschbank. Lizophuma ngesiNgisi nangeSizulu, bese kuthi enye inxenye ikhishwe ngolimi lwamaNdiya okuthiwayi-Tamil.

Lizophathwa yiKomiti laBantu namaNdiya naboLungu. Bese kuthi abane kulelo Komiti emunye emele esinye sezizwe kulezi zizwe ezine eziqhamile ezifundeni zeBandla leMpilo. Labake kuzoba yibona bahleli baloliphaphandaba.

Ukuze lifinyelele ezandlani zabantu bonke lizonikezwa izinhlangano ezinjengalezi - i-Edendale Advisory Board, Siyamu Ratepayers' Association, neNhlalango yabaFuye iziNkomo; e-Clermont kwethenjwe i-Advisory Board yakhona. E-Waschbank nase-Howick West kulungiselelwe ukuba litholakale kwabeBandla leMpilo.

Leliphaphandaba liyophuma njalo mhla zi 15 enyangeni, futhi liyotholakala ngesihle.

Njengoba kusaqalwa nje sizo-sebenza kalukhunyana, kubelukhuni ukwenaba. Okokuqala sisazolikhapha libe ngamakhulu amathathu (300). Uma silinganisa eEdendale kuzoba yikhulu namashumi angueyidi, i-Clermont ithole 30, i-Waschbank 30, bese kuthi i-Howick West ithole 10. Lelinana kalingakanani kulezi zinkulungwane ezingaka zabakhile; sethemba kakhulu ukuthi impumelelo yaleliphaphandaba yiyona eyokwenza ukuba landiswe masinyane. Okwamanje zimbili izinto eningasiza ngazo. Eyokuqala, uma umuntu efuna ukulitnola nyangazonke akan-gehlukani nalabo elitholwa kubo, noma labo ejwayelene nabo, abangam-

tholisa lona. Okwesibili, Siza wenze ukuba lithathwe ngokulinika abanye balifunde, uxoxe ngalo nezihlobo zakho.

Isikhala kulona sisazoba sin-cane lakhulu. Sicindezekile ukuba njengoba kuse kulelibanga amakhasi alo angedluli esihlanwini noma esithupheni. Njengoba leli eliphuma namhlanje linezindaba ezithile ezingezubuye zixoxwe futhi, sithe ukuwuxegisa kancane umthetho wokuba lingabi likhulu kulenyanga; loku kusho ukuthi asikazi ukwazi ukwamukela izincwadi zabafundi bethu ezeqe emagadini a-300, noma uma kungenjalo, sizifinyeze. Kungahle kwenzeke nokuba singazifaki nje nempela ngenxa yokuphela kwesikhala.

4. Ngaphandle kwamazwi abahleli sizo-de sifaka amazwana afinyeziwe ngezindawo ezine zeBandla leMpilo, kanye namazwi okweluleka; nezincwadi zabafundi, nezimpendulo kubo. Sofaka futhi noncwadi eqhamile malunga nodaba oluthinta umuntu wonke, njenge zemidlalo, nezokuziphatha kahle, nanjengezemfundo nje, nezinyele ezinjalo.

Ngakoke abahleli bafisa kakhulu ukuthola izindaba kubafundi ezimayelana nokuphathwa kwaleliphapha; izindaba zezigodi, kanye nezincwadi ezibonisa imiqondo ngeniqondo. Ningakhohlwa : ubuhle be "KHWEZI" buyokuya ngokuthi omunye nomunye usiza kangakanani ukulenza libe "yizwi lokuxoxa".

.....oOo.....

KONJE UYAZI NJE?

UKUTHI imithetho eqondene nokusebenza kwabantu emadolobeni isisetshenziswa ngokuqinile manje? Kungako-nje ingase ibuye icijwe ngaphezu kwaloku. Abantu abanemisebenzi eniyo sibeluleka ukuba bangaphumi kuyo ngaphandle kwesizathu esiyiso. Umuntu uyazuza ngokunamathela emsebenzini. Kanti futhi kungeke kusabalula ukuba umuntu abuye awuthole omunye umsebenzi.

UKUTHI omame abahlakaniphile bayazinithelela, banithele nemizi yabo? ukuze athi engena amakhaza bese bewalungele. Uma use Edendale, noma e-Clermont kühle ujoyine i-club lokunitha amajezi nokunye, ngisho nongakwazi uyafundiswa. Iwuli isabiza kahle manje. ungathola enhle ngosheleni i-ounce.

UKUTHI abe-Race Relations Institute bakhipe ibuku elalotshwa ngu Dr. Lewis Hertslet (uTandubunono) elibizwa ngokuthiwa "To Guide those in Town" - "Izeluleko kwaba se Madolobeni". Lencwadi yeluleka ngokuthi emadolobeni umuntu uhamba kanjani, awufune kanjani umsebenzi, ikhulume ngamapasi afanele abenawo, nokuthi uthola malini uma elimalele emsebenzini, nokunye okuningana. Itholakala kwabe-Race Relations Institute, P. O. Box 97, Johannesburg, naseHovisi leKHWEZI, P. O. Box 416, Pietermaritzburg.

.....oOo.....

EZASE EDENDALE

IBandla leMpilo lisadayisa njalo ngobisi, kodwa lilahlekelwa kungathi ngamashuni amathathu ompondo lenzela ukusiza Bantu abahluphekile nje. Loku kuvuse ukuba abakhi balapha babone ukuthi banqaphila ngokuthengisa ngobisi.

Siyadabuka ukunibikela ukuthi u Mrs. Allsopp u-Chairman we Edendale Welfare Society usegule izinyanga ezimbili. Sekoba ngozimakhaza.

Njengoba sasipheshulwe ngumoya njeya isikole sabantwana abancane (Nursery School) sesi vusiwe. Sizovulwa ekuqaleni kwake u February lona. Siyababonga abeMfundo ngokukhoselisa labobantwana ababe dilekelwe ngesabo, kwesase Ashdown.

UMBIKO WESIFO

Kufike umbiko obuhlungu kabi wokuthi u Miss Shortland owa qala izikole lezi zezinqane, ezisencane (Nursery Schools) kuleli lase Edendale, ushonile eNgilandi lapho ebesekhona. Ubesesibedlela ngokuhlinzwa. Kuthe kanti bekwe-thenbisa, kwabuye kwamphendukela kwanthatha. Balahlekelwe ngaye abamhlophe nabansundu.

Abase "Emuseni" abasoze bakhohlwa ngomusa wakhe, nekhono lakhe. Ubebathanda bonke abantu. Kasisoze samlibala. Sifile.

.....oOo.....

EZASE-CLERMONT.

Kulezinyangana ezedhlule i-Advisory Board yase Clermont iveze ikhambi lokwelapha ubuhlu ngu obuvelela abantu okuthe ngoku ntuleka kwezindlu base bezakhela ngaphandle kwe-plan.

I-Board izimisele ukukhuluma nezakhamizi izeluleke ngenithetho yokwakha. Sengathi liqhuba kahle lelusu. Sekubuye, kwasiza i-Bandla leMpilo ngokuqasha ozokwelusa ukuthi izindlu zakhiwa nge-plan na?

Bazosizakala abantu ngalesenzo se-Board ngoba akusizi ukwephula unthetho wokwakha.

Umn. Johannes Blose, osebenza e-Commission, beno Nkosazana Celicitis Shoji bashade ngo 8th January, e Mariannhill. Abasebenza naye bamfisela intokozo kanye nomkakhe.

Umn. Namelani Yengwa wa kwa Mapumulo ushade no Miss Grace Nyanda wase Clermont ngo-Myqibelo, ngo January 21, 1950.

U Mn. J. M. Majozi, umbali we Clermont Advisory Board, ulimele lapho elungisa imoto yake.

Imoto lena ibibekwe phezu kwama bloki uthe engazelele agudluka anabloki, yehlela phezu komlenze wakhe, yawulimaza.

Okwamanje usahamba ngenduku. Simfisela ukuba asheshe alulame, setemba ukuti uyokwazi ukupatusiba emhlanganwe weBodi ozayo ngo Mgqubelo, ngo February 18.

Ungasho ukuti BENGINGAZI, BENGINGATSHEIWA NGANI? !!!

I Komishini manje isilicindezelile ibhuku lemiteto yayo nge sizULU nange SINGISI. Lingatengwa ngo 1/- eHovisi layo laleyo kuleyo ndawo okuyo noma lifundwe ngesihle kona eHovisi.

.....oOo.....

EZASE-WASCHBANK

Siyadabuka ukuthi lezizindaba zicindezelwe si ngakwezwa lutho ngezase Waschbank, ngabantu bakhona nokwenzeka khona.

Noko sizwa ukuthi kwenziwe isicelo ngezikhathi zokuvulwa kwe Makete. Abanye batanda ukuba indali yango-Lwesitatu ntabana iqale ngo-pasi fayifi, kunokuba iqale ngopasi seveni. Kuzokulunywa ngaso masinyane lesi sicelo.

.....oOo.....

EZASE-HOWICK WEST.

Sizwa ngo Mn. Nayager omunye wezisebenzi ze-Commission ukuthi sekupenjwa ibuto lama - Rover Scout kona. Sekunamalungu asebhaliwe, nesicelo sokuba lelubuto lihlangane nenhlangu ye - Boy Scout Association.

Ibuto leli lifundiswa ekuseni ngamaSonto njalo.

Simbingelela, sinemukela ngokutokoza u Rev. J. N. Dunn nendlu yakhe njengoba esezobalapha e-Howick West. Sizwa ukuthi uMr. Dunn lo uyazithanda izindaba zasebandla.

Sifisa sengathi umqondo walesi Sifunda wokuba kuqanjwe i-Football Association nebutho lo African Rover Scout uzophumelela; kuyoba yinto enkulu mhlazana lesiSifunda siba ne Association eyodwa kuyo yonke lendawo futi ibe negeke layo lokudlalala.

.....oOo.....

UKUHLATSHWA KWEZINKOMO

Wathi uKipling: "Impumalanga neNtshonalanga kazisoze zihlangane". Loludaba lokuhlaba izinkomo endaweni eyidolobha noma anaphethelo alo isisuse olukhulu uthuli lwenpi endaweni yase Edendale eselubonise ukuthi umuntu nonlungu kabasoze bezwana ezindabeni senhlalo nenkolo.

Njengoba liphuma okokuqala "Ikhwezi" kuyafuneka ukuba ilandwe kahle lendaba bayazi abantu kuthi nalabo ababesebethole ibhaxa loku thela amadoda eAdvisory Board ngodaka alithole iqiniso.

Ngaphambi kuka July 1946, i-Bandhla leMpilo lenza umthetho onqabela ukuhlathswa kwenkomo eEdendale. Ngomhla we 24 July, 1946, i Advisory Board yakwethuka loko yalwa ngokuthi iBandhla lempilo lalinga fanele ukwenza umthetho lingacebisananga nayo, lacela ukuba iphenywe kahle lendaba. Ngalo indaba le yavulwa ukuba ikhulunywe. Yase i Advisory Board ithumela lesinqumo:

(b) Njengoba lomvalo ovala ukuba kungahlatshwa izinkomo okungezona ezizothengiswa, uphazamisa ngendhlela engafanele kungekho nesizathu esizwakalayo, amasiko nenkolo yezakhamuzi eziningi, kufanele ukuba lomthetho ubulawe kusale lezon-dawo eziqonde ukuvikela umonakalo ongase uvele.

(c) Njengoba yena uDokotela esebonile ukuthi iDDT inamandhla okubulala izimpukane lomthetho owenziwe ngoba kwesatshwa zona, belungasafuneki kwenziwe lomthetho.

Ibandhla lempilo emizamweni yalo ukuhlangabeza isikhalo seBoard libe selicela ukuba iBoard iveze isilinganiso sokuba ngabe zingaki izinkomo ezihlatshwa ngonyaka na. Umbiko ka dokotela wezinkomo wona ubonise ukuthi zingaba 3 izinkomo ezihlatshwa ngenyanga. IBoard yathi lelona akulona elingadala ingozi empilweni yendawo. Ngalesikhathi iBoard isakhulumisana ne Bandhla leMpilo umthetho wake wayekwa awasebenza kwaze kwangena abe Meat Control Board abanikwa amandhla nase Edendale okuyibona abavala ngempela. Kuthi noma iBandhla leMpilo lona libona kufanele kuyohlatshelwa emadeleni emgungundhlovu laba beMeat Control bona abaku vuma naloko. Kulapho kwafika khona ukuba umuzi uthinteke. Wavuka wena ngezinyawo waze wayofika naseMngeni khotso. Inkosi yaseMngeni khotso yathumela ePitoli lapho kwabuya izwi lokuthi uqinisile udokotela, makanga kuvumeli ukuhlaba endaweni eyidolobha. Inkuluno ka Dokotela yabe ithi "uyesaba ukuthi kungeke kumpathe kahle umuntu othenge inkomo ngenali enkulu ukuba atshelwe ukuthi unyama yaleyonkomo kayilungile ukuba ingadhliwa". Ukuphendula lapho iBoard yaveza umqondo wokuba kufunwe isu lo "insurance" ukuze kuthi uma inkomo efakwe kwi "insurance" kuthiwa inyama yayo kayi

lungile umuntu abenako ukubuyelwa
imali yenkomo leyo. Ibandhla lempilo
okwamanje lisalandela lowomkhondo
nokubona ukuthi kungenzeka yini lokho.

.....oOo.....

Prepared and published by the Head Office of
the Local Health Commission (Natal),
195, Longmarket Street,
Pietermaritzburg.

lungile umuntu abenako ukubuyelwa
imali yenkomo leyo. Ibandhla lempilo
okwamanje lisalandela lowomkhondo
nokubona ukuthi kungenzeka yini lokho.

.....oOo.....

Prepared and published by the Head Office of
the Local Health Commission (Natal),
195, Longmarket Street,
Pietermaritzburg.



Prepared and published by the Head Office of
the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

A LETTER TO OUR READERS

When we look through our first two numbers of "Ikhwezi", we sometimes wonder whether we are a news-magazine or an educational journal! So much of the talk from the Areas seems to be about schools!

However, if there is one thing we are very sure about, it is the keenness of non-Europeans on education - and we think we can fairly say that the Local Health Commission is just as keen on getting education to the Areas. It has played a big part in the establishing of no fewer than four nursery-schools, and has co-operated with the government authorities in order to facilitate the opening of other scholastic institutions.

To-day, though, we do not wish to speak so much of schools as of education itself and its real meaning for us all. In its true sense, it is something much more than book-learning or technical skill. It is the sum of everything we learn in life - in our homes, our schools and colleges, and our surroundings in the wider world. It may do a great deal for us: or it may do very little. That will depend on the kind of lesson that we learn from it.

If, from our education, we learn to despise those with less knowledge than ourselves, or to look down on honest, unskilled toil, or to pride ourselves on our own cleverness - then we have no true education at all.

If, on the other hand, we learn that there is dignity in all honest work, and if our learning broadens our minds to observe all things and persons with a greater understanding - then we shall be educated in the best and highest sense.

We do not gain this end by merely going to school. If we desire the true culture for ourselves and for our children, we shall remember that it depends, as well, on other things - on a high standard of conduct in our homes; on courtesy, unselfishness, self-discipline; on steady judgment and restraint.

No schooling by itself can turn us into educated men and women; but the true education waits for all whose eyes are open, and whose minds are keen, to observe and think and understand. It is a goal towards which we can all press forward: it is a process in which we can, and must, all help one another.

We hope that, with every issue of "Ikhwezi", we shall have more good news to discuss concerning the spread of this sort of education in the Areas!

Yours faithfully,

THE EDITORS.

A FEW MORE NOTES ON "IKHWEZI"

We did not expect to have to write notes on "Ikhwezi" this month, but, once again, there are just a few things we want to say:-

(1) It has been a great pleasure to us to receive a number of letters and messages of congratulation in connection with the publication of our first number. We hear that appreciation (and shortage of copies!) at Edendale reached such a pitch that certain people there even offered to buy a copy! The magazine has also been warmly welcomed at Howick West. Unluckily, Clermont's allocation did not reach the Area until nearly the end of the month, but we hope to hear that the child "Ikhwezi" will meet with parental care and affection in that Area, too. There has been little time for us to hear from Waschbank; but we look forward to learning, some day, that the farthest-off of our Areas is pleased to be kept in touch with the news and views of the Commission's wide-spread communities.

(2) We have received a suggestion that the cover of our magazine should also bear the English and the Hindi equivalents of the name "Ikhwezi". We spoke first to our illustrator about it, and he looked a little worried! We think he'd probably had enough trouble trying to fit in the Zulu word alone among the comet's rays! However, he promised at once to see what he could do about it.

When we discussed the matter seriously, we felt it might be a pity to practice even such a small degree of race-separation as to use all our different languages for the name. We think it happiest to line up behind one single title for the paper, so that it may be known to us all by the same name.

For the benefit of non-Zulu readers, however, let us explain at once that "Ikhwezi" means a "Comet" or, in the Hindi, "Prabhat".

This month you will find the Hindi section labelled "Prabhat", in grateful acknowledgment of the suggestion.

Remember, we are keen to learn the ideas of any of our readers for the improvement of the paper. You will find a new section, "From our

Readers", at the end of this issue.

(3) We express our sincere regret that the name of the Ashdown Advisory Board was accidentally omitted last month from the list of the public bodies who, we hoped, would help us distribute "Ikhwezi" at Edendale. We have communicated with the Board's Secretary and will be sending him an allocation of our March number.

(4) It has already been suggested to us that we ought to appear in print, as a proper magazine. We shall be only too happy to try out the scheme; but we must be very sure of the demand before we launch out on a venture of that kind. Only one path can lead in that direction - the path of co-operation and support. The future of our child "Ikhwezi" rests, as we said last month, with YOU.

.....oOo.....

DID YOU KNOW?

THAT the Courtesy Week held in Pietermaritzburg and Durban during the week ended 11th March, 1950, was organised by the Rotary Club?

The object of the Courtesy Week was to make everyone "courtesy conscious". It is a wellknown fact that courtesy begets courtesy. It will be found that if one is courteous considerate and careful in one's acts toward others, so as not to inconvenience or injure their susceptibilities, there will spring up among us all a feeling of mutual goodwill and understanding.

Courtesy costs us nothing - yet it is one of our most precious assets. Acts of courtesy in our homes, or at our work; in buses and trains; in our motor cars or as pedestrians, will help to make this world of ours a brighter, more cheerful place in which to live.

Courtesy can be summed up as being simply good manners, kindness and consideration for others. If the Courtesy Week campaign has instilled in us all a spirit of tolerance and the quality of service towards others, less privileged than ourselves, then it has achieved its goal.

It is hoped to be able to give, in the next issue of "Ikhwezi" an account of the activities in Pieter-

maritzburg and Durban during the Courtesy Week.

THAT there are four Women's Clubs in the Edendale Area and that membership is open to all African Women?

At the Clubs, members receive instruction in knitting, dressmaking and felt work. Some of the members have already made as many as five or six garments for themselves and their families. Not only do the members benefit from the instruction, which is given by an African trained in domestic science, but they have the opportunity of buying materials at reasonable prices. In addition, if the members wish they may have short recreation periods and play games, and, of course, the Clubs give members a chance to meet their neighbours and chat about local news. Next month we hope to give cooking demonstrations as well.

In December last the Clubs held a combined exhibition of their work which was highly praised by the Judges. At the same time they formed themselves into an Association of Women's Clubs. Each Club is represented on the Committee which is responsible for the running of the Clubs.

This movement has been started to benefit the Women of Edendale and so the members may have further activities if they wish, provided, of course, that it is within the financial resources of the Association.

The Clubs can only be a real success with the support of the women of Edendale and so please tell your friends about them. They meet in the afternoons at 2 o'clock as follows:-

Monday	: Georgetown Club, at the Market Hall.
Tuesday	: Macibisa Club, at the Dutch Reformed Church Hall.
Wednesday	: Siyamu Club, at the Caluza School.
Friday	: Ashdown Club, at Emuseni.

THAT copies of Dr. Hertslet's book "To Guide Those in Towns" can be bought from this office (address: "Ikhwezi", P. O. Box 416, Pietermaritzburg)?

Last month we published some of its hints on passes. Here are some of its remarks on "WORKING FOR ONESELF":-

"There are several kinds of work by which useful money may be earned, without earning WAGES.

This may be done all day, or in the evenings, to get extra money that may be needed.

Everyone who thus 'goes into business' for himself needs to know certain things, if he is to do it well and not get into money troubles.

These are the chief points:-

Learn how to keep simple ACCOUNTS.

Enter up in the Account Book every day, ALL the money that COMES IN and GOES OUT.

Keep a special STOCK-BOOK, if several kinds of things are being sold.

BALANCE the Accounts every week, or there will be mistakes and muddles. It may be better to do this every evening when the day's selling is done.

Find out the NEEDS and WANTS of the people to whom you plan to sell things, and try to meet them.

Always be HONEST. Never try to CHEAT people. Make a FAIR profit to pay for your time and work and outlay.

Look out for some line of business that is really needed, and NOT BEING DONE by others.

Work hard, but don't waste your special SKILL in doing rough work that you can pay others to do for you."

.....oOo.....

HERE - AND - THERE

EDENDALE

Obituary : Mr. Edward Oliver Msimang
(Contributed)

Early on the morning of Saturday, the 11th February, the Edendale Church bell could be heard sounding its mournful intermittent knell, and

the majority of the residents were shocked to learn that it reported the death of Edward Oliver Msimang. Although he had been known to be sick his powers of resistance encouraged a hope among his relatives and friends that he would recover. On Friday the 10th. he was seen to visit his employers, the Bank and other places of business practically unaided. That night he passed away.

Oliver was born at Nyanyadu in the Dundee District in October 1887, and was educated at Edendale. He was the son of the late Enoch Msimang and a descendant of the Rev. Daniel Msimang, one of the first purchasers of the Edendale, Driefontein, Kleinfontein and Doornhoek farms.

In his youth he travelled extensively within the Union, having worked as a mine clerk in Johannesburg and Kimberley. After leaving the diamond mines he took up teaching in Barkley West where he married a Miss Moss of Taungs. About 1912 he came home with his bride and joined the firm of Messrs. Allison and Hime, Solicitors of Pietermaritzburg, as a clerk. It was in that office that he met Mr. Randles, who was then an articled clerk. When Mr. Randles left the firm Oliver decided to throw in his lot with him and worked for him continuously all his life. His wife predeceased him early and left him without issue. He then married Miss Madlala of Edendale, who also died leaving him a son and a daughter who survive them - Lorenzo and Irene (now Mrs. Turnoff).

Oliver (for that was the name by which he was known to his friends) was a loyal son of his parents although he was only the fourth son; and after his father's death he became the last consolation to his mother. His chief interest in life, which seemed to transcend everything, was in the Standards Football Club which he resuscitated immediately he returned from his peregrinations and maintained consistently throughout his lifetime. He was instrumental in the formation of a Natal Football Association which later affiliated to the S. A. Football Association over which he at one time became President. So great was his interest in Football that on several occasions he managed a Natal representative team in Provincial games. He was a great musical enthusiast and had kept together a handful of the Edendale singers, some much older than himself, whom he delighted to call "Old Cows". Latterly he allowed his talents to ex-

pand to cover other spheres. He was one of the original members of the Edendale Advisory Board by virtue of his position as one of the Trustees of Edendale for many years. His services on the Board were cut short by his continued illness. Despite his poor health he officiated as the Provincial Chairman of the African National Congress, an office he had held for five years without a break. He will be missed not only by the sports enthusiasts, but also by the chiefs and members of Congress throughout the Province. Edendale has lost a great son - great in mind and spirit. As a Trustee he enjoyed the confidence of a large number of property owners in the settlement whom he represented throughout his life.

No greater testimony could have been given of his outstanding services than the number of people who attended his funeral and the number of wreaths sent. Tributes paid at the graveside by the President of the African National Congress (Mr. A. W. G. Champion), Mr. J. C. Boshoff, of the Local Health Commission, Chief W. S. Kumalo, of Driefontein, Mr. F. J. Mazibuko, of the Edendale Advisory Board, Mr. Theo Nene, on behalf of the sporting community and the Standards Football Club, and the Rev. W. Gcabashe, were an eloquent tribute to a great and useful life.

Our sympathies go to his children, relatives and many friends in their sore bereavement.

OPENING OF THE ASHDOWN GOVERNMENT SCHOOL, EDENDALE

Mr. T. M. Wadley, Chairman of the Local Health Commission, opened the Ashdown Government School on Saturday afternoon, the 4th March, 1950.

The School, a modern low brick structure, designed by the Provincial Architect, Mr. Jackson, and built at a cost of approximately £22,000, is situated upon 3 acres of ground, which was made available to the Provincial Authorities by the Local Health Commission. Provision has been made in the school for the accommodation of 600 boys and girls in equal numbers. Fifteen teachers will give instruction from Kindergarten to Junior Certificate.

Mr. Prozesky, of the Education

Department, in the absence of Mr. Banks, Director of Education, introduced Mr. Wadley to the visitors, parents, teachers and children who had gathered to witness the opening. The Rev. O. Kuzwayo said a short prayer and the school choir rendered a number of choral items which were greatly appreciated by all.

In his address, Mr. Wadley said that the deeper meaning of schooling - its meaning for the mind and character - did not lie in book learning, nor even in the fact that it equipped people to obtain jobs. It should not be confused with knowledge either. Knowledge lay at the foot, but the fruit and flowers were only to be seen in the keen, balanced judgment, the dispassionate outlook and the steadfast, ordered character.

Mr. Mazibuko, a member of the School Board, thanked Mr. Wadley on behalf of all those present for his attendance and for the encouraging remarks about the future of Education for Africans.

We hear that sundry Sporting Bodies in the Area are reviving their respective clubs and associations, since the news got round that the Recreation Grounds are being reconditioned. This is good! We look forward to the day when the Associations will be able to donate a portion of their gate-moneys to the many deserving causes in Edendale. On the other hand, we understand that the Commission needs certain assurances from the Recreational Bodies before it expends more money on Grounds which, last year, were hardly used at all.

The Local Health Commission's records disclose that there has recently been wanton damage to waterworks pipes and equipment in the Area. In more than one instance, taps have been wrenched from standpipes and left lying near the spot, the water meantime discharging full-bore. The glass of a meter-case has been smashed and fittings have been taken from the meters themselves.

We do not believe that the people of Edendale are indifferent to the value of the pure water-supply which is so rapidly - and at such great expense - replacing the

foul and contaminated water-sources of the Area's earlier days. All responsible persons would, however, agree that this sort of thing should not go on. Such wanton mischief goes to raise the costs of an already costly scheme, and adds immeasurably to the difficulties of keeping it in running order.

We hope that all public-spirited persons will co-operate to put an end to these unfortunate happenings by reporting any observed case of damage of this nature. Report can be made during office hours by telephoning 2024, 2025 or 4860 (office of the Area Secretary, Edendale), or, after hours, by 'phoning 5645.

While we are on the subject of standpipes - we hear that the general public does not like the position of the one near the Plessislaer Railway Halt. The complaint is that persons coming to draw water there are liable to be accosted by loiterers. We know that this paragraph will catch the eye of the Commission's Engineer, and perhaps something can be done about it. We rather think that the Engineer already has the matter in hand.

One of the most important recent developments in the Area has been the opening of a Technical School at Siyamu. The start has been a small one in temporary accommodation; but, with the support of the public, it should be the beginning of a splendid facility for Edendale. It is, indeed, a unique opportunity for African parents who wish their sons to learn technical crafts. Hitherto, such parents have, for the most part, had to send their children to distant centres at considerable expense in order to secure such a training for them. Now, free training has been brought to the spot.

We owe the Technical Centre largely to the untiring efforts of the Edendale Welfare Society, which hopes to house the institution in new buildings before the year is out.

It is disappointing to learn that the present enrolment is so far below the capacity of even the temporary building. The African people have a fine tradition of

craftsmanship - Edendale itself can show examples of the skill and artistry of African carpenters - and we do not believe that people will be so foolish as to turn their backs on handicraft, despising it because it is "manual".

The beautiful works of skilled and devoted craftsmen of a thousand years ago are the pride and glory of the countries of Europe. We, too, should take a pride in the trained hand and eye, and in the product of sincere and skilful toil.

We understand that Mr. Johannes Ngubane, of House O. 3, Ashdown Village, is rapidly turning the grounds of his home into quite a show place! He has not only made a nice garden, but he also does what so many of us forget to do - he regularly cuts and trims the grass frontage between his house and the road. If everyone at Ashdown did the same, it would greatly improve the look of the Village.

.....oOo.....

CLERMONT

The Chairman, Mr. R. S. Mtshali, presided at the last monthly meeting of the Advisory Board.

More than one person has remarked on Mr. Mtshali's efficiency as Chairman. The Board and the public are to be congratulated on having his services at their disposal in this capacity.

The residents of Clermont will be very pleased to hear that all the necessary materials have arrived for the construction of the new water supply scheme. Construction has already commenced and it is hoped that in the very near future the inhabitants of Clermont will be able to draw their water supplies from stand-pipes.

Mr. M. A. F. Gillan, the Assistant Engineer at Clermont, is at present in hospital. We all wish Mr. Gillan a speedy recovery.

The Government Assize Officer will be in attendance at the Local Health Commission Offices, Clermont, on the 5th April, 1950, at 9.30 a.m. All shopkeepers in the Area should bring their scales, weights and measures for checking on that day.

.....oOo.....

WASCHBANK

We are indebted to a reader who signs himself "Thath ufaka-sakeni" for an item of sporting news from this Area.

He writes:-

"The Waschbank 'Roses Football Club' (Africans), affiliated to the Dundee and District Football Association, won last season's second round cup (Morar's Cup).

This season opens in March and the 'boys' are fit again and hope to bring home more cups. The Club welcomes new members to its ranks."

We offer our congratulations to the "Roses" and wish the Club another successful season in 1950.

.....oOo.....

HOWICK WEST

The newly-formed Union Jacks Football Club for Africans at Howick West intend to field two teams for friendly matches during week-ends. Members of the Club are most enthusiastic and we wish them success during the coming football season.

The Indian Sports Club, recently formed, intends to approach the Local Health Commission with a request that sports fields be laid out at Howick West.

At a ceremony held on Saturday afternoon, the 25th February, 1950, Mr. R. Dookran, District Commissioner for Pietermaritzburg and District, invested thirteen members of the Riversdale Rover Scout Crew. The ceremony was well attended both by residents of Howick West and fellow

Rover Crews from Maritzburg and Pentrich.

All those who are interested in joining the Boy Scout Movement should get into touch with the Rover Leader, Mr. S. Mayager, at the Offices of the Local Health Commission.

.....oOo.....

This month's article is contributed by Mr. R. R. Dlomo, a resident of Edendale, an editor of "Ikhwezi", and of a much greater concern - the "Ilanga lase Natal" !

He writes for us on:-

SELF - HELP

The Zulu people have a saying that "the dassie has no tail because it sent for it". It did not go for it itself, but thought it cute or clever to ask the other animals to get its tail for it, instead.

This is said of those people who never do things for themselves, but must always be asking others to do them for them. This tendency is fraught with great dangers to a people; for it makes them forget their obligations to themselves and to the community.

Instead of being inspired by a spirit of endeavour and ambition to better their lot, they lapse into a state of ever-grousing and grumbling against what Fate has decreed for them in life.

In this state of self-pity and inactivity they allow great opportunities for improvement and progress to pass them. We should not allow ourselves to get into this dangerous state. In the Areas there is much that can be attempted and done by people who wish to help themselves in spite of difficulties in their way. There are movements in existence in Edendale, for instance, which, if genuinely supported and strengthened by the people, would go a long way towards bettering their communal life and broadening their outlook.

The Women's Clubs, properly supported and widened in scope, would play a great part in the life of the African women at home and in the community. In these Clubs, too, young girls, who are being slated as lacking in moral and

social stability, would find much that would absorb their attention during their leisure hours and would thus be saved from the clutches of the Evil One.

The Benevolent Society is another sphere of activity that can be harnessed by our people to serve them. In this Society there is offered to those willing to serve their people an opportunity to do so in a worthier manner.

Are all non-Europeans making use of these opportunities to serve their community or are they waiting for something "Out of the ordinary" to come along before they wake up? At Edendale there are vast opportunities, unfettered by any law, for our people to practice self-help and self-realisation among themselves. In this way they would be paving a way towards self-respect and self-independence. In this way, too, they would be getting nearer and nearer to the goal of running their own institutions. For it is only when people show that they can try to work out their own destiny that those placed in charge over them can safely "give them a chance" to grow bigger and bigger. Criticism is all right when it is legitimately directed, but criticism alone, not backed by our own efforts to bring about welcome changes in the community, will do nothing.

It is only when people see their own shortcomings and strive to right them, that they can hope to win the helping hand of those able to help them.

The Local Health Commission has provided us with the machinery to do some of these great deeds, if we are only prepared to do our share of the work. The able African Assistants of the Commission are at our disposal to advise and help us to help ourselves. We have within our grasp all the social, recreational, health and other resources if we are only prepared to come forward with our own ideas and suggestions to strengthen these activities.

Let there be less grousing and more practical effort on our part and soon we would be contributing greatly to the welfare of our community.

LETTERS TO IKHWEZI

His Honour the Administrator of Natal, writes:-

" I shall watch Ikhwezi's progress with interest, and should be glad if you would send me a copy each month for my information. "

Senator E. H. Brookes writes:-

" I think that this magazine is a valuable forward move..... I wish Ikhwezi every success in its career. "

(We are most grateful for these encouraging comments. - Editors.)

The Editors,
"IKHWEZI".

AN APPEAL BY THE AREA
SECRETARY, EDENDALE.

May I, through the courtesy of "Ikhwezi", make an appeal to the residents of Edendale for greater co-operation.

There are many problems of both major and minor importance which require thoughtful consideration before final decision can be made, and it is mainly in this connection that I appeal to residents to make personal visits to my office for discussion.

Far more can be achieved by the "PERSONAL TOUCH" than can ever be achieved by letter writing, and the resultant decisions on particular problems are far more satisfactory to all concerned.

The Area Secretary is placed in his important position for the primary purpose of the Administration of his Public Health Area in the way best suited to the prevailing conditions. If the residents do not come to him with their troubles, how then can he be expected to know what they are; and how, too, can he be expected to give advice and guidance when advice and guidance is not sought in a spirit of co-operation?

To all the residents of the Public Health Area of Edendale and District I therefore say -

" No matter how small or how

great your problem may be, see me personally - if I cannot answer your problem myself, I will put you in touch with the person who can. "

Finally, let us all unite in our efforts to help each other for it has been truthfully quoted

"UNITED WE STAND - DIVIDED WE FALL".

R. C. WHITLOW,
AREA SECRETARY,
PUBLIC HEALTH AREA OF
EDENDALE AND DISTRICT.

INCWADI ESIYILOBELE ABAFUNDI BETHU

Uma sifunda ezinhleni ze-
"IKHWEZI" njengoba seliphume kabili
nje, siya khohlwa-nje ukuthi konje
iKhwezi leli liyi phephandaba noma
liyiphepha lokufundisa na? Ubu-
ningi bezindaba ezivela ezifundeni
ze Bandla leMpilo likhuluma ngezi-
kole!

Noko, uma kungakhona into
esingaba neqiniso ngayo, kungukulu-
langazela kwaBantu nezizwe ezinge-
sibo abelungu, zomele imfundo zonke.
Singabe siqinisele uma sithi iBandla
leMpilo nalo liyefana ngokushiseke-
lela imfundo ezifundeni zalo. Ku-
khulu eselikwenzile ekuphambeni izi-
kole zabantwa abasebancane - kun-
gathi zine ezalolohlobo, labambisana
futhi noKulumeni ekucabeni indlela
yokuqamba imisebenzi ehamba nem-
fundo.

Hayike namhlanje kasiqondile
ukuxoxa ngezikole, sizokhuluma
ngemfundo uqobo lwayo, ukuthi
isimumatheleni thina sonke. Umongo
wayo kawusiko ukwazi okulotshwe ema-
bhukwini nje, nokwazi imisebenzi
ethile. Iyinhlanganisela yesiku-
funda ekuphileni kwethu - ema-kithi,
ezikoleni nasemakoliji akithi, nase-
zweni lonke elisizungezile ngobu-
banzi balo. Imfundo ingasenzela
lukhulu: kokunye isenzele ubala nje.
Kuye ngesikuthola kuyo.

Uma kuthi ngenxa yoku - funda
kwethu sedelele abafunde kancane
kunathi, noma sibukele phansi aba-
sebenza umsebenzi onzima wamandla,
noma kambe uqotho - noma siziqhenye
ngokuba sihlakaniphile - uma sen-
zenjalo sobekasinayo imfundo
yempela.

Uma, ngolunye uhlangothi si-
funda ukuthi wonke umsebenzi oqotho
unesithunzi, noma ukufunda kwethu
kuyivula ingqondo yethu ukuba sik-
wazi ukugondisisa izinto nabantu -
kobe sifunde ngempela. Loku
kasikuzuzi ngokuya esikoleni nje
kuphela. Nxa sifuna ukuba nem-
fundo eyolileyo thina nabantabethu,
kuhle sikhumbule ukuthi kusekhona
nokunye okudingeka kakhulu,
njengokuziphatha kahle ngempela
emakhaya ethu; umusa, ukuphana,
nokuzibamba; nokwahlukanisa izinto
ngaphandle kwamatata.

Isikole ngokwaso sodwa kasi-
kwazi ukusenza izifundiswa zempela,
abesilisa noma besifazane; kanti-ke
imfundo eyona-yona itholwa yilabo
abazibhekisisayo izinto, nabavule

imiqondo, nabazimisele ukucabanga,
baqo-ndisise. Kungumgomo sonke
esingashisekela ukufinyelela kuwo;
leyo yindlela okusweleke selekelelan-
kuyo ekuhambeni kwethu.

Sethemba ukuthi kulelo nalelo
"IKHWEZI" siyoba nezi-ndaba ezim-
nandi esozixoxa ngokwanda kwalolo
hlobo lwemfundo ezifundeni zeBandla
leMpilo.

Yithina,

BAHLELI.

.....oOo.....

AMAZWANA AMANYE NGE "IKHWEZI"

Besingalindele ukuthi singa-
banamazwana esingawabala kwi "Khwezi"
ngalenyanga, kodwa nakoke kunezin-
twana ezimbalwa esithanda ukuzisho:-

(1) Kube intokozo enkulu kabi
kuthina ukuthola izincwadi eziningi
nemiyalezo yokubonga nokujabula
mayelana nokukhipha kwethu iphepha
lokuqala. Sizwa kuthiwa indlela
abantu abalithokozela ngayo e
Edendale (Mango kwesweleka kwalo)
kwaze kwabangela ukuthi kube khona
nabafuna ukulithenga. Kanti
futhi nase Howick West lamkelwe
ngomoya omuhle nenjabulo. Kwaba
ibadi nje ukuthi isabelo saleliph-
epha esasiqonde esifundeni sase
Clermont sephuza ukufika khona
kwaze kwacishu ukuphela inyanga;
kodwa siyethemba ukuthi sizozwa
ukuthi lengane yethu "ikhwezi"
yamkelwe ngezandla ezimhlope
nangothando abantu base Clermont.
Asitholakalangeke isikhathi esanele
ukuba sizwe ngabase Waschbank;
kodwa silindele ukuzwa, ngelinye
ilanga, ukuthi nabo, njengoba
kuyibona abakhe endaweni ekude
kunazozonke kwesiziphethe, bayatho-
koza ngokwaziswa njalo njalo nge-
zindaba nemiqondo yezifunda eziph-
ethwe iBandla leMpilo.

(2) Sesithole esinye iseluleko
sokuthi kunganjani kuthi ephepheni
langaphandle leligama elithi
"Ikhwezi" lichasiswe ngesilungu
nangesiNdiya. Sakhulumake kuqala
noMcindezeli wethu ngalendaba,
yathanda ukumxaka. Ngobwethu
sasicabanga ukuthi uyohlupheka
ezama ukubala leligama ngesiZulu
ukuze lihambe kahle liyigcwele
kahle imisebe yalenkanyezi. Hayi
noko, usithembisile ukuthi
uzozama ukuthi wenzenjani.

Kulesisikhathi siyicabanga len-
daba ngokujulile, sibone ukuthi kun-
gaba yinto ebuhlungwana ukuthi singa-
zejwayeza ukubandlulula izizwe okun-
gaze sifune amagama azozonke izizwe
lezi ngebizo nje lephepha. Sikubona
kwiyo into enhle nethokozisayo ukuba
sonke sikhonze igama libelinye
lephepha ukuze lazeke kithi sonke
ngagama linye.

Ukuzeke sisize labo abangezona
izinzula ababafundi baleliphepha, s-
sizobacazela ngokuthi leligama elithi
"Ikhwezi" lisho i "Comet" ngesilungu,
i "Prabhat" ngesindiya.

Kulenyangake niyofumanisa ukuthi
lapho kuhunyushwe khona ngeIndiya
kuyobe kubalwe phezulu kwathiwa
"Prabhat" senzela ukucosololisa
izinhliziyi zalabo abaphakamisa lom-
qondo.

Khumbulani loku ukuthi, silin-
dele nakubani owumfundi waleliphepha
ukuba asicebise ngenqondo mayelana
nezindlela zokuthuthukisa leliphepha.
Niyofumanisa isigaba esisha ekuphe-
leni kwaleliphepha esiphethe
"Kwezivela kubafundi bethu".

(3) Siyakolisa kakhulu ukuthi
ephepheni lethu lenyanga edlule
kwaba yiphutha ukuba silibale uku-
nazisa nge Advisory Board yase
Ashdown njengelinye lamaBandla
esethemba ukuthi lizosisiza kakhulu
ekusaphazeni "Ikhwezi" esigodini
sase Edendale. Sesiboneneke no-
Nobala walelibandla samthembisa
ukuthi naye sizonthumela idlanzana
laleliphephangayo lenyanga ka March.

(4) Sekuke kwaphakanyiswa abanye
ukuthi kambe kunganjani ukuba leli-
phepha lethu licindezelwe ngemishini
njengamaphepha ndaba amanye. Phoke,
siyothini, siyozana ukukwe nza
njengoba belinganisa; kodwa ngapha-
mbi kokuthi sizithi dhlwa kulento
abayi phakamisayo, kudingekile ukuthi
sibeneqiniso eligcwele lokuthi leli-
phepha lethu selidingeka ngokungaka-
nani. Yinye kuphela indlela enga-
siyisa lapho - yindlela yokusizana
ngoMoyomunye nokulekelelana. Impu-
melelo yalengane yethu "Ikhwezi",
njengoba sasho ngenyanga edlulile,
isezandleni ZENU.

.....oOo.....

KONJE UYAZI-NJE?

UKUTHI invuselelo ebingaleliviki
elisukela ku March 5 kuze kube March
11, invuselelo ngokuhliphana noku-
phathana ngomusa, ibigqugquzelwa

ngabe-Rotary Club.

Injongo yalemvuselelo wukwenza
wonk' uwonke abenomoya weNhlonipho
nomusa. Kwaziwa kamhlophe ukuthi
umusa uzala umusa. Uma umuntu
enomusa nozwelo nabanye, umoya
onjalo uyathelelwana ngoba naba-
nye baye benze njengaye.

Umusa kawubizi mali, kanti
ungelinye lamagugu ethu. Ukw-
nzelana umusa inakhaya ethu
Nalapho sisebenza khona, emabasini
nasezitimeleni, ezimotweni zethu,
nakwabahamba ngezinyawo, kuyo
kwenza ukuba izwe lihlalisane kam-
nandi.

Ngazwilinye umusa ungu-
kuhloniphana - ukuba nezimenazi,
nokucabanga ngabanye abantu. Uma
lemvuselelo ivuselele umoya woku-
bekezelelana, nokuphathana ngomusa
nabanye abangalingani nathi iyobe
yenze lukhulu kobe kuhlosiwe.

Sithemba ukuthi sonixoxela
kulo IKHWEZI ngokuthi ihambe kan-
jani lemvuselelo.

UKUTHI sekukhona uma-Club
amane abesifazane esifundeni sase-
Edendale, nokuthi wonke umuntu
wesifazane angabayilungu lawo?

Wonke amalungu afundiswa uku-
nitha, nokuthunga izinguba, nomse-
benzi we-felt. Amanye kulamalungu
asinze izingubo ngithi ezinhlanu
noma ezi yisithupha zemizi yawo.
Akugcini ngokuba afundiswe nje,
ngoba phela afundiswa yisazi semise-
benzi yase makhaya - abuye athole
nethuba lokuzithengela izinto
zokwe uza loku, ngamanani alula.
Futhi uma amalunga ethanda uku-
zithoko-zisa ngemidlalwana nokunye
okunjalo, nokubungazana nabakhelwana
bawo, abanalo lelothuba. Ngesonto
elizayo sethemba ukuthi soke sibu-
kise ngezindlela ezahlukenene zoku-
pheka.

Ngo-December odlule kwakuno-
mbukiso wama-Club ehlangene. Um-
sebenzi wawo awutusa kakhulu ama-
jaji. Abese qamba njalo u-Sosi-
yeshana (Association) wawo. Ilelo
nalelo-club linomkhulu - meli walo
kulo Sosiyeshana.

Lomhlangano uqanjelwe isima-
me sase-Edendale, uma-ke sifisa
ukwe-nza nezinye izinto, singaqhu-
beka uma imali ingabakhona.

Usizo lwa lama-Club lungavezwa

wukusekela komame base-Edendale
xoxelani-ke abangane benu ngaloku.

Kuhlanganwa ngo 2 ntambama
kulezi zindawo:-

Georgetown : ngomSombuluko
emakethe.
KwaMachibise : Ngolwesibili -
eDutch Reformed
Church Hall.
Siyamu : Ngolwesithathu -
Caluza School.
Ashdown
Village : iClub lakhona liba
we-Enuseni.

UKUTHI izincwadi ezibalwe u
Dr. Hertslet "Ngokweluleka labo
abahlala emadilobeni" ziyathola-
kala ngokuthengwa kuleli hovisi
(Ikheleli : "Ikhwezi", P. O. Box
416, Pietermaritzburg)?

Ngeviki elidlule sabala nge-
zeluleko zalo ezimbalwa nganapasi.
Nazi ezinye izimpawulo elizishoyo
Mayelana "Bokuzisebenzela":-

"Miningi imisebenzana, ngaphandle
koku-sebenza phansi kwomunye, enga-
kuzuzisa uhlamvana.

Loku ungakwenza yonke imini,
noma isebusuku, ukwenzela ukuba
uthole otikana mhlaumbe ongabe
uyabadinga.

Ngakoke wonke umuntu ozondle
'ngomsebenzi walhe', ukuze aphumel-
ele kahle angangeni ezinkathazweni
zezimali, kudinga kube khona izinto
azaziyo.

Nazi izihloko eziqavile:-

Yiba nolwazi lokugcina incwadi
yako etshengisa ulungena noku-
puma kwezimali.

Bala kulencwadi yakho zonke
izinsuku yonke imali ENGEFAYO
ne PHUMAYO.

Uma uwumuntu odayisa ngezin-
hlobo-nhlobo zezinto, yiba ne
NCWADI lapho ubale khona zonke
lezizinto ozidayisayo.

Njaloke kanye ngeviki, hlanga-
nisa imali oyingenisile uyishay-
anise ne-npahlathengisile
ukuze kungabi nomonakalo nen-
gxushungxushu. Kanti futhi
kungangcono kakhulu uma un-
gase ukwazi ukulwenza loku
zonke izinsuku ebusuku sewu-
thengise uqeda olwelanga.

Zama ukuba uzazi IZINTO ezifunwa
abantu osebenza phakathi lwabo
ubazamele ukuba ubatholele.

THEMBEKA emsebenzini wakho ngaso-
sonke isikhathi. Ungalinginje
UNOMLISE abantu. Zilinganisele
inzuzo EFAMILI ezoshayana nom-
sebenzi wakho kanye nesikhathi
osimosile.

Ubekisise uma ufuna ukuvula
umsebenzi. Uvule umsebenzi
odingekayo, hayi CSUVULWE
abanye.

Usebenze kakhulu, kodwa unga mosi
umqondo wakho nobuciko emseben-
zini nje ongelutho obu ngase
ubenawo amandla oku holela umuntu
wetovo.

.....oOo.....

EZASE EDENDALE

UMBIKO.

Umuzi wase Edendale wethuswa
ukukhala kwensimbi ngoigqibelo
ngomhla we 11 ku February, 1950,
kanti ibika ukuthi uOliver Msimang
kasekho. Noma kambe kwakuyinto
eyaziwayo ukuthi kaphilile kahle,
abanengi ngokubona ukuziqinisa
kwalhe babanethemba lokuthi wolu-
lama. Khona ngolwesikhlanu ashona
ngalo wabonwa eya emahovisi abameli
ayesebenza kubo, wedlulela nasebhange
okwanika ithemba lokungathi uzoba
ncono. Kanti wabesevalelisa njalo,
ngoba wakamba ngabo lobo busulu.

Noma ilhaya lakhe labe lise-
Edendale wazalelwa eKhabonina e
Nyanyadu ngo October 1887. Wabe
eyindodana yesine kamufi Enoch
Msimang isibulo lika Rev. Daniel
Msimang owabe engomunye wabathengi
bokuqala beEdendale, Driefontein,
Kleinfontein neDoornhoek.

Ebunsizweni balhe wahamba kakhulu
kuleli leNyonyana wake asebenza
ezinkomponi zase Goli engimabhalana,
wesuka lapho waya kusebenza emgodini
eKhimbili, wabuye wapuma lapho wa-
fundisa isikole eBarkley West lapho
athatha khona intombi ka Moss uma-
Khumalo okwathi ngo 1912 wehla nayo.
Uthe ukuba afike wangena ehovisi
lakwa 'Memezi lapho ahlalanga khona
nomandiza owabesa fundela ubumeli.
Kuthe ukuba umandiza aphume kwa
'Memezi kabe esasala, wahamba naye.
Usebenze nomandiza yonke impilo
yakhe. Kabahlalanga isikhathi
esikhulu nomaKhumalo. Washona
bengenamtwana. Waba esethatha

intombi yakwa Madlala nayo eyamshiyayo yashiya abantwana ababili uMdoda no Irene owendele kwa Turnoff.

Noma wabe engowesine kubantwana bakwabo, uOliver wabe elithemba elikhulu kubazali bakhe. Okwathi nanxa ixhegu selishonile isalukazi sasala kuye. Ukubuya kwakhe eKhimbili wafike wavusa iclub endala amaStandards ngoba wabelinthanda ibhola kakhulu. Waba ngomunye wabaqambi be Natal Football Association eyabuye yangena kwi S. A. Football Association aze aba nguMongameli wayo ngesinye isikhathi. Ube na ukuhamba nabafana balapha eNatal uMnyodhlala iTransvaal nase Freistate. Wabe engumuntu okuthanda kakhulu ukucula. Kahlukananga nezintokazi zakubo ayedamane ezihlanganisa njalo ukuba zicule, abezibisa ngokuthi ngama "Old Cows". Kuthe kuphakathi wenaba waze waba ilungu le Edendale Advisory Board engena kuyo ngenxeba lokuba abegade eliTrustee lomuzi iminyaka eminingi. Ukungaphili ikhona okwamenza ukuba arhume kwi Advisory Board. Kanti nokho engaphilile kasiyekanga isikhundla sakhe sokuba uSihlalo we-African National Congress lapha eNatal. Kanakukhalelwa abebhala kuphela namakhosi namalungu aka-Congress azokhala ngalendoda ebe iyinsika kukho konke okwesizwe. Abase Edendale balahlekelwe ngempela. Ube phathele abantu abanengi amafa abo iminyaka eminingi.

Kabukho ubufakazi ngobuqotho kakhe obedlula ubunengi babantu ababesemathuneni bemphelekezele nezimbhalasi ezithunyelwe. Izinkulungo zao Mongameli kaCongress (A. W. G. Champion), noJ. C. Boshoff we Local Health Commission, noChief W. S. Khumalo wase Driefontein, noMnu. F. J. Mazibuko we Advisory Board noMnu. Theo. Nene wabeBhola, zifakaze ubuqotho bakhe ngezindhlela ezinengi.

Sikhalela abantwana bakhe, nozalo lwakubo kanye nezihlobo.

UKUVULWA KWENDLU YESIKOLE
SASE-ASHDOWN, EDENDALE.

Indlu yesikole sase-Ashdown ibivulwa ngo March 4, 1950, ngoMgqibelo ntambama. Ivulwe uguMphathisihlalo weBandla leMpilo-umzumzana T. M. Wadley. Isikole lesi sakhiwe ngesitini, ngendlela

yezinsuku zamanje. Sakhiwe ngendlela eyacatsha-ngwa NgumDwebi wama-plan ezindlu, walaph'eNatali - uMn. Jackson. Sibize £22,000. Sakhiwe endaweni engama eka amathathu nentwana. AbeMfundo bayithengiselwa yiBandla leMpilo. Lendlu ingafundela abantwana ababafana namantombazana ngokulingana. Sino-thisha ababafundisa ukusukaphansi kuze kube kuJ.C.

Ngokungaphumeleli kuka Mn. Banks, umphatimfundo kuleli laseNatali, kube ngu Mn. Prozesky - uMhloli weziKole - owethule uMn. Wadley phambi kombuthano wezimenywa, nabazali, nothisha, nezingane, bonke abebeze emkhosini wokuvulwa kwendlu. Umf. O. Kuzwayo, weBandla lama-Afrika, uvule ngomthanda-wamazwi amafushane, ikwaya lesikole lahlabelela amaculo ambalwa, atho-kozise kakhulu.

Ekukhulumeni kwakhe uMn. Wadley uthe umqondo ojulule ngeMfundo, nokuthi iwenzelantoni umqondo nesimilo, ungetholwe emabhukwini nasekuthini abantu ibasiza ekutholeni imisebenzi. Mayanga didaniswa nolwazi. Ukwazi yilona sisekelo kambe, kodwa isithelo nezimbali zibonwa ekwahluleleni okuzothile, nokubuka izinto ngenhlela engawalazeli, nesimilo esithento.

Umn. F. J. Mazibuko, oyilungu le-School Committee, nguyena obongele bonke abebelaplo, lu Mn. Wadley ngamazwi akhe akhuthazayo ngemfundo yaBantu.

Sizwa ukuthi amakhlabu adlala ngamaSonto kulesi sifunda ayazivuselela kanye no-Sosiyeshana wawo, njengoba kuzwakele ukuthi ama-ground okudlalela aselungiswa njena. Kuhle loku! Silindele usuku okuyothi ngalo labo-Sosiyeshana banikele ngenxenye yezimali zokungena esangweni, benikelela ukusiza ezintweni zenhlalakahle lapha eEdendale. Ngakolunye uhlangothi sizwa ukuthi iBandla leMpilo lifuna izethembiso eziqinile kumaSosiyeshana zokuthi asezwasebenzisa ngepela lama-ground ngaphambu kokuba likhiphe enye imali, ngoba nyakenye kawazange asetshenziswe.

Izincwadi ehovisi leBandla leMpilo zibika ukuthi bunilgi ubu-

gcwelegcwele bokwephula ompompi nezinto zamanzi kulesi sifunda. Sekukaningana nje kufunyanwa ompompi be gumpuliwe, basuswa, baficwe sebe-gingqika panshi, amanzi esetshaza. Ingilazi yewashi lamanzi iphihli-ziwe kwalhishwa nezinye izinsimbi.

Kasikholwa ukuthi abantu base Edendale ngabe kabakhathali ngamanzi amahle ngempela, lawa asedliwa endaweni yodaka obeluphuzwa khona izolo loku. Bonke abantu abaqotho bazovuma ukuthi into enje kayingayekelelwa neze. Ukonela phansi okunje kukhulisa izindleko zokuletha amanzi, kanti bokuvele kungumsebenzi obizayo kakade. Loku kubanga ukuthi ukondla umsebenzi wamanzi kubenezindleko eziphakeme.

Sethemba ukuthi bonke abantu abafisa impumelelo yomuzi bazosiza ukuba uqedwe lomhlola ngokuba bazi-cebe izigangi uma bezelamele zigila lemikhuba. Zingacetshwa ngocingo unembe 2024 nonembe 2025 noma ngonembe 4860 ngezi-khathi kusavuliwe emahovisi kwaPoyinandi, e-Edendale; noma unembe 5645 uma sekuvaliwe emahovisi.

Sisakhuluma ngompompi-nje - sizwa ngabasiki bebunda ukuthi umuzi awawumthandi lompompi owagxunyekwa phambi kwe Flessislaer Railway Hotel. Isixabo wukuthi asuke bezokukha amanzi kuwo baphoxwa ngolova. Siyazi ukuthi loku esikulobile kuzohlanga nanamhlo ka-Njiniyela (Engineer) weBandla leMpilo, muhlawumbe kubekhona okwenzinwayo ngalento. Empeleni hleze kuthi sikhuluma-nje usephezu kwalo loludaba.

Okunye okugavile entuthu - kweni yalesi sifunda wukuvulwa kwe-sikole semfundo yemisebenzi eSiyamu. Isiqaliso sisesincane ngoba kusafakwe ikhanda endlini eqashiwe okwamanje; kodwa uma izwe lisisiza sizoba yintende yento enkulu lapha eEdendale. Eqinisweni lesi sikole siyithuba elingandile kubazali baBantu abafuna ukufundisa abantababo imisebenzi. Kuzekube manje, bekuvame kakhulu ukuba babathumele kude abantababo, ngezindleko ezinkulu ukuze babatholise leyo mfundo. Manje imfundo etholwa ngesihle isisondeziwe.

Lesi sikole semisebenzi sithole ngenxa yemizamo enganqamuki ye-Edendale Welfare Society,

lenhlangano eyethemba ukuthi sekunsuku zatshwala ibe nezindlu zayo ezintsha okuzofundelwa kuzo, ungakapheli nonyaka lo.

Kuyajabhisa ukubona izingane ezingene kuso zingagcwele nakuyo lendlwana okusangeniswe kuyo. a-Bantu banekhono lokwenza izinto ngezandla - ngisho nalapha eEdendale bangavela abazingcweti zokubaza, nokunye - kasikholwa ukuthi abantu bangahle babe zithutha kangangoba benge delela imisebenzi yezandla, bayi-ghenyele ngoba ingeyezandla.

Imisebenzi yezandla zezingcweti zasendulo nanamhlanje iseligugu azigabisa ngalo amazwe ase-Europe. Nathi kasimazise umuntu onesandla esihle ekwenzeni noneso ekuboneni kahle izinto, siwutuse umsebenzi oqotho.

Abasiki bebunda bathi u Mn. Johannes Ngubane wakwa nembe 0.3, e-Ashdown uselilungise lalihle ladela ijalidi-lakhe. Magcinanga ngokwenza ingadi enhle-luphela, ubuye agunde utshani obuse-mkhathini wendlu yakhe nomgwaqo. Uma wonke umuntu owakhe e-Ashdown engenzenjalo ingabahlale kabi indawo yakhona.

.....oOo.....

EZASE-CLERMONT

Esihlalweni emhlanganweni we Advisory Board wokugcina, bekuhlezi uMunzana P. S. Mtshali. Baningana asebezwakele bembabaza umfokamthshali ngoku zibamba kwalhe izintambo emhlanganweni. IBodi nomuzi siyawuthakazela ngokuba imihlangano yawo yenganyelwe nguye.

Izakhamizi zase Clermont zizothokoza ukuzwa ukuthi izinto zokufaka amanzi - njengompompi, nokunye okunjalo - sezifikile. Sokuqaliwe ukubafaka, kwethenjwa ukuthi akusezu thatha sikhathi amanzi engakatholakali kompompi emgwaqweni.

U Mn. M. A. F. Gillan, u njiniyela omncane eClermont, usesibedlela okwamanje. Simfisela ulusheshe alulame uMn. Gillan.

AbakwaHulumeni abahlola izikalizetitolo bazobe bese mahovisi eBanda leMpilo lapha ngomhla ka 5, ku April, 1950, ngophasi nayini ekuseni. Bonke-ke abanamabizininisi mabalethe izikalizabo zizohlolwa, ngalelo langa.

.....oCo.....

EZASE-WASCHBANK

Siyambonga u "That'ufakesakeni" ngokusichathazela kwakhe kwezemidlalo kulesi sifunda.

Uloba uthi:-

"Ama-Waschbank Football Club (ama-Afrika phela), aphantsi kwe-Dundee & District Football Association awine i-nkomishi (Morar's Cup) nge-round yesibili.

Isizini iqala ngaye uMarch lona 'abafana" bayashabasheka, sethemba ukuthi abazukuzibutha izinkomishi kuzoba yinsumansumane! I klabu liwuvulile umnyango, ngenani zinsizwa!"

Siwashayela izandla ama-"Roses" sengathi angaphumelela nanonyaka.

.....oOo.....

EZASE-HOWICK WEST

I-club elisha lama Union Jacks laBantu balapha e-Howick West, lihlose ukukhipha ama thimu amabili azodlala ngemi-Gqibelo njalo. Amalungu alamathimu akujabulele impela loku. Sibafisela inpumelelo kulesizini ezovulwa.

I)club la maNdiya elisandu kuphenjwa liqonde ukucela iBandle leMpilo ukuba lenze amaqceke okudlalela lapha e-Howick West.

Ngomgqibelo odlule, ntambama, bekunomkhosi uRoversdale Rover Scouts, uMn. R. Dookran, Dist. Commissioner, Pietermaritzburg, ubemukela amalungu ayishuminantathu alezikawodi. Beziziningi izakhamizi ebezikhona, kuze kwafika nabase-Pietermaritzburg.

Bonke abafuna ukujoyina kuma Boy Scout abathintane nomholi u Mn. S. Mayager ehovisi leBandle leMpilo.

Indaba okuyiwona mingo waleli-phepha namhlanje ilotshwe ngu Mn. R. R. R. Dhlomo, isakhamuzi salapha e-Edendale, u Mn. Dhlomo lo ungomunye wabahleli be "KWEZI", kanti futhi nguyena mhleli we "Langa Lase Natal".

Ulobo indaba ngo-

"UKUZISIZA"

ABAKWAZulu banesisho esithi, "Imbila yaswela umsila ngokuyalezela" Zathi ezinye izilwane zihamba ziya lapho kwabe kwabiwa khona imisila imbila yalibala wukuyaleza ngokuthi nize ningiphathele nami umsila bo! Zahamba ezinye izilwane zazikhethela eyazo imisila imbila yawuswela owayo. Kushiwo ngabantu okuthi benawo amandla okuzenzela izinto bebelibele ukucela abanye ukuba babenzele zona.

Baningi abantu abakuthandayo lokho ngoba kubenza bakhohlwe yizimfanelo zabo kubona ugobo nakuso isizwe sakubo. Esikhundleni sokuba bazenzele izinto ababamandla okuzenza balibala wukusola nokuthetha njalo, baze badlulwe ngamathuba okuzenzela izinto zokuzithuthulisa nokuziphumelelisa.

Kukhona izinhlangano eziningi njengase isigodini lesi saseEdendale ezingabanosizo olwedhlula lolu uma ziyasekelwa ngokufaneleyo ngabantu bakithi. AmaClubs abesifazana angabanosizo olukhulu kubona ukuba impilo yabo yasemakhaya ibengcono nabo babenezwi phakathi komuzi wakubo. Kuwona lamaClub namanombazana angathola ithuba lokwahluka ezimilweni zawo. Abenezindawo lapho engazilibazisa khona ngezinto ezinhle, ezakhayo.

Inhlangano yokusiza abaphelelwe ngamandla nezimpabanga nayo ingabanosizo olukhulu kubantu bakithi uma isetshenziswa ngendhlela efaneleyo. Kulenhlangano labo abazimisele ukusebenzela isizwe sakubo nomuzi wakubo bangathola usizo olukhulu.

Abantu bangabe bayazisebenzisa nje izinto lezi eziphambi kwabo noma balibele wukulinda ukuthi "kungase kubekhona okungcobo" ngalena. Sibona thina amathuba ekhona ezinfundeni zeBandle leMpilo okuba abantu bazizise ngezindlela zonke zokuzakha kungavimbi nowodwa umthetho.

Abaningi bayazi ukuthi amathuba aveziwe yiBandle leMpilo okuba abantu bathole kahle usizo ngokuba izisebenzi eziwethwasele umsebenzi wazo ezaqashelwa ukusiza abantu abalu-

funayo usizo lwazo. Uma sibam-
bisana nazo izisebenzi lezi nathi
sibeke eyethu imigondo kuningi esin-
gakuzuza ngesihle.

Inhlalakhahle yethu nempilo
kungathuthuka ngamandla nathi sik-
wazi ukuzenzela izinto eziqondene
nathi. Kakhulu umuntu ofuna ukuzi-
phatha ongaqali kugala azakhe yena
akho mbise ukuthi usefikile ezingeni
lokwethenjwa nokunikwa isikhundla
sokwethembeka.

Ngakho nathi masizame ukuzisiza
kwesingazisiza ngakho ukuze sikhomb-
ise ukuthi sifanelwe ngamathuba ama-
khulu edhlula lawa esinawo.

.....oOo.....

IZINCWADI EZIBALELWE IKHWEZI

uSibalukhulu wase Natal ubale
wathi:-

"Ngiyobengiloku ngikhuthalele
ukuqhubekela phambili kwe "Khwezi",
kanti futhi ngingathokoza umanin-
gase ningithumelele lona zonke izin-
yanga."

uSigele u E. H. Brookes ubale
wathi:-

"Ngicabanga ukuthi leliphaphan-
daba liyinqubekela phambili enoncedo
.....Ikhwezi ngilifisela impumelelo
ekuqubekeni kwalo."

(Siyawabonga kakhulu lamazwi asikhu-
thazayo. - Ababali.)

ISICELO ESIVELA KUNOBALA WESIGODI SASE EDENDALE.

Ngicela isikhala ngomusa kwe-
lakho "Ikhwezi" sokuba ngifake lesi-
sicelo kwi Zakhamizi zase Edendale
sobudlelwane.

Ziningi kabi izindaba ezisi-
hluphayo ezinkulu nezincane ezidinga
ulucatshangwa ngokujulile ngaphambi
kokuba zinqunywe. Kungenxa yalesi-
simoke ubona ngikhala nje kubantu
base Edendale ukuba bangi vakashele
eHovisini lami sizoxoka.

Kuningi esingaphumelela lukho
ngokukhuluma "UMLOMO NO MLOMO"
kunokubala izincwadi, nezinqumo
zezindaba ezikhulunywe ngalolu-
hlobo ziyanelisa kulabo.

uNobala wesigodi ubekwe kules-

ikhundla esikhulu kangaka nje ukuba
abuse kulesosigodi akusona ngendlela
ayibona ifanele leyondawo. Uma
abantu balapho bengezi kuye nezin-
hlupheko zabo, uzobazi kanjani izimo
zabo; uzokwazi kanjani futhi uku-
belukeka nokubahlenga uma bona kwaqobo
bengafuni ukululekwa ngendlela yobu-
dlelwane?

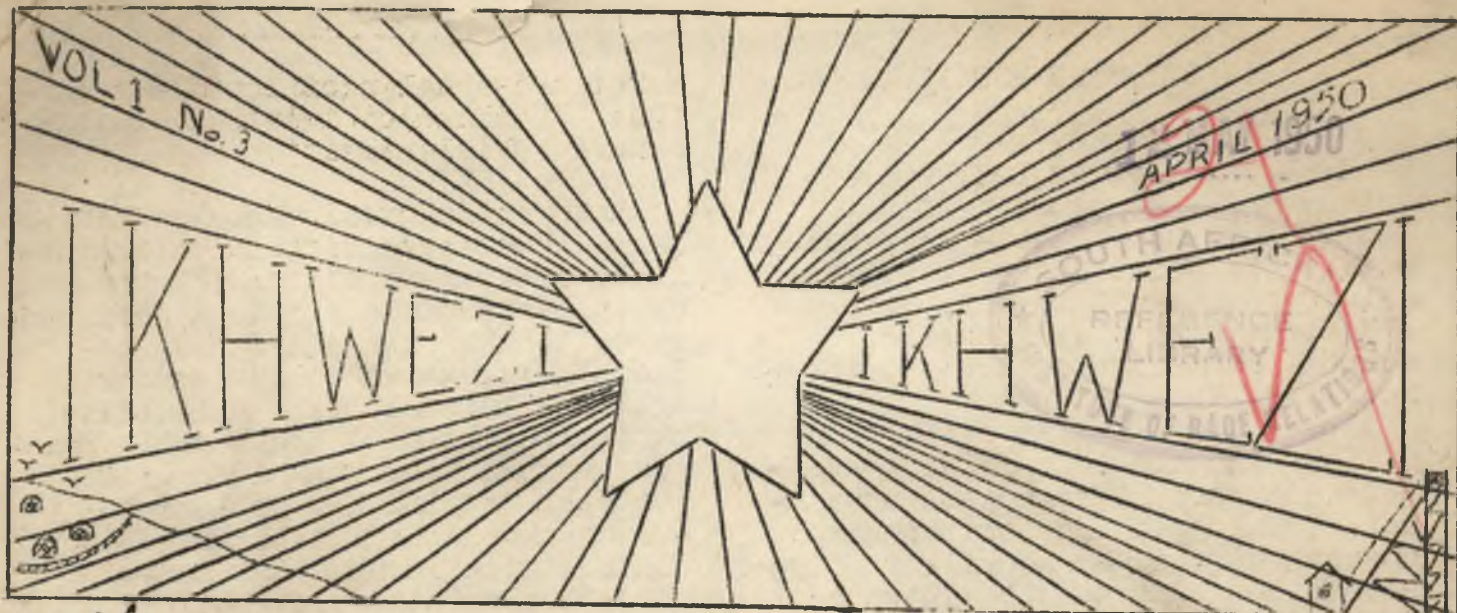
Kubobonke abantu abakhe esigo-
dini sase Edendale ngithike -

"Noma ngazube udaba lwakho olu-
khluphayo lukhulu noma luncane
kangakanani, bonana nami - uma mina
ngehluleka ukukusiza, ngiyokudlu-
lisela kuye kanye ozokwazi ukukusiza".

Okokugcina, asihlangane sonke
ekubeni sisizane ngoba umbalo uyasho
ngokuqinisekile

"UNASINLANGENE SIYAMA - UNASINLUKENE
SIYAWA".

R. C. WHITLOW,
UNOBALA WESIGODI
SASE EDENDALE.



① M. de la Harpe.

Prepared and published by the Head Office of
the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

② Library.

A LETTER TO OUR READERS

This month's postbag for "Ikhwezi" has been a very mixed one. The child is very young - barely three months old - but already he has to answer his critics, as well as to thank the many who have made him welcome!

We wrote no more than the truth, however, when we said that we should be happy to receive criticism and suggestions of all kinds, and we ask all those who have taken the trouble to write or speak to us on this matter to accept this as a personal message of thanks. We believe that constructive, well-intentioned guidance is as good for "Ikhwezi" as for any other child.

More than one reader has criticised the set-up of the magazine, and an interesting comment in this connection appears in one of the communications published in the "Letters" section of this issue. Some people do not like the "type", the paper, the arrangement - which all remind them too much of a "Circular". They would like to see "Ikhwezi" in proper print.

Well - so should we!

It will be a proud day for us when the child can be dressed in smart and stylish clothes. Meantime, if he goes simply dressed and a little shabby, it is because the money for fine clothing cannot be spared. Only when we know better how we stand as regards the

demand for the paper, shall we be able to judge when we can afford to go into print, and how best to arrange our business affairs. And that time, as we said last month, depends to a great extent on YOU.

Then again, there are generous persons among our readers who have offered to pay for their "Ikhwezi" in order to help support it in better style. This is a most kindly thought, but, like the question of proper printing, it involves all sorts of business arrangements which we are not yet in a position to make.

We ask our readers, therefore, to be patient and to continue their support of "Ikhwezi" in his first, simple clothing; so that, some day, we shall be able to conduct his affairs on a larger and more dignified scale. This month, we are sorry to say, he will be shabbier than ever, since our conscience tells us we must now print on both sides of our paper! The Zulu version will be found in future on the reverse side of the English.

It is a matter of regret to us that we must now refer to another sort of communication which has reached us. We have extended to all our readers a warm invitation to send in their news and views. We have likened "Ikhwezi" to the Voice of Conversation, which must have two sides to it, if it is to be any good at all. But even the best Conversation can be spoilt and made useless by personal discour-

tesies/.

INCWADI YETHU KUBAFUNDI

Isikhwama seposi le "Ikhwezi" kulenyanga sibe nenxubevange. Umntwana lo usemncane - kakagedi nezinyanga ezintathu - kodwa usemelwe ukuphendula imibuzo yalabo abasheshe babone iziphonsiso, nokuba futhi abonge labo abantho-kozelayo.

Sabe sibhale lona iqiniso ngempela uma sasithi sothokoza ukwamukela inkulumo ehlaba iziphonsiso neveza imiqondo eyahlukile. Siyabacela bonke asebelke bazihlupha ngokusibhalela nokukhuluma nathi ngaloludaba ukuba bakwamukele lokhu njengenkulumo egondiswe kubo sibabonga futhi ngaloko. Siyakholwa ukuthi "Ikhwezi" lingawathokozela amazwi akhayo nabonisayo afanele bonke abantwana.

Banengana asebebonise ukuthi kabaneliswa indhlela leliphhepha eligaywa ngayo. Kulo leliphhepha namhla kuzobonakala eminye imiqondo enjalo. Abanye kabauthandi lomshini eligaywa ngawo ngoba bethi lisuke libe ngathi isekula. Bangathanda ligaywe ngomshini ogaya onke amaphepha-ndaba.

Sisho njalo nathi.

Koba injabulo enkulu kithina mzuwana lomntwana esegqoka izingubo ezinhle nezibukekayo. Uma okwamanje esagqokiswa izingubo ezingelutho namadabudabu kungoba kaika bikho imali yokumthengela ezincono. Kothi uma sesiqonda kahle ukuthi leliphhepha seline woza-woza nokuthi lifunwa ngamandhla, ikhona soba nako ikuyihlola indaba yokuligaya njen- gamaphepha-ndaba onke. Loko kokwenziwa uwenawo ngoba leso sikhathi sisondele masinyane njen- goba sishilo kwelidhlule.

Bakhona kubafundi bethu abantu abanomusa asebezimisele ukulithenga "Ikhwezi" ukuze lisheshe libe sesi- meni esihle. Ku umcabango omuhle loko, kodwa nawo ukuze uphumelele kofuneka kwenziwe uhlelo olufana nako ukuligaya ngomshini wamaphepha- ndaba.

Siyabacela abafundi bethu babe nesineke, baqhube njalo ukusipha amandhla kuzo lezingutshana zomntwana ezingelutho ukuze ngolunye usuku sibe nakho ukumgqokisa ngobukhulu obuthandekayo nakubani.

Kulenyanga, siyadabuka ukuthi lomntwana kazukubukeka njengaphambili ngoba sesibone ukuthi kuhle

kulotshwe nhlangothi zombile zephapha. Uhlangothi lwesiZulu lungasemuva kwelesiNgisi.

Kakhusithokozisi ukuba sibhekise amazwi kwezinye izincwadi esizitholile. Sabamema abafundi bethu ukuba basithumele izindaba nemiqondo yabo. "Ikhwezi" silifanisa ne-Bandhla lakuxoxwa khona izindaba. Ngalokho kufanele libe nhlambili ukuze lizwakale. Kodwa phela nama-xoxo amahle kangakanani angoniwa abe mabi uma ingekho inhlonipho kwande ukuphatheka kabi kwabanye abantu, kakhulu uma kukhulunywa ngodaba oluphathelele kwezinye izizwe.

"Ikhwezi" ingane yobambiswano. Uma lingaphila loba uphau olubonisa ukuba noma izizwe zingehlukana ngobuzwe bazo zinako ukuhlangana ngomoya wokuzwana zisebenze ndawonye. Besingeka kusho ukuthi izindaba ezidala umoya wokungezwani phakathi kwezizwe kazinakungena kuleliphhepha ngoba kasicabanganga ukuthi angakhona onokuthanda ukuba lowomoya wokungezwani kwezizwe uchume mhlambe ukhuthazwe.

Noma kambe besingakaze sibaxwayise abafundi ngalokhu, kwenzekile ukuba singazanukeli ezinye izincwadi ngenxa yaso belolesizathu sokungathandi ukuchumisa umoya wobandhlululo. Siyasho namanje ukuthi ngeke sizifake izindaba ezidala umoya omubi phakathi kwezizwe.

Njengabantu thina abazi umoya omuhle osiqhubayo, nabantu esazi umoya omuhle "Ikhwezi" elanukelwe ngawo abanengi bezizwe ngezizwe, siyazi ukuthi abafundi abanomoya omuhle nabo bangethanda ukuba kukhuthazwe umoya omubi wenzondo nobandhlululo.

Masingakhohlwa umthetho obusa ibandhla lamadoda ongayivumeli inkulumo exabanisayo nethunisa esinye isizwe - lokhu kakusho ukuthi umuntu angewuveze umqondo wakhe ngento angayithandiyo uma eyifaka ngolwimi oluphucukile nolumnene.

Yithina,

ABAHLELI.

or ill-natured remarks which can only wound the other taking part. Particularly is this the case when remarks deal with matters of RACE.

"Ikhwezi" is the child of co-operation. It will be - if it lives - a sign that people of different races can share a common interest and work together for a common aim. We have not thought to say - because we never dreamed it would be necessary - that such comments as may stimulate inter-racial ill-feeling will not be published in its pages.

Although this warning has not previously been given, we have felt obliged to suppress certain matter to-day for this sort of reason; and we give notice now that nothing which we think likely to arouse ill-will between our various Races and nothing which constitutes personal abuse will be published - whether as "letter" or as "article".

We who know the goodwill which underlies our venture, and who have good reason to know the kindly spirit in which "Ikhwezi" has been welcomed by persons of different races, know also that the courtesy and good sense of our readers would prevent their thinking that such a paper could be used to ventilate racial spite.

Let us remember that the rules of Conversation among all thinking people forbid discourtesy and personal or racial disparagement - though there is plenty of room for fair, sound criticism and discussion.

Yours faithfully,

THE EDITORS.

.....oOo.....

DID YOU KNOW?

THAT "Ikhwezi" closes to outside contributions on the last working-day of each month? Letters or articles reaching us after that date cannot be published in the current month's issue. We publish on the 15th and need the full fortnight's margin of time to get the papers edited, typed, translated, duplicated, stapled and sorted for dispatch. This will explain why certain letters dated as early as the 6th and 9th of March are appearing only in this April issue.

THAT the Pietermaritzburg Society for the Welfare of Africans runs an African Recreational Club in Maritzburg? Club meetings occur twice a month and are held in the minor hall of St. Peter's Church.

The Club is organised by African leaders. Members play draughts, chess, darts, Chinese checkers, ludo - and even snakes-and-ladders. Occasionally, evenings are varied by round games, competitive games such as "beetle", and by debates, talks, or the showing of films. The Club has also held a dance and a Christmas party at Sobantu. Refreshments are a feature of every meeting. Membership of the Club is officially free, but members have, of their own accord, chosen to donate a shilling a month towards its activities. This goes far to cover the cost of the fortnightly "evenings".

Is there no chance of a club like this in any of the Areas? It's an excellent way of passing an afternoon or an evening, and there is plenty of opportunity to learn quite a number of things one might not learn in the ordinary way.

Some of the Maritzburg members, we hear, are becoming real champions at "checkers"!

THAT for the first time in South Africa an African has been admitted as an advocate of the Supreme Court in Cape Town? He is Alpheus Afanamuni Ndlovu, son of a Zulu labourer, and was born near Bergville, Natal. He will probably practise at Port Elizabeth.

(News item from Race Relations News, March 1950.)

THAT a recent "prophecy" in Southern Rhodesia has had the effect of making the Africans of the area "vaccination-minded"?

The Natal Daily News of the 27th March, 1950, publishes the following account:-

"CHIEF IGNORED WARNING - DIED OF SMALLPOX.

The death from smallpox of a chief in the Victoria Reserve in Southern Rhodesia, exactly as "prophesied" by a health official,

UYAZI YINI?

UKUTHI "Ikhwezi" ligcina ukwamukela izincwadi ezithunyelwe ukuba zingene ephepheni ngosuku lokugcina enyangeni? Izincwadi ezifika ngemva kcosuku lokugcina lwenyanga kazi-soze zangena kuleyo nyanga. Iphepha liphuma ngomhla ka 15, lifune amasonto amabili agcwele ukuhlelwa, nokugaywa, nokuboshwa nokuthunyelwa. Lokhu kuchaza ukuba izincwadi ezabesithunyelwe ngomhla ka 6 no 9 ku March kube ikhona ziphuma kuleliphepha.

UKUTHI iBandhla lase Mgungundhlovu elibhekene nehlalakahle yama Afrika selivule iKlobo lapha eMgungundhlovu? Imihlangano yaleliKlobo ingena kabili ngenyanga eSt. Peter's Church.

LeliKlobo liphethwe abaholi bama-Afrika. Amalungu adlala yonke imidlalo yesilungu efana nama dilaphusu nokunye esingekubize ngolwimi lwa-kithi. Kwenziwa nama Debates kanye nezinkulungo ezifundisayo. Kuphuzwa iziphuzo zonke ezithambile ngesihle. Ngomthetho ukuba ilungu kakufuni mali. Kodwa amalungu asevumelene wona odwa ukuba lelo nalelo likhuphe l/- ngenyanga ukusiza. Lemali ibaningi kakhulu ukuthwala imihlangano embili ngenyanga.

Ngabe kambe kungelunge yini uma amaKlobo anje angaqanjwa nakwezinye izigodi na? Yinto enhle le, inika ithuba lokuba umuntu kube nosuku aluchitha efunda angekufunde ngezinye izindhlela.

Sizwa ukuthi amanye amalungu ase Mgungundhlovu ase izingqwele zeminye imidlalo.

UKUTHI ingqa-izivele lapha eSouth Africa ukuba abekhona umuntu owamkelwa ukuba abe ngummeli wamaJaji. Kwenzekile eCapetown ukuba uAlpheus Afanamuni Ndlovu wokuzalwa eMangwaneni eBergville kuleli lase Natal, amukelwe iMkantolo yamaJaji eCapetown ukuba abe ummeli wayo. Kuzwakala sengathi uzovula ihovisi lakhe ePort Elizabeth.

(Siyithola kuphepha lika March 1950 leNhlangothi yezizwe.)

UKUTHI kuvele isipolofito ngapha ngakwaBulawayo esesenze ukuba onke amaAfrika afune umjovo. Iphepha

1 "The Natal Daily News" lomhla ka 27 March, 1950, liphume nalendaba:

UMNUMZANA KAVUMANGA UMA EXWAYISWA, WAFA IINGXOBONGO

Ukufa komnumzane esabelweni sase Victoria kwaBulawayo okwavela ngendlela okwakupolofitwe ngayo abaphathi bezempilo, sekwenze abantu kuleyo ndawo bafune umjovo ngendlela engazange yenzeka ngaphambili noma ngabe kwasekushunyayelwa kangakanani abantu bexwayiswa. Kulenyanga edlule ingxobongo ibinkulu ngase Victoria, abaphathi bezempilo besebenza ngamandhla ukujova abantu.

uMkosi Shumba kayanga ukuyojova noma esebiziwe. Ophethe ezempilo wase emthumela umyalezo othi "mtsheleni ukuthi ukuba kezi azojova, uzokufa ingxobongo".

iMkosi kayisamukelanga lesosixwayiso, yahlala kayaze yaya ukuyojova. Kuthe khona kulezo nsuku yafa.

Ukusuka lapho usethi lo ophethe ezempilo uma ehamba ngeveni yakhe emiswe endheleni abafuna ukujova bacele umlingo ongabenza baphephe ingxobongo.

(Kasikholwa thina imilingo! Futhi kasikholwa ukuthi isipolofito leso sasiqonde inkosi ukuba uShumba afe! Kodwa siyakholwa ukuba kuyafuneka sibosilandela isixwayiso ngezifo kakhulu ezithathelanayo. - Umhleli.)

UKUTHI "Ikhwezi" liyakujabulela ukukhipha izaziso nangayiphi inhlangano yokusiza izimpofofana ezindaweni zeBandla lempilo - noma iyiphi inhlangano eqonde ukusiza ingabheke nzuzo kwezenhlalakahle, nezemidlalo, njalo njalo.

Ekhasini lokugcina baleli Khwezi uzofumana isicelo nesimemo seEdendale Benevolent Society ekumema ukuba ube yilungu layo. Uma uvuma ukujoyina, dabula leso simemo usipose kanye nemali oyikhiphayo.

Ungakhohlwa ukusho ukuthi ujoyina nje ngoba isimemo usibone eKhwezini.

Singathanda ukwazi ukuthi bangaki abaholwa yinkulungo yalo.

.....oOo.....

has done more, it seems, to make the Africans of this area vaccination-minded than all the orders, appeals and propaganda of years.

For the past month smallpox has been rife in the Victoria area and the health official has been busy vaccinating there.

Chief Shumba failed to appear, as instructed, at the appropriate vaccination centre and the official sent him this message: 'Tell him that if he does not come to be vaccinated, he will die soon of smallpox'.

The chief ignored the warning and within a few days he was dead.

Since then, wherever this official goes in his truck, he is stopped on the roads by Africans who have hitherto failed to present themselves at the centres, but now beg for the 'magic protection' of vaccination. "

(News item published by consent).

(We do not believe in "magic"! Still less do we believe that the so-called "prophecy" had anything to do with Chief Shumba's death, but we DO believe in taking wise precaution against infectious disease - and smallpox is a terrible thing. - Editors.)

THAT "Ikhwezi" is happy to advertise the needs and activities of ANY benevolent or charitable body in the Areas - and of any properly constituted, non-profit-making organisation or society whose purposes include social uplift, recreation, etc.

At the end of this number you will find a combined appeal and enrolment form inserted by the Edendale Benevolent Society. If you decide to join and give a donation, tear off the coupon and post it with your money. And DO mention "Ikhwezi" when you join! We should like to know how many of you are being guided by his remarks!

o-o-o-o-o-o-o-o-o-o

HERE AND THERE

Edendale

Mr. Deeplaul of Plessislaer seeks the hospitality of our columns for the following invitation:-

" The residents of Mt. Partridge (Edendale) invite the Commission's Engineer to take a drive on a wet day from the Mt. Partridge bus terminus to Mr. Gordon's corner - and to take a census of the vehicles using the road. "

(We think we know what Mr. Deeplaul means! We ourselves have seen this stretch in wet weather!)

The Commission's Engineer now uses our columns to reply:-

" It is perhaps unnecessary for me to accept the residents' kind invitation, since I have often suffered personal inconvenience on this road! However, I would assure the dwellers in this locality that the road is ON OUR LIST, and that it will one day work up to a place of first priority. I hope, at that date, to return the invitation now so kindly offered to me! "

The women's clubs in the Area have most kindly offered to help make "Ikhwezi" known to a wider public. Four copies of every issue will in future be sent to Social Worker Miss D. Kambule, who will pass them on to the four Organisers, who, in turn, will circulate them among the members of their respective Clubs.

Anyone else like to offer to help us with publicity?

A very interesting football match was played between the Indian and Coloured Football Teams at the Local Health Commission recreational grounds. The result was a draw, each side scoring 4 goals. This is a very fine augury for future Inter-Racial Matches.

Two Indian Guiders and 28 Indian Guides took part in the welcome of the Chief Guide, Olave, Lady Baden-Powell, at Lexden on the

LAPHA NALAPHAYA

e-Edendale

U Mr. Deeplaul, wase Plessislaer ucela isikhala ezinhleni zethu ukuba afake lesi simemo:-

" Izakhamizi zase Mt. Partridge (kwaPata, e-Edendale) zimema u-Njiniyela weCommission ake athi ukuhamba ngemoto yakhe mhla linile izulu, aqale lapho ibhasi igcina khona aze afike ekhoneni lakwa Mr. Gordon, abale ukuthi zingaki izimoto ezihamba ngalowo mgwaqo. "

Singathi siyazi ukuthi uthini u Mr. Deeplaul! Nathi ngokwethu sesi-wubonile lomgwaqo uma linile.

U Njiniyela weCommission uphe-ndula lapha ezinhleni zethu ngokuthi:-

" Ngingathi akuswelekile noma ngingaze ngisemukele isimemo sezakhamizi, ngoba mina qobo lwami sekuka ningana ngiphatheka kabana kuwo lomgwaqo. Noko-ke ngiyaqinisa kulezo zakhamizi ukuthi lomgwaqo usu-sohleni lwemigwaqo ezolungiswa, uma usulapho-ke, usuyoba semqoka kulolo luhla. Kethemba-ke ukuthi kuleso withuba, ngosemukela lesisimemo somusa. "

Ama-Club akulesi sifunda athe azo-size azise abantu bonke nge-"Khwezi". U Nkosazana D. Kambule, iSocial Worker, yena-ke abese liqhubela kubagqugquzeli abane bawo. Nabo futhi bolihambisa phakathi kwamalungu abo. Ukhona-nje ongasisiza ngoku gqugquzela?

Kuke kwadlalwa omnandi umdlalo lo kanobhutshuzwayo (Football) amandiya eqhudelene nama Khaladi e gcekeni lebhola lakwa Poyrandi. Waba yi-dilo, okungukuthi baze bajamelana ngama-goli amane nhlangothi zombili. Leli yibika elihle lemidlalo yezizwe ezahlukeneyo zalendawo.

Ababili bebutho lama-Indian Guiders naba-28 belama-Indian Guides nabo belekona kubingelelwa u-Chief Guide, Olave, Lady Baden-Powell, e-Lexden mhla zi-19 ku-March.

Indlu entsha yesikole emgwaqeni obange e-Willowfountain isiyasiza

ekwabeni ubisi lwazingane zama-Ndiya ezingaka fundi eskoleni lwethulelwe khona. Okwamanje kulethwa ubisi olulingene izingane ezi-50. Bese lwabiwa ngabenhlangano ebizwa ngokuthi Plessislaer Sthree Samaj.

.....oOo.....

(Siyabonga ku Mn. F. J. Mazibuko osithumele indaba emnandi axoxa kuyo ukuthi invuselelo yoMusa ihambe kanjani e-Edendale. Noma yena uMn. Mazibuko engasho ukuthi kuthiweni ngokuwukhuthalela kwakhe lomsebenzi sizwile ngonondwezane ukuthi bambongile abasunguli balomkhosi. - ABAHLELI.)

UMBIKO

ngemvuselelo yokuvikela izingozi emgaqweni, nokuba nomusa eban-twini, esiFundeni sase-Edendale.

Umhlangano owahlangana ehovisi lika Mn. C. M. Booysen ngo-15 ku-February, 1950, okwakukhona kuwo izakhamizi ezimbili zase-Edendale, yiwona owaba yintende yale mvuselelo kulesi sifunda.

Ngokungabikho kuka Mn. Booysen, kwabe sekuhlala u Mn. S. R. Dent esihlalweni.

U Mn. D. R. Dookran olilungu le-Komiti lale-mvuselelo kumaNdiya wayekhona naye. Kwabe sekuvunyelwana ukuba kwakhiwe iKomiti lase Edendale. Kuthi lezo zakhamizi ezimbili ezifikile kulomhlangano kuphenjwe ngazo.

Kwabonakala ukuthi kukhona izithiywana ezimbadiwana noko ekuqhubeni lemvuselelo, (a) ubufishane besikhathi sesime-mo, (b) uku gqagqana kokwakha kwemizi, (c) ukuntuleka kwezindhlu zemihlangano.

U Mn. Dookran wethembisa ukuthi uyosiza ngokuloba izaziso, nokuba akhulume emihlanganweni uma engamenywa. Nempela wa khuluma eSontweni lase Weseli ngomhla ka-26 February.

Kwemiswa kanje:-

1. Kwavunyelwana ngokuba lezo zakhamizi ezazikhona aba num. Ndaba no Mazibuko bameme ezinye izakhamizi zingene kule Komiti.
2. Kucelwe abaphathi bamabandla bakhulume ngalimvuselelo ezinkonzweni zabo.
3. Kucelwe kubaphathi bemishini emibili yezikhumba bavumele

19th March.

The new school building on the Willowfountain Road is now being used as a Milk Centre for pre-school Indian children. At present milk is provided for 50 children. The distribution is carried out by members of the Plessislaer Sthree Samaj.

.....000.....

(We are indebted to Mr. F. J. Mazibuko for the following interesting account of COURTESY WEEK AT EDENDALE. Mr. Mazibuko - though he did not tell us this himself! - has been officially thanked for the able and enthusiastic manner in which he threw himself into the organisation of the "Week". - Editors.)

Report on
ROAD SAFETY AND COURTESY WEEK
in the SETTLEMENT of EDENDALE

The meeting held in Mr. C. M. Booysen's office with two of Edendale's residents on the 15th February, 1950, was the beginning of the campaign in the Area.

In the unavoidable absence of Mr. Booysen, Mr. S. R. Dent presided. A member of the Indian Courtesy Week Committee, Mr. D. R. Dookran, also attended. It was agreed to form an African Road Safety and Courtesy Week Committee for the Edendale Area - the Africans in attendance constituting a nucleus of a larger committee to be recruited by the two Africans present.

Two or three obstacles, however, stood in the way of the Committee, namely, (a) the shortness of the notice, (b) the semi-rural nature of the area and (c) lack of public halls for meetings.

Mr. Dookran kindly offered to assist with the preparation of posters, and at the same time intimated that he was prepared, if invited, to address any gathering in the area. He subsequently delivered an address in the Methodist Church on 26.2.50.

The following tentative programme was drawn up:-

1. Messrs. Ndaba and Mazibuko (who attended this meeting) were to invite more residents to join this Committee.
2. The Committee was to request the

various church authorities in the area to allow addresses on road safety and courtesy to be delivered in their churches during the Sunday morning services; they were also to ask Ministers and Preachers to refer in their sermons to the subject of the campaign.

3. To approach the management of the two local tanneries with a view to the Local Health Commission Native Social Worker being allowed to address the workers employed there during the luncheon hour interval.
4. To ask the Local Health Commission for the services of its Native Social Worker and the loud-speaker for the purpose of broadcasting the announcements on courtesy.
5. To arrange for the distribution of lapel pins (slogan stickers) amongst the general public.
6. And, generally, to carry on propaganda in the area by means of personal conversation in buses, trains, etc.

This programme, most of which was in fact carried out, was discussed at a subsequent and more representative committee meeting held at the Clinic at Edendale, where it received unanimous approval.

Speakers to address the various congregations in the area were chosen for the two Sundays - 26th and 5th March. The Committee asked the District Inspector, Mr. Prozesky, to address the congregation at Georgetown on 5.3.50. This he kindly consented to do and his address was much appreciated by the audience.

The Committee resolved to wind up the week's activities by a procession on the main road in the afternoon of the 10.3.50. This was to be a procession of local schools' children. With the consent of the Education Department the schools were granted the afternoon off to enable them to gather at Wilkinson's corner, whence they started marching to the Edendale Market Square at 1.30 p.m.

On arrival here they were settled in a half-moon shape. Residents also attended. Mr. S. R. Dent, who had accepted the Committee's invitation, then addressed the audience on Road Safety and Courtesy. The audience listened attentively and

ozoshumayeza izisebenzi zakhona
ngedina ngalemvuselelo.

4. Ku celwe iBandla leMpilo lisiboleke umbhobho wokumemezela izindaba kanye ne-Social Worker u Mn. E. S. B. Msimang ahambe ememezela ngawo.

5. Kunikezwe amathikithana o"musa-uzala umusa" kubantu yonkindawo.

6. Kuxoxwe impela ngo-"musa" emabhisini nase zitimeleni-nomaphi.

Okuningi kwaloluhlelo kwafezwa! Ikomiti lahlangukana kaningana Kwashunyayelwa emasontweni ngo-March 5 umhloli wezikoli wesifunda u Mn. Prozesky beno Mn. Mazibuko bashumayela e Weseli eGeorgetown.

Ikomiti labona kufanele lomsebenzi liwuphethe ngokwenza umzungo omkhulu emgwaqeni omkhulu odabula phakathi komuzi, mhla zi-10 ku March. Ngenxa yokungabikho kwabadala besemsebenzini, kwavunyelwana ngokuba kube ngwezikole. Nimpela zaqoqana kwa Mabulala, zaholwa ngumbhobho wewayilense, ziphakamise amaduku azo, zaye zangena egcekeni le Makete - Market Square e-Georgetown, zisuke ngo-phasi-wani kwaMabulala. Kwathi ukuba kuhlalwe phansi umphathi omkhulu weMfundo yabaNsundu - u Mn. S. R. Dent, wakhuluma amazwi ahlaba umxhwele ngo "musa" kubantu, phakathi kwezizwe, ngisho nasezilwaneni.

Balisiza impela abeMpilo iKomiti ngombhobho wabo kanye nezisebenzi zabo o Mn. E. S. B. Msimang no Inspector Mn. C. Mngadi, okunguyena owa- eqhuba imoto eya ithwele umbhobho. Kwakumnyama umgwaqo ngabantu.

Igatsha lalapha, leBantu Teachers' Union lalimeme, umphathisihlalo we-Komiti u Mn. F. J. Mazibuko azokhuluma ngayo lemvuselelo, nempela wafika. Babonga.

Isonto lonke lemvuselelo yayi yindaba esemlonyeni.

Inhlangano yamaNdiya i-Nawa Yuvuk Arya Mithra Mundal isandukudlala umdlalo woku bukisa nge "Krishna Janum" - "The Birth of Lord Krishna" - e-Regent Cinema. Abadlali babe qhamuke e-Thekwini.

Izikawoti zase-Mt. Partridge (kwaPata), i-Indian Rover Scouts Crew, zihlangana njalo amaviki onke, ngenkuthalo enkulu. Seluseduze nosuku loku gcotshwa kwabaphathi-zikhundla balelibutho.

Izakhamizi zama-Ndiya lapha e-Edendale zilangazele kabi ukwakhela abantabazo isikole kuso lesi Sifunda Kungathi bangaphezulu kwekhulu abantwana bazo lapha. Izingane ezifundayo zihamba ibanga elide kakhulu, kanti nezinto zokuhamba aziziphethe kahle.

IGXUBEVANGE YEMIDLALO e EDENDALE

Ngomhla wokuqala ku April 1950 eEdendale intaka yabe ibekelwe amazolo.

Izingane zezikolo zamaNdiya, na-Bantu namaKaladi zazibuthene enkundleni yemdlalo e Plessislaer zazi yizi 4,500.

Ngalolusuku kwakuvulwa inkundla yethu entsha i Plessislaer Sports Grounds esiyiphiwe uLokela. Siyabonga baba-"Kandampemvu".

Inkundla yavulwa ngu Myangankulu Dr. R. P. Seymour owasikutaza ngokuthi asidle fumuka sidlesilaza. We lanywa uMnumzane R. Dookran owase thembisa ukusipha indebeyomncentiselwawo, eyoba isikhumbuzo sika nina ongaseko. Siyabonga (siyabacela nabanye bacabange ngaloku).

Kwathi ngemini yasekuseni kwabe sekutshunqa uthuli, kugijinwa abanye beqa Kunjeya bo.

Emini sapuza umthanya obomvu sadla namakekhe.

Sithe sesiqidile loku, sapa izingane ezingama 74 inikxomelo.

Banikezwa aba Mnu. A. G. Koch, F. J. Mazibuko no S. Dookran.

Kwathi lapo sasihamba sithekela kona, nalipo sakhothoza kona sathola ama £45.

Bonke abasizakuloku sibabonga ngazwilinye sithi "Nangomuso" Local Health Commission, nawe Rotary Club, nawe Society for Welfare of Natives, nawe Social Welfare ne Clinic yakwa Lokela. Nani Zikhulumu, nani Makandc ezikolo nabomisi benu nezingane nabazoli nawe Sutherlands Police Station. Kanye noBaba ongaphezulu owa phenya amafu ezulu lakho siyabonga.

.....oOo.....

EZASE-CLERMONT

I-Advisory Board isibuye yalikhumbuza iBandla leMpilo ngokuswelaka kwompheme lapho ku dileselwa khona ambhasi, e renkini. Nempela akumnandi neze ukuma emvuleni umuntu elinde ibhasi eya emsebenzini. Kulinginiso futhi ukuthi kuyingozi empilweni yomuntu ukusebenza nezingubo ezinethile. Sethemba ukuthi lamazwi, kanye nawase Waschbank nawase-Edendale, bazo wafunda abaphethe. Uma sizwa iBandla leMpilo seliphezu kwalo loludaba.

Liyamthakazela iKhwezi u Mn. L. R. Cele uthisha ophethe isikole sakwa Hulumeni, iFannin, ngokulhethwa kwakhe ukuba abe ngumbhali weAdvisory Board. Sethemba ukuthi umuzi wonke uzomelekelela kulomsebenzi womuzi azowenza.

Sizwa ukuthi emhlanganweni woku-gcina weBoard, uMn. Addison weBandla leMpilo, umbongile u Mn. J. M. Majosi ngokuphatha kwakhe isikhundla sakhe sobubhali beBoard, njengoba esevalelisile nje. Siyathakozwa ukuzwa ukuthi u Mn. Majosi uzoba yilungu leBoard njalo nje.

Siyezwa ukuthi umuzi wase-Clermont nawo uyahlupheka njengabase-Edendale ngemigwaqo engalungile. Impela siyabona ukuthi ububi bomgwaqo odabula e-New Germany kanyenawo ophethwe yiBandla leMpilo, benze ukuthi ngemuva kwezimvula lezi ebe zina kungangeneki eClermont. Kubi impela loku. Noko-ke siyajabula ukwazisa abafundi bethu abalapho ukuthi iBandla leMpilo liphezu koku wulungisa ngamandla. Akusekude ukuba kubonakale abakwenzayo.

I-Club lamakhosikazi ase-Clermont laqalwa ngo-June nyakenyeseku zinyanga eziyishumi namuhla. Kusukela ngaleso sikhathi amalungu a-33, wonke asenze izingubo ezi-115. Sizwa ukuthi imihlangano ibe-15 nje, kuhamba kahle impela uma kuhamba kanjalo.

I-Khwezi lika May lizophema nendaba emnandi nge-Benevolent Society (inhlangano yokusiza izihlupheki) kulesi siFunda, eTownship Ibanjwe

ukuphela kwesikhala kuleli lanamhlanje. Siyadabuka. Kube ngumafika kuqala, kwangena efike kuqalake.

EZASE-WASCHBANK

Unngane wethu u "That' ufak'esakeni" usichathazela lezi ngemidlalo kwelakubo:-

" Ama Waschbank Roses Football Club (aphansi kwe-Dundee & District F. A.) ayenomhlangano wawo wonyaka kwakhethwa kanje:-

President.....Johannes D. Khoza
vice-President...Peter Matunjwa
Treasurer.....Joseph Marwa
Secretary.....Bax Mtinkulu
Asst. Secretary..Cable Guliwe

O Kabteni..kwaba ngo T. B. Mthembu
no Ken Nxumalo
Izithunywa..Bax Mtinkulu no T. B.
Mthembu
Ofundisa ama Klabu..Fraser Mthembu.

Sifisa sengathi zingathi ukuba ziningana ezase-Waschbank kunaloku. Asazi noma omunye we Board Yakhona ubengake athi ukusixoxela ngakubonayo ngenhlalo yakhona akusavakasheli muntu kambe khona? abakho nabathuthayo? naba-shadayo? Ikhwezi lizi thanda bakhulu zase-Waschbank ngoba bendawo ikude nalapha kubo ka-"Khwezi". Singathi singahlala sizizwa.

Stop Press! Sithe siqeda-nje ukuloba lezi zigabane ezingenhla, gatha incwadi evela ku Mn. P. H. Gcabatshe ophethe isikole sase Ruigtefontein, noyilungu leAdvisory Board. Usixoxela nazi ezinambithekayo:-

" I-Board yesiFunda seMpilo sase Waschbank isaloku izama kakhulu ukuzuzela amalungelo eBandleni le Mpilo. Kwethenjwa ukuthi imizamo veBodi ayiyukuba yize ekubambisaneni kwayo nabeMpilo.

Ukunika i-Waschbank amanzi, nokuyilungisela umgwaqo oya e-Ruigtefontein yikhona okuphambili kwezalapha. Sesiqalile ukuzwa abantu be vungazela bethi "Uma izinto zihamba kanje, kanti i-Khomishini yazokwenzani lapha?"

totalled £39. Altogether 74 prizes were given.

The organising committee has pleasure in thanking all who made this day an historical date in the sporting life of Edendale and District, viz., speakers, Principals of Schools and their staffs, the children, parents, the Local Health Commission staff (Social, Health and Clinic Departments), the St. John's Ambulance personnel who attended a number of children and the Sutherlands Police for going out of the way to help this fine day, but let us not forget to thank Old Father Weather for his pleasant face that day.

.....oOo.....

Clermont

The Advisory Board has again drawn the Commission's attention to the urgent need for bus-queue shelters at the Area terminus. It is true that it is most unpleasant to stand in the rain, waiting for a bus to take one to one's work. It is also true that to work in wet clothes is detrimental to one's health. We hope that these remarks - like certain remarks from Waschbank and Edendale in this issue - will soon catch the Eye of Authority! - As a matter of fact, we understand that the Local Health Commission has already taken steps in the matter.

"Ikhwezi" congratulates Mr. L. R. Cele, Headmaster of the Fannin Government School, on his appointment to the Secretaryship of the Advisory Board. We trust he will enjoy co-operation from everyone in the task he has undertaken for the community.

At the last meeting of the Board, we understand, Mr. Commissioner Addison paid tribute to the work of Mr. J. M. Majozi, who resigned as secretary. We are glad to learn that Mr. Majozi will continue to serve as an ordinary member.

The Clermont Women's Club was started in June of last year - just ten months ago. Since that date the 33 regular members have made something like 115 garments amongst them. We hear that the average attendance at meetings is only 15,

so this is pretty good going!

We hear that Clermont - like Edendale - is suffering from road-trouble! Indeed, we believe that the shocking state of the New Germany stretch and the Commission stretch almost cut off all access to the Township after a recent rain! This is a most unfortunate state of affairs. We are glad to advise our readers in the Area that definite steps have been taken by the Commission to remedy the position. It should not be long, now, before the first results become visible.

Our May issue will contain a most interesting contributed article on the work of the Benevolent Society in the Area. We regret that pressure on space obliges us to hold it over till next month. It has had to be a case of "first come, first published" this time.

.....oOo.....

Waschbank.

Our good friend "Thath' ufak' esakeni" has sent us further sporting news from the Area.

He reports:-

" The Waschbank Roses Football Club (Affiliated to the Dundee & District African Football Association) held its annual general meeting on the 12th March, 1950.

The following were elected office bearers:-

President.....Johannes D. Khoza
vice-President...Peters Matunjwa
Treasurer.....Joseph Marwa
Secretary.....Bax Mtinkulu
Asst. Secretary..Cable Guliwe

Captains.....T. B. Mthembu and
Ken Nxumalo

Delegates....Bax Mtinkulu and
T. B. Mthembu
Club Coach...Fraser Mthembu

We should like more news-and-views from Waschbank than we have been getting up to now. We wonder whether perhaps a member of the Advisory Board could find time to give us his comments on any matter of local or general interest. And doesn't anyone new ever come to the

Yebo. Maningi amasi athengiswa lapha. IMakethe nayo iqhuba kahle. Ukufakwa kuka-gesi ezitaladini ezithile sekwenze i-Waschbank yabukekahle yini pho ebusuku! Ngalezizinto okusaqalwe ngazo, umzi uthi "Siyabonga! Ningadinwa nangomuso. No-Oliver Twist washo njalo!"

Njengakuzo zonke izindawo, kubobonke abantu, nakuzo zonke izikhathi, abantu kabayi nganxanye. Nalapha behlukene phakathi ngentela yamarates. Abanye bayavuma ukuthela, bese bebheka ukuzuza ngaloko. Kanti-ke abanye bathi, - "Ngeke sithele nakanjani!" Kakho owaziyo ukuthi iyoza nkomoni, kokwehlulwa yiphi.

Uma iBandla leMpilo lingakha iholo ngothayela, kuthi phakathi kubekhona indawo ephakeme yokudlalala noku-culela, ingayititiliza imali. Ngokungabikho kwendlu enjalo izakhamizi zalapha ziswele ukuthi zingasichithaphi isizungu. Izindlela zonke bese ziqonda etshwaleni-ke. Akuvele onekhambi laloku bakithi!

Kuyasithokozisa yini pho ukuzwa lezi zindatshana ngezakulendawo! Ningadinwa, Waschbank! Nikhumbule njalo ukuthi i"Khwezi" leli lifundwa yiziphathimandla zezwe, okusho ukuthi ukukhuluma okuphapheme kulo kulungisela Mgomuso ukuze umqondo wenu ube nesithunzi kanye nowalo iBandla leMpilo.

EZASE-HOWICK WEST

Sizwa bethi amalungu amabutho we Indian Rovers and Boy Scout Clubs lapha ase-36, nokuthi aba-18 be Boy Scouts benzelwa umkhosi wokwemulwa mhla zimbili ku-April.

Sethemba ukuthi umkhosi wabo oyo-thatha izinsuku ezine eMqoi River uyophumelela. I"Khwezi" lojabula kakhulu ukuzwa ukuthi kuhambe kanjani, ukuze lizekele abafundi balo kwelika-May.

Ziyathokozisa futhi nezixoxwa ngokuhamba komsebenzi wezikawodi za-Bantu kwelase-Howick West. Kuthiwa ibutho le-African Scout Troop, lamalungu a-50, lisandu kuphenjwa, nokuthi u Mn. Ntombela ofundisa e-

Howick Government Native School welekelela ngokuba-fundisa laba bafana.

Sicelwe ngu Mn. S. Mayager, u-Sihlalo we-Howick West Sports Club ukuba sisho ukuthi bayabalilela o-Mr. no Mrs. Jack Govindasamy, abashonelweyi nkosana yabo ngendlela ebuhlungu kabi. Nathi sithi isigodi sonke siyabakhalela.

Siyabathakazela o Mr. no Mrs. R. Thakurden ngo ngokuphiwa indodana.

Sizwa ukuthi lesi Sigodi sizoba nomdlalo omkhulu, i)Gala Sports Day kulezi zinsukwana ezizayo uqhamisa usuku lokuvulwa kwenkundla yemidlalo iBandla leMpilo elisetshелеke yonathina base-Howick West. Sengathi lolusuku lungaba visiqaliso sezinto ezinkulu kulesi Sifunda.

Kuthiwa abantu bemi ngezinyawo belungiselela iPhasika. Amahlelo ngamahlelo alungiselela ukuba umuzi uzwe izwi elithi, "Makube kuhle kini nonke ngePhasika!"

.....oOo.....

IZINDLU ZODAKA NEZESITINI ESI-LUHLAZA EZI FUNDENI ZEBANDLA LEMPILO (KAKHULU MALUNGA NEN-DAWO YASE EDENDALE).

IBandla leMpilo loqanjwa ngon-yaka ka-1941, ngomthetho Provincial Ordinance No. 20/1941. Khona eku-sukeni lazimema izakhamizi eziphansi kwalo ukuba zibambisane nalo eku-phatheni kwalo ngokuba zikhethe amadoda eBodi (Advisory Board) ezoba ngumlomo waleyo-naleyo ndawo.

Kanjalo-ke kwaphenjwa iBodi Yokuqala e-Edendale ngo-1942.

Kuthe kusand ukwenzeka loko - iBodi isenguntwana - iBandla leMpilo (uPoynandi) lashaya imithetho elizophatha ngayo indawo yase Edendale ngesaziso Provincial Notice No. 237 ka 1942.

Njengoba-ke kwakungaka khanyeli muntu ukuthi okuyikhona yikuphi, neBodi ingazange ibenethuba loku-veza umqondo wayo, ngisho neza-khamizi-nje, kusobala ukuthi lemi-thetho yashaywa kungakhulunywanga

Area? or leave the Area? or get married in the Area?

"Ikhwezi" is specially interested in Waschbank because of its great distance from the rest of us. We should like to be brought up to date with the Area's news.

Waschbank Stop Press! - We had just written the above paragraph when the post brought us a communication from Mr. P. H. Gcabatshe, Headmaster of the Ruigtefontein School and a member of the local Advisory Board. He gives us the following interesting items of news:-

" The Waschbank Public Health Area Advisory Board is still doing its very best to get the maximum of good for the ratepayers of Waschbank from the Local Health Commission. It is hoped that its labours shall not lead to frustration of its reasonable efforts and co-operation.

" The provision of water at Waschbank and the improvement of the road between Waschbank and the farm Ruigtefontein are two burning questions around these parts. We have begun to hear talk from some sources as follows - 'If things go on like this, then, what is the Local Health Commission doing here?'

" Yes. There is plenty of Amasi selling around the town here. The market is being well patronised too. The installation of lights on a number of streets now does give Waschbank a lovely look at nights. For these initial amenities the residents, like Oliver Twist, say, 'Some more please, Sir'.

" As in all places, groups, and times there exists here a rift among the ratepayers on the question of the payment of rates. Some are ready to pay the rates and expect to reap the benefits, others just say 'We are not prepared to pay the rates, come what may'. Nobody knows which group will win the day in future.

" A recreation hall made of corrugated-iron and provided with

an elevated stage would earn some good income for the Commission if it could be erected at Waschbank. The African residents have nowhere to spend their time off duty and this leads to the two ways traffic of "tshwala" and then, of course, other things too evident to mention. Will someone see to this? "

We are so pleased to receive all these bits of information about the doings in the Area. Please keep it up, Waschbank! Remember that "Ikhwezi" catches the Eye of Authority, and that all intelligent comment on the administration of the Area paves the way for better understanding of YOUR views and the views of the LOCAL HEALTH COMMISSION.

.....oOo.....

Howick West

We hear that there are now 36 members of the local Indian Rovers' and Boy Scouts Clubs in the Area, and that no fewer than 18 Boy Scouts were invested at the ceremony held on the 2nd April.

We hope the proposed 4-day camp at Mooi River during the Easter holidays was a success. "Ikhwezi" would like to hear all about it, please, for the May number!

There is good news, too, of African scouting activities in the Area. We learn that an African Scout Troop with a membership of 50 has recently been formed, and that Mr. Ntombela, of the staff of the Howick Government Native School, is assisting with the training.

We are asked by Mr. S. Nayager, Chairman of the Howick West Sports Club, to extend that association's deepest sympathy to Mr. and Mrs. Jack Govindasamy, who recently lost their eldest son in tragic circumstances.

We take this opportunity of offering the general condolences of the Area to the bereaved family.

We offer our congratulations to Mr. and Mrs. R. Thakurdin on the birth of a son.

namuntu.

Ekusebenzeni kwayo-ke kuqale kwasetshenziwa embalwa kuphela. Kwayo-kwaya kwasetshenziwa neminye futhi. Njengoba abantu bengali fundi phela iphepha lakwa-Hulumeni - iGazette, abayaza-nga ukuthi ikhona lemithetho. Baze babona ngoba isisebenza. Sengathi yikoloko okwenza abanye bethu bathi lemitho ayifanele.

Ngizokhuluma ngemithetho yokwakha kuphela kulencwadi, ikakhulu izindlu zodaka, noma ezesitini esiluhlaza.

Kufanelekile ukusho ukuthi khona ekusukeni iBandla leMpilo labona ukuthi njengoba imvama yabantu base-Edendale benpofu nje kuzobathatha isikhathi ukuba bakwazi ukugcina lemithetho. Ngakoke okwamanje lavuma ukuba izindlu ezidilikile zivuswe ngezintingo nodaka, uma zakhiwe nge-planu yakwa Poyrandi.

Bakuthokozele abantu loku. Kodwa ubunzima obukhulu baloku busele, lobo bokwenqatshelwa ukuba umuntu.

Akhe indlu entsha yodaka, engavusi edilikile.

Lomthetho wavimbela abanini zindawo abaswele ukwakhela amadodana abo asand' ukushadelwa, namadodakazi abuye emendweni mhlaumbe ngokufelwa ngabayeni bawo, kanyeke nabanaye begazi abafanele ukwakhelwa ngulowo mninindawo.

Kuyimfanelo yobuntu, futhi kungumthetho nesiko laBantu ukuba umnini muzi abakhele abantu abanjenga labo.

Noma iBodi ikubona kona ukuthi kungakuhle empiweni ukuhlala endlini yesitini, ayikhohliwe ukuthi iningi labantu limpofu, kuyilapho iziphathimizi zicindezekile emthweni ukuba zibakhele izindlu zokuhlala; ngakoke iBodi yaphikelela njalo ukucela iBandla leMpilo ukuba livume ukuba zakhiwe izindlu zodaka noma umuntu engavusi ewile.

Malunga nendawo yase-Edendale bonke abanomqondo, nabazi indaba yakhona kusukela eluthengweni kwayo, bazovuma ukuthi abathengi bayo bokuqala babekugondile ukuba ibe yidoloba noma ingayukwenziwa izitende yonke. Loku kubonakala ngoba phakathi nayo - benza idoloba baliqamba ngokuthi - Georgetown. Linemigwaqo, nendawo yangcwaba ngisho neMakethe. Kulelidoloba loMohlalevu izindlu zalo zakhiwa njengezase thawini - eMgungundhlovu nje impela -

ngesitini esiluhlaza.

Kuliqiniso khona ukuthi uMgungundhlovu sewedlula kulelo banga. Ngenxa yamandla amafushane (ngobumpofu) i-Edendale, iselapho nanamhlanje.

Nxa sekuphethwe udabakazi lokwakha ezindaweni ezizungeze amadoloba amakhulu, ngisho imizana enjengo-Edendale no-Clermont makungalitshalwa neze ukuthi ikakhulu izikomplazi nokuminyana loku kulezi zindawo kubangwe yimithetho embili - umthetho wamazwe ka-1913, nomthetho wokuphathwa kwaBantu (ka 1921 namhlanje oso ungoka 1945) emadolobeni.

Lemithetho ibange ukuthuthekela okukhulu kwabantu kulezi zindawo, okuveze ukuminyana nezikomplazi.

Kusobalake ukuthi aBantu ba ngeze bethweswa icala ngesenzo esibangwe yiPhalamende uqobo lwayo. Kona kufanele ziqedwe zona izikomplazi. Kodwa-ke ekwenzeni njalo makuqashelisiswe kungalinyazwa abakhi abansundu balezi zindawo, kakhulu nje-gendawo yase-Edendale engabe isakhe ngokugqagqana uma kwahu nga shaywanga imithetho eyaquphula abantu emadolobeni.

Ngokubona kwe Bodi iBandla leMpilo lingasilungise isimo sokwakhiwa kwezindlu ngendlela engeze yezwisa abantu ubuhlungu uma lihamba ngalendlela yezi gaba ezintathu elandelayo:-

- (a) IBanga lokucala kube yilelo lamagogogo noma amafukwana ezindlu elibafica abantu behlala kuzo, lizophatha leyo ndawo.
- (b) IBanga lezindlu zodaka nesitini esiluhlaza, kodwa zakhiwe ngeplan yeBandla leMpilo.
- (c) IBanga lezakhiwo zesitini esibomvu, nezakhiwo zamatshe noma zikakhonkolo.

Ukuhambisa ngesu lalamabanga kungasiza ngoba kunganika abantu ithubu lokungena endleleni yokwakha kwase madolobeni, benikwa methuba lokuze babe namandla ngasezimalini zokwakha izindlu ezinjalo. Obhekisisayo useyabona namhla-nje kwe lase-Edendale ukuthi noma izindlu zisavame ukuba ngezodaka, zibukeka kangcono kakhulu kunezakugala seloku lwaqalwa ukuba nazo izindlu zodaka zakhiwe nge-plan.

Kulinganiswa ukuthi kungaregiselwa okungenani laba:-

We understand that the Area hopes to stage a Gala Sports Day in the near future to mark the official "opening" of the ground lent by the Local Health Commission for recreational purposes. We hope that the "Day" will be the start of great things for Howick West.

We hear that there were extensive preparations in the Area for the Christian keeping of Eastertide, and that various churches arranged that residents should have the opportunity of hearing, once again, the Easter Message. We hope the Season was a glad one for all concerned.

.....oOo.....

Mr. F. J. Mazibuko, vice-Chairman of the Edendale and District Advisory Board, contributes this month's article on:-

INFERIOR HOUSES
in the LOCAL HEALTH COMMISSION AREAS
(with special reference to Edendale).

The Local Health Commission was established in 1941 under Ordinance No. 20 of that year. It at once sought the co-operation of the people under its jurisdiction by inviting them to elect an Advisory Board to be their mouth-piece.

Accordingly, the first Advisory Board was established in the Edendale & District (PHA) in 1942.

Shortly after the Commission came into being, however - and while the Edendale Board was still in its infancy - the Commission caused to be promulgated its set of general regulations under Provincial Notice No. 237/1942. Doubtless because of the circumstances here shown, neither the Board nor the residents had been consulted in the framing of these laws.

At the beginning only a few of the regulations were applied. As time went on, however, more of them were enforced. The average resident, not being a reader of the Natal Provincial Gazette, did not become aware of the existence of these by-laws until he saw them applied. This is probably the underlying reason why some of us regard certain of the laws as proper "misfits".

In this article I shall confine myself to the Building Regulations governing the construction of all structures with particular reference to wattle-and-daub dwelling houses.

It is only fair to state that from the beginning the Commission realised that the average Edendale resident, mainly on account of his economic position, could not immediately adjust himself to the new conditions. It therefore permitted the erection of wattle-and-daub houses, as replacements, provided they were constructed according to plans supplied or approved by the Commission.

While this concession was much appreciated by the residents a very serious hardship still remained, namely, that no NEW wattle-and-daub building could now be erected. This condition made it impossible for land owners to provide for their newly married sons, widowed daughters, or other dependants. Morally and even legally (under the Code of Native Law in Natal) an African kraalhead is obliged to provide for such dependants.

While the Board is fully conscious of the benefits that would flow from living in substantial houses, it cannot lose sight of the average African kraalhead's moral and legal responsibilities. For this reason, therefore, it has kept on urging the Commission to extend its concession to permit new wattle-and-daub buildings, other than replacements.

In regard to Edendale, all right-thinking persons acquainted with its early history, will agree that its early Settlers visualised an urban settlement here. This is shown by the fact that from the very beginning they laid out in the best part of the farm Edendale (Wolverdient, as it was originally called) a close settlement known as Georgetown. They provided it with streets, a cemetery and a Market Square. Houses built during that time corresponded in every respect to those of Edendale's contemporary - Pietermaritzburg, for at that time Maritzburg's houses were built in raw brick like those of our own Area.

It is true that Pietermaritzburg has long since passed the raw brick stage. Unfortunately, for Edendale, on account of her economic circumstances, she has not yet been able to reach the burnt brick and con-

crete/.

1. Abathenge izindawo endaweni ep-
hethwe yiBandla leMpilo, kodwa ben-
genawo amandla okwakha izindlu
zesitini esibomvu.

2. Abanamadodana asand' ukushadelwa
namadodakazi, nezinye izihlobo ze-
gazi, abaziphethe.

3. Izikole namasonto ngenxa yokunga-
bikho kwendawo ezikoleni zabantwa-
na eseziphuphuma. Loku osekwenze
izingane zazula emigwaqeni. Ukw-
enzenjalo kungaphungula otsotsi.

Kucelwa futhi kakhulu ukuba um-
usa lo wokuba odilikelwe yindlu
yodaka abenalo njalo ilungelo
lokuyivusa ngezinti noma ngesitini
esiluhlaza.

Akukhunjulwe futhi ukuthi
izindawo ezinjengo - Edendale nje,
ngenxa yokudatshulwa kwazo kabi im-
inyaka eminingi, iBandla leMpilo
lizimisele ukuba zidatshulwe ka-
busha - (re-planned) okusho ukuthi
abaningi bazosuswa lapho bakhe khona
namhlanje. Ngakoke akufanele ok-
wamanje ukuba abantu bacindezelwe
kakhulu ukuba bakhe izakhiwo zesi-
tini esibomvu, nangokhonkolo.
Ngisho nalo iBandla leMpilo koliban-
gela omsebenzi onzima, nezindleko
ezinkulu kubuyiselwa labo bantu izi-
mali zabo.

Sizwa ukuthi loludaba lwe zakh-
iwo zodaka liphezu kwalo iBandla
leMpilo njengoba ngiloba-nje.
Sengathi sekuzobizwa iBodi ukuba
lukhulunywe nayo ngalo. Umuzi u
ulindele ngamandla ukuba uzwe nga-
loludaba olukhulu kabi kuwo.

.....oOo.....

IZINCWADI EZIBALELWE IKHWEZI.

U Mn. M. Deeplaul ulobela iKhwezi
uthi:-

iBandla leMpilo selafika-lafika.
Lizosithu-thukisa. Ngako-ke
kungumsebenzi wethu ukuba sibambi-
sane nalo. Uthi kavumelani naba-
sola kakhulu izisebenzi zakwa Pay-
nandi ngoba umsebenzi wazo ngowo-
kusiza thina. Iningi lazo liya-
menelisa. Ngakoke kazibhekwe nje-
ngezihlobo.

KuBahleli,
Be-"KHWEZI".

ISISEBENZI SEMPILO (HEALTH
ASSISTANT).

Ake ningiphe isikhala salencwadi
ezinhleni zenu.

Kuthiwa lesi sikhathi samanje
siveze imiselebzi eminingi yolwazi,
ikakhulu kwabaNsundu. Phakati
kwaleyo misebenzi kungabalwa nesi-
sebenzi seMpilo.

Isisebenzi seMpilo siyini konje?
Maningi amaAfrika, ngisho nabebala,
angayi qondi imisebenzi eyenziwa
yisisebenzi seMpilo.

Nanxa side sihambela imizi yabo,
kabasiqondi ukuthi isisebenzi se-
Mpilo siyini, sihamba njalo nje
sizama ukubafundisa ngeze mpilo.

Kulesikhadlana ngizothi qaphu-
qaphu ngichaze izihlokwana ezim-
balwa ngaso ekusivezeni kwami kini.
Isisebenzi seMpilo siyintambo
ehlenganisa iKliniki nomuzi malunga
nokuwufundisa ngezeMpilo. Ema-
Kliniki lapha kubakhona izazi ze-
mpilo. no-Nesi abasoloku bebheke
ukusiza empilweni. Ngokufishane,
ukuxazulula izinkinga zempilo
yemizi yenu, eziningi nezahluka-
hlukile.

Akesibale eminye imisebenzi
yesisebenzi seMpilo. Seluleka
umuzi ngokuhlanzeza, komuntu siqu-
sakhle nendawo ahlala kuyo, seluleke
ngosizo lomjovo; nangokuzivikela
ekufeni okuthathelanwayo. Uku-
lahla izibi ngendlela efanele ezi-
tsheni zawo nase migodini ogqit-
shwa kuyo, izindlu ezincane zanga
phandle; ukubiliwa kwabazelwe
nabafile; nokunye okunjalo. Sin-
gumsizi wakho isisebenzi seMpilo.
Musa ukusesaba. Musa ukuvala
umnyango uma siqhamuka. Si yisi-
gijimi esukulethela izindaba
ezinnandi. Sivulela isifuba sakho
ngezempilo yomuzi wakini, ngoba
iyona ndlela ezoxazululwa ngayo izin-
kinga zakho. Uthumbule njalo
ukuthi isisebenzi seMpilo ngumuntu
ophethe isikhundla sobuqotho imfihlo
ositshela yona ingephinde iphume.

Ekugxineni-ke - zikumbule njalo
lezi zinto - umbheke lomuntu -
Isisebenze se Mpilo.

I"Khwezi" liyisibusiso esinga-
ziwa-muntu, ngoba sizifunda okuningi
ngalo, ebesingakwazi: Sethemba uku-
thi ngezinhla zalo soletha impilo
ngendlela efundisayo ebantwini.

standard.

In considering the housing question as it affects peri-urban settlements such as Edendale or Clermont, we should not lose sight of the fact that the position has been seriously aggravated by the laws of the land such as the Natives' Land Act (1913), and the Native Urban Areas Act, which have brought pressure on Africans to leave towns, settling just on the outskirts where they constitute what are known as Black Belts.

It should be obvious, therefore, that the African should not be penalised for what the country as a whole has, by legislation, brought into being. It is right and necessary in the interests of public health generally, that slums must be cleared, and the Commission is charged with the duty of promoting and protecting the health of its ratepayers by eliminating slum conditions, as well as by preventing their creation. But it is strongly urged that in doing so it should take greatest care to avoid any harshness or injustice, bearing in mind that were it not for the two laws already mentioned Edendale would still be rural even now.

In the Advisory Board's opinion, the Local Health Commission could succeed in improving the housing standard in its Public Health Areas without inflicting much hardship or injustice, if it would only adopt a:-

THREE-STAGE PLAN.

- (a) The SHANTY STAGE at which the Commission often finds the area it takes over.
- (b) The WATTLE-AND-DAUB or GREEN BRICK STAGE at which houses are built according to the Commission's plans.
- (c) The SUBSTANTIAL HOUSE STAGE (burnt brick, concrete or stone)

The advantage of this plan is that it would give the African or poor non-European time in which to adjust himself to new conditions, while at the same time it makes allowance for his economic position. A careful observer can already notice some improvement in the general appearance of Edendale houses since wattle-and-daub structures were built according to plan.

It is suggested that the concession could at least be for:-

1. Persons who have bought land in the Public Health Areas, but lack adequate financial means to build substantial dwelling houses.
2. Landowners who have newly-married sons or daughters, or such other blood-relatives dependent on them.
3. Churches and Schools, because many children are now roaming the streets owing to lack of accommodation in the existing school buildings. African communities in Public Health Areas are at present not in a position to erect substantial school houses or churches. This would help to discourage the growth of juvenile delinquency.

It is also urged that the present concession, permitting the replacement of wattle-and-daub structures with buildings of the same material, should remain.

It should be remembered that, owing to the indiscriminate subdivision of land in areas such as Edendale, which has been going on for many years, no Local Authority can successfully lay water or sewerage pipes without some radical re-adjustment. The Local Health Commission has therefore intimated its intention of re-planning virtually the whole of Edendale. For this reason, therefore, it should be obvious to any thinking person what untold hardship would be the lot of persons who are being pressed now to build substantial houses on their plots only to find that after the contemplated re-planning, they are ordered to shift to make room for a road, a public building, etc., as the case may be. Granted such persons would be compensated, but nothing can take the place of personal attachment to a homestead or a particular situation.

It is, therefore, very important and necessary that the Commission should refrain from enforcing restrictions in the matter of inferior houses, at least till after the projected re-planning.

I am reliably informed that the Commission is at present seriously considering this question of inferior houses in its Areas, and that the views of the respective Advisory Boards will soon be sought. This move by the Commission is eagerly awaited by the Edendale & District (PHA) Advisory Board.

Nhleli
we"KHWEZI".

Mngane,

Ake ungifakele ephepheni lakho i"Khwezi" izincwadi zami ezimbili. Ekhluma ngosebenzi wokudayisa ngobubhizinisi ko-Kopeletsheni ithande ukuba ibende, yeqile emazwini aNgamakhulu amathathu. Ungayinqamula kabili, ingene kuleli "Khwezi" nakwelizayo.

Owakho,

R. S. MTSHALI.

(Lezi zincwadi ezimbili ezimnandi ezifike nalencwadi ka Mn. Mtshali zifike sesiyidumbile incwadi ezoba yinhloko yezindaba eKhwezini lale nyanga. Sethemba ukuthi eyokuqala yazo soyikhipha ngoMay. -

ADAHLELI.)

Uma ufuna uku joyina i-Edendale Benevolent Society (IBandla laba-Mpofu eEdendale), noma ufisa ukunikela intwana esikhwameni salo, dabula lelipheshana elichafaziwe, ngezansi, ulithumele nencwadi yakho.

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGANE
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHQ : £ : s.: d.

IMALI YOBULUNGU NGONYAKA ul/-.

Tumela lefomu ku:

Mnu. E. S. B. Msimang,
Secretary,
Edendale Benevolent Society,
B. 6, Ashdown,
P. O. PLESSISLAER.

Kumhleli we Kwezi,

Nkosi ngicela keu ngifakele lamazwana ephephe ni lako.

Ngithole iPhepha livela kini, okutiwa iKwezi, ngiya bonga, linto ebifanele ukuba ngabekade

saba nayo, ngiti phambili mawethu. - Angini cele lapha uma nifuna ukuba leli phepha lime livutwe musani ukuncoma imisebenzi eseniyenzile, khulumani ngenizakukwenza, ngoba kukona izicanulo eziningi ezenziwa izisebenzi ze Komishini.

Futi ongati ningane qiniso ninga kheti Bala, na Muntu, uma umuntu engathuki muntu, ifakeni incwadi yake, noma nizwa ukuti iyanihlaba, mhlaumbe ngokwenza njalo kodala ukuzwana.

Yebo lihle leliPhepha kepa alinasitunzi ngoba lifana ne Circular (Sekula cindezelani ngama Taipi (Printing), sizau zama ukukhuthaza abantu ukuba balithande, kube khona imali elithengwa ngayo, asifuni lutho esingayi khokheli (Nothing for Nothing).

Ngobhala zonke izinyanga belu Mhleli uma uVuma, ngiya bonga.

Yimi eJhabulayo,

GEO. MTINKULU.

LETTERS TO IKHWEZI

The Editor,
"IKHWEZI".

Dear Sir,

Having the opportunity of expressing my views to the readers I feel I would be failing in my duty if I did not do so.

We residents must realise that the Local Health Commission, our local governing body, has been appointed by the State and that this Commission has come to stay with us no matter what and how we feel about it.

What is the Commission here for? I most emphatically say for our own improvement and in such circumstances it is the duty of each one in the Area to co-operate and assist this body to improve our own Area.

Often have I come across friends who have bitter complaints about the members of the staff at Plessislaer but I have always disagreed with them. The sooner we realise that these people are here to help us the better for us all.

I have had dealings with the officers on several occasions and I have always found most of them sympathetic and reasonable.

Treat the members of the Commission as friends be it the Health Assistant, the Area Secretary, the Ranger, the Engineer or the Doctor and I am sure you will be happier.

Remember Courtesy begets Courtesy.

Thanking you,

Yours faithfully,

M. R. DEEPLAUL.

The Editors,
"IKHWEZI".

A HEALTH ASSISTANT.

Please allow me a space in your valuable columns for the inclusion of this article. It has been said that the twentieth century has witnessed the emergence of many new professions, particularly so among the non-Europeans. Among these, is that of a health assistant. What

is a health assistant?

Quite a large number of our Africans as well as some other non-Europeans, do not understand the activities that devolve upon a health assistant. They do not exactly know what a health assistant is, although he visits their homes day in and day out in an attempt to bring health education to them.

In this limited space I shall take the opportunity to try and explain one or two points to introduce this official to you. A health assistant is a link between the Health Centre/Clinic and the public, in as far as the spread of health education is concerned. In these institutions there are medical experts and nurses who are always ready and willing to give free advice in matters relating to health; in short, to solve with you your family health problems which are numerous and varied.

Let me enumerate some of the activities a health assistant performs: he advises the public in cleanliness (personal, home, environmental) the benefits of vaccinations and immunisations against diseases; prevention of infectious diseases; safe refuse disposal in pits and bins; pit privies; registration of births and deaths, etc., etc. A health assistant is your helper. Do not fear him, do not slam the door at his appearance, he is a messenger bringing you good tidings. Confide in him all your family health problems for there lies the solution of your difficulties. Remember, a health assistant is a highly responsible person and all information entrusted to him is handled confidentially.

So, in closing, remember these things in season and out of season and watch out for this person - a health assistant.

The "Ikhwezi" is a blessing in disguise for, from it, we shall be able to learn a lot of things we did not know and, from its limited columns, we hope to bring health through education to the public.

P. B. MTIMKULU.

To the Editor,
"IKHWEZI".

Sir,

Please publish in your paper these few words of mine.

I have received from you a journal by the name of Ikhwezi. I am grateful for this. It is something we should have had long ago. I wish you godspeed.

I must, however, at the same time ask you, if you want this paper to be firmly established and to be a successful venture, please do not use it as a forum for singing your own praises about your achievements. You should say what you are going to do.

You should also be honest and free from colour bias. Show no favouritism to anyone.

If a correspondent is not abusive you should publish his letter, even if he may be criticising you. Perhaps in doing so you may bring about mutual understanding.

This newspaper is good but it lacks dignity because it has the appearance of a circular. It should be printed. We shall endeavour to encourage the people to like it, though we consider its copies should be paid for. We want nothing free of charge. ("Nothing for Nothing").

With your permission, Mr. Editor, I shall write to Ikhwezi each month. Thank you.

With pleasure
I sign myself,

GEORGE MTIMKULU.

(This letter has been shortened. -
Editors).

The Editor,
"IKHWEZI".

Dear Sir,

Please publish my two articles in your paper the Ikhwezi. The article on Trading by Local Authorities is rather long and is far more than 300 words. May I suggest that you have it put into two publications if it will be impossible to have it on one.

Yours faithfully,

R. S. MTSHALI. - 11 -

(The two interesting articles which accompanied Mr. Mtshali's letter reached us when the article for this month's issue had already been arranged for. We hope to publish at least one of them in our May number.
- Editors.)

.....oOo.....

JOIN THE
EDENDALE BENEVOLENT SOCIETY
for
POOR AFRICANS and NEEDY SCHOOL
CHILDREN.

NAME :

ADDRESS :

DONATION : £ : s. : d.

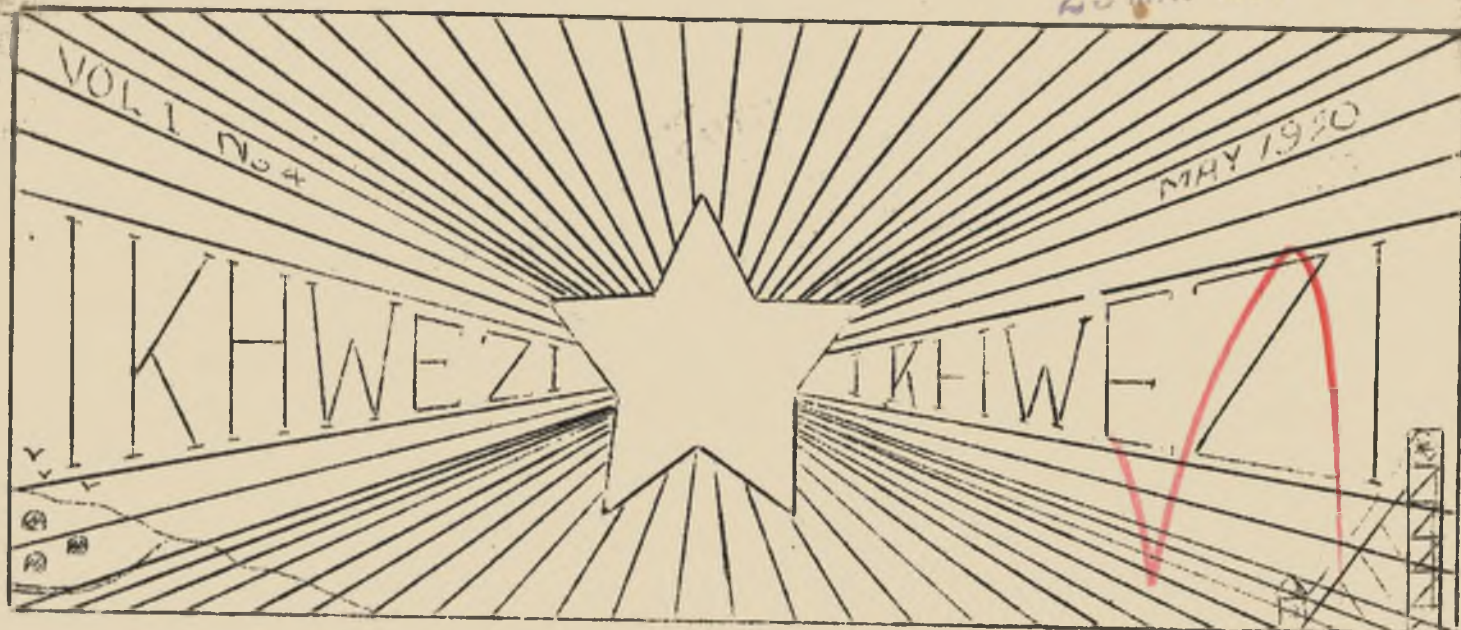
ANNUAL SUBSCRIPTION : 1/-d.

Send Coupon to:-

Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent
Society,
B.6, Ashdown,
P. O. PLESSISLAER.

20 MAY 1950

98



Prepared and published by the Head Office of
the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

A LETTER TO OUR READERS

The year is moving quickly on, and before long we shall be in the thick of Advisory Board elections in the Areas. We trust that, this time, it will be the "THICK"! Nothing could be more disappointing for the Commission - and nothing more depressing for an Area - than a thin, poor ballot for the Board.

Apathy about voting is, of course, not peculiar to non-Europeans! Year after year, thousands of European ratepayers in the Union's towns and cities show a disheartening lack of interest in the polls.

It seems that all races have this, too, in common - that those very persons who "couldn't worry" to record their votes are the first to grumble about the men who do get into office!

We suppose the real truth is that no one very much likes being governed at all. Especially is it easy to become impatient with local government, which hedges us round with one restriction and another until it is easier to count the troubles which it causes than the blessings which it brings. But the remedy against those things in local government which displease us is to strengthen - not weaken - the voice of the people; and the best safeguard that an Area can put up against mistakes in Commission-rule is a strong and influential Board, which has the best and truest interests of the Area at heart and which has the backing of every vote that can be mustered.

In the ordinary municipality ratepayers vote for members of a COUNCIL. In a Commission Area we vote for members of an ADVISORY BOARD. The names are different. So are the duties and the powers. But BOTH are the recognised democratic means whereby the people may share, in some degree, in their own government.

The Commission's Boards have been the object of much criticism. It has been objected that with the exception of the Ashdown Board they are not statutory - that is, that the Commission is not compelled by law to establish them. This is correct. The point is one which has long troubled the highly influential Board at Edendale.

It is, of course, possible that statutory establishment would give the Boards greater standing with the outside public. If the people of the Areas feel this, it will be for them - and not for the Commission - to seek an appropriate amendment to the legislation. It is a matter right outside the scope of the Commission's duties. It is a question which will one day lie between the people and the Province - and the best possible body to put forward the people's views, when the time comes, will be a strong and truly representative Advisory Board.

The Commission believes that, in practice, legal establishment of the Boards would make little difference and that their representations to-day carry just as much weight as if they were statu-

INCWADI YETHU KUBAFUNDI

Unyaka uhamba ngokushesha. Masinyane nje kuzobe kukhethwa ama lungu ama Advisory Board kuzozonke isigodi eziphethwe iKhomishoni. Sethemba nonyaka wobakhona umdhlandhla omkhulu wokukhetha, ngoba uma kungenjalo iKhomishoni kanye nezakhamuzi bodumala kakhulu uma ukhetho lungenziwa into eyize,

Ukungalukhathaleli uketho akuyona into yabantu bodwa. Emadolobheni kulo lonke leli leNyonyana kukhona izinkulungwane zabelungu abakhokha ama "rates" ezingalushayi mkhuba ukhetho ngendhlela edumazayo.

Kucishe kube umkhuba wezizwe zonke ukuba kuthi bona labo abangalukhathaleli ukhetho kube ibona bokuqala ukububula nokusola labo abakhethiwe.

Kubonakala kuliqiniso ukuthi umuntu lo kakufuni ukubuswa, nokuba abe ngaphansi komthetho. Ngenxa yaloko uye asheshe ukuzwela uma ehlangana nezithintelo ezithile angabe esabubona ubulungisa obenziwa iziphathi-mandhla. Kabe esalibona ikhambi ekuyilona linokwelapha loko abubula ngakho, ukuthi ikhambi langempela ikuba kuqinise izwi leningi, kungavunywa ukuba lilulazwe nanini. Isihlangu esinamandla isigodi esingaba naso ukuvika iziphonsiso ezenziwa iKhomishoni ikuba sibe neAdvisory Board eqinile nenesithunzi, kube ngamadoda azigabisa ngomuzi wawo nasekelwe ivoti eliphelele lomuzi.

Kokopeletsheni abantu abakhetha iBandla leDolobha ilabo abakhokha ama "rates". Ezigodini zeKhomishoni thina sikhetha amalungu eAdvisory Board. Lezizinto zombili zehlukene. Zehlukene futhi nangombenzi wazo. Kanti zombili izona mbambo ezinamandhla ukuphasa izakhamuzi nezibanika ilungelo lokuba nezwi ekubusweni kwendawo yabo.

Ayasolwa amaAdvisory Board eKhomishoni. Kuthiwa kamisiwe ngokomthetho njengeBoard yase Ashdown, nokuthi kaukho umthetho onika iKhomishoni ilungelo lokuba namaAdvisory Board. Kuliqiniso loko. Ilona daba lolo esoloko lubhlophe iAdvisory Board yase Edendale eseizibalulile kangaka.

Kubantu ngaphandhle lapha ekuyiyona Advisory Board abanokuyiqakambisa emiswe ngokomthetho. Uma izakhamuzi zalezigodi nazo zinalowomqondo, kuhle zikwazi ukuthi akuyona iKhomishoni engabanika lelolungelo. Abantu ngokwabo abangenza ukuba

umthetho uguqulwe. Akukho emandhleni eKhomishoni ukwenza ukuba umthetho uguqulwe ukuze amaAdvisory Board emiswe ngokomthetho. Ngolunye usuku ilona daba lolu olomelwa ukuba izakhamuzi ziluxoxe noHulumeni wesifunda. Ukuze nalapho izwi lezakhamuzi lizwakale kofuneka ziqinise iAdvisory Board ngoba ilona Bandhla ilinokulalelwa.

iKhomishoni yona ikholwa ukuthi kuyafana nje kuyo ukuba ne Advisory Board emiswe ngokomthetho, nengamisiwe ngomthetho ngoba khona khathelesi izwi le Advisory Board linesisindo kuyo esingangaleso seBoard emiswe ngokomthetho. Uma kuphenywa izinqumo zeAdvisory Board yase Edendale kotholakala ukuthi ubunengi bazo obucishe bube u88 ekhulwini yizinqumo ezamukelwayo zasentshenziswa.

Sengathi sekwanele ukubonisa ukuthi noma ama Advisory Board ethu engamiswanga ngokomthetho ukungemiswa kwawo ngomthetho akusona isizathu esinokubangela ukuba umuzi ungawasekeli nokuba mhlambe uwancishe amandhla ngokungawasekeli.

Esinye isikhalo esimalunga nokuthi ama Advisory Board kanamandhla alutho. Kuliqiniso loko. Kodwa phela nawo amaAdvisory Board amiswe aoKopeletsheni kanamandhla alutho. Besingaqondile ukuxoxa ngawo la amiswe ngokomthetho, esifuna ukukusho ukuthi ngasohlangothini lweKhomishoni ngokomthetho, esifuna ukukusho ukuthi ngasohlangothini lweKhomishoni isithintelo esikhulu nesinamandhla imali. Imali ekhishwa izigodi cisho zonke eziphansi kweKhomishoni incane kakhulu, kayinako ukuzithwala izindhleko zokuyiphatha lemizi. NguHulumeni wesifunda oku uyena okhokha imali esilela emandhleni esigodi ngasinye enengi ngokweqile. Amadolobha anjenge Durban noMgungundhlovu umthetho kauwavumeli ukuba achithe imali eyeqile kumali ayithola ngokuthelisa izakhamuzi. Uma iKhomishoni nayo ibiboshwe kanjalo kusobala ukuthi izigodi ezinengi ngabe kazenzelwa lutho, ngenxa ngoba amaholo atholwa izakhamuzi mancane, nesisindo samanani ezindawo zabo kanye nezakhiwo abanazo silula kakhulu. Ukuzama ukuthola imali engaphezulu ngokukhulisa ama "rates" kungase kudale ubunzima onukhulu. Kanti noma kungenziwa loko izigodi zingeke zibe nako ukukhipha imali enokuthwala umsebenzi wempilo. Ngalo

tory institutions. Moreover, records go to show that something like 80% of the recommendations put forward by the Edendale Board, for example, have been adopted and followed out by the Commission.

We think we have said enough to show that the non-statutory character of our Boards is, at any rate, no sound reason for failing to support them and to strengthen them with the backing of the whole community.

It has been objected, too, that our Boards have no executive powers. This, again, is true. It is also true of all Advisory Boards set up by conventional local authorities under the Natives (Urban Areas) Act. We are not concerned at the moment with this second kind of Board; so far as Commission Areas are concerned, the great obstacle in the way is the financial one. The money raised in rates and taxes in most of the Areas is very far below the cost of governing them; and it is the Province which has to pay the difference. Roughly, a city like Pietermaritzburg or Durban is not allowed to spend a penny more than it can raise from its burgesses. If the Commission were limited like this in the majority of its Areas, it simply could not provide the people with the services and the amenities they need. The average income-levels and the average property-values in the Areas are low. To raise more money the Commission might have to inflict hardship by raising rates and other sources of revenue. Even then, the local revenues could not meet the high costs of health provision, road-and-bridge construction and general administration. Year after year, then, the Province steps in and makes good the money-shortage. Without the support of the Province, most of the areas could have no amenities at all. Hence, it is only just that the Province - and not the Commission, nor the Boards - should have the say in the expenditure.

We believe that true self-government can probably not come to any Area until that Area can afford to pay its own full costs of government.

It has been said that the Boards are "puppet" bodies. We cannot take this comment as seriously as the other two! We believe that it would never be advanced by anyone who, by study of the records or by attendance at Board meetings, could learn something of the unceasing struggle which a Board puts up when

it thinks the Commission is following a mistaken policy. Nor would it be advanced, we think, by anyone who knew the willingness of Board-members to sacrifice their personal leisure and attend meetings - once, twice and even three times in a week - in order to represent and to advance what they believe to be the wishes and the interests of their people.

We have no time to examine, here, every complaint against our Boards. In closing, we shall touch on only one more - perhaps the least sensible of all. It has been said that the Boards are not really representative, since they have not been voted into office by most of the people.

If this is so - WHOSE FAULT IS IT?

The machinery for election is there: the ballot is secret: nomination is open to anyone qualifying under the rules (which are the usual regulations governing such matters): the right to vote is similarly open.

If, in the end, the elected members do not really represent the general feeling of an Area - WHO IS TO BLAME?

We think there is no need for us to supply the answer!

We must apologise for so long a "Letter"; we believe, however, that this matter is of great importance.

We urge the Areas, this year, to put up a better election "show" than they have ever done before - to take an interest in nomination, to discuss with candidates and others the chief needs of the Area - and, above all, to VOTE.

Yours faithfully,

THE EDITORS.

yonke imiyaka uHulumeni weSifunda uye akhiphe imali yokuvala lesosikhala, ngoba uma engakwenzi loko minengi imizi ebingeke yenzelwa lutho. Ikho uHulumeni weSifunda, kunge yona iKhomishoni noma iBoard, kufanele abe nezwi ngezimali ezichithekela kulezigodi.

Sikholwa ukuthi uzibuse ngempela ngeke lezigodi zimthole uma zona uqobo zingekabi nakho ukuveza imali eyanele ukuthwala izindhleko zomsebenzi wokubusa lezindawo.

Sekuke kwathiwa amaAdvisory Board ngo"nopopi". Akuyona indaba esingazihlupha ngayo leyo. Kayifani nezihloko lezi esedhlule kuzo. Sikholwa ukuthi umuntu oseke wafunda amaminithi eBoard noke azihluphe ngokuya kulalela emhlanganweni wayo angekushe loko. Lowomuntu angakufunda kahle okwenziwa ilamadoda, abone nokuphikelela kwawo ekulweni inkambiso yeKhomishoni ephambene nomuzi. Futhi angamangala ukubona ukuzinikela kwabo enkonzweni yomuzi, bechitha izikhathi zabo kanye, kabili noma kathathu ngeviki bezama ukuqhubela phambili inhlalakahle yomuzi. Umuntu onjalo angekushe ukuthi lamaBoard o"nopopi".

Kasinaso isikhathi okwamanje ukuhlola zonke izikhatho ngeBoard. Siqedela ngelithi kusasele isisodwa okufanele sisikhulume ngoba ngase kube isona esingezwakali du. Ikhona inkulumbo ethi amaBoard la kawabakhulumeli abantu ngoba amalungu awo kakhethiwe ivoti yomuzi wonke. Uma nge mpela kunjalo, ICALA ELIKA BANI?

Izindhlela zokukhetha zikhona. Ilungelo lokukhetha elika bani nobani. Abafuna ukukhethwa banelungelo lokuvula uma bemi kahle ezimfaneleni ezimiswe ngomthetho.(okuyi-wona phela okuqhutshwa ngawo). Nelungelo levoti livulekile lokuba umuntu akhethe amthandayo kungazi muntu.

Uma ekugcineni kwenzeka ukuba amalungu eBoard angayiqhubi indaba ngomqondo ozwana novomuzi, icala elika bani?

Lombuzo ucace ngangoba akufanele nokuba siwuphendule.

Siyaxolisa ukuloba incwadi ende kangaka. Kungoba loludaba sibona lulukhulu kakhulu.

Siyazicela izakhamuzi kulezigodi zonke ukuba nonyaka kezibonise umdlandhla zenze ukuba ukhetho oluzayo lube nogazi ukwedlula emihleni. Kuhle siphakamise amagama

alabo ezifuna ukuba bakhethwe, baxoxw nabo ngezimfanelo zomuzi, bese ngosuku lokhetho zibakhethengokuba votela.

Yithina,

ABAHLELI.

.....oOo.....

AMAZWIBELA

EZASE-EDENDALE

"Ikhwezi" liyathokoza ukukhiphapha Umbiko woNyaka we-Edendale and District Recreation Grounds Association ka 1949-1950, owethulwe phambi koMhlangano wonyaka we Association mhla zi-15 ku April.

Unobhala ebhekisa ku

Mphathisihlalo nabaNumzane, uthe ujabula kakhulu ukwethula emhlanganweni lombiko wonyaka wokuqala ngo-kuqhuba kwe Edendale and District Recreation Grounds' Association seloku yaqanjwa ngo-November 1948.

Noma bekuqhubeka kalukhuni, kodwake unyaka uqedwe kahle.

Ngokuphathwa komsebenzi, amaKomiti amancane awenze kahle impela.

Umpathisihlalo, uMn. A.B.C. Xaba, akaphumelelanga ukubakhona emihlanganweni eminingana ngenxa yokuthathwa ngumsebenzi wakhe njalo umakhiphe e-Edendale, njengoba esengumhloli wezikole nje. Umsekeli wakhe esihlalweni u Mn. C. E. Seethal uyiphathe kahle imihlangano kuleso sithuba.

Kulonyaka wonke kuhlangane imihlangano eyisithupha emikhulu, eyesigungu yaba mihlanu, ophuthumayo waba munye, abantu befika kahle kuyo.

Amaklabu angenile kule-Association yilawa:-

Plessislaer United Tennis Club,
Edendale and District Lawn Tennis Club,
Edendale and District African Football Association,
Plessislaer Youth Club,
Plessislaer United Cricket Club.

Kwethenjwa ukuthi lawa engizowabala nawo asezongena ku-Association:

DID YOU KNOW?

THAT a number of postal rates and charges, on matter directed to addresses in the Union, South West Africa and the Protectorates, have been increased as from the 15th of this month? The letter which used to cost 1¹/₂d. will now require a 2d. stamp; and the old 1¹/₂d. message (such as an account or circular, unsealed) now costs 1d.

It is as well to remember these things, since one's friends have to pay a penalty charge at the other end on communications which are understamped.

Did you know, too, that the basic charge for telegrams has been raised from 1/- to 1/3d.?

THAT "Ikhwezi" thinks that, in some ways, the Engineer's Department has very bad luck? We all know that it deals with houses and bridges and roads; but when it comes to galas and celebrations of any kind we all fall into the same error of forgetting that, very often, it is the work of this Department which has made the gala or the celebration possible. And, in the result, when we express our gratitude to all who have helped to make the show a success, we entirely neglect to thank the Engineer's Staff. This is ungrateful of us; for the clearing of the sports grounds, the levelling of the football field, and so on, are the sort of necessary preliminary which doesn't "show up" very much on the Day, but makes all the difference to its success or failure.

Next time we want to express our gratitude to those who have contributed to a pleasurable function in the Area, we think an unintentional discourtesy should be remedied.

THAT our sales of "To Guide Those in Towns" are not very encouraging? We have sold fewer than 20 copies. We are disappointed about this, for we believe that the booklet contains most useful and necessary advice for non-Europeans who live or work in the cities.

Here are some of its hints on WAGE AGREEMENTS:-

"It is right that employer and worker come to some agreement about work and wages. This is done in four ways:-

1. The matter is settled by Law (Wage-determination).

You will find this on the Railways and Roads - and in certain Industries (Factories) - such as Ironworks, Mines, Bakeries, etc. If anyone tries to give you more or less than the fixed wages, he is breaking the law.

2. Service Contract.

This you will find in certain towns - for tradesmen and house-workers. Three copies are made, one is kept by the worker, one by the employer, and the third by the town office. This paper gives the whole plan about wages, rooms, food, etc. (see below).

3. Trade Unions.

These join together the workers in any trade, who talk with the employers about what wages are to be given, and about other matters that help them.

4. Private Agreement.

These are the points to be decided between employer and worker when a new job has to be started:-

Wages : How much money (per day, week or month) is to be paid?

Food : Who is to supply this? Also, cooking arrangements, stove, fuel, etc.

Room : Who finds the room in which you live and sleep?

Notice : What notice is to be given on either side? This is usually settled by the plan about wages.

Hours, etc : How many hours per day of work must be done?

Days off : What will be the days off duty?

Holidays : Will a holiday (with/without pay) be allowed? After what length of service?

Other Points : What is done about - bed - bedding - clothes - light - heat - washing, etc.?

Enthusiasta Club, Mount Partridge, Mount Partridge Indian Old Boys' Sports Club, Standard's Football Club, Amaklabu amabili, elebhola neleminye nje imidlalo - omabili ngawa Makhaladi; namanye amaningana asaphenjwa phakathi kwesifunda.

Amaklabu asejoyinile abengaka yithumeli imali yokujoyina ku Mn. S. Bridglall onguSikhwama. Ama-Club akhipha 10/6, O-Association bona bajoyina ngo £1/1/-.

U-Association wethu lo akakabi namali ebhange. Sethemba ukuthi kulonyaka oqaliwe kuzo qoqwa imali yokubiyela ama-ground ukuze kutholakale imali esangweni.

USUKU OLUKHULU LWEMIDLALO.

Kulungiselelwe ukuba lube ngo April 1, 1950. Kumenywe zonke izikole zesifunda, kwase kukhethwa iKomiti elincane lokuphatha lomsebenzi. Amadoda eKomiti yilawa:-

Mn. G.J.B. Ngubane, Chairman, Mn. E.S.B. Msimang uNobhala, no Mn. C.E. Seethal, uSikhwama.

U nkosazana M.A. Alexander, umphathi wezenhlalakahle eBandleni leMpilo, no Dr. R. P. Seymour, udokoto la omkhulu eBandleni leMpilo, baya elekelela iKomiti lalomsebenzi.

IBandla leMpilo liphe i-Association £20 ukheshe, lethembisa futhi ukuthi lizo walungisa amabala okudlalela. I-Rotary Club inikele ngo £5/5/- neNhlalano yeNhlalakahle yaBantu yanikela ngo £5. Nezitolo nezakhamizi zesifunda zinikele nge mpela.

Kuze kube manje bonke abantu, nothisha basiza kakhulu. Sengathi bandedinwe nangomuso.

Okukhulu kunakokonke yiloku:-

Wukuzwana nokubambisana phakathi kwaMandiya nama-Afrika kule-Association. Basebenze kahle ndawonye unyaka wonke. Sengathi kunganjalo nakulo oqaliwe.

IZELULEKO engeluleka ngazo nengethemba ukuthi zokwemukelwa, nazi:-

1. Kufuneka ama-trophy (izinkomishi) ezizodlalelwa ibhola ne-cricket.
2. Indawo elungiselwe i-cricket.
3. Ukuba asetshenziswe njalo ama-

ground unyaka wonke.

4. Ukusetshenziswa kwama-ground yizikole.
5. Umdlalo omkhulu welanga elilodwa.
6. Ukuba o-Social Worker nezazi zemidlalo bafundise abadlali ngemigqibelo ntambama nangamasonto.
7. Indawo yokujaha ngamabhayisikili.
8. Kufakwe ompompi bamanzi ema-groundini.
9. Ukuba ama-ground abiyelwe.
10. Amagceke e-tennis.
11. Isiziba sokubhukuda.
12. Umdlalo wabadala.

AMAZWI OKUBONGA. Siyambonga u Mn. C. E. Seethal ngokuphatha kwakhe isihlalo njalo uma u Mn. A.B.C. Xaba engaphumelelanga.

Ngibonga futhi abanumzane E. S.B. Msimang, H. Selby Msimang no F. J. Mazibuko. Bengihlala ngithintana nabo njalo laba banumzane, bangisize njalo nge zinhliziyi ezikhululekele, nange zeluleko.

I-Social and Recreation Committee ye-Advisory Board, okuyona eyaphemba le Association ibiloku ibhekile njalo ukuthi umsebenzi uhambe kahle. Ngiyayibonga le Komiti ngezeluleko zayo.

Umsebenzi wonyaka uphele kamnandi ngenxa yokubambisana kwamalungu e-Association ngazo zonke izikhathi, esebenzela ukuba imidlalo ichume, ithuthuke njalo kulesi sifunda.

Owenu emidlalweni,

J. SALIKRAM,

UNOBHALA.

(These are very different in different places).

Plans : Has the employer any other plans he wishes to make? "

THAT Mr. Yehudi Menuhin, the celebrated violinist, gave recitals at St. Cyprian's, Sophiatown, the Diepkloof non-European Reformatory and in Orlando Township during his recent tour of the Union. He afterwards spoke of the Orlando concert as one of the most memorable experiences of his whole visit. Incidentally, Mr. Menuhin has a great admiration for the beautiful "Ikosi Sikelele Africa".

THAT the Indian and Coloured Welfare Committee of the Durban Rotary Club has started its work by securing information concerning the local Indian and Coloured communities? At a recent meeting, Mr. A. M. Moolla, a member of the Institute Executive, addressed the Committee on the difficulties experienced by Indians in the operation of the Asiatic Land Tenure Act.

(Item from "Race Relations News", April 1950).

.....oOo.....

HERE - AND - THERE

EDENDALE

"Ikhwezi" has pleasure in publishing the Annual Report of the Edendale and District Recreation Grounds Association for 1949/50, which was submitted to the Annual General Meeting of the Association on the 15th April:-

" Mr. Chairman and Gentlemen,

It is with a profound sense of pleasure that I submit to you this, the first Annual Report on the activities of the Edendale and District Recreation Grounds Association since its inception in November 1948.

Though many a difficulty has been experienced in the furtherance of the work of the Association, I may say that the year concluded successfully.

ADMINISTRATION. The administration entrusted to the various sub-Committees was carried out ably, thus faci-

litating the work of the Association.

CHAIRMAN. The Chairman, Mr. A. B. C. Xaba, has been unable to preside at most of the meetings of the Association owing to his duties calling him away from Edendale. (Mr. Xaba was principal of the Edendale Government School and has since been appointed as 'Supervisor of Native Schools'). Mr. C. E. Seethal, vice-Chairman of the Association, very ably conducted the meetings in his absence.

MEETINGS. During the year under review six meetings were held, five Executive Committee meetings and one Special General Meeting. The attendances at these meetings have been satisfactory.

AFFILIATIONS. The undermentioned Clubs and Associations have affiliated with the Association:-

Plessislaer United Tennis Club,
Edendale and District Lawn
Tennis Club,
Edendale and District African
Football Association,
Plessislaer Youth Club,
Plessislaer United Cricket Club.

It is expected that the undermentioned Clubs in the Area will seek affiliation with the Association in due course:-

Enthusiasta Club, Mount Partridge,
Mount Partridge Indian Old Boys'
Sports Club,
South African Wicker Works Football Club,
Standard's Football Club,
Two Football and Sports Clubs
from the Coloured community,

and the many other smaller clubs that are coming into being in the Area.

The Clubs that have affiliated with the Association have not remitted their affiliation fees with the Treasurer (Mr. S. Bridglall) (10/6d. in respect of Clubs and £1/1/- in respect of Associations).

FINANCE. It is a regrettable fact that the Association has no money in hand nor in the bank. We hope that a start will be made during the coming year to raise funds for the erection of an enclosure of the grounds. This will help to raise money regularly.

GALA SPORTS DAY. Tentative

ULWAMUKELO LWA OTISHA BASE ASHDOWN

Siya nimema nonke muzi wakwethu ukuba nize emdlalweni wokubingelela abafundisi bezingane zenu.

Uyoba sesikoleni eAshdown ngo Mqgibelo mhla zintathu (3rd) Ku June 1950 emini ngo 2.

Lomdlalo uphethwe iKomidi yesikolo (usihlalo walo ngu Mnu. A. Ngcobo) kanye nesigungu Sabeluleki (Advisory Board) - uno bala wabo uMnu. A. S. Mngadi) itiye lokhandwa iklabu yamakosikazi ase Ashdown, (aumgquzeli wawo u Nksz. Sally Msomi).

Kwaba iphutha ukuba mhla Abakhulu bemfundo bezo vula isikole bangabingelelwa otisha ngalelo langa, baziswe nakubazali. Yikoke sephuzile nje ukwenza lomgidi. Sicela iminikelo yokwenza itiye no bothobotho.

Siyanamukela zingqweqwe zotisha kulomuzi wethu i Ashdown.

E.S.B. MSIMANG,
(ilungu le Advisory Board).

.....oOo.....

CLERMONT BENEVOLENT SOCIETY.

I Executive Committee ye Clermont Benevolent Society iyafisa ukuba nginazise ngobukhona bale Nhlangano, lapha e Clermont. Le Nhlangano ya qalwa ngonyaka ka 1947 ukuba iqube izinjongo ezisemthethweni obusa le Nhlangano, e balwe lapha ngezansi:-

(a) Ukusiza abafelokazi, izintandane, izixhwala, nazozonke izi mpabanga ezi phakathi komuzi, okuthi nxashane iExecutive Committee ihlolisisa udaba lwabo ibafumane ukuthi bafanele ukusizwa.

(b) Ukwakha amasu okuqoqa izimali zoku quba umsebenzi we Nhlangano.

(c) Ukukhulisa nokwakha izinhlangano ezahlukeneyo zokuphatha imisebenzi yemidlalo kanye nako konke okungathokozisa abomuzi.

I EXECUTIVE COMMITTEE : I Executive Committee ephethe izindaba zale Nhlangano inama lungu ayi shumi, akhethwa enhlanganweni enkulu eba ngo April kanye ngonyaka. Imisebenzi namandhla ayo njengoba ilotshiwe emthethweni wale Nhlangano imisebenzi:-

(a) Ukuphenyisisa zonke izicelo zoku siza izimpabanga ezi

phakathi komuzi wase Clermont, nokwamukelisa isondlo (Uma zikhona) kule yo naleyo mpa-banga.

(b) Ukwazisa ibandla le Mpilo (Local Health Commission) ngo bantu aba nolunya, ne nko-hlakalo, abanga kwenzi okufanelyo, naba yeka ukwenza izinto abafanele ukuzenza, okuthi nxashane ku phenyisi swa yi Executive Committee ibone ukuthi ibandla lempilo lifanele ukwaziswa ngalaba-bantu.

(c) Ukwamukela iziphiwo zezimali, zezindawo kanye nezindlu, nokwakha amasu okukhuphula isikhwama esizosebenza imisebenzi ye Nhlangano.

(d) Ukubeka imithetho etile yemihlangano, nenqubo kunye nemisebenzi yayo, nendlela yoku phatha ama Buku ezimali ze Nhlangano, kunye neminye imithetho engahle ibonakale inosizo ekuqubeni imisebenzi ye Nhlangano.

IZIMALI : Umgcini Sikhwama okethwa enhlanganweni yonyaka wale Nhlangano uyena ke oqondene nokugcina izimali, ezifakwa e Bangi ku United Building Society. Ngomhla ka 31.12.48 lenhlangano yayinemali engango £137/10/4 esikhwameni se Bangi. Izincwadi zale Nhlangano zihlolwa njalo ngo nyaka Umhloli wama Buku okethwa i Komishane.

IMALI EKHOKHWAYO MAQONDANA NE NCITHAKALO : Uncedo lwesikhashana, olunikwa umuntu, ngendlela yo kudla lu qutshwa kanje:-

1. Uma i Ndlalifa noma Umphathi womuzi engasakwazi ukusebenza nge nxa yoku gula noma yini okunye okungase kube yi mbangi.
2. Uma isifo siyimbangi yokuba Umpathi womuzi ahluleke ukumela izindleko zomuzi wakhe.
3. Uma kukhona ofile u Mfelokazi osele nezingane ezincane.
4. Ukukhokha intela yezindlu (rent) uma usizo ludingeka.
5. Uma kukhona ukwephuza ekukhokhelweni u Hulumeni kwesi celo se sondlo.
6. Noma yiluphi uhlobo lobumpofu nokuhlupheka, okuthi ekuhlolisweni yo Komidi, kutholakale ukuthi usizo luyadingeka.

arrangements are being made for a Gala Sports Day to be held on the 1st Day of April, 1950. After a meeting convened by the Association of all the teachers in the Area, a sub-Committee was appointed, and this Committee has preparations well in hand for the events. Officials responsible for the Gala Day are Messrs. G. J. B. Ngubane as Chairman, Mr. E.S.B. Msimang as Secretary and Mr. C. E. Seethal as Treasurer.

Miss M. A. Alexander, the Commission's Senior Social Worker, and Dr. R. P. Seymour, Medical Officer of Health to the Local Health Commission, are both co-operating to assist with the arrangements.

The Local Health Commission has given the Association a grant of £20 in cash, and has also undertaken to prepare the grounds. The Rotary Club has donated £5/5/- and the Society for the Welfare of Natives has donated £5 towards the events. Other interested bodies and the merchants of the Area have donated generously.

By the time this report had to go into print the co-operation from all sources and the teachers has been excellent. It is hoped that a lot can be done by members of this noble profession.

GENERAL. One important fact that the Association must be proud of is the very cordial and friendly relationship that exists between the African and Indian members of the Association. They worked together in this sphere during the past year and I hope that the same cordiality will prevail ever.

RECOMMENDATIONS. To the ensuing officials, I suggest the following, and hope that full cognisance be taken:-

1. Trophies for competitions in Soccer and Cricket.
2. A cricket pitch.
3. The constant use of the Grounds during the year.
4. The use of the Grounds by schools.
5. An Annual Gala Sports Day.
6. Social Workers and Coach to train athletes over weekends.
7. A Cycle Rodeo.
8. The laying of a permanent water supply on the Grounds.
9. The enclosure of the Grounds.
10. Tennis Courts.
11. Swimming Baths.
12. Athletics Day for adults.

APPRECIATION AND THANKS. In conclusion I wish to record my sincere gratitude and appreciation to Mr. C. E. Seethal, who so ably acted in the absence of the Chairman, Mr. A.B.C. Xaba.

My gratitude is also due to Messrs. E.S.B. Msimang, H. Selby Msimang and F. J. Mazibuko. I was in constant touch with them and found them to be gentlemen of ever-ready guidance, kind and willing in their advice.

The Social and Recreational Committee of the Advisory Board, which body gave birth to this Association, has been very keen in seeing that the work of the Association has been carrying on smoothly and their guidance is much appreciated.

The successful winding up of the Association's Administrations, etc., is mainly due to the co-operation and assistance of all members at all times. They have toiled harmoniously for the betterment of sports in general.

Yours in sports,

J. SALIKRAM,
HONORARY SECRETARY.

NOTICE.

ASHDOWN TEACHERS' RECEPTION

A cordial invitation is hereby extended to members of the public to attend the above function which will be held at the Ashdown School on Saturday, the 3rd June, 1950, at 2 p.m.

This function is being organised by the School Committee (Mr. A. Ngcobo, Chairman) and the Advisory Board (Mr. A. S. Mngadi, Secretary). The catering will be conducted by the Ashdown Women's Club under the direction of Miss Sally Msomi, the Club Organiser.

The Committee regrets the delay of this gesture by the community. It was because we expected the Education Department to include the introduction of the teachers to the parents at the Official Opening of the School. This having been omitted, we take the first opportunity to do so.

Amanani ezimali esezi citakeleyo maqondana nalolusizo, soloku ya qala le Nhlangothi ami kanje:-

UNYAKA IZICELO EZAMU- IMALI EYAKOK-
KELWAYO. WA.

1947	13	£15 15 -
1948	16	£13 5 10

Kuyabonakalake ukuthi umsebenzi wale Nhlangothi utintibezwa inani labantu abazi bikayo ngokufuna usizo.

Siyaneliswa ukuthi baningi abantu pakati komuzi abadinga uku sizwa kodwa izikalo zabo azi veli ku le Nhlangothi.

H.H.M. KUMALO,

UNOBHALA.

Kuyasidabukisa ukufunda embikweni osandukuphuma ka-Engineer ukuthi kuvele ukonelaphansi ompompi bamanzi esiFundeni sase-Clermont, nokuthi ngaloko-ke kuze kwafakwa ompompi abathathu esikhundleni salaba aba shumpuliwe ngaye lo April.

Kusolelwa ezinganeni esengathi yizona ezibaqhuzulayo. Phela sisho ngoba singethande ukukholwa ukuthi kungahle kubekhona umuntu omdala ongaganga ngompompi. Sibona ukuthi umuntu omdala, uyakubona ukuthi kuhle kangakanani ukuba namanzi ahlanzekile, ngakoke angeke agange ngawo kanjalo.

Uma kungabantwana ngempela abenza loku, bonake abadala, noma abazali babo bathini? Makwenziwe njani? Kuyekwe nje? Kuyadabukisa uma ukuganga kwabantwana kuzoba ngumthwalo womuzi wonke.

Sikholwa ukuthi indawo ephambili njengeyase - Clermont nje ayisoze yavuma kuqhubeke loku. Sibacela bonke abanobuntu belekelele uqedwe lomhlola!

Sinxuswe ukuba sikhumbuze abakhe kulendawo ukuthi izivalo zemigodi yamaphayiphi nezemithombo yamanzi, noma yamapitsi mazingasuswa, hleze kuvele ingozi yokuba ongazelele akhalakathele kuleyomigodi.

Sizwa ukuthi izakhamizi zase-Clermont zithathe isinyathelo esi-

bonakalayo sokuqeda uhlupho lokungatholi indawo kwezingane ezikoleni zakwaHulumeni ngenxa yokuba sekugcwele. Kuthiwa izakhamizi sezivule isikole ngokwazo eSon-tweni laseWeseli, zaqasha othisha ababili ngemali yazo ukuba ba-fundisele izingane lapho.

Futhi sizwa nokuthi sebe sicelele kwaHulumeni ukuba samukelwe lesi sikole.

Abathanda ukuzwa ngaso mabalobele iKomiti, Ekupumuleni Store, Clermont, P. O. New Germany.

Siyazithakazela lezizakhamizi ngentshisekelo yazo. Sengathi si ngaphumelela, kubelula nokwe-mukelwa kwaHulumeni.

Basixoxela ukuthi kuhlangozwa ukuphenjwa kwebutho leziKawoti kulesi sifunda. Abafana abathanda ukujoyina maba bonane no Mn. Mahola, kwa Lot No. 1266, e-Clermont, P. O. New Germany.

Sikholwa wukuthi bonke abazali aba baziyo ubuhle nosizo lobukawoti bazothanda ukuba abafana babo bajoyine.

Sizwa ngabasiki bebunda bathi i"Nyuluka" isifikile e-Clermont. Basho phela ugesi! Isekela loMbali weBandla leMpilo lisitshela ukuthi ukufakwa kuka-gesi emgwaqeni kuyokuya ngokubizwa kwakhe (ugesi) yizakhamizi ezindlini zazo. Ngobuningi bazo kokwanda namalambu kagasi emgwaqeni.

Okwamanje bona labo gesi abambalwa sebe yenze yanhle lendawo.

Usuyithelele-njeinja yakho? Uma be ungakayitheleli, phuthuma. Musa ukuba usephuza. Kusobala phela ukuthi umuntu onenja ethelelwe unesithunzi kunomuntu ocasha nenja engathelelwe. Iyaqhosha nayoinja ngebheji layo lokuthi ithethelelwe!

.....oOo.....

EZASE-HOWICK WEST

Liyathokoza "Ikhwezi" ukuzwa ukuthi iKhomishoni isivumile ukuba isigodi sempilo sase Howick West sibene Advisory Board. Sizwa ukuthi khona masinyane nje ukhetho

Teachers, you are heartily welcome to Ashdown.

E.S.B. MSIMANG,
ADVISORY BOARD MEMBER.

.....oOo.....

CLERMONT.

We have much pleasure in publishing the following most interesting account of the aims and activities of the Clermont Benevolent Society.

"Ikhwezi" offers its congratulations to all who have helped to put the Society so soundly on its feet. We wonder, however, from the last two paragraphs of the report, why its activities are not better known to the Clermont public. Cannot "Ikhwezi" readers lend a hand, and see that all their friends and acquaintances - particularly those in trouble or distress - know that the services of a benevolent association are at the disposal of the Area?

The Honorary Secretary, Mr. H. H. M. Kumalo, writes as follows:-

"CLERMONT BENEVOLENT SOCIETY.

The Executive Committee desires me to bring to your notice the existence of the above registered charitable Society in Clermont. The Society was formed in 1947 for the purposes laid down in its constitution, which are set out below:-

- (a) To provide assistance for Widows, Invalids, Orphans and such other necessitous persons living in the area whom the Executive Committee decides shall receive assistance.
- (b) To organise and undertake the raising of funds for the carrying out of the objects of the Society.
- (c) To promote and organise as separate undertakings Social and Recreational Clubs in the Area.

THE EXECUTIVE COMMITTEE.

The Executive Committee which manages the affairs of the Society is a body of ten members elected at the Annual General meeting held in April each year. Its duties and powers as laid down in the Constitution of the Society are as under:-

- (a) To consider all recommendations for the granting of assistance to persons living in the Public Health Area of Clermont and to decide upon the extent of assistance (if any) to be given in each case.
- (b) To report to the Local Health Commission any case of cruelty, delinquency or neglect which in its opinion should receive the attention of the Commission.
- (c) To accept gifts of moneys, land and buildings and devise ways and means for the raising of funds for the work of the Society.
- (d) To draw up special rules for the conduct of its own meetings, its functions and duties, the manner in which its books of accounts shall be kept and such other rules as may be found necessary for the better administration of the activities of the Society.

FINANCES. The Treasurer who is elected at the Annual General Meeting of the Society is responsible for the custody of funds, which are banked with the United Building Society. As at 31.12.48, the Society had a credit balance of £137/10/4. The Society's books are audited annually by an Auditor appointed by the Local Health Commission.

DISBURSEMENTS. Relief of a temporary nature is given usually in the form of groceries, under the following conditions:-

1. When the Headman is incapacitated from work due to sickness or any other cause.
2. Due to sickness in the family when expenses cannot be met by the Headman.
3. In case of death when a widow is left with minor children.
4. Assistance towards payment of rent when circumstances warrant it.
5. If there is delay in the payment of Government grants.
6. Any case of hardship or distress for which in the opinion of the Committee, temporary assistance is considered necessary.

lokuqala luzokwenziwa.

Siyasibongela lesigodi ukuba sibe neso elibukhali lokuba kuthi kusuka nje sibene kufanele sicele ukuba sibe neAdvisory Board. Lingathokoza "Ikhwezi" uma incwadi yalo ekulo leliphhepha lalenyanga ingafinyelela kuzo zonke izakhamuzi zakhona, ukuze iHowick West ibe neBoard enomhlandhla, isekelwe umuzi wonke.

Sicelwe ukuba simemezele ngokubanzi isimemo esiqonde kuzo zonke izakhamuzi zase Howick West nalabo abanesifiso ukuba bazobukela umdhlalo weGala ozoba kulesigodi ngeSonto ziu 28 May, 1950.

Lovulwa lolosuku ngomthetho ngesikhathi sika 9.30 ekuseni. Uhlelo lwemidhlalo lofaka imidhlalo yabantwana (bamaNdiya nama Afrika). Ovulindlela nabo bokwenza umbukiso, k kudlalwe nebhora, kubekhona nemiculo. kobakhona nokuphuzwayo okumtoti.

Sengathi abantu base Howick West bangaphuma bonke ukuyobukela.

Sizwa ngombhalali wethu ukuthi u-Miss S. Ngubane obekade efundisa e-Howick Government African School usethunyelwe eRiversdale School. Uthi lombhali wethu uMiss Ngubane uyisidlali esikhulu seTennis. Uqonde ukuyivusa nalapho eyakhona.

Simfisela impumelelo enhle kakhulu.

Kusithokozisile ukuzwa ukuthi ovulindlela bake baphumela ngaphandle kwaze kwakabili. Sisho belo a abase Howick West. Ngalamaholide ePasika ama Indian Rovers nama Boy Scouts abeye eMooi River. Abase Mooi River bawamukele ngenkulu intokozo. Banenywa ndawo zonke ngangoba kuzofuneka kulungiswe olunye usuku kubuyelwe khona futhi ukuze babe nako ukwenelisa labo abangafinyelelanga kubo.

Anabutho ama Indian Rovers ase Mgungundlovu aya e Howick West ziu 22 no 23 April. Nawo lomdlalo kuthiwa wabumuhle kakhulu.

.....oOo.....

UBUKWAZI YINI?

UKUTHI imali yezithembu zokuposa incwadi eya nokuba kukuphi kuleli

leNyonyana nase Jemeniwesi yokhushulwa ngomhla ka 15 May (kuyo lenyanga)? Incwadi ebihamba ngesitembu sika 1st d. seizo thwala isitembu sika 2^d.; kuthi lezi ebezihamba ngo 2^d. sihambe ngo 1^d.

Kuhle ukuzikhumbula lezizinto ngoba izihlobo esibhalelana nazo zohlauliswa uma incwadi ingasithwele izitembu esifanele.

Kambe ubukwazi yini ukuthi ucingo obulushaya ngo 1/- selizoba u 1/3^d.?

UKUTHI i"Khwezi" libona ngathi ihovisi lika Njiniya kalinanhlanhla? Siyazi sonke ukuthi ilona elibhekene nezakhiwo nama-bhuloho nemigwaqo; Kodwa kuthi uma kuvela imidhlalo nemigidi siye sikhohlwe ukuthi ilo leli hovisi elisilungeselela izindawo zemidlalo nemigidi. Kuthi uma sesibonga bonke abasisizile ukuze imidhlalo yethu iphumelele, sili-khohlwe lelihovisi. Kusenza abantu abangakwazi ukubonga; ngoba ukulungisa izindawo zokudhlala ikhona nathi esikufunayo noma singakuboni uma sesidhlala, kanti ikhona ngempela okwenza umdhlalo ubemuhle.

Masinga khohlwa ngomuso ukubongelabo abasilungiselayo, noma kambe sibona ukuthi kwaba iphutha nje ukungalibongo lelihovisi.

UKUTHI kayithengisi kahle lencwadi ethi "Iseluleko kulabo abasemadolobheni"? Sisathengise nje ezingaphansi kwama 20. Kuyasidumaza lokhu ngoba sibona ukuthi lencwajana inezeluleko ezinhle kakhulu kubantu abangesibo abelungu abahlala besebenza emadolobheni.

Nazi ezinye ezeluleko ngezivumelwano zamaholo:-

" Kufanele ukuba othola omunye ukuba amsebenzele enze isivumelwano nalowo ozomsebenzela esichaza umsebenzi namaholo awo. Lokhu kwenziwa ngezindhlala ezine, kanje:-

1. Loludaba luhlelwa ngumthetho (Wage Determination).

Uyokuthola lokhu kololiwe nakobhikiyane - nakuma fakthili - afana nawezinzimbi, nezimayini, nakumabhikawosi namanye. Uma engaba khona oyokunika ngaphezulu noma akuholele imali engaphansi, usuke esephula

Disbursements made year by year since the inauguration of the Society are as follows:-

Year.	<u>Number of Claims admitted.</u>	<u>Amount Spent.</u>
1947	13	£15 15 -
1948	16	£13 5 10

It will thus be seen that activities of the Society are limited only by the small number of claims with which it has had to deal.

It is felt that there must be many deserving cases in the Township whose claims do not come before the Society.

H.H.M. KUMALO,
SECRETARY. "

We regret to learn from the Engineer's latest monthly report that wilful damage is being done to water taps in the Clermont Area, and that three taps had to be replaced during April.

It is suggested that in most cases children are responsible. In a way, we hope that this is so, since we would not wish to believe that grown-up persons would be so childish as to interfere with the fittings. The adult man or woman must, we think, recognise the value of a clean water-supply in Clermont and would therefore do nothing to spoil it.

But if it is the children who are doing this mischief, do the older people - and especially the parents - intend that the misbehaviour shall go unchecked? It is a pity when the folly of children becomes a burden on the whole community.

We believe that general public opinion in Clermont is too enlightened to allow this sort of thing to go on; and we urge all responsible persons to co-operate to put a stop to it.

We are asked to remind residents that manhole-covers at the "wells" must NOT be removed, as this endangers life.

We hear that Clermont residents have taken positive steps to solve the local educational problem caused by congestion at the Government Schools. We understand that the

residents have opened a private school at the Methodist Church and are paying the salaries of two teachers, who have undertaken the tuition of the children attending the institution.

We also understand that application has been made to the Education Department to have this school registered.

Interested persons may contact the Committee at Ekupumuleni Store, Clermont, P. O. NEW GERMANY.

We offer our hearty commendation of the initiative and enterprise shown by the residents concerned, and wish the new school every success and a straightforward attainment of registration.

We are advised that plans are on foot to establish a local Scout Company in the Area. Lads who would like to join this great movement are advised to get into touch with Instructor Mr. Mahola of Lot 1266, Clermont, P. O. New Germany.

We believe that all parents who know anything of the value of Scout-training will be anxious for their sons to join.

We hear that electrical street-lighting and domestic installation are giving the Township quite a "new look"! The Assistant Secretary (Areas) tells us that the installation of street lights depends to some extent on the number of domestic installations applied for; and that the higher the number of homes being connected up, the brighter the streets will be.

Meantime, we understand, even the first early developments of the scheme have added greatly to the comfort of the Area.

Have you paid your DOG LICENCE? If not, try to pay up without delay. The owner of a licensed dog has obviously much more self-respect than one who is trying to dodge the tax. It gives the dog a chance of self-respect, too!

.....oOo.....

umthetho.

2. Isivumelwano somsebenzi.

Lokhu uyohlangana nakho emadolobheni amanye - okwabantu abazenzela imisebenzi nabasebenza ezindhlini. Kwenziwa amaphepha abemathathu, elinye libe elosebenzayo, elinye libe elalowo osebenzelwayo, elesithathu ligcinwa ihovisi ledolobha. Leliphepha ilona elibonisa kahle ngamaholo, nendhlu yokulala nokudhla njalo - ke.

3. Izimanyano zezisebenzi.

Lezimanyano zihlanganisa izisebenzi ezikulowo msebenzi, izona ezikhuluma nabelungu ngodaba lwamaholo nangokunye okunokusiza izisebenzi.

4. Izivumelwano ezinga zinye.

Izihloko okumelwe bezwane kuzo umlungu nomuntu ngaphambi kokuba umuntu aqale ukuzebenza:-

Amaholo : Umuntu wohola malini ngelanga, noma ngeveke, noma ngenyanga?

Ukudhla : Koba okukabani ukudhla? Futhi kulungiswe nangokukupheka, isitovu nezinkuni nokunye.

Indhlu : Indhlu ozahlala ulale kuyo koba ekabani?

Inothisi : Inothisi koba enjani umlungu nomuntu anokuyinika?

Izikhathi nokunye : Umuntu wosebenza ama awa amangaki ngelanga?

Izinsuku zekhefu : Nsuku zini umuntu anokuthola ngazo ikhefu?

Amaholide : Umuntu wovunyelwa yini ukuba athole iholide (ahola noma engaholi)? Woyithola iholide esesebenze izikhathi esingakanani?

Ezinye izihloko : Kokwenziwa njani ngombede, izingubo zokulala, ezokugqoka, isibane, umlilo, ukugeza, izingubo nokunye (Kuvama ukungafani lokhu kwezinye izindawo).

Amasu : Unawo yini umlungu amanye amasu afuna ukuwenza?

UKUTHI nMnu: Yehudi Menuhin, wedumela lomntshingo, uke wenza umdhlobo eSt. Cyprian, eSophiatown

nase Diepkloof ejele lezingane kanye nase Orlando njengoba ebenza umjikelo nje? Wabuye wakhuluma ngomculo wase Orlando ethi iwona angasoze awukhohlwa empilweni yakhe. uMnu. Menuhin uyibabaza ngempela ingoma yesizwe u"Nkosi sikelela iAfrika".

UKUTHI iKomidi elibheke inhla-lakahle yamaNdiya namaKhaladi leDurban Rotary Club seliwuqalile umsebenzi walo ngokufuna ulwazi ngenhlalo nempilo yamaNdiya namaKhaladi? Khona izolo lokhu uMnu. A. M. Moolla oyilungi lesigungu salelo Bandhla ube chaza ubunzima amaNdiya abuthwele phansi komthetho weAsiatic Land Tenure Act.

(Siyithola ephepheni le"Race Relations News", April 1950).

.....oOo.....

Siyambonga u Mn. R. S. Mtshali.

U Mn. R. S. Mtshali, wase Clermont, nongusihlalo we-Advisory Board yakhona simbonga ngencwadi ebalulekile ezincwadini zaleliphepha lalenyanga ngodaba oludumisa amakhanda.

"Ukungena kwezebizinisi kwabaphathi bamadolobha"

Seloku kwabakhona njalo ukungavumelani phakathi kwezakhamizi zase-Clermont neBandla leMpilo. LeliBandla lagunyazwa nguFulumeni ukuba liphathe izindawo ezithile, lize ledlulele nasekuphatheni ezamabhizinisi, nezinto zokwakha, amabhokisi okungcwaba, ubisi nemifino. Yikoke loku ose kubange ukungezwani.

Ngenye indlela iBandla leMpilo lizizwa limelwe ukuba livule ibhizinisi lapho kuzothenga abantu khona ngenani elilula kunamanani alabo abadla abantu abampofu ngenengo yabo. Kanti bona abantu labo banovalo lokuthi uma iBandla leMpilo lithola lelilungelo ibhizinisi isiyakuba ngelayo lodwa, umuntu ofuna ukuzisebenzela angabe esathi-klasha.

Uma umuntu loludaba elubuka kabanzi, ngokungavunisi; ubona imiqondo emibili ephikisanayo.

Nganxaye iBandla leMpilo limele inhla-lakahle yabantu, lefisa ukubakhombisa impela ukuthi linjalo;

WASCHBANK

"Thath' ufak' esakeni" writes us the only item of Waschbank news which we have received this month. He says:-

"The Waschbank Roses Football Club (Izimbungulu) has so far played six (6) league matches, won three, drew two (2) lost one (1) and has three (3) more games to play.

The club has suffered a great loss in the transfer of Frederick Ntuli, an outstanding full-back, who has gone to fill a teaching vacancy in Pietermaritzburg. The club wishes him success in his new post."

.....oOo.....

HOWICK WEST

"Ikhwezi" is pleased to learn that the Commission has agreed to the formation of an Advisory Board to represent the Public Health Area of Howick West. We understand that it will not be long before the first elections are held.

We congratulate the Area on its political foresight in asking for a Board at this early stage. "Ikhwezi" commends our "Letter" in this month's issue to the notice of all residents; and urges Howick West to make its Board the best-backed Board in history!

We are asked to extend a general invitation to all residents of Howick West and all well-wishers to attend the Gala Sports Day to be held in the Area on Sunday, the 28th May, 1950.

The "Day" will be opened officially at 9.30 a.m. and the programme will include Children's Sports (Indian and African), Scout displays, a soccer match and musical entertainment. Light refreshments will be served.

The people of Howick West are urged to turn up in force and make the Day a real success.

We hear from one of our local correspondents that Miss S. Ngubane, formerly of the staff of the Government Native School at Howick has

been transferred to the Riversdale School. Our correspondent understands that Miss Ngubane is a keen tennis player, and anxious to promote the game in the Area.

We hope she will meet with all possible local support.

We are pleased to have news of two very successful scout-camps connected with Howick West. A combined camp of Indian Rovers and Boy Scouts from the Area was held at Mooi River during the Easter holidays. A feature of the camp was the warm welcome extended to the campers by Mooi River residents. We understand that so many invitations were showered on the visitors that it will be necessary to hold another camp there one day, simply to be able to accept the hospitality offered on this first occasion!

Crews of Indian Rovers from Pietermaritzburg camped in Howick West on the 22nd and 23rd April. This function too, we understand, was a complete success.

.....oOo.....

We have to thank Mr. R. S. Mtshali, resident of Clermont and Chairman of the Area's Advisory Board, for this month's article on a highly controversial subject.

" TRADE BY LOCAL AUTHORITIES.

There has been one persistent disagreement between the African residents at Clermont and the Local Health Commission. The latter was empowered by the Government, not only to have jurisdiction over certain areas, but to have some control of commercial trade in **such things** as building materials, coffins, milk and vegetables. This is what has led to disagreement.

On one hand the Local Health Commission feels itself called upon to open up trade through which people shall buy goods cheaper than they buy them at present, from those who are out to exploit these poor Africans. The people on the other hand fear that once the Local Health Commission is given this privilege, it will develop it into a trade monopoly

kanti ngolunye uhlangothi abantu banemidlinzo ngoMqondo weBandla leMpilo.

IBandla leMpilo-ke selibhekene ne"Nkinga yase Clermont", esikhundleni sokuba lifune ikhambi elifanele, lisuka ligijimela ezinkulumweni ezikhona ngaloludaba. IBandla leMpilo njenga naYiphi inhlangamo, lifanele ukufuna ngomoya opholile ikhambi elifanele lezinto ezixakile zisa suka phansi nje. Ukuze kulunge makususwe okuyikona mbangi.

Makungalitshalwa ukuthi ama-Afrika ase-Clermont ayazisa kunento zonke inkululeko ephelele, noku-phila kamnandi, ngentokozo. Abanye babo kade babehlupheka bekhonze emaplazini kuleli lase-South Africa, nabanye futhi bathokoza kakhulu ngokuphuma ezikomplazi nasemagogogweni. Njenga bo bonke abantu bethuka kabi uma sekuvela umuntu ebaqinela nje. Sebenozwela ngenxa yokuhlupheka kweminyaka neminyaka. Kunako konke kabasamenameli neze umlungu, ngoba abanye abelungu abazange babalungisele izikhalo zabo.

Siyakhumbula ukuthi abantu babe-khululekile umlungu engakafiki kulelizwe - bengabantu aba zihlalela ngokwenama. Bezihambela kahle phandle, beziphuzela utshwala, bezidlel'inyana, bezisinela. Kodwa kuthe ngokufika komlungu kwaphela konke loko. Umuntu usengenwe kakhulu ngamasiko abelungu, nomqondo wokusebenza nsuku zonke; kanti noko uhlezi elangazelele ukuthi langalimbi uyoba nebhizinisi elikhulu, abuye aphile impilo ka zihlalele, ngokuhleka. Uyasola sengathi i-Bandla leMpilo liqonde ukumephuca ithuba lokuzenzela ibhizinisi.

Okunye okuthandwa kakhulu ngumuntu, ngamandla okuphatha. Ama-Afrika afana nabo bonke kuloko. Abantu bazakhele bodwa e-Clermont namhlanje, bezwa ubuhlungu obufanayo, ngoko-ke bafuna abazophatha izindaba zomuzi wabo bakhethwe yibo. Kepha kababoni mahluko phakathi kokuphatha kwabantu kwasendulo nokwempucuko yabelungu.

Phezu kwako konke, kuyabehlula abse-Clermont ukuthi lingenza kanjani iBandla leMpilo ukuba lithengise izimpahla ngamanani angaphansi kwa wezinye izitolo ezithengisa ngamanani kaHulumeni. Ngakoke babona ukuthi abeMpilo benza ubuqili bokuyhumba ibhizinisi.

Lesi simo sase-Clermont besingalungiswa kalula-nje uma inhlangothi zombili zinga funisana isisusa

saloku kunokuba kudunywe nemiqondo engasile njenge yokuthi "aBantu baxakile", nokuthi, "Umlungu akabe yingqwele njalo". Uma bephenya lemfuku-mfuku bolifika iqiniso lomoya wodudlelwane nenyano. Ukuze kuhambe kahle konke, abaholi bazo zombili lezinhlangothi mababe nomqondo obanzi nongavunisi; kube ngabantu abangathatheki, ngisho nasezikhathini ezinzima njegalezi. Yinkulu ingozi ebangwa yilaba baholi abashumayelela ukuvusa ulaka endaweni yokuba balungisele umuntu wonke nenqubekela phambili.

(ilotshwe ngu) R.S.MTSHALI,

Stand 2995,
Clermont.

(Noma singeze sasho ukuthi simvumela kuko konke akushoyo umh. Mtshali, sibona ukuthi oka Mtshali noko ukhulume amazwi aqatha. Sithanda ukumbuyisa kodwa ngasohlangothini lwamaqiniso: IBandla leMpilo kalinikwanga amandla "oku phathatha" ibhizinisi (ukuyishayela umthetho) ngisho nasezintweni zokwakha ngamabokisi okungcwaba. Nalo lafuna ilayisense njenga-bantu bonke bamabhizinisi. Umahluko nje wukuthi lithengisa ngemali elithenge ngayo noma ngaphansi kwayo lezo zinto ezimbalwa esezishiwo, lenzela ukuba zitholwe yibo bonke abantu, ompofu nocebile. -
ABAHLELI.)

.....oOo.....

Mhleli,
Ikhwezi.

Mhleli,

eEdendale likhona iqembu elinomcabango wokungathi kungasetshenzelwa ukuba ibulawe iLocal Health Commission, indawo yayo ithathwe iBandla eloba namadoda akhethwe umuzi. Lomqondo uzalwa ikuba abantu banezindawo zabo. Kuthiwa ngani ukuba abantu abathe-ngile imihlaba baphathwe ibandhla abangekho kulo bona nokuba kuthiwe kungakhulunywa nabo ngomlomo weAdvisory Board njengokungathi indawo yabo iyilokishi lika kopeletsheni. Uma lomqondo olwayo unokuthathelwa phezu ubonakala ngathi unenoni uma kodwa umuntu ebengaqiniseka ukuthi laba abalwa neKhomishoni sebekuthole kahle ukuma kwezindhleko kanye nobukhulu bomsebenzi wokuzibusa. Ngaloko sengathi umuntu angake ezwe ukuthi bayavuma yini ukuba iKhomishoni

to the utter exclusion of African would-be traders.

Looking at the whole situation impartially one notices the two conflicting ideas.

On the one side there is the Local Health Commission which, working for the general welfare of the people, wishes to show its worth to them; yet, on the other hand, the people are sceptical about the Commission's attitude,

The Local Health Commission is then confronted with a 'Clermont Problem'; and instead of trying to find an appropriate solution, it quickly jumps to the current views about this problem. Like any society, the Local Health Commission should find calm and suitable solutions to such initial disputes. In order to remedy a thing, remove the source of it.

It must not be forgotten that the Africans at Clermont cherish the ideals of utter liberty, freedom and life full of leisure and luxury. Some of them had suffered greatly under farm and tenant systems in South Africa; others are only too happy to be, at last, out of the slums and unhealthy shanties. Like any human being, they feel very perturbed when someone champions himself over them. They have grown very sensitive on account of long years of suffering. Above all they are greatly prejudiced against any white man, because other white men never redressed their grievances.

We remember that, before the white man came to this country the Africans were a free, pleasure-seeking people. They enjoyed plenty of fresh air, beer, meat and dancing. But with the coming of the white man all that disappeared. The African is fast adapting himself to the white man's culture and the idea of work for each day, yet he is always aspiring to a time when he shall own a big firm and lead once again a life with leisure and laughter, and he suspects the Local Health Commission of depriving him of that chance in trade.

Another chief characteristic of human beings is the lust for authority. The Africans are no exceptions to this. They are living together at Clermont to-day, they suffer the same, so they wish to have men of their own choice to administer their internal affairs. Yet they fail to realise the vast

difference between their old tribal administration and the western civilization.

Above all, the Africans at Clermont fail to see how the Local Health Commission can sell goods cheaper than the local traders who sell at controlled prices. Therefore they believe the Local Health Commission is making a 'cheap stunt' of getting a trade privilege.

This situation at Clermont can be easily solved if only the two parties will take pains to seek for the underlying cause rather than base their decisions and opinions on the widespread illogical ideas like the 'Native Problem' and 'White Supremacy'. Under all these faked up ideas they shall find the true spirit of brotherhood and sincerity. In order that everything should go on well the leaders of both parties must be people who are very rational and detached; people who are not emotional even at desperate moments like this. A lot of harm is brought about by these leaders whose sole aim is to organise to vent feelings rather than to serve the common good and progress.

R. S. MTSHALI.

Stand 2995,
CLERMONT.

"

(We may not agree entirely with Mr. Mtshali's views, but we feel that he has offered really valuable comment on the situation. We take leave to correct him only on one point of fact: the Commission has been granted no "control" of trade, even in such things as building materials and coffins. It has had to take out a licence, like any other trader. The only difference is that it is willing to sell at cost or at a loss the limited range of articles mentioned, because it wishes to put them within the reach of poor as well as rich. - Editors).

.....oOo.....

LETTERS TO "IKHWEZI"

The Editor,

As one who is writing for the first time to your popular journal "Ikhwezi", please allow me space in it.

ikhuthaze noma ivume kwakhiwe izindlu zodaka; ngoba phela uma bevuma kuso-bala ukuthi ngalokho bobo banika i-Khomishoni izimpande zokuba igxile ingabe isayandawo; futhi kungase kwenzeke ngemva kwesikhathi ukuba lomuzi ungeniswe phansi koMgungundlovu ube idolobhana lawo. Ngaphambi kokuba iEdendale ilibange ilungelo lokuzibusa kufaneka iqale ngokuba iphume kulesikhundla ekuso sokuba yondliwenjengengane. Khona nje ukukhalela ilungelo lokwakha izindhlu zodaka kusho ukuthi bavuma ukuhlala bengabantwana abenzelwa izinto bengenako ukuzondhla bona ngokwabo, bengenakho nokuziphatha.

Indhlela yokuthola uzibuse ilukhuni. Ihamba nentela enokwenziwa ibandhla elimiswe ngokomthetho. Ikho lokho okushiwoyo uma kukhulunywa ngeBandhla ledolobha. - ibandhla elakhiwe ngentando yezakhamuzi nezi-meko ezihlangene nezidingo zempilo, ukuba kube ilona elibusa amafa nezi-mfanelo zabobonke ukuze kudaleke inhlalakahle, libe namandhla okuthelisa izakhamuzi ukuze kuvele imali yokwenza loko okufanele. Uma ibandhla lomuzi selakhiwe kanjalo kayikho indhlela yokuphepha intela. Isisindo okulinganiswa ngaso amandhla endawo efuna uzibuse nangenza ukuba ibe selungelweni lokwenza imisebenzi efanele, siba esezindlu nomhlaba okuleyo ndawo. Uma isisindo sisikhulu nentela ingase inciphe ngokulingana nomsebenzi okuzofuneka wenziwe. Lapho isisindo sezakhiwo nomhlaba kulelodolobha silula umthetho ungethande ukulinika uzibuse ongaphezulu kweBandhla leMpilo (Health Board) elinamalungelo amancane kakhulu. Uma iEdendale ingase ithokozele ukuba ibe nelungelo lokwakha izindlu zodaka, kufuneka izimisele ukuliyeka ibango lokuba iphelise iLocal Health Commission, kanye nalo leli lokuba nayo ibe nolimele kuyo iKhomishoni, ngoba ukuvumela ukuba kwakhiwe izindlu zodaka kusho ukuthi lomuzi uzimisele ukuphila impilo yezimpabanga ekuyiyona eyephuca amalungelo okuba liziphathele lona ngokwalo.

Izigodi ezinomoya wokuqhubela-phambili, noma nazo zimiswe kabi ukusweleka kwemalinjengayo iEdendale, kuthe ngamandhla okuzimisela kwazo nokuzethemba kwazo zaphuma kulengcindezi. Labo abazimisele ngempela ukuba iLocal Health Commission ihambe kühle benze lezinto ezimbili. Zibalulekile zombili, futhi zishadene kahle:-

1. Ukuba baphangise ukuphakamisa isisindo sezindawo zabo ngokwamkela imali ebolekiswayo abe

Natal Housing Board ngesandhla seLocal Health Commission (uma isekhona), umhlaumbe bazihlanganise babe inani elingase libe nesithunzi ezingenza labo abamamandhla babacelele imvume kaLusibalukhulu yokuba abamaBuilding Societies babe nako ukwebolekisa ngemali yokwakha. Okwamanje baningi kabi abantu abafuna izindhlu eEdendale. Labo abanemihlaba kufanele bayithuthukise ukuze ibangenisele imali ekahle. Ngalendhlela izindawo zabo ezinokutheliswa zingaba nesisindo esingase siyenze iEdendale izibuse.

2. Ngalesisikhathi kwenziwa loko wonke umuntu kufuneka azifundise ngokushesha izindhlela zokubuswa kwamadolobha, nokuphathwa kwezimali kanye nako nje uku uphatha umuzi, ngoba uma bengenalo lololwazi ngeke babenako ukuuthwala umsebenzi wokuzibusa. Amadolobha athola amandhla abusa ngawo kumthetho okuthiwa iLocal Government Ordinance - kakhululekile ngempela - nawo aphethwe ngayo indhlela esiphethwe ngayo iLocal Health Commission. Simelwe sifunde ukuthi kumbuso wobudolobha nokuba elaluhlobo luni, uzikhonela kaziwa nje nempela. Ikhona yona inkululeko ebiyelwe ngothango. Ikho kufanele sizazi izinkimbinkimbi singeka fiki khona.

H. SELBY MSIMANG.

Mhleli Ohloniphekayo,

Ngikhulekela isikhala kwelakho lodumo Ikhwezi ngingumuntu oqalayo nokulilobela mhleli.

Ngisuswa ukwejabula ngibona ingqubela phambili kwezemidlalo kulendawo yakithu ngokubambisana ama Indians nama Afrika okuse ngathi umoya wokuzwana unganda.

Sibonga ne Bandla leMpilo ezi ntweni eselisisize ngazo lisipha amanzi amahle, lasilungisela nemigwaqo kanye be kilinika. Okusengathi iBandla leMpilo lingaqhubekela phambili ekusisizeni ngezinto ezinhle nokusizwela ezikhalweni zethu esizicela kulona.

Sengiyabonga Mhleli isikhala sakho ongiphe sona kuKwezi.

A. CELE.

Howick West.

I am moved by the pleasure of seeing progress in the sphere of sport in our Area as a result of co-operation between Indians and Africans, which seems to indicate that the spirit of goodwill is growing.

We thank the Local Health Commission for its help in providing us with clean water; and for mending the roads for us, as well as for giving us the clinic. May the Local Health Commission make progress in supplying us with good services and in giving sympathetic consideration to our grievances.

I thank you, Mr. Editor, for the space you have allowed me in the Ikhwezi.

A. CELE.

Howick West.

(We publish in letter form the following article from the pen of Mr. H. Selby Msimang. Discussing, as it does, the "other side" of the whole question of Inferior Housing, it presents an admirable debating reply to Mr. F. Mazibuko's article on the same subject, which appeared in last month's issue. - Editors).

The Editor,
Ikhwezi.

Sir,

INFERIOR HOUSING.

In the Edendale and District Public Health Area there is a section of public opinion working for the eventual disestablishment of the Local Health Commission and for its substitution by a council composed of people elected by the residents. The idea behind this laudable proposal centres around the existence of vested rights and interests. It is objected that an area enjoying the rights of freehold ownership of land should not be governed or controlled by a body in which it has no direct representation or be given a medium of consultation in the form of an Advisory Board as if it were in the same category as an ordinary municipal location. The objection, taken abstractly, would appear to have some merit, if only one could be assured that the objectors have carefully assessed the costs and the accompanying responsibility of a self-governing town. One would be interested to know what their reaction is to the grandiose

idea wherein the Local Health Commission is asked to encourage the erection of inferior houses; for, obviously, a concession of that kind would postpone indefinitely if not for all time, the fulfilment of their aspirations. It would automatically lengthen the life of government of these areas by the Local Health Commission, and might in the last resort lead to the incorporation of Edendale in particular as a suburb of Pietermaritzburg. Before Edendale could advance such a claim it must as a first effort do all in its power to raise itself from the sub-economic stratum in which it unhappily is at present. The very idea of clamouring for inferior type of houses is virtually an acknowledgment of its sub-economic nature, and that therefore it is not in a position to support its own institutions and is economically not able to control its own environment.

The road to self-government for any area is a hard one. It involves taxation through a local constituted authority. That is what is meant by a council - a body created by the will of the residents and by the exigencies of public health requirements to exercise authority over their estates and interests for the common good with power to tax the burgesses for specific services. The system of taxation recognised by law is by levying rates on immovable properties to the extent of the needs and amenities of the town. Once local authority is established no matter of what type it may be, there can be no escape from taxation. The value or measure of the ability of a town to run the required services for the common good of the burgesses is assessed by the total value of rateable property therewithin. The greater the value of rateable property in a town tends to reduce the amount of rates or the incidence of rating in proportion to the magnitude of the services required. Where the rateable value of property in any town is low the law would be loth to grant it a status higher than that of an ordinary health board, if at all, which has very limited powers. If Edendale would hail as a solution the idea of inferior houses, she must inevitably be prepared to abandon any claim for the disestablishment of the Local Health Commission or for direct representation on the Commission, for the acceptance of inferior houses

connotes the continuation of a sub-economic stratum which disqualifies it from attaining to any form of independence.

Some progressive areas, equally handicapped by lack of financial means, as the Edendale people are, have been able by sheer determination and self-confidence to rise above these handicaps. Those genuinely pushful about the independence of Edendale or desirous of the disestablishment of the Local Health Commission, must do two things to succeed. Both of them are vital and interdependent, viz:-

1. To take immediate steps, whatever the risk, to raise the rateable value of their properties by taking advantage of the housing loans issued by the Natal Housing Board through the Local Health Commission (if still available) or get together and as a Group sufficiently impressive numerically, seek through proper channels facilities for the obtainment of the Governor-General's consent to enable Building Societies to advance building loans. Edendale has at the moment an acute shortage of houses. Those who have land should improve their land in this way and ensure for themselves a steady income. In this way rateable value of property would rise high and revenue derivable therefrom would qualify Edendale to independence we all seek.
2. In the meantime, no time should be lost by every resident in learning assiduously how local authorities are run, management of their funds and general administration, for without knowledge it would be difficult to measure up with the responsibilities involved. Local authorities derive their authority or status from the Local Government Ordinance - they are not entirely free - they are just as controlled as we are by the Local Health Commission. We should learn therefore that in local government, of whatever kind, there is no such thing as independence. There is of course that measure of freedom exercisable within prescribed limits. Hence the need to acquaint oneself with these intricacies well in advance.

H. SELBY MSIMANG.



2/15/50
16/6/50

Prepared and published by the Head Office of
the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

A LETTER TO OUR READERS

In the March issue of Ikhwezi we published an article by Mr. R. R. Dlomo, editor of the Ilanga laseNatal, on "SELF-HELP".

We have been greatly struck by the amount of comment which this article has evoked. It seems that people of all our different races realise the need for practical effort if the individual or the community is to go ahead; and practical effort means **DOING** something - not merely thinking or wishing or hoping - but **DOING**.

Fortunately for us all, there are people in every community and every race who have what we call a "social conscience". They do not spend all their time and energy looking after their own interests. Nor do they think of themselves just as individuals. They see themselves as part of the community in which they live; they realise the needs of other people; and they are ready and eager to **DO** something about it.

It is interesting to note how this spirit of "DOING" for the community's sake is beginning to grow in the Commission's Areas.

We cannot give time or space to-day to mentioning all the different active movements in the Areas which are directed towards improving social and cultural conditions. Indeed there are probably a number of such movements of which Ikhwezi has not yet even

heard. We shall speak only of certain recent examples of Area initiative and enterprise at Edendale, which have already received passing reference in these pages, and which seem to us to prove that this Area is very much alive to the need for practical effort and is beginning to **DO** things on a most encouraging scale.

We hear, for instance, of a recent enterprising step taken by the Edendale Benevolent Society, an African association which has been active in the Area for some years, and which enjoys a pound-for-pound subsidy from the Commission in respect of the moneys which it raises by its own efforts. A month or two ago, in an all-out drive for funds, this Society had the bright idea of approaching the Pietermaritzburg Society for the Welfare of Natives and suggesting a joint fund-raising effort by the two associations. As a result, a keen and influential joint-committee of Europeans and Africans is now directing all its energies towards a fund-raising programme which includes a bicycle-competition and a public concert in the Maritzburg City Hall. It is hoped - and indeed expected - that a really handsome sum will be realised, to the benefit of both associations.

The point, here, is that the Edendale Society did not just think about its inadequate funds. It did not content itself with wishing that those funds were greater - or hoping for a lucky increase in its revenue. Instead, it exercised initiative. It made the "practical

INCWADI KUBAFUNDI BETHU

Kulo leliphetha "Ikhwezi" lenyanga ka March sakhapha incwadi eyabe ibhalwe uMnu. R. R. R. Dhlomo ongumhleli we Ilanga laseNatal eyabe ikhuluma ngo "Kuzisiqalo".

Simangaliswe imiqondo eminingi esivelile esuswe ileyencwadi. Sen-gathi abantu b zozonke izizwe baya-yibona indingeko yokuba kwenziwe imizamo ebonakalayo engenza ukuba umuntu noma umuzi uthole ukuqhube-kela phambili, okuyimizamo yokuba umuntu abe NAKWENZAYO - kungekona ukucabanga nje, noma ukudlinza nje, noma ukwethemba nje kodwa - kube UKWENZA.

Ngenhlanhla ecishe ibe ngeyethu sonke, bakhona kuyo yonke imizi nakuzo zonke izizwe abantu abapha-phamele inhlalo yabantu. Kabasi-chithi isikhathi sabo namandhla abo befuna okuqondene nabo nokungo-kwabo bodwa. Baye bazibone beyi-nxenye yomuzi abahlala kuwo; Bazibone izindingeko nokweswela kwabanye, kuthi ngaloko bazilungi-sele balangazelele ukuba babe babakwenzayo ukusiza labo abemi kabi.

Kuyathokozisa ukubona kuzo zonke izigodi eziphethwe yiKhomishoni ukhona lomoya nokuthanda ukuba umuntu abe NAKWENZAYO ukusiza umuzi, nokuthi lomoya uyakhula.

Kasinako okwanamuhla ukusithola isikhathi nesikhala sokulanda imizamo eyahlukene eyenziwayo kulezigi-di eqondene nokuqhubelela phambili inhlalo enhle nakuphakamisa ubuntu nezimo zobuntu. Kusobala ukuthi ikhona imizamo eyenziwayo Ikhwezi elingayazi. Sibona kufanele kesi-phaula imizamo esanda kwenzeka e-Edendale esungulwe amaAfrika ngokwawo, eseke yakhankanywa ezinhleni zalo leliphetha esibona ukuthi ifakaza ukuthi lesigodi sikupha-phamele ukuswelwe abantu okufuna imizamo esobala nokuthi sesiqalile ukuba nesikwenzayo okuyisikhuthazo esikhulu.

Kuzwakala imizamo emihle eyenziwa iBandhla leziMpabanga okuthiwa iEdendale & District Benevolent Society - iBandhla lama Afrika esoloko lisebenza phakathi komuzi isikhathi eside, elithola usizo kwa-Khomishoni ngokuba kuthi uma lithole upondo bese yona ilifakela omunye upondo. Kulezinyanga ezidlule kuthe ngonhloso yokuba lithole imali yesikhwama labanomqondo wokuba lizihlanganise nelinye iBandhla elisebenzela abantu e-

Mgungundhlovu ukuba lamaBandhla ahlange ngemizamo yokwenza imali. Ngaloko kwadaleka i-Komidi elinamandhla labantu nabelungu okuyilona eselemi ngezinyawo zombili ukwenza amalungiselelo okwenza imali ngangokuba sekukhona nomncintiswano wokuthenga ibayisikili, sekulungiselwa nomculo ozobase Thawiniholo. Kwethembisa songathi kotholakala imali enkulu eyenza omabili lamaBandhla.

Okucaca kahle kakhulu ukuthi leliBandhla kalizange lilibale ukucabanga ngokudingeka kwemali. Kalizange lenelise ukuba kube soloko lilokotha ngenhliziyo lifisa songathi lingaba nemali enengi noma lalibala ukwethemba ukuthi lokwethuka lihlalanga nenhlanhla eyokwandisa isikhwama salo. Qhabo, lasukuma LENZA. Lenza "Imizamo ebonakalayo". Lafuna ubambisano ngaphandle. Kucishe kungathandabuzeki ukuthi icebo elilenzile lizoba nempumelelo.

Akusona isibonakaliso lesi-sokuqala somkhaya wase Edendale ukwenza izinto. Okwamanje sicabanga ngomsebenzi wokubingelela otisha bezingane ababebezwa kubazali eAshdown - umfuziselo omuhle wokuhlanganisa abazali notisha; umzamo wokuhlanganisa izizwe nge-midlalo, athi imbhali uma ebika ngawo kwaba yinto umuntu angazigabisa ngayo "umoya omuhle wobuzalwane okhona phakathi kwama Afrika namaIdiya"; ukuba benze umdlalo weBhola beqhathanisa amaIdiya namaKhaladi afakaza ngawo umbhali ukuthi kwaba uphau olubonisa imidlalo eminingi esezobakhona phakathi kwezizwe lezi; nangokwenza umdlalo wabantwana (bezizwa iKhomishoni) bazozonke izizwe we Gala.

Ikho lokhu ku u"KWENZA IZINTO". Kodwa phela akuyona yodwa iEdendale lasihlangana khona nezibonakaliso eziqhubela phambili. e-Clermont nase Waschbank nase Howick West sikhona nakhona izibonakaliso eziphilile zenqubela-phambili ezifana nalezi. Kuma-phetha ezayo sethemba sobanako ukubonakalisa okwenziwa ezinye izigodi. Okwamanje kungakuhle kesicabange nathi ngomdhlathla wokwenzela abanye esiwubona e-Edendale. Sonke ngabanye, noku-ba singaba abasiphi isizwe sikufunde okushiwo ubambisano, sibe nako ukwenza nathi utho olunga chumisa umoya omuhle nokuqhube-kela-phambili esigodini esikuso.

effort". It sought co-operation from outside - and everything points to a successful outcome of the scheme.

This is not the only recent example of social DOING at Edendale. We think of the public reception organised to introduce the Ashdown teachers to Area residents - an excellent example of the seeking of co-operation between teachers and parents: of the formation of an inter-racial Recreational Association, of which its Honorary Secretary reports that a fact to be proud of is the "very cordial and friendly relationship that exists between the African and Indian members": of the staging of a football match - Indian versus Coloured - of which a local correspondent writes that it was "a very fine augury for future inter-racial matches": and of the organising (with Commission help) of an inter-racial Gala Sports Day for the children of the Area.

This sort of thing is what we mean by DOING, and Edendale is not the only Area in which we find these happy signs of progress. Clermont, Washbank and Howick West can all produce a healthy record of social advancement of this kind; and in future issues of Ikhwezi we hope to discuss the local activities of these three Areas.. Meantime, we should do well to think out our own position in this matter of "social consciousness", using as our example the spirit of social enterprise which has come to birth in Edendale. Every one of us - whatever our race or our position - can learn the meaning of co-operation, and can do something to promote goodwill and progress in the Areas.

And, speaking of Areas, we are glad to say that one or other of Ikhwezi's editors will be visiting each of the four "magazine" Areas within the next few weeks, to get into touch with the magazine's distributors and with as many of its readers as is possible. The idea behind the visit will be to find out just how Ikhwezi is doing in the Areas and to collect suggestions for improving the paper in any way. If you have any ideas along these lines, do write them in to us or talk to the distributor from whom you get your copy, so that we can hear your views from him. Ikhwezi, remember, is the voice of CONVERSATION; and it is time that the Area voice became a little

clearer!

Yours faithfully,

THE EDITORS.

.....000.....

200 4433

DID YOU KNOW?

THAT the Afrikaans article on "Sport in the Public Health Areas" which appears in this number was specially written for Ikhwezi by Mr. Newmark, Engineer to the Local Health Commission? Mr. Newmark has himself been a rugby player of standing, and is interested in many other branches of sport. We are grateful to him for his interest in our magazine and for his willingness to give us Afrikaans notes and articles from his ready pen.

A Zulu version of the article appears on page 2.

THAT a little matter like a snake-bite is not allowed to interfere with sporting interest in HOWICK WEST? We understand that a certain young African resident in the Area had the misfortune to be bitten by a puff-adder on Friday morning. Having killed the snake he brought it (and himself) to the Clinic for report! Here he received treatment, and on the Sunday afternoon he was (we learn) one of the "star" performers in the junior inter-racial football match which was such an enjoyable feature of the Area's Gala Day!

We congratulate him on a pretty good achievement; but we do not recommend snake-bite, in the ordinary way, as a means of getting into condition for the football season!

THAT, early in April, Nehemiah Munyama, a Durban African, left by air for the United States, where he will study medicine at the Dillard University? Nehemiah Munyama has worked in Durban as a carpenter for many years, saving in order that he might be able to study medicine. Over six years he collected savings of £1,000 for

Njengoba sikhuluma ngezigodi nje omunye kwabe "Ikhwezi" ongumhleli walo uzoke ahambele zonke izigodi lapho kufundwa khona leliphepha kulamasonto azofika ukuba phela abonane nababhaleli balo kanye naba-fundis balo. Uzobe eqonde ukuyobona ukusebenza kwe Ikhwezi kulezo zigodi athole nemiqondo engasiza ukulenza leliphepha likhule. Uma nawe ungabe unawo umqondo ongasiza ngawo, siyakucela usubhalele noma ukhulume kulowo olihambisayo ukuze phela sithole ukwazi imiqondo kahle. Ukhumbule ukuthi "Ikhwezi" liyizwi esixoxa ngalo. Sokuyiso lesi isikhathi sokuba izwi lesigodi ngasinye lizwakale!

Yithina,

ABAHLELI.

.....oOo.....

UBUEWAZI YINI?

UKUTHI lencwadi elotshwe ngesibhunu ekhuluma ngo "Mdhlalo ezigondini zeBandhla leMpilo" ekulo leliphepha ilotshwe uNjiniya we Bandhla leMpilo uMnu. Newmark eyilobela Ikhwezi? uMnu. Newmark ubeyindhlali enkulu yeRugby, futhi uyayithanda neminye imidhlalo. Siyathokoza uma sibona elithakasele leliphepha nokuba evumile ukusibhalela amanqaku nezincwadi ngolwimi lwesiBhunu.

UKUTHI ngapha ngase Howick West ukulunywa inyoka akuyona into ephazamisa umuntu angeyi emdhlalweni? Sizwa ukuthi umfana womAfrika waku-lesigodi waba nelishwa lokulunywa ibululu ngolwesihlanu ekuseni. Uthe angabulala walithwala waya nalo eKilini yakhona ukuzibika. Wafike wafakwa isihlungu. Ngesonto ntambama sizwa ukuthi waba ngomunye owadhlala ibhola wabedlula bonke abanye abafana abancane besinye isizwe kumdlalo owabathokozisa bonke abantu abanengi ngalolosuku lweGala.

Siyambongela ngokushesha alulame, noko kasiyithandi kahle indaba yokulunywa inyoka ukuba kube songathi ikhona okumenza umuntu adlale kahle ngesikhathi sebhola.

UKUTHI ezinsukwini zokuqala ku-April uNehemiah Mnyama, umAfrika

wase Thekwini, wahamba ngesindiza ukuya eMelika lapho ayofundela khona ubudokotela kwi Dillard University? Lo Nehemiah Manyama ubesebenza eThekwini engumbazi iminyaka eminingi elonda imali ukuze ayofundela ubudokotela. Emnyakeni eyisithupha uhlanganise £1000 ukuze aphumelele.

(Siyithatha kwi Race Relations News).

UKUTHI umNdiya onebhilawozi emzini wamaNdiya ePitoli unikeze iKomidi lesikhumbuzo semendi imali yokuqhubela phambili imfundo yomntwana womAfrika osephumelele i-Natric? Lesikhwama sizokhipha £53 ngonyaka iminyaka emithathu sikhiphela umntwana oyoya eFort Hare. Umntwana ozosizwa ngalemali kufuneka ngaphezu kokuba epase iNatric kube owase Pitoli.

(Siyithatha kwi Race Relations News).

UKUTHI sinethemba ukuba ngeke size sedlule isikhathi somdlalo weBhola kungazange kwenziwe umdlalo ophakathi kwezizwe? Sizwa songathi kukhankanywa umdlalo ozoba phakathi kwe Edendale ne Howick West. Sikubona kuyinto enhle kakhulu leyo ngoba sekuyiso lesi isikhathi sokuba sasane lezigodi.

.....oOo.....

LAPHA MALAPHAYA

EZASE EDENDALE.

Kubonakala songathi umuzi wase Edendale unenhlanhla ngoba usunama Social Workers amathathu - afundisiwe - asizwa uThosiz. D. Kambule, naye owenza umsebenzi omkhulu ukuphumelelisa nokughubela - phambili inhlalakahle yomuzi. Kwaqala i-Khomishoni ngokuba noMnu. Excel S. B. Msimang kuleminyaka edhlule. Kuthe muva abeNational Health Foundation bafaka uNkosz. M. A. Alexander oku uyena omkhulu kubo. Manje abe Child Welfare Society sebenomntwana uPemuel Zulu kaSolomon kaDinuzulu. Ikhwezi lizwa songathi kwenziwa amanye amasu okuba kutholakale enye iSocial Worker ezobhekana nemidhlalo.

Umsebenzi wokuhlela inhlalo yomuzi ubufanele uqhubekele phambili

this purpose.

(News item from Race Relations News).

THAT a bursary for matriculated Africans has been established by an Indian-owned baking concern in the Asiatic Bazaar, Pretoria, through the local Mendi Memorial Committee?. The bursary offered is £53 a year, tenable at Fort Hare for three years. The recipient must, in addition to holding the matriculation certificate, live in the magisterial district of Pretoria.

(News from Race Relations News).

THAT we have reason to believe that this season will not close without the staging of an inter-Area football match? We have heard mention of the names of Edendale and Howick West in this connection. It seems to us an excellent idea, for it is high time that the Areas began to know one another better,

.....oCo.....

HERE AND THERE

EDENDALE

(This month, for the first time, all Edendale's "Here-and-There" items have been sent in from the Area itself. We congratulate it on the way it is joining in Ikhwezi's "conversation". - Editors.)

Edendale would seem to be particularly fortunate in that it has now three Social Workers - all fully qualified - who are reinforced by a lady (Miss D. Kambule) who holds a diploma in domestic science and is playing no insignificant part in the advancement of social work. The Commission set the ball rolling by the appointment of Mr. Excel S. B. Msimang a few years ago. Later the National Health Foundation seconded Miss M. A. Alexander to the Commission as the Senior Social Worker for the Area. Recently the Child Welfare Society appointed Prince Penuel Zulu, son of the late Prince Solomon ka Dinuzulu as its Social Worker. Ikhwezi understands on good authority that a strong move is being made for the appointment of another Social Worker as organiser

sports for the Area.

Social work in this Area should make great strides in the hands of so many qualified Social Workers if the more than 100 teachers, 9 Health Assistants, 7 nurses and a number of clerks in the employ of the Commission, together with a host of other educated men and women in the Area, could take advantage of and provide the Social Workers with a nucleus for the organisation of a variety of social activities. Ikhwezi strongly recommends this idea particularly to the educated section of the community whose duty it is to lead in social activities for their own protection and betterment and for the advancement of the cultural aspect and the creation of a healthy environment worthy of educated and civilised people.

Arrangements have been made to facilitate the transmission of reports in connection with any damage or leakage noticed in the watermains of Edendale. These are that during working hours reports should be made at the Plessislaer Office of the Local Health Commission, and after hours reports should be made to Mr. Kumalo of Bl, Ashdown, failing which a 'phone message sent to Mr. Sinclair, 'phone No. 4913, will have the desired effect.

A library has been opened at Edendale, thanks to the activities of the Edendale Welfare Soc Society. For the present it is housed in the Caluza School but will soon have a permanent place in the new Social Centre about to be built near the present offices of the Commission at Plessislaer. Ikhwezi would suggest that a beginning should be made now to organise reading circles to prove the usefulness of the Library.

The Esikoleni Post Office which has been closed owing to the illhealth of the Postmaster will soon be re-opened in the same building.

kulesigodi ngenxa yobunengi bama-Social Workers bephakathi kwamatis-hela angaphezu kwe 100, ama Health Assistants angaba u9, nawo Nurse abangaba u7 nezinye izifundiswa za-besilisa nesifazane uma laba beben-genza amandhla ukuzisondeza kuma-Social Workers ukuze kuqambeke izin-hlobo-nhlobo zezinto ezithokozisayo. Ikhwezi liyawubeka lomqondo ezifun-disweni zomuzi oku umsebenzi wazo ukuhola ezintweni ezinokwakha ubuntu ukuze nabo bathole isihlangu soku-vika, nokuzimisa kahle nokuba kupha-kanyiswe ubuntu nenhlala-kahle efan-ele abantu abafundisiwe nabaphucukile.

Asenziwe amalungiselelo anokwenza kube lula ukusheshe umuntu abike uma ebona upompi wamanzi wonakele noma uvuza Ngezikhathi zomzebenzi kufan-ele kubikwe ehovisi leKhomishoni e-Plessislaer kuthi uma sekuvaliwe kutshelwe uMnu. Kumalo oku No. 41 eAshdown, kuthi uma loko kungaphume-léli kushayelwe nMr. Sinclair itele-foni, No. 4913, oyoshesha athumele.

Sekuvulwe iLibrary eEdendale Siyayibonga iEdendale Welfare Soci-ety ngalokhu. Okwamanje isesesi-koleni sakwaCaluza kodwa la yoba khona ngempela kuse Social Centre esezokwakhiwa khona eduze namahovisi eKhomishoni ePlessislaer. Ikhwezi leluleka ngokuthi kunganjani kuqalwe manje ukuba kubekhona amaqoqwana abafundayo izincwadi ukuze loko kwenze ukuba iLibrary le ibenom-sebenzi.

iPos Hovisi lase Esikoleni ebese-livaliwe ngoba kusuke kwagula obeli-phethe isizovulwa futhi khona lapho.

iKhomishoni inikeze ngomshini wokwenza izitini kwi Advisory Board. Umuntu ofunayo angabonana noMbhali we Advisory Board.

Omune umlobeli wethu, usizekela ukuthi i-Edendale isino "Mahambecula" wayo - ngesiLungu okuthiwa ngu - "Pied Piper of Hamelin", lowo phela okwakuye kuthi - bhu, izingane em-vakwakhe noma eyaphu.

Sizwa ukuthi njalo kungatshayi-swa emsebenzini, lo "Mahambecula" ubonwa emgwaqweni elandelwa yizin-gane nabantu abamangele. nje ukuthi kwenzenjani, kapha bebedonswa

ubunandi bomculo ophuma eway'-lensini yakhe ahamba nayo. Aba-sikibebunda bathi ungowase Ash-down, usebenza kwabeBandla le-Mpilo, kuso lesi sifunda.

Noma engaba ngubani, noma uhlalaphi, nyabongwa (ngomqondo weKhwezi) ngokuthanda kwakhe izinto zamanje, nangokuthokozisa umuzi.

Yena lowo mlobeli wethu usixoxela ukuthi sekukhona lapho kufundwa khona iwaylense nga-kusihlwa, e sikoleni samaNdiya i-Indian Technical College e Pietermaritzburg. Sizwa ukuthi uMn. Excel Msimang, Social Work-er, kusenguyena. Yedwa nga-phandle kwaMaNdiya afundela iwaylense lapho.

Umlobeli lo uqhubeka njalo abesexoxa ngokuthanda kwakhe ukuhlabelela, nezigqi ezihambi-sana nako, okuyinto esegazini kumaAfrika. Ukhulwa wukuthi njengoba kwasho imbongi ethile, "Singabaqambi" bezingoma : Sibhula okuzokwenzeka".

Abafundi bethu abalifunda i-khwezi lika April bazokhumbula ukuthi umdlali we-violin odumileyo uMn. Yehudi Menuhin, naye wathi ubona ukuthi Kusegazini lawo ama-Afrika ukuhlabelela.

Kuyasithokozisa ukuzwa ukuthi inana labafunda esikoleni esisha semisebenzi yezandla (Industrial School - eSiyamu) seliphindwe kabili kulamasontshwana edlule. Lenda okusafakwe ikhanda luyo okwamanje ingafundela izingane ezi-15. Kungako kwakujabisa ukuba ku qalwe ngezingane ezin-hlanu nje kuphela. Kodwake manje sebe yishumi. Kuya khutha-zake loko ngoba yikhona okuyo-kwenza ihlangano ye-Edendale Welfare Society yakhe leloKoliji lemisebenzi ehlose ukulakha kulesi sifunda unyaka ungaka-pheli.

.....oOo.....

EZASE - CLERMONT.

Sizwa ukuthi kanti ugesi uhhlala ucisha nje wenziwa ngama-gatsha emithi namagxolo asuke egaxele ezintambeni zikagesi.

Lento ivamile ukwenzeka uma kukhona ogamtilini abaseduze

The Commission has placed at the disposal of the Advisory Board the Manual Brick-making Machine. Any person interested should see the Secretary, Edendale Advisory Board.

A correspondent writes to tell us that Edendale enjoys its own modern version of the "Pied Piper of Hamelin", whose music attracted children to follow him wherever he went!

We understand that, during off-duty hours, the Edendale "piper" can be seen on the roads, followed by a long line of interested and mystified children enjoying the strains from his portable radio! We also understand that he is a resident of Ashdown and an employee in the service of the local authority of the Area!

Whoever he is, and wherever he resides, he is to be congratulated (Ikhwezi thinks) on his interest in modern inventions and on the public happiness which he provides.

We are advised by the same correspondent that evening classes in radio-servicing are conducted at the Indian Technical College in Pietermaritzburg. We hear that Mr. Excel Msimang, Social Worker, is at present the only non-Indian attending the course.

The correspondent adds her own interesting comments on the love of music and rhythm so characteristic of the African people. She believes that they have a very special claim to the poet's description: "We are the music-makers : We are the dreamers of dreams".

Readers of our April number will remember that Mr. Yehudi Menuhin, the celebrated violinist, was similarly impressed by the very special musical sense of Africans.

We are delighted to learn that enrolment at the temporary Industrial Centre at Edendale has exactly doubled itself within recent weeks. The little temporary building can't take a maximum of fifteen pupils, so it was disappointing to get off to so slow a start as five. Enrolment, however, now stands at ten - which is more encouraging and augurs better for the permanent Technical Centre which the Edendale Welfare

Society hopes to establish in the Area before the year is out.

CLERMONT.

We hear that a number of interruptions in the Area's electricity supply have been caused by twigs and bark from gum-trees being blown on to the electricity mains.

This is the sort of thing which always tends to happen when there are gum-trees growing near overhead mains. Eucalyptus gums shed their twigs and bark so readily that there is a constant risk of interference with any lines or wires in the vicinity.

To put the cables underground is a very expensive business; so the only way to remedy this interference is to keep the neighbourhood of the overhead mains quite clear of trees, and especially of gum-trees.

At the request of the City Electrical Engineer, Durban, officials of the Local Health Commission have cleared back tree-branches encroaching on the public roads in Clermont, wherever these were close to the mains. Now the residents of Clermont are asked to play their part in protecting their electricity supply.

PLEASE see that no eucalyptus trees are planted on the boundaries of your properties anywhere near the passing of the lines. The courtesy of EACH in meeting this request will mean the comfort of ALL.

Congratulations to Mr. and Mrs. C. Z. Zubane on the birth of a bonny daughter on the 6th May, 1950.

The Clermont Advisory Board addressed a Public Meeting attended by some 600 residents on the 18th May, 1950, for the purpose of explaining the activities of the Board during the past twelve months.

The meeting was a great success and it is the intention of the

nezintambo zikagesi. Imithi kagamtilini ivuthuza njalo amagxolo namagatshana ayo okwenza ukuba ingozi ihlaliseduze njalo uma imithi isondele ocingweni.

Kubiza kabi ukuzimbela phansi izintambo zikagesi. Ito engaze isize-ke ukuyisusa imithi namagatsha ayo eduze nezintambo, kakhulu ugamtilini.

Ngenxa yokunxuswa ngunjiniyela kaKopeletsheni waseThekwini abe-Bandla leMpilo sebesuse onke amagatsha namagxolo emithi eseduze ncingo lukagesi. Ziyacelwake izakhamizi zase Clermont ukuba nazo zisize ukuvikela ugesi wazo.

Sizani nisuse ogamthilini ezindaweni zenu uma besondele ocingweni. Okuhle okunjalo noma kwenziwe ngoyedwa nje, wobe usize bonke ngako.

Siyabathakazela oMn. no Nkosikazi C. Z. Zubane ngokuthola untwana omuhle yini-pho, ozelwe zi-6 ku-May, 1950.

IBodi yase Clermont ibi bize indumezulu yomhlangano womuzi, osengathi abantu abebekuwo bebe-600, mhla zi-18 ku May, 1950. IBodi ibilandisa umuzi ngomsebenzi ewenzile kulezinyanga ezi-12 ezedlulile oku ukuthi lonyaka ophelile.

Ubemuhle kakhulu. IBodi iqonde ukuhlala imema njalo imihlangano enjona.

Inhlangano yemidlalo yabadala ibinomdlalo omkhulu mhla zi-31 ku May, 1950. Abantu beebaningi impela. Kwabuswa kakhulu.

.....oOo.....

IMIDLALO ESIGODINI SEM-
PILO YE KHOMISHONI.

Abantu bakuleli lasenzansi e-Africa bavame ukusolwa abezizwe ngokuthi imidlalo bayi khonze ngangokuthi imfundo kanye nempucuko yabo sevisilele ngemuva.

Phezukokusolwa okunje, noko inhloso yemidlalo noku ncintelana ngeke yaphela. Kanti futhi, siyaziqenya ngokuthi emidlalweni yakuleli lakithi lasenzansi eAfrica, asikukhuthazi ukuthi kubekhona asebond-

liwe ngamaholo emidlalo nje-ngasezindaweni ezinkulu zomhlaba.

Sekufakazekile ukuthi ngapandle kwemali awukho umdlalo nowaluphi uhlobo ongase ume, uchume. Ukuzimela kwayo kuyotholakala ngokuthi abadlali kanye namalunga ezinhlangano zemdlalo babambisane. Usizo lwezibukeli luze lungene uma amaqembu adlalayo edlala umdlalo obukekayo nojabulisayo.

Inqubekelo yemidlalo yabantu abansundu igubazwe ukweswelalala kwezi mali nezinto ezifana namagceke okudlalala, okukhulu noko ukungabi nempatho eqotho.

Ebantwini abansundu bakuleli lasenzansi eAfrica baningi abenesipho, ngapandle kokufundiswa, emidlalweni njegasekugijimeni. Kwakhombiseka emidlalweni engaphambili yezizwe zonke (Olympic Games) lapho abantu abansundu bakwezinye izindawo bazikhombisa ubungcweti. Ngapandle kokufundiswa, nokunganyelwa, abantu abansundu bakuleli lakithi ngeke bafinyelele kuleli banga.

Esigodini sase Edendale sesi-zamile ukuba sibe nalenhlangano yemidlalo. Loku kuyisinyathelo esiqondile ukuba sebebumbene inhlangano yemidlalo yonke. Inhlangano yemidlalo iyathandeka ngoba inamandla kanthi amaqembu azimele odwa akakwazi ukuphumelela. Into yokuqala ukuba kukhetwe amadoda azoba nomthetho na mandla okupatha izimali nenqubo yalenhlangano yemidlalo. Lesisenzo sase Edendale kudinga sibe isibonelo kwezinye izigodi eziphethwe i Commission.

Mayelana nokukhuliswa kwalenhlangano, kucatshangelwa ukuthi kunganjani kuvunyelwe nalabo abangebona abadlali babe amalunga kulenhlangano ukuze bancede ezimalini. Kucatshangelwa futhi ukuthi iminikelo ingaqoqwa kanye ngonyaka kodwa iqoqwe nyangazonke ukuze ingasindi,

Impumelelo yokusebenza kwalamadoda ayobe ekhethiwe inzima; kodwa loku kuyonqotshwa ulwazi abayoluzuza sebewusebenza lomsebenzi. Ukuze singachiti isikhathi nezimali, kuyodingeka ukuba sicobebele ezinhlanganweni esezindala zabakhona.

Nginomcabango wokuthi lungatholakala uqweqwe lomlungu kulezindaba olungavuma ukweluleka lenhlangano yemidlalo yase Eden-

Board to hold more frequent meetings of this nature.

The Adults Sports Association held its sports day on the 31st May, 1950, which was well attended and thoroughly enjoyed by all.

.....oOo.....

SPORT IN DIE GESONDHEIDSGEBIEDE

Suid Afrikaners word dikwels deur uitlanders beskuldig, dat hul so sportbewus is, dat onmatige deelneem daaraan tot 'n grote mate, opvoeding en kultuur van die volk nadeelsaam is.

Kritiek van die aard sal waarskynlik nooit die volkliefde vir mededinging en oefening op die sportveld inkort nie. Verder is ons trots in die land dat, niesteenstaande die voorbeeld van die groot nasies van die wereld, professionalisme in die sportwereld vermy word.

Ondervinding dui aan dat sonder geldelike sterkte, geen tak van sport kan vorder of aan die lewe bly nie, en selfstandigheid kan net ontstaan deur inspanning van die deelnemers en klublede self. Ondersteuning van die publiek word net bygevoeg wanneer die vertoning van die sportspan genoegsaam uitblink om aanskoulik en aantreklik te wees.

Nie-Blanke vordering in sport ly aan gebrek van finansies en sulke benodighede soos genoegsame sportvelde ens., en grotendeels aan gebrek aan goeie organisasie. Onder die Nie-Blankes van Suid Afrika is daar sonder twyfel baie uitstekende natuurlike atlete. Nadruklik in snelwedren, soos bewys was op vorige Olympiese Sportbyeenkomstes, is die Nie-Blanke uitstekend, maar sonder nodige oorsig en voorbereiding sal 'n dergelyke toestand nie hier heers nie.

Edendale het pogings aangewend om 'n sportunie in die lewe te bring. Ongetwyfeld is dit 'n stap in die regte rigting, n.l., die skepping van 'n Unie en nie 'n afsonderlike sportklub nie. Algemene sterkte is verkiesbaar daar enkele sporttakke sonder twyfel nie op eie been kan staan nie. Die eerste vereiste is stigting van 'n gesaghebbende en vooruitstrewende Uitvoerende Raad, wie die geldelike aake en werksaamhede van die vereniging kan beheer. Edendale se

leidraad mag wel 'n voorbeeld vir ander Gesondheidsgebiede wees.

In verband met die opbou van 'n groeiende Unie word die voorstel gemaak, dat die lede - sterkte eers vermenigvuldig word deur insameling van lede wat nie juis sal deelneem op die veld nie, maar wie genoegsaam belang stel om bydrae te voeg aan die geldelike sake van die Unie. Daar word ook aan die hand gegee dat alle lede se bydrae maandeliks ingesamel sal word en nie 'n jaarlikse intekengeld sal wees nie, daar die eesgenoemde voorstel gemakliker vir lede se sak sal wees.

Die pad van die Uitvoerende Raad sal bestrooi wees met baie moeilikhede, moeilikhede wat net deur ondervinding vermy of oorkom kan word. Ondervinding ontstaan na beproewing, en om te verhoed dat tyd en geld sal verspeel word, is die oplossing om 'n dergelyke beproefde liggaam raad te pleeg.

Ek is van mening dat 'n ondervinderyke Blanke Uitvoerende Raad konfyt en gewillig sal wees om Edendale se Sportvereniging te adviseer in verband met opstel, organisasie, en uitbreiding.

Die gees van sport heers in die bors van die Suid Afrikaner, Blanke en Nie-Blanke, en dit is net nodig om voorrade vir deelneem daaraan te verskaf. Sonder moeite en voorsorg kan die nie geskied nie, en die speler sal moet beroep doen op diegene in wie sport so ingebors is, dat alhoewel hul nie self deelneem nie, nog bereid sal wees om die gees en bedrywighede van sport aan die lewe te hou deur hul ondersteuning. Laat die sportman dan volle lof toeswaai aan al diegene wie dit moontlik maak om sport in ons land te vorder.

S. NEWMARK,

Ingenieur.

.....oOo.....

LETTERS TO IKHWEZI

The Editor,
IKHWEZI.

Sir,

According to an item appearing under "Here and There" in the Ikhwezi of February 1950, the Local Health Commission reputes itself for having stimulated a

dale mayelana noku kunjwa nenqubo nokuphumelela kwalomsebenzi.

Umoya wokuthanda imidlalo uzalele ezinhliziyweni zabansundu nabamhlophe bakuleli lasenzansi eAfrica, kufaneleke ukuba kuzanywe ukuba sibambisane lento. Phezu kobunzima esizohlangabezana nako, amalungiselelo akaqalwe kusemanje ukuze siphumelele kulento, nabadlali bayothembela kulabo abababona benothando lwemidlalo ukuba babakhuthaze, bawumise lomsebenzi phezu bengesibo abadlali kwabona.

Makube ilowo nalowo onothando lwemidlalo alekelele ngokugcwele kulabo abazamayo ukukhuthaza inqubekela phambili yemidlalo kulelizwe.

S. NEWMARK,
Engineer.

.....oOo.....

IZINCWADI EZILOTSHELEWE
IKHWEZI.

Mhleli,
weKHWEZI.

Mngane,

Ngaphansi kwesigaba sezindaba "Zalapha nalaphaya", kulo iKhwezi lika-February, 1950, iBandla leMpilo lizidumisa ngokuthi likhuthaze ukuphangelana ekuthengiseni ngobisi phakathi kwabantu. Uma ngabe lelizwi lihlanganisa nendawo yase-Clermont, ngithanda ukusho ukuthi akubanga njalo e-Clermont.

Ngangihlezi esihlalweni emhlanganweni omkhulu wama-Afrika owa uhlangene e Clermont ngo-1946. Indaba eya isemqoka ohleni lwezindaba ezakhulunywa kulowo mhlango kwaku ludaba lwesicelo sokuba iBandla leMpilo lithengise ubisi phakathi komuzi. Lesisicelo sasekelwa ngabesifazane, ngoba ikakhulu babengakwazi kahle konke okuqukethwe yilesisicelo ukuze babe nako ukukhuluma intulume eyiyo. Kungakhoke kwathi lapho isicelo lesi sesikhulunywa ngabambizini base-Clermont, kwaba yikhona beqala-ngqa ukuzwa ukuthi nobisi bangaluthengisa emabizininini abo. Kuthe kuse yizinsukwana nje udhlulile lowo mhlango, thushushu izimoto zobisi e-Clermont neziziba zobisi. Kusukela njaloke abase Clermont sebaba ngabathengi nabathengisi abakhulu bobisi ngaloko alwabe lusadingeka ngalutho usizo oluvela ngaphandle. Ngiyadabuka ukuzwa ukuthi iBandla leMpilo selilahlekelwe kakhulu ka-ngaka ngokusiza abakhi ngokubathengisela ngobisi ezindaweni eziphe-

thwe yilo iBandla leMpilo. I-Clermont ayizange nje yethembele obisini lwabempilo nanini.

R. S. MTSHALI,

Stand 2995,
CLERMONT.

(Siyadabuka ukuthi ngenxa yokwesweleka kwesikhala kumelwe ukuba lencwadi ka Mn. Mtshali sike siyibambe size siyifake kuleli lanamuhla. Ukhuluma ngombiko owaphuma kulo iKhwezi lokuqala othi iBandla leMpilo kwesinye sezifunda zalo lilahlekelwa cisho ngamashumi amathathu ompondo (R30) yangazonke ngokuthengisa ubisi. Leso sifunda ngesase-Edendale, noma phela kwaba yiphutha ukuba igama layo lendawo lingaphumanga nalowo mbiko. Lowo mbiko wa ungaqondene ne Clermont. Udaba lobisi e-Clermont wudaba okwaphikisanwa kakhulu ngalo ngo-1946.

Zimbili nje izinto ezabanga ukuba iBandla leMpilo lithengise ngobisi ngenana elehlisiwe:-

(1) Ngaleso sikhathi i-Clermont ya ingaluthengi ubisi ngokwanele ukuba umuzi ube nempilo enhle.

(2) Okwesibili: iBandla leMpilo lifuna ukuba zonke izakhamizi ezicebile nezimpofu, siluthole ubisi nezinto ezinjenge zokwakha, nanjenga mabokisi okungcwaba, nokunjalo. - AB. HLELI).

competition in selling milk amongst the people. If such a statement embraces Clermont, I wish to point out that it was not so at Clermont.

In 1946 I presided over a very well attended meeting of the African residents at Clermont. The chief item on the agenda of that meeting was to discuss the petition for the Local Health Commission to sell milk in the Area. This petition had been supported by women mainly because they had not the correct particulars of this petition to work on. As a result, when this petition was discussed, the traders at Clermont, for the first time in their lives, learnt that they could sell milk as one of the commodities. A few days after that meeting, the dairy motor vans burst upon Clermont with large quantities of milk. Since then the people of Clermont are big sellers and buyers of milk with the utter exclusion of any outside subsidy. I am sorry to learn that in other Areas which fall directly under the jurisdiction of the Local Health Commission the Commission has incurred such great loss in subsidising milk sales. Clermont has not at any time depended on such subsidised milk sales by the Commission.

R. S. MTSHALI.

Stand 2995,
CLERMONT.

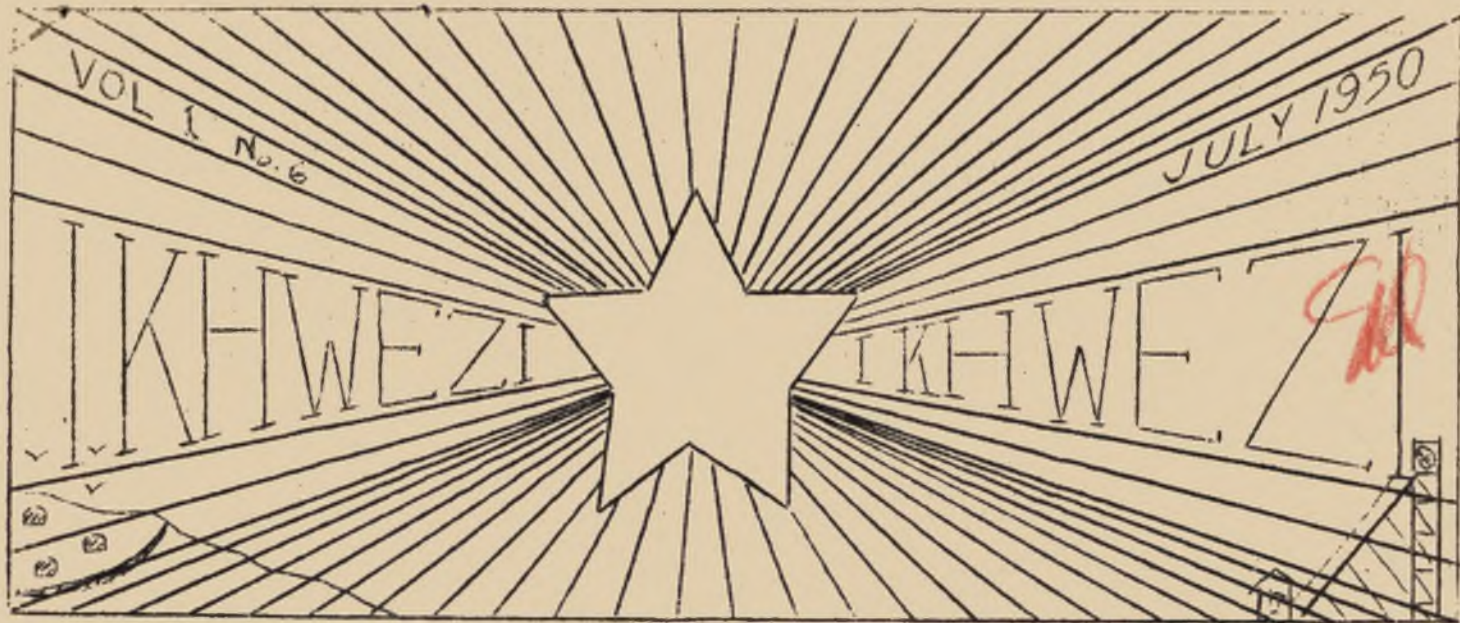
(We regret that pressure on space has obliged us to hold up Mr. Mtshali's letter until the present issue. He refers to a report in the first number of Ikhwezi to the effect that the Commission was running its subsidised-milk service in a certain Area at an average loss of something like £30 a month. The Area in question was Edendale - though, by a clerical error, the name did not appear above the item. No reference to the Public Health Area of Clermont was intended.

"Milk" At Clermont was a highly contentious question in 1946, as Mr. Mtshali's letter points out. The Commission's wish to sell milk in the Area at subsidised prices was based on two facts only:-

(1) That, at that date, at any rate, Clermont was not buying enough milk to maintain a proper standard of nutrition; and

(2) That the Commission wished to put milk - (like building materials,

coffins, etc.) - within the reach of the poorer, as well as the richer, residents. - Editors).



Prepared and published by the Head Office
of the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

A LETTER TO OUR READERS

Ikhwezi is still a very young venture - indeed, it is only half-way through its first experimental period of twelve months - but this "child" of ours is learning to be stubborn!

It was born (as we wrote in an earlier letter) to be the child of co-operation - a sign that people of different races can share a common interest and work in harmony towards a common end. And on this point the "child" is adamant! It will say nothing, do nothing, publish nothing and acknowledge nothing, which may make for ill-will between race and race!.

That is why certain letters written to Ikhwezi during the past month remain - and will remain - unpublished. And that is why we must ask our readers, once again, to remember that our Rule of Conversation forbids unkindly comment on any racial group whatever.

In any case, most of us are simple people who are, perhaps, a little tired of "racial" talk. We read of our race "problems" in the press; we are told about them from the public platform; and on every hand we hear them argued and discussed.

It is refreshing to the mind - and certainly good for the understanding - to turn our thoughts, for a change, to those things which all human beings have in common, and to stop worrying about our natural differences, on which our "problems" have a way

of building up.

Let us look, then, to-day at a matter which means something to every one of us - a matter which is causing the gravest concern among all peoples and nations, and which threatens our personal happiness and the well-being of each of the different races to which we belong. We mean what our newspapers call "THE BREAK-UP OF FAMILY LIFE".

The institution of the FAMILY is very old. Right back at the beginning of their history the human beings of the different races built up their groups and their societies on this idea - that a man and his wife and their children form, as it were, a separate cell in the bigger body which is the community, the tribe, the nation or the race. They knew - and we know to-day - that if those separate "family" cells are interfered with or become diseased the bigger body cannot keep its health. They believed, as we do, that if those cells stop working altogether the nation or the race must DIE.

Here, then, is something which is threatening all our communities alike, and which is clear to every one of us in our simple, everyday lives. Those "family" cells on which our races were built up are to-day in danger. Disease is spreading rapidly among them. The "family" idea is no longer working as it used to do. And - so far as we can tell - if it ceases altogether, our nation or our race cannot survive.

We cannot talk at great length about the importance of good family life. It is a subject on which

Ikhwezi lisabhibhidla amazinyo - empeleni kalikaqedi nonyaka lizama ukucathula - kodwa ikhanda lalengane lithanda ukubalukhuni.

Besesike sakusho ngaphambili ukuthi lengane izalelwe ukuba ibe umntwana wobambiswano - uphau olunokubonisa ukuthi izizwe ezehlukene ngobuzwe zinako ukuba nobudlelwana obuhle zisebenze ndawonye ngokuzwana ukuze zizuze ngokufanayo. Kayifuni ke lengane ukusuduka lapho nakan-cane. Kayi nakusho lutho, kayinakwenza lutho, kayinakubhala lutho noma kube khona utho eluvumayo olungase ludale ukungezwani phakathi kwezizwe esinye nesinye.

Yikho ezinye izincwadi ezibhalelwe Ikhwezi kulenyanga edlule zingavelanga, zingasozwe zivele nanini. Yikho loko okwenza ukuba sibacele abafundi bethu, futhi nafuthi, ukuba bahlale bekhumbula ukuthi ulithetho wokukhulumisana kавvumi ukuba umuntu akhulume ngendlela engeke isithokoziwe esinye isizwe.

Thina ke singabantu abanye esebe-cishe badinwe ukuba ilokhu kukhulunywa ngokubandhlulalazizwe. Inkinga le yobuzwe, siyifunda malanga emaphepheni; sishumayezwa ngayo nasemihlanganweni; noma uya ngaphi uhlangana nayo.

Umqondo nawo uke uphumule - empeleni umuntu uke athole nomcabango omusha - uma angake acabange ngokunye okuqondene nezinto eziphathelele kuye wonke umuntu, ake ayeke ukuzihlupha ngokubandhlulula ngesimo somdabu okuyisona osekwakhelwa kuso inkinga yobuzwe.

Namhla ake siqondane nodaba oluphathelele kumuntu wonke - udaba oselungenise ivuso ezizweni zonke, nokuyilona osoluthanda ukuphazamisa intokozo yomuntu nenhlalakahle yomuntu wonke, nokuba angaba owasiphi isizwe. Sisho phela lendaba amaphepha-ndaba ayibiza ngokuthi "UKUBHIDLIKA KOMUZI".

Isakhiwo somuzi yinto endala eyadabuka nomhlaba. Khona ekusukeni phansi komdabu womuntu, abantu bezizwe ngezizwe bazimisa amaqoqwana namabandhlana abo phezu kwawo umcabango wokuthi indoda nomkayo nabantwana bayingosana ephakathi komuzi omkhulu, noma komndeneni omkhulu, noma esizweni esikhulu. Babekwazi njengoba nathi sazi ukuthi lamaqoqwana ayehlukenene ngezingosana abekwelusile ukuba uma lezingosana zingaphazamiseka noma mhlambe zingenwe ukufa,

leso sifo sesongena umuzi wonke. Babekholwa njengoba nathi sikhohlwa ukuthi uma lezingosana zingayeka ukusebenza sokoba ukufa kwesizwe sonke.

Okuyikona osekuqonde ukonakalisa yonke imizi yethu, okwaziwano naba ubani, ikuthi lezingosana zomndeneni eziyindoda nomkayo nabantwana okuyizona kwakhiwa ngazo isizwe zisengozini namhla. Ukufa kuyanda phakathi kwazo. Umqondo owabe usekele isakhiwo somuzi kause njengakuqala. Uma kungenzeka ukuba lowomqondo wokwakha umuzi uphele nya kusho ukuthi isizwe sifile ngempela.

Akudingekile ukuba selule kakhulu ngemizi ephilile nekahle. Sezinengi izincwadi esezilotshiwe ngaloko. Futhi kakudingekile ukuba silande ngezinto ezibulala imizi. Okwamanje ake siphauke ngezimbili ezaziwa umuntu wonke.

Eyokuqala ukuthi impilo yesizwe yakheleke phezu komntwana. Uma abantwana bethu nabazukulu bethi besoloko banda beyaphambili loko kusho ukuthi isizwe sikhona ngempela. Kanti akuloko kuphela ukuba isizwe sande. Umqondo womuntu uphakeme ngaphezulu kwaloko. Uye ufune ukuba isizukulwana ngasinye sande ngokugwele, ngendlela elungileyo nethokozisayo. Singasho sithi, ufuna isizwe singacini ngokwanda kodwa siqhubekele-phambili.

Kulula ukukuqonda lokhu. Lomqondo ukhona kumaAfrika, naku maNdiya, nakubeLungu nakumaKhaladi. Usongwe ngamaqiniso amabili asobala nakubani. Isizwe esifuna ukwanda masizale abantwana. Isizwe esinomdhlathla wokughubekela-phambili kufuneka sifundise abantwana baso.

Ukuzala umntwana kuyimpilo, futhi kulezinsuku sekuthanda ukuba kuzalwe abantwana abaphile kahle. Sikusho loku ngoba sibona imfundo yalezizinto iya iqhubeka; ngokuba sekukhona isibhedlela namakiliniki kanye nemijovo evikela abantwana bangangenwa imikhuhlane nopokisi; neziphathi-mandhla sezenza imizamo yokusondeza amanzi amahle, nokuba kutholakale izindlu ezikahle kanye nokuphatheka kahle kwendawo; sibuye sicabange ngamanye amasu okusizwa ngawo abantu abampofu. Bese sicabanga ngomntwana - nokuba angaba owasiphi isizwe - ukuthi manje senako ukuvikeleka ekungenweni

whole books have been written.

Nor can we mention all those many things which, at the present time, are tending to destroy that good life. Let us, instead, state briefly just two things which all of us know about the matter.

The first is, that life goes on through the child. And only as our children and our children's children pass on that life, in their turn, can our race live on.

But we do not want the life of our race just to go on. We have set ourselves a higher hope than that. We want each generation of our people to hand on a fuller, better, happier life. In other words, we want our race not only to survive but to progress.

These are quite simple feelings. They are common to African and Indian, to European and Coloured. And with them go two very simple truths. The group that hopes to go on must REAR it children. The group that hopes to advance must TRAIN them.

Now the REARING of children is simply a matter of health, and in many ways it is getting easier and easier to keep our children healthy. We think of the great advance of education in these matters; of the provision of hospitals and clinics; of the inoculations which protect against typhoid, diphtheria and smallpox; of the efforts of authorities to provide pure water, better houses and improved sanitation; of the many schemes under which the poor can seek financial assistance. We remind ourselves that the child - whatever its race - can now be safeguarded even in the months before its birth. These things are a message of hope for the future.

But what of the TRAINING of our children? It is this side of the question which is of such serious moment to-day. For the proper training-place of the child is in his family, and the family "cells" - the HOMES - are breaking up. When family-life no longer holds us - when the home can no longer influence the child - then the real training of the young is impossible and we can no longer look for the advancement of the race.

We see that the family no longer "sticks together" as it used to do. We see that its authority and discipline is weakening; that respect and loyalty and obedience no longer

characterise the home; that our children have little chance to learn and pass on the best traditions of their race.

Some years ago, the Rev. A. H. Zulu read a paper to a Regional Conference of the Institute of Race Relations. Here is something of what he said - and most of us will realise how truly his words may be applied to other sections of the community beside the African:-

" Children must live in families where they can receive their heritage. But, everywhere, thousands of African families are badly and irregularly housed. This means that many people live in places that are far less than homes. Where this is the case, the children are deprived of the first requirement for beneficial participation in all institutions of the social life.

" Economic pressure forces mothers to leave young children inadequately cared for (if at all) and untrained. Mothers who should be the friends and guides of growing children are often no more than matrons of houses where their husbands and children are mere boarders. In addition, the majority of parents are illiterate and uninitiated in the intricacies of modern city life. When the children pick up bits of knowledge in the streets, or when they receive education in the schools, a barrier is built between the generations. The parents frequently bow to the apparently superior knowledge of the children, treating them with humiliating deference and allowing themselves to be led and directed by their wards. This utterly ruins the authority and prestige of parents.

" Homes which should be spacious enough to allow members of the household to relax are, for the most part, overcrowded. Children and young people fill the streets and backyards. In this way the children are initiated in the evils of vagrancy, gambling and gangsterism. In these crowds they have little, if any, sense of social responsibility. This training of the streets further undermines the poor discipline of the home.

" The demoralising effects of the streets are heightened by the evil habits of many homes. When parents shamefacedly break the law,

isifo engakazalwa. Uma sikubona lokhu kusinika ithemba langomuso.

Konje ngabe kumi kanjani ngokufundiswa kwabantwana na? Kalukho udaba olukhulu olwedlula lolu, ngoba indawo ngempela yokufundisa umntwana kusekhaya lakhe, kanti lengosana eyikhaya lakhe iyabhidlika khathilesi. Uma impilo yasekhaya lomntwana ingasenako ukusakha isimilo sakhe, uma ikhaya lingase nako ukufaka inhlanga ephilile kumntwana, kusobala ukuthi imfundo yomntwana ingeke yabakhona, singabe sisaba nako ukulindela ukuba isizwe siqhubekela-phambili.

Imizi khathilesi sibona ingasagxilile" njengaphambili kobabamkhulu. Sibona imizi isingasenayo imithetho nempatho enhle kubantwana, nokuthi inhlonipho, nokulalela, nokuzithoba izinto ezingasaziwa emakhayeni abantwana abaningi; nokuthi abantwana bethu bacishe kabasenalo ithuba lokufunda ukuze phela nabo bafundise ababo.

Umfundisi A. H. Zulu, ekhuluma kwiBandhla lenhlangano yezizwe kuleminyaka edlule wakhuluma amazwi anokuvunywa noba ubani, noba angaba owasiphi isizwe, wathi:

"Abantwana kufuneka baphile phakathi komuzi ongabanika umhlandhla ongaba ifa kubo. Kodwa yonke indawo inengi elikhulu lemizi yama Afrika isezindaweni ezimbi nezingalungile. Lokhu kusho ukuthi abantu abanengi bahlala ezindaweni abangeke bazibize ngokuthi amakhaya abo. Uma kunjalo kusho ukuthi abantwana balahlekelwa umongo waloko okwakha isimilo sabo.

"Ngenxa ngoba abazali kuyafuneka baziphandele okwenza ukuba bashiye abantwana babo bengenaye umbheki nomkhalimi. Onina okuyibona ngabe bayizihlobo zalabantwana nabeluleki babo seba fana nabagcini nje bekhaya lendoda nabantwana ababuya ngoba bezokudla balale kuphela. Futhi inengi labazali kalikwazi ukufunda, bengazange bafundiswe izindlela zokuphila emadolobheni. Kuthi uma abantwana bethola imfundo ezitiladini noma ezikoleni, kubenze loko bangatholani nabazali babo. Abazali ngoba bengafundile baqale ukungenwa umoya wokuthanda ukuba bahlolwe izingane zabo ngoba bethi ngenxa yemfundo yabo abantwana sebazi ncono kunabo. Bese kuba ukufa komthetho ekhaya, abazali balahlekelwe isithunzi.

"Izindlu obekufanele zibe nkulu ngokwanele ukuba abazali bangaba

bodwa, zivamise ukuba zicinanane abantu. Kwenze loko ukuba abantwana babe ngaphandle ezitiladini nasemakhobelweni. Ngoloko abantwana bafunde ukuzula, nokudlala amadayisi nobutsotsi. Kulemibutho yabo kabazi lutho olulungileyo.

"Uma ikhaya lomntwana uqobo lilibi nemikhuba yalo, umonakalo umntwana awuthola esitiladini ufike uthole amandhla amakhulu. Uma abazali bengase nazo izinhloni zokwephula umthetho, bona uqobo beziphethe kabi, abantwana bafunda kubo abazali lemikhuba emibi. Bathi uma sebedelela abazali babo sebephula nomthetho sikholwe ukuthi LESIMILO ABANASO BASIFUNDILE UKUZE BABE ILOKHU ABAYIKHO."

Ikhona kona loku osekuyingozi kubantwana kulezinsuku esikuzo. Ngabe kambe singase sivume ukuba kube ikona okunokuchitha imizi yethu na?

Seyinde kabi lencwadi yeIkhwezi. Sesobuye sixoxe ngezindlela okungase kuliwe ngazo lomonakalo. Nakhu nje esinokukwenza khona manje. Ikuba siyicabange thina ngokwethu lendaba, kuthi uma seneliswa ikuthi ngempela inhlalakahle nempumelelo yesizwe yakheleke phezu kwendlela esizala ngayo nesifundisa ngayo abantwana bethu, loko kokwenza ukuba lowo nalowo azame ngokuzimisela ukuba umuzi wakhe, noba engabampofu yena, ube umuzi olandela umkhondo wabadala, kube umuzi onenhlonipho, nolalelayo, nozithobileyo.

Abenu,

ABAHLELI.

.....oOo.....

UBUKWAZI YINI ?

Ukuthi uDr. Khushabhai Patel, osanda kubuya kuleli lase Safaflika ngemva kokuba aqede imfundo yakhe eColumbia University eNew York, unguDokotela wokuqala weNdiya lapha eSafaflika othole iziqu zobunjiniya bemithi, iPh.D.?

uDokotela Patel uneminyaka ewu 27 obudala, wafunda eGoli wathola iziqu zobu B.Sc. ngokuphumelela okokhulu eKholiji lakhona. Wase ewelela eMelika ukuqhuba imfundo yakhe. (Sikuthatha kuphepha leRace

and in many other ways behave dishonestly, the children learn from the parents themselves anti-social habits. When, later, they rebel against parental and other authority, people forget that their early education prepared them FOR JUST THIS."

This, then, is the kind of thing which threatens the children of our time. Shall we allow it to break up our families and spoil the happiness of our homes?

Ikhwezi's letter is already unduly long, and we must leave to a later issue any talk on the different ways in which we may meet this problem.

But there is one step we can take immediately. We can think out this matter for ourselves, and then, if we recognise that the welfare and the future of our race do indeed rest on the way we rear and train our children, we can each one of us resolve at least to strive until our family - however poor - becomes, like the families of our forefathers, the home of obedience, loyalty and self-respect.

Yours faithfully,

THE EDITORS.

.....oOo.....

DID YOU KNOW ?

THAT Dr. Khushalbai H. Patel, who has just returned to South Africa after completing his studies at the Columbia University, New York, is the first South African Indian to receive the Ph.D. in chemical engineering?

Dr. Patel, who is 27 years of age, was educated in Johannesburg, taking his B.Sc. with distinction at the Witwatersrand University. He went later to the United States for post-graduate studies in his favourite subject.

(News item from Race Relations News, June 1950.)

THAT the very successful Gala Sports Day held at Howick West on the 28th May was officially opened by Mr. J. C. Boshoff, Deputy Chairman of the Local Health Commission, who deputised for the Chairman, Mr.

T. M. Wadley, on the occasion?

We publish elsewhere an account of the Sports Day, but Mr. Boshoff's words, though spoken at Howick West, have a message for all Areas and for everyone of us.

He told his hearers of the Commission's deep concern to promote not only the health, but the happiness, of the people living in the Areas. For this reason it was always pleased to associate itself as closely as possible with the people's recreational activities, and to show its interest in practical form.

"I think", Mr. Boshoff went on, "that we all recognise values in sport beyond the obvious physical benefit. Sporting recreation, wisely indulged in, is certainly of great value to the body, but sport of all kinds, rightly used, is of still greater value to our minds. It encourages us to think of ourselves as members of a side or a team; it promotes in us the spirit of unselfishness and co-operation. It is a great leveler, also, for proficiency in sport does not depend on race or class or creed. It teaches us to win gracefully and without conceit, for we know that, next time, we may be the losers. It teaches us to lose gracefully and without resentment; for the decision is on the merits of the game, and not by favouritism or influence. In other words, it teaches us to be what the English call 'sporting' - to be ready to win or lose for the sheer enjoyment of the game.

We can carry this sporting spirit away from the sports field into our daily lives; and indeed our daily lives will be all the better for the lessons we have learnt upon the field. We shall have learnt, for instance, that we must always play fair. There is no room on the field, or in our ordinary life, for the man or woman who cheats to gain advantage. In the same way, we shall have learnt how to abide by the rules and laws of the game we are playing - a lesson which serves us well when we have to live our lives according to the rules and laws of our community.

In other words, sportsmanship in its real sense is not limited to the football field or the cricket pitch or the tennis court. It is something which helps to give us a

Ukuthi kwelinye ikhasi laleli-phepha sifake indaba yomdlalo omkhulu (Gala Sports Day) ophumelele kahle kakhulu mhla zi-28 ku-May? Lapha-ke sifisa ukuthi-fahla ngenkulumo ka Mn. J. C. Boshoff, iphini lika-Sihlalo weBandla leMpilo, ngamazwi awaphonse ekuvulweni komdlalo, njengoba phela ebe bambele uSihlalo, T. M. Wadley.

Nanxa amazwi ka Mn. Boshoff ekhulunywe e Howick West, umqondo wawo ungwezifunda zonke, nathi sonke.

Umbuthano uwutsheli ukuthi, okuhloswe yiBandla leMpilo aku siyo impilo kuphela, liqonde futhi ukuba kuhlalwe ngokuthokoza kuzo izifunda lezo. Ngenxa yalokho-ke abeMpilo bayajabula njalo ukuhlanganyela nabakhi emidlalweni yabo, ukuba bafakaze ngezenzo kuloko.

UMn. Boshoff, uqhubeke wathi. "Ngi cabanga ukuthi emidlalweni kuhona into engaphezu kokujabulisa umzimba nje. Kuliqiniso khona ukuthi uma imidlalo idlalwa kahle, iwusiza ngempela umzimba, empeleni yonke imidlalo, uma idlalwa ngemfanelo, nemiqondo yethu iyisiza kakhulu. Isikhuthaza ukuba sizazi ukuthi singabohlangothi oluthize, noma ibutho elithize; idala umoya wokuzinikela nokubambisana. In- amandla amakhulu wokwenza umuntu abone ukuthi ubungcweti emidlalweni abuyi.

Ngokuthi umuntu ungowaluhlobo luni, nokuthi ungowaliphibandla. Isifundisa ukuba singaqhoshi uma sehlule abanye, ngoba sazi ukuthi nathi siyokwehlulwa ngelinye ilanga. Futhi isifundisa ukuba singaphukuli ngoba sehluliwe, ngoba kuya ngokudlala komuntu, hayi ngokuvunana.

Ngenye indlela isifundisa ukungabi 'nanxa namuntu' njengesisho samaNgisi, okusho ukuthi sikwemukele konke, ngenxa yokujabulela wona umdlalo.

Lomoya wobudlelwane emidlalweni sibanawo njalo-ke nasempilweni yethu yemihla-ngemihla; empeleni ukuziphatha kwethu kuyobangcono ngenxa yalokho esikufunda emidlalweni. Njengokuthi nje sifanele singadlali ngobugili. Kanandawo emidlalweni, nasekuhlalisaneni kwabantu umuntu okhohlisayo. Kunjalo

nje futhi emidlalweni le sejwayela nokugcina imithetho yayo, loko okuyisifundo esiyosisiza ukuba sikwazi ukuhlonipha nemi-thetho yokubuswa kwendawo yakithi.

Ngenye indlela ukuphathana kahle ngempela akusho ukuthi kungokwase bholeni, nase midlalweni yeKhilikithi neyethenisi kuphela. Kuyinto esisiza ukuba siphile kamnandi, sename ekuhambeni kwethu konke, impela lomoya wobudlelwane esiwubona lapha e-Howick West namhlanje ulibika lokuhle nokumnandi okuzovela kulesi sifunda."

Ukuthi uDokotela omkhulu we Local Health Commission unezin-daba ezibuhlungu nezivusa umdlwenga ngodaba lwesifo sesifuba iT.B. embikweni wakhe wonyaka ka 1948/49?

Uthi : "Lombiko akuthandabuzeki ukuthi uphuma njalo minyaka yonkenobuhlungu obukhulu. Ngen-dhlela izinto ezimi ngayo, sengathi akubonakali ukuthi umasiza woze abakhona onokusinciphisa lesifo. Inengo labantu abaguliswa ilesifo liya landa ngangoba uma kubalwa abantu abaguliswa ilesifo kuqalwe eminyakeni elishumi eyed-lule kungabonakala kahle imali echithwayo ifana nemali elahlwayo nje. Ukuba labantu abaguliswa iT.B. bebephethwe upokisi kanye ne-Polio kulezindawo zeKhomishoni ngabe umsindo owenziwayo ungakanani. Abantu abane T.B. bau 125. Abafile kubo bau 69. Ukuba lamanani abengawalezifo esezishiwo ngabe sekusuke esikhulu isidumo somsindo. Lamanani abikwa kulo lonke leNyonyana kodwa kakho ozihluphayo nokhathalayo. eClermont kutholakele abau 47, kwafa 17, abayisikhombisa bahamba khona, kwathi abau 14 benqaba ukwelashwa. EHowick babe u10 abatholwe e Hilton Road babababili.

Kubelungu lesifo seT.B. sisabangene ngendhlela efanayo nje nakweminye imihlaba. Umuntu uyamangala ukuthi kothatha isikhathi esingakanani singabangeni Abelungu uma ingabonakali imisebenzi yokulwa naso sisekubantu nje. Njengoba imizi yamadolobha izungelezwe abantu abanyama abanale sifo, kusobala ukuthi sofika isikhathi sokuba nabo Abelungu sibangene uma ingenziwa imizamo yokuba kupheliswe okusibangayo.

healthy, happy approach to our whole life, and I am sure that the spirit of sportsmanship which Howick West is now displaying is a good omen for the future health and happiness of the Area. "

THAT the Medical Officer of Health to the Local Health Commission has certain very sad and challenging things to say on the subject of TUBERCULOSIS in his annual report for the year 1948/49?

He writes : "This part of the report unquestionably becomes more depressing each year. Under prevailing conditions it just seems impossible to effect any measures which will alleviate this sad state of affairs. The number of cases goes on increasing until it is possible that a review of 10 years' figures will in all probability closely resemble a compound interest calculation. Taken in inverse proportion, what an extremely bad rate of interest it is to the country!! One cannot but reflect what the effect would have been on the country if the figures for Tuberculosis in any of the Commission's areas had been those of smallpox or anterior Poliomyelitis - namely 125 notifications of Pulmonary Tuberculosis with 69 deaths. Had these figures been those of one of the two diseases mentioned there would have been an outcry from one end of the continent to the other. Yet they are repeated throughout the country, and pass almost unnoticed. At Clermont there were 47 cases notified, 17 died, 7 left the area, and 14 refused treatment. At Howick West 10 cases were notified and at Hilton Road 2 cases.

At the present time the Tuberculosis rate for Europeans in this country compares favourably with any similar population in the World. How long this will remain so depends entirely on the action taken in respect of the appallingly high rate amongst the non-European population. Surrounded as the European cities are by a heavily infected population, the time must come when this infection will return to the Europeans, unless the causal factor is considerably reduced. How paradoxical it is that persons from overseas have been sent to enjoy the benefits of the climatic conditions of this country, in order to hasten their cure from

Tuberculosis.

Surely the time has passed for slogans, press reports, conferences and the like, and was replaced by a concerted action by every thinking man and woman throughout the country. The fight against Tuberculosis in this country can only be won by placing such a fight on a war footing. Like any other Fifth Column, Tuberculosis will (if it has not already done so) gain such a hold on the non-European population that the capitulation of the European to the disease will be as supine as it will be disastrous.

The Tuberculosis fight must be tackled as a National Emergency, with every person making sacrifices in cash and kind now, rather than making these sacrifices in the future as will be revealed by an ever increasing mortality rate from this disease by all sections of the population. "

THAT the Health Department of the Local Health Commission carried out nearly 20,000 inoculations against Typhoid in the Areas during the year ended 30th June, 1949?

The Medical Officer of Health comments : "Considering that the male population of these areas is difficult to contact, the above figures reflect a very satisfactory response to the Department's efforts to reduce to a minimum the risk of Typhoid. However, in the broader picture of Public Health one looks forward to the day when adequate safe water supplies for the whole population replaces the need for protective inoculation. "

THAT this month's article on "Training in the Ways of Local Government" was specially written for Ikhwezi by Mr. D. R. Donaldson, Secretary to the Local Health Commission?

Mr. Donaldson holds the degree of Bachelor of Commerce and is an Associate Member of the Institute of Municipal Treasurers and Accountants and of the Institute of Town Clerks. He acted as Town Treasurer at Ladysmith during the War years before taking on his present position. He is particularly in-

Lelizwe linempilo enhle kakhulu ngangoba umuntu uye amangale ukubona abelungu abaphethwe ilesifo bethunyelwa lapha bevela pesheya ukuzokwethamela ilanga ukuze baphile kuso.

Akusesona lesi isikhathi sokuba iqakambiswe izaga, nokuba kube kulo kubhalwa emaphepheni, kukhulunywa nasemihlanganweni. Sekuyisikhathi sokuba kusetshenzwe ngempela umuntu wesilisa nowesifazane kulo lonke lelizwe. Ukuze siqotshwe lesifo kufuneka imikhosi ivivane njenge yempi sihlaselwe ngempela. Izo-gunya iT.B. phezu kwabantu abamnyama (uma kayisigunyile khathilesi). Umuntu kazi ke ukuthi bona abelungu boyiphepha kanjani.

Impi yokulwa neT.B. kayingenwe isizwe sonke, lowo nalowo anikele nganako manje, umuntu angabe ecabanga ukuthi wobuye anikele.

Ukuthi isango lempilo leLocal Health Commission lijove cisho abantu abazi 20,000 bejovela iTyphoid ezindaweni zayo kumnyaka ophele ngo 30 June, 1949?

Uthi uDokotela : "Njengoba abesilisa kulezindawo kabavami ukutholakala lula, mlelinani liyayenelisa imizano yabempilo abayenzayo ukwephula amandhla asifo seTyphoid. Njengoba sekungena amanzi amahle phakathi kwalezindawo umuntu usenokwethemba umsebenzi wokujova uzoncipha, ngoba phela wona uyihau nje lokuvika.

Ukuthi lencwadi ekhuluma ngezi-"Fundo ngezindlela zokubuswa kwendawo" elotshwe kuloleli Ikhwezi ilotshwe uMr. Donaldson ongu-Mbhali we Local Health Commission?

uMnu. Donaldson uneziqu zobu B. Com., kanye nokuba abe iAssociate Member of the Institute of Municipal Treasurers and Accountants ne Institute of Town Clerks. Ube kade eusikhwama sedolobha lase Ladysmith ngeminyaka kulwa impi ngaphambi kokuba abe lapha. Ngumuntu othanda kakhulu ukulwandisa ulwazi lwenkam-biso yokubuswa kwezindawo.

.....oOo.....

LAPHA NALAPHAYA.

Abantu ababesebenza naye, kanye nawo umuzi wonke, wodabuka ukuzwa ukuthi uNkosz. Doreen Kambule use-

yahamba kwiLocal Health Commission. Isizathu ahamba ngaso esimtoti kakhulu ngoba uselungiselela ukushada noMnu. Albert Sikiti. Koba buhlungu kithi uma sibona ehamba phakathi kwethu. Kuzwakala ukuthi wothi angashada ahambe nomyeni wakhe.

Ngumuntu esimaziyo sonke u-Nkosz. Kambule obe kade engu-Mbhali eKilini, wabuye waba i-Health Assistant, wacina ngoba abe yiSocial Worker. Impela koba buhlungu ukwekhukana naye ngoba ngeke sisheshe simkhohlwe ngokumoyizela kwakhe okuthokozi-sayo nokuba abelula ukusiza noba ubani ohluphekile.

Simfisela yena nomnyeni wakwakhe okuhle kodwa.

Isiphathi-mandhla zicele Ikhwezi ukuba zimbonge umuntu othe uma ebona upompi ngase Macibise evuza washesha ukubika.

Imisebenzi nezenzo ezinjalo - noma ngabe zincane kangakanani ziyabongeka ngoba zibonisa umoya omuhle wokubambisana.

Ngomhla ka 23 June ebe National Housing and Planning Commission bebeke bathi gqi ngase Edendale.

Bathatheke kakhulu ubuhle bendawo bebona izintaba nezigodi ezabe zibukeka kahle impela kuleso-sikhathi. Uma isikhathi sabe sikhona ngabe bauhamba wonke umuzi.

Ikhwezi like limangale ukuthi konje ngabe abantu base Edendale bayayibona nje ubuhle bendawo yabo na? Cishe kayikho enjengayo lapha eNatal.

Baze bayofika eAshdown ukubona indlu khona. Kuthe belapho bona izingane zeNursery School zedlula zicula iculo lazo elimnandi, bathi khemelele, baze bakhohlwa naumsebenzi ababeuzele.

Iklabu lemifino eEdendale seliqhube unyaka.

terested in the spread of municipal training in the Areas.

.....oOo.....

HERE - AND - THERE

EDENDALE

It is a matter of regret, both to her colleagues and to the general public of the Area, that Miss Doreen Kambule is leaving the service of the Local Health Commission. Her reason for this step is a happy one - namely, her approaching marriage to Mr. Albert Sikiti - but, nevertheless, we shall be sad to see her go. We understand, too, that she and her husband will be leaving the Area.

Miss Kambule is well known to many of us, whom she has served in turn as Clinic Clerk, Health Assistant and Social Worker. We shall miss her, and we shall not readily forget her cheerful smile and her willingness to help us, one and all, with our various problems and troubles.

We wish her and her future husband "all the best".

Ikhwezi expresses official thanks to the public-spirited member of the Edendale community who recently took the trouble to report two leaking taps in the Macibisa area.

Actions of this kind - small in themselves - are an encouragement to authority for they reveal the spirit of co-operation on the part of residents.

On the 23rd June, members of the Government's National Housing and Planning Commission paid a fleeting visit to Edendale.

The visitors expressed their delight in the scenic beauty of the Area; and indeed the pleasant hills and valleys seemed to be looking particularly beautiful for the occasion. Had time permitted, the party would doubtless have had pleasure in seeing more of the Area.

Ikhwezi wonders whether the people of Edendale realise that they live in one of the most lovely valleys in Natal?

The visitors stopped to inspect a house at Ashdown; but we hear that most of them seemed more interested in a happy crowd of "Nursery" children who happened to be passing at the time! The babies were singing one of their group songs and completely captured the attention of the visitors, who were supposed to be engaged on sterner business!

The vegetable club at Edendale has now been going for twelve months.

As from the beginning of July, new arrangements have been made for the collection of moneys and distribution of vegetables, as those responsible for running a Club have been told that the different districts prefer to have their vegetables distributed at their own centres, instead of at the market, as previously.

Moneys will now be collected on a Monday at the following times and places:-

<u>Ashdown</u>	9 o'clock at the Superintendent's Office by Mrs. Sitole.
<u>Upper Macibise</u>	9 o'clock at the Mount Partridge bus terminus by Miss Sigwili.
<u>Lower Macibise</u>	10 o'clock at the Methodist School, Macabise, by Miss Sigwili.
<u>Georgetown</u>	Between 9 and 12 o'clock at the Clinic by Mr. Excell Msimang.
<u>Siyamu</u>	8.30 at the Caretaker's house, Caluza School, by Mrs. Sitole.

The distribution of vegetables will be at the following places and times:-

<u>Siyamu</u>	1 o'clock Tuesday, outside old Caluza house (Industrial School)
<u>Lower Macibise</u>	2.30 p.m. on Tuesday,

Kusukela ekuqaleni kuka-July ukuqoqwa kwezimali nokwabiwa kwe-mifino sokuhlelwe ngokusha, ngoba abaphathi beklabu bezwe ukuti izigodi zifuna ukudla loku kucazelwe kuleso naleso sigodi, kunokuba kwabelwe eMakethe, njingoba bekwenziwa.

Izimali zizoqoqwa nge Misombuluko ngalezizikhathi, kulezi zindawo ezilotshwe lapha:-

E-Ashdown : ngo 9 wasekuseni e-hovisi lika Superintendent. Iyoqoqwa ngu Mrs. Sitole.

Enhla no-Macibise : lapho kugcina khona i-bus kaPata - ngo 9 ekuseni. Iyoqoqwa ngu Miss Sigwili.

E-Georgetown: Iyoqoqwa phakathi kuka 9 no 12, ngu Mr. Excell Msimang.

E-Siyamu : ngo phasi eyidi eku-seni, ngasendlini yomuntu obhasobhe isikole sakwa Caluza, iyoqoqwa ngu Mrs. Sitole.

Ukucazwa nokwabiwa kwemifino kuyokwenzelwa kulezi zindawo nangelezi zikhathi:-

E-Siyamu : emini ngo 1 ngoLwesibili ngaphandle kwendlu endala ka Caluza, lapho sekufundiselwa khona isikole semisebenzi.

Kwa Macibise ongezansi : ngophasi-2 ntambama, ngaphandle kweshabu lika Mr. Ndaba, ngoLwesibili.

E-Ashdown : ngo-9 ekuseni ngoLwesithathu e-Nursery School yase Ashdown.

Kwa Macibise ongenhla : Kokwabiwa ngo 9 ekuseni ngoLwesithathu lapho kugcina khona imoto yakwaPata.

E-Georgetown: ngoleveni ngoLwesithathu ekuseni, eMakethe.

Izisebenzi zenhlalakahle (Social Workers) ziyababonga labo abasiza ngesihle kulomsebenzi ngokuqoqa kwabo izimali, zibonga futhi nalobo abavume ukuba ukudla loku kwabelwe ezindaweni zabo, noma ezikoleni zabo.

Kwethenjwa ukuthi, amaklabu azokhula njengoba sekwabiwa ngaleni-

dlela entsha. Uma amalungu eklabu engaphansi kwabantu abangamashumi amabili imali yokuthenga ingeke yanele ukuthenga izinhlobo ezahlukeneyo zokudla okuluhlaza. Noma ngubani owakhe lapha e-Edendale uvulelwe ukuba yilungu leklabu uma ekhipe u-2/6.

Nicelwa nonke ukuba niziphawule lezindawo lapho kucazelwana khona imifino nezikhathi zaloko.

U-Miss Virginia Sigwili useqa-Shiwe ukuba abe yi Assistant Social Worker esikhundleni sika Miss Kambule. Sethemba ukuthi umuzi uzomsekela njengoba ubusekele uMiss Kambule.

.....oOo.....

EZASE CLERMONT

Sizwa ukuthi nMnu. Johannes Blose, obekade esebenza kwi Local Health Commission iminyaka ewu 7, useyalahla khona. Kayi ndawo noko uMnu. Blose ngoba uzothatha omunye umsebenzi wokuphatha iposi lakhona elizovulwa endlini entsha engakwa Kuzwayo.

Simfisela okuhle lodwa emsebenzini wakhe omusha.

Ikhwezi lizwa kuthiwa i-Post Office lizoqala ukusebenza ngo-1st August, nokuthi ikheli lalo kuzothiwa, "P. O. CLERNAVILLE, Natal".

Kuzwakala ukuthi omunye om-Afrika kubadoda aphambili ebhizinisi uzokwakha indhlu enezitezi ezimbili okoba khona kuye isitolo kanye nendhlu yempahla khona e-Clermont eduzane namabhasi akhona.

Lokhu kuyisiboniso sokuba iyakhula iClermont.

Uma usucabanga ngokuqhakaza kuka gesi nokuba sekuzobakhona izitezi eClermont kusho ukuthi umuzi uyakhula.

outside Mr. Ndaba's shop.

Ashdown 9 o'clock Wednesday morning, at the Nursery School at Ashdown.

Upper Macibise 9 o'clock Wednesday morning, at the Mount Partridge bus terminus.

Georgetown 11 o'clock on Wednesday morning at the Market Hall.

The Social Workers are grateful to the two voluntary workers who are helping us with the collection of moneys, as well as to various people who have given permission for vegetable distributions to be held near their houses, schools, etc.

It is hoped that with this new method of distribution, the number of contributors will increase, as unless there are at least twenty members for each Club, the amount of money for buying will not allow for a variety of vegetables.

Any resident of Edendale is free to become a member on payment of the 2/6d. contribution.

You are all asked to make a note of the times and places for both the collection of moneys and the distribution of vegetables.

Miss Virginia Sigwili has been appointed as Assistant Social Worker in Miss Kambule's place, and we hope that the Edendale residents will give her the same support they have given Miss Kambule.

.....oOo.....

CLERMONT.

We hear that Mr. Johannes Blose, who has been in the service of the Local Health Commission for nearly seven years, has recently tendered his resignation. Mr. Blose will not be lost to the Area, however, since he is to work in the new post-office which is being opened in premises adjacent to Kuzwayo's store.

We wish him all success in the new job.

Ikhwezi understands that the new post-office will operate as from the 1st August; and that the new postal address of the Area will be "P. O. CLERNAVILLE, Natal".

We learn that a well-known African merchant plans to erect a double-storey block of shops and warehouse opposite the Clermont bus rank.

We have no doubt that this is a sign of the general progress of the Area.

What with electric lighting and double-storeys and so on - Clermont is being put well "on the map" these days!

Does anyone foresee the day when Ikhwezi will report the building of the first SKYSCRAPER in the Area??

Weet julle 'n tussentydse watervoorraadontwerp vir Clermont aanvaar is, en dat die Ingenieurs-departement op die oomblik besig is met die aanleg daarvan, noudat die hoofsaaklike stowwe, toestelle en serwitute te verkry is.

Die skema bevat 'n inloop aanlegging langs die Aller Rivier, waar die water sal gesuiwer word voordat die deur pomp toestelle gevoer word na drie vergaarbakke, vanwaar die water netvormig verdeel sal wees en aan die publiek beskikbaar is uit straatkrane.

Met die oorspronklike instelling sal daaglik sowat 25,000 gelling water verskap word vir publieke gebruik, maar dit word verneem dat die moontlikheid van verdere uitbreiding ontstaan.

Hierdie ontwerp is deur die Kommissie in die lewe gebring om gesuiwerde water aan belastingbetalers te verskaf gedurende die tydperk wat moet verstryk voordat die "Pinetown Streekwatervoersieningskorporasie", aan wie die verantwoordelikheid oorgedra is om in die toekoms die hele gebied met 'n genoegsame voorraad water te voorsien, hul veel groter onderneming kan voltooi.

.....oOo.....

Sengathi kungethathe sikhathi Ik-
hwezi libike ukuthi sekukhona izi-
tezi ezicima ilanga.

Kuzonganywa ukuba kulethwe amanzi
endaweni yase Clermont nokuthi u-
Njiniyela neqembu lakhe baphezu kwa-
malungiselelo njengoba zonke izinto
ezidingekayo sezitholakele.

Isu kuzoba imizamo yokuthi amanzi
amuncwe emfuleni owaziwa ngokuthi i
Aller River agezwe ahlanjululwe nga-
phambi kokuba akhashelwe emadamini
lapho ezolondolozwa khona. Kusu-
kela kulamadamu amanzi ayochezulwa
ngamapayipi amaningi asakazeke yonke
indawo abantu bakwazi ukuwathola
kwompompi emgwaqeni.

Ekusuleni kwalomqondo kuhloswe
ukuba kuchithwe ngelanga amanzi an-
gamagalani ayizinkulungwane ezinga-
mashumi amabili nanhlanu, kodwa
uyezwakala umoya wokuthi lesisibalo
singase sandiswe.

Lomqondo wokuthi iZakhamizi zase
Clermont zilethelwe amanzi ubukezwe
i Commission, ihlose ukuthi ikwenze
loku kulesisikhathi kungaze kufike
esikhathini lapho lomsebenzi uzokwen-
ziwa i Bodi yamanzi yase Pinetown
(Pinetown Regional Water Board) ok-
wiyona esithweswe ngalomsebenzi
wokuthi ayifake amanzi amaningi ngo-
kwanele kuyoyonke lendawo.

.....oOo.....

WASCHBANK

Ngesinye isikhathi "Ikhwezi" liye
limangale ukuthi kazi lingaba yini
ngaphandle kwesihlobo salo u"Thath'
ufak'esakeni" ! Leliphepha lethem-
be yena kuphela ngezindaba zonke
zase Waschbank. AmaNgisi athi
"kungcono ukuthola ucezwana lwe-
sinkwa kunokuba ungasizwa na nge-
phunga nje". Kanjaloke ne"Khwezi"
lithi kungcono ukuba naso noma
sisinye nje isihlobo eWaschbank
kunokuba kungabikho nesokubika nje.
Kodwa phela Ikhwezi linga thokoza
kakhulu uma bebengaba baningi kule-
sisifunda abaxoxa emakhasini e-
Khwezi!

Ayike - nanka amajuphana ezindaba
ezivela kulomngani wethu:-

Intaka ibibekelwe amazolo lapha
ngo May 31. Umuzi wa ubukela umdla-

lo wezingane. Izingane zezikole
zalesisifunda zazibuthene lapha
zizohudela ngebhola. Kwa-
kushisekhaleni ku suka phansi
kwaze kwase kugcineni. Izing-
ane ezinkudlwana zesikole i-
Waschbank Government Native School,
za thola umhxomelo zijulukile
impela. Umuzi ubabonga kakhulu
othisha ngokulungisela imidlalo
kahle kanje.

Izikole zivalwe ngo June 30,
othisha-ke nezinye izingane bago-
dukile. Sibafisela ukuphumula
okumnandi bonke. Kulabo abazo-
phumula lapha ekhaya ngu Fraser
Ntuli, Tom Dlamini, namakhosa-
zana o P. Dlamini, Rose Msimang,
no Mr. Worthington Msimang, no Mr.
Isaiah Luvuno, ofundisa eVryheid,
no Mrs. F. E. Mqadi ofundisa e-
Dannhauser. Ufike nomuzi wa he.

Ama-Waschbank Roses F. C.
(Izimbungulu zodumo) ase yidlalile
i-round yokuqala yezimetshi, nga-
phandle komdlalo osazodlalwa ngo
July 23 nama Springboks ase Glen-
coe. Lomdlalo ungase wenze
ukuba kudlalwe u faynele. I-
round yesibili nayo isidlaliwe,
iklabu lidlale yamine. La wina
emithathu lehlulwa kowodwa.
Kuloko-ke futhi kuyodlalwa i-semi-
final ne-final eDundee. Isiqal-
ile ukudlalalelwa i Natal Champion-
ship Shield, Sonibikela ukuthi
imidlalo yayo ihambe kanjani,
kulo iKhwezi.

Ngo July 2, ama Roses F. C. aye-
hlaselwe ngama thimu ebhola ase Vry-
heid. Kuyo yonke lemidlalo ak-
wehlulwanga muntu, into engavamile
kuma-Roses.

.....oOo.....

HOWICK WEST

Umdlalo omkhulu (Gala Sports
Day) kulesi sifunda wa ungeSonto,
ngo May 28. Malunga nokufika kwa-
bantu, bathi ukugqoza-gqoza kusaqa-
la, noko-ke lithe ilanga litham-
bama, base beqile emakhulwini

WASCHBANK

Ikhwezi wonders, sometimes, what he would do without his friend "That' ufak' esakeni"! This paper has to rely on him for practically all its Waschbank news. They say in English that "half a loaf is better than no bread". In the same way, Ikhwezi believes that one friend in Waschbank is better than none at all. But he would be encouraged and pleased if more people from the Area would "talk" in these pages!

Any way - here are some bits of news from the pen of our supporter:-

Waschbank News Items

" The 31st May was a red letter day up here. The public was treated to good sports by school children. Waschbank schools and the surrounding districts gathered here to play competition football (soccer). The games were full of life from the commencement to the finish with plenty of thrills. The Waschbank Native Government School (senior division) won the trophy after a long day's work. The public is indeed indebted to the school-teachers who so successfully organised the sports.

" The schools closed down on the 30th June, and the teachers and some of the scholars have gone away on holiday. We wish them all a happy holiday. Among those who have come to spend their holidays at home are Fraser Ntuli, Tom Dlamini, Mesdames P. Dlamini, Rose Msimang and Mr. Worthington Msimang - also Mr. Isaiah Luvuno who is teaching at Vryheid. Mrs. F. E. Mqadi who is teaching at Dannhauser is also home with the family.

" The Waschbank Roses F.C. (Izimbungulu zodumo) has completed the first round league matches with one match to be replayed on the 23rd July against the Springboks of Glencoe. This match may result in a final being played. The second round has also been completed and the Club has played four games, win-

ning three and losing one. Here again there will be a semi-final and a final to be played at Dundee. Now the Natal Championship Shield round has commenced. The results of these matches will be published in this magazine.

" On the 2nd July, the Roses F.C. were visited by the Vryheid teams to play a series of games (soccer). The games were all drawn, an unusual feature with the Roses. "

.....oOo.....

HOWICK WEST

A public Gala Sports Day was held in the Area on Sunday, the 28th May. In the matter of attendance, the day got off to rather a slow start, but, by afternoon, a crowd of over 800 was enjoying the various events.

The official opening was performed by Mr. J. C. Boshoff, Deputy Chairman of the Local Health Commission, who was introduced to the gathering by Mr. Nayager, President of the Howick West Sports Club, and Mr. P. Ross, vice-Chairman of the Union Jacks Sports Club.

A report of Mr. Boshoff's speech appears elsewhere in this number.

The opening speeches were followed by a march-past of 52 African and Indian Boy Scouts and Rovers.

Dr. Seymour, Medical Officer of Health to the Local Health Commission, inspected a first-aid display by Scouts and congratulated the troop and the Scoutmaster (Mr. Nayager) on the excellent show put up.

These events were followed by children's sports, and a soccer match between Indian and African Scouts which resulted in a score of one goal to nil in favour of the latter.

The senior soccer matches played in the afternoon were perhaps the highlight of the day's interest. Both were refereed by Mr. Nixon, Regional Secretary of the Local Health Commission.

The Indian "B" side defeated African "B" by 3 goals to nil in a most entertaining and well-matched contest.

ashiyagalombili, ababedlala izinhlobo ezahlukile zemidlalo.

Lomdlalo wavulwa ngu Mr. J. C. Boshoff iphini likaSihlalo weBandla leMpilo. Wethulwa embuthanweni ngu Mr. Nayager, uhengameli we Howick West Sports Club, no Mr. P. Ross, iphini lika Sihlalo wama Union Jacks Sports Club.

Umbiko wamazwi ka Mr. Boshoff ulotshwe kwelinye lamakhasi aleli-Khwezi.

Izinkulumo zokuvula zalandelwa ngu mzungezo wezingane ezi-52 zezi Kawodi zaBantu namaNdiya.

Umbukiso wosizo lokuqala (first aid) lweziKawodi wavulwa nguDokotela omkhulu weBandla leMpilo, uDr. Seymour, bathakazelwa ngu-Scoutmaster Mr. Nayager ngoku bukisa kwabo okuhle.

Kwase kulandela imidlalo yabantwana, nomqhudelwano webhola wezi-Kawoti zamaNdiya nezaBantu, abantu banqoba ngegoli elilodwa, bona bengafakwanga lutho.

Sengathi ibhola eladlalwa ngabadala ntambama yilona elahlaba umxhwele ngempela ngalelo langa. Lemidlalo yomibili unompempe wayo kwaku ngu Mn. Nixon uNobhala wezifunda ze-Bandla leMpilo.

u"B" wamaNdiya wehlula u-African "B" ngamagoli amathathu, abantu bona bengafakanga goli, ngomdlalo owa ushisekhaleni.

Sengathi umdlalo wo"A" bamaNdiya naBantu yiwona owaba muhle kakhulu ngalolosuku, izinhlangothi zombili zidlala ngobunono, waze waphela lungekho olwehlule olunye.

U Miss Lee, omunye wabeBandla leMpilo, nguye owanikeza imklomelo. Lelilanga elimnandi kangakaya, laphethwa ngokuba kuphakanyiswe ukubonga ku Mr. Nayager, kwase kusekela u Rev. J. S. Dunn.

U Mr. Nayager wabonga kubo bonke abanikele ngemali nangezimpahla nangezithukuthuku zabo ukuze lomdlalo uphumelele, wabonga kakhulu abe Bandla leMpilo abasebenza kangakaya ukukhuthaza imidlalo kulesi sifunda, kakhulu ngokusiza ama-Sports Club ukuba azimele ekulungiseleleni lomdlalokazi. Kuloku wabonga kakhulu ukusiza kuka Mn. Nixon no-Social Worker, Miss Alexander. Ekubongeni kwakhe iBandla leMpilo ngamagceke okudlalela uthe wethemba ukuthi ukubambisana phakathi kweBandla leMpilo nabakhi balesi sifunda akusayunqamuka. Ngemuva kokukhuluma

amazwana ngezifiso nokuhloswe yilesi sifunda uMn. Nayager ngcine ngokubonga abezitolo zalapha, nabanye nje abakhi ngeminkelo yabo ephumelelise lomdlalo omkhulu.

U Rev. J. S. Dunn we Good Shepherd Mission ongumengameli we African Sports Association yalapha, ukhulumile naye esekela. Ubongele izakhamizi zaseHowick West ngokubolekwa kwazo igceke lokudlalela nokusizwa kangaka yiziphathimandla kulomdlalokazi. Wabonga kakhulu ku Miss Alexander, naku Dr. Lavery naku Mn. Nayager ngokuphumelelisa kwabo lomdlalo ngenxa yokukhuthala kwabo nangemiqondo yabo ekhaliphile. Wabonga futhi bonke abanikelile basiza ukuba umdlalo uphumelele.

Uthe, uMn. Dunn, "Sethemba ukuthi kwanamuhla kuzoba yintende yemidlalo lesisifunda esiyozigabisa ngayo eminyakeni ezayo. Kukuzo lezi ziqaliswana esethemba ukuthi kuzoxhanta kuzo izimpande ezi yofinyelela kuzo zonke izinhlobo zemidlalo. Okokuqala uma ngi buka kude ngibona siyoba negceke elikhulu ngokwanele, lakithi, esodlalela kulo ibhola; negceke le-tennis engosaneni ethile; oshwi-shwi, nogonqogonqo, nonozungeza babantwana bethu abancane; ngale kwako konke loko, i-social centre (indawo yokubuthana) lapho intshayethu iyofundela khona ukuzilibazisa ngendlela enhle.

"Ngithandazela kakhulu ukuba imidlalo isize iveze ukuzwana phakathi kwezizwe ezahlukene zalesi sifunda. Ngethemba ukuthi imidlalo izosenza ukuba sazane kangcono. "

Ukuphuma kuka Dokotela Lavery emsebenzini we Bandla leMpilo kudabukise wonke umuntu walesi sifunda. Siyomkhumbula ngokushesha kwakhe ukusiza noma kungubani ngolwazi lwakhe lobunyanga, nange zeluleko nomusa wakhe.

Baningi abenze imihlangano yokumvalelisa ngaphambi kokuba ahambe, nokuba babonge kuye. Ngomhla ka June 23 amaNdiya anezitolo kulesi sifunda amvalelise ngelambu lokufunda. Kwathi ngomhla ka June 23 omame bamaAfrika nabaseNdiya bamvalelisa nge-wallet lesikhumba, nothi lokuloba, ngokwenzenjalo banabonga ngemisebenzi yakhe komame nabantababo e-

The match between the Indian and African "A" 's was possibly the most exciting event of the day, both sides playing a clean, hard game which ended in a draw - neither side having scored at all.

Miss Lee, of the Commission's staff, distributed the prizes, and a general vote of thanks by Mr. Nayager, which was seconded by the Rev. J. S. Dunn, brought to an end an enjoyable and most successful day.

Mr. Nayager thanked all who had contributed in cash, kind, or service to promote the function. He paid special tribute to Commission officials who had given so much time to furthering the cause of recreation in the Area, and, in particular, to helping the two Sports Clubs on to their feet and organising the present celebrations. In this connection he referred particularly to the assistance given by Mr. Nixon and the Social Worker, Miss Alexander. Thanking the Commission for the use of the playing fields, he expressed the hope that the spirit of co-operation between the Commission and the people of the Area would never be lost. After outlining briefly some of the sporting hopes and aspirations of the Area, Mr. Nayager concluded with thanks to the local traders and other residents who, by generous donation, had made the Sports Day possible.

The Rev. J. S. Dunn of the Good Shepherd Mission, who is president of the local African Sporting association, spoke in support. He thanked the Commission on behalf of the residents of Howick West for the loan of the playing-field and for the support officially accorded to the Gala Day. He paid special personal tribute to Miss Alexander, Dr. Lavery and Mr. Nayager, whose energy, keenness and understanding had done so much to make the Day possible. He also thanked all those others who, by donation or by willing assistance, had helped to make the function so enjoyable.

"We hope", said Mr. Dunn "that this is the embryo of sporting activities of which this Area will be very proud in years to come. It is from these little beginnings that we hope to have shoots spreading out to embrace every branch of sports and athletic games. I visualise, first of all, a full standard-sized ground for our

soccer; then a tennis court in some corner; swings, see-saws and merry-go-rounds for our small children; and, above all, a social centre where our young people can meet and learn to make good use of their leisure hours.

"It is my earnest prayer that sport may go a long way to promote good relations between the various racial groups of the Area. I hope sport will make us understand one another better."

Dr. Lavery's resignation from the service of the Local Health Commission has brought universal sorrow and regret to the Area. He will be greatly missed - for people had found him ready to give freely to all alike of his medical skill, his friendly counsel and his cheerful kindness.

Before he left, he was the guest at more than one gathering which had come to pay tribute to his work and to say goodbye. At a function on the 23rd June, the Indian business men of the Area presented him with a reading lamp as a parting gift. On the 30th African and Indian women gave him a leather wallet and a propelling pencil in appreciation of his services to the women and children of Howick West. The presentation was made by Mrs. T. Mpetwane.

On the same day, Dr. Lavery was entertained to tea by members of the Howick West Sports Club, who expressed their gratitude for all he had done to promote the cause of sport in the Area.

In reply to these different parting tributes, Dr. Lavery expressed his very real regret at leaving the Area and wished it the best of luck and of real progress. He hoped that, when he next visited Howick West, he would find signs of steady advance.

The women and children of Eden-dale, who also know something of Dr. Lavery's skill and kindness, share the regrets of Howick West at his departure.

Ikhwezi extends hearty congratulations to Mr. and Mrs. Nayager on

Howick West. Iziphiwo lezi uzini-
kezwe ngu Mrs. T. Mpetwane.

Ngalo lelo langa uDr. Lavery ume-
nywe ngabe-Howick West Sports Club
ukuba azaphuza nabo itiye, base
bembonga ngako konke akwenzele isi-
funda ethuthukisa imidlalo.

U Dr. Lavery uphendule wathi uy-
adabuka ngokumuka kulesi sifunda,
usifisela inqubekelaphambili. We-
themba ukuthi wothi ephinda efika
laph' eHowick West afumanise kuyiwa
phambili.

Oname nabantwana baseEdendale
nabo abamaziyo uDr. Lavery ngobun-
gcweti bakhe nesihe sakhe bakanye
nabase Howick West ekudabukeni
kwabo.

Ikhwezi liyabathakazela o Mr.
no Mrs. Nayager ngokuphiwa indoda-
kazi ngo June 13 - no Mr. no Mrs.
R. Bhika futhi nabo abathole intom-
bi ngalo lolosuku.

Ngenxa yesicelo saba se Howick
West kwa qanjwa iKlabu leMifino
khona ngo June 21. Namhlanje selin-
amalungu a-63. Noma ngubani owakhe
e-Howick West angaba yilungu laleli
Klabu uma ekhipha ufagolweni e-
Hovisi Labempilo, elise Howick West
u-12 wasemini ngoMgqibelo engaka-
shayi.

Imifino lenake yahlukaniselwana
ngaphandle kwamaHovisi eBandla le-
Mpilo ngoLwesithathu ngo-10 wase
kuseni.

NgeSonto eledlule amalungu aleli-
Klabu ngofagolweni bawo athola kanje
emuntu emunye:-

Amaolintshi a-6
amakabishi a-2
Iphawundi neKwata lika tamatishi.
Iphawundi neKwata futhi lika
anyanisi.
Amaphawundi amabili amazambane.

Sethemba ukuthi leli-Klub abakhe
kulesi sifunda bazolisekela ngempe-
la.

.....oOo.....

UKUFUNDA NGEZINDLELA ZOKUBUSWA KWENDAWO

Phakathi komsebenzi omkhulu
ophathelele kwinsebenzo yeLocal
Health Commission oku iwona um-
khulu ukufundisa abakhulumeli
bezigodi ukwenza umsebenzi wama-
bandla edolobha (town councils).

Abanye bangakubona lokhu kuyin-
kulumo ephaphalazayo. Kuyafune-
ka ichazwe. Sizolinganisa nge-
sigodi sase Edendale nesifunda sa-
so, noma kambe udaba lona luphathe-
lele kuzo zonke izigodi ngoba
inkambiso iyafana eClermont, Wasch-
bank, Howick West nakwezinye izi-
godi zempilo lapho iCommission
isebenza khona ngamakhanda ayo
amathathu, ikhanda lombhali, lika-
Dokotela weMpilo no Njiniya, abek-
we phezu kwezigaba zezigodi ezo-
hlanganisa lonke leli lase Natal.

Okwamanje kukhona lesigaba esi-
zungenzele iPietermaritzburg. Le-
sigaba sibizwa ngokuthi iMidlands
Region. Esinye esizokwenziwa
masinyane isigaba seCentral Coas-
tal Region; ngemva kwaso kuzoba
iNorthern District Region. Ku-
leminyaka ezayo kokwenziwa ezim-
bili futhi izigaba nemincele yazo
yomiswa kahle ukwenzela ukuba i-
Natal yonke ingene.

Pho lomsebenzi owani lo ose-
wenziwa eEdendale, nase Clermont
nase Waschbank na? Ngabe bona
abakhulumeli bezakhamuzi bayaku-
thola yini ukufunda ngomsebenzi
wamabandhla amadolobha (town coun-
cils) na?

Umbhali walencwadi yena wazi
nje kuphela iKomidi le Advisory
Board yase Edendale elibizwa ngo-
kuthi iFinance and Administration
Committee. Uyazi futhi ukuthi
iKomidi eliphethe ezeMpilo kanye
neKomidi eliphethe ezenhlalo
omambili lama Komidi onganyelwe
oDokotela beCommission, nokuthi i-
Komidi lemisebenzi longanyelwe u-
Njiniya.

Lamakomidi angumfuziselo wama-
komidi ebandla ledolobha, nawo
abizwa ngalawo magama esebenza
wona lowomsebenzi. Amalungu
alamakomidi akhethwa kumalungu e-
Board. Wona amaAdvisory Board
uqobo alindelwe ukuba abe abakhu-
lumeli ngokugcwele babantu abakhe
kuleso sigodi. Kungafuneka kubha-
lwe inye incwadi echaza kahle nge-
mithetho ebusa iAdvisory Board.
Empeleni iCommission iyadabuka
ukubona izakhamuzi zingakuphapha-

the birth of a daughter on the 13th June - and to Mr. and Mrs. R. Bhika whose baby (also a daughter) arrived on the same date.

At the request of some of the residents of Howick West, a Vegetable Club was started on the 21st June. There are now 63 members. Any resident of Howick West is free to join the Club by paying a contribution of 2/6d. at the Local Health Commission Offices at Howick West before 12 o'clock on Saturday morning.

The vegetables are distributed outside the Commission Offices on Wednesday morning at 10 o'clock.

Last week, members received the following vegetables for their 2/6d. contribution:-

6 oranges
2 cabbages
1½ lbs. tomatoes
1½ lbs. onions
2 lbs. potatoes

We hope that this Club will receive good support from the residents of the Area.

.....oOo.....

TRAINING IN THE WAYS OF LOCAL GOVERNMENT.

Amongst the most important tasks incidental to the work of the Local Health Commission is the training of representatives of Public Health Area communities to do the work of orthodox town councils.

This may seem an extravagant statement to some readers and it may require some explanation. The Public Health Area of Edendale and District will therefore be taken as an example, but it should be borne in mind that the same pattern applies - and will be fully worked out - at Clermont, Waschbank, Howick West and in other public health areas, as the Commission's organisation is developed and the counterparts of the three chief officials, who are the Secretary, the Medical Officer of Health and the Engineer, are appointed to the regions that will one day cover the whole of the Province of Natal.

At the present time there is one

region, which surrounds Pietermaritzburg. It is called the Midlands Region. Next to be established - and it will be established soon - will be the Central Coastal Region; after that the Northern District Region will probably follow and, in the years to come, two other regions will be created and boundaries of regions may then be adjusted to ensure that the whole Province is covered.

What then, it may be asked, is this work, which is being done already at Edendale, Clermont and Waschbank? Are representatives of the communities really being trained to do the work of town councils?

The writer has experience only of the Finance and Administration Committee of the Edendale Advisory Board. He knows though that the Public Health Standing Committee and the Social Welfare Committee are in the care of the Commission's Medical Officer of Health, and the Works Committee is the responsibility of the Engineer.

These committees are the counterparts of committees of town councils, which bear similar names and exercise similar functions. The committee members are appointed from the Board and the Advisory Boards are designed to be fully representative of the people of the Areas. A separate article could with advantage be written about the provisions of the Advisory Board Regulations to make this point clear. It is in fact a disappointment to the Commission that apathy comparable with that shown in municipal elections does exist in public health areas notwithstanding the opportunities afforded residents to learn the ways of self local-government.

At Edendale all committees meet at least once a month under the chairmanship of the appropriate chief official of the Commission and agendas for meetings cover practically all phases of the Commission's work in the Areas. Members have the chance to gain an intimate knowledge of all work done and also to influence the policy of the Commission, which, after all, is only governing their Area until such time as the higher authorities judge that residents are themselves competent to assume local government. Surely then there should be no feeling of frustration on the part of resi-

meli ukukhethwa kwamalungu eAdvisory Board, zisuke zenze njengabelungu uma kukhethwa amalungu ebandla ledolobha, kanti ngalelibandhla zinikwa ithuba lokufunda ngezindlela zokubuswa kwezigodi.

Kulomuzi wase Edendale lama-komidi ahlangana kanye ngenyanga onganyelwe usihlalo onguyena oyinhloko yomnyango lowo weCommission, nezindaba ezixoxwa lapho zifinyelela kuwo wonke umsebenzi weCommission kuleso sigodi. Amalungu athola ukwazi okuphelele ngako konke okwenziwayo nokuba futhi kube iwona abonisa indlela engabe iCommission ihamba ngayo, ngoba phela yona iCommission iphethe nje okwesikhashana kuze kufike isikhathi lapho iziphathi-mandla zobona sekufanele ukuyikhipha uma sebonile ukuthi izakhamuzi sezikuthole kahle konke okuphathelele ezindleleni zokubuswa kwendawo. Ngaloko bekungafanele izakhamuzi zidumale ngoba indlela ivulekile ukuba bafunde ukuziphathela indawo yabo. eEdendale abakhulumeli bomuzi banamathuba okuveza imiqondo yeBoard yabo. Bonke abanolwazi kahle ngokusebenza kweBoard bangavuma baqinise ukuthi ukusebenza kweBoard ne Commission akukona okuyize ngoba lonke udaba iBoard elubekayo kaluthathwa ludedengu kodwa luyabhekisiswa.

Lencwadi mayiphele ngokuchaza ukuthi iKomidi lezimali lase Edendale kaliqondene kuphela nokuxoxa ngama rates, nokungena nokuchithwa kwezimali, kanye nayo yonke impatho yezimali, kodwa lithathwa njengesikole esifundisa ukuphathwa kwezimali zamabandla ephethe idolobha. Kuba-khona izifundo ezichaza ukuphathwa nokumiswa kahle kahle kwezimali zawo kopeletsheni ngezindlela-ndlela zakhona. Ngesikhathi umbhali walencwadi engusihlalo waleliKomidi kufundwe ngokumiswa komnyango wezimali, ngokuphathwa kwezimali, nokuma kwezincwadi zemali nokuhlolwa kwama-bhuku ezimali, nangendlela okwebolekwa ngayo izimali, nokuthi izimali ezebolekiwe zikhishwa kanjani, umahluko phakathi kwemali esetshenziselwa imisebenzi egxilile (capital expenditure) nezindleko zokuphatha indawo (revenue expenditure).

Isihloko ngasinye salezimali ukuze sichazeke kahle kungafuneka kulotshwe ngaso scdwa. Uma umhleli weIkhwezi engangicela kungangithoko-zisa ukubhala ngesihloko ngasinye ngichaza nangezifundo iKomidi lezimali lase Edendale nesifunda sayo elizitholile.

D. R. DONALDSON.

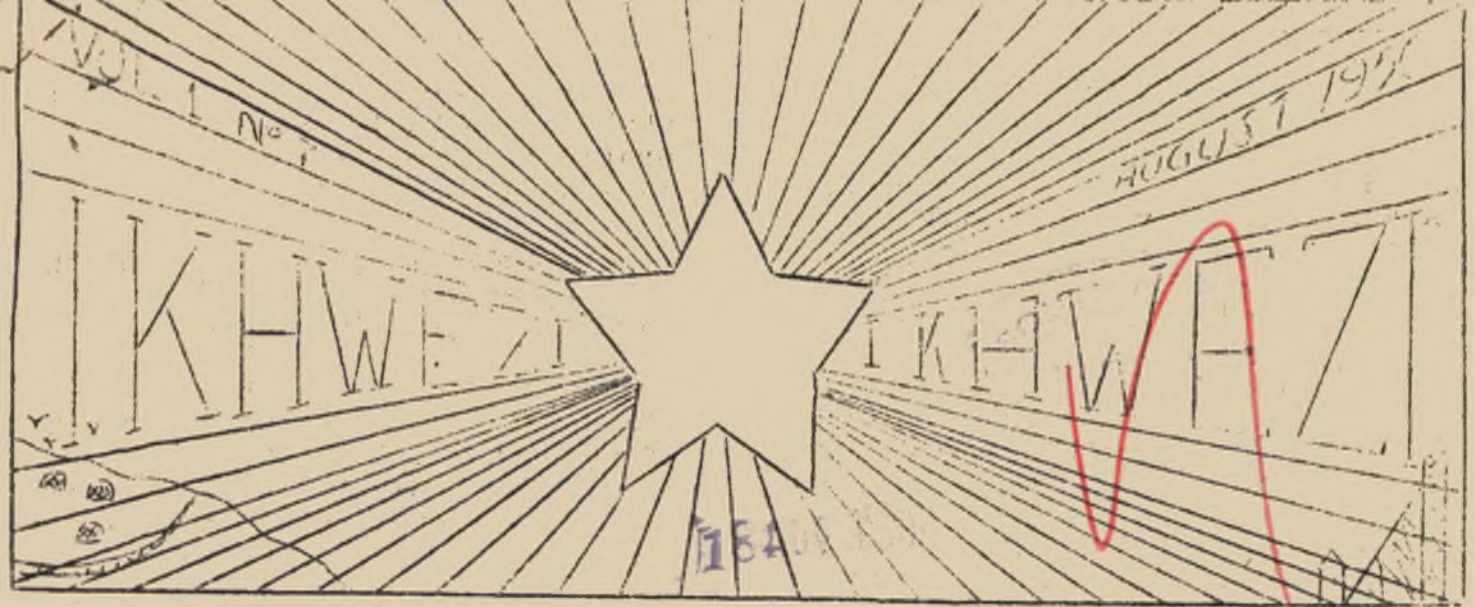
dents, for the way is open to them to learn the way to tread. At Edendale, Board representatives have opportunities to express the views of their Board and it will be freely acknowledged by those concerned that consultation of the Boards is no mere formality as careful consideration is given to all contributions in the discussions.

In concluding this article it is desired to point out that the Finance Committee at Edendale is considered not only as a Committee competent to deal with such subjects as rating, estimates of income and expenditure and accounts, but also as a committee desirous of studying Local Government Finance. The theory of municipal accounting is covered by way of lectures over a wide range. Subjects thus far considered during the period of the Chairmanship of the writer include the organisation of a finance department, financial control, accounts and audits, annual estimates, methods of borrowing, the redemption of loans, the difference between capital and revenue expenditure.

Any one of these subjects could suitably claim the attention of a separate article and if Ikhwezi's editors invite me, I shall be happy on other occasions to deal specifically with particular aspects of work done or studies undertaken by the Finance Committee of the Edendale and District Advisory Board.

D. R. DONALDSON.

.....oOo.....



Prepared and published by the Head
Office of the Local Health Commission,
Natal, 195, Longmarket Street,
Pietermaritzburg.

A LETTER TO OUR READERS

Advisory Boards in Edendale and Clermont are now "all set" for the coming year.

No polling took place in either Area. At Edendale, all seats were uncontested, the number and grouping of the nominations exactly matching the number and grouping of seats. Actually, in connection with one of the Owner-Group seats, a poll would have been necessary but for the fact that one of the nominations was invalidated by errors in its supporting signatures.

At Clermont - since the Board was revived only a year ago, and Members hold office for two years - none of them were due to retire.

The results mean, roughly, that the two Areas will be represented by very much the same people as last year; and it should not be forgotten that both the Local Health Commission and the Areas owe these Members a real debt of gratitude for their willingness to continue carrying their burden of public responsibility.

The paper called "Dukatole News", which is published by the Germiston Municipality for the African residents of its Locations, has a word to say about the men and women who serve on Advisory Boards.

The Acting Manager of the non-European Affairs Department writes:-

" It would appear that the time has arrived when you should be told something of the good services rendered by those you have put there to serve you. You might think that this would be a waste of time, that you already know all about it, but let me tell you that these men do not go around broadcasting their good work. They do these things in their ordinary course of duty, they do it as a result of their sense of social responsibility, they do it for you - you the people who have put them there and you whom they serve. One can almost say that most of their work is done behind the scenes..... Its members make representations to the authorities on your behalf,.... give assistance to people in trouble and generally help in the administration of your township. You will realise that these men must be giving all their time to help you, save you expenses, So next time you see one of your Board members try and think for a moment what that man is doing for you regardless of what trouble it might mean for him. They deserve all the thanks and respect due to their services and position. "

We can assure our own readers that members of Commission Advisory Boards carry their very full share of responsibility, and we suggest that the general public of the Areas do their utmost to support their local Board during the new year of office and to make it a real power in the community and in the counsels of the Local Health Commission.

Yours faithfully,

THE EDITORS.

INCWADI KUBAFUNDI BETHU

Sebethathe izikhundla zabo abe Advisory Board yase Edendale nase Clermont ukuqala phela unyaka.

Kuzo zombili lezigodi ukhetho kalubanga khona. Akabangakhona obabangisa isikhundla e Edendale, paphuma bengako behleleke njengoba amagama abo abephakanyisiwe. Kusigaba sabamele abathengi kwacishe kwaba khona ukubangisana kwalinyazwa ikuba iphepha lomunye laficwa lingemile kahle-ngenxa yeziphosiso zamagama alabo ababemphakamisile.

Njengoba iBoard yase Clermont ibivuselelwa nyakenye, amalungu abengakasiqedi isikhathi sawo seminyaka emibili. Ngako ukhetho kalubanga khona.

Isiphumo singathi zombili lezigodi zizokhulunyelwa ibona labo banyakenye. Akufanele sikhohlwe ukuthi iKhomishini kanye nazo izigodi zibabonge labantu abavuma ukuthwala lomthwalo wokukhulumela umuzi.

Iphepha okuthiwa yi"Dukatole News" elika Kopeletsheni wase-Germiston eliqondene nabantu bakwa Dukatole, linentshumayelo eliyenzayo ngalamadoda namakhosikazi angamalungu ama Advisory Board.

Umphathi osiza umphathi weNdaba zabangemhlophe ubhala uthi:-

"Sengathi sekuyisikhathi sokuba nitshelwe ngomsebenzi owenziwa ilabo enibakhethela ukuba banikhulumele. Ningase nicabange ukuthi ku ukucitha isikhathi nje ukubhala ngabo, ngoba niyakwazi konke abakwenzayo. Kuhle nginitshеле ukuthi labantu kabahambi bezincoma ngomsebenzi abawenzayo. Bakwenza loku bephakathi komsebenzi wabo, bakwenza ngoba basuswa isazela sokufuna inhlalakahle yomuntu wonke, bekwenzela nina - nina enibabeke kuleso sikhundla sokuba banisebenzele. Umuntu angase asho ukuthi umsebenzi wabo kabawuqhakambisile. Amalungu alama Board abikela isiphathi-mandla ngokunihluphayo.....basiza abantu abahluphekayo besiza futhi ukuba benze umuzi ube nempatho enhle. Nimelwe ke niquonde ukuthi labantu bachitha isikhathi sabo besiza nina, benza futhi ukuba ningangeni ezindlekweni.....Ngomuso nibothi uma nibona amalungu e Board yenu nizame ukuba ke nicabange ngabanenzeka kona, bekwenza bengenandaba ngo-

hlupho lomsebenzi wenu. Bafanele ukubongwa nokunikwa inhlonipho ebafanele ngenxa yomsebenzi wabo nesikhundla abakuso".

Singabaqinisela abafundi bethu ukuthi ama Advisory Board e-Khomishini athwele umsebenzi omkhulu kabi. Siyazeluleka izakamuzi ukuba zenze konke ezinako ukusekela kulonyaka omusha abangena kuwo, babenze bathole amandla amakhulu phakathi komuzi nasemihlangaweni ye Khomishini,

Yithina,

ABAHLELI.

.....oOo.....

EZINYE IZINDATSHANA ZE-IKHWEZI

Ikhwezi lifana no "Mr. Walker" we Wayalense yase Tekwini. Sisho ukuthi iKhwezi lifuna ukwazi.

Ziningi izinto esifuna ukuzazi. Nazi ezine zazo:-

1. Sifuna ukuthola indlela efanele yokuhambisa amaphepha eKhwezi esigodini sakini. Ucabangani ngendlela elihanjiswa ngayo? Wena ubona ukuthi indlela encono iyiphi?
2. Sifuna ukwazi ukuthi esigodini sakini balithola kanjani, bayalifunda nje na? Ngabe olifundile uyalidlulisa yini anike kwabanye ukuba nabo balifunde na? Emzini wase Edendale sithumela cisho amaphepha awu 250, e Clermont abe 60, eWaschbank abe u 25 nase Howick West abe u 25. Ngabe ucabanga ukuthi esigodini sakini kufuneka angaphezulu kwalawa na? Uma kunjalo wenziwa yini ucabange ukuthi kufuneka angaphezulu?
3. Sifuna ukuzwa kubafundi ukuthi ndaba zini abazithandayo ukuba ziphume kwi Ikhwezi? Ngabe bathandani ncono - izindaba zemidlalo noma eze Mfundo noma eze Commission noma izindaba nje zonke noma ezomkhaya?
4. Siyathanda ukwazi ukuba ngabe abantu bakulesosigodi sakini bangavuma yini ukuba balithenge ngendibilishi Ikhwezi uma singalishicilela endaweni yokuba silishaye ngomshini? Ukucatshangiswa yini loko?

SOME MORE NOTES ON IKHWEZI

Ikhwezi is in the same position as "Mr. Walker" on the Durban wire-less. In other words, Ikhwezi WANTS TO KNOW!

There are quite a number of things we want to know. Here are four of them:-

1. We want to find the best way to DISTRIBUTE copies of Ikhwezi in your area. What do you think of the present method of distribution? How do you think it could be improved?
2. We want to know whether people in your Area like the magazine. Do they read it? And do they pass it on to others to read? We send roughly 250 copies to Edendale, 60 to Clermont, 25 to Waschbank and 25 to Howick West. Do you think that your Area should have more copies? If so, what makes you think so?
3. We want to know our readers' opinions on the sort of thing that people like to read in Ikhwezi. Which do you think they like best - articles on sport, or education or Commission matters, or general questions, or bits of social news?
4. We want to know whether you think that people in your Area would be willing to pay one penny for Ikhwezi if we start printing it instead of typing it? What makes you think so? Have you discussed this matter with other people?

Now these are some of the things Ikhwezi is anxious to find out - and these are the sort of questions that the Editors are asking in the Areas when they visit them. But the Editors cannot get into touch with everyone who reads Ikhwezi, so we have decided to INVITE LETTERS from our readers, answering all the questions we have asked above.

What is more, the generosity of one of Ikhwezi's European friends has made it possible for us to organise a little COMPETITION in this matter.

We offer a first prize of 10/- and two other prizes of 5/- each for the three most useful replies to our questions. Replies may be sent in in English or Zulu, and should be addressed to

The Editors,
Ikhwezi,
P. O. Box 416,
Pietermaritzburg.

They must reach this office before the 30th September, 1950, which will be our closing date.

Members of the magazine committee will choose the letters which they consider most helpful and their decision will be final.

Remember, you needn't worry about Ikhwezi in other Areas. Just tell us about it in your own.

We shall look forward to receiving helpful comments from you all, which will guide us in deciding Ikhwezi's future. Ikhwezi has only five months of its trial period still to go; and by the end of that time we must know whether our "child" is to live or die - and whether, if it is to live, it can henceforward discard its first simple clothing and appearance, and conduct its affairs on a more important scale.

From time to time Ikhwezi likes to express its gratitude for kindness and help received. To-day we wish to mention the good services of two people without whose assistance the magazine's affairs would be much harder to conduct.

The first is Mr. R. Dookran, Principal of the Esther Payne Smith Government School, Pietermaritzburg. Mr. Dookran is a resident of Edendale and a member of the Area's Advisory Board. He is also one of the associate editors of Ikhwezi. But Ikhwezi owes him a debt of thanks for something which lies outside his editorial duties. It is he who assumes responsibility, every month, for putting out a summarised version of the magazine in Hindi or in Tamil, as a supplement to the main pages. Copies containing this supplement are distributed to Indian readers who are more at home in the vernacular than in English - residents, mainly, of Edendale and Howick West.

The task is no small one, and we are grateful to Mr. Dookran for his assistance, which helps to keep our Indian readers closely associated with the magazine.

Mr. S. Dookran is Principal of the Mount Partridge School and brother of the Mr. Dookran mentioned

Useke wayixoxa nje nabanye bakini leyondaba na?

Yizo lezozinto Ikhwezi elingathan-da ukuzazi ngoba iyona mibuzo abahleli abayibuzayo phakathi kwezigodi uma behamba khona. Kodwa phela abahleli uma behamba kabanako ukubonana nabo bonke abafunda Ikhwezi. Ngaloko sibone kufanele sicele abafundi ukuba basibhalele baphendule lemi-buzo.

Esinye isihlobo sethu scmlungu sibe nomusa senza ukuba sibe nokuncintisana ngaloludaba.

Imali yokuqala eyonikwa ophen-dule kahle u 10/- ababili abolandela bothola 5/- emunye. Impendulo mayithunyelwe ngesiNgisi noma ngesi-Zulu ku:-

Aba Hleli,
Ikhwezi,
P. O. Box 416,
Pietermaritzburg.

Izincwadi ngalesihloko kufuneka zifike ngaphambili komhla we 30th September, 1950, oku ilona lusuku esovala ngaso.

Amalungu aphelele leliphapha iwona okhetha izincwadi abacabanga ukuthi ziyezwakala futhi zinosizo. Isinqumo sawo isona esobusa.

Akufuneki uzihluphe nge Ikhwezi elihamba kwezinye izigodi. Sit-shele ngokumalunga nesakini.

Solindela izeluleko eziphilile kini nonke okuyizona ezosibeka emkhondweni elimelwe lilandele wona Ikhwezi. Selisalelwe izinyanga ezinhlanu liqede unyaka walo ebekubonwa ngawo ukuthi lizoba yini. Kufuneka sithi siphela leso sikhathi besiqonda ukuba lizophila noma lizokufa yini - nokuthi uma lizophila sibone nokuba asekhufanele yini liyambule lengubo eliyambethe lithathe okuyiyona ibalulekile.

Sonke isikhathi Ikhwezi liyathan-da ukubonga umusa nosizo olutholakele. Namhla sifuna ukubonga umsebenzi omuhle owenziwe ngabantu abane, okungenxa yabo esibona ukuthi belingasoze liphile kahle.

Owokuqala uMnu. R. Dookran, ongutishela omkhulu wesikole e Esther Payne Smith School e Mgungundlovu. uMnu. Dookran umakhi wase Edendale nelungu le Advisory Board Ungomunye ohlanganyela ubuhleli be Ikhwezi. Kodwa kukhona okunye Ikhwezi elimbonga ngako okwehlukile kokuba engu-Mhleli. Uyena ohlanganisa yonke

inkulumbo ekuleliphepha ayikhiphe ngolimi lwesi Hindi noma lwe Tamil efakelwa kulo iphepha leli phakathi. Amaphepha analolulimi wona ahanjiswa phakathi kwama Ndiya ezwana nalo kunesiNgisi - abakhi base Edendale ne Howick West.

Lomsebenzi kawumncane. Siyambonga impela u Mnu. Dookran ngalalusizo olwenza abafundi abangamaNdiya alithande leliphapha.

UMnu. S. Dookran ongumfowabo ka Dookran esikhuluma ngaye, yena kahlangene ne Ikhwezi, kodwa usenzela omkhulu umsebenzi wokuhumusha uhlangothi lwe Ikhwezi olubhalwe ngesi Hindustani nyanga zonke alibhale ephepheni okuyilona elishicilelayo.

Abafundi bethu asebe ke bawubona umbhalo omuhle awenzayo bangabona ukuthi umsebenzi othatha isikhathi eside ukwenziwa nofuna isineke esikhulu.

Siyambonga ngempela ngosizo asenzela lona.

Kwelizayo iphepha soba nesi-kushoyo ngabanye ababili okuyibona bethwele umsebenzi wokuhlela izindaba ngesi Zulu bezihumusha.

Ikhwezi ligcina ngokukhumbaza abafundi ukuthi lifisa kabi ukuthola izindaba nemiqondo esigodini ngasinye - noma lowomqondo ungeze Khomishini noma mhlawumbe ngezenhlalo noma ngezomdlalo nenzinye nje. Futhi sizimisele ukuveza imiqondo yenu ngaloko nina enifisa isigodi sakini sibe ikona nesikusweleyo. Siyazi ukuthi zikhona zimbili izigodi ezifisa songathi zingaba nama Holo. Ngani ningabhali ngezinto ezinjalo?

Ikhona okokwenza ne Khomishini ibone enikusweleyo kanti futhi kwenza nokuba yaziwe esigodini sakini ukuze nabanye bathole umdladla.

Nibokhumbula ukuthi Ikhwezi selibona abantu abaningi selithan-da ukuba kube ilona abathola ngalo ulwazi ngezinto.

.....oOo.....

above and has, strictly, no connection with Ikhwezi.

He does us, however, the great kindness of translating the Ikhwezi supplement into Hindustani every month and writing the wax-sheet stencils of this portion of the magazine.

Readers who have seen his beautiful script in Ikhwezi will realise that the cutting of the stencils involves long and patient work.

We say again that we are most grateful for his help.

In our next issue we shall have something to say about two persons who, between them, carry the burden of practically all the Zulu translation of the magazine.

Lastly, Ikhwezi desires to remind its readers of its keenness to get news and views from the Areas - whether on Commission matters, or of social or sporting or general interest. Also, we are ready to give publicity to your ideas on what your Area needs. We know, for instance, that there are two areas (at least) which are keen to establish some sort of Public Hall. Why not write in about that kind of thing? It not only brings your needs before the Commission, but it also gives them publicity in your Area - thus rousing the interest of other people in your views.

Remember, Ikhwezi is now reaching the eyes of quite a large number of people, and has become quite a useful way of making things known.

.....oOo.....

DID YOU KNOW?

THAT, in future, Ikhwezi will carry copies of the Local Health Commission's advertisements for non-European staff? This should give persons in the Areas a good chance to see what posts are "going" and to apply where suitable.

THAT the main article in this month's Ikhwezi was written specially for this magazine by Senator E. H. Brookes? Senator Brookes is widely known as educationist, parliamentarian and author. He is even better

known to most of us as one who has made a study of racial and inter-racial problems in the Union and who has a deep understanding of human needs.

We are grateful to him for his fearless handling of a matter which concerns the welfare of the HOME, the FAMILY and the CHILD - and which is, for that reason, of common interest to all our different races. It is, moreover, a subject on which urgent representations have been made to the Local Health Commission by prominent non-European residents.

THAT the Maritzburg County Indian Football Association, the Maritzburg District Indian Football Association, the Maritzburg African Football Association and the Maritzburg Coloured Football Association recently held a meeting to revive the Inter-Racial Football Association?

From the date of the racial difficulties in 1949, this Association has suspended its activities.

At the meeting, Mr. R. Dookran explained the advantages of continuing the inter-racial Association and it was resolved to set fixtures for the season.

THAT the Natal Indian Teachers Team have recently completed a most successful soccer tour in Southern Rhodesia? They won 4 of their 5 matches and did, in all, over 4,000 miles of travelling.

THAT the Natal Indian Teachers' Society held its Silver Jubilee Conference in Durban during the first week in July?

The presidential address was given by Mr. B. D. Lalla, who voiced the great need for tolerance and goodwill in a world which is becoming more and more prone to the evils of bigotry and pride. We must, he said, struggle to

UKUTHI iKhwezi selizokhipha izaziso zemisebenzi okufuneka kuyo abaNsundu? Loko kuzovezela abakhe ezifundeni zeBandla leMpilo ithuba elihle lokuba bazi ukuthi zikhundla zini ezingatholakala, nokuba bazifune uma kufanelekile.

UKUTHI incwadi engumongo we-Khwezi lalenyanga liyilotshelwe nguSigele L. H. Brookes? U Sigele Brookes waziwa kulo lonke njengesazi sokufundisa, nanje-ngomkhulumeli ePhalamende, nokuthi ungumlobi wama-buku. Ikakhulu iningi lethu li-mazi njengomuntu ofunde kakhulu ngokuhlalisana kwezizwe ezahlukeneyo kwelase Nyunyana, nokuthi ukwazi kwakhe malunga nokudingwa ngumuntu ophilayo ku Julile.

Siyambonga ngokuxoxa kwakhe ngesibindi udaba lwenhlalakahle ema-Khaya, yeMizi nezi Ngane, udaba olusematheni kuzo zonke izizwe. Kuludaba futhi izakhamizi eziqhamile esezike zalubeka phambi kweBandla leMpilo nga mazwi aqavile.

UKUTHI i-Maritzburg County Indian Football Association ne-Maritzburg District Indian Football Association, ne Maritzburg Football Association kanye ne Maritzburg Coloured Football Association, zisandukuba nomhlangano ziqonde ukuvusa imidlalo yoSosiyeshana walezi zizwe ezahlukenene na?

Phela loluhlobo lwe-midlalo seloku lwayekwa ngezidumo zaBantu namaNdiya ngo 1949.

Kulomhlangano-ke u Mr. R. Dookran uchaze kahle ngenzuzo engavela ngokuqhuba njalo imidlalo yezi-zwe ezahlukeneyo; Kwase kwakhiwa uhlelo lwemidlalo ezodlalwa.

UKUTHI ithimu lothisha bama-Ndiya - i-Natal Indian Teachers' Team lisandukuba nomjikelezo wemidlalo yebhola kwelasezansi ne-Rhodesia, yaphumelela kahle? Liwine imidlalo emine kwemihlanu, lahamba amamayela a-4,000.

UKUTHI i-Natal Indian Teachers' Society ibinomhlangano we Silver Jubilee yayo ngesonto lokuqala ku-July?

Inkulumo yomengameli yakhulunywa ngu Mr. B. D. Lalla ogcizelele ngokuthi kusweleke kakhulu ukubekezela nokuzwana ezweni njengoba sekuvame ubuthakathaka bokuzazisa nokughosha kangaka. Wathi sifanele ukungalahli ithemba lethu, kuhle silwe nesilingo sokwalana ekuhlalisaneni kwabantu bonke.

Ikakhulu kuswelekile impela ukuba abantwana sibakhulise ngomoya wokubekezela nokuzwelana. Loku kuyinxenye yomsebenzi ong-cwele womuntu ofundisayo.

U Krestu wathi njengomuntu ongakabinasono "uMbuso weZulu ungowabanjalo".

"Ugi ngumkrestu kunge ngakuzalwa nangambabathizo", kusho uMn. Lalla, "kodwa loko akungikhubi ekamukeleni iqiniso elimumethwe ngamazwi athi "umbuso wezulu ungowabanjalo", futhi aku ngivimbela ukuba ngi qiniswe ngomlilo wawo ophilisayo".

Kulomhlangano kwemuhelwa imibiko yababhali bamagatsha awo ayishumi ne sihlanu, ekhuluma ngokwenziwe yiwo ngonyaka odlule, njengodaba lwendawo yezingane ezikoleni, imivuzo, ukudla ezikoleni, iziza zezikole, imidlalo, yemibuthiso, nemincele bamagatsha.

Umbiko wombhali uveze ukuthi oThisha bamaNdiya banikele imali e-£125/3/3 esikhwameni sokwakha iKoliji lase Manzintoti - Adams.

LAPHA NALAPHAYA

EDENDALE.

Osilobele ngezase-Edendale uthi "uMn. Bhawanidayer Athwaroo, ofundisa esikoleni i-Mahomedan Oriental School usandukushada! Simfisela okuhle okumhlophe benomakoti wakhe.

Omunye umlobeli wethu usixoxela ukuthi izakhamizi zase Willow-fountain Road ziyalibonga iBandla leMpilo ngokufaka amanzi emathan-

keep our faith and our hope, and resist the temptation to abandon love in human relations.

Especially was it important to bring our children up in the spirit of tolerance and understanding. This was part of the sacred duty of the teacher.

Christ had said of the child, in its innocence, that "of such is the Kingdom of Heaven".

"Neither by birth nor by baptism am I a Christian", added Mr. Lalla, "but this fact has not made me less tolerant to the truth, enunciated in 'Such is the Kingdom of Heaven', nor has it prevented me from being initiated in the fire of its vivifying truth."

The Conference heard secretarial reports from its fifteen branches, covering an account of local activities during the past year, and such general matters as School Accommodation, Salaries, School Feeding, School Sites, Exhibitions, Sports and Delimitation of Branch Areas.

The general Secretarial report revealed that Indian Teachers had subscribed the magnificent sum of £125/3/3 to the Adams College Appeal.

.....oOo.....

HERE AND THERE

EDENDALE.

The wedding of Social Worker Miss Doreen Kambule to Mr. Albert Sikiti of Port Elizabeth was undoubtedly one of the outstanding social events of the month in Edendale.

The Rev. Monson conducted the very simple and reverent ceremony, which took place in the Methodist Church, Georgetown.

The bride, who looked charming in a white period gown of embossed crepe, with flowing net veil, was given away by her uncle, Mr. R. R. Dlomo, of Siyamu. Her retinue of bridesmaids, who were dressed alike in pale blue with butterfly head-dresses and carried pale pink posies, made a delightful background for the bridal couple, and, with the eight male attendants, formed an excellent choir. They sang as the bride entered the church and again during

the signing of the register. Their voices were also heard as the bridal party left the church to proceed to the reception which was held at the bride's home at Siyamu. The small page and flower-girl took their duties very solemnly, and added an attractive touch to the procession. Ikhwezi hastens to add that the bridegroom also, looked very nice on the occasion - though our representative has omitted to describe his attire in the same detail as that of the bride!

A representative of Ikhwezi was privileged to be present at the wedding and to see the large array of presents which testified to the popularity of the bride and her husband.

A large number of relatives, friends and well-wishers were present both at the marriage and at the reception.

Ikhwezi joins with the rest in wishing all happiness to the newly-married couple.

Ikhwezi learns that at the recent annual general meeting of the Edendale and District Recreational Grounds Association, the following persons were elected to office for the new year:-

PatronMr. A. G. Hoch
President.....Mr. E. D. Holden
Vice-President.Mr. R. Marrie
Chairman.....Mr. C. E. Seethal
Vice-Chairman..Mr. P. Radebe
Hon. Secretary.Mr. G.J.B.Ngubane
Hon. Treasurer.Mr. W.T.Sosibo

We are grateful to the Health Assistant Staff at Edendale for their practical interest in the affairs of Ikhwezi. At the suggestion of one of their number, personal copies of the magazine will be sent to them each month in future, for reading and "passing on".

A correspondent writes that "Mr. Bhawanidayal Athwaroo, of

gini aseggumeni kwaMabhulukwana. Ngoba abantu bangakhona bese beqalile ukuthi konje amathangi angenalutho angase abasize kanjani izulu selomisile, bomile?

Amapitsi amanzi aseshile ngenxa yokubalela kwezulu. Uthi futhi ukwephuza ukuletha amanzi kulesi sigodi kubahlalise ngovalo abakhona.

Abanumzane o-C. Seethal no R. Dookran, amaNdiya angamalungu eBodi bacela isikhadlana eKhwezini ukuba bazise amaNdiya ukuthi bayokwenamela ukughuba izicelo nezikhalo zawo e-Bandleni leMpilo uma zilethwa kubo njenga malungu eBodi nanini.

Ikhwezi lizwa ukuthi eWillow-fountain Road sekwakhiwe iholo enkulu engu ngena abantu aba-300. Sizwa ukuthi yinhle kabi ekubukiseni izithombe zempilo ngendlela ye bhayskobo, yinhle futhi njengendawo yomuzi yokubuthanela.

Abafuna ukuyisebenzisa banga cela ku:-

The Secretary,
Plessislaer Arya Samaj,
c/o Sutherlands Tannery.

U Mn. Rooplaal, igagu lokucula kwi-waylense, belidlala khona ngaye lo-July-nje.

Sizwa ukuthi isinedumela i-Plessislaer Indian Tennis Court kulesi sigodi. Khona nga maholide-nje othisha bama-Afrika bake ba thokoza ngokudlala khona ngelinye iviki nabadlali bakhona.

Omunye usilobela ukuthi Umgungundlovu wandulele zonke ezinye izindawo ngokwakhela amaNdiya izindlu e ezi-26 ezansi noBerg Street. Uthi-ke wethemba ukuthi neBandla le-Mpilo lizolandela kanjalo ngokwakha izindlu zokuqashisha (kuma Ndiya) nezokuthengisa, kule-ndawo eyathengiswa kuMabhulukwana (Mr. Giles).

Umshado omkhulu nowabe ubalulekile kakhulu kunemishado eyake yabakhona e Edendale waba ngoka Nkosz. Doreen Kambule obekade eyi Social Worker eshada no Mnu. Albert Sikiti wase Port Elizabeth.

UMakoti waphuma ngeyakhe ingubo emhlophe ehlotshiswe nge Crepe neVeyili enezimbalasi, ekhashwa uMalume wakhe uMnu. R. R. R. Dlomo wase Siyamu. Abaphelezeli bakhe babegqoke ngokufanayo izingubo eziluhlaza okwesibhakabhaka bethwele izigqoko zekhanda okwakungathi zimvemvane, bephelethe izimbhali eziwu phinki, babebahle kakhulu okwenza umthimba wabukeka kahle, bekanye nabaculi abawu 8 besilisa abacula kahle kakhulu. Uthe uma uMakoti engena esontweni bacula nanxa sekubhalwa incwadi yomshado. Kuthe uma umshado usuphuma bezwakala ngengila bephelezela abashadi sekuyiwa la bokwamkelwa khona ekhaya lako Ntombi eSiyamu. Ama Flower-girls awenza kahle umsebenzi wawo awenza umshado wamuhle ngokunye. Ikhwezi liyamncoma uMkhwenyana owabukeka kahle kakhulu noma kambe izevatho zakhe zingabikwanga njengezika-Makoti.

Intatheli ye Ikhwezi yabakhona emshadweni yabona izipho eziningi ezabonisa khona ukuthi uMakoti noMyeni bekungabantu abaziwayo phakathi komuzi.

Abegazi nezihlobo nalabo ababebafisela okuhle babebaningi kakhulu eSontweni nase Khaya.

Ikhwezi nalo liyabafisela intokozo labantu ababili ababeshada.

Ikhwezi lizwa ukuthi kumhlango osanda kubakhona we Edendale & District Recreational Grounds Association kwangena laba ezikhundleni kulonyaka:-

Umsekeli.....Mnu. A.G. Hoch
UMongameli...Mnu. E.D. Holden
Umsizi Wakhe.Mnu. R. Marrie
USihlalo.....Mnu. C.E.Seethal
UMsizi.....Mnu. P. Radebe
UMbhali.....Mnu. G.J.B.Ngubane
USikwama.....Mnu. W.T.Sosibo.

Siyawabonga ama Health Assis-

the staff of the Mohamedan Oriental School, has joined the ranks of the benedict".

In other words - for the benefit of those of us who do not know our Shakespeare! - Mr. Athwaroo has recently married.

Ikhwezi wishes him and his bride "all the best".

The same correspondent tells us that residents living along the Willowfountain Road are grateful to the Local Health Commission for filling up a number of water tanks on Giles's land. People in this vicinity had begun to wonder whether the sight of empty tanks was going to help them quench their thirst!

The water in the wells has dried up and boreholes are failing owing to the prolonged drought. Delay in bringing water to this area, the correspondent adds, is causing great concern.

Messrs. C. Seethal and R. Dookran, the Indian members of the Advisory Board, seek the hospitality of Ikhwezi's pages to advise the local Indian community that they will be happy to make any representations to the Local Health Commission on the community's behalf at any time.

Ikhwezi learns that a commodious hall, designed to seat at least 300 people, has been erected on the Willowfountain Road. We are informed that it is an ideal place for the showing of health-films and also for use as a community centre.

Applications for use of the hall should be made to:-

The Secretary,
Plessislaer Arya Samaj,
c/o Sutherlands Tannery.

Mr. Rooplaal, a leading Indian radio-artiste, put up a successful variety show in the hall during July.

We hear that the Plessislaer Indian Tennis Court is becoming a prominent feature of the Area. During the holidays a number of African teachers enjoyed the better part of a week-end there with the local players.

A correspondent writes that Pietermaritzburg has taken a lead with the erection of 26 Indian houses in Lower Berg Street. He trusts that the Local Health Commission will now follow up by providing economic and sub-economic housing for Indians on Giles's land.

CLERMONT

We congratulate Mr. and Mrs. W. R. Nicol on the birth of a bonny son on the 10th July. Ikhwezi's good wishes to the proud parents and the baby health inspector!

Ikhwezi regrets to learn of the death of Mr. S. Mdimia at Clermont on the 9th July. He had been in the Commission's employ as cemetery caretaker since 1943. To the bereaved we tender our sincere sympathy.

Mr. Johannes Bloose, who left the service of the Commission on the 31st July to take up an appointment at the local post office, was the recipient of a wrist watch as a parting gift from his colleagues on the Commission's staff. Once again we take this opportunity of extending to him our very best wishes in his new sphere.

tant ase Edendale ngokuthakasela kwabo izindaba ze Ikhwezi. Omunye wabo weluleke ngokuthi omunye nomunye wabo kabolithola iphepha ukuze athi uma eselifundile aledlulisele kwabanye.

CLERMONT

Siyababongela omnu. no Nkosk. W. R. Nicol ngendodana abayithole ziu 10 ku July. Ikhwezi libafisela abazali nayo ingane yeHealth Inspector okuhle kodwa.

Ikhwezi liyadabuka ukuzwa ukuthi uMnu. S. Mdimba wase Clermont kasekho. Ushone ngomhla ka 9 ku July. Soloko kwaba ngomnyaka ka 1943 engumbheki wamangcwaba phansi kwe Khomishoni. Siyezwelelana nezihlobo zakhe.

Njengoba uMnu. Johannes Blose esephumile nje kumsebenzi weKhomishoni kuthi ngomhla we 31 July aye-kade esebenza nabo bamupha iwashi lesandla bemvalelisa ngoba eyothatha umsebenzi wokuphatha iposi. Siyaphinda ukumfisa okuhle njen-goba ezothatha umsebenzi omusha nje.

WASCHBANK

uMnu. Fred E. Mqadi, ongumabhala weLocal Health Commission (kuhlangothi lwehovisi) usathathe ikhefu lenyanga. Kuthe kanti kuhlangabezana nomnikelo wendlu yeSonto lamaAfrika eKlippoort (Etholeni) lapho inxenye yekhefu lakhe ayidle khona esiza kumsebenzi omkhulu we-Bandla lamaAfrika. Kuzwakala son-gathi abantu ababekhona babengaphezulu kwezinkulungwane ezimbili bazo zonke izizwe bephuma kulolonke le-Nyonyana nase Rhodesia ababehlangene ukuzovula indlu okwaba ngomhla we 13 kuJuly. Umongameli uMfu. L. M. Makhoba ohlala eJozi uyena omkhulu. Izinsukwana ezisale ekhefini lakhe uMnu. Mqadi wozichitha eDurban nase Estcourt.

uMnu. C. D. Mngadi ongomhloli wezempilo eEdendale, wedlula ngase Waschbank eya eTholeni ukuba aze abekhona naye uma kuvulwa indlu yamaAfrika.

uMnu. Barney Nyembezi B.A., ongutisha wezingane wase Edendale naye wabe eyobona uma kwembulwa intshe lika yiseMkhulu ongasekho uMfu. Nyembezi eEtholeni ngoJune. Uthe uma esebuyela e-Mgungundlovu wedlula ngaku "Thath' ufak 'esakeni".

uMnu. Ambrose Vezi ongutisha omkhulu wase Howick ikhefu lakhe ulidle nomuzi wakhe ekhaya e-Pomeroy. Yena noNkosk. Vezi basanda kubusiswa ngokuthola intombi. Wabonakala lapha emnu. Vezi ehamba ngezamabhizinisi.

uS/N. Constance T. Khoza wak-wa Makhodo eDurban uzothatha ikhefu nezihlobo sakhe lapha awo-Mnu. noNkosk. F. E. Mqadi.

uMnu. P. H. Gcabashe ongutisha omkhulu wesikhole sakwaHulumeni eRuigtefontein usebuyile eKingsley la ekhefu lakhe alithathela khona. LoMnu. Gcabashe ungumbhali weAdvisory Board lapha.

uMnu. Solly S. Nyandeni ongutisha omkhulu we Waschbank Government School kabanga nako yena ukusuka lapha ngenxa yokusindwa umsebenzi wokulungiselela phela isikhathi esilukhuni ezikoleni sika Disemba.

uMnu. Wesley F. Madela ongutisha eWaschbank Government School uyena okwathi uma uMnu. Mqadi ethatha ikhefu lakhe wayokumbambela ehovisini leLocal Health Commission.

uNkosk. T. P. Mngadi wathi qu ngase Goli eyobona izihlobo. Usebuyile.

uMnu. Gilbert Hlongwane, oyi-

We have to thank "Thath' ufak' esakeni" for this month's budget of news from the Area.

We note that he may retire from soccer at the end of the season. We trust it will be a long time, however, before he retires from his service as local correspondent of Ikhwezi!

He writes:-

" Mr. Fred E. Mqadi, a clerk in the Local Health Commission's offices (Administration Department) is on a month's holiday. Part of his holiday was spent most usefully indeed assisting in the preparations for the dedication of the African Congregational Church of South Africa at Tholeni (Klippoort) where, it is estimated, over two thousand people of all races from all the different parts of the Union and the Rhodesias, gathered to witness the official opening ceremony on the 13th July. The Right Rev. L. M. Makhoba who lives in Johannesburg is the Superintendent-General. Mr. Mqadi intends to spend the latter part of his holiday in Durban and Estcourt, respectively.

Mr. C. D. Mngadi, a Health Inspector at Edendale, passed through Waschbank on his way to Tholeni for the official opening ceremony of the African Congregational Church.

Mr. Barney Nyembezi B.A., a school-teacher at Edendale, attended the service of the unveiling of his grandfather's tombstone (the late Rev. Nyembezi) at Tholeni in June. He called on 'Thath'ufak' esakeni' on his way back to 'Maritzburg.

Mr. Ambrose Vezi, a Head-teacher at Howick West, spent his holidays with his family at his home (Pomeroy). Mr. and Mrs. Vezi have recently been blessed with a bonny lass. Mr. Vezi was seen here where he had some

business matters to attend.

S/N. Constance T. Khoza, of McCord's Zulu Hospital, Durban, is spending her leave with her relatives Mr. and Mrs. F. E. Mqadi.

Mr. P. H. Gcabashe, head-teacher, Ruigtefontein Government Native School, is back from Kingsley where he spent his holidays. Mr. Gcabashe is also Secretary of the Advisory Board here.

Mr. Solly S. Nyandeni, head-teacher, Waschbank Government Native School, could not afford to leave his school precincts due to pressure of school work. He was busy preparing for the hard times coming ahead in December.

Mr. Wesley F. Madela, a school teacher at the Waschbank Government Native School, temporarily substituted Mr. F. E. Mqadi, as clerk at the Local Health Commission's Administration Department.

Mrs. T. P. Mngadi took a flying visit to Johannesburg to see her relatives. She has since returned.

Mr. Gilbert Hlongwane, senior police constable (African section) is away on holiday. He is spending his holiday with his family at Bergville.

Our prayers this month go to

phoyisa elinamaqhuzu ngaso hlan-
gothini lwaBantu usayo phumula.
Uye ekhaya kubo eBergville.

Kulenyanga sithandazela awo Nkosk.
Martha Shabalala noNkosk. Esther
Mtimkulu esoloko balala phansi uku-
sukela ekuthwaseni konyaka. Sen-
gathi bangalulama babe nako uku-
hamba babonwe izihlobo njengoba be-
benza.

Kuzwakala sengathi u"Thath' ufak
'esakeni" usefuna ukuyeka ukudlala
ibhola ekupheleni kwawo lonyaka
webhola. Njengoba kwazeka u"Thath
'ufak 'esakeni" uyiGoalkeeper nomb-
hali wama Roses F. C. kwelisenhla
neNatal. Kunuka santungwana sen-
gathi usefuna manje ukudlala i-
tennis. "

uMnu. P. B. Mtimkulu usebuye
futhi wabhala enye incwadi elanda
ngomsebenzi weHealth Assistant.
Ngenxa yokunciphelwa isikhala sida-
buka ukuthi kayizuphuma kuleli.
Sethemba yophuma ngelika September.

HOWICK WEST

Umbhaleli ubhale ekhala ngama-
khaza kulesigodi abekhona kulo-
busika okuthe uma lenyanga iqaleka
kwathi akulo lonke leli lase Natal.

Ukhahlamba nezintaba zase Ntaba-
mhlope zivama njalo ukuyi thela i-
Howick ngamakhaza, ikakhulu uma
umoya uqhamuka ngakuzo.

Siyabadabukela abantwana besi-
kole abaphuma emakhaya ekuseni be-
hamba phakathi kwamakhaza angaka.
Kasithandabuzi ukuthi bona kanye
nabadala sebefisa songathi ihlobo
lingethwasa bathole ukufudumala.

.....oOo.....

ABANTWANA BESIHLAHLA BABANGWA-
YINI. IKHAMB IALOWO MONAKALO
KUNGABA YINI.

Izingane zesihlahla zingenye ye-
zinkinga ezifundeni zeBandla le-
Mpilo namhlanje, eqinisweni kuzo
zonke izindawo ezisemaphethelweni
amadoloba kulo lonke leNyunyane.

Ngakoke, noma kulukhuni ukuluxoxa
loludaba, ngiyalemukela ithuba en-
gilinikwa ngu Mhleli ukuba ngi-
lobele iKhwezi ngalo ngokuthi
loludaba luwaphethe kanjani ama-
Afrika.

Amaqiniso ngalo ahlasimulisa
umzimba; uma kulingariswa isi-
balo sobuningi esilotshiwe kule-
minyaka enadolobeni amathathu
amakhulu, iningi labakhi bakhona
okunga ma-Afrika kakhulu, sikhom-
ba ukuthi kuleso sikhathi imi-
lanjwana kayizange ibengaphansi
kwamashumi amane ekhulwini lezin-
gane ezizelwe zabhalwa, ngesinye
isikhathi lemilanjwana ize yeqa
naku hafu wabazelwe, sebebonke.
Lezi zibalo zinyantisa umzimba;
si fanele ukuba namahloni ngazo,
ikakhulu njengoba bengabalwa ngo-
kuthi bangabesihlahla abazalwa
ngabantu asebahlala nomkabo,
iminyaka eminingi njengomfazi
nendoda, noma loko kuganana okun-
jalo kungaphandle komthetho wesi-
lungu nowe-siZulu. Ngenye indle-
la, oku ukuthi ukuganana okungaha-
mbanga ngendlela eyaziwa emthe-
thweni kuphela nje, lapha aban-
twana balolo hlobo babalwe njen-
gabantwana abazalwe ngomthetho,
yilabo kuphela abangabo-kuthathana
kwanamuhla kuyasa sekuphelile,
ababalwa njengabesihlahla.

Into yokuqala efanele ukwen-
ziwa wukubheka amaqiniso emehl-
weni. Angeze azitshwa, kuyi-
lapho futhi kungekuhle ukufihla
inana, nokubiyelela. Ukuzalela
emakhaya kwamantombazana kuyi
nkinga ehlekeza ikhanda empilweni
yabantu. Kuyinto enkulu ukuba
sibazi kahle bonke ububi noku
bubheka emehlweni ukuze sikwazi
ukubulungisa.

Khona lapho asingahlangabe-
zani nalenkinga ngo moya wokuthi
noma kunga lungile kulungile,
kodwa kube ngomoya wokuthi noma
kukubi kuzolunga. "Akusiko
okwethu uku qalekisa, okwethu
wukusindisa".

Siyabona ukuthi ukususwa ngo-
kuhlwithwa enhlalweni yethu yase-
makhaya, siyiswe emadolobeni,
silahle imkambiso yasemakhaya
neyamasiko kuyinguquko enkulu
kabi. I-Edendale endala, uma
silinganisa, yayihlangene emi-
yakeni engamashumi amathathu
edlule. Ukuthuthekela kwabantu
e-Edendale kulesi sikhathi semin-
yaka engako seku kuchithile loko
kuhlangana (nanxa sekuqala uku-
bangcono futhi kancane); bese
kwenze ukuba kungabe kusabakhona

Mrs. Martha Shabalala and Mrs. Esther Mtimkulu who have been laid up since the beginning of the year. We wish they regain their health and move about, as they did, among their friends.

Rumour has it that "Thath 'ufak 'esakeni" intends to retire from soccer at the end of the current season. "Thath 'ufak 'esakeni", as is well known, is the goalkeeper and secretary for the Roses F. C. of Northern Natal fame. It is learned from reliable sources that he intends to concentrate on tennis."

Mr. P. B. Mtimkulu has kindly contributed a second article dealing with the work of a Health Assistant. Unfortunately, owing to pressure on space, we are unable to publish his contribution in this month's issue. We hope to print it in our September number.

HOWICK WEST

A correspondent writes that the Area has experienced great cold during the spell of sharp winter weather which gripped the whole Province at the beginning of the month.

Snow on the Drakensberg and on Ntabamhlope always has a great effect on Howick West, especially when the wind blows due east.

We are sorry for the school-children whose early-morning start means a walk through the bitter cold. We have no doubt that they (like most of the grown-ups) are longing for the warmth of summer.

.....oOo.....

ILLEGITIMACY : ITS CAUSE AND CURE

Illegitimacy is one of the most difficult social problems in the Local Health Commission Areas today and, indeed, in peri-urban communities throughout the Union.

Thus, hard though it is to discuss it, I welcome the opportunity which the Editor has given me to write in "Ikhwezi" about it as it affects the African people.

The facts are alarming enough. For example, figures over the last three recorded years in respect of two large, predominantly-African centres show that never, during that period, were the illegitimate births less than 40% of the total births registered, and in one instance, they were more than half the total. These are appalling figures, of which we should be deeply ashamed, especially as they are based on definitions which treat as legitimate all children born of stable unions and living in a home with their parents, even though these unions are not strictly marriages either under European or under Zulu customary law. In other words the children of unions which are merely irregular are counted in these statistics as legitimate, and only the children of unions which are in no way permanent are counted as illegitimate.

The first thing to do is to face the facts. They are not to be explained away nor is it any good to suppress the figures or to get defensive about them. Illegitimacy constitutes a major social problem. It is important to know and to face the worst if we wish to work for better conditions.

At the same time we must approach this problem not indeed as suggesting that wrong is right but as accepting that wrong is easy. We came "not to condemn, but to save". We realise that the sudden change from an ordered tribal society, with its own rules and its own means of enforcing them, to the individualism of these peri-urban areas is an immense one. The old Edendale, for example, thirty years ago was a unit. The influx of population during the last three decades has destroyed organic unity (which is only now beginning to be built up again slowly) removed all standards of public opinion and left isolated individuals and families, for whom until very recently, no one took responsibility and about whom no one cared. It is these circumstances which explain the condition of moral anarchy prevailing among a normally decent, conservative, law-

lizwi okungathiwa ngelomuzi, abantu sebezimele ngabodwana nje, abantu abanganakwe muntu. Yilesi simo-ke esichaza ukuphela kwesimilo sobuntu emzini obuziphethe ngesizotha nokuhlonipha umthetho.

Iyona-ke lenkinga esibhekene nayo. Kumelwe ukuba ixazululwe ngoba inkulu ingozi yobuvezandlebe. Iyasehlisa isifazane. Abantwana abanjalo kababe besaba nabani obabhekayo ngo thando nesibonelo esihle sikayise ebuncaneni babo. Kodwake, okubi kunako konke wukuthi kubulala izimpande zobuntu bendoda ngoba umuntu ozala ingane qede bese eyenza umthwalo kanina, angayondli, ayikhulise, uzidumaza kangangoba kulukhuni ukuthi umuntu angathi lowo onjalo ungowesizwe esiqotho samaqhawe, sakwaZulu, nokuthi ukanye nabantu abondla abantababo. Kuningi okubi esizwa ukuthi kwenziwa kuZulu, kepha akukho okunganga lokhu okwenziwa ngamadodana aso kuso isizwe sakwaZulu.

Singakulungisa kanjani-ke loku? Okokuqala kuswelekile ukuba kwaziwe ukuthi ukuziphatha kahle malunga nesimilo somzimba akwahlukene nempilo yonke yomuntu. Konke okukhuthaza ukuzihlonipha komuntu kuyamakha, kanti oku qunda loko kuyakuqeda, kumehlise. Isimilo sikanye nako konke okuthintana nomthetho, nenhlalakahle, nokufuna umcebo, nokubuswa kwezwe. Kungasiza uma kekuthi ukuguqulwa izinto ezithile emthethweni - njengokuba uke uyekwe ungasebenzi emadolobeni nasemaphethelweni awo lomthetho waBantu bodwa - i-Native Code kuqiniseke umthetho wokuvikela abantwana kulezondawo, bese kuthi amantombazana akhululwe ukuba ashade, angabanjezelwa izinyanga eziningi kuloku kuthiwa kulindwe umphathi ukuze avume. Ubuphofu nezindlu ezingamafuku, notshwala, yiko konke loko okubanga ubuvezandlebe obuningi kangaka. Ngakoke yonke imizamo yokulungisa ukuba kuhlalwe kahle kwelase-Edendale nase Clermont kuzosiza ukunciphisa ubuvezandlebe. Kodwake loku wuhlangothi lunye-nje. Ukusola abanye ngako konke akusiyisi - ndawo. Ziningi izinsizwa ezilibele wubugagu bokusola abanye, bekuyilapho zona qobo lwazo zibandisa ubuvezandlebe. Amaqiniso ayakuphika ukuthi ukuziphatha kabi kungaphela uma kuphele ubuphofu nobandlululo, noma bonke abantu benikwa ivoti. Lezi zinto zona zilungile ngokwazo, ngethemba ngempela ukuthi ukuqhubeka kwa maAfrika onke kungathi ukulinciphisa inana labantwana bezihlahla. Kodwa ubuvezandlebe

bukhona nakwabangaswele lutho, abanawo onke amalungelo. Makube sikhona esinye isizathu. Okudingekayo wubuqotho obungavela kulowo nalowo ngamandla ka Nkulunkulu. Kakho omunye ongasiza kuloku, nguze umuntu uqobo lwakhe. Eminye imishini lapho kusetshenziswa khona ilengisa ngaphandle isaziso solaka esithi, "Musungena! Kushiwo kuwe!"

Ngithi masithi sihlanga - bezana nalenkinga lamagama abesezinhliziyweni zethu.

Kakho ongalwa nobuthakathaka benyama yedwana-nje. Kudingeka umusa ka Nkulunkulu, kuthi isipho sakhe lesomusa kufezwe ngasintando yakhe, hayi ukuzithokozisa thina ngokwethu nje.

Loku kungehlukaniswe nempilo yomuntu iphelele. Kufuneka uthando neqiniso, namandla. Siye sizixhamele indima, kodwa sehlu-leke ukuyilima ngenxa yokweswela amandla. Nokho-ke ngenye indlela kuyadingeka ukuba sizibekela umgomo, umgomo esizogxilisa amehlo ethu kuwo. Lowo mgomo ufanele ukuba ube yinhlalakahle yasekhaya, lapho umnumzana ewenzayo umsebenzi wakhe, enguyise womuzi nge mpela, nalapho owesifazane eziphatha ngokuzihlonipha, agwemele izinkanuko, enzela lengane engakazalwa; lapho ingane ikhulela emehlweni kayise nonina ekhaya eliyakhayo. Yiwona lowo mgomo-ke ama-Afrika akhulayo afanele ukuzimisela wona, njengoba efuna amalungelo kwezombuso, nemfundo, nomcebo, noma ukuhlonipheka kuleli lakithi. Akudingeki nokuba umuntu aze acele imvume yeziphathimandla ukuba enzenjalo; kungumgomo ongehlwithwe muntu kuwe. Emqondweni wami loku kungumgomo weqiniso, kanti futhi ku yisinyathelo sokuqala ekwakhiweni kwezizwe, nasenqubekweni. Masikuhlanganyele, sikuvelela nhlangothi zonke, size si phumelele.

EDGAR BROOKES.

.....oOo.....

Mhleli,
IKHWEZI.

Ngibonga isithuba nesikhala ephepheni lakho Ikhwezi. Okona ngithanda ukukuveza ukuthi emhlanganweni weAdvisory Board kuthe okhethweni olusha luka 1950 ngo-June abebephetha izihlalo oMtshali, Sibisi, noCele babuyiselwe bonke

law-abiding people.

This then is the problem which we have to face. And faced it must be, for illegitimacy does much harm. It debases the standard of womanhood. It deprives the children of the care, discipline, love and example of a father during their early years. Worst of all, it strikes at the very roots of manhood, for a man who begets a child and then leaves the mother to struggle alone without his moral and material support, has cheapened his manhood to such a point that it is difficult to think of him as belonging to the same race as the proud Zulu warriors or to the same category as any man who works for his wife and child. We hear a lot of the wrongs done to the Zulu race, but no wrong is so great as this which its own sons inflict upon it.

How then are we to put things right? It is necessary in the first place to recognise that sexual morality cannot be separated from life as a whole. All that encourages self-respect fights for it, all that discourages self-respect fights against it. The moral question is intimately linked up with legal, social, cultural, economic and even political questions. There are legal changes which would help, such as the suspension of the Code in these peri-urban areas and the enforcement of the Children's Protection Act therein, and a general emancipation of girls to enable them to marry where necessary without having to wait months or years for a guardian's consent. All creative cultural activities are good. Boredom is a good preparation for the unhealthy excitement of immorality. Poverty and bad housing and drink all make their contributions to the illegitimacy figures. Therefore every movement which improves conditions of life in areas like Edendale and Clermont is a direct contribution towards fighting the problem of illegitimacy.

But this is only one side of the picture. Blaming it all on to other people does not get one very far. There are too many young men about making eloquent speeches as to how this problem is all somebody else's fault while contributing their own quota of illegitimate children to the total in their spare time. Facts disprove the theory that immorality will be cured if poverty is abolished, social discriminations ended

and everyone given a vote. These things are, indeed, good and sound ideals in themselves, and I honestly believe that the general advancement of the Africans would in fact lower the illegitimacy rate. But immorality is found even among men and women whose income is high, whose culture is undoubted, and whose social and political status is assured. There must be something else to it. And that something else is the moral victory which, by God's help, can be achieved in individual lives. This is a matter which ultimately no one else can solve, and which devolves on the individual African himself. Some factories have a rather aggressive notice outside their plant "Keep Out. This means you." and I suggest that we should have these words in our hearts as we face this problem.

No one can fight the abuse of the sex instinct alone. The grace of God is indeed needed that this which is His gift should be used according to His will, and not just for our own passing pleasure or satisfaction. Nor can it be isolated from the rest of life. It is a unified life of love and truth and strength which is needed. We set up standards and fail because we are not strong enough to reach them. None the less there is a sense in which we can and must set up standards - fix something at which we can aim. That something surely must be a sane and happy family life where the man does his part as a companion, a worker and a fighter, and is a true husband and father; where the woman is true to her husband, and where she has too much self-respect to sacrifice herself and her unborn child to a passing lust; where the child grows up with father and mother in a home that can bring the best out of him. This is an ideal that young Africa should strive for, no less than for political rights, education, greater economic standards, or a higher place in South African society. This is an ideal that you do not need the permission of any authority to attain, an ideal that no one can take from you. This is, in my belief, both a valid ideal in itself, and also a stepping stone towards national rehabilitation and progress. Let us fight for it together, from the outside and from the inside, until it is attained.

ngoba iBodi ibone ukuthi kufanele baqhube futhi kulonyaka kuze kube ul951. Qhuba ke wena wakwaHlabangane ungazikhukhumezi ngoku hlahlame kwakho. Engikuthokozelayo ikuba izakhamuzi zithanda ukubika izikhalo zazo kuDokotela womuzi. Loko kukhombisa ukuthi sifuna odokotela abazohlala nathi eduze.

Yimi owakho Mhleli,

S. G. KATIDE.

.....oOo.....

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGANE
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : s.: d.

IMALI YOBULUNGU NGONYAKA ul/-.

Tumela lefomu ku:

Mnu. E. S. B. Msimang,
Secretary,
Edendale Benevolent Society,
B. 6, Ashdown,
P. O. PLESSISLAER.

.....oOo.....

INQAKU

Dr. W. R. FYVIE

Leliphepha leIkhwezi beselishicilelwa ngesikhathi kuzwakala umbiko obuhlungu wokuthi uDr. Fyvie kasekho obekade esebenza phansi kweLocal Health Commission leminyaka emithathu eyedlule.

Kulesosikhathi ubekade enguMsizi kaDokotela eClermont kwathi ekugcineni wabase Edendale. Kulezinyanga ezimbalwa ezedlulile ubesese-Hovisi elikhulu eyisandla sikaDokotela weMpilo.

Izakhamuzi zalezigodi zombili - iziguli, umuzi nalabo akanye nabo emsebenzini - bomkhumbula ngolwazi

lwakhe olukhulu, nomusa wakhe nokuthanda ukuncokola.

uMnu. Boshoff, okunguyena sandhla sikaSihlalo we Khomishoni, ukhulume lamazwi okudumisa owakhu-luma kumhlangano wekhomishoni ongosuku ashone ngalo, wathi:

" Ngokufa kuka Dr. Fyvie iKhomishoni ilahlekelwe ngomunye wezisebenzi zayo eziphambili ebezibalulekile kakhulu, kanti nabantu abakulezigodi balahlekelwe umhlobo wabo omkhulu. Isineke sakhe nesimilo esigcwele ithando, amateku akhe nomoya ohlala othokoza njalo kumenze athandekwe kubantu; ulwazi lwakhe olukhulu lwenze ukuba ahlonipheke, athenjwe athandwe yibo bonke ababenokwenza naye.

iLocal Health Commission kanye nomphakathi wayo izwelana kakhulu nomuzi wakhe kulolusizi olungaka."

Siyazi ukuthi Ikhwezi lisho okusezinhliziyweni zabo bonke nazo zonke izizwe uma lizwakalisa ukuzwelana nomuzi uka Dr. Fyvie. Sifana nabo bonke abalahlekelwe ngokusithela kwalepdoda.

The Editor,
IKHWEZI.

Sir,

I am thankful of the opportunity and space in the columns of your famous Ikhwezi magazine.

I wish to report that at the meeting of the Advisory Board when the election of the office bearers for the ensuing year 1950 took place, Messrs. Mtshali, Sibisi and Cele were respectively returned unopposed to their former positions of Chairman, vice-Chairman and Secretary. The Board deemed it fit that they continue in office till 1951.

I offer congratulations to Hlabangana (Chairman's praise name) for the honour bestowed to him and pray him not to be egotistical about it, but his capacity for leadership should manifest itself. What I am pleased about is that the majority of the residents are prone to report their ailments to the Medical Officer of the Area and this proves that we need doctors whose residences are in our vicinity.

Yours,

S. G KATIDE.

Clermont Area.

.....oOo.....

JOIN THE
EDENDALE BENEVOLENT SOCIETY
for
POOR AFRICANS and NEEDY SCHOOL
CHILDREN.

NAME :

ADDRESS :
.....

DONATION : £ : s.: d.

ANNUAL SUBSCRIPTION : 1/-d.

Send coupon to:-

Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent,
Society,

B. 6, Ashdown,
P. O. PLESSISLAER.

FOOTNOTE

Dr. W. R. FYVIE

This number of Ikhwezi had already gone to type when we heard the sorrowful news of the death of Dr. Fyvie, who for the last three years had been in the service of the Local Health Commission.

During that time he had been Assistant Medical Officer of Health at Clermont and later at Edendale, and for the last few months had been stationed at Head Office as Deputy Medical Officer of Health.

Residents of both these Areas - his patients, his public and his colleagues - will remember him for his skill, his kindness and his unfailing sense of fun.

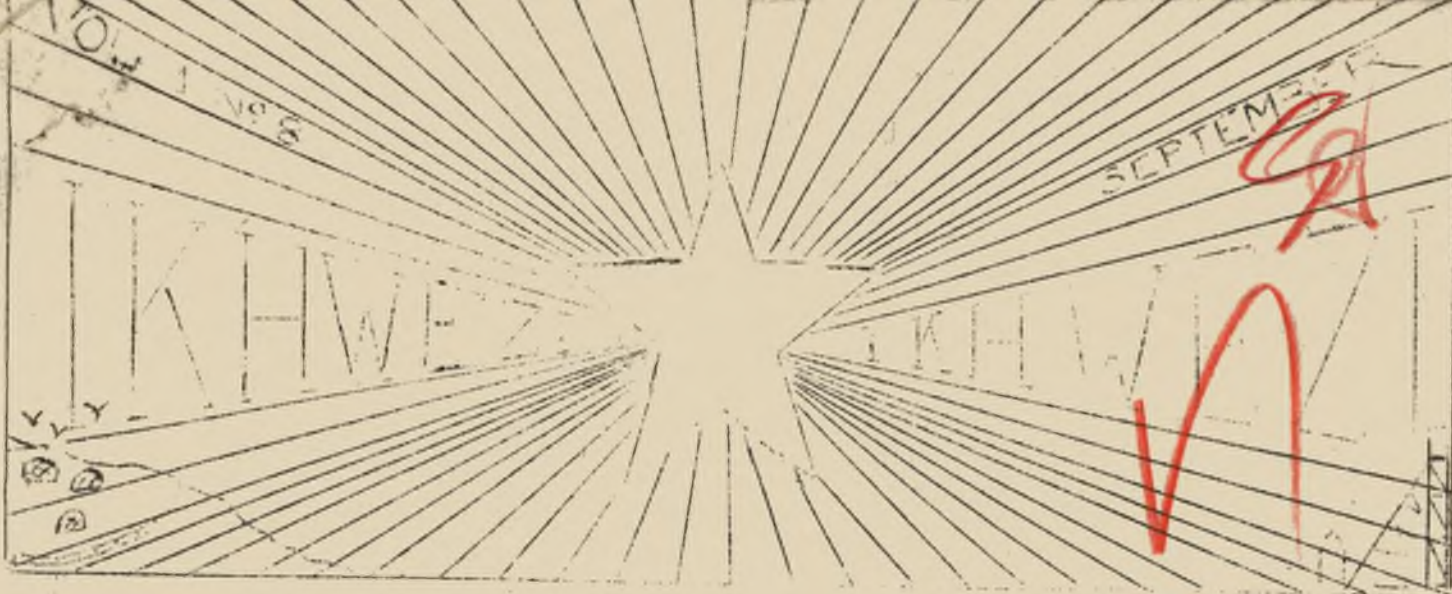
Mr. Boshoff, Deputy Chairman of the Commission, paid tribute to his memory at the Commission's meeting on the day of his death.

"In the death of Dr. Fyvie", Mr. Boshoff said, "not only has the Local Health Commission lost one of its most valuable senior officials, but the people in the Areas have lost a very dear friend. His patient and loving nature, his ready wit and cheerful spirit endeared him to all; and his outstanding ability gained for him the respect, the confidence and admiration of all those that he came into contact with.

The Local Health Commission and staff extend to his family their deepest sympathy in their sad bereavement."

We know that Ikhwezi speaks for all persons and races in the Areas when it offers its deep sympathy to Dr. Fyvie's family. We share with all who knew him a deep sense of loss at his passing.

.....oOo.....



Prepared and published by the Head
Office of the Local Health Commission,
Natal, 195, Longmarket Street,
Pietermaritzburg.

13 SEP 1950

A LETTER TO OUR READERS

In the March issue of Ikhwezi we published an article on "SELF-HELP" by Mr. R. R. Dlomo; and the editorial in our June number dealt with "DOING".

A speaker at a recent conference used a current English phrase which means just the opposite of these things. People, he said, should not sit back and expect the things they wanted to be handed to them "ON A PLATE". This is a very common saying nowadays - and the attitude of mind which it describes is unfortunately also very common. It conveys the idea of wanting everything made easy - of sitting back, waiting to be given a benefit we have not striven to secure - of expecting to reap when we will not exert ourselves to sow.

As individuals, it is certain that most of us are guilty of this outlook at some time or another. It is even more serious when whole classes of persons - whole communities or race-groups, for instance - give way to it.

The advance of science has made a lot of things easier for a lot of people. Trains, buses, cars and cycles make it easier to get about. Newspapers and the wireless make it easier to keep oneself informed. Free health-services make it easier to keep well. And so on.

Perhaps this is why so many of us are beginning to want everything "made easy". We have begun to forget that everything worth having is

worth striving for; and to resent the need to exert ourselves and make the most of our own opportunities. We are inclined to let our true strength rust through disuse while we wait to be given what we want - and then to grumble when we do not get it. Our forebears strove for civilisation, learning, freedom and all the other privileges which we prize. If we, their descendants, wait to receive them ON A PLATE, then - whatever our racial stock - we are betraying the pride, the spirit and the traditions of our fathers.

Before we examine ourselves and our community and race-group in the light of these ideas, let us look for a moment at two shining examples of "SELF-HELP" and "DOING", drawn from two different race-groups and two different centuries.

In the early days of the 19th century, the poorer classes in Scotland - for the most part small peasants and farm-labourers - were very poor indeed. Porridge was their staple food: their dwellings were rough, simple cottages or huts. They had little learning, little comfort, little money, and they lived lives of toil and hardship. But, as a class, they were distinguished by their deep respect for learning and their great belief in education. They were determined to secure for their children the advantages which they believed to lie in knowledge and the cultivation of the mind. There was no "FREE" education in those days, to make this thing "easy" for them. Their children

INCWADI YABAFUNDI BETHU

Ekhwezini lika-March sifake incwadi ekhuluma "ngokuzisiza", eyalotshwa ngu Mn. R. R. Dlomo; kwase kuthi ngo-June incwadi yaba-Hleli yakhuluma "Ngokwenza".

Omunye owa ekhuluma emhlanganweni osandukuhlangana wakhuluma ngesiNgisi sanamuhla amazwi asho okuphambene naloku esesikusho ngenhla. Wathi abantu kabafanele ukuqhiyama balinde ukuthi izinto abazifunayo bozilethelwa "ngesithebe". Lelizwi selivamile kulemihla - nomqondo eliwuchazayo kuyadabukisa ukuthi nawo usuvame kakhulu. Emqondweni lidala umoya wokufisa ukuba konke kube lula - sibe nomoya wokuqhiyama; sifune ukuzuza esingakujulukelanga.

Njengabantu ngabanye, kuliqiniso ukuthi abanengi kithi bake babenawo lomoya. Kuba kubi kweqe uma isigodi sonke noma uhlobo lwabantu lonke lula nawo lomoya.

Ukuthuthuka kolwazi sekwenze izinto zabalula kwabanengi. Izitimela, amabasi, izimoto namabaysikili sekwenze kwabalula ukuhambayonke indawo. Amaphephandaba nowayilense kwenza ukuba umuntu azi kalula ngokwenzeka ezweni. Amakliniki elapha ngesihle enza ukuba impilo ibenhle njalo.

Mhlaumbe yikho nje okubanga ukuba iningi lethu selifuna ukuba konke "kube lula".

Sesikhohliwe ukuthi yonke into okufanele umuntu abenayo idinga ukusetshenzelwa; singakwenameli ukujuluka nokusizakala ngamathuba ethu. Kasiwasebenzisi amandla ethu aze aphele, siloku silinde ukuphiwa esikuswele - bese sisola uma si ngakutholi. Obabamkhulu bayizamela impucuko, nemfundo, nenkululeko nazo zonke lezizinto esizazisa kakhulu. Uma thina bazukulu babo, silindele ukuba loku kuze kithi ngesithebe - noma singaba ngabasizwe sini, sihleba umoya nenkambiso yawokhokho.

Singakazihlolisisi thina nesigodi sakithi nesizwe sakithi malunga nalomqondo, ake sithi ukubheka izilinganiso eziqhamile "Ngokuzisiza" "ngokwenza", ezithathwe ezizweni ezimbili ezahlukeni, ezikhathini ezahlukeni.

Endulo, ngesikhathi kubusa u-Shaka kwelakwaZulu, phesheya ezweni leziKoshi abantu bakhona ababephila ngokulima, babempofu kabi. Ukudla

kwabo kuyiphalishi; izindlu zabo ukungama Khobolwana angakhekile nakahle. Benemfunjwana engasho lutho, bephila kanzima. Kodwa babeqhame ngokwazisa kwabo imfundo kakhulu. Babe zimisele ukunika abantababo amalungelo ababekholwa ukuthi atholakala ngemfundo, nomqondo oshukiwe. Yabingekho imfundo "engakhokhelwa" kulezon-suku, ukwenza loko "kubelula".

Abantababo babehamba ngezinyawo, bevuka kungakasi, bake ba sebenze emasimini isikhathi eside kanduba baye esikoleni, behamba emakhazeni, emvuleni nase qhweni. Babefunda kusihlwa emakhaya ngezibani, ebusika kumnyama. Befundela endlini okuhlalwa kuyo, noma ekhishini.

Kwakungelula ukufunda kwabo kuleyomihla - eqinisweni kwakunzima kunokwabaNsundu baleli lase-Union namhlanje. Loko kwakubangwa wukuzimisela kwabo ekufuneni ulwazi, begongelela izindibilishana zokugcina ukuze ba thenge izincwadi zokufunda, bangakunaki ukulamba, ukukhathala, nokugoka amanikiniki, uma bengathola imfundo nje.

Isiphetho kwaba ukuthi izimpofana zeziKoshi zabatshazwa ngemfundo yazo kwelamaNgisi, nase Yuropa yonke. Abantwana beziKoshi zasemaplazini baba ngodokotela bokwelapha, nabomthetho nabevangeli, nezinye iziqu ezi njalo. Leso sizukulwane zeziKoshi zasemaplazini ziyoloku ziyi sibonelo sempumelelo engavela ngokuzinikela entweni.

Kuleli lase Nyunyana mamuhla, uMaAfrika okuyikhona ephuma esikhathini sokuphila ngemfuyo nangezinyamazane; neningi labaNsundu lisempofu, naye ubonile ukuthi imfundo yinto ephambili ekuhlangabezaneni kwakhe nempilo yabavela phesheya. Kubelufifi kusaqala, ukufunda kuyinto enkulu ngokwako-nje.

Ekhulwini leminyaka ngaphambu kwaMaAfrika, iziKoshi ezimpofu nezi phila ngokusebenzela ezinye, zalingiswa ngamaAfrika ngokufunela abantababo imfundo. Umphumelake ube yimizamo nempumelelo uMaAfrika angaziqhenya ngayo. AmaAfrika azalwa ngabantu abangafundile neze, nabampofu, afunde aze athola iziqu zobudoketela bemfundo, nokwelapha.

UMaAfrika oyindodana yomuntu ongafundile usandukuphumelela

- barefoot and shabbily clothed - had often to rise long before dawn to put in hours of hard work on the holding before trudging to school through cold and rain and snow. Their studies had to be done by candle-light in the dark winter evenings, in the family living-room or the kitchen.

Their circumstances of their schooling were, in fact, no easier - and, in many cases, harder - than the circumstances of many non-European children in the Union to-day. But, behind them lay the tremendous drive of their determination to gain knowledge - a determination backed by their willingness to work, to scrape their last pence together to pay for school-books, to ignore hunger, fatigue and ragged clothing, so long as they could reach their goal of learning.

In the result, the learning of the Scottish poor became a byword in the British Isles and indeed in Europe. Children of Scottish peasant homes became doctors of medicine, of law, of theology, and so forth; and that generation of Scottish peasant-parents had set, for all time, an example to the world of what can be achieved by ambition when the willingness to make an effort lies behind it.

In the Union of South Africa, in the 20th century, the African, emerging from the pastoral, hunting stage of racial development - and with the overwhelming bulk of the people at poor peasant level - recognised in his turn that African education was the first and most important answer to the impact of Western civilisation on his race. Dimly, at first, and then with increasing clearness, he began also to perceive that learning, for its own sake, was greatly to be prized.

And, like the Scottish labouring classes of a hundred years earlier, the African in his poverty set out to achieve this learning and this education for his children. In the result, we have a story of endeavour and achievement of which the African may be intensely proud. African men and women - the children, very often, of humble and practically illiterate homes - have won through to their doctorates in literature, in medicine, in science and philosophy.

An African, son of a Zulu labourer, has recently been admitted as an advocate in the Supreme Court in

Cape Town. Another has left to study medicine in America, after working as a carpenter for many years in order to accumulate money to pay for the learning he has always wanted. These are only two of many outstanding examples of the African's keenness to acquire education.

There are literally thousands of humbler examples among the children who walk miles to attend the schools in the Reserves; the African parents who deny themselves every luxury to keep their children at boarding-schools and training colleges; the kitchen "boys" and the garden "umfaans" who attend "night-school", year after year, in their thirst for knowledge. Education is not coming to them "ON A PLATE" - though their quest for knowledge has undoubtedly secured the sympathy of the authorities. But their striving has brought its own magnificent **reward**, and it is safe to say that the advancement of African education has achieved a pace that no one could have dreamed of fifty years ago.

These, then, are shining examples of SELF-HELP. But what of this "ON A PLATE" business when it comes to other things than education, in our own lives and in the life of our community or group?

In our communities, for instance, we look for satisfactory local government. How many of us are doing anything to bring it about? How many of us are trying to understand what is going on? - or to vote? - or to back our Councilors or our Advisory Board? - or to influence them when we think they are wrong? No: most of us grumble when we think that our local government falls short; but all we want is good government ON A PLATE! We are not prepared to do our part in bringing it about.

In the same way, all of us believe we have a right to health. But there are those among us who will not bother to bring a sick child to a clinic; who will not fetch pure water from a tap 200 yards away, but prefer to drink the filth from surface seepage; who will not obey the rules of cleanliness, even when we have the facilities to do so. It seems that we want good health also only if it comes to us "upon a plate".

emfundweni waze waba ngummeli wama-jaji eSpilingikhotho sese Kipithawini. Omunye usandukuwelela ukuyo fundela ubudokotela bokwelapha e-Melika ngemuva kokusebenza ebaza, eqonge lela imali yokufundela ayelokhu ekufisa. Lezi yizilinganiso ezimbili kuphela nje phakathi kweziningi kumaAfrika ekufuneni imfundo.

Yizinkulungwane ngezinkulungwane zezingane ezihamba, ibanga elide ukuya esikoleni konokhesheni; baningi abazali abakhetha ukulamba ukuze bakwazi ukokhokhela izingane zabo emakoliji; baningi futhi no-"khishini" no pikinini abasebenza ezingadini abafunda esikoleni saku-sihlwa minyaka yonke, ngokomela ulwazi. Imfundo kayizi "ngesithebe" kubo noma kambe ukomela kwabo imfundo kwenze ukuba noHulumeni abezwele. Kodwa ukuzama kwabo kubavuze kakhulu, kungashiwo kuqinisiwe ukuthi imfundo yamaAfrika isiqhubeka ibanga ebelingephushwe noku phushwa eminyakeni engamashumi amahlanu edlule.

Lezi-ke yizici eziqavile malunga "nokuzisisa". Kodwake kungathiwani ngelendaba yokulethelwa izinto "ngesithebe" kwezinye izinto ngaphandle kwemfundo, ekuphileni kwethu, phakathi kwabakithi?

Uma silinganisa singathi sibheke impatho enhle emadolobeni ezifundeni zakithi. Bangaki kithi abazama ukuba kwenzeke loko? Bangaki phakathi kwethu abalinga ukuqonda ukuthi kwenziwani? - noma bavote uma kukhethwa? noma basizane nabakhulumeli noma abeBodi? Noma lamadoda bawa buyisele endleleni uma bebona ukuthi achezukile? Cha: iningi lethu lilibala wukusola uma licabanga ukuthi abaphathi bomuzi bayehluleka; kusho ukuthi nje sifuna impatho enhle ize "ngesithebe"! Kasifuni ukuba senze okufanele thina ukuba leyompatho ivele.

Kanjalo sikholwa ukuthi impilo enhle ililungelo lethu. Kodwa phakathi kwethu kukhona abangazikhathazi ngokuletha abagulayo eKliniki; abangafuni ukuyokukha amanzi acwebile empompini enqulwini nje, bakhetha ukuphuza amanzi angcolile exhaphozi, nabangavumi ukugcina imithetho yokuhlangezeka noma izindlela zokwenzenjalo benazo. Kubukeka sengathi nayo impilo enhle sifuna ize "ngesithebe".

Iningi lethu lilangazela imali, liyakhala uma liyeswele.

Sikulungele yini kodwa ukuseben-

za ngesineke iminyaka nēminyaka, songe, ukuze sibenayo na? Noma silinde "ezakalula" ezandleni zethu, "ngesithebe"?

Yimibuzo enjengalena-ke okudingeka sizibuze yona ngoba singaba ngabantu abangcono, futhi soba yimizi eqhubekayo uma sikhumbula ukuthi into enkulu ekuzuzeni amalungelo emhlabeni akusiko esikwenzelwa nguHulumeni noma ngezinye izizwe kodwa yiloko esizenzela kona mathupha.

"Ukulinda ukuthi isithebe sizanani" akuphumelelisi. Okuphumelelisayo wuku ZAMA ngempela okosenza sibengabantu ngempela.

Abenu,

ABAHLELI.

.....oOo.....

UYAZI-NJE ?

UKUTHI sekwenziwa isithombe esizobukiswa ebhaiskobho ngen-daba esebhukwini elalotshwa ngu Mnu. Alan Paton, okuthiwa "Cry the Beloved Country" - "yeka izwe lakithi elithandekayo". Ukwa-khiwa kwalomfanekiso kushuku - misa izwe lonke - eNgilandi, nase melika, nalo leli lakithi eNyunyana.

Intshukumo enkulu kakhulu phela iseXobho ngoba lesithombe sithathelwa esigodini soMzimkhulu, emzaneni wase Ndotsheni.

Lendaba ekhuluma ngomfundisi womuntu uKumalo inabantu abanin-gana kuyo. Kukhona ama-Negro avela eMelika nase Ngilandi, abalethwe lapha kuleli ukubabazoba yilabo bantu okukhulunywa ngabo kulelibhuku. Noko iningi labantu abazoba kulesi sithombe kuzoba ngabalapha eNyunyana. UNkosazana Albertina Themba ose-benza ezenhlalakahle ePitoli, yena use ndaweni ka Mrs. Kumalo, bese kuthi indawo ka Absalom (indodana ka Kumalo) idlalwe ngu Lionel Ngakane. Okunye ke kudlalwa ngu Nkosazana Ribbon Dlamini no Nkos. Iris Letanka.

Kuthiwa umthathi walesisithombe u Mnu. Zoltan Korda, wethemba ukuthi uzoqasha kulomsebenzi abantu aba-4000 noma 5000. Exobho abantu osuke kuthiwe abeze bazo kwenza isixuku nje ekuthathweni kwesithombe - bengazukhu-

A lot of us want money and grieve when we have not got it. But are we ready to work patiently - year in, year out - and save, in order to acquire it? Or do we expect to get it by "easy" means - handed to us, like everything else, "on a plate"?

These are the sort of questions we should ask ourselves, for we shall be better individuals and more progressive groups when we remember that the main factor in attaining life's privileges is not what the government - or other races - or other people - will do for us, but what we are prepared to do FOR OURSELVES.

PLATE-WATCHING is not the way to advancement or success. It is our willingness to STRIVE for worthwhile ends which makes us worthwhile people.

Yours faithfully,

THE EDITORS.

.....oOo.....

AFFAIRS of IKHWEZI.

We are happy to say that entries for Ikhwezi's competition have already begun to come in. We are hoping that many readers will be sufficiently interested to send us in their views. Don't forget that the closing date is the 30th of this month.

* * *

We have often been asked whether we are pleased to receive contributions from non-Europeans - whether poems, or articles, or news items, or anything else. Let us say at once that we WANT them and we WELCOME them!

Also, while we must give pride of place to matters of Commission-Area interest, we shall always be pleased to receive items of general interest from persons who are not Area residents - items of general news, for instance, or letters, articles, etc.

* * *

It sometimes happens that Ikhwezi meets with two little difficulties - TYPING-TROUBLE and TRANSLATION-TROUBLE. Everyone who knows anything about an office knows that typists sometimes have "rush" times; and, when things are like that with us, it is not always easy to get Ikhwezi published exactly up to time.

But TRANSLATION-TROUBLE is a much greater problem. All our translation - from English or Afrikaans into Zulu and Hindi, and from Zulu into English - is done by voluntary helpers who themselves are very busy people. As the contributions come in, they are copied at Head Office and sent out to our helpers, who send them back, translated, in time to go to press.

But it sometimes happens that a helper is away on business, or on holiday, or sick, or otherwise prevented from helping, just when the final touches are being put to the magazine. So the Committee has decided that, when this happens, it may be necessary for an urgent item to appear in the English version only.

We shall not use this procedure except when an item is urgent, and cannot be held over. But we would wish our readers to understand that if anything appears in English only, it will be because TRANSLATION-TROUBLE has prevented us from any other course.

* * *

In our last issue we promised to say something, in the present number, of "two people who, between them, carry the burden of practically all the Zulu translation of the magazine".

They are Mr. H. Selby Msimang and Mr. F. J. Mazibuko, both of whom are well-known to Edendale readers and to a wider public. They are Secretary and vice-Chairman, respectively, to the Edendale Advisory Board; both are members of the Edendale Benevolent Society, and both are on the working-committee of this magazine. Mr. Msimang, as a Member of the Natives' Representative Council, is well-known to Africans throughout Natal. Mr.

luma, baholelwa 4/- ngelanga, bathole nokudla, nelesheni, nosikilidi.

Kwetnenjwa ukuthi lesisithombe soqala ukubukiswa eThekwini, nase Cape Town, nase Goli kanyekaye ekuqaleni kuka-1951, nyakenye.

Umbiko osandukuphuma uthi e-Thekwini imali eyotholakala ngokubukiswa kwaso khona iyonikelwa isibhedlela sakhona esisizwa nguye nMnu. Paton. E-Goli-ke imali yaso iyophiwa inhlangano i-Institute of Race Relations; eCape Town yonikwa i-National War Memorial Health Foundation.

* * *

UKUTHI izinto ezivezwa wukuhlola malunga nezempilo neze nhlalakahle zishaqisamathe ngosizi olufumaniswa phakathi kwabantu?

Akesinixoxele nansindaba : amabizo abantu kulendaba si waguqulile, asaze sawaveza uqobo lwawo. Le-ndaba ikhuluma ngomuzi esizothi ngoka "A". Kuwo kunabantwana abahlanu, iminyaka yabo yobudala isukela ku 7 ize ifike ku 17. Umnumzana "A" nomkahhe u"B" kabashadile; abantwana abane asebeba-khudlwana kulaba bantwana, bazalwa yilenkosikazi u"B" kwenye indoda engasaziwa ukuthi yashonaphi.

Intombazana enkulu esizothi ngu "C", esebenza kwelinye idoloba, kayiphathwa kulendaba. Izingane ezimbilili ezingemuva kwalezi ezinye, esizothi ngu D no E, zisandu kuficwa ziphethwe yixhwala (iT.B.). Kwasekuthi ngoba kugcwele esibedlela kwathiwa kabagulele ekhaya, bahlale belusiwe. Kuthe kuthatha babehlatshwa wumpenge. Lwangenakomunye umtwana u F. Kunjalo-nje "bahamba-ze" laba bantwana ngokusho kombiko, "sebephezu kopuba bafe yindlala, kanti futhi bagulela ukufa.

Saze satholakala esinye isibedlela esingabemukela laba bantwana abathathu, ngemuva kwaloko laba ababili ababe nesifuba sexhwala, babuye badedelwa bayogulela ekhaya njengoba sebe ngconywa, bahlale be lunguzwa njalo phela. Basebecelelwa ngababusi ukuba bayohlala ekhaya elakhelwe izingane ezivela emizini enesifuba sexhwala, i-Preventorium. Kuthe besandukubuya nje esibedlela bobathathu labantwana babonwa sebethelaka ekliniki bezocela ukuba babuyiselwe esibedlela ngoba seloku baphuma khona sekunezin-

suku ezimbili ukudla bengakwazi. Base bephiwa ukudla-ke. Kwalaluka ukuthi bebhishelwe phandle bengenazo nezingubo ezanele. Abaphethe isifunda babaKhoselisa, kodwa noko kwabonakala ukuthi ukhukho lumuka nomoya. Kuthe sekuvela indawo e-Preventorium omunye kulabantwana wabesegula okungangoba wa engebe esahamba. Wasephindeliswa esibedlela. Laba abanye ababili basekhona e-Preventorium Omncane kubobonke usethathwe ngomunye umuzi.

O "A" no "B" baziqhubela njengoba babeqhuba njalo, kusho umbiko.

Zinjalo ke izehlo zosizi lwezingane uma abazali benganakile ngezimizi yabo. Kuyihlazo kumuntu wonke. Masizimisele sonke ukuba zingalokothi zivele izinto ezinjengalezi endaweni yakithi.

.....oOo.....

EzeKHWEZI

Siyathokoza ukuthi izicelo zokungena oncintisanweni lwe Khwezi seziqalile ukufika. Sethemba ukuthi baningi kubafundi bethu abokujabulela ukusithumela imiqondo yabo. Ningakhohlwa ukuthi lolu ncintiswano luvalwa mhla zi-30 kuyolenyanga.

* * *

Kuvamile ukuba sibuzwe ukuthi siyathanda yini ukubhalelwa ngabaNsundu - basithumele izilandelo, nezindaba noma amaxoxo nje? Loko sikufuna kabi, sokwemukela ngazo zombili!

Noma phela izindaba ezithinta kakhulu izifunda zeBandla leMpilo zinogazi kithi, sojabula njalo ukuthola izindaba kwabangakhile phansi kwalo - sithanda nezindaba zezinhlobo-nhlobo, nezincwadi-nje.

* * *

Ikhwezi li de lihlangabezana nezinkathazwana ngoku CINDEZELWA nangoku HUNYUSHWA. Nobani owazi ngokusebenza kwamahovisi uyazi ukuthi abashayi bemishini

Mazibuko has served particularly in one very important field - the field of joint European-Bantu activity for the promotion of African welfare. Both serve on a tremendous number of "committees" of all kinds, and Ikhwezi owes them a real debt of gratitude for their kindness in sparing time to give our readers, every month, the Zulu version of the paper.

.....oOo.....

DID YOU KNOW ?

THAT the filming of Mr. Alan Paton's book "Cry the Beloved Country" is arousing great interest in England and America as well as in the Union?

Excitement is highest, of course, at Ixopo, since a great deal of the filming is taking place in the Umzimkulu Valley and the Ndotsheni Native Village.

The novel, which tells the story of an African parson called Kumalo, has many African characters. Negroes from America and England have been brought to the country to play a few of the African roles, but by far the greater number of such parts will be played by South African Natives. Miss Albertina Themba, a social worker in Pretoria, plays the part of Mrs. Kumalo, and the part of Absalom (son of Kumalo) is taken by Lionel Ngakane. Other major roles go to Miss Ribbon Dlamini and Miss Iris Letanka.

It is reported that the producer of the film, Mr. Zoltan Korda, expects to use between 4,000 and 5,000 Africans in the film. At Ixopo, Africans doing crowd scenes with no speaking part get 4/-d. a day, with food and a ration of cigarettes.

It is expected that the first showing of the film will be held simultaneously in Durban, Cape Town and Johannesburg, early in 1951. In Durban, according to a recent press report, the proceeds will go to the T.B. home for non-Europeans in which Mr. Paton is interested; in Johannesburg, to the Institute of Race Relations; and in Cape Town to the National War Memorial Health Foundation.

* * *

THAT health and welfare investigations are sometimes frightening in the depths of human cruelty which they reveal?

Here is a true story, in which only the names of persons and places have been changed or suppressed. It is the story of the "A" family. There are five children in this family, whose ages range from 7 to 17 years. The man, A, and the woman, B, are unmarried; and the four elder children are the children of B by another man who is untraceable.

The eldest girl, C, who is believed to be in service in another town, does not come into this story. Two younger children, D and E, were recently found to be suffering from Tuberculosis. There being no hospital accommodation available at the time, they were referred back to their clinic to be kept under observation. They developed whooping cough. So did another of the children, F. "They were ill-clothed", says the report, "on the verge of starvation and very sick."

Another hospital was found which was willing to admit the three children, and later the two with Tuberculosis were able to have two months in hospital, after which they were discharged for observation. An application was then made by the authorities for their admission to a Preventorium. Shortly after their return to their home, the three children appeared at their local clinic asking to be sent back to hospital as they had had no food for two days. They were fed. The authorities learned that they had been forced to sleep in the open without proper covering. The authorities gave them shelter, but their condition was deteriorating rapidly. By the time that the Preventorium had room for them, one of the children was too ill to be admitted. She had to go back to hospital. The other two are now in the Preventorium.

The youngest child, G, has been taken over by a relative of the mother.

"A and B continue", says the report, "on the uneven tenor of their way."

Such are the tragedies of child-suffering when the responsi-

ngesinye isikhathi bayaxineka; uma izinto zisimele kanjaloke, aku phumeleleki ukuba iKhwezi liphume ngosuku lwalo ngqo.

Inkathazo yoku HUNYUSHWA kwaloke yona yinkinga exake ngempela. Konke okulotshwe ngesiNgisi noma ngesiBhunu kuhunyushwa nge siZulu nange siHindi (isiNdiya), okungesiZulu kukhishwe ngesiNgisi.

Konke loku sikhunyushelwa ngesihle ngabantu abaxineke kakhulu nabo ngeyabo imisebenzi. Okulotshelwe iKhwezi kuthi kungafika kushaywe ngomshini bese kuthunyelwa kubasizi bethu ukuyo hunyushwe, kubuye ukuzemshinini futhi sekuhunyushiwe.

Kukekwenzeke noko ukuthi omunye umhumushi mhlaumbe angabikho ngokuthathwa zindlela zakhe, kokunye kuninto emvimbelayo lapho sekuya ekuqcineni. Ngakoke iKomiti isinqume ukuthi uma kwenzeka loko, sekole sale seku yekwa indaba iphume ngesiNgisi kuphela, uma kungephuthumayo.

Asiyukwenza loku ngaphandle kokuba kuyindaba esheshayo ngempela, ingelindele elizayo. Sithanda abafundo bethu bazi ukuthi uma loku kwenzeka kobe kubangwe yinkathazo yokuhumusha.

* * *

KuleliKhwezi eledlule kukhona esethembise ukukusho kuleli lanamuhla ngabantu ababili abathwele wonke umsebenzi wokuhumusha leliphephandaba.

Bango Mnu. H. Selby Msimang, ongumbhali weBodi yase Edendale, noMkhulumeli eMkhandlwini ePitoli, amaAfrika amazi pulo lonke lase Natali, owesibili ngu Mnu. F. J. Mazibuko, oyisekela likaSihlalo we-Edendale Advisory Board, uMnu. Mazibuko usebenze kakhulu ngasohlangothi-ni lokubambisana kwabeLungu naBantu kwezenhlalakahle yabaNsundu.

Bobabili bangamalungu amaKomiti amaningi, ezinhlobo-nhlobo. Ikhwezi liyaba bonga impela ngokuzama isikhathi sokuhumushela abafundi bethu IKHWEZI ngesiZulu nyanga zonke.

* * *

LAPHA NALAPHAYA

EDENDALE.

Ngenxa yesikuzwa ngo"sizwile" kufanele siyithakazele i-Edendale and District Benevolent Society (iBandla lokusiza izimpofana) ngenxa yenhlatla engaka yokuba liphiwe imali engompondo abayikhulu namashumi amahlanu ngabeng Natal University "Rag" Funds. Imtoti ngempela lendaba. Kuyo yonke leminyakana edlule imizamo yalenhlango ekusizeni izimpofana biqundwa wukusweleka kwezimali. Siyazi ukuthi ngokukluthazwa yilesi sipho esitholile izozama ngako konke ukusiza abasosizini kulesi sifunda.

* * *

Ngo October zi-11, ngo-2 ntambama, ngolwesithathu inhlango yamaklabu onke ase-Edendale iyoba nombukiso yawo endlini ye Makethe yase Edendale.

iKomiti layo limema kuzo zonke izakhamizi, ikakhulu abesifazane, ukuzozibonela umsebenzi osewenzliwe ngamalungu aseAshdown, kwaMacibise, eGeorgetown naseSiyamu kulezinyanga ezedlule.

Okudliwayo kuyotholakala kumalungu awo amaklabu.

* * *

Siyambonga kakhulu umhlobo wethu ozibiza ngokuthi ungu "SOMKANDA" - thina esimazi kakhulu ngegama lakhe langempela. Sisho njalo ngoba sibonga lezi zindaba zase Ashdown nase Edendale.

Ashdown.

IKlabu lemifino eAshdown. Seloku kwaqalwa ukuhambisa ngesu elisha lokwaba imifino, ukuba yabelwe e-Nursery School, amalungu asemaningi impela. Inzuzo isenokubankulu uma amalungu eletha abanye abasha, bajoyine.

Zihlobo khumbulani ukuthi impilo ifuna ukudla okuhle, imifinoke yisona sisekelo sokudla okuphilisayo.

*

Indawo Yokudlalala izingane ezincane. I-Ashdown ingenye

bilities of parenthood and of the family are thrown aside. They are the shame of the whole human family. It should be the business of us all to see that these things shall not happen in our own home-circle or our own community.

* * *

THAT this month's article on " Women's Clubs " was specially written for Ikhwezi by Miss M. A. Alexander, Senior Social Worker on the staff of the Local Health Commission.

Miss Alexander, who holds a Bachelor's degree in Social Science, worked in Durban and in Pietermaritzburg before joining the Commission's staff. In the latter city, she held the position of Secretary/Social Worker to the Child Welfare Society for over three years.

She is a keen believer in Clubs as an instrument of social uplift. She is also - as residents of Edendale and Howick West can testify - a keen believer in VEGETABLES! Some of us think it possible that, if she had not taken up Social Work instead, she might have made her name as a racing motorist!

* * *

HERE - AND - THERE

EDENDALE

We understand that we have to congratulate the Edendale Benevolent Society on its great good fortune in receiving the magnificent allocation of £150 from the Natal University "Rag" Funds. This is indeed good news. For the last few years the efforts of the Society to meet the most urgent local appeals for poor-relief have been sadly restricted by its limited financial resources. We know that, encouraged by this very generous subsidy, the Society will now go "all out" to help distress in the Area.

* * *

On Wednesday, the 11th October, at 2 p.m., the Edendale Association

of Women's Clubs is holding an Exhibition of work at the Georgetown Market Hall.

The Committee of the Association extends a cordial invitation to all residents, especially the women, to attend this function to see for themselves the work which the Members of the Ashdown, Macibise, Georgetown and Siyamu Women's Clubs have completed during the past few months.

Refreshments will be served by Club Members.

* * *

We are grateful to a friend who signs himself "SOMKANDA" - and who is extremely well known to most of us under his rightful name! - for the following plentiful assortment of news and comments about Ashdown and Edendale in general:-

Ashdown.

" Vegetable Club. Since the change in the methods of distributing vegetables at the Nursery School, numbers have increased considerably. The full benefit of co-operative buying can still be greater than at present if those who contribute interest other residents to join the club.

Remember, friends, that better health demands a good diet, and vegetables are a basic item in a healthy diet.

*

Park/Playground. Ashdown is one of the few African communities that have a park with a fulltime supervisor, who takes care of the children while they are at the park and teaches them games, songs, rhymes, etc. Recently the Commission built a split-pole shelter at the park for the use of the children on rainy days. This is a fine thing and we are all grateful to the Commission for this. We wish Miss Grace Sithole every success in making the park a part of our social and character-building environment.

*

School Committee. The School Committee here, under the chairmanship of Mr. Alpheus Ngcobo, recently organised a successful

yezindawo eziyingcosana ezine paki lokudlalela elinomelusi walo obheke izingane ezidlala khona, azifundise nemidlalo, namaculo, nokunye. I-Bandla leMpilo lisandukwalha umpheme ngezincezu zemithi ukuba abantwana badlale noma lina, banga nethi. Inhle kabi lento eyenziwe yiBandla leMpilo, siyabonga. U Nkosazana Grace Sithole simfisela impumelelo sengathi unga chuma umsebenzi wakhe enze leli paki libe yindlela yokwakha ubuntu kulendawo.

*

Ikomiti lesiKole. Lelikomiti usihlalo walo ongu Mnu. Alpheus Ngcobo lisandukwenza umbingelelo wothisha; wa phumelela kahle. Umbiko wawo sewaphuma ephepheni. Siyawubonga umoya omuhle weKomiti, okuthe ngokubona ukuthi kukhona imali esalile kulomkhosi, engango pondo, yanikela ngawo kuEdendale and District Benevolent Society. Umbhali weKomiti ngu Mnu. B. M. J. Thusie, naye uyilungu leBenevolent Society, kanti futhi unguSihlalo. Siyabonga njalo.

*

Nge Tennis Club. U Mnu. Excell S. B. Msimang useqoqe amagama amalungu angajoyina uma liphumelela ukuphenjwa iKlabu alizamayo eAshdown. Iningi lalaba seliyikhiphile nemali yobulungu. Wesiza sokudlalela sesiceliwe eBandleni leMpilo.

Sesilllindlele kabi leligceke sengathi lingasheshe lenziwe. Sethemba ukuthi iziphathimandla ibumba zizolibumba lisevile nje.

*

I-Advisory Board. Unyaka waleBodi ebikhona, ka-1950, uphele kulenyanga edlule. Kabavelanga kahle namhlanje abafuna ukukhethwa nga lelisonto eledlule, kuphakanyiswe amagama amabili kuphela. Kepha umuzi wase Ashdown unalo idlanzana labantu abakhanyisiwe. Kubukeka sengathi kabanakile, Kungakuhle ukwazi ukuthi kabaKufunanga ngani ukukhethwa, nokulabo abebekule Bodi edlule kabathandanga ngani ukuphinda bakhethwe nonyaka na?

Abanye abantu bathi iBodi yanyakenye kayenzanga lutho.

Naku ekwenzile:-

(a) Icele ukuba kwakhiwe isitolo e-Ashdown. Yavunyelwa. Sizokwakhiwa khonamanje.

(b) Umgwaqo omkhulu ongena e-Ashdown usuzogandaywa ngokhethe. Nonke senizibonili izingwaba zalo emgaqweni ka-A no B.

(c) Sebevunyelwe abase Ashdown ukufuya izinkulu. Manje umuntu asizokwenza kuphela wukuba aye ehovisi lika-Superintendent a cele ipulani lokwakha.

(d) Izinto zokudlala abantwana epaki, njengoba nazicela, sezizoba khona masinyane.

(e) Amakhadi enawacela ukuba kubonwe ngawo ukuthi ingane ibisepaki ngempela, aseyasetshenziswa. Bangaki kini abawahlolayo amakhadi abantababo?

(f) Amagama aqanjwe imigwaqo i-Bandla leMpilo li we mukele. Uma imigwaqo isinamagamayo koba lula ukuthola izihlobo zenu! Ake nicabange nje! Abase Orlando yikhona amagama emigwaqo bewathole nonyaka nje, ngemuva kweminyaka eyishumi nesithupha. I-Ashdown iseneminyaka emine nohafu nje, imigwaqo isizoba namagama nonyaka.

(g) Amanzi akusekho ukuba ake avalwe manje.

Kuyinto enkulu ukuba kwenziwe izinto eziningi kangaka ngonyaka umunye nje.

*

Edendale.

Benevolent Society (iBandla lezimporana). Ubemuhle kakhulu umhlangothi weBenevolent Society kulenyanga edlule. UNobhala ubike ukuthi inhlangano isungule uncintiswano lokuba owinile athole ibaisikile yenzela ukwandisa isikhwama. Ngenyanga ku-September ibodlalela eligcwele ubontshisi lobe lise-Clinic e-Edendale, ukuba umuntu asho ukuthi izinklamvu zingaki. Kuthi obale ngcono kunabo bonke alithole. Hambake uye eKliniki uyokuzwa konke kahle.

Nanka amalungu ase ngene enhlanganweni yokusiza abampofu:- Umnu. non Nkk. F. Kumene, Umnu. no Nkk. A. Molefe, Umnu. no Nkk. E. S. B. Msimang, onkosazana J. J. Ngcobo, M. M. Kumalo, Nkk. W. Sigudu nabanam. P. E. Radebe, R. R. R. Dlomo, N. Myaka (onikele ngo 2/6 ngaphezulu) no A. Ngcobo.

reception for teachers. A report of this has already been published. We wish here to express our appreciation of a fine gesture by the Committee, who, finding that they had a surplus of £1 from money collected for the reception, decided to donate the pound to the Edendale and District Benevolent Society. The Secretary of the School Committee, Mr. B. M. J. Thusie, is himself a member of the Benevolent Society, as well as the Chairman. Thank you again.

*

Tennis Club. Mr. Excell S. B. Msimang has obtained a list of 26 prospective members of a Tennis Club he is organising in Ashdown. Many have already paid their subscription fees. Application for a tennis court has already been made to the Commission. We are earnestly looking forward to seeing a court very soon. We hope the powers that be will strike this iron while it is still hot.

*

Advisory Board. The term of office of the 1949/50 Board of Ashdown expired last month. There was a poor response in the matter of nominations last week, only two candidates being nominated. Yet Ashdown has a number of enlightened people. There seems to be an apathy on their part in this respect. It would be interesting to know why none of them stood for election, and why some of those who were there last year did not re-stand this year.

Some people say the last Advisory Board did nothing. This is what they did:-

- (a) They applied for a shop at Ashdown. This was granted. The shop will be built very soon.
- (b) The main entrance road into Ashdown will be hardened. You have all seen the piles of shale along roads A and B.
- (c) Permission to keep fowls has been granted the residents. Soon all you will need to do will be to go to the office of the Superintendent and apply for a plan and build.
- (d) The games equipment you wanted provided at the park playgrounds will be purchased in

the near future.

- (e) The cards you asked should be introduced to check attendance at the park are already being used. How many of you check your children's cards?
- (f) Names of the streets have been approved by the Commission. When the streets have names, it will be easy to find your friends. Think of it! Orlando in Johannesburg got its street names this year after 16 years of existence. Ashdown, only four and a half years old, will get her street names this year.
- (g) The water supply is no longer cut at certain hours.

For so many things to be achieved in twelve months is a great deal of work. Become a member of the Board yourself, then you will know whether the Board works or not.

*

Edendale.

Benevolent Society. Last month's meeting of the Benevolent Society was a great success. The Secretary reported that the Society was running a bicycle competition to raise funds for the Society. During the month of September the bottle of beans will be at the clinic. Please go to the clinic for further details.

The following new members have joined the Society:- Mr. and Mrs. F. Kunene, Mr. and Mrs. A. Molefe, Mr. and Mrs. H. S. Msimang, Mr. and Mrs. E. S. B. Msimang, Misses J. J. Ngcobo, M. M. Kumalo, Mrs. W. Sigudu and Messrs. P. E. Radebe, R. R. R. Dlomo, H. Nyaka (who gave an extra donation of 2/6) and A. Ngcobo.

*

Mr. R. R. R. Dlomo of the Ilanga Lase Natal has been on leave here during the early part of August. We wish him a well-earned rest.

*

The jumble sale organised by the "University Women's Society" which took place on the first Saturday of August was a great success. Many people benefitted

U Mnu, R. R. Dlomo we Ilanga
lase Natal, ubesathe ukuphumula
ekuqaleni luka-August. Simfisela
ukuphumula okuntoti.

*

Indali eyabeyenziwe ngabenhlan-
gano ye "University Women's Society",
ngoMgqibelo wokuqala kuAugust ya-
phumelela kahle kakhulu. Bangingi
abasizakala ngayo.

Sizwa kuthiwa yonke imigqibelo
yokuqala enyangeni kuzoba nendali
njalo e Edendale. Iba se holo
yayo imakethe impela.

*

AmaKlabu emifino. Kuqalwe ikla-
bu elisha enhla noMacibise. Imi-
fino yahlukaniselwana eceleni komg-
waqo esitobhini sebhasi yakwaPata.

Abathanda ukujoyina mababuze ku
Mrs. Ndlovu no Mrs. J. D. Dlamini.

*

Plessislaer Football Grounds.
Sithanda ukukhumbuza bonke abadlali
bebhola - kakhulu amathimu - ukuthi
lenkundla yokudlalela ingatholakala
nanini nga bafuna ukudlalela khona.
Kuphela nje okudingekayo ngukuba
utholane no Mr. Gerard Ngubane, wase
Caluza School, noma u Mr. P. E.
Radebe, wase Edendale School, noma
u Mr. J. Salikram wase Sutherlands
(c/o Local Health Commission).
Laba banumzane bayazi ukuthi yiziphi
izikhathi lenkundla engatholakala
ngazokwabafuna ukudlala.

*

Public Library. Sizwa kuthiwa
sekune "public library" (kubolekis-
wa ngamabuku) eCaluza School. Ofuna
ukukwazi ungakufumana ku Mnu. P. J.
Mabuza. Ukufunda izincwadi kuphi-
lisa njengako ukudla kwesisu nje.

* * *

Ikhwezi lizwa ukuthi uMnu. I. S.
Sangham obefundisa kwi Mount Par-
tridge Government-Aided Indian School
usanda kushada noMkosz. Bacharam,
ubekade naye engutisha khona kule-
sosikole. Nokuthi uNkosz. Dulari
Chedi, ubekade ewutisha ePlessis-
laer Arya Samaj ushade ngo 6 August,
1950. Sibafisela bonke konke
okuhle.

* * *

Idlanzana labafana besikole
lihamba noMnu. S. Dookran bela-
mukelwa uCanada Lee. Laba ban-
twana besikole baboniswa lakutha-
thwa khona imifanekiso yomboniso
wencwadi ethi "Lafa elihle kakhulu".

* * *

Ikhwezi likhalela uMnu. noNkosk.
Charles Seethal nomuzi wabo ngo-
kushonelwa ugogo wabo. Wabe
ewuvulindlela kwelase Plessislaer,
athe efa wabe eseneminyaka ewu 80
ubudala. UMnu. Seethal uyilungu
leBodi.

* * *

Izakhamuzi zase Willowfountain
sizethemba ukuthi kazisoze zatha-
tha isikhathi eside ukuthola aman-
zi aphuma kuma tange akwaMabhulu-
kwana.

* * *

Sizwa kuthiwa umkhuhlane uwile
phakathi nesigodi, imizi eminengi
iyagula. Sizwa futhi ukuthi izi-
tolo zithengisa iAspro kanye ne-
lamula ngamandla.

* * *

uMnu. Gunga (George) Bishoon
usebuyele kwiBodi lapho sethemba
ukuthi ulwazi lwakhe olukhulu lo-
banosizo. Ikhwezi limamukela
ngezandla ezimhlophe.

* * *

uNkosz. C. D. Sirkisoon usen-
gene ukuba itisha eEsther Payne
Smith School. Ubonisa ukukhu-
thalela kakhulu umhlangano we
Girl Guide Movement. Umongameli
noMbhali we Maritzburg Indian
Girl Guide Association bemingezin-
yawo behambela wonke amabutho ama-
Guide.

* * *

Siyambongela uMnu. P. Laloo
wase Esther Payne Smith School
ngokuphakanyiswa kwakhe abe umon-
gameli weMaritzburg Indian Teachers'
Dramatic Society.

* * *

from the sale.

We understand that the first Saturday of every month is becoming a jumble sale day in Edendale. These sales are held in the market hall.

*

Vegetable Clubs. A new vegetable club has been started at Upper Macibise. The distribution is conducted on the pavement near the Mt. Partridge Bus terminus (I kwa Pata). Interested people should enquire from Mrs. Ndlovu or Mrs. J. Dlamini.

*

Plessislaer Football Ground. We wish to remind all players of soccer - especially the teams - that the above grounds are available at any time. All you need do is to contact any of the following - Mr. Gerard Ngubane, of Caluza School, or Mr. P. E. Radebe, of Edendale School, or Mr. J. Salikram, of Sutherlands (c/o Local Health Commission). These gentlemen know what dates and times are available for practices.

*

Public Library. We understand there is a public library at Caluza School. Please contact Mr. P. J. Mabuza for details. Reading is as much the staff of life as bread.

* * *

Ikhwezi learns that Mr. I. S. Sangham of the Staff of Mount Partridge Government-Aided Indian School was recently married to Miss Bacharam, an ex-teacher of the same school, and that Miss Dulari Chedi, a teacher of the Plessislaer Arya Samaj was married on the 6th August, 1950. We wish the married couples all the best.

* * *

A party of students under Mr. S. Dookran was welcomed at Ixopo by Canada Lee. The students were shown some of the scenes being filmed in "Cry the Beloved Country".

* * *

Ikhwezi offers its sympathy to Mr. and Mrs. Charles Seethal and family in the recent death of their grandmother. She was a pioneer of Plessislaer and was over 80 years of age at the time of her death. Mr. Seethal is a member of the Advisory Board.

* * *

The residents of Willowfountain Road are still hoping that it will not take long to lay the water main from the tanks installed on Giles' land.

* * *

We hear that 'flu' is rampant in the District and many homes are affected. We also hear that local stores are experiencing a run on Aspro and lemons.

* * *

Mr. Gunga Bishoon has come back to serve on the Advisory Board where his past experience will be of value. Ikhwezi welcomes him back.

* * *

Miss C. D. Sirkisoona has joined the Staff of Esther Payne Smith School and shows great interest in the Girl Guide Movement. The President and the Secretary of the Maritzburg Indian Girl Guide Association are busy visiting the various Guide Companies.

* * *

We congratulate Mr. P. Laloo of the Staff of Esther Payne Smith School on his appointment as the newly-elected president of the Maritzburg Indian Teachers' Dramatic Society.

* * *

Ikhwezi is informed that the Bus Services on the Edendale Road during peak hours are far from satisfactory, and workers are

Ikhwezi lizwa ukuthi amabhasi ase Edendale kahambi kahle ngezikhathi kuvalwa umsebenzi ngangoba inengi labantu kalikwazi ukufinyelela emakhaya ngaphambili kuka 7 kusihlwa. Futhi sizwa ukuthi nengoba izimvula seziqalile nje zizokwenza ukuba abantu baphatheke kabi ukuma emvuleni ezitoshini zamabhasi kungekho nemiphemana ebavikela emvuleni, bengenazo nezitulo zokuhlala.

* * *

EZASE CLERMONT

Ikhwezi liyadabuka ukuzwa ukuthi uNurse Mbikwana owe King Edward VIII Hospital Staff (Clermont Branch) ubegula waze waya esibhedlela sase King Edward VIII ngomhla ka 25 August. Simfisela songathi angalulama masinya.

* * *

Sizwa futhi ukuthi iHealth Assistant C. H. Mqadi naye ubeke waqubulwa umkhuhlane akaze asebenza isonto lonke. Use buyile emsebenzini.

* * *

i"Daffodils" Tennis Club yase Clermont imidlala imidlalo emibili kulenyanga yehlulwa ama"Rising Stars" ase Lamontville ngama set amabili, behlulwa futhi ama "King's Crown" ase Durban ngama set amathathu. Sizwa noko lunjalo ukuba ama "Daffodils" kadumele asezozama ukuba nawo aze angobe mdla abuye ahlangana nalama Club ngo September. Sibafisela inhlanhla nomdlalo omuhle weTennis.

* * *

Umpathi weposi uMnu. Johannes Blose usibikela ukuthi iClernaville Post Office eyavulwa ngomhla wokuqala kuAugust yenza umsebenzi omuhle kakhulu. KulePosi Hovisi yase Clernaville abantu bangalonda khona imali, bathole nama Union Loan Certificates, futhi benze noba imuphi umsebenzi weposi. Ukuvulwa kwale posi hovisi kuvale esikhulu isikhala ngoba ngaphambili abantu bebeze baye ePinetown noma eDurban.

* * *

Sizwa ukuthi izakhamuzi zethuswa ukubona amaphoyisa ezofuna amalayisense ezinja namabhayisikili kulelisonto.

Ikhwezi liyabeluleka abanezinja namabhayisikili ukuba bathathe amalayisense ukuze baphepha ingozi yokuba basiwe enkantolo. Ukuze ungaphazamiseki khokha usahamba ubumoyizela.

* * *

Isihambi esiyisiphukuphuku se-Ikhwezi sithi besise Clermont ngolunye usuku sabona indlu enkulu eyakhiwayo. Sithi izoba izitolo nezindlu zokuhlala nokunye nje, nokuthi izoba yindlu enhle kakhulu. Sithi "Maningi umkulu; maningi mali, maningi muhle!"

Sithi futhi sabona iPosi Hovisi elisha elibizwa ngokuthi "Clernaville", nayo futhi yinhle "maningi muhle". Kodwa sithi esinye sesa ziso sabe sishaye ugoboliphondo saze saba "maningi hleka"!

Sekuyisikhathi lesiphukuphuku sesihambi seIkhwezi sifunde ukukhuluma isiZulu kahle.

* * *

EZASE HOWICK WEST

Kuthe la sesiyoshicilela iphepha - (sekwephuze kakhulu) - sathola umbiko ovela eHowick West. Sizwa ukuthi amalungu amabili asebenzala iCommission kuleli eliphakathi nezwe okuyibona ababevama ukuhamba kakhulu kulendawo, sebephumile. Ilaba: uMnu. G. P. Louw, obengumhloli wezempilo, no Mnu. C. J. King, obe ngumhloli wezakhiwo.

*

UMnu. Louw ubeseneminyaka eyisithupha phansi kweCommission engumhloli wezempilo. Ubone ukuthi kakalinge okunye, waqoma ukuba ayoba umlimi eJemeniyesi.

Bonke abesebenza nabo kwiLocal Health Commission boba nesizungu sakhe. Kasithandabuzi ukuthi nezakhamuzi zalapho abesebenza khona nazo zoba nezizungu sakhe.

Waqala uMnu. Louw ukuba umhloli wezempilo endaweni yase Edendale ngoDisemba 1944 kwaze kwaba u-February 1947, phakathi kwaleso

lucky if they can get home before 7 p.m. And we also hear that the rainy season will make it very uncomfortable for passengers to stand at the various Bus Stops where no accommodation is made for shelter and seats.

* * *

CLERMONT.

Ikhwezi regrets to learn that Nurse Mbikwana of the King Edward VIII Hospital staff (Clermont Branch), has been ill and was admitted to King Edward VIII Hospital on the 25th August. We wish her a speedy recovery.

* * *

We also hear that Health Assistant C. H. Mqadi has had his share of "virus" flu and was off duty for one week. He has now resumed work.

* * *

The "Daffodils" Tennis Club, Clermont, played two matches during the month and were defeated by the "Rising Stars", Lamontville, by two sets and by the "King's Crown" Club, Durban, by three sets. We understand, however, that the "Daffodils" are not downhearted and intend to reverse the decision when they meet both clubs again during September. We wish the local stars good luck and good tennis.

* * *

Postmaster Mr. Johannes Blose tells us that the Clernaville Post Office, which opened on the 1st August, is doing a flourishing business. At the new Post Office "Clernaville" the public can operate Savings Accounts, obtain Union Loan Certificates and, in fact, conduct all their postal business. The opening of this Post Office has filled a long-felt want as in the past the public were obliged to transact their business in Pinetown or Durban.

* * *

We hear that residents were surprised to find a Police Constable checking up on unlicensed dogs and

cycles during the week.

Ikhwezi advises owners of unlicensed dogs or cycles to obtain licences and thus avoid the consequences which may result in appearance at Court. To avoid this unpleasantness, better to pay up and smile!

* * *

Ikhwezi's Travelling Idiot tells us that he was in Clermont the other day and saw a great big building being erected. He says it is to be shops and flats and other things and that it will be a very fine place. He says, "Maningi umkulu; maningi mali; maningi muhle!"

He tells us that he also saw the new Post Office called "Clernaville" and that this, too, is "maningi muhle". But he says one of the notices there was upside-down and it made him "maningi hleka"!

We think it is time our Travelling Idiot learnt to speak proper Zulu!

* * *

HOWICK WEST

At the time of going to press - (as late as we dare make it) - we have received no local news from Howick West. We learn, however, of the resignation of two members of the Commission's "Midlands" staff, whose duties brought them very often to this Area. They are Mr. G. P. Louw, Regional Health Inspector, and Mr. C. J. King, the Regional Building Inspector.

*

Mr. Louw, who has been with the Commission for nearly six years in the capacity of Health Inspector, has decided to make a change and try his luck at farming in South West Africa.

He will be missed by many members of the Local Health Commission staff, and we feel sure that the public in the Public Health Areas in which he served will also miss him.

sikhathi izakhamuzi zase Edendale zase zikuhlonipha azeluleka ngako, zikhangwa nayindlela abeziphethe ngayo emsebenzini wakhe onzima wokweluleka ngezempilo.

Kuthe ngiApril 1947 uMnu. Louw wathunyelwa kusigaba esiphakathi nezwe wenziwa umhloli wazempilo khona. Nalapho washesha ukwejayela izigodi zeCommission, kwathi ngoba ubeyindoda enesandle esihle uma isebenza nabantu wabanogazi kubantu.

uMnu. Louw uthatha isinyathelo esikhulu kabi ukuba athi uma esefuna ukuyeka ayekude kangaka eJemeniyesi. Thina ke esimaziyo singamfisela okuhle kodwa. Sengathi impumelelo ingamlandela ukuze athi uma eze wabuya azosixoxela ngomsebenzi wakhe.

*

uMnu. King yena useyongena kwa-Kopeletsheni khona eMgungundlovu.

Umsebenzi womhloli wezakhiwo akuwona onogazi kubantu; kanti noko uMnu. King ngokuziphatha kahle kwakhe nokusebenza kahle nabantu kwenza ukuba bamthande. Naye simfisela intokozo nempumelelo.

.....oOo.....

Incwadi engumongo kuleliKhwezi lanamhlanje ekhuluma NgamaKlabhu ilotshwe ngu Nkosazana M. A. Alexander, Senior Social Worker, ongomunye wezisebenzi ze Bandla leMpilo.

U Nkosazana Alexander lo uneziqu zolwazi lwemfundo yezenhlahalakahle, useke wasebenza eThekwini naseMgungundlovu ngaphambu kokuba angene e-Bandleni leMpilo. EMgungundlovu ube yikho kokubili - umbali nesisebenzi sezenhlalakahle kwa be-Child Welfare Society, ngaphezu kweminyaka emithathu.

Uyawazisa amaklabu ukuthi yilonasu lokuthuthukisa umuzi kwezenhlalakahle. Futhi, njengoba izakhamizi zase Edendale nezase Howick West zinga fakaza ukuthi nempela kunjalo, ukholelwa kakhulu ekuthini imifino ingukudla okuhle kakhulu egazini lomuntu. Abanye bethu bacabanga ukuthi uma wa engangenanga kulomsebenzi wenhlalakahle mhlaumbe wa eYokuba ngumjahi odumileyo ngezimoto!

*

AMAKLABU ABESIFAZANE

Konje ngabe yini khona loko oku-

thiwa ngamaklabu abesifazane? Enzani? Ahloseni? Kukhona kodwa okuhle akwenzayo? Singahle sizuzeni kuwo? Lena ngeminye yemibuzo engiye ngiyibuzwe ngama-Afrika ase Edendale, nase-Clermont nase Howick West ngamaKlabu. Ngiyabona-nje ukuthi abafundi beKhwezi bazibuzile uma bebona kulotshwe ngamaKlabu eKwezini eseliphumile, ngizothi ukunioxela-ke ngokuqondwe ngawo.

Ngokubanzi, amakhosikazi abantu asemadolobheni anezinto azithanda ngempela, alangazela ukuphila impilo ephelele njen-gazo zonke izihlobo zawo, noma kungezimhlophe. Afisa ukufunda nokwa ndisa ukwazi kwawo kuko konke okumalunga "nokumisa amakhaya". Athanda ukwazi ngokwezeka ngaphandle kwemizi yawo, afisa ukubonana nabangane bawo, nokuba azithokozise aziphumuze ekukhathazweni yimisebenzi yokuziphilisa, ezama ukuba nezinto zonke zokuseka imizi yawo.

Uma amakhosikazi abelungu ezifuna lezizinto azithola emibuthanweni yawo nasemaklabhini awo emidlalo, emihlanganweni yawo yezikole neyesimame. Ababantu ke bona bangenzenjani? Kuphela abanako yimi hlangano yamakhosikazi emithandazo. Noma ngi ngeze ngasho ukuthi imihlangano yamakhosikazi abantu yilona khambi lazo zonke izinkathazo zawo, kodwa ngingase ngiqinise ngokuthi ayisinyathelo sokuqala esibange kuloko.

Sekuphenjwe amaKlabu amakhosikazi e-Edendale, nase Clermont, nase Howick West, ngokufishane akuqondile yiloku:-

- (a) Ukuveza ithuba lokuba amalungu afunde nokuba a thuthuke ukunitha, ukuthunga izingubo, nokwenza neminye imisebenzi yezandla engawasiza.
- (b) Ukwenzela amalungu ithuba lokuquba ulwazi lwawo ekuphekeni - angagcini ngoLwazi ukupheka isitshulu nje kuphela, nokuthi angaphela kudlakuni okumnandi ngemifino ayithola emaKlabhini emifino, kodwa abuye afunde futhi ukubhaka izikoni, namakhekhe anojamu, nokwenza nabo ojamu.
- (c) Ukumema abafunde imfundo yempilo neyokuphatha imizi, nokuphathwa kweziguli, nokunye okunjalo, ukuba bazobafundisa, ukuze babe nolwazi in-

Mr. Louw was in the Public Health Area of Edendale from December 1944 to February 1947, during which time the Edendale residents quickly learned to respect his judgment, and to appreciate the manner in which he dealt with their health problems.

In April 1947 Mr. Louw was transferred to the Midlands Region and was made Regional Health Inspector. Here again he quickly gained an intimate knowledge of the areas under Commission control in that Region, and once again, through his tact and fairness, established himself in the hearts and minds of the people.

Mr. Louw is making a big change in going to far-away South West Africa, but we who know him will wish him every success in his new venture. May prosperity be his, and perhaps in the near future he will return and tell us of his activities.

*

Mr. King has left to join the staff of the Pietermaritzburg City Council.

The work of a Building Inspector is not normally a very popular sort of job with the public; but Mr. King's integrity and fairness have been greatly appreciated by all. We wish him happiness and every success.

.....oOo.....

WOMEN'S CLUBS

Women's Clubs! What are they? What do they do? What is their purpose? Do they do any good? What can one expect to get out of them? These are some of the questions I am asked about the Women's Clubs for Africans in Edendale, Clermont and Howick West. I feel that readers of "Ikhwezi" must have asked themselves the same questions when they have seen news of the Clubs in previous issues, and I shall try to-day to tell you something of their aims and purpose.

Generally speaking, urban African women have the same basic interests, and desire to live as full a life as my European friends and colleagues. They have the wish to learn and improve their knowledge in all matters pertaining to "home-

making". They wish to have interests outside their homes, to meet their friends, and have amusement and recreation to offset the serious business of earning their livings, making ends meet and running their homes.

When European women want these things they can get them in various social groups such as social and sports clubs, old school guilds and women's institutes to name but a few; but what opportunities have the African women? - roughly, only their Church Women's Associations. While I do not think that Women's Clubs are the only answer to the disabilities of the African women, I feel they are a step in the right direction.

There are now Women's Clubs in Edendale, Clermont and Howick West, and their aims and objects are briefly as follows:-

- (a) To give Club members the opportunity to learn and improve their knowledge of knitting, dressmaking, sewing and other arts and crafts which may be of practical benefit to them.
- (b) To give members the chance to improve their knowledge and methods of cooking - not only to learn how to make the everlasting "piece of stewing meat" more attractive, and how to get the best out of the vegetables which the Vegetable Club members receive each week, but also how to bake scones, tarts, jams and cakes.
- (c) To arrange for lectures by people who have the training and experience in health matters, home nursing, housewifery, laundry work, home management and other similar matters which help to improve one's knowledge and techniques for healthy living, the bringing up of children and the keeping of a house.
- (d) To give members the opportunity for amusement and recreation, such as games, informal discussions, even if it is merely a chance to meet each other for a "chat" about the "new look" or Mrs. X's latest winter outfit! - in other words, to offer recreation, in its widest sense, so that women may return refreshed and "re-created" for the more humdrum business of daily living.

dlela yokuphila kangcono, nokukhuliswa kwezingane, nokuphathwa kwen-
ndlu.

(d) Ukubahlanganisa bazozenamisa ngemidlalo nokuxoxa, nokuntelisana, ngisho nangokuxoxa nge "nyuluka" ka Masibanibani nezingubo zakhe zama-
khaza. Ngenye indlela, uma siku-
beka kabanzi singathi amakhosikazi emihlanganweni yamaKlabu abuye ekhuthaziwe ukuze ayaphindela emi-
sebenzini yemizi yawo yemihla, ase-
hambela phezulu.

Yizo-ke lezizinto amaKlabu anga-
zinika isifazane sabansundu uma
siwafuna.

Umpfumela osobala ngamaKlabu ngukuthi abenza bakwazi ukulungisa imiziyabo; avula imiqondo yabo, abatholisi nokwazi okuyikho ukuze bahole imivuzo ethe-xaxa, babe yizi-
sebenzi ezingcono ezindlini zabelun-
gu, noma kungaba kuphi lapha bewutho-
le khona umsebenzi ukuba bandise imali engenayo.

Kuningi angakunika amakhosikazi abantu amaKlabu abesifazane, uma bengazihlupha ukuba babe ngamalungu, kodwa kunezikhathi lapho ngiye ngize ngithi ayingcosana kakhulu amakhosikazi abansundu azikhathaza ngamaKlabu, iningi kalinakile nje.

Ngiyakubona kona ukuthi bulhona ubunzima obuvimbayo. Imihlangano yamaKlabu ihlangana phakathi nama-
viki. Kuyilapho iningi lisuke lese-
msebenzini, lingakwazi ukuthi isikha-
thi asuke engasebenzi ngaso siqondane nesikhathi somhlangano weKlabu. Loku kungaze kwenziwe uma bebaningi abafuna ukuba kuhlanganwe sekushayi-
siwe, uma bengakuvuma ukuba kuhlangan-
we ngemigqibelo.

Amalungu kawezi kahle neze emih-
langanweni yamaKlabu kakhulu e-
Edendale. Noma ngikubona kona uku-
thi ukuba bengabantu abasebenzayo kwenza kube lukhuni kwamanye ama-
lungu ukuza emihlanganweni, abanengi abafuni ukuzama ukwenza umsebenzi wabo wokuba banga phuthi. Kababoni ukuthi ngeke basizakale ngokuphelele uma begqoza ekuzeni kwabo; kumelwe beze masonto onke ukuze bakuzuze konke oku tholakala emaKlabini.

Futhi amalungu amaKlabu awamanin-
gi njengoba bekufanele. Ngizwa ukuthi iningi, lamakhosikazi emizini yawo lixineke kakhulu ngangoba kalina-
naso neze isikhathi sokuza, kepha kuthi uma ngihamba ngomsebenzi phakathi kwendawo ngifumanisa be-
baningi abehla benyuka nje bengaqonde lutho, engibonake ukuthi ukuzilandulela loku yindaba nje, wu-

thando olungekho.

AmaKlabu aseEdendale nase Ashdown, nase Georgetown, nalwa-
Macibise, naseSiyamu asehlangene aba yinhlangano enkulu, okuthiwa ye Edendale Association of Women's Clubs. IKomiti lalenhlangano eyakhiwe ngamalungu avela kuwo onke amaKlabu nezi Sebenzi ze-
Nhlalakahle, li hlangane kanye ngenyanga lixoxe izindaba zoluphathwa kwamaKlabu. Umgcini sikhwama, osebenza ngesihle, uyilungu le Georgetown Klabu. Phakathi kwemisebenzi eyenziwa e-Edendale wukunitha, okunewoza-
woza elikhulu okwamanje, kanye nokuthunga izingubo zabesifazane, nomsebenzi we-felt.

Ukupheka kufundwa kanye ngenyanga kulelo nalelo Klabu, sekuhleliwe ukuba izifundo ziqale ekuqaleni kwenyanga ezayo. Amathuba eidlalo esozobuye aqale kuwona lamasonto nje.

E-Clermont khona iKlabu linye. Amalungu alo ayanitha, athunge izingubo kuphela. Ngi kulungele ukuveza okunye futhi okungenziwa ngama Klabu uma amalungu esho ukuthi ayakufuna.

I-Klabu lase Howick West elilodwa, elisanduku qalwa liyanitha kuphela ngoba kungakabikho okunye elingakwenza. Nalapho futhi uma amalungu ebonisa ukuthi afuna ezinye izinto kuyozanywa ukuba azitholiswe.

"Umoya wobuklabu" e-Clermont nase Edendale muhle impela kwamanye amaKlabu akhona. Amanye kodwa awakaboni ukuthi uyadingeka, kuthike eHowick West ungabikho nje neze.

Ngasezimalini-ke ubulungu busho ukuthini? Busho ukuthi ilungu likhokha utiki ngenyanga, elingena ngayo kuba ngosheleni abathathu. Osheleni abathathu laba-ke umuntu ubuye abanikwe uma ephuma eklabini. Amalungu kumelwe azikhokhele zonke izinto azisebenzisayo, njenge zokuthunga izingubo nje. Amayadi lawa athenywa ngenani elehlisiwe, elingaphansi kwalelo umuntu angawathola ngalo ezitolo.

Kusho ukuthike amalungu aya-
zuza ekuthengeni izinto lezi ngalamanani ehlisiwe. Kephake kusekhona belu amalungu okungakawakhanyeli ukuthi afenele ukuzikhokhela kheshe lezizinto, ngoba uma engakhokhi kanjalo nami kangi

These are the things which the Women's Clubs can give the African women if they want them.

The practical implications of the Clubs are that they enable the members to make happier and better places of their homes; and give them new interests in life and the knowledge and practical experience to earn higher wages and become more efficient as domestic servants, or in any other employment which they may have to undertake in order to supplement the family income.

The Women's Clubs have plenty to offer the African women, if they will take the trouble to become members, but there are times when I feel that except for a mere handful, the African women as a whole, are not interested.

I realise that there are certain obstacles which are difficult to overcome. Club meetings are held during week days. Many women have to go out to work and cannot always arrange their free time to fit in with Club meetings. This could only be overcome if there were a sufficient number of women who were interested, and who would be willing to attend regularly over weekends.

Attendances at Club meetings, especially in Edendale, are very disappointing. While I realise that the question of employment does make it difficult for some members to attend, I feel that many others are simply not prepared to make the effort to fulfil their obligations to the Clubs by attending regularly. They do not realise that they cannot gain the full benefit from the Clubs by attending now and again, but must attend each week if they are to enjoy to the full all that the Clubs have to offer.

In addition, the number of Club members is not as high as I feel it could be. I am told that many women are so busy in their homes that they cannot spare the time, and yet as I go about my work, I see them wandering about aimlessly, and I feel that this is just an excuse for their apathy and lack of interest.

The Edendale Clubs at Ashdown, Georgetown, Macibise and Siyamu have formed themselves into the Edendale Association of Women's Clubs. The Committee of the Association which is made up of two representatives of each Club and the Social Workers, meets once a month to

discuss matters affecting the administration of the Clubs. The Honorary Treasurer of the Association is a member of the Georgetown Club. The work undertaken in Edendale includes knitting which is, of course, most popular at the moment, dress-making and felt-work. Cookery classes are held at least once a month at each Club, and arrangements have been made for lectures to commence at the beginning of next month. Recreation periods are also re-commencing within the next few weeks.

At Clermont where there is only one Club, the members are engaged in knitting and dressmaking only. I am prepared to make available the other facilities which Clubs can offer, as soon as Members express a desire for them.

The Howick West Club which was recently started, is only engaged in knitting as no other facilities are available, but here again, if there is sufficient interest and response, other arrangements can be made.

The "Club spirit" at Clermont and some of the Edendale Clubs is excellent. Others do not yet appreciate its importance, while at Howick West it appears to be entirely lacking.

What does Club membership mean in hard cash? A monthly membership fee of 3d. and an initial deposit of 3/-d. which is refunded when a member resigns from the Club. In addition, members must, of course, pay for all materials which they use in the making of garments. These materials are bought wholesale, consequently the prices at which they are sold to Club members are considerably below the prices they would pay in the shops. From a purely financial aspect, members benefit by the low cost of materials. However, there are many members who do not realise that unless they pay for their materials promptly, I cannot buy further materials for them as we must have the cash to meet our obligations to the wholesalers who sell us the materials.

I am told that the Club membership is poor because only a handful of people know about the Clubs. I am therefore seeking the co-operation of all "Ikhwezi" readers and asking them to make the Wo-

kwazi ukukhokha masinyane lapho sithenga khona kumaholseli (whole-salers).

Ngizwa ukuthi amalungu amaklabu ayingcosana nje ngoba beyingcosana abazi ukuthi kukhona into okuthiwa yiklabu. Ngiyabaxusake abafundi bekhwezi ukuba bawhlabe baulawule umkhosi wamaklabu.

Ngicela abafundi besilisa ukuba bakhuthaze omkhobo ukuba bangene emaklabini ngoba bayobuyelwa ngaloko. Ngicela futhi bonke omame ukuba beze nabangane babo emaklabini bazozibonela okwenziwa khona.

Ngothokoz uma abafundi bengangitshela kulo ikhwezi leli ingabe anosizo yini amaklabu, noma eswelekile ukubakhona na? Bangitshela ngokwabo ukubona ukuthi bathini ngendlela aphethwe ngayo, baveze amasu ngawo.

Amaklabu abesifazane enzelwe abezifunda zeBandla leMpilo, uma esekelwa yibo bonke abakhi bakhona kukhulu angabenzela kona. Nge themba ngempela ukuthi ayogcina ngokuba abantu bawakhuthalele kangoba baziphathele wona ngokwabo.

M. A. ALEXANDER.

.....oOo.....

EZIBHALALELWE IKHWEZI

Mhleli,
IKHWEZI.

Mngani,

UNZAMO OMUHLE

Angazi ukuba umhleli wothokozi-swa yini ilokhu kwalencwadi Kodwa ngiyakholwa kowathokozisa amaAfrika amanengi eEdendale. iSiyamu sesi-qambe ilinge elibukelwa uye wonke umuntu ngeso elibukhali, kungebona phela abangezvani nalo bodwa kodwa nalabo abahambisana nalo. Izakhamuzi sezakhe ibandla lama Ratepayers abazama ngalo ukusizana neLocal Health Commission ngaleyondlela engase isondeze inhlalakahle.

Lelibandhla laqambeka ngesikhathi inengi labantu linga yithandi iLocal Health Commission lingavumi nokuba kusizwane nayo. iSiyamu sona sabona ukuthi ukuze kwenzeke izinto ezinkulu kofuneka ukuba kusetshenzwe nayo. Sasukuma saze sabanama-lungu aso kwi Advisory Board ukuze izwi laso lifinyelele kwiCommission

ngesango lelo elivulekile okwamanje.

Amaholi beBandhla bakhuthaza izakhamuzi ukuba ziyihambe imihlangano zilethe ezikhala ngalo. Kuyangithokozisa ukubika ukuthi kuze kube manje imihlangano yabantu base Siyamu iyagcwala futhi ibonisa ukukhuthala.

Izitha zeRatepayers Association sithi, "soke sibone ukuthi notholani ngokuhambisana neLocal Health Commission ngoba ekwazini kwazo zona zibona ukuthi ngeke sithole lutho ngaphandle kokwandiselwa ama rates nama samaniso".

iSiyamu siphendula ngokuthi "Sesizinikele kwiLocal Health Commission ukuba sisebenze kanye nayo sethemba ukuthi koba khona esikutholayo ngokusizana kwethu nayo. Isikhathi kuphela esogweba iqiniso".

iSiyamu kasiqedanga ngokukwenza lomhlangano kodwa siqhubekela phambili ngozisiza sona uqobo. Ibandhla seline posi hovisi lalo. Sinomuntu oholo ngenyanga olanda iposi eEdendale. Isikhwama sethu sibhaliwe iPost Office. Uma izincwadi zifika ilungu lowesifazane ilona elehlukanisa izincwadi likhiphe zonke eziqondene nesikole lizithumele ku-Tisha omkhulu masinyane. Abanye bazilandele izincwadi zabo.

Imali esiholela ngayo olanda iposi ithelwa ngamalungu kuthi ngoba abanye kabayikhiphi kahle kwenze ukuba abaholi bayigcwalise neyebo ukuba iholo lakhe lingephuki. Lo owesifazane onikeza izincwadi yena kaholi lutho. Sesithole nelungelo lokuba sithengise ngezitembu.

Siyazama futhi ukuba senze ngako konke ukuba umuzi wakithi uphatheke kahle ngokulwa nabantu abephula umthetho nokunye okungaze kudunge umuzi. No sayitsheni wase Sutherlands Police Station uyasisiza kakhulu ngezuleko esizifunayo nokuba naye uqobo asisize. Sihlushwa nje ukusweleka kwemali engabe iyasisiza kuyo yonke imizamo esiye-zayo yokuzisiza. Kodwa uma i-Local Health Commission ingasibamba isandla sethu sobuhlobo isinike ithuba nomdlandla ngaso sonke isikhathi akuyi kuthatha isikhathi eside ukuba wonke umuntu ahambisane nathi kulomsebenzi wokusizana neziphathi-mandhla.

men's Club movement known.

I appeal to all the men readers to persuade their wives and relations to join the Clubs as they will benefit in the long run, and I appeal to all the women to come to Club meetings with their friends and see for themselves what goes on in them.

I should also be glad if readers would tell me, through the columns of "Ikhwezi", whether they think the Clubs are serving their purpose and whether they are wanted; and give me constructive criticism of the present methods of organisation and, above all, let me have suggestions and ideas on the subject.

Women's Clubs are run for the benefit of the women of the Public Health Areas and, given the proper support by all members of the community, they can mean something important in the lives of the Africans. It is my hope that, eventually, they will be completely African-organised and managed.

M. A. ALEXANDER.

.....oOo.....

LETTERS TO IKHWEZI.

The Editor,
IKHWEZI.

Sir,

An Interesting Experiment.

I do not know whether the Editor will welcome this letter, but I am of opinion that it will be of interest to many Africans in the Edendale Area. Siyamu has begun an experiment that is being watched with great interest not only by its supporters but by its opponents. The residents have formed themselves into a Ratepayers Association and as such are trying to co-operate with the Local Health Commission in whatever is of general welfare to the people.

This Association came into being when most of the Africans in the Area were dead against the Local Health Commission and were against co-operation. But Siyamu felt that it was only through co-operation that great things could be done. So they went ahead and sent in some of their men to the Advisory Board elections so as to get direct repre-

sentation through the only legitimate channel available at present.

The leaders of the Association encouraged the people to attend the meetings and bring their grievances to light. I am happy to report that up to now the meetings of the people of Siyamu are always well-attended and full of life.

The opponents of the Rate-payers are saying, "We shall see what you hope to get by co-operating with the Local Health Commission because, in our experience, we feel that you will get nothing but only more Rates and Summonses".

Siyamu says, "We have extended our hand of co-operation to the Local Health Commission fully believing that we shall get something in return for our sincere attitude. Only the future will say who were right".

Siyamu has not only formed this Association but is going ahead in Self-Help. The Association runs a Postal Depot. We have a man - paid monthly - who collects the post at Edendale. Our post bag is registered as a Private Bag. When the letters are brought in, a lady member of the Association sorts them out and hands those belonging to the School to the Principal teacher at once. The rest are then sorted out and handed over to the callers during the day.

We pay the post-man through the subscriptions paid in for membership; but as these are not regular and some people still fight shy of the Association, the Executive Committee has to dig into its pockets time and again to pay the man. The lady who hands out letters does this voluntarily. We have now been granted permission to sell stamps.

We are also trying to devise ways and means of getting our Area under proper control so as to fight effectively any lawlessness and disorder that might occur. In this we are getting much appreciated help and advice from the Station Commander of the South African Police, Sutherlands, who is always willing to give us help and advice when we need it. Lack of funds cripples many of our intended efforts at Self-

Okwamanje soloko sizithumela njalo izikhalo zethu kwiAdvisory Board kanye nemisebenzi esiyenzayo esethemba kakuyi kuthatha sikhathi ukuba iLocal Health Commission isamukele isandla sethu esihle isesuthise ngezithelo zomsebenzi wethu nemizamo esiyenzayo.

R. R. R. DHLOMO.

Siyamu Private Bag,
P. O. EDENDALE.

* * *

Mhleli,
IKHEWEZI.

Mngani,

Kuyangithokozisa ukunikela umbiko womdlalo nomsebenzi wokunikeza iziqu we Mount Partridge Indian School Wolf Cub Pack.

Ama Wolf Cubs ahlangana emgodini wawo, loku ukuthi e Mt. Partridge School, njelo ngolwesihlanu ntambama. Aqhuba kahle kakhulu. Ngomhla wokuqala nowesibili kuJuly, 1950, iPietermaritzburg and District Boy Scouts Association enza umdlalo eMt. Partridge School ngokuvunyelwa uMnu. S. Dookran (Utisha omkhulu) kanye nekomidi lesikole. Nampa ababekhona kulowomdlalo - Raiserthorpe Scouts, Riversdale Scouts, Pentrich Scouts and Cubs ne Mt. Partridge Indian Wolf Cub Pack. Bazithokozisa kakhulu babanako nokuziphekela ukudla.

uBrother Veera Chetty, oku uyena ngqonyela yombutho, wahlola umsebenzi wamabutho kwaphumelela abau 42 abethweswa iziqu ngabo ubusuku lobo kubaswe umlilo ngomhla ka 1 ku July. Ngiyambonga uBrother Veera egameni lamabutho ngokuwethwesa iziqu eziwenza abe ngamalungu agcwele.

Owakho,

Ozithobile,

M.M. MOODLEY,
AKEIA.

Bagheera M. Bundoo.
Baloo/C. E. Seethal.
Organiser/L. Salikram.

.....oOo.....

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGANE
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : : d.

IMALI YOBULUNGU NGONYAKA ul/-.

Tumela lefomu ku:

Mnu. E. S. B. Msimang,
Secretary,
Edendale Benevolent Society,
B. 6, Ashdown,
P. O. PLESSISLAER.

.....oOo.....

Help, but if the Local Health Commission grasps our extended hand of friendship and gives us Hope and Inspiration from time to time we shall soon win all the hearts of our people and convince them that it pays in the long run to work in harmony and co-operation with those in Authority.

Meanwhile we continue sending forward to the Advisory Board our grievances and needs - and we hope that before long some of these will be met by the Local Health Commission so that we can hold out boldly to all the fruits of our labours and humble endeavours.

R. R. R. DHLOMO.

Siyamu Private Bag,
P. O. EDENDALE.

* * *

The Editors,
IKIWEZI.

Dear Sirs,

I have much pleasure in submitting to you a report on the recent camp and Investiture Ceremony of the Mount Partridge Indian School Wolf Cub Pack.

The Wolf Cubs meet at their den, that is at Mt. Partridge school, every Friday afternoon. The pack is progressing very well.

On the 1st and 2nd July, 1950, Pietermaritzburg & District Indian Boy Scouts Association organised a Camp at the Mt. Partridge School with the kind permission of Mr. S. Dookran (Principal) and the school Committee. The following were present at the Camp - Raisethorpe Scouts, Riversdale Scouts, Pentrich Scouts and Cubs and Mt. Partridge Indian Wolf Cub Pack. In general the Scouts and Cubs enjoyed themselves and even cooked their own meals.

Brother Veera Chetty, the Chief Akela of the Association, had previously conducted the Wolf Pad Test and passed 42 of the Cubs who were invested on the night of the Camp-fire on the 1st July. On behalf of the Wolf Cub Pack I thank Brother Veera for investing the Cubs as "Fully Fledged Cubs".

Our motto is : "DO OUR BEST".

I am,

Yours faithfully,

M. M. MOODLEY,
Akela.

Bagheera M. Bundoo.
Baloo/C. E. Seethal.
Organiser/J. Salikram.

.....oOo.....

JOIN THE
EDENDALE BENEVOLENT SOCIETY
for
POOR AFRICANS and NEEDY SCHOOL
CHILDREN.

NAME :

ADDRESS :

.....

DONATION : £ : : d.

ANNUAL SUBSCRIPTION : 1/-d.

Send coupon to:-

Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent
Society,
B. 6, Ashdown,
P. O. PLESSISLAER.

.....oOo.....

Vacancy for AFRICAN CLERK on
Local Health Commission Staff
at CLERMONT.

Applications are invited from suitably qualified Africans to fill the above position on the grade £120 x £12 - £192 per annum, plus cost-of-living allowance. The commencing salary will be determined by the qualifications and/or experience of the successful applicant.

Applicants should be experienced in general office routine and a knowledge of bookkeeping will be a recommendation.

Applications, giving details of age, marital state, educational

qualifications and previous experience and accompanied by copies of not more than three recent testimonials should be addressed to the Secretary, Local Health Commission, 195, Longmarket Street, Pietermaritzburg, so as to reach him not later than noon on Friday, the 22nd September, 1950.

.....oOo.....

FCOTNOTE.

It is with sorrow that Ikhwezi records the news of the sudden death of Father le Bars at Edendale on the 5th September.

All of us who knew him must have felt the completeness of his dedication and the beauty of his life; and the African community, in particular, has lost in him a champion and a friend.

His colleague, the Rev. Father McKinnon, will write for us more fully, in next month's issue of Ikhwezi. We cannot go to press to-day, however, without recording our very special sympathy with his African people, whose interests were so dear to him.

Mr. J. C. Boshoff, Deputy-Chairman of the Local Health Commission, referred to Father le Bars' death in the following terms at the Commission's meeting:-

" I cannot let this occasion pass without formal record of what the Commission feels in connection with the sudden tragic death of Father le Bars of Edendale.

We know something of his influence and standing in the Area, especially among the Africans of his own community and we know something of his life devoted to the service of his Church and of his "people".

Officially, we knew him as critic and as friend of the Commission - as critic, sometimes severe and always honest; as friend, a loyal and understanding supporter of our wider hopes and aims for the Area.

As a body, we shall miss his influence in Edendale, his refreshing candour in discussion and his unrelenting drive for the welfare and the uplift of his people.

We extend our sympathy to his co-religionists, his congregation and the Africans of Edendale in general, in the loss they have sustained. "



Prepared and published by the Head
Office of the Local Health Commission,
Natal, 195, Longmarket Street,
Pietermaritzburg.

0561 1005 2

A LETTER TO OUR READERS

In the early days of Ikhwezi, an African correspondent - a man of standing in his community and one who is, presumably, alive to public sentiment - made these remarks: "We consider that Ikhwezi should be paid for. We want NOTHING FREE OF CHARGE. 'NOTHING FOR NOTHING'".

A much more recent African correspondent has told us: "Africans look upon a FREE GIFT from a European WITH SUSPICION".

An African reader has told us, in conversation, "The Africans don't like to get a thing for nothing: they think it isn't worth anything".

Now, frankly, it seems to us that there is a lot of downright nonsense in this nothing-for-nothing business - and the sooner the African people (or any other people, for that matter) get this notion out of their heads, the better it will be for them as individuals and as groups.

In the first place, all of us - whether African, European, Indian or anything else - have GOT to take most of the good things in life "for nothing", for the simple reason that money cannot buy them. Happiness, friendship, kindness, health, the love of children, interest in life, joy in one's work - all these benefits, and a thousand others like them, cannot be bought with money. If we have them at all, we have to take them FREE. And this surely, is no reason for despising them? Do any

of us say, "I will not have the friendship of this or that person because I cannot pay for it"? Or, "I do not want my children to love me, because their love is free"?

Even in the world of material things - like Ikhwezi, or like one's daily food - it is NOT TRUE that the African doesn't want anything for nothing. It is innate in human beings to be pleased to receive a gift - and the African is not unhuman. We have to work for, and to earn, most of the material things which we desire or need, and it is a pleasurable thing, occasionally, to be given something. It eases the way of every one of us, and it is natural that we should enjoy that easing. All the world over, from the dawn of history, gifts have been pleasing to the heart of man. We refuse to believe that, in this, the African is different from all other human beings.

"Suspicious", he may be. (And there are those who wonder if some of the African people to-day are not tending to nurture and encourage their suspicions, and, in so doing, to hamper not only themselves but those who would help them - but that is another story). The African, we say, may be hesitant about accepting certain benefits - but we say again that it is NOT TRUE that he doesn't want anything for nothing. He DOES - just as the European wants it, and as any other race-group wants it.

Africans in their thousands benefit to-day by the skill of doc-

INCWADI kaBAFUNDI BETHU

Ezinsukwini zokuqala zeKhwezi, omunye uMafrika ohloniphekayo phakathi komuzi, nokungathi uyawazi umqondo wabantu, wasilobela wathi : "Sibona ukuthi, kufanele lithengwe iKhwezi. ASIFUNI LUTHO NGESIHLE. UMA UNGAXHIPHE LUTHO AWUTHOLI LUTHO."

Omunye futhi uMafrika osandu kusilobela uthi : "AmaAfrika abanom-dlinzo ngento avithola ngesihle kum-
lungu."

UMafrika ongumfundi waleliphepha waxoxa wathi, "AmaAfrika awafuni lutho angaluthengile: athi leyonto ayinto yalutho."

Akesihlube indlube ekhasini. Sengathi impela mukhulu umbedo wal-
enkulumo yokuthi into yesihle kayi-
funeki. Okuyosiza masinyane ukuba
uphume uphele lomqondo emakhanda
abantu.

Okokuqala, sonke, noma singama-
Afrika, noma singaba ngab Lungu,
noma ngabe si ngamaNdiya, noma si-
luhlobo luni, siMELWE ukuyamukela
into esiyiphiwa "ngesihle", ngenxa
yokuba leyonto ingethengwe ngemali.
Intokozo, ubuhlobo, umusa, impilo
uthando kubantwana, uku jabulela
ukuphila, ukuthokoza ngemisebenzi
yethu nakokonke okusiza njenga lezi
zinto kungethengwe ngemali.

Uma sizithola zonke, sizithola
ngesihle. Impela loko kungeke
kube yisizathu sokuba sizibukele
phansi. Ukhona yini phathi kwe-
thu oke athi "Angi funi ukwenzelwa
umusa ngoba angizu wuthenga?" Noma
athi, "Kangilufuni uthando lwaban-
tabami ngoba kangibaniki mali ngo-
ku ngithanda kwabo?"

Kanjaloke nasezintweni zalom-
hlaba, njenge-Khwezi nje, nanje-
gokudla kwethu kwemihla, akusilo
iqiniso ukuthi umuntu onsundu ka-
funi lutho lwesihle. Kuyimvelo
ebantweni ukukujabulela ukuphiwa
uMafrika-ke akasona isilwane ukuthi
angehluka. Cisho zonke izinto
esizidingayo siyazisebenzela, ngako-
ke kubamandi uma sethuka sithi
ukuthola into ngesihle. Kusihla-
bisa ikhefu, ku wubuntu ukujabula
ngako. Izwe lonke, seloku kwathi-
nhlo, inhliziyi yomuntu iya kujabu-
lela ekuphiwayo. Kasivumi ukukhol-
wa ukuthi umuntu onsundu wehlukile
kwezinye izizwe.

Angabanayo-nje yona "imizindlo".
(Abanye sebe mangle nje ukuthi
abantu kasebeyikhuthaza ngokwabo
imidlinzo leyo na? Okuzothi

ngokwenzenjalo kungagcini ngo-
kuba bazikhube bona bodwa, kodwa
baphazamise nalabo abathi bayaba-
siza. Ngokunye kodwake loko.)
Kungenza kona ukruba uMafrika anqi-
kaze ukwenukela izipho ezithile -
kodwa siya qinisa ukuthi akusilo
iqiniso ukuthi akafuni ukuthola
lutho ngesihle. Ukuphiwa uyaku-
thanda - njengabo abeLungu nje -
nanjengoba naluphi uhlobo lukuthan-
da.

Izinkulungwane zaBantu abansundu
namhla-nje ziyasizakala ngodokotela
no-Nesi, nangokugulela ezibedlela,
konke loko bekuthola ngesihle.
Bake benqabe nje ukuboshwa amanxeba
emakliniki la agcwele izwe lonke,
ngenxa yokuba lolosizo lutholwa
ngeze?

Bakwenqaba nje ukudla uHulumeni
akupha abantababo emini njalo ezi-
koleni? ngoba kungakhokhelwa?
Iqiniso wukuthi bakhala ezimathonsi
uma sekuthiwa ukudla se kuyavalwa
ezikoleni.

Ngako ukuba uMafrika engumuntu
njengabo bonke ukujabulela njenga-
thi sonke ukuthola into "kalula".
Siyakholisiswa ukuthi ku ukwenza-
nje uma ethi "akafunilutho ngeze".
Imizindlo kayimfinyelelisi ndawo
umuntu. Inhliziyi ehlala inesi-
londa kwesinye isikhathi ibanaso
kufaneli; kodwake umuntu ohlala
esithunuka isilonda esinjalo kath-
andwa muntu. Umoya wokuziphatha,
nowokuthanda ukukukhokhela loko
umuntu akutholayo uyababazeka, kod-
wa hayi uma se uze wafika ebangeni
lokuba umuntu angabongi, akwenqabe
ngokunikina, nokuphukula loko aku
phiwayo.

Isisho samaNgisi esithi "Ize
ngeze", sinxambili. Okokuqala
uhlangothi yilolu ebesikhuluma ngalo.
"Ngeke ngiyemukele into engi nga
yiphiphelanga lutho". Olunye yi-
lolu, "Ngeke nginike muntu into
anganginikanga lutho ngayo".

Kulula ukuba umuntu noma abantu
abasohlangothini lokuqala, beqeke
kolwesibili. Eqiniseni loko uku-
zibangela isidina, nokuzahlukanisa
nabakini.

Ake silinganise ngesilinganis-
wana sinye nje, ukucacisa esiku-
shoyo. Emhlanganweni othile osandu
kuhlangana kusukume omunye wathi
uyamangala ngokungathandi kwama-
Afrika ukusizana. Walinganisa nga-
sekubonile. Wathi igazi belifuneka
kabi esibedlela esithile. Abani-
kela ngegazi - cisho bonke kube nga-
beLungu - bayingcosana kunabafune-

tors and the care of nurses and the accommodation of hospitals, put at their disposal FREE. Do they refuse to have their wounds dressed at the hundreds of clinics up and down the country because the dressings are not paid for?

Did they refuse the Government's midday meal at school for their children because it was free? Just the reverse : they protested bitterly when this "gift" - this "something-for-nothing" - was withdrawn.

Because the African is human, he shares with all the rest of us, fundamentally, a perfectly human pleasure in getting something - sometimes - "easily". And there is, we honestly believe, something unnatural and quite artificial in the position he takes up when he says "nothing for nothing". Suspicion never gets one anywhere worth while. A sense of grievance may, or may not, be understandable; but the person who nourishes his sense of grievance is never very likeable. The spirit of independence and the willingness to pay for benefits are admirable - but not when they reach the point of ungraciousness and a sulky refusal to accept a proffered gift.

The English phrase "nothing-for-nothing" carries TWO meanings. The first is the one we have been discussing : "I will take nothing that I do not pay for". The other is, "I will GIVE nothing that I am not paid for".

It is very easy for the man or the group who lives by the first rules to become the sort of man, or the class of person, who lives by the second. And that, indeed, is to become unlikeable and to shut oneself off from the rest of one's kind.

One short illustration will serve to show what we mean. At a recent public meeting, a speaker rose to express his puzzlement at what seemed to him the unwillingness of Africans to help ONE ANOTHER. He gave an example from his own experience. There is urgent need for blood at a local hospital. The number of blood-donors (nearly all Europeans) is far below the present need, and supplies of blood would be hopelessly inadequate to meet, say, an eventuality such as a serious railway-accident. The position is such that lives may be lost through this lack of blood for transfusion. In an effort to improve matters, appeal was recently made for blood-donors among a large

number of Africans in local employ. Everything was explained to them. They were told that the giving of blood was quite without serious consequences to the donor : that African lives, as well as others, depended on a response from all sections of the people. They were asked to help in this urgent matter.

Not one African volunteered. Two comments only were made. "Why should I give blood if I am not paid for it?" - and, "What does the African in hospital matter to me?"

We believe - indeed, we KNOW - that this story does not reveal the true spirit of the African. We know the ancient African tradition of kindness, courtesy, hospitality and help for those in need.

But we DO BELIEVE that this story shows only too clearly how one kind of "nothing-for-nothing" behaviour becomes the other kind.

We would remind the African of the real spirit of his people - as outsiders have known it, and HE KNOWS IT TOO - the spirit of generous acceptance and of generous giving.

The question of Ikhwezi is a small one. But the question of the African attitude towards ungrudging giving and ungrudging taking is of infinite importance to himself, his people and the world.

Yours faithfully,

THE EDITORS.

AFFAIRS OF IKHWEZI

We are disappointed that the competition advertised in our August number has aroused so little interest amongst our readers. It is true that we are writing these notes four days before the competition's closing-date; but unless the post, between now and then, brings in something useful, we shall find ourselves somewhat absurdly judging exactly FIVE ENTRIES for three prizes!

kayo, okusho ukuthi lingeze lenela uma kulimele abantu abaningi njengasengozini yesitimela nje. Isimo esikhona manje wukuthi miningi imiphefumulo engahle iphume ngenxa yokuntuleka kwegazi. Ekuzameni ukulungisa lesisimo kwacelwa ezikwateni zamaAfrika ezisebenza khona eduze nje ukuba kuvele aba nganikela ngegazi ukwe nzela ukuba lingesweleki kangaka. Bachazelwa kahle konke. Batshelwa ukuthi ukunikela ngegazi akumenzi lutho onikele ngalo; nokuthi loko kunikela okunjalo ku ngasindisa imiphefumulo yabantu esuke ise ngozini, kanye phela neminye nje ekuleso simo. Bacelwa ukuba basize kuloludaba oluphuthumayo.

Akukho noyedwa onsundu owavuma. Kwavela amazwi amabili nje. Elinye lathi, "Nginga nikelelani ngegazi lami uma ngi ngezu hola ngalo?" Elinye lathi, "Ngil nandabani nomuntu ogulela esibedlela nje nempela?"

Siyakholwa, empeleni ngingathi siyazi, lendaba ayisho ukuthi umoya womuntu unjalo ngempela. Siyazi ukuthi amasiko abansundu ahamba nomusa nenhlonipho, nozwelo noku siza nxa kuhlusehkiwe.

Kodwa-ke si kholwa ngempela ukuthi lomqondo wokuthi wokuthi "ize ngeze" ugcina ngenye indlela.

Akesimkhumbuze umAfrika ngomoya okuyi-wona-wona kwabansundu, njengoba abezizwe bewazi, naye onsundu qobolwakhe ewazi - sisho phela umoya wokwephana, nokubonga nxa ephiwa.

Indaba yeKhwezi yinto encane nje. Kodwa ukuphana nokwemukela komuntu onsundu ngenhliziyo ekhululekile kuyinto enkulu kuyena nasezweni lonke.

Yithina,

ABAHLELI.

UMGIDI WEZINGANE ZETHU

Usuku lokuguba umkhosi wabantwana bethu lujwayelekile kwabanye, kodwa ku khona abanye abafundi abangazi lutho ngalo. Laboke abalwaziya siyethemba ukuthi abayikunengwa ukuba sichaze ngalo futhi futhi, njengoba kungavamile ukubasikhulume ngalo.

Usuku lomgidi wabantabethu (asilifinqe kanje S.M.B.) lwa miswa umntwana unkosazana ALICE wabelungu, ngonyaka ka 1926. Umkhosi lowo uba ngo MGQIBELO wokuQALA ngenyanga ka NOVEMBA. Lolusukulwemiselwe iNyonyana yonke. Zonke izizwe ngalolosuku ziphendula izinhliziyiyo zazo zibekise, futhi zicbange ngokunothozeka kwezingane. Futhi kuqoqwe nezimali zokusiza umsebenzi wenhlalakahle yezintandane nezintindili.

Wonkeke lomcimbi obakanyengonyaka ugqugquzelelwa iBandla Lezingane lomZansi Africa. Lelibandla lixhaswe na abakwakhulumeni nawo kopeletsheni bamadolobo onke eNyonyana.

Ukunakekela nokonga impilo nokukhuthaza intokozo kubantwana bethu, kungumcimbi obalulekile kithina sonke. Ngoba uma abantwana bekhu-la bephilile, beneme, besutha sibanalalo ithemba lokuthi bayokula babe amadoda nabafazi abaqotho.

Masizimisele manje, ukuthi abantwana bakuliswe ngesiko nesimilo bekulela emakhaya aziphethe kahle.

Nonyakake uS.M.B. uzo gujwa eEdendale esikoleni eNichols, ngo-MGQIBELO mhlazingama 28 ku OCTOBA. Ngo 2 emini.

Kobekuhlabelela amakwaya ezingane zezikolo ngezikolo zalapha eEdeni. Sobesihanjelwe futhi, umhloli omdala owabe phethe imfundo yabantu kuqala ulinu D. Malcolm.

Socela otikana kininonke. Izingane sozicela izindibilishi. Lemali iyosiza ukwandisa isikwama sokondla izingane zalapha kithi eziyizintandane.

Simema wonke umuntu lapa e-Edendale azeabekhona azosiza kulomcimbi wokukhuliswa kahle kwezingane.

PENUEL ZULU.
E.S.B. MSIMANG.

This is indeed disappointing. We had hoped that many more of our readers would be interested to comment on Ikhwezi; and that, under the stimulus of a "competition", a fair number would have taken the trouble to write in.

This has not been the case.

We are, however, pleased to say that the entries received have given us many useful hints and criticisms and we shall be glad to accept their guidance on a number of points.

We hope to publish competitors' letters in our next issue.

Meantime, Ikhwezi reminds you ALL that your views and criticism are - at any time - welcome.

DID YOU KNOW ?

THAT General Smuts, whose recent death brought grief to every section of our community, had a special quality which supported him all through the brilliant, difficult years of his public life? It was a vision wider, more far-reaching than that of ordinary men. It was the ability to see the WHOLE - to see the great, general pattern, where other people saw the parts. Where ordinary men were worried, sometimes frightened, about the difficulties of day-to-day, he was left unperturbed because his vision rested on the perfect whole which would emerge from human striving.

Dr. A. W. Hoernle, President of the S. A. Institute of Race Relations, writes of him:-

" The Institute of Race Relations grieves with the whole world over the death of General Smuts. He knew that Western Civilisation must prevail in South Africa and that first and foremost everything must be done which would foster its growth and ensure its stability in our land. Hence his emphasis on the necessity for a broad understanding between the different sections of the white population who all of them are imbued with some or other of the basic principles of Western civilisation. To strengthen this basis he also encouraged immigration from the countries of

Europe. This great fundamental aim must always be remembered by those who were largely immersed in different backgrounds, simpler and oft times contrary principles of community life. But General Smuts knew that South Africa has the resources to enable all her children to enjoy full and honourable human lives and he never failed to further all fundamental developments which would open up wider vistas of life to the whole population. He encouraged industrial development and welcomed all signs of an expanding economy for our country. Those of us who are engaged in the attempt to make life richer for all sections of the population and who are attempting to achieve a fairer apportionment of what is available here and now pay tribute to one whose eyes were on the far horizon and who sought by making South Africa a partner in the vast prospects of advance made possible by Western science in its constructive developments, to solve the difficult day-to-day frictions which, looked at in present perspective, seem so impossible of solution. "

(Item from Race Relations News, September 1950).

THAT lives are endangered and needless suffering is involved by the carelessness of owners who allow ANIMALS to stray on public roads? Recent weeks have seen a number of accidents caused in this way, down in this part of the country.

Our busy roads - especially the highroads and main roads which run right through, or right past, some of our Areas - become death-traps for human and for animal alike when cattle, donkeys, dogs, and so on, are allowed to roam on them at will. To many of us the sight of a maimed beast at the roadside, a dead dog in the ditch, are only too familiar reminders of this fact.

Some of them suffer cruelly before they die, when there is no one at hand to put a quick end to their pain. The thought of their suffering, alone, should make us careful to avoid all chance of causing it. But, if this is not enough to check our carelessness as owners, we might do well to remember that injury to our beast means financial

IZINDABA ZE IKHWEZI

Siyadumala ngoba uncintiswano esalumemezela ngo August sengathi kalubanga namdlandla kubafundi bethu. Noma kambe sibhala kusasele izinsuku ezine lungekavalwa uncintiswano, kusobala ukuthi uma kakuveli ezinye kulezinsuku soba sesimweni esibi sokugweba phakathi kwezincwadi ezihlanu ezibanga amaphulayizi amathathu.

Kuyadabukisa ngempela lokhu. Besethemba ukuthi baningi abafundi bethu ababeyoba nomdlandla wokuxoxa nge Ikhwezi, nokuthi besuzwa uncintiswano bovela babe baningi abobhala.

Akubanga njalo ke.

Noko siyathokoza ukuthi labo abambalwa ababhalile basinikile imiqondo emihle bahlaba ngendlela enhle ngangoba kokuningi abakushilo sobanako ukukusebenzisa.

Sethemba izincwadi zabancintisani soba nako ukuzifaka lapha ephepheni kwelizayo.

Okwamanje Ikhwezi liyabakhum-buza bonke ukuthi nanini lohlala lilindele imiqondo nenikuhlabayo.

UBU KWAZI YINI ?

UKUTHI ukufa Jenene Smuts okudabukise izizwe ezinengi kuleli lakithi, kube okomuntu obenezimpau ezithile ebezimphasile kuyo yonke impilo yakhe eminyakeni enzima nabonakalise kuyo ukuhlakanipha okukhulu? Kwabe kuluphau oluneso elibanzi nelibona kude kuneso lomuntu nje. Kwabe kungamandla aye-nawo okubona KONKE - nokubona okuwukona mfuziselo omkhulu nojwayele-kile, la abanye bebona inkanye nje-yodwa. Lapho abanye bephazamiswa, noma bethuswa ubunzima bensuku zonke, yena kakumhluphanga ngoba umbono wakhe ububona ngaphambili kokukhulu okunokuvezwa umzamo womuntu.

uDr. A. W. Hoernle, umongameli we S. A. Institute of Race Relations, ubhala kanje ngaye:-

"Iyakhala iInstitute of Race Relations kanye nezwe lonke ngokufa kuka Jenene Smuts. Wayekwazi

ukuthi impucuko yezizwe zase ntshonalanga yohlala ikhona lapha eSouth Africa nokuthi okokuqala nokuyi kona kuphambili ikuba kwenziwe ngawo onke amandhla ukuphakamisa loko okunokuyenza ikhule ithole ukuzinza kulelizwe. Kungaloko wabegcizelela ukuba kubekhona ukuzwana phakathi kwezizwe ezimhlophe okuyizona ngempela zinenkolo efanayo yezinto eziyimisile lempucuko yezizwe eziphuma entshonalanga. Ukuze isiseko lesi siqine wabe khuthalele ukuba kufike abanye bevela khona kumazwe ase Yulopo. Lenhloso enkululekile eyabe iyisiseko kofuneka ihlale ikhunjulwa njalo ilabo abethe shiqi kwezinye izimo ezahlukile, noma zingabalula ze ezahlukile kulezo zempilo yomkhaya. Wabekwazi uJenene Smuts ukuthi iSouth Africa inakho konke okungenza ukuba abantwana bayo babe nokuyithola impilo emtoti nehloniphekayo, ngaloko kazange angabi nako ukuphumelelisa iminyombo yaloko obokunokuvula imithombo enokunika impilo kuwo wonke umuntu okulelizwe. Wabekhuthaza kakhulu ukuba kuqalwe imisebenzi emikhulu, kumthokozisa uma ebonaintuthuko yempilo yalelizwe. Labo bethu abaphethe umsebenzi wokwenza ukuba impilo yalelizwe ilungele wonke umuntu, nabazama ukuba kubekhona ukucazelana okuhle kwaloko okukhona kulelizwe, sesibabaza lowo owabe enamehlo okubona kude nowabe funa ukuphelisa izinkani zansuku zonke okuthi uma umuntu ezibheka ngeso lanamuhla kube songathi ngeke ziphele, aziphelise ngokwenza ukuba iSouth Africa ihlanganyele kumathuba avezwa impucuko yabantu abavela entshonalanga."

(Siyicosha kuRace Relations News, September 1950.)

* * *

UKUTHI impilo yabantu isebucayini bokuba sengozini nokuthola ubuhlungu ngeze ngenxa yabantu abafuye izilwane bazidedele zihambe emgwaqweni? Zinengi izingozi ezivelile kulamasonto adlule ngalholoku.

Imigwaqo - kakhulu le okuhamba kuyo izingola edabula phakathi komuzi, isicishe kube ngathi onoxhaka bokubulala abantu nezilwane ezifana nezinkomo, nezimbongolo, izinja, nokunye ngoba kuyelwa nje kuzihambe ngokuthanda. Thina nabanye uma sibona kulele ngasemgwaqweni isilwane sesilimele, noma

loss to ourselves and - perhaps more importantly - we may be liable for DAMAGES if, in the accident, the person or the property of someone else is injured.

Last, and most serious, the straying of our animal may cost HUMAN LIVES. The motorist who swerves instinctively to avoid knocking down an animal risks his own life, or the lives of other persons in his car. He may, in his desire to avoid collision with a beast, knock down a child.

It is WRONG that, for want of care, we should allow our animals to increase the already appalling death - and accident - rate of our S. African roads.

* * *

THAT the "Handbook on Race Relations in S. Africa" - that monumental work recently published by the Race Relations Institute - contains interesting comment on Bantu Literature?

The Rev. R. H. W. Shepherd, Principal of Lovedale, writes of the ideal which inspires the recent movement in S. Africa towards "a Bantu literature in the highest sense, a literature based on sound language principles, on scholarly translation work, on the encouragement of the best gifts, especially of the African".

He adds that : "Many of the plans for furthering a literary movement among the Bantu will fail of fulfilment unless and until there is greater educational advancement among them. The spread of education is indeed a pre-requisite for such a movement. All true education must be based on literacy, and at least a section of any African people must be introduced to European literature and the arts if ever a vernacular literature is to be created among them. At the same time, the vernacular must have a large place in African life and literature. As Lord Hailey has stated, the language of a people is an integral part of their individuality so that their intellectual development would be prejudiced by any measure which imposed on them, for educational and ultimately for literary purposes, a language to which they could not readily accommodate themselves. Fortunately, the Bantu has a strong sense of

pride, and so, while demanding the best in European culture, he clings to his own heritage.

Although the number of Bantu school children has increased to over half-a-million, the great majority are in Standard 2 or below. Only the smallest percentage of them proceed beyond Standard 6. Despite the progress made in recent years, the vast majority of the Bantu population still remains illiterate. Furthermore, since the medium of instruction in the lower school-standards is the mother tongue, and the official languages (English and Afrikaans) are only gradually introduced, the majority, even of those who know something of letters, can read only in the vernacular. Such facts must be taken into consideration in any plans for the supply of literature and the furtherance of a literary movement among the Southern Bantu.

And as a corollary to the spread of education there must be encouraged a love of reading for its own sake. Relatively few Bantu read more than is necessary for examination or similar purposes. They will listen. They have always been good listeners. This is an encouraging sign, for a listening public is likely, as education becomes general, to develop into a reading public. To bring this to pass is one of the great, primary tasks of the schools. One of the urgent tasks of the educationist is to inspire Bantu pupils, and especially pupil-teachers, with a love of literature, and to give them training in literary appreciation."

"It may be assumed", he says, "that Africa, when fully developed, will have something to offer to the world that only Africa can give, and not least in literature. It is through seeing life with his own eyes, plumbing the depths of his own spirit, and giving his own characteristic expression to what he sees and feels, that the Bantu will best prove himself a contributor to the world's artistic, cultural, and spiritual values. It is in fidelity to his own life's experience and his own modes of expression that he will enrich mankind. This must be the principle and motive inspiring the contributions of Bantu literature as a whole. In this expression, free vent must be given to the emotional endowment of the Bantu, to their

inja isifile isekhaphozini kuye kusikhumbuze lezizinto.

Ezinye izilwane kuthi ngoba zingabonwa muntu zife sezike zathola obukhulu ubuhlungu ngoba engabangakhona wokuziqedela. Uma umuntu enokucabanga ngobuhlungu obutholwa ilezilwane kumelwe kumenze azame ukuba akuphephise okungaveza ingozi. Uma loko kunganele ukuba kusenze thina bafuyi bempahla sikugaphele lokhu, besifanele noko sikubone ukuthi uma ungalinyalelwa impahla yakho uyobe ulahlekelwe obunokukruzuza ngayo. Kanti okukhulu omelwe ukukwazi ukuthi ungase umangalelwe uhlauliswe kakhulu ngokuveza ingozi ngesizathu sobudlabha bakho.

Okokugcina okuyikona kumandla du ukuthi ngenxa yesilwane sakho osidedele sazihambela ngokuthanda ngahle kufe abantu abanengi. Ohamba ngemoto uma ethi uzama ukuphepha ukushayisa impahla yakho angase azilimaze ngaloko noma alimaze nabantu abase motweni yakhe. Angathi ngokuzama ukuphepha impahla akhwele phezu komntwana.

Kubi ukuba kuthi nje ngoba sinobudlabha bokungayibheki impahla yethu sandise izingozi esezande kakhulu kuleli lase South Africa emigwaqweni.

* * *

UKUTHI "Incwajana yeBandla lobudlelwana bezizwe eSouth Africa" - lencwadi ebaluleke kakhulu eshicilelwa iBandla lobudlelwana bezizwe - iqukethe izindaba ezimnandi ezixoxa ngezincwadi ezibhalwa abantu?

Umfundisi R. H. W. Shepherd, Ophethe isikole saseLovedale, ubhala ngomqondo wenhloso yokuhlenganisa "izincwadi ezibhalwa abantu lapha e S. Africa ngokuphakamisa umqondo wazo, izincwadi ezimisa kahle inkulumo yabantu, nendlela ebonisa imfundo ephakeme ekuhumusheeni, nokukhuthaza labo abaphiwe ngokuphelele ukuhlakanipha kokubhala phakathi kwama Afrika".

Ubuye athi : "Amasu enziwayo ukughubela phambili umsebenzi wokubhala izincwadi phakathi kwama Afrika ngeke aphumelele uma kungaphakanyiswa imfundo yabo. Ukwanda kwemfundo ikona ngempela okungenza aphumelele. Konke okuyimfundo ngempela makwakhelwe phezu kokwazi ukufunda Makube khona iqembu elithile labantu abanyama elino-

kungena lithi shiqi ekubhaleni izincwadi zabelungu kanye nokunye ukuhlakanipha ukuze gibe khona izincwadi ezibhalwe ngesintu ngendlela ebonisa ukuphakama kwengqondo. Kanti futhi izincwadi zesintu kuzofuneka kube izincwadi abantu abazikhonzile. Umnumzane Lord Hailey sewake wathi inkulumo yabantu iyona edala isithunzi esihle kumuntu, ngangoba uma kungaba khona okufakwa ngenkani kubo kungase kubalimaze ngoba imfundo bobe beyithola ngolwimi okungelona olwabo kwenze ukuba izincwadi zesintu zingahlamusi kubo. Kuhle nje ngoba abantu bayaziqhenya ngobuzwe babo ngoba kuthi nanxashana befuna okuncono kwabelungu babambelele baqinise kokwakubo.

Nanxa ubunengi babantwana abangena isikole sebebanengi baze bacishe ukwenza isigamu sesigidi, inengi labo abaku Standati 2 nanga-phansi. Bambalwa kakhulu abaze bafinyelele kuStandati 6 nanga-phezulu. Noma kambe kuleminyaka edlule kubekhona intuthuko, inengi la Bantu kabakakwazi ukufunda. Soloko kwangena indaba yokuba abantwana basuswe phansi ezikoleni ngokufunda ngolwimi lwabo, kuthi izilwimi zesilungu (Isingisi nesiBhunu) zona zibe zingeniswa kancane, abanengi, kanye nabo labo asebekwazi ukubona, baye babe nako ukufunda ngesintu sakubo kuphela. Kukhona okufanele kube semqoka njalo uma kukhulunywa ngokwandiswa kwezincwadi zesintu nokwenza ukuba ziqhubekele phambili phakathi kwabantu abanyama kuleli.

Ukuze imfundo yande kuyafuneka ukuba bakhuthazwe ngamandla baze bakuthande ukufunda izincwadi zamaxoxo. Kababanengi abantu abafunda ngokwanele belungiselela ukuhlolwa kwabo. Bathanda ukulalela. Empeleni ikona abakwazi kahle ukulalela uma kukhulunywa. Lomkhuba wabo wokuthanda ukulalela uyethembisa, ngoba abantu abathanda ukulalela inkulumo, bothi uma imfundo isibangene, bakukhuthalele ukufunda. Ukuze loko kuphumelele kofuneka zona izikole zikuthathe njengomsebenzi wazo omkhulu. Oku iwona msebenzi omkhulu womuntu ofundisayo ukufaka inhlanga kubantwana, ikakhulu abangenela ukufundisa, yokuba bathande ukufunda izincwadi nokuba bonisa indlela abafanele ukufunda ngayo ukuze bayizwisise kahle incwadi abayifundayo.

Kungahle kushiwo ukuthi uma i-

originality and artistic genius".

Of the Poetry of Nature, Dr. Shepherd writes : "In the face of the immensities of the African continent and all its varied scenes, the African has remained almost inarticulate. So far as he has expressed himself, his interest has been focussed on human affairs. The mighty panorama of nature, viewed by itself, has claimed little of the African's thought and expression. Yet the continent, in its vastness, offers endless vistas of mountain and plains, of forest and desert, with sometimes great inland seas; and brooding over all an atmosphere of mystery. Men's understanding of those things will not be complete till the African himself awakes to the fascination of the scene in which he dwells, and in his own characteristic fashion tells the world what he sees and thinks and feels. It is one of the heartening features of the present time that, although Bantu poetry is in a transition stage between the old and the new, there are signs of promise of a new age of Bantu poetic expression, and in it already the poetry of nature is finding a place."

And, finally, he glimpses the tremendous possibilities of a literature springing from Culture Contacts. "In our days no phase of life on the African continent is receiving more attention in many circles than the modifications in ancestral ways effected by contact with Western civilisation. These are being constantly studied and described in their social, economic, religious, and other aspects. So far, the descriptions have come almost entirely from Europeans. Here, again, the African has been largely inarticulate, but the future is bound to see him pass beyond this stage and become vocal, not merely in the literature of propaganda, passion, and protest, but in truly creative work. That work will no doubt take many forms - in poetry, fiction, biography, drama, and much else. The soul of the African, as he thought and felt and aspired under the contact of alien cultures, will stand revealed. This is a process which no stranger can interpret. It must come fresh and living and authentic from the African mind and heart. And when it comes, it is likely that once again the verdict will be pronounced, 'Out of Africa ever something new'."

(Quoted from Handbook of Race Relations.)

THAT this month's article - which, incidentally, appears in Afrikaans, English and Zulu - has been specially written for Ikhwezi by Mr. Newmark, Engineer to the Local Health Commission?

Mr. Newmark has already been introduced to readers, in an earlier number of Ikhwezi. We point to him with pride, however, as one whose equal mastery of Afrikaans and English enables him to write for us in whichever language we are needing at the moment!

In the same connection, we should like to express our appreciation of the help given us by Mr. Mare, Assistant Secretary, Edendale, who is one of very few of us sufficiently accomplished to translate direct from Afrikaans to Zulu for this magazine!

We are most grateful.

HERE AND THERE

Edendale.

We owe the whole budget of our Edendale news this month to our good friend "Somkanda".

We let him speak for himself:-

" Siyamu

The Ratepayers' Association of Siyamu is doing good work. Its progress is, however, hindered by lack of young people, energetic enough to go from house to house or friend to friend explaining to the people what it is and how it can help shape the destiny of things for Siyamu. Kehla S. S. Zulu is likely to retire sooner or later. If he does it means the Association will also retire, because of want of more young people! The Secretary and Treasurer cannot be expected to be all in all.

* * *

The Siyamu people have an opportunity of creating employment for one of their children. This part of Edendale needs a fulltime post office.

I must appeal to every resident

Afrika isithuthukile iyoba nako ukulinika izwe loko okungokwayo yodwa okungase kube yizo izincwadi lezi. Kothi uma uAfrika esezibonele impilo ngawakhe amahle, wavula umoya wakhe ngempela ukuze akhiphe lolu okukuye qobo lwakhe akubonayo nakuzwayo, kube ilkhona angabanako ukulinikeza izwe okuhle enkobweni yakhe nasempemulweni wakhe. Angaba nako ukulinonisa izwe uma ezethemba yena qobo lwakhe ekwazi futhi nokuyiveza imiqondo yakhe ngenkulumo. Labo ababhala izincwadi ikhona loko ngempela okufanele ngabe kuyababusa. Umuntu makangalingisi kodwa kakhiphe akuzwa yedwa ngoba ekholwa iko eneqiniso lako."

Malunga nezibhongi zomdabu, uDr. Shepherd uthi : "Kulelizwe elikhulu kangaka lase Afrika elinezinto ezinhle ezahlukahluke, umuntu kakabi nako ukuzisho. Okwamanje usavamise kakhulu ukubonisa anako ngomuntu. Inxakanxaka yomdabu uma eyibheka nje yona yodwa kaintsheli lutho kayikhulumi lutho kuye. Kanti izwe leli libonisa okunengi okukhulu nje ngezintaba, namathafa, namahlathi namahlane kanye nemifula yamachibi, konke loku kufumbethe imfihlakalo. Umuntu ngeke aziqonda lezinto uma yena uAfrika zingekamthumbi ngokumkhanga abenako ukuzisho ngeyakhe indlela ukumkhanga kwazo. Kuyakuthaza uma umuntu ecabanga ukuthi nomkambe umsebenzi wezimbongi usesemkhathini Wendlela endala nentsha, isiyavela indlela entsha ebonisa ukuthi izimbhongi ezintsha sekukhona ezikubonayo phakathi kwemvelo.

Okokugcina lomfundisi ubona okukhulu okuzoqhuma phakathi kwezincwadi ezixoxa ngamasiko abantu. "Kulezinsuku olona hlangothi lwempilo kuleli lase Afrika olusematheni phakathi kwabantu abanengi ilolu oluphathelele kwinguquko emasikweni abantu ebangelwa ukuhlangana kwabo namasiko empucuko. Loluhlangathi seluvamise ukuxoxwa kakhulu ngokumalungana nenhlalo, nesimo sokongeka, ngenkolo nangokunye nje. Okwamanje lengxoxo isavamise ukuvela ngakubelungu. AmaAfrika kakaveli ngemiqondo yawo kulokhu, kodwa kakuthandabuzi ukuthi azovuka abenezwi elovela ngezindlela ezinengi ezifana noku-shicilela amaphepha ashumayelayo, nokukhuluma ngako kanye nokukuphikisa okufanele ukuphikiswa, angase akwenze ngomqondo ongowabo ngempela. Koqamuka ngezimpambosi ezinengi, bakuveze ngamahubo, ngensumansumane, ngokulanda impilo yomuntu othile, ngemidhlalo yezingoma nangokunye. Ubuntu bomAfrika abubonisa ngokuca-manga nangokuzwa nangomdhlathla abuthola ngokuhlangana nempucuko

yasemzini, bovela ngokunye bugqare. Kakho angasho ukuthi kovelala kunjani. Komelwa kuvele kukusha, kuphila, kuqinisekile kuye uAfrika uqobo lwakhe. Nce sekuvelile kobuye kuphindwe kuthiwe "kusha konke okuvela e-Afrika". "

(Siyithatha encwajaneni yeBandhla lobudlelwane bezizwe.)

* * *

UKUTHI kulenyanga incwadi elotshwe ngesiBhunu, nesiNgisi, nesiZulu, ibhalwe uMnu. Newmark, uNjiniya weLocal Health Commission, eyilobela Ikhwezi?

uMnu. Newmark seniyamazi ngoba esekewaloba enye incwadi khona lapha kwiIkhwezi. Sesibheke yena ngokuziqhenya njengendoda ekwazi ukubhala isiBhunu nesiNgisi okumenza abenako ukusibhalela ngalolo lwimo esilufunayo kathileso.

Siselapho kuhle sibonge uMnu. Mare osisiza ngokuhumusha incwadi yesiBhuna ayifake ngesiZulu, zombili lezolwimi uzazi kahle.

LAPHA NALAPHAYA

EZASE EDENDALE.

USomkanda osisize ngesindaba zase Edendale cisho zonke. Kasimdedele azikhulumele:-

Esiyamu

ISiyamu Ratepayers' Association isinamabala engwe. Ngabe isichushise izinto eziningi ukuba ixhaswe intsha. Kuswelakele intsha igquguzele kuyoyonke imizi nakubantu ngabantu, ibachazela ngalomhlangano wabatheli. No kuthi ingabasiza kuziphi izinto. Ukehla uZulu, usezoguga nanje. Uma intsha inyiba nomhlangano uzoguga. Unobala noSomcebo ngeke benze konke bathwele kakhulu.

* * *

Nina Siyamu ninethuba elihle lokudala umsebenzi nidalele omunye wabantabenu. Indawo yenu idinga

of Siyamu, that all you want to do is to join the present Private-Bag and the number of letters handled and stamps sold will soon prove to the Government that a fulltime post office is necessary. Your Rate-payers' Association will then ask the Government to appoint an African postmaster as in Clermont Township.

We must create jobs ourselves right here in Edendale. Maritzburg cannot "feed" us all. Let us all take a vow that by the end of 1951 we shall have our full-time "trial" post office.

* * *

We are reminding you again, Siyamu residents, that there is a Library at the school. Please direct your enquiries to the Principal, Mr. P. M. J. Mabuza.

* * *

Georgetown

The Georgetown Vegetable Club is poor in numbers. This is a shame for you, Georgetown. The new Mt. Partridge Vegetable Club has greater numbers than yours. Let us try a competition and see which section will have the highest number of contributors during November 1950.

* * *

The Child Welfare Society, who are doing such fine work in Edendale, will hold "Our Children's Day" party on Saturday, the 28th October. They say the chief speaker will be our famous ex-Chief Inspector, Mr. D. H. Malcolm.

Look up your Ilanga of the 28th October for a detailed explanation of what this O.C.D. is all about.

If you love children this is an occasion of showing it by attending this afternoon function.

The Social Worker for the African section of the Child Welfare Society is Mr. Penuel Zulu, a graduate of the Jan H. Hofmeyr School of Social Science in Johannesburg. Mr. Zulu is a brother of our Chief Cyprian of USuthu.

* * *

Macibise.

All is quiet in the Macibise Front. Surely, is there no one prepared to stand up and organise a Ratepayers' Association for Macibise? Perhaps we do not all know what this is, so let us ask Mr. Editor to give us a synopsis of this kind of Association in future. Agree? Agreed.

* * *

At the end of the unnamed road running from the Main Road to the Railway line, east of the Macibise Methodist Church, there is a new block house belonging to Mr. and Mrs. Ndaba.

"Somkanda" (and I am sure you, too) wishes to congratulate the couple on this fine achievement. This is just what the Commission is asking us to do. - "Deeds speak louder than words". Mr. and Mrs. Ndaba were not given a house "on a plate". They rolled up their sleeves.

* * *

Ashdown

The Ashdown school held a successful farewell party to Mr. Paul Mjoli, B.A. (Fort Hare) who has now left for the Cape. "Somkanda" was told by the Ashdown Bridge that he (Mr. Mjoli) will be succeeded by Mr. William Zondo, a Medical Aid and B. A. in Social Science. You are welcome to Ashdown, Sir!

* * *

Nurse Laura Msimang of the Pretoria non-European Training Hospital spent her vacation with her brother and sister-in-law, Mr. and Mrs. E. S. B. Msimang. She has since returned to Pretoria.

* * *

"Somkanda" learns that the Ashdown Choir is expected to appear on the stage of the City Hall, Maritzburg, on the 21st October.

* * *

ipose ovisi Ngempela, eliphelele.

Ngiyanincenga nonke Siyamu ukuba nikipe izincwadi zenu ngesikwama sase Siyamu. Kothike ngenxa yobunengi bezincwadi eniziposayo nezi thembu enizithengayo, uHulumeni abone ukuthi kufuneka iposi eligcwele. Ibandla laBa theli lase-Siyamu - ke lona locela ukuba kuqashwe umuntu. lapo kuleloposi - Se likona eClermont Township liphethwe umuntu.

Masizidalele tina imisebenzi lapha esifundeni sethu, iEdendale. UMgungundhlovu ungeke usiqashe sonke. Akesifungeke, sizimisile ukuthi lonyaka ka 1951, uyophela sesinalo iposi lokuphamba elikhulu.

* * *

Siyanikhumbuza belo Siyamu ukuthi kukhona izincwadi zokufunda eSikoleni kwa Caluza. Uyayiboleka incwadi, uthi unga qeda ukuyifunda uyibuyisele uboleke enye. Buzaniku Tisha omkulu uMnu. P. M. J. Mabuza.

* * *

Georgetown

Iklabu lamavegetabuli lase Edeni linabantu abangaphansi kwe klabu elisha lakwa Pata. Yihlazo lelo muzi omkhulukangaka. Akesincintiselane sibone ukuthi yabaphi kuso sonke isigodi seEdendale abayodlula abanye ngenyanga ka November 1950.

* * *

IBandla lenhlalakahle yaBantwana lisebenza izimanga lapa phakathi komuzi. Bobe benomdlalo obizwango-kuthi "USUKU LWABANTWANA BETHU" eSikoleni e Nichols ngo mgqibelo mhlazingama 28 kuOctober ngo 2 emini. Bathi kobekukona u Mnu. D. Malcolm owabe engumhloli Omkulu wefundo yethu kuqala.

Ubofunda Ilanga LaseNatal lomhla-ka 28 ku October uzotola incazelo kahle ukuthi kusho ukuthini ukuthi "USUKU LWABANTWANA BETHU".

Uma ubathanda abantwana, nantithu lokukhombisi lololu-thanda. Uze ubekona lapho.

Ophethe umsebenzi we zondlo

zabefelokazi nezintandane nezintindili zabamnyama uMntwana Penuel Zulu usogcotshwa wesikolo sakwa Hofmeyr eGolf. Okahageba lona umfowabo impela we Silo u-Cyprian Zulu wasoSuthu.

* * *

Ezaliwa MACHIBISE

Kuthe Cvaka : kwaMachibise. Impela, impela, akukhonyedwa ongasukia aphembe iBandla labatheli (Ratepayers' Association) lakwa Machibise?

Mhlawanbe ingoba singaqondi kahle ngalomhlangano. Ake usisize Mhleli, kwelako elizayo Ikhwezi, ukuthi nje qaphuqaphu ngalelibandla. Siyavumelana sonke kulesi-sicelo.

* * *

Hee! - laphaya kwaMachibise ekupheleni kwalongwaqo osuka kwa Mfi uMnu. Manyathi, uma uya esipolweni, kukona indlu enhle yama bloks yakwa Mnu. no Mrosikazi NDABA.

Hgineqiniso ukuti nawe, nje ngoSomkanda, uyaba bongela nga lomcimbi omkulu kangaka asebe wenzile - Nakuke esikucelwa iCommission ukubasikwenze. "Imisebenzi ikhuluma ngapezu komlomo" Indlu ayidilikanga nje eZulwini ngepuleti. Kwabukulwa.

* * *

Ashdown

Otisha base Ashdown bebe nekulu idina kuvaleliswa into kaMjoli, uMnu. Paul Mjoli, B.A. (Fort Hare) osehambile lapa, useyozixaxa eMzimkulu ekoloni. uSomkanda uhletshelwe ibuloho lelo lase Ashdown ukuthi isikhundla sake sizothathwa omunye umlisa oqotho uMnu. William Zondo, ofundele ukuba uMsizi wawo Dokotela, kanti futhi ungu B.A. kweze soshela. Sikwamukela ngezandla zombili lapa eAshdown Mnumzane!

* * *

Bathi, u Mongi Laura Msimang

General

The Benevolent Society will stage a concert at the City Hall on the 21st October, 1950, in aid of its funds. This is held in co-operation with the Maritzburg Society for the Welfare of Africans.

* * *

The Grounds Association is planning a bicycle Rodeo. Watch the next issue of Ikhwezi for details.

* * *

During the last week of September, Edendale went practically without meat - Can we live without meat? Not me!

* * *

CLERMONT

The Area has learnt with sorrow of the tragic death of Police Sergeant Sydney Sipika of Lot No.2984, Clermont.

Sergeant Sydney was liked and respected by the residents of Clermont and was always willing to offer advice to anyone in difficulties.

Deepest sympathy is extended to his wife, his family and his relatives.

* * *

Mr. C. H. Mqadi, an employee of the Commission and Manager and Trainer of the Bush-Bucks Football Club, gives us the following resume of his club's activities during the past football season.

" There are over 50 first division clubs that are affiliated to the Durban and District African Football Association. These clubs are fixtured to play most of their matches at the Somtseu Recreational grounds every week-end. Owing to the shortage of grounds, matches have to be staged on Sundays from 9 a.m. up to 4 p.m.

The Bush-Bucks have been the Association's champions for three years in succession. This club is composed of very young players, who have responded well to the training and lectures given them relating to the finer points of the game. Two of their players belong to the Public Health Area of Clermont.

In 1949, the 'Bucks' won every match that they played and at the close of the season, their bag consisted of 5 Trophies and one Shield. This was a unique achievement in the history of the Association, as no other club had accomplished this feat. During the current season, the 'Bucks' have played and beaten the following clubs:-

Olympics 4 - 1; Brave Tigers 3 - 1; Victorians 4 - 1; Atlantic Assegais 3 - 0; Wanderers 3 - 2; Union Jacks 3 - 0; Springboks 4 - 2; Blood and Snow 7 - 2; Callies 3 - 0; and Shooting Stars 1 - 0.

The much coveted and highly contested 'Dr. Gumede, Dlomo Motsemme Trophy' has been won from the Shooting Stars of Adams College, the past holders.

Any Club which wins this league ipso facto becomes the Champion that will have to represent the Association in the Deens Championship Shield competitions which are played for by all the Districts in Natal. As the 'Bucks' have won this Shield for three years in succession, they are very optimistic about this year's prospects. More will be reported in these columns of the progress of this Club in the other four leagues that are still to be played for.

Apart from the mere winning of the matches, experience has shown us that our players benefit a great deal from this form of recreation. Their health is improved, complimentary reports from the players' employers have reached us about the services that they render and this recreation deters our boys from the so many social evils that abound in the Urban Areas. "

Well played Bush-Bucks! We are not surprised that your Manager/Trainer is delighted with the results obtained by one and all. We think that credit must be also given to Mr. C. H. Mqadi for a splendid effort.

* * *

wesibedlela sabantu sase Pitoli ubehlabe ikhefu kwamfowabo uMnu. no Nkz. E. S. B. Msimang. UNesi lowo usebuyele e Pitoli.

* * *

USomkanda uzwe ibuloho lithi ikwaya lase Ashdown lobe lihlabelela eTaini Hall mhlazingama 21 kuOctober.

* * *

Ezesigodi iikelele

IBenevolent Society, ihlangene neAfrican Welfare Society yase Mgungundhlovu iyoba nekonsathi elikulu eTaini Hall ngomgqibelo mhlazingama 21 kuyole epezulu. Bafuna imali nomsebenzi wabo. Anokuzaphela bakithi.

* * *

IBandla Lenkundla yemidlalo (Grounds Association of Edendale) ilungiselelo impikiswano yemigilimgwane yamabayisikili. Gadani ikwezi elizayo. Lapho kobe kuchazwe kona konke ngalowomdlalo.

* * *

Esontweni lokugcina ku September inyama yayilivela - ka nci ngempela. Singadabula ngaphandle kwenyama? Mina ngingafa qhu! saka!

* * *

EZASE CLERMONT

Lomuzi udabuke kakhulu ukuzwa ukuthi uSaitsheni wamaPhoyisa u-Sydney Sipika obehlala kuLot No. 2984, eClermont, kasekho.

uSaitsheni Sipika ubethandeka ehlonishwa kakhulu abantu base Clermont. Bekuthi uma umuntu edadekile zinhlopheko amsize ngezeluleko.

Sikhalela unkosikazi, nabantwana nezihlobo zakhe.

* * *

uMnu. C. H. Mqadi, osebenza kwi-Commission noku uyena ophethe nofundisa amaBush Bucks Football Club usithumela nazi izindaba ezifinyezele ngomsebenzi wale Club kulesizini ephelile.

Angaphezu kwamashumi awu 50 amaClub asesigabeni sokugala kuma Club aphansi kweDurban & District African Football Association. Adlalela ama"fixtures" awo elisizini nasonto onke. Ngobuncane bezindawo zokudlalela imincintiswano idlalwa nange sonto ukusuka ku 9 ekuseni kuze kube u4 ntabama.

AmaBush Bucks iyona Club ibiqhoshela onke kuleminyaka emithathu edlulileyo. Amalungu aleClub abafana nje abazane ukulandela izifundo abazinikwayo malunga nezimpawu esithile zomdlalo. Ababili abaleClub bangabakhi base Clermont.

Ngo 1949 amaBush Bucks awehlula onke amaClub kwaze kwavalwa, abuthela amakomiji ama5 neNdebe eyodwa. Kwaba igqa-izivele soloko iAssociation yabakhona ngoba kalikho iClub elake lakwenza loho. Nonyaka amaBush Bucks adlale ehlu lamaClub kanje:-

Olympics 4 - 1; Brave Tigers 3 - 1; Victorians 4 - 1; Atlantic Assegais 3 - 0; Wanderers 3 - 2; Union Jacks 3 - 0; Springboks 4 - 2; Blood and Snow 7 - 2; Callies 3 - 0 and Shooting Stars 1 - 0.

Ikomishi lika Dr. Gumede-Dhlomo-Motsemme ekuyilona kubanjana ngalo ngezihluthu, ikhishwe kuma-Shooting Stars ase Adams College ebeikuwo okokugcina.

iClub eliphumelela kule League liba ingqwele yawo onke ukuze kube yiyona eyomela iAssociation uma kudlalwa iDeens Championship Shield ebangwa izingqwele zamaAssociation onke ase Natal. Njengoba amaBush Bucks aseyingqobe kwaze kwakathathu lendebe eminyakeni emithathu ilandelana, kangabazi nonyaka. Sobuye sizibike ezale Club malungane mpumelelo yemidlalo emine esezobakhona.

Noma kambe leliClub lingobe imidlalo eminengi, kucaca ukuthi abadlali bona qobo lwabo bazuba okukhulu ngomdlalo. Impilo yabo iyakhula ngokubancono, nemibiko evela la besebenza khona ingebabazayo ngendlela abasebenza ngayo,

The Veterinary Division of the Department of Agriculture carried out a campaign for the immunisation of poultry against Newcastle disease at Clermont during the week ended 30th September, 1950.

The Area Secretary learns from these officials that the campaign was a great success; that some 5,900 birds were inoculated and that the public of Clermont co-operated whole-heartedly.

The Veterinary Division of the Department of Agriculture says "THANK YOU, CLERMONT, for your co-operation".

WASCHBANK

Friend Thath' ufak' esakeni has come to light again with Area-news for our October number. (We missed him sadly in September!)

" The Waschbank Roses Football Club has scored another brilliant success, emerging as victors in a semi-final league match of the third round by beating the Glencoe Young Tigers F. C. 4 - 2, in a match packed with thrills and excitement. The Roses played a final match (Kallie Cup) on the 24th September against the Dundee Callies. The game was enjoyable from start to finish. It ended in a draw 2 - 2. We understand that the replay will take place on the 7th October. Yes! that will be the day.

* * *

The Bantu World of September reports that : 'Simon 'Greb' Mtimkulu who knocked out Wally Thompson in the second round of their 12-round contest, will probably fight an American Negro at a time to be arranged towards the latter part of the year in Johannesburg'. We wish Mtimkulu success in his fistic world.

* * *

Messrs. Nimrod 'Boy' Mtimkulu and Elias Zwane have joined the police force. They left on the 21st September for Dundee, from whence they will journey to Umtata for training. Pleasant journey, folks, and success in your new undertaking.

* * *

Miss Sheila K. Dhlamini, a student-nurse at Baragwanath hospital, Johannesburg, is at home on three months' sick leave. We wish her a speedy recovery.

* * *

The death occurred on the 27th August of a prominent Waschbank resident, Mr. Gopie Singh. His untimely death came as a blow to his many sporting friends. Friends and relatives came from as far as Durban to attend the funeral service which was conducted by the Rev. B. R. Maharaj, who is also a Hindu-class teacher at Waschbank.

* * *

We regret to report the death of Mr. Albert Majozi, another well-known personality in the Area. His death occurred on the 1st September and the burial took place on the 3rd. His sons, who are working in Johannesburg, came down by car to pay their last respects to their father. The funeral service was conducted by Mr. Langa.

* * *

Waschbank learns with regret of the death of Mrs. Ntuli (mother of Mr. S. Y. Ntuli) on the 6th September. The funeral procession of five cars and two lorries left for the cemetery at 3.30 p.m. The service was conducted by Mr. Lazarus Duze of Klippoort. All Mrs. Ntuli's sons were present at the funeral.

* * *

We are pleased to welcome among our ranks Mr. Eric Ntuli (a school-teacher, Hlatikhulu Native Government School), together with his family.

* * *

The so-called "virus 'flu'" which has invaded the country has claimed many victims and Waschbank has been no exception. Among those that were attacked was Mr. P. J. Mathunjwa, a school-teacher of Hlatikhulu. He has, however, now recovered and is back at school.

kanti futhi lenidlalo ibavikela ku-monakalo omkhulu ovezwa isimo sempilo yamadolobha. "

Halala na Bush Bucks! Kasiman-gali uma umphathi nomfundisi wenu ezitusa ngenpumelelo yenu. Sica-banga ukuthi naye uInu. C. H. Ngadi uyatuseka ngemizamo yakhe emihle.

* * *

Umyango wabadiphisi bezinkomo ubujova izinkukhu zase Clermont ukuzivikela kulesifo okuthiwa iNew-castle kulelisono lokugcina ku-September 1950.

Ophethe indawo yase Clermont usibikela ukuthi kwahambiseka kahle kakhulu, nokuthi kwajovwa izinkukhu ezi 5,900 nokuthi umuzi wase Cler-mont wasiza kakhulu wawuthakasela umsebenzi wolusindisa izinkukhu zawo.

Bayabonga abadiphisi kubantu base Clermont ngobambiswano abal-venzile.

* * *

EZASE WASCHBANK

Usebuyile futhi u"Thath' ufa!" esakeni" nezindaba zika October. (Sahlala ngoSeptember ukungazitholi.)

" Ama Waschbank Roses Football Club asandu kuphumelela kumdlalo omuhle abanqobe kuwo uma kudlalwa ileague yokugcina odidini lwesi thathu be-hlula iGlencoe Young Tigers F. C. nge 4 - 2, kumdlalo owabu hlasinu-lisa ushisa. Ama Roses adlala um-dlalo wokugcina ngomhla ka 24 Septem-ber bedlala neDundee Callies, kud-lalelwa iKallie Cup. Wawunnandi lomdlalo waze waphela, kwaba idraw 2 - 2. Sizwa sengathi uzophindwa ngomhla ka 7 October. Impela koba njalo.

* * *

iBantu World ka September ibika ukuthi uSimon 'Greb' Mtinkulu owe-hlula uWally Thompson nge round yesibili kuma round awu 12, ngase aquzane neNegro last Melika. Ku-khona kuzoniswa isikhathi aboshaya-na ngaso eJohannesburg khona kuwo lonyaka. Simfisela impumelelo u-Mtinkulu kumdlalo wakhe wenqindi.

* * *

Abanum. Nimrod 'Boy' Mtinkulu no Elias Zwane sebengene ubuphoyisa. Bahambe ngomhla ka 21 September ukuya eDundee lapho bosuka khona sebeya eTitata ukuyobufundela. Sibafisela uhambo oluhle nempume-lelo kumsebenzi wabo omusha.

* * *

uMkosz. Sheila K. Dhlamini ofun-dela ubunesi eBaragwanath eJozi usekhaya izinyanga ezintatu ngo-kungaphili. Sengathi angalulana masinyane.

* * *

Kushone ngomhla ka 27 August omunye ummunzane ophambili lapha eWaschbank, uInu. Gopie Singh. Ukufa kwakhe masinyane kangaka kwa-bashaqa abahlobo bakhe abanengi abedlala nabo. Izihlobo nabozalo bafika bevela kude njengase Durban beze kumngcwabo wakhe owabuphethwe uInu. B. R. Maharaj ofundisa isi-Hindu eWaschbank.

* * *

Siyadabuka ukubika ukuthi uInu. Albert Majozi obengumuntu ovaziwa kakhulu lapha kuleli, kasekho. Washona ngomhla ka 1 September wangcwatshwa ngomhla ka 3. Ama-dodana akhe asebenza eJozi afika onke ngemoto ukuzobeka itshe kuyise wawo. Umngcwabo wabuphethwe uInu. Langa.

* * *

Abase Waschbank bayadabuka ukuzwa ukuthi uMksh, Ntuli, ongumama ka Mnu. S. Y. Ntuli, ushone ngomhla ka 6 September. Waphelekezelwa izimoto ezinhlanu namaloli amabili ukuya emangcwabeni ngesikhathi sika 3.30 ntambama. Umsebenzi wabuphe-thwe uInu. Lazarus Duze wase Tholeni. Ayekhona onke amadodana aka Mkosh. Ntuli emngcwabeni.

* * *

Sithokoza ukuba uInu. Eric Ntuli utisha wase Hlatikhulu abelapha hi-thi kanye nomuzi wakhe.

* * *

The following Advisory Board members were returned unopposed. Messrs. M. S. Mall, H. S. Mall, F. Maharaj, E. E. Ameen, Joseph Marwa, P. H. Gcabashe, W. D. Zondi, Isaac Kunene, S. S. Nyandeni and J. Hlatwayo. Messrs. M. S. Mall and P. H. Gcabashe were re-elected chairman and secretary, respectively.

* * *

During the "short break" of schools at the beginning of the month the following school-teachers (probably suffering from a nostalgic feeling) were seen here - Mesdames Rose Msimang (Vryheid), Gertrude Mshibe (Maritzburg), Mr. Isaiah Luvuno (Vryheid). Miss Gertrude Mshibe, accompanied by her sister Miss Beatrice Mshibe, called on Thath' ufak' esakeni and were shown a copy of this wonderful magazine "Ikhwezi".

* * *

Mr. T. B. Mthembu, a school-teacher at the Ruigtefontein Native Government School, left for Maritzburg - his home town.

* * *

Mr. P. J. Nkosi, our local "tonsorial artist", was seen playing tennis at the only tennis court there is at Waschbank, belonging to an Indian family. Mr. Nkosi showed great skill in handling the tennis racquet. This Indian family has been very kind enough to allow any interested African to practise on the court. "

HOWICK WEST

We are indebted to Health Assistant Mr. S. Nayager for the following account of an "official opening". Mr. Nayager attended in his capacity as President of the Howick West Sports Club:-

" A large gathering of Indians and Europeans attended a most pleasurable function at the Official Opening Ceremony of the recently built extension to the Esther Payne Smith Indian School at Howick on Sunday, 3rd September.

Among those present were Dr. L.

N. Fisher, Lord Bishop of Natal; the Rev. Father Treble; Mr. Beier, Inspector of Indian Schools (representing the Department of Education); Mr. W. Sages (Managing Director of the SARMCOL), and many other prominent persons connected with the school.

Mr. S. Chinasley officially handed over the building to Dr. Fisher and presented his Lordship with an address.

Dr. Fisher praised the work of the Committee and the Indian community for their moral support. He emphasised that his church was not there only to foster religion but education was also part of its projects.

The Rev. Father Treble (appointed manager of the school) outlined various difficulties which he and his school building committee had experienced in achieving the completion of this project. He paid tribute to the work of Mr. L. B. David, principal of the school, and to the staff who played a major part in collecting funds. He thanked all those who had contributed in cash or kind. Mr. W. Sages also spoke.

The guests were entertained to tea.

Prayers were offered and the school children sang as a choir. "

* * *

Ikhwezi learns that the local African Football Club - the "Union Jacks" - have been presented with a trophy by Messrs. R. Thakurdin Bros. and that the gift is greatly appreciated. A five-a-side competition for the Trophy is planned for Sunday, 15th October.

* * *

During the last month two visiting teams from Durban and Richmond played a friendly soccer match at Howick West. The visitors were heavily defeated.

* * *

DIE WERKSAAHHEDE VAN VASTE KOMITEES IN PLAASLIKE BES- TUUR.

Weet jul dat die Regulasies wat voldoende bewerking van plaaslike owerhede teweegbring, voorsiening maak vir vestiging van verskillende Vaste Komitees, wie as gids dien aan die Raad in verband met die menigvuldige pligte wat so 'n Raad onwillekeurig moet volbring.

Gewoonlik, ingeval groot stede, bestaan daar 'n Vaste Komitee vir elke afdeling van die plaaslike diens, maar die middelmatige of alhoewel gesaghebbendes is tevrede met sowat drie of vier sulke, gewoonlik die Finansies, Gesondheids, Publieke Werke, en Algemeenbeleid des Komitees genoem.

Die werk van die drie biergenoemde is klaarblyklik, terwyl die laasgenoemde te kampe is met probleme handelende met Water, Elektrisiteit, Eiendomme, Ontspanningsvoorsiening en Natuurtuine, ens.

Jaarliks, sodra 'n Raad sy Burge-meester of Voorsitter gekies het, word daar van die Raad se ledetal persone benoem om te dien op die verskillende Vaste Komitees. Sulke verkiesing is gegrondslag op eienskap van ondervinding en vak-wetenskap. Die Komitee self stel aan een van hul lede om as Voor-sitter te dien, en dit is vanself-sprekend dat laasgenoemde bevoeg moet wees om sodanig te ageer.

Departementeelhoofde werk natuur-lik noukeurig saam met hul soortike Komitee, aan wie alle rapporte gerig word.

Daar dit nodig geag word dat geldelike voorsiening vir die jaar-likse uitgawe van 'n Raad onpartydig verdeel moet wees tussen die verskillende afdelings, Komitees, ens., volgens die pligte wat hul toestaan, is die Finansieskomitee saangestel, onder die voorsitterskap van die Burgemeester, van al die voorsitters van die verskillende Vaste Komitees. Die Burgemeester self is, kragtens die rang wat hy beklee, werktuiglik 'n lid van enige Komitee.

Raadsvergaderinge neem gewoonlik maandeliks plaas, en om te verhoed dat redevoer nie te veel tyd verk-wis op die menigte van vrae wat te-voorskyn kom nie, is inkorting van gesprek nodig. Dit kan alleen redelik geskied deur die oplossing van probleme voor die vergadering

plaas vind.

Omrede hierdie vereiste is die vooraanstaande beroepe op 'n Komitee om:-

- (a) aandag te gee aan die be-paalde pligte aan hul oor-gedra deur die Raad;
- (b) deuglike, oorweegde verslag en voorstelle aan die raad op te dra op rapporte wat ontstaan van Afdelings-
hoofde;
- (c) jaarlikse beraminge van voorgestelde uitgawes op te stel;
- (d) die verkwisting van toege-kende gelde te verhoed, en om te verseker dat sulke fondse spaarsaam en voor-deelsaam bestee word.

Deur so 'n middel word die pligte en verantwoordelikheid van 'n Raadslid bepaal, en ge-lyktydig word die waardevolle tyd van die raad bespaar.

Die opstel van die Plaaslike Gesondheidskommissie verskil van die van 'n raad, en omrede daar nie genoeg Kommissielede bestaan om dergelyke Vaste Komitees te vorm nie, probeer die Kommissie die stelsel te vervang deur stig-ting van Raadgewende Besture of Komitees in die Publieke Gesond-heidsgebiede.

Alhoewel nie wetlik nie, dien die bestuur as raadgewers, en Vaste Komitees bestaan en ageer net soos die in wetlike plaaslike owerhede. In hierdie geval tree die Kommissie afdelingshoofde ewewel in die tussentyd op as voorsitter van die Komitees.

Die Kommissiestelsel lê bloot aan beoordeling en die nut van die Komitees mag betwyfel word, maar met ondervinding het lede van raadgewende besture al die ver-naamste deug van 'n Komiteelid geleer, n.l., die onderdompeling van eiebelange en skatting van die behoeftes van die gemeente as 'n geheel, teenoor die onbil-like vereistes van die minderheid.

Hul het geleer hoe hul tewerk moet gaan om verskillende vraag-stukke te ontplooi, en die handel-wyse wat gevolg moet word voordat hulle planne as 'n werklikheid ontstaan.

ingeki yenziwe yilesiSigungu samadoda?

Kuvamile ukuthi emadilobeni amakhulu lowo nalowo msebenzi unganyelwe i komidana lawo, noko abaphathi bavame ukwaneliswa amakomidana amathathu noma emane njengalawa, i komidana engamele ukusetshenziswa nokuchithakala kwezimali, i komidana engamele impilo yabantu, i komidana elingamele imisebenzi yokwakhiwa kwe diloba kanye nekomidi engamele yonke njena imisebenzi nezinto.

Imisebenzi yala makomidi amathathu okuqalwe ngawo iyazichaza kwayona, kanti lena okugcinwe ngayo ibekeke ukuba ilungise izindaba zamanzi, zikagesi, zemihlabathi nezindlu, zezindawo zokudlalela nokuphumulela nokunye.

Minyaka yonke emva kokuba lesiSigungu seziphathimandla zediloba sesimkhethile ozoba "Inhloko" (Mayor) nomphathisihlalo waso, abanye kulamalungu alesiSigungu baye bakhethwe ukuba babe amalungu alamakomidana. Kuye kukhethwe abantu abaziwayo ukuthi banolwazi olujulile kulemisebenzi yalamakomidana.

Lamakomidi aye akhethe omunye wamalungu ukuba abe umphathisihlalo. Kuyaziwakhe ukuthi lendoda kudinga ibenolwazi oluqotho lokuwenza lomsebenzi.

Abaphathi bemsebenzi basebenza ngobudlelwane nalamakomidana okudingekile ukuba batumele zonke izincwadi kubo.

Kudingekile ukuba zonke izimali ezizosetshenziswa iBandla kulowonyaka zabiwe ngokulingene kuwowonke lamakomidi. Ngokomthetho Inhloko ye Diloba iyona engamele lelikomidana elibhekhe ukusetshenziswa kwezimali. Amalungu alelikomidana iwona ayiziphathizihlalo zawo onke lamanye amakomidana. Inhloko ye Diloba, ngesikundla sayo, iyilungu lawo onke lamakomidana.

Leli Bandla lihlangana nyangazonke. Ukuvikela isikathi ukuba singachitwa ngemibuzo eminingi inkulumo iyafinyezwa. Loku kungalash-

(c) Ukuhlanganisa ndawonye yonke imali ezocitwa ngonyaka;

(d) Ukubhekisisa ukuthi zonke izimali ezabiwe zisetshenziswe ngendlela eqoto.

Ukumiswa kwe Komishani kuhlukile kunokwe Bandla le Diloba ngoba amalungu eKomishani akanele ukuba angaphatha onke lamakomidi. Ngaloko ke iKomishani izama ukuba ibenabeluleki kuzozonke izindawo zayo.

Noma lamaBandla abeluleki enganamthetho ogcwele amakomidana angapansi kwawo asebenza n engawo amakomidi eDiloba.

Laphakhe eKomishani abaphathi bemisebenzi ibona abaphathizihlalo zalamakomidi.

Lenqubo ye Komishani ingasoleka, nemisebenzi yala makomidi ingangabazeka, kodwake ngolwazi amalungu aleliBandla labaluleki asayifunda yonke imisebenzi yamakomidi, ngengekuthi bangacizeleli ezifisweni zabo kodwa bazamele sonke isigodi.

Sebazifunda zonke izindlela zokuhlangabezana nezindaba zalolonke uhlobo, nendlela okudinga bahambe ngayo ngapamb okuba udaba lwabo luphemelele.

Emsebenzini we Komishani lamakomidana asebenza umsebenzi obalulekile njengokwetula izifiso nezindingeko zaleso sigodi kwi Komishani.

S. NEWMARK.

KUFUNWA U CLEMENT MSOMI

iLocal Health Commission ifuna ukubonana no CLEMENT MSOMI obekade engowase Edendale. Unemali afanele ukuyithola. Imali eyabe ithunyelwe kuye ngeTsheke yabuya kuthiwa kaziwa la ekhona.

In die diens van die Kommissie voer die Vaste Komitees 'n aanmerklike behoefte uit, naamlik die oordra van die bepaalde begeertes en behoeftes van die gemeente aan die besturende liggaam.

S. NEWMARK.

ARTICLE ON THE OPERATION OF STANDING COMMITTEES IN LOCAL AUTHORITY GOVERNMENT.

The regulations which govern the proper operation of local bodies, provide for the establishment of various Standing Committees, which act as guides to the Council proper in carrying out the multiplicity of duties devolving upon any local authority. Normally, in large cities, a Standing Committee exists for each Department operating within the service, but the ordinary local authority is content with three or four Committees, generally called the Finance, Health Public Works and General Purposes Committees. The functions of the first three mentioned are obvious, whilst the last mentioned's duties appertain to problems dealing with Water and Electricity Supplies, Estate matters, Parks and Recreation, etc.

Annually, the whole Council, at the time the Mayor is elected, selects from amongst its members such Councillors as it considers most suitable to serve on the several Standing Committees, and the Committee itself elects a Councillor best qualified, through experience and technical knowledge, to be its Chairman. Departmental Heads obviously, therefore, work in close co-operation with their specific Committees to whom their representations are rendered.

In order that the financial provisions for annual expenditure of the Council as a whole may be equitably divided amongst the various services, the Finance Committee is automatically constituted by the Chairmen of the various Committees under the Chairmanship of the Mayor who is an ex officio member of all Committees.

As Councils normally meet once a month, and as meetings are usually held in the evening, it is obvious that, unless the discussions on diverse problems are limited, meetings will be too lengthy and unwieldy.

The main functions of a Standing Committee are, therefore:-

- (a) To deal with specific duties delegated to them by the Council;

- (b) To make suitable recommendations to the Council, together with reports emanating from Heads of Departments;

- (c) To prepare annual estimates of expenditure;

- (d) To see that the funds allocated are properly, economically and most advantageously spent.

This means of operation not only allocates specific duties and responsibilities to members of the Council, but curtails what would otherwise be unnecessarily lengthy Council deliberations.

The Commission, unlike a Council, has not sufficient Members to form Standing Committees, but has thought fit to adopt the procedure and apply it to the various Public Health Areas in the only way possible, namely, through the establishment of non-Statutory Advisory Boards or Committees, which, in turn, are served by Standing Committees. At present, these Committees operate under the Chairmanship of the Commission Heads of Departments, or their Deputies.

The Commission system may be open to criticism, and the value of the Committees may be questioned, but, with experience, Members have learnt the first cardinal virtue of a Committee Member, to submerge self-interest, and to weigh the needs of the community as a whole, against the sometimes unreasonable demands of the minority. They have learnt the various ways in which problems must be approached, and the ritual which must be observed before ideas may become accomplishments.

In the Commission's service the Committees fulfil a prominent need, the need for transmission of specific community desires to the governing body.

S. NEWMARK.

OUR CHILDREN'S DAY

To many of our readers "our Children's Day" is a familiar institution, but there may be some of you who do not know about it and those who do cannot quarrel with us for repeating something

Ikhwezi lingathokoza ukuthola ikheli lakhe. Ulaziwo kathumele kuBahleni noma alinikeze kumahovisi eCommission.

muvo ezondelele kakhulu imfundo yabantu nokulungisa inhlalo yabo. Kulapho ngomhla ka 7 September ngolwesine alondwa khona phakathi kwabantu abebathanda nababemthanda abazolahlekelwa umhlobo nomfundisi wabo. Sizwelana nabapriest ne-bandla lonke. "

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLO EZISWELE.

IZINCWADI EZIBALELWE IKHWEZI
(Zitholakale izincwadi seliyocindezelwa iphepha)

IGAMA :

IKELI :

ISIPHO : f : : .

IMALI YOBULUNGU NGONYAKA ul/-.

Public Health Area of
Howick West,
P. O. HOWICK.

28.9.50

Intatheli ye Kwezi,
P. O. Box 416,
PIETERMARITZBURG.

Mhleli,

Tumela lefomu ku:

Mnu. E. S. B. Msimang,
Secretary,
Edendale Benevolent Society,
B. 6, Ashdown,
P. O. PLESSISLAER.

Ngezwi elinye ngicela kwela kho elungu mlomo wezifunda ezinga phansi kwe bandla le mpilo. Ukwazi sa injabulo esi nayo la eHowick West ngo mngani wethu osisiza ngezi khathi zonke emizamweni yokwenza imisebenzi ephilisa imizimba ne miqondo okunjengalokhu. "Vegetable Clubs" ne mi nitho ye wool ngezi ndleko ezincane kakhulu. Siya-bonga kuwe Nkosazane sibeke oku ningi esisakuzwa ngendaba, ukuba usu kwe nzile kwezinye ifunda. Kodwa kasizilindisele uku ba sizi fuma lezozinto ziza kithi nge PLATE

* * *

Siyabonga kwabe bandla le mpilo ngonezi omusha wa balelego okunguna pharade, kwazise phela leli bandla laziwa linje ngomkhuthuzi ezifundeni elizithathayo ukuba zibe ngaphansi kwenu thetho yalo, kithina lapha sisa babaza ukudla kweNgwe ngamabala. Siya bong.

* * *

Kuyadumaza ukupica umuzi ovuthiweyo nje ngalo wakithi eHowick W West kepha ungenabo abakhulu meli bamo ngisho iAdvisory Board; Ngabe mhlaumbe anilwazi yini uncedo lwa le nhlanguano madoda? Ozani eWovisi nizo thola incazelo eqinisekileyo ngalelibandla. Ingane

AMAJUBELA

Kuleli elidlule sibenako ukuzwakalisa usizi esibe nalo sonke uma sithola umbiko wokuthi uFather le Bars kasekho.

uMfundisi Father MacKinnon, O.M.I., umhlobo wakhe nobekade esebenza naye, ubhalele Ikhwezi loludaba ngempilo nomsebenzi ka Father le Bars. Siyabonga ngokusitshela ngebali lomunye obengumuntu owaziwayo nothandwa kakhulu eEdendale:-

" Siyadabuka ukwazisa ngokufa kuka Mfundisi Father Joseph le Bars, O.M.I. - owafa ukufa okubuhlungu bokulinyazwa imoto. uFather le Bars wazalwa eBrittany, eFrance, imiyaka engamashumi amane nesihlanu eyedlule. Wagcotshwa ukuba abe umpriest ngo 1930, wafika lapha e-South Africa ngo 1931. Okokuqala wathunyelwa eMontobello, lapha e Natal, wabuye ngo 1933 wathunyelwa ukusebenza kubantu eOrtmansdrift, eMgungundlovu. Ngo 1939 wathunyelwa kumsebenzi wase Sigodini. Lapha usebenze iminyaka eyishumi no-

that cannot be told too often.

Our Children's Day, established in 1926 by Her Royal Highness Princess Alice, is a day, usually the first Saturday in November, set aside annually throughout the Union when a united effort is made by everyone of every race or creed to focus attention on child welfare and to collect funds to carry on the work.

This annual effort is organised by the S. S. National Council for Child Welfare, a body representative of all Child Welfare Societies, Government Departments, Municipalities and other bodies interested in Child Welfare.

The care of our children is of the greatest importance to us all for if they grow up healthy and happy, then our hopes for the future will have a good chance of fulfilment. And so, we must do everything in our power here and now to see that the children grow up in the most favourable conditions.

This year O.C.D. will be celebrated at Edendale on SATURDAY, the 28th October, when a concert will be held at the Nichols School at 2.30 p.m.. Children from some of the Edendale schools will contribute items to the programme. Mr. D. M. Malcolm, late Chief Inspector of Native Education in Natal will be the guest speaker of the afternoon. There will be a silver collection.

Money collected at the O.C.D. celebrations is sent to the S. A. National Council for Child Welfare, but any local Child Welfare Society may reclaim half of the local proceeds for their local work, the rest is used by N. C. to extend child welfare work in the Union. The National Council's work means nation-wide co-operation in the task of safe-guarding our children's future. We appeal to all to see that O.C.D. this year is a big success.

ADDRESS WAITED

The Local Health Commission is anxious to get into touch with one CLEMENT MSOMI, formerly of Edendale, to whom certain money is owing. A cheque for the amount in question

has been returned to the Commission's head office with the message that Mr. Msomi's whereabouts are unknown.

Ikhwezi would be glad to learn Mr. Msomi's present address. Information may be sent in to the Editors or simply given at any one of the Commission's local offices.

JOIN THE EDENDALE BENEVOLENT SOCIETY for POOR AFRICANS and NEEDY SCHOOL CHILDREN.

NAME :

ADDRESS :
.....

DONATION : £ : : .

ANNUAL SUBSCRIPTION : 1/-d.

Send Coupon to:-

Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent
Society,

B. 6, Ashdown,
P. O. PLESSISLAER.

FOOTNOTE

In our last issue we briefly expressed the sorrow felt by us all at the news of the tragic death of Father le Bars.

The Rev. Father MacKinnon, O.M.I., his friend and colleague, has written especially for Ikhwezi the following account of Father le Bars' life and work. We are most grateful to him for telling us something of the history of one who was widely known and greatly loved in Edendale:-

" We regret to announce the death of Rev. Father Joseph le Bars, O.M.I. - who met his death in tragic circumstances, the result of a motor accident. Father le Bars was born

enga khaliyo ifela embelekweni.
Musani ukucabanga ukuthi izinto zoza
nge PLATE.

Howick West Resident.

* * *

Harewood,
P.O. Edendale.

KuMhleli,
IKHWEZI.

Mhleli,

Ngicela isikalana kwelako lodumo
kengizibongele ngomumnandi beKhwezi
engilifunda nyanga zonke; nokuzwa
imiqondo nezintshumayelo zabafundi
bako.

Naku engikucelayo : Njengoba um-
twana usekulile, kuhle apume manje
kuleso simo acindezelwa ngaso, acin-
dezelwe manje njengamapepandaba
onke. Futi lipume masonto onke
likokelwe ngokwanele, ngoba selibo-
makele ukuti limnandi kakulu.
Ikakulu umlobeli wako uMnumzana E.
S. B. Msimang, ositshena nge Benevo-
lent Society - nami ngabe sengijo-
yinile njalo ngo 1/- kuye; ngibon-
ga nangezi ndaba zama vegetable
Club. Siyakubonga mfo ka Msimang
osufakele umuzi wonke wase Edendale,
nemizana yakona. Awu, po! Usi-
kohlwa ngani tina base Harewood!
"Nawe Bethlehem kaumncinyane kunaba-
busi bakwaJuda", noma pela sise
siqingini esingenandhlela yokun-
gena eHarewood, kepa akona amalungu
ako. Ikhwezi linezinkulumo ezica-
bangisayo, kakulu inkulumo ka Dr.
E. H. Brookes, D. Litt. Yabantwa-
na bezihlahla. Lenkulumo inkulu,
idinga imiqondo.

Kuhle ngime, Mhleli, nginga-
qedi isikala sabafundi bako.

D. M. MSOMI.

in Brittany, France, forty-five years ago. Ordained priest in 1930, he arrived in South Africa in 1931. He was first appointed to Montobello, Natal, and subsequently in 1933 to the Native Mission, Ortmansdrift, Pietermaritzburg. In 1939 he was transferred to the Native Catholic Mission at Esigodini. He laboured here for eleven years, being particularly interested in Native Education and Social Welfare. Here he was laid to rest on Thursday, 7th September, in the surroundings he loved most, and amid his beloved people, who will miss their friend and pastor. To his fellow priests and his faithful flock we extend our deepest sympathy. "

LETTERS TO IKHWEZI

(Received just before going to press)

The Editor,
IKHWEZI.

Editor,

I wish to express in one word how pleased we are at Howick West about our great friend and mouth-piece of the Areas under the Local Health Commission. Our friend helps us at all times in our struggle to support ourselves, our bodies and souls, in matters like those of Vegetable Clubs, knitting with wool at a very low cost. We thank you, Madam. We look forward to hearing more about this subject, as you have done it at other centres. However, we do not expect these things to be brought to us on a plate - not at all!

* * *

We thank the Local Health Commission for the new nurse, especially as this authority (L.H.C.) is viewed as a pick-pocket in the Areas it takes under its jurisdiction. But we here are still appreciative of its outstanding achievements. We are grateful.

* * *

It is disappointing to find a progressive village like our Howick West without representatives in the form of an Advisory Board. Is it perhaps because you do not know what help an organisation of such men could render? Please call at

the office to get the correct information about such an organisation. A child that does not cry dies on its mother's back. Do not expect benefits will be brought to you on a plate.

A Howick West Resident.

Public Health Area of Howick West,
P. O. HOWICK.

28.9.50.

* * *

Harewood,
P. O. EDENDALE.

The Editor,
IKHWEZI.

Please allow me space in the pages of your popular journal - Ikhwezi, to express my appreciation of its interesting news I read each month.

As to the opinions of its readers, as well as those of its Editors, I would like to make this request: I suggest that as the child has now grown up, it should now cease to be produced in the manner it is being produced, but should be printed in the same way as all other journals, and that it should be published weekly. It should also be paid for adequately, as it has been proved that it is a very interesting journal.

Something of special interest is what your correspondent, Mr. E. S. B. Msimang, tells us about the Benevolent Society, Vegetable Clubs and other organisations of which I would like to become a member.

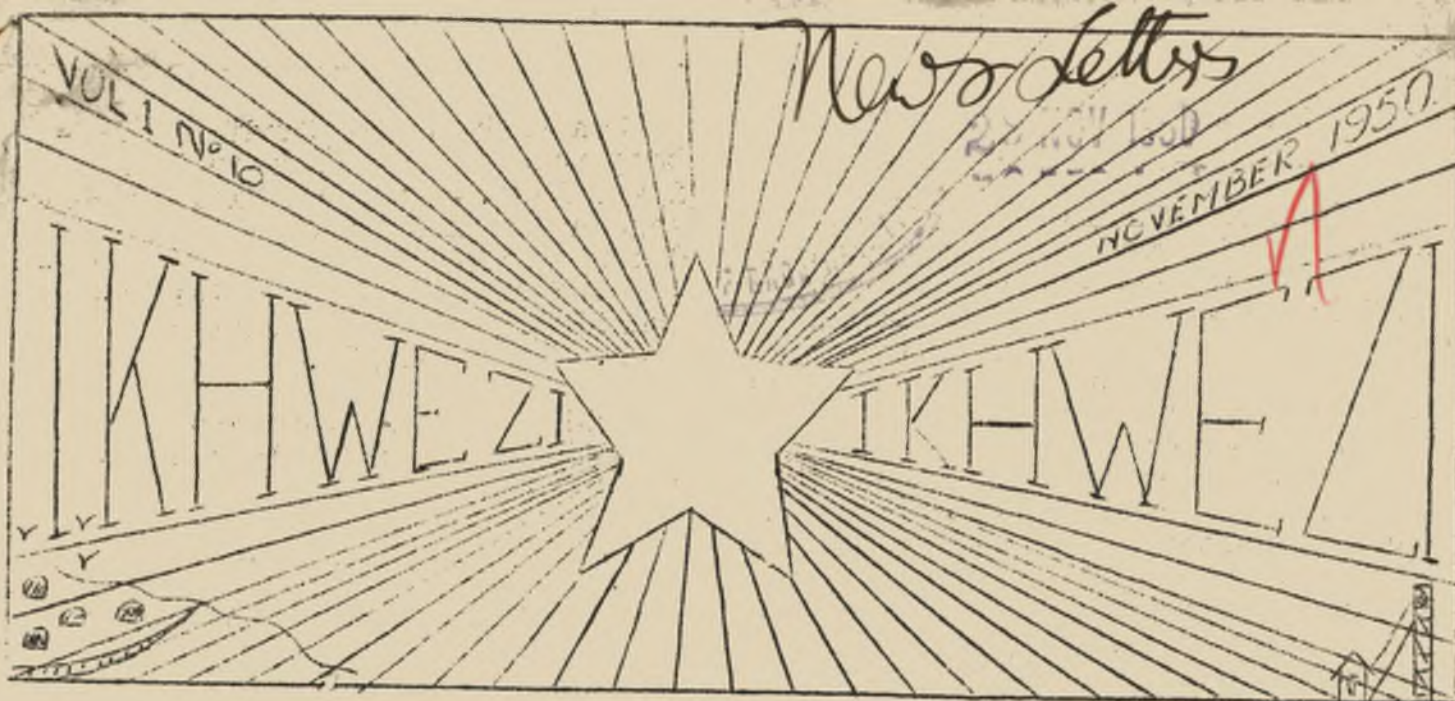
We thank you, Mr. Msimang, for supplying the whole of Edendale and its sub-districts. You seem, however, to have left us out at "Harewood", owing perhaps to our being isolated on account of lack of road access. "Thou Bethlehem art not the least amongst the rulers of Juda, etc." Nevertheless there are Ikhwezi readers here too.

The Ikhwezi has thought-provoking articles. I refer especially to that by Dr. E. H. Brookes, D. Litt., on illegitimate children. It is an important discussion which is worth thinking about.

Allow me to stop, Mr. Editor, as I do not wish to take up other readers' space.

D. M. MSOMI.





Prepared and published by the Head
Office of the Local Health Commission,
Natal, 195, Longmarket Street,
Pietermaritzburg.

A LETTER TO OUR READERS

As we write, the Pietermaritzburg streets are displaying posters - and women are handing out pamphlets - about our blood! The local Blood Transfusion Service is, in fact, conducting a drive to get more "donors" - and its appeal is directed to every healthy person of either sex and of any race, who is over the age of 18 years. They want us to give in our names, if we are willing to give blood from time to time to save the lives of other people.

Some of us may wish to know more about this transfusion business before we decide to offer our assistance. Why are the doctors and the hospitals asking for our blood?

The answer is this: that medical science has discovered that a wounded or diseased or injured human body, whose own supply of blood is failing, can make use of healthy blood from another human body, and often, by that means, be restored to health. Blood is the life-fluid of us all, and loss of blood unchecked, means death. We of this modern age have learnt this lesson very deeply through the tragedy of two world wars and through the horrors of our road and railway accidents

Science tells us now that if, from our own healthy bodies, we are willing to give a supply of blood from time to time, that blood can be preserved and stored and then,

when needed, be passed into a body whose own supply is spent, and give a chance of life to a fellow human being.

There are a lot of us who claim that we are keen to serve other people, and to be of some use to the rest of mankind. But we are also quick to find excuses for doing very little about it. We are very ready to point out that we haven't got the money, or the time, or the brains, or the ability, to help as we should like to.

Well, here is one simple way in which we can serve others if we will - an easy and a costless way, involving no greater sacrifice than half an hour of our time, three or four times a year.

If any of our readers wish to volunteer to give their blood, all details can be obtained from the Red Cross Society's quarters at 305, Pietermaritz Street, or by writing to the Secretary of the Blood Transfusion Service, P. O. Box 322.

Here is what the pamphlet says, which has been published to tell us all about this service:-

" YOUR BLOOD

COULD

SAVE A LIFE !!

QUESTIONS AND ANSWERS FOR BLOOD DONORS.

INCWADI KUBAFUNDI BETHU

Njengoba sibhala nje, sibona lapha ezitiladini zase Mgungundlovu kunamekwa amaphepha - namakhosikazi anikeza ngezi ncwajanaezikhuluma ngegazi lethu. Igatsha lalapha lo-Mjovo weGazi liphumele ukucela igazi kulabo abangavuma ukupha ngegazi labo. Isicelo sabo sibhekiswe kuye wonke umuntu osempilweni enhle owesilisa nowesifazane nokuba ngabe owaluphi uhlobo osengaphezulu kweminyaka ewu 18. Lifuna leligatsha ukuba sinikele amagama ethu uma sivuma ukuba kuthathwe igazi lethu ngaso sonke isikhathi ukuze ngalo kusindiswe abantu abanye.

Banengi phakathi kwethu abangathanda ukwazi ngaloku kuthathwa kwamagazi ukuze sebekwazi nabo babenako ukunikela ngawabo. Odokotela nezibhedlela zilicelelani igazi na?

Nansi impendulo. Ukuhlakanipha kwawo dokotela sekwathola ukuthi umuntu olimele noma onesifo noma umzimba womuntu olimele, okubonakala ukuthi igazi lakhe liyancipha. angaba nako ukusebenzisa igazi lomuntu ophilile elikhishwe emzimbeni womunye ukuze athole ukuphila. Igasi iwona mthombo wempilo yethu sonke. Ukopha kwegazi, linganqamuki, kuyambulala umuntu. Lesifundo thina besimanje sikufunde kakhulu lokhu kulezimpi ezimbili ezinkulu ezedlulile, sakuthola futhi kuzo izingozi zemigwaqo nezezitimela.

Odokotela basitshela manje ukuthi uma thina esisaphilile kahle besingavuma ukunikela ngegazi lethu ngasosonke isikhathi lifunwa, bona lelogazi bolilonda baligciné ukuze kuthi uma selifuneka balifake emzimbeni walowo igazi lakhe eseliphelile ukuze athole intuba yokuphila.

Banengi phakathi kwethu abaqakambisa ukuthi bona bayakuthokozela ukusiza abanye abantu nokuba babenabanokukwenza okosiza abanye. Kodwa kuthi uma sekufuneka ukuba lolo-sizo silwenze kuvele izaba ezinengi ezenza ukuba lungabe lusabakhona lolosizo. Kuyinto elula ukuba sithi imali kasinayo, noma sithi isikhathi kasinaso, noma sithi umqondo kasinawo ukusiza labo okufanele sibasize.

Nansi ke indlela elula esingasiza ngayo abanye. Ilula futhi kayibizi mali, ingafuni futhi ukuba umuntu adele okukhulu ngaphandle kwesigamu nje sehora sesikhathi sethu, katha-thu noma kane ngonyaka.

Uma bekhona kubafundi bethu abangathanda nabo ukuba kuthathwe igazi labo, zonke izindlela okwenzeka ngazo zinga tholwa kwabe Red Cross Society abaku 305 Pietermaritz Street noma ngokubhalela u-Mbhali we Blood Transfusion Service, P. O. Box 322.

Nakhu okushiwo incwajana yabo abayikhiphe ukusitshela ngalomsebenzi:-

" I G A Z I L A K H O

L I N G A S I N D I S A

U M P E F U M U L O

IMIBUZO NEZIMPENDULO KWABANIKEZA NGEGAZI LABO.

Kufuneka ngibe sengimdlala kangakanani na?

Wonke umuntu ophile kahle owesilisa nowesifazane ose ngaphezulu kweminyaka ewu 18 angalibhala igama lakhe.

Ngabe lokuthathwa kwegazi lami akunangozi kimi na?

Qhabo. Sekukhona izinkulungwane ezingamakhulu abantu asebanikeza ngegazi labo. Ukuthathwa kwegazi kakuyi thinti ngalutho impilo yomuntu.

Kufuneka ngihlolwe uDokotela yini?

Yibo laba abaqoqa igazi abanodokotela wabo ongakubizi lutho wena ohlola bonke abafuna ukunikeza ngegazi labo. Kokusiza nawe. Uma udokotela ethole ukuthi kaulungile kanakulithatha igazi lakho.

Kuyini lokuhlolwa kwegazi?

Mdla uqala ukufika isona sikhathi igazi lakho elihlolwa ngaso ukubona ukuthi lingabanako yini ukuhlanganiswa nelogulayo elifunelwa yena.

Lithathwa kanjani igazi na?

Likhishwa dokotela engalweni yalowo onikela ngalo. Ngaphandle kobuhlungwana nje bokungena kwenalidi umuntu kezwa lutho engenakuze alimale ngalutho. Bazama ngako konke ukuba umuntu aphaatheke kahle. Uma usuqedile ukunikela ngegazi lakho, unikwa imizuzwana elishumi yokuba uphumule utholiswe netiye, kube usuqedile usungaya emsebenzini noma

How old must I be?

Any healthy person of either sex over the age of 18 may enrol.

Will it do me any harm?

No. Hundreds of thousands of donors have now given their blood, and the donation of blood has no adverse effect upon the health of the donor.

Must I have a Medical Examination?

The Blood Transfusion Service provides a FREE MEDICAL EXAMINATION for every prospective donor before enrolment. This is a great advantage to you. Unless the doctor is satisfied you are fit no blood will be taken from you.

What is the Blood Test?

This test is made when first you enrol to determine how your blood will mix with that of the patients for whom it is intended.

How is the blood taken?

Blood is taken from the donor's arm by a doctor, and, apart from the initial prick, there is little or no sensation either during or after the process. Your comfort is always looked after. When your donation is finished, you have ten minutes' rest and a cup of tea and are then quite fit to return to work or to your home.

How often can I give Blood?

Less than a pint of the ten to twelve pints in the body is taken each time, and this is made up naturally in about a week. We call donors only once in three months.

THANK YOU FOR ENROLLING.

Please persuade your friends to follow your example.

THIRTY MINUTES
OF YOUR TIME MEANS
A LIFE - TIME TO
SOMEONE ELSE."

We believe that, among our readers of ALL RACES, there are people who would gladly join in this effort to help the sick and injured and unfortunate. We believe that there are those among our readers who will respond to the appeal.

Ikhwezi will be pleased and proud to hear from any of you who, having given your blood for this high purpose, will write and tell us "all about it", so that others may not be afraid to follow your example.

Yours faithfully,

THE EDITORS.

AFFAIRS OF IKHWEZI

We have pleasure in announcing the names of the prize-winners in Ikhwezi's competition. They are :-

First Prize: Mrs. K.B. Atwaru of P.O. Plessislaer, Edendale.

Other Prizes: Mr. E.S.B. Msimang of the Local Health Commission Staff, Edendale.

and

Mr. M.M. Moodley, also of the Staff of the Commission at Edendale.

Amounts of 10/-, 5/- and 5/-, respectively, will be sent to these competitors within the course of the the next few days, and we offer them, here and now, our congratulations on their success.

* * *

We are also congratulating ourselves on the helpful nature of the replies sent in, not only by the winners but also by Mrs. R.J. Petersen and Mr. Nashon Myaka. We feel that they have all helped to shed light on the present and the future of our child Ikhwezi, and we hope to avail ourselves of many of the useful hints which have been offered us.

* * *

We said last month that we were disappointed that so few entries had been received. We said that it was rather an absurd position to have to judge five entries for three prizes. We now owe it to our entrants to admit quite frankly

ekhaya.

Ngolinikela kangaki igazi lami na?

Kukhishwa igazi elingaphangi kwe-
payinti kuma phayinti ayishumi
noma ishumi nambili elikhishwa em-
zimbeni wakho ngesikhathi leso.
Lithi liphela isonto ubusubuye
waligcwalisa igazi lelo elikhishwe
kuwe. Abanikeza ngegazi labo
babizwa kanye ezinyangeni ezintha-
thu.

SIYAKUBONGA NGOKUFAKA IGAMA
LAKHO.

Khuluma nezihlobo sakho nazo zenze
njalo.

I M I Z U Z U E N G A M A -
S H U M I A M A T H A T H U
I N G A S E I N I K E I M -
P I L O K O M U N Y E
I Y A N D I S E "

Sikholwa ukuthi, phakathi kwa-
bafundi bethu bazo ZONKE IZIZWE,
bakhona abangase bathande ukungena
kulomzamo wokusiza abagulayo abali-
mele nabemi kabana. Sikholwa uku-
thi bakhona phakathi kwabafundi be-
thu abazosabela basizwe lesimemo.

Ikhwezi lothokoza lizigabise uma
lingezwa kwabanye benu ukuthi nabo
sebelinikele igazi labo ukusiza
lomqondo ophakeme kangaka, nokuthi
bobhala basilandise ngaloko ukuze
nabanye bangesabi ukuba landela.

Yithina abenu,

ABAHLELI.

EZE IKHWEZI

Sithokoza ukwazisa amagama alabo
abawinile kumncintiswano weIkhwezi.
Bango:-

Umklomelo wokugala: uNkosk. K. B.
Atwaru wase Plessislaer, Edendale.

Eminye imiklomelo: uMnu. E. S. B.
Msimang no uMnu. M. M. Moodley.

Bazothunyelwe labancintisani
imali ewu 10/-, 5/- no 5/- kuzolezin-
suku. Siyababongela khathilesi si-

bahalalisela ekuphumeleleni kwabo.

* * *

Nathi uqobo siyazitusa ngosizo
lwezimpendulo abazithumele nalabo
abanye abangaphandle kwabawinile,
kanti futhi sizitusa nango uNkosk.
R. J. Petersen beno uMnu. Nashon
Myaka. Sibona ukuthi nabo basi-
sizile ngokusinika ukukhanya ma-
lunga nalomntwana Ikhwezi esinaye
nosezobakhona, esibona ukuthi so-
kusebenzisa loko abasinike kona.

* * *

Kulenyanga edlule sathi sidu-
mele ukubona amagama alabo aban-
gena uncintiswano emancane kangaka.
Saze sathi akuzi kuba lula ukuhla-
zulula kahle owinile kubantu aba-
hlanu kulapho imiklomelo imithathu
kuphela. Kusifanele nabo labo aba-
lungena loluncintiswano sibatshele
ukuthi sikubone kahle ukuthi aku-
yona into elula ukulazulula pha-
kathi kwabantu abahlanu.

Ukukhetha owinile kwenziwe nga-
mavoti azimele awo onke amalungu
ekomidi leIkhwezi - singabantu
abau 8 sisonke. Abawinile kube
ilabo abathole izibalo ezingaphe-
zulu. Akuyona imfihlo ukusho
ukuthi bonke abebengenile bayithola
noko ivoti eyodwa.

Lapha sikhapha incwadi ka uNkosk.
Atwaru awine ngayo sethemba ukuthi
nezabanye sobuye sizikhiphe.

* * *

Sethemba ukuthi ngeke kuthathe
isikhathi eside singeka lufaki
olunye uncintiswano lweIkhwezi
ngezinye izindaba. Angakhona yini
ongasinika umqondo ngaloko na?
Noma ongasinika imali yokukhipha
imiklomelo yabawinile na?

BEWAZI-NJE NA?

UKUTHI uMafrika owaziwayo owakhe
eEdendale kukhona okuyisiminya aku-
shoyo kwaBasha besizwe sakubo ngo-
daba lwokuziphata ngenhlonipho
nangobuntu.

that it can be a very difficult thing to choose amongst five entries!

Judging was done by independent vote of every member of the magazine committee and the editorial board - eight of us in all - and the prize-winners were, of course, those who secured most votes. But we are giving away no secret when we say that every entrant secured at least one vote.

We publish Mrs. Atwaru's prize-winning letter in this issue and hope to publish the rest in due course.

* * *

We trust that it will not be long before we can run another competition in Ikhwezi - on more general lines, this time. Anyone got any ideas? Or any money for prizes??

DID YOU KNOW?

THAT a prominent African resident of Edendale has some severe things to say to the young men of his own race on a subject connected with ETIQUETTE and GOOD MANNERS?

The said African recently attended the Grand African Variety Concert in the City Hall, Pietermaritzburg, which is reported elsewhere in this issue. He writes :-

"There was one disappointing thing that happened. Many young men had their hats on in the hall. It is time we reminded youth that hats are used only for protection against rain and sunheat. They are not part of a suit you wear. The only sort of people who wear hats in a house or hall are those who have only recently begun to use western clothes and have just come into town from the back of beyond. PLEASE TAKE YOUR HATS OFF IN A PUBLIC HALL."

* * *

THAT this month's article on Tuberculosis in South Africa has been specially written for Ikhwezi by Sister D.K. Strachan of Pietermaritzburg.

Sister Strachan is a well-known figure in the city. Officially; she is the Secretary of the local branch of the Natal Anti-Tuberculosis

Association, but to the hundreds of us who have learnt to know her in the course of her official duties - to hundreds of people in Maritzburg and Edendale, of every race-group - she is far more than just an official. Whenever T.B. registers a victim, "Sister" becomes a sort of general "guide, philosopher and friend" to the sufferer and the home - securing all possible money-grants for the family fending off starvation (in many instances) by ready issue of appropriate foods; distributing clothing where poverty and rags go hand in hand; advising on any and every matter connected with the family's welfare and its health.

All these activities of hers need MONEY, and she is tireless in raising funds from the Government, the Association and the general public. We hope that she will write a further article for us, one day, about the hospitalisation of Tuberculosis sufferers and their after-care; and perhaps still another article on how she goes about the raising of money for her different purposes. One of her methods - the formation of Crusader-Groups - is well-known to the Commission's staff, since more than a hundred members of that staff (of different race-groups) belong to one of her "groups", contributing between them over £100 a year to the Association's funds.

HERE AND THERE.

EDENDALE

The big social event of the Area during the past month would seem to have been a picnic for adults at the Nagle Dam on the 10th of October.

The outing was organised by Messrs. Seethal and E.S.B. Msimang, acting as a sub-committee of the Advisory Board's Social and Recreational Standing Committee.

We are indebted to one of the picnickers for the following racy account of the whole affair :-

"At 7.45 a.m. on October 10th, thirty-three Edendale faces wore expressions of happy anticipation as our Party assembled for the outing. We left Maritzburg Market Square at 8.0 a.m. in a

UmAfrika lowo usanda ukuya ekhonsathini enkulu eya be ixube imidlalo eyabe ise City Hall eligungundhlovu esixoxe ngayo kwolunye uluhlu kulona leli lanamuhla. Oloba uthi:-

" Kwabe kukhona into eyadumazayo. kuleyokhonsathi Amabhungwana abafana amaningi ayethwele izigqoko khona endhlini. Yinkathi lena yokukhumbuza amabhungwana lawa ukuthi umsebenzi wezigqoko wukuzivikela emvuleni naselangeni, sigqoko kasifani nesudi oyigqikile. Kuvamise kuba abantu abathwala izigqoko endlini nasemaholweni yilabo abasaqala ukuphucuka ngokugqoka izevatho zabelungu besanda ukufika nasemadolobheni bevela kwantuthu. SIYANICELA THULANI IZIGQOKO EMAHOLWENI. "

* * *

UKUTHI udaba olutkhuluma ngesifo sesifuba ngalenyanga lulotshwe luqonde ngqo eKhwezini ngu Sister D. K. Strachan, waseMgungundhlovu?

USister Strachan waziwa kakhulu phakathi nedolobha. Ngokusebenza ngumlobi weGatsha lalapha eMgungundhlovu le Natal Anti-Tuberculosis Association kodwa emakhulwini abantu asebenzisi ngemisebenzi yakhe kithi nasemakhulwini abantu eMgungundhlovu nase Edendale bazo zonke izizwe uyinto enkulu kunesisebenzi nje. Noma nini uma isifo seT.B. sigadla kumuntu uSister uba ngumeluleki nomduduzi nesihlobo kolo-wo ogulayo nakwabomuzi wakhe - ebafunela onke amathuba osizo lwemali ukuze izingane zilwe nendlala (kwabaningi) ekhona ngempela, ebafunela nokudla nezavatho lapho abantu beswele nokwokugqoka, ebeluleka kukho konke okuphathelele nenhlalakahle yomuzi lowo nempilo yawo.

Yonke lemizamo yakhe ifuna imali. Kakhathali ukufuna izindlela zokuyiqoqa kwaHulumeni nasenhlanguweni nukubantu bonke. Sethemba ukuthi uyobuya alobe olunye udaba lwethu ngelinye ilanga ngokuhlala ezibhedlela kwabaguliswa yiT.B. nokuphatywa kwabo sebephumile ezibhedlela, mhlawumbe futhi asilobele enye futhi indaba ngokuthi uyiqoqa kalemali yezenswelo zakhe eziningi. Enye yamasu akhe - yokumisa izigabazabaVuseleli - iyaziwa kakhulu ngabakwa Commission abasebenzayo ngoba abangaphezu kwamakhulu babasebenzi (bezizwe zonke) banganamunga esinye sezigaba zakhe, banikela behlangene bonke imali eyeqile ekhulwini lawo-

mpendo ngonya esikhwameni senhlangano!

LAPHA - NALAPHAYA

EDENDALE.

Indaba eyabisematheni yokubungazana esiGodinilesi sengathi ngeye picnic labadala ekade liseDamini elithiwa Nagle Dam ngomhla ka October 10.

Lelivelakancane labe lilungiselelwe ngabaNum. Seethal no E. S. B. Msimang besenza njengeKomidi elincane leKomidi eliphethe imidlalo namathuba okuzithokozisa le Advisory Board.

Sibonga omunye wabo ababeye lapho ngalelixoxo elihlaba umhxwele:-

" Ngo 7.45 ekuseni ngo October 10, singabantu abangama 33 abamamathakayo ngokuzakwenzeka sahlanguana. Sasuka eMakethe yaseMgungundhlovu ngo 8 ngeBhasi yakwaKopeletsheni ishayelwa nguMn. Stone. Qha, kusasuka kwabe kuthe gozololo. Nezulu liphendule, lisambathise inkungu. Sithe sifika e Cato Ridge ayeseqwele imvula. Sibindeke yilokho kodwa okwasiphakamisa futhi kwasinika ithemba ngukuhlabelela kuka Radebe noma Masongoa besemsamo nebhasi kwasenza salikohlwa izulu sezwa nathi sesihlabelela. Sithe sesiqonde eNtshangwe sabe sesihleka kuvela owamihlathi.

Sashaya izandla lapho sifika engosini yomgwaqo ipulangwe selikhomba indlela eya eDamini.

Sahamba izindlela ezimazombe lapho siqonde khona elishayela nge-mpela uMn. Stone ibhasi lakhe sesithokomele. Lapho senyuka amagquma sabe sinokwe jabula nokungabaza nokuthi kazi iyoza la nkomoni phambili.

Aqala amafu amahle okubonakala lapha nalaphaya. Masinyane sabona ilanga selisebukhweni bezinja. Sathi ukuba ifike sehla ebhasini sahamba emhumeni phansi kwa manzi saya ngasempumalanga neDamu.

Sathwebula eziningi izithombe lapho. Ngo 11.20 emini sabuyela ebhasini saqonda khona impela esijingini lapho labe lisetshenzwa khona idamu kukhona nebhuloho le-

Corporation bus driven by Mr. Stone. At first things were a bit quiet. The skies were grey with thick mist-clouds, and mist was falling heavily around us as we drove on. When we neared Cato Ridge it thickened to rain. We were disturbed by this fact, but the music from the Radebe and Masongoa end of the bus made us forget our weather troubles and we all joined in the singing of a mixture of songs. The tempo of laughter increased more as we approached Inchanga.

When we came to the deviation and a sign-post pointing the way to Nagle Dam there was a spontaneous hearty clap of hands.

On and on through the Valley of zig-zags Mr. Stone zoomed his bus, and the ride was a comfortable one, I assure you. As we wound among the hills, excitement, fear, closed eyes and tension were common expressions on many faces.

Beautiful patches of blue sky now began to show here and there, and before long we were enjoying a bright and clear, warm day.

We approached the site from the east end of the horse-shoe dam. We got out of the bus and walked through the tunnel under the water to the east end of the dam.

Many photographs were taken from this end. By 11.20 a.m. we were back at the bus, and we now drove to the main part of the works, where the Dam wall is also a traffic bridge and an artificial waterfall.

We had never before seen such a mass of man-made rock of concrete, every foot of it spelling efficiency and scientific engineering yet adorned with beauty. From the top of the causeway, from the bed of the river above the falls, from east or west, the whole set-up is an amazing piece of work. We regretted, though, that there was no guide to explain to us the actual workings of the Dam which I think was very important to all of us. On every side, cameras were clicking as we captured images to take home with us.

By this time, three of our party felt too hungry to wait any longer. Finding a warm and shady corner under the bridge, all on their own, they started in on the really important business of the day - namely their provisions! It was a big joke!

12.30 midday found us near the lower end of the Umgeni under a shady tree overlooking the river. "Tables" were set, mouths watered, eyes widened, belts loosened, and everybody was looking for the most comfortable spot in the vicinity. There was every kind of provision item - from chicken to eggs and from bananas to their peels. We also had tea and minerals.

Full justice having been done to the food, the organiser, Mr. Excell Msimang, supplied playing cards, draughts, newspapers and magazines. He also taught us two new games, Slipper-slap and Winking-an-Eye. Mr. Nelson Mnyaiza had brought a gramophone, and jiving and waltzing were soon on the go. When we got tired of this we took palm tree leaves and went "whole-sale" for a wedding dance. Anybody who did not laugh that day must have been really sick.

When 4 p.m. struck we packed our outfit and got back to "our" bus, and posed there for a snapshot of everybody with the bus forming the background.

Mr. Shangase who had lost his wristlet watch, was one of the few sufferers of the day. By 4.30 p.m. we were climbing the winding road up the Umgeni Valley and the singing was at its best. Even the bus driver could not resist the melody, and might be seen keeping time to it with his head and foot. (He was not aware we noticed this!) At 5.15 we were near the Native Market on Retief Street, and Mr. F. Kunene thanked those who went to the picnic and played their parts well, and finally expressed our thanks for the kindness and fine treatment we got from the driver, Mr. Stone. Mr. Kunene asked that the Commission be thanked by Mr. Msimang on their behalf for having thought of this outing; saying he is looking forward to another one on December 16.

The following went out: Mrs. M. Molefe, Miss M. Molife, Nurses S. Masongoa, Q. Msimang, V. Radebe, Miss V. Sigwili, Mr. and Mrs. S. Putsoane, Mr. and Mrs. G. Thobela, Messrs. M. Moodley, V. Ntombela, Mitoo, F. Kunene, J. Shange, P. Dladla, P. Fasoe, Mrs. B. Gcabashe, Mrs. M. Mngadi, Mrs. D. Kunene, Mrs. D. Zondi, Mr. A.S. Mngadi, Miss C. Nkosi, Miss F. Mazibuko, Mr. E. Msimang, Mr. G. Msimang, Miss S. Makaye, Mrs. D. Maloyi, N. Mnyaiza, A. Shangase, Ishmall

zinto ezihambayo nemphophoma yamanzi efana neyempela.

Sankema-nje sibona imsebenzi on-gaka wesandla somuntu nezingwaba zikasemende namatshe okwakhombisa ubu nyonico bobuhlakani kepha kukuhle kudelile. Konke nje uma ukubuka kuyamangalisa. Okwasidumaza yikuba angabikho ongasitshela ukuthi iDamu lisebenza kanjani. Yinto eyabe iqmoka leyo kithina. Kwaba wubuxhakaxhaka sesithatha izithombe zalokho esikubonayo.

Ngalengkathi abathathu bethu base bebika indlala. Sababona sebezitholele indawana epholile phansi kwabhuloho lapho bahlala phansi bazifikisela ekudleni kwompako wabo. Sahleka sonke.

Ngo 12.30 safika ezansi noMngeni phansi kwomuthi onomthunzi obhekene nomfula. Kwadkwa amatafula khona phansi lapho. Lapho sekuconsa amathe, abanye sebexegisa amabhande ingani bazofobela phela. Sizifunela izindawo ezimnandi zokuhlala. Kukhona zonke izinhlobo zezibiliboco - wena nkukhu kuya eqandeni layo wena bhana kuya nasemakhasini akhe imbala. Netiye likhona nonemenanayidi.

Sithe sesikukholisile ukudla, umququzeleli uMn. Excell Msimang wakhipha amakhasi okudlala nama draft nonyuziphepha-ndaba nokunye kokufunda. Wasifundisa nemidlalo emisha emibili iSlipper-slap ne Winking-an-Eye. Lokhu noMn. Nelson Mnyaiza wabeze ne gramophone yabe seyisuka njalo uthuli i jiving nomdanso. Sathi ukuba sikhathale sadumela amagqabi esundu sadla indlamu yansondo sisinela "umshado" wakhona lapho kwa picnic. Ongahlekanga ngalolosuku ngabe wabengaphilile kahle.

Ngokushaya kuka 4 ntambama saqoqa imithwalo yethu sabuyela ebhasini lethu sema ngakulona ukuba sitwebule isithombe sethu sonke ibhasi lingemuva.

UMn. Shangase owabeselahlekelwe yiWashi lasesandleni nguyena owahlupheka mhlalokho. Ngo Phasi Fo sabe sehamba kwezimazombe sekusho ingingila sihlabelela kamtoti. Nomshayeli webhasi lwamngena usinga lwokuh abelela sambona esenqekuza ikhanda (Engazi ukuthi siyambona belu). Ngo 5.15 sasondela e-Makethe siseku Retief Street uMn. F. Kunene wababonga bonke abebelapho benza usuku lwaba yintokozo waphetha ngokubonga umusa nempatho enhle yomshayeli weBhasi uMn. Stone. UMn. Kunene wacela ukuba uMn. Msimang

abonge egameni labo bonke iCommission eyacabanga ngalombuthano ethi wethemba ukuthi uyobakhona omunye ngo December 16.

Nampa ababeyile : Mrs. M. Molefe, Miss. M. Molefe, Nurses G. Masongo, Q. Msimang, V. Radebe, Miss V. Sigwili, Mr. and Mrs. S. Putsoane, Mr. and Mrs. G. Thobela, Messrs. M. Moodley, V. Ntombela, Mitoo, F. Kunene, J. Shange, P. Dladla, P. Fasoe, Mrs. B. Gcabashe, Mrs. M. Mngadi, Mrs. D. Kunene, Mrs. D. Zondi, Mr. A. S. Mngadi, Miss C. Nkosi, Miss. F. Mazibuko, Mr. E. Msimang, Mr. G. Msimang, Miss S. Makaye, Mrs. D. Maloyi, N. Mnyaiza, A. Shangase, Ishmall Kuzwayo no A. Graham.

Ngiphetha ngelithi babakwaKopeletsheni abaPhetho amaBhasi basiphatha kahle kukhokonke. Siyakubonga lokho kakhulu. "

"OMUNYE WABO."

* * *

Bonke ababanethuba nentokozo yokubakhona ekhonsathini enkulu eyabe iseCity Hall eNgungundhlovu kusihlwa ngo October 21 bezwa kuyinto emqoka kuzo zonke eyenzekile ngalonyaka.

Ikhonsathi yabe ihlanganiswe ngabe Pietermaritzburg African Child Welfare Society nabe Edendale Benevolent Society iqonde ukubasiza ngemali.

Nanka amakhwaya ayehlabelela : Edendale Government School Choir (Conductor, Mn. S. Nduli), Ashdown Government School Choir (Conductor, Mn. C. C. Mfeka), Ashdown Choir (Conductor, Mr. E. S. B. Msimang), The Merrymakers (Mn. Ntombela), Sobantuville Teachers' Choir (Mn. Zulu), Sobantuville Primary School Choir (Mn. Mtiya), Russell Infant School Choir (Miss. E. Jali), ne Basutoland Male Voice Choir (Mn. Putsoana). Lekwaya yokugcina yabanewozawozla elikhulu kubelungu ngangoba bathi mayiphinde phezu kwokuba kwakungalindelwe ukuba kuphindwe amaculo.

UMn. Russell Cele wahlabelela kamtoti njengenhlela yenza noNkosikazi Nzama walandela isilandelo ngendlela egculisayo isilandelo esithi "The Eagle".

Kasikukhohlwa nokuhlabelela okugculisayo kwababethi be African Police Band. Kakumangalisi leband inedumela elingaka. Lonke

Kuzwayo and A. Graham.

I wish to say in conclusion that the Maritzburg Corporation traffic office treated us well in all respects. We appreciate this very much."

"ONE OF THEM".

* * *

All of us who had the pleasure of attending the Grand African Variety Concert in the Pietermaritzburg City Hall on the evening of the 21st October feel that this was another outstanding event of the month.

The Concert was jointly presented by the Pietermaritzburg African Welfare Society and the Edendale Benevolent Society, and was in aid of the funds of both Associations.

The following choirs contributed to the really excellent programme :
Edendale Government School Choir (Conductor, Mr. S. Nduli), Ashdown Government School Choir (Mr. C.C. Mfeka), Ashdown choir (Mr. E.S.B. Msimang), The Merrymakers (Mr. Ntombela), Sobantuville Teachers' Choir (Mr. Zulu), Sobantuville Primary School Choir (Mr. Mtiya), Russell Infant School Choir (Miss E. Jali), and the Basutoland Male Voice Choir (Mr. Putsoana). Of this last choir it must be reported that the enthusiastic applause of the European members of the audience insisted an "encore", though no "repeats" were supposed to be allowed.

Mr. Russell Cele sang in his usual pleasing fashion, and Mrs. Nzama recited an interesting and symbolic poem, "The Eagle", with great effect.

Nor do we forget the number of excellent items contributed by the African Police Band. It is no wonder that this band is becoming exceedingly popular. Whether in "hot" numbers or in dreamier style, it has a real mastery of rhythm and its appearance in any programme is calculated to make things "go".

Another item which called for a repeat was the lively song and dance number given by Mr. Mtiya's team - the sheer gaiety of which had the audience laughing itself hoarse.

We have purposely kept for last mention the extremely popular turns put on by Mr. Basil Moloi's entertainers - THE CHOCOLATE BOYS (AND A GIRL). We have read in books about

about applause "which nearly brought the house down". We had never heard it, till those "BOYS" (AND A GIRL) appeared on the stage of the City Hall on the evening of the 21st. So thunderous was the applause which greeted even the announcement of their turn that the announcer was entirely unable to make the name of the item heard! Next time anybody wants to hear what real applause can be, let him listen to an all-African audience showing its appreciation of the "CHOCOLATE" team in a City Hall packed to capacity and over!

Councillor Mrs. D.E. Goodwin appeared on the stage at the interval to thank all those who had contributed to the success of the evening - the artistes, the organisers, and the numerous helpers.

* * *

CLERMONT.

The Area has learnt with sorrow of the tragic death of Mr. Johannes Mtimkulu of Lot 760, Clermont. Deepest sympathy is extended to his wife, his family and his relatives and to his son Alfred Mtimkulu, an employee of the Commission at Clermont.

* * *

Nurse Beatrice Sikakane left the Commission's service on the 31st October, 1950, and was the recipient of a gift from her colleagues on the Commission's staff. We extend to her our very best wishes for all happiness in her new sphere.

* * *

Due to the drought the rivers and wells in the Area have dried up and considerable difficulty has been experienced by the Commission in maintaining the usual water supplies. Thanks to Mr. I. Alexander of Clermont, who has recently put down a bore-hole, the Commission has been able to obtain water from this source.

Special mention must be made of the fact that Mr. Alexander has permitted the Commission to draw this water "gratis", and "Ikhwezi" extends to Mr. Alexander its grateful thanks on behalf of the Commission and the residents of Clermont.

* * *

uhlobo lwokushaya kwayo kukhombisa ukuthi iyayazi into eyenzayo. In-ewozawoza kubantu abaningi.

Elinye iculo elabanewozawoza yiculo nomdanco kwedlanzana likaMn. Mtiya elabahlaba umxhwele bonke abantu bahleka kwabuhlungu izimbambo.

Sigcina ngesibomu ngokwenziwa ngaba hlabeleli baka Mn. Basil Moloi okwathokozisa ngendlela engladile ababizwa ngokuthi THE CHOCOLATE BOYS (AND A GIRL). Kade sasifunda ezincwadini ngehlombe okuthiwa "lidiliza amabhilidi. Kasizange silizwe ihlombe saze sezwalabo "BAFANA (NENTOMBAZANA) kulowomdlalo wabo eCity Hall ngobusuku buka 21. Ihlombe laba likhulu ngangoba kwathi noma ethi uyakhuluma cwabebiza iprogramme kabesezwakala nokuthi uthini. Uma ufuna ukuzwa abantu benanela into obolalela abantu emdlalweni wabo bethokozela okwenziwayo njengoba babethokozela isigejane seCHOCOLATE eCity Hall igcwele iphuphuma.

UMkosikazi Councillor D. E. Goodwin naye sambona khona esitejini eponga bonke ababezile benza umdlalo waphumelela - abadlalo abaququzeleli nabasizayo abaningi.

* * *

CLERMONT.

Indawo lena kuyidabukise kakhulu ukuzwa ngokufa kabuhlungu kukaMn. Johannes Mtinkulu wakwa Siqinti 760, Clermont. Sizwelana kakhulu nomkakhe nabantwana bakhe nezihlobo zakhe nendodana yakhe u Alfred Mtinkulu eyisisebenzi seCommission e Clermont.

*

UNurse Beatrice Sikakane uphume emsebenzini we Commission ekupheleni kuka October 1950 waphiwa isipho kwababesebenza naye. Simfisele impilo nenhlalakahlapho eyakhona.

*

Ngenxa yokwomisa imifula nemi-thombo esigodini lesi kwomile kwadala uhlupho olukhulu kwi Commission ukuba abantu bawathole kahle amanzi. Kubongwa uMn. I Alexander waseClermont osanda ukumba umgodi wamanzi, iCommission yawathola lapho kuye amanzi.

Sikubeka obala ukuthi uMn. Alexander uyivumele iCommission iwakhe lawomanzi "mahala" "Ikhwezi" liyambonga uMn. Alexander ngesipho sakhe libongela neCommission nabakhi baseClermont.

*

Sizwa ukuthi iAdvisory Board emhlanganweni wayo wokugcina ngo October 30, 1950, yabeka umqondo wokuba kungakuhle kubekhona umhlangano wamaBhodi onke ezigodi zonke uhlanganele eMgungundhlovu minyaka yonke kubekhona nabeCommission bonke.

Bacabanga ukuthi kungawanika ithuba elihle amabhodi onke okushiyelana imiqondo ngezindaba ezithinta izigodi zonke.

IAdvisory Board yaseClermont ingathanda ukuzwa imiqondo yamanye amabhodi ezigodi ngaloludaba ngoba ngukuhlangana minyaka yonke kwamaBhodi neCommission kungalungisa izinto eziningi - nokubungazana-nje kwamaBhodi kubeyinto enhle.

Imiqondo nemibandela yamanye amabhodi ngalendaba sizwa ukuthi bayokuthakazela.

*

IDaffodils Lawn Tennis Club yaseClermont yadla neKings Crown Club yaseThekwini emva kwomdlalo oshisayo yehlulwa ngamaGames ayisi 7. Usihlalo weDaffodils Tennis Club uMn. Msimang ubengaphilile simfisele ukululama okusheshayo simbone futhi eliphethe ngenkani iphini lentseni.

IDaffodils Lawn Tennis Club (Clermont) inamalungu angama 30 adlalayo seyingene kwi Durban and District Tennis Association, okuzokwenza idlale imidlalo namaClubs angama 20.

Kuyadabukisa ukuba iClermont ingabinayo inkundla yeTennis kayikwazi ukucela amaClub ekade idlala nawo ukuba ayihambele azadlala nayo okwenza kube yiyona njalo ehambayo iyodlala kwezinye izindawo. Ngenye inkathi kudlalwa enkundleni ye Fannin Government School kodwa lenkundla kayikho kahle esimweni esihle.

Uma amaDaffodials Tennis Club engaba nenkundla ekahle singakhula

We hear that the Clermont Advisory Board, at its last meeting held on the 30th October, 1950, suggested that a meeting of all Area Advisory Boards should be held yearly at Pietermaritzburg and be attended by the Commissioners.

It was felt that this would afford Area Advisory Boards an opportunity of meeting and discussing matters pertaining to Areas as a whole.

The Clermont Advisory Board would like to have the views of the respective Area Advisory Boards on this matter, as, it was felt, that by having a yearly joint meeting of Boards with the Commission, certain difficulties could be overcome - let alone the social aspect of a joint meeting.

Views and comments by other Area Advisory Boards on this suggestion will (we understand) be highly appreciated.

* * *

The Daffodils Lawn Tennis Club (Clermont) played a match against the Kings Crown Club of Durban, and after a well contested match lost by seven games. Mr. Msimang, Chairman of the Daffodils Tennis Club, has been indisposed and we wish him a speedy recovery and hope to see him wielding his tennis racquet again.

The Daffodils Lawn Tennis Club (Clermont) has a membership of some 30 active players and has joined the Durban and District Tennis Association, necessitating the playing of some twenty league clubs.

Unfortunately, Clermont lacks a public tennis court and is unable to return the hospitality shown by the numerous Clubs, necessitating the Daffodils Tennis Club having to play matches away. On occasions use is made of the Fannin Government School tennis court, but this is hardly up to standard for the purpose.

It is felt that with a proper court the membership of the Daffodils Tennis Club (Clermont) would increase considerably, and a flourishing tennis club would do much to draw the young people from the less healthy forms of amusement in their leisure time.

* * *

WASCHBANK.

"That 'u fak' esakeni" sends us his usual lively budget of news from the Area. We quote him as he stands :-

"The 24th October was another red-letter day for the Area where Waschbank and Districts African Schools gathered here to compete in a series of basket-ball matches, a game considerably enjoyed by African schoolgirls. Two 'cups' were being competed for by (a) Lower Primary Schools and (b) Higher Primary Schools. Both cups were won by the Waschbank African Government School, whose principal teacher is Mr. S.S. Nyandeni. I have seen several cups displayed whenever I visited this school (soccer and basket-ball cups). With the addition of these two cups recently won, the Principal's office will become a regular Jeweller's shop. Well done, boys and girls!

* * *

The soccer and rugby seasons have gone and now summer games are being introduced, among them cricket. Our local Indian cricket club played their first match of the season on the 29th October against the Ladysmith Indian cricket club. This match was continued on the 5th November here, when the local club lost by an innings. Pick up, big boys, this is only the beginning. Do not allow it to be the 'end of the beginning'.

* * *

Mr. and Mrs. Eric Ntuli (Mr. Ntuli, a school-teacher at Hlatikhulu African Government School, but living at Waschbank) have suffered an irreparable loss in the death of their recently born baby-boy. The family has all our sympathies.

* * *

The Roses Football Club, having played splendidly since the commencement of the season, and reached the finals of both the first and second rounds respectively, failed lamentably in their bid to capture the trophies from the Farmers' Dorte Callies Football Club of Dundee. The first round (Kallie Cup) final was played on the 14th October, and this game was drawn 2 - 2. The replay was staged on the 28th October and the

ngempela isibalo sabadlali bawo,
uma sekunjalo abantu abansha aban-
ningi bangathola amthuba amahle
okuzlibazisa uma bengenzi lutho..

* * *

WASCHBANK.

U"Thath' ufak' esakeni"
usithumela ezakhe ezijayelekile
ezimtoti zesigodi. Sicaphuna ama-
zwi awalobile:-

" Usuku lwama 24 ku October kwabe
kulusuka kulusuku oluyivelakancane
esigodini mhla izikole zaseWaschbank
namaphethelo zaBantu zabe zibuthene
zizoncintisana ngomdlalo we basket-
ball, umdlalo othandwayo ngamanto-
mbazana esikole. Kwabe kuncinti-
swana ngezindebe ezimbili yizikole
se Lower Primary nezikole ze Higher
Primary. Zombili izindebe zathath-
wa yisikole sakwaHulumeni sase-
Waschbank inhloko yaso ngu Mnu. S.
S. Nyandeni. Uma ngivakashela
isikole lesi ngiye ngizibone izin-
debe eziningi ziklilele (zebhola
nebasket-ball). Njengoba sekwenge-
zwe lezi ezimbili izindebe ihovisi
lomphathi wesikole lizofana nesi-
tolo esithengisa ubucwebecwebu.
Halala, bafana namantombazana!

*

Seyidlulile inkathi yebhola
sekuzoqalwa imidlalo yasehlobo,
omunye wayo yicricquet. IKilabhu
lalapha lamaNdiya lecricket ladlala
umdlalo walo wokuqala wonyaka ngo
October 29 ibekene neLadysmith
Indian cricket club. Lomdlalo
waqedelwa ngoNovember 5 mhla kwe-
hlulwa abadlali balapha nge innings
yonke. Ningalahli ithemba, bafana,
kusasukwa phansi-nje. Ningavumi
ukuba bese kuba 'yisiqalo sesiphelo'.

*

UMnu. no Nkosikazi Eric Ntuli
(UMnu. Ntuli ufundisa kwaHlathikulu
African Government School, kodwa
uhlala eWaschbank) bavelelwe wusizi
olwedlula konke lokufelwa yingane
yabo yomfana. Siyabakhalela aba-
kwaNtuli.

*

IRoses Football Club emuva

kwemidlalo emihle kusuka phansi
yaze yafika kumafinals efirst ne-
second round yahlulwe kabi ithi
idlalela amankomishi eFarmers'
Dorter Callies Football Club
yaseDundee. IRound yokuqala
(Kallie Cup) yefinal yadlalwa
ngo October 14 kwadlalwa idraw
2 - 2. Zabuyela ensimini ngo
October 28 yehlulwa iRoses ngo
4 - 2. Nge Round yesibili
(Kunene Cup) yefinal eyadlalelwa
eWaschbank into eyingqala leyo
lapha. Kubongwa abaphathi be
Dundee and District African Foot-
ball Association nabaphathi
bamaRoses abazabalaza kakhulu
ukuba kwenzeke lokho. Ehlulwa
futhi amaRoses mhla lokho ngama
Callies ngo 4 - 1. Zonke izin-
debe zidliwe ngama Callies.
Sekulindwe ukuba ama Callies ab-
hekone nezimnyama "ama Bushbucks"
aseThekwini edlalela "Natal
Championship Shield" mhlawumbe
ngomhla ka November 11 khona em-
Dubane.

"UHele" i inner-right yama
Roses wadlala into edelisayo
enjika uJoe ngempela. Omabili
ama Club ayedlala ibhola lempucuko.
Ningalahli imbeleko ngokwahlulwa
bafona, masizilungiselele unyaka
ozayo. Cheerio ! boys, sobonana
mhla lokho. "

* * *

HOWICK WEST

Ikhwezi lizwa ukuthi amaUnion
Jacks F. C. adlala umdlalo won-
yaka weFive-a-side womncintiswano
bedlalela indebe ka Thakurdin
Bros. ngo November 5. Amatimu
ayedlala ayeyi 14 imidlalo imihle
yonke. Izulu labadimaza abaningi
bezibukeli ekuseni, kodwa ntam-
bama kwasekugcwele abantu aban-
gama 200 noma 300. Bazitika be-
bukela.

Ama Union Jacks A, awina alan-
dalwa ngama Union Jacks B. Si-
yanibongela bafana. Nanqoba
nibhekene nabadlali impela.

*

OVulindlela lapha bebesithi-
bezwe yimidlalo yebhola. Kod-
wake sebeqalile awoVulindlela
ukuzilungiselela ama Indian Scouts
nama Rovers aselungiselela ukuphu-
mela phandle ezinkambu. Sengathi
kungase kuyiwe eDurban noma eDann-
hauser.

*

Roses Football Club lost by 4 goals to 2. Then came the second round (Kunene Cup) final which was played at Waschbank, the first time in the history of football here, since the Roses and previous clubs affiliated in the Dundee and District African Football Association (Northern Natal)-a credit indeed to the officials of the club, who battled hard with the Dundee and District African Football Association's officials to bring this about. Here again the Roses suffered a severe defeat from the Callies, who won by 4 goals to one (1). Yes! all the cups have gone to the Callies. And now the Callies are expected to play a final match against the "Bushbucks" of Durban for the "Natal Championship Shield", maybe on the 11th November in Durban.

Many will never forget the Roses Football Club's inner right, popularly known as 'Hele', who dazzled the spectators with his wizardry in dribbling. Both clubs, however, displayed excellent football science, with many anxious moments. 'Boys' do not be discouraged by these successive defeats. Let us harness our energies in preparation for the next season and hope for the best. Cheerio! boys, will meet next season."

* * *

HOWICK WEST.

Ikhwezi learns that the Union Jacks (African) Football Club staged its annual five-a-side tournament for the Thakurdin Bros. Floating Trophy on the 5th November. No fewer than 14 teams competed, and the general level of play was very high. Poor weather in the early part of the day caused a somewhat disappointing attendance of spectators to start off with; but, by afternoon, a crowd of between two and three hundred had assembled to enjoy a really good show.

Union Jacks, A, were the winners, with Union Jacks, B, as runners-up. Well done, home side! We understand that victory was well deserved, after a day of keen and exciting contest.

* * *

Scouting in the Area has been somewhat overshadowed in the last few months by the dedication of all energy and interest to Football! However, we hear that scouting circles are once more "sitting up and taking

notice" and that plans for forthcoming camps for Indian Scouts and Rovers are being shaped. Someone mentions Durban and Dannhauser as the possible localities.

* * *

We hear, too, that African Scoutmaster, Mr. Mkhize, and Mr. Nayager are planning to take the African troop for a week-end camp at the coast within the next few days. It is good to hear that this troop is "coming along" splendidly, and Scoutmaster Mkhize is greatly to be congratulated on their progress.

* * *

A correspondent tells us that the Howick West Sports Club is holding a variety concert at the Howick Cinema on the 7th November, in aid of Club funds. We shall look forward to publishing an account of this venture in our next issue.

* * *

Residents of the Area - and particularly those who move in sporting circles - are grateful to Local Health Commission officials for assisting them with plans for a Howick West Clubhouse. It is understood that these plans will shortly be submitted for the Commission's consideration. It is the ambition and the earnest hope of the community that the building will be "up" before the end of 1950. Ikhwezi congratulates the Area on its go-ahead ways.

* * *

On Sunday, November 5th, the Howick United Indian Football Club staged a day's five-a-side for the R.A. Matthews Cup - the proceeds to go to the local Indian school building-fund. Twenty-seven teams competed in a series of really good matches, the Howick United emerging victorious in the end. Of the Howick West teams, none, unfortunately, survived the second round. We wish them better luck next year.

It is pleasing to record that a number of generous donations from various quarters augmented the ordinary proceeds, and the building-fund stands to benefit considerably from the whole occasion.

Sizwa futhi ukuthi uMphathi wama-Scouts uMnu. Mkhize noMnu. Nayager balungiselela ukuhamba nesigejame sebutho labafana babantu kuyiwe othungulu ngezinsuku ezizayo. Kuyathokozisa ukuzwa ukuthi lelibutho "Lizaphaphama" ngempela uMphathi walo uMnu. Mkhize uyabongeka ngokulikhuthaza kwakhe.

*

Umlobeli usixoxela ukuthi i-Howick West Sports Club yabe inomdlalo wekhonsathi eHowick Cinema ngo November 7 kufunwa imali yesikhwama seClub. Sethemba ukuloba ngalendaba ngenyanga ezayo.

*

Abakhi esigodini lesi ikakhulu abemidlalo, babonga iCommission ngokubasiza ngamapulani endlu yeClub. Amapulani azobekwa phambi kwe Commission ukuba iwahlale. Bonke bethemba ukuthi uyothi uphele lonyaka ibe seyiqaliwe ukwakhiwa indlu.

Ikhwezi liyabenanele abesigodi ngokuqhubekela phambili.

*

NgeSonto, November 5, iHowick United Indian Football Club yabe idlala ama five-a-side enkomishi ka R. A. Matthews. Imali eyatholwa lapho yaya esikhwameni seClub lamaNdiya alapha ukwakha indlu. Amatimu ayedlala ayengama 27. Imidlalo imihle ngempela yonke. Angoba ama Howick United. Kumatimu ase-Howick West kalikho eladlula ku second round. Sibafisela inhlenhla ngonyaka ozayo.

Kuyathokozisa ukuthi kwatholwa imnikelo emihle eminingana kwabalingi eyasiza esikhwameni semali neSokwakha indlu.

ISIFO SESIFUBA ESOUTH AFRICA

Isifo esiFuba yisitha sakhe wonke umuntu sokuqala, lelizwe ngokuzwa ngoMbhalali weMpilo licishe liwedlule onke ngokuhlaselwa yisifo lesi uma kubekwa phansi izibalo.

Izibalo kazimile ndawonye kodwa kuphakathi kwama 50 nama '55 abantu abafa nsuku zonke yisifo seT.B. kulelizwe. Sinamndal amakhulu othungulu nasemadolobheni, kodwa siyingozi naphi-nje.

Ingozi yesifo sesifuba eSouth Africa iyethusa yimbi ngempela noma kulinganiswa namanye amazwe. Ukuhlasela kwaso amanye amadolobha amakhulu kulelizwe kwedlula ukuhlasela kwaso noma ephi phesheya. Uma silinganisa, ngezwe lase Amsterdam lapho kusanda kuvezwa izibalo zalo ezithi ezi. 100,000 zabantu kufa ama 32, eWarsaw izidumbu zingama 130 ezi 100,000 abantu bese ulinganisa neTheku elinezidumbu ezingama 384 nePort Elizabeth elinezidumbu ezingama 482 kubantu abanga 1000,000 abakhileyo.

Kufanele izwe laseSouth Africa kulithunaze ukubona izibalo ezikhomba ukwanda okunjalo kwesifo nokuba liwedlule onke amazwe emhlabeni ngezidumbu zababulawa yilesifo. Umuntu ozihambelayo nje kazi ukuthi isifo seT.B. sinomonakaloongakanani phakathi kwezizwe.

Yonke iminyaka abelungu abafayo eNyunyani banga-ma750 babulawam-yisona, amaNdiya 800, amakhaladi 4,500 abantu abamnyama emadolobheni 8,000. Hakwaziwa okwamanje ukuthi bangakanani abantu abafa emapulazini nasemaphandleni kodwa kucatshangwa ukuthi kuphakathi kwezi 5,000 nezi 6,000 zabantu ngonyaka. Sekududuyelwa bonke abafayo kulinganiswa nezi 20,000 ngonyaka.

Iningi labantu abamnyama ababulawa yisifo lesi ngabesilisa okubuhlungu ngempela yikuthi isifo sigadla kwabasehtangeni ephakathi kwama 20 nama 30 eminyaka yobudala. Laphake isifo seT.B. siyingosi eyedlula isifo sesimilela esihlasela abadala asebeke balithola ithuba lokusebenzela isizwe.

Kusakhathaza kakhulu ukubakhona kwabantu abaguliswa yiT.B. abehla benyuka. Abantu abangase babe yizi 1,000 abaguliswa yisona bayasuka eThekwini yonke iminyaka bebuyela emakhaya emaphandleni. Ngenxa yezizathu eziningi kakulula ukukuqeda lokho kodwa okwethembisayo ukuthi kungelapha yikuba kubekhona izindawo zokuhlala abantu bahlukaniswe nabanye kodwa imizi ingahlukani.

Kuthiwa uHulumeni angase akwenze okufana nalokhu.

TUBERCULOSIS IN SOUTH AFRICA

Tuberculosis is our Public Enemy No. 1, and we have, according to the Secretary of Health, the worst T.B. problem of any country with published statistics.

Estimates vary, but between 50 and 55 people die every day of T.B. in the Union. The problem is worst on the coastal belt and in the cities, but it threatens everywhere.

The danger from Tuberculosis in South Africa is appalling, and as bad as in any country in the world. The incidence of the disease in some of the Union's big cities is greater than anywhere in Europe. For comparison, take Amsterdam, in which recent figures show that their death rate is 32 per 100,000, and Warsaw with 130 deaths per 100,000; and then compare them with Durban which has 384 deaths, and Port Elizabeth 482 deaths per 100,000 of the population.

South Africa should be ashamed of its figures showing how this disease has spread; and for having the highest death rates for Tuberculosis of any country in the world that keeps statistics. The man in the street has no comprehension of the extent of Tuberculosis in its effect on the community.

Every year 750 Europeans in the Union die from this disease, 800 Asiatics, 4,500 Coloured people and 8,000 urban Africans. There is as yet no indication of how many Africans die on farms and in rural areas, but the figure is believed to be between 5,000 and 6,000 a year. The grand total of deaths is estimated at about 20,000 a year.

The majority of Africans who die from Tuberculosis are males, and the tragedy is that the disease strikes at young manhood between the ages of 20 and 30. In this respect Tuberculosis is an even greater scourge than cancer, which attacks older people, who have already had a chance to make their contribution to the productivity of the nation.

The matter of migratory Tuberculosis cases is still one of considerable concern. About 1,000 Africans suffering from the disease leave Durban each year to return to the reserves to spread infection. For various reasons the problem is not one of easy solution, but the most promising idea is the establish

ment of farm colonies and isolation points on simple lines where it is possible to keep the family intact.

It is understood that the Government intends to proceed on these lines.

According to the statistics quoted earlier, it would appear that there is a relative immunity among Europeans. Are they, as Europeans, less vulnerable to the disease? The wide disparity in the death rates suggests that this may be the case. However, we must not be complacent or feel that, by virtue of this fact, the Europeans have no need to worry overmuch, because evidence from all over the world shows that it is false.

Similar epidemic conditions have occurred amongst Europeans in other countries, quite recently in Europe during the last War. Tuberculosis does not work that way. It knows no colour bar. It is a known fact that one person in every eight is in grave danger of contracting Tuberculosis. This excludes work contacts and contacts in the street or in public places and transport.

The worst factors governing the spread of Tuberculosis are :

1. Malnourishment.
2. Sustained physical effort in the presence of malnourishment.
3. Poor housing conditions.

To wipe out Tuberculosis, so that there is no danger of its recurrence, these conditions must be eliminated. That cannot be accomplished overnight; but prevention is the key, and to bring the disease under control is a practical proposition. A beginning has been made, for the Government has not been idle, but much more is needed. An adequate programme will cost money. It is clear, on the other hand, that a failure to do anything but maintain dependants and hospitalise the sick will actually cost more.

Tackling Tuberculosis involves a comprehensive programme, with the authorities and the general public co-operating in a sound, well worked-out scheme. The disease must be discovered in the early stages. Hospitals for curative treatment must be sufficient and adequately staffed. Provision must be made for restoring the previously diseased back to working health.

Njengoba sesibonile ngezibalo esizivezile ngenhlakubonakala sengathi abelungu kasibahlaseli kangako. Bona njengabelungu bayakwazi ukusiphebeza na? Umahluko omkhulu ezibalweni zabafayo sengathi uthi kunjalo. Kodwa kakufanele ukuba lokho kusilalise kusenze sizibe ngoba thina belungu singasihlasele kakagako, ngoba ubufakasi lezezwe lonke bukhomba ukuthi kakusilona iqiniso.

Ziyavela iziwombe ezinjalo zesifo kubelungu kwamanye amazwe njen-goba kusanda ukwenzeka eYuropha ngenkathi yempi edlulile. IT.B. kayihambi ngaleyondlela. Kayinandaba nebala lomuntu. Kuyaziwa ukuthi kubantu abayisi-8 oyedwa kubona usengozini yokuhlaselwa yisona. Kakubalwa abahlangana emisebenzini nasemigwaqweni nasezimotweni nesindaweni zemibuthano.

Okunqoka okubi okubangela okwanda kwese T. B. nakhu:-

1. Ukungakutholi kahle ukudla.
2. Ukusebenza ngamandla ubengadli kahle okuhle.
3. Izindlu ezimbi zokuhlala.

Ukuqeda isifo seT.B. nya singabuyisivele maziphele lezinto ezingenhla. Kungeze kwenzeka lokho masinyane. Kodwa isihluthulelo wukusivimbela ukusithiyake kungenzeka. Sekuqaliwe ngoba uHulumeni kahlezi-nje esonge izandla, kodwa kuningi okusaswele ukwenziwa. Uhlelo olufanele lufuna imali kanti kuyabonakala obala ukuthi uma kungenziwa lutho kulokhu kwondliwa-nje beyiswa ezibedlela abagulayo kuzothatha imali enkulu ngaphezulu.

Ukulwa nesifo seT.B. kufuna uhlelo lwenqubo olunemibandela eminingi bebambisene ababusi nomphakathi ngesu elihle eliqinile eliyosebenza kahle. Kusweleke ukufa kubonwe kusaqala. Isibhedlela sakho nezisebenzi kwanele. Kwenziwe izindlela zokubuyisela okade egula empilweni yakhe.

Kwakhiwe izindawo ezinakho konke kwokusiphatha zalabo abazodinga usizo olugondene nabo. Banningi okuyosweleka bafundiswe imisebenzi eyahlukile kuleyo akade beyisebenza bengakaguli ukuze ingozi yokuba sibabuyele inciphe noma iphele. Kwenziwa konke lokho lube-khona usizo olwanele nesondlo sabomuzi wogulayo. Beseke konke lokho kulumbaniswa kuqonde ekubeni nemithi evimbela isifo sincishiswe nokuthathelwana kwaso kunciphe

ngesikhathi esizayo.

Uma sizonciphisa isifo seT.B. sibe yize kufanele wonke umuntu asibone siyinto enkulu ngempela asize ekulweni naso. Kuningi okuhle osekwenziwa yizinhlangano eziningi ngalendlela kulelizwe.

ENatal sinenhlangano ethiwa Natal Anti-Tuberculosis Association eneminyaka engama 20 ikhona. Ika-khulu ngenxa yokusebenza kwayo i-Natal kukuphela kwesifunda lapho isibedlela sokulwa nesifo lesi sinamandla okuphatha isiguli noma cishe sibenawo. EThekwini furthi kukhona nomshini kagesi wokuhlola abaninengi ukuba basibone sisagala isifo.

Ukuphetha siyosondela ekulweni nesifo uma uquqaba lwabantu bonke sebenokwazi okukhule ngaso basekele uHulumeni ezenzweni ezinosizo zokususa ngezimpande okubangela isifo seT.B. - ukungakutholi ukudla okwanele okuhle, izindlu ezimbi zokuhlala nokungayazi inqubo yenhlalo ehlanzekileyo.

D. K. STRACHAN.

JOYINA I
EDENDALE BENEVOLENT SOCIETY
ISIZA IZIMPHABANGA NEZINGA
ZESIKOLO EZISWELE.

IGAMA :

IKELI :

ISIPHO : £ : : .

IMALI YOBULUNGU NGONYAKA ul/-.

Tumela lefomu ku:

Mnu. E. S. B. Msimang,
Secretary,
Edendale Benevolent Society,
B.6, Ashdown,
P. O. PLESSISLAER.

Settlements, made as self-supporting as possible, are needed for those who will always require special provision. Many will have to be trained for jobs different from those they previously held, and in which the danger of relapse is eliminated or reduced. Alongside all this adequate dependant-care and maintenance must be attacked. Finally, the whole scheme must be a co-ordinated and positive one, aiming, through the development of preventive medicine, to reduce the incidence and scale of infection for the future.

If we are going to reduce Tuberculosis to a matter of minor importance, the whole community must become aware of it as a serious problem, and help in solving it. Valuable work is being done in this way by a number of bodies in the Union.

In Natal we have the Natal Anti-Tuberculosis Association, which has been in existence for twenty years. Largely because of their work, Natal is the only Province in which hospital provisions are fairly adequate to meet the need, or nearly so. Durban is also equipped with the mass radiography unit needed for widespread detection of the early case.

To sum up, we shall only catch up when we have a fully enlightened public opinion, which will support the Government in effective action to remove the root causes of Tuberculosis - malnutrition, poor housing and ignorance of the art of healthy living.

ADVERTISEMENT.

VACANCIES FOR AFRICAN NURSES.

Vacancies exist on the Commission's staff for African Nurses for duty in the Public Health Areas of Edendale and Clermont on salaries within the grade £144 x £12 - £204 per annum, plus cost-of-living allowance which is at present being paid, uniform allowance of £16 per annum, and free furnished quarters. Applicant must hold qualifications in both General Nursing and Midwifery. Applications, giving details of age, marital state, qualifications and experience, should be made to the undersigned.

D.R. DONALDSON.
SECRETARY.

Local Health Commission Offices,
195, Longmarket Street,
PIETERMARITZBURG.

JOIN THE
EDENDALE BENEVOLENT SOCIETY
for
POOR AFRICANS AND NEEDY SCHOOL
CHILDREN.

NAME :

ADDRESS :
.....

DONATION : £ : : .

ANNUAL SUBSCRIPTION : 1/-d.

Send Coupon to

Mr. E.S.B. Msimang,
Secretary,
Edendale & District Benevolent
Society,

B. 6, Ashdown,
P.O. PLESSISLAER.

LETTERS TO IKHWEZI.

(We have pleasure in publishing the following prize-winning letter on the affairs of Ikhwezi, sent in by Mrs. K.B. Atwaru - EDITORS).

The Editors,
"Ikhwezi",
Local Health Commission Office,
PIETERMARITZBURG.

Dear Sirs,
re IKHWEZI COMPETITION.

I hereby submit my "competition letter" for your consideration and hope it will be of some interest to you, and, if published, be of some interest to the readers of the Ikhwezi.

LETTER.

The circulation of the Ikhwezi could be greatly improved if the assistance of shop keepers is enlisted. The shop-keepers should be

EZIBHALALELWE IKHWEZI

Howick West Location,
P. O. HOWICK.

29th October, 1950.

Ku Mhleli,
weKhwezi,
P. O. Box 416,
PIETERMARITZBURG.

Nge-"Khwezi" lika-October,
1950. Izincwadi zeKhwezi
ezifike selizocindizelwa.

Ake ngithi ukukuKhombisa naku
malunga naloludaba olungenhla.
Kuyadabukisa ukuthi kwenzekile
ukuba abafundi baleliphephandaba
bafunde okuNgeyiko ngenxa yokuba
enye yezincwadi zami ingahumusheka-
nga kahle. Engabe loko kubangwe
yisandla sami esibi, kangiqondi;
kodwa mhlaumbe kwenziwe yiloko.

Incwadi ngabe ngesi-Zulu ithe:-

" Siyabonga kwabebandla lempilo
ngomuzi omusha wa baleleyo okunguna
phakade", etc.

Ngiyaxolisa ngokunibangela le-
zinkathazo, wena nabafundi beKhwezi.

Ngethemba ukuthi uyongishwele-
zela kakhulu nakubafundi bomtwana
iKhwezi ngaloku dideka.

Owakho ngempela,

ISAKHAMUZI SASE HOWICK WEST.

(Abahleli beKhwezi bayaxolisa nga-
leliphutha elenzeka ekuhunyushweni
kwalencwadi. - ABAHLELI)

* * *

P. O. HOWICK,

30th October, 1950.

KuMhleli,
IKHWEZI.

Izakhamizi zase Howick West,
sezi ngenwe amanzi emadolweni,
zalahla ithemba ukuzwa ukuthi kuya-
bacacela abakhulu be Komishini
nophethe lesisi funda ukuthi ayikho
indingo yebandla lomuzi i(Advisory
Board) ngenxayezizathu sobuncane
bamagama apha kanyiselwa ukhetho.

Ihakhulu bephelamandla nje in-

goba izethembiso zabo bebona ukuthi
kazisoze za chamusela, ngenxayo-
kuba lenhlangano ayivumi ukudaleka,
ezinje ngalesi; Imvum yezikali
sotshwala nokunye.

Kepha mina ke ngithi kulaba
numzane abasakhala ukuba ibekhona
lenhlangano - injobenhle ethunge-
lwe bandla. Akewu lamule nawe
mhleli ngezakho zobuncweti, oku-
hlula amadoda kuyabikwa.

* * *

Abafana abancane aba libala ama
phepha nama Dayisi nase Magalofini
bebaleka ezikoleni lapha e Howick
West, se be bonakala manje benci-
pha kulezindawo zabo, ezibalwelapha
ngasenhla - Bashaya ibola ekuseni
lize liyoshona eGruwundini yabo
emvakwama Office akwa Poyindadi
(L.H.C.) - Sibonga umqondo ka
Miss Alexander i Social Worker
eyabona ikhambi elingashe lelaphe
lesisifo esesi ngene abantabethu -
Wabapha ibola elikhulu laba doba
kulemidlalo ekhohlakeleyo nedo
nsela ejele nase kufeni.

HOWICK WEST RESIDENT.

* * *

(Kusithokozisa kakhulu ukuveza
lencwadi yesihlobo sethu esise
Harden Heights - lencwadi ikhombisa
ukuthi ingane "Ikhwezi" kayiyazi
kahle indawo yayo" kodwa seziham-
bele nesemazweni angaphandle kwa-
leli iyofuna izihlobo!

Nanxa ekuzalweni kwakhe umtwana
lo kwakuthiwa uzoba ngowezifunda ze-
Bandla leMpilo zodwa namuhla nam-
guya sesimuza esese majukujukwini
ahlukene njengakwelase Swazini,
nakwaMzilikazi, nase Harden Heights.
Kodwa siyabathakazelela emakhasini
lawa bonke abathokozela ingane yethu.
Siyambingelela uMnu. David oqalayo
ukuvela ezinhleni zethu.

Sikholwa wukuthi ukwaziwa kwethu
eHarden Heights kwabongenxa ka-
Nkosikazi Petersen umpathi wesikole
saBantu khona. Siyambonga ngo-
thando lwakhe eKhwezini siyoveza
incwadi yakhe yomncintisweno nge-
lizayo. Sizomthumela nyanga
zonke iphepha leKhwezi.

Siyambonga noMnu. David nge-
zindaba zalapha azibike encwadini
yakhe. Isikhala kesikho sokuyi-
veza namuhle singase siyiveze nge-
lizayo iphepha.

Okwamanje Ikhwezi liyawamukela
umyalezo wakhe ezihlobeni zakhe e-
Harden Heights. - ABAHLELI)

required to distribute the Ikhwezi, and in return the Ikhwezi should insert gratis advertisements for them.

Principals of schools, I am sure, will have no objection to distributing copies of the Ikhwezi to their pupils, who will take them to their parents.

The present method is quite good, though the paper does not reach some people who could not come into contact with the distributing agents. This difficulty could be overcome if the job was tackled more extensively by the distributing agents.

As for liking the magazine, the reading public is not sufficiently acquainted with this paper and to pass a verdict on it as to its quantitative or qualitative standard would be improper. However, those who have read recent issues do appreciate and enjoy the articles and news of local interest. Quite a number of residents in the Local Health Area are now getting used to reading the magazine. It would be a sorry day for them if you stop publication of this local, but interesting, magazine.

I doubt it if anyone is interested in passing the magazine around for the benefit of others. I presume selfish human nature restrains them from doing so. They become so attached to their copies that their acquisitive urge predominates and they demur to pass their copies on. I don't blame them.

The Edendale Area is a very densely populated area and 250 copies would be grossly inadequate. At least 3,000 copies should be made available to the reading public in order to publicise the paper. The wider the circulation the better it would be, besides when the people get conditioned to reading this paper they would insist on having their copies even if it cost them a penny or so.

Hence by amplifying the circulation of the paper this way in the Edendale area you are ensuring the perpetuity of the paper even if £.s.d. becomes a factor in maintaining the publication at some later date.

Any paper or magazine of good standard usually features news and articles to suit the various tastes of the public. The "Outspan", for example, in my opinion is the most widely read magazine in the country.

Why? because it savours of good journalism and caters for all tastes in the family. It has articles on sports, education, bits of social news and short stories, jokes, etc. Hence it has become the indispensable family magazine. If the Ikhwezi could offer such articles to its readers then it will leave nothing to be desired. Commission news should be featured quite prominently. A series of jokes should become an indispensable aspect of this paper (for they say a little nonsense now and then is cherished by the wisest men).

Social news should also be given priority. The "Leader", for example, is bought by so many people specifically to read the "Mainly about Our People" page which carries all the social news.

General questions of various types should keep the interest of information hunters awake. "Medicus" and "Judge" are sources of much information in the Sunday Tribune. Readers anxiously await the Sunday Tribune for these articles.

People will be willing to pay a penny for the Ikhwezi. I can't see how they are entitled to expect anything for nothing.

As for a printed Ikhwezi, I would emphatically say that a printed paper has more dignity and adds glamour to the articles and news featured. Although it is said "don't judge the book by its cover", in journalism the type, the headline and the front page articles cannot be lost sight of as factors enhancing the standard of a paper. I am positive the public will not demur to pay one penny for a good printed paper. Besides you will get more subscribers of articles to a dignified printed paper. Your plan of printing the Ikhwezi is a good one. You will get your regular subscribers of 1d. per copy.

I am inclined to think that 1d. per copy will be in the interests of the reader. In the first instance he is assured of obtaining his copy. Secondly he will appreciate reading a magazine which he has paid for.

Although I have not discussed this with other people, I am positive that by printing the paper and charging 1d. per copy will be the most logical approach to solving the question of circulation and publication.

c/o Harden Heights Wattle Co.,
Limited,
HARDEN HEIGHTS.

Mhleli,
IKHWEZI.

Mnumzane,

Ngilithohozela kakhulu Ikhwezi
lethu ikakhulu inhlalakahle "yaBan-
tu abamnyama bethu". Ngasebenza
phakathi kukaZulu kwiDiocese yakwa
Zulu, phansi kuka Rt. Rev. Bishop
C. A. W. Aylen. Sengilibhude lon-
ke izwe naye, uthando lwami nga-
bantu abamnyama luseyilokho olwabe
luyikhona. Kusukela mhla uNkosik-
azi Petersen engikhombisa Ikhwezi
ngathokoza kakhulu kwathi emhlanga-
nweni wawo tisha besikole sethu
ngacela ukuba utisha ngamunye a
abenelakhe. Kuyathokozisa uku-
lithola njalo ngenyanga. Sen-
gilinde mhla lagaywa ngomshini
laba yipheshana. Nalapha ngi-
sebenza kubantu ngezinkonzo zen-
kolo. Amakholwa abantu namakh-
olwa amaNdiya ayezwama kahle im-
pela. Kangisho ukuthi kufake
ephepheni konke lokhu, into-nje
nginikhombisa nonke ukuthi engi-
zimisele ukunisiza uma
nifuna.

Ngiyafisa ukuzwa kabanzi nge
Edendale Benevolent Society.

Ngiyabonga.

Owakho wempela,

A. T. DAVID.

I hope my suggestions are useful.

Wishing your paper every success,

Yours faithfully,

(Mrs.) K.B. ATWARU.

P. O. Plessislaer,
PIETERMARITZBURG.

28th September, 1950.

* * *

Howick West Location,
P.O. HOWICK.

29th October, 1950.

The Editor,
Ikhwezi,
PIETERMARITZBURG.

re : Issue of October, 1950,
Ikhwezi.

May I bring to your notice that in the above connection it is regretted that an unnecessary reading has been caused to the readers of this magazine by misinterpretation of one of my letters, whether it was due to my bad hand-writing I don't know, but I believe that to have been the cause.

The letter should have been :

"We thank the Local Health Commission for the new cemetery site (homes of those who are in eternal rest)," etc.

In Zulu : "Siyabonga kwabe bandla lempilo ngomuzi omusha wa baleleyo okunguna phakade", etc."

I beg to apologise for having been the cause of all these troubles, both to you and the readers of Ikhwezi.

Hoping you will extend my great apology to the readers of the child Ikhwezi for this confusion.

Yours faithfully,

A HOWICK WEST RESIDENT.

(We greatly regret the clerical slip which led to confusion of meaning in a Howick West Resident's earlier letter. Ikhwezi apologises. Editors.)

* * *

P. O. HOWICK,
30th October, '50.

The Editor,
IKHWEZI.

Howick West residents are gripped with fear and are losing hope on hearing that it is clear to the Local Health Commission and their local officer in charge of the district that there is no need for establishing an Advisory Board because of the fact that only few names were proposed for election.

Their despair is due mainly to the realisation that their hopes will not materialise as this organisation cannot be created; which implies that it will not be possible to get privileges such as the brewing of beer, etc.

I would, however, suggest to those who still urge the establishment of such a body, should consult other people. Please suggest a solution, Mr. Editor, by bringing your skill to bear. Whatever baffles the people directly concerned is, as a rule, referred to higher councils.

* * *

Juveniles who spend their time playing cards and dice, and who occasionally engage on casual labour on the golf course while playing truant from local Howick West schools now appear to visit their old haunts less frequently. They play football on their ground behind the Local Health Commission Offices from morning till sunset. We are indebted to Miss Alexander, the Social Worker, for her idea and for helping us to fight the disease our children had contracted. She provided them with a big football which diverted them from the evil practices that led them to gaol and death.

HOWICK WEST RESIDENT.

* * *

(We are particularly glad to publish the following letter from a friend at Harden Heights - a letter which shows that the child Ikhwezi does not really "know his place", but has gone out into foreign

countries to look for friends!

Though the child was originally supposed to wander only in Commission Areas, we have now heard of him in places as far apart as Swaziland, Rhodesia and Harden Heights. We are pleased to welcome to these pages all who are interested in his welfare, and we extend our greetings to Mr. David who enters our columns for the first time.

We believe that we owe our introduction to Harden Heights to Mrs. Petersen, Principal of the Native School there. We are grateful to her for her interest in Ikhwezi and shall have pleasure in publishing her entry for the Ikhwezi competition in our next number. We shall also take the liberty of sending her an extra copy of the magazine each month, to ease the circulation problem!

We also thank Mr. David for local news sent in under cover of his letter. Pressure on space will not allow us to publish it this month, but we hope to find room for it in our next issue.

Meantime, Ikhwezi repeats his message of welcome to his friends among the Harden Heights community.
- EDITORS.)

c/o Harden Heights
Wattle Co., Ltd.,
HARDEN HEIGHTS.

The Editor,
IKHWEZI.

Sir,

I am very interested in Our Ikhwezi, especially the welfare of "Our Africans". I worked among the Zulu people in the Diocese of Zululand, under the Right Rev. Bishop C. A. W. Aylen. I have travelled widely with him and my interest in the African people, even now, is the same. Now since Mrs. Petersen showed me a copy of the Ikhwezi I became very interested and at the staff meeting of our school I moved that each teacher should take a copy. It is so pleasing to get one each month. I look forward to when it will be printed and come in a magazine form. Here too I work among the Africans and take services for them. The Christian Indians and the Christian Africans get on

very well - of course I don't mean all this to be published I just wrote this to show you all that I am prepared to help you should you need my service. I would like to know more about the Edendale Benevolent Society.

Thanking you,

Yours faithfully,

A. T. DAVID.



Prepared and published by the Head Office
of the Local Health Commission, Natal,
195, Longmarket Street, Pietermaritzburg.

In this number we have followed an example set by more famous papers than Ikhwezi : we have vacated our editorial chair in favour of a recognised minister of the Christian religion, and asked him to write a Christmas message for our Readers.

The Rev. Canon H. W. Badham is a priest of the Anglican Church and superintendent of the Church's African missions in the Diocese of Natal. His work takes him freely amongst us - among all kinds of people and all races. He knows us in our towns and cities and in our municipal locations. He knows us in the crowded peri-urban settlements and in the quiet, remote Reserves. We get the impression that he also likes us!

Hence we have been proud to ask him - and very grateful for his willingness - to write - in this Christmas Number -

"HAPPY CHRISTMAS"

Soon people all over the world will be wishing each other "Happy Christmas", giving each other gifts, and joining in a feast of general rejoicing. For some the rejoicing will centre round the home and their friends. They will spend a good deal of money, eat too much and possibly drink too much. When Christmas is over they will bewail depleted savings and bad digestions and say "Well I'm glad Christmas is over". Those are the people who do not really understand the meaning of Christmas, but use it as an excuse for "having a good time".

For real Christians the picture is very different. They rejoice and thank God for something wonderful which happened at a definite time in history and which changed the whole life of man. For them Christmas centres round the crib and the altar in church. They are happy and they know why. Even if they have little to eat and drink and little to spend on gifts for family or friends, they still rejoice and have a happy Christmas. What was this wonderful thing which changed the whole world? Whether we are Christians or not most of us believe in a God who created all things. We see signs of his power and his presence all round us in nature. We see something of his beauty in the beauty of the world. We see also many things which make it hard to believe that He takes any interest in the world He created. Things like war, cruelty, suspicion, disease, starvation, slums and all the things that oppress us daily. Does God know about these things and does He care? Does He love the world He made? Does He love ME? For the Christian the answer is YES, HE DOES KNOW AND CARE AND LOVE, and Christmas is the proof of His caring. We believe that on that first Christmas Day God proved His love by sending His Son to live with us and for us. God the Creator became a child born for us, growing up as we do, sharing our joys and sorrows, our work and our play, our poverty and our sickness and our temptations. We believe that for this purpose He chose a pure and gentle Maid to be His mother and thereby sanctified all maids and mothers and child-bearing. We believe He took our human flesh upon Himself and thereby blessed

and made holy the human body as something to be regarded as sacred and used in His service. We believe He was born into a poor and lowly home to show us that it is not wealth and possessions which make men happy and good, but that happiness and goodness come to those who try to dedicate all their powers of body, mind and spirit in the service of God and their fellow men. We believe that in His Childhood and His Manhood he gave us a picture of the kind of men and women God wants us to be. He loved all men and was the friend of all - no barriers of race, colour, language or position could come between Him and His fellow men.

"God so loved the world that He gave His Son....to be born for us. ...and was made man". That is the message of Christmas for us Christians. We KNOW God cares and loves. We KNOW He understands the whole of our daily life. We KNOW what kind of people He wants us to be. "The people who sat in darkness have seen a great light". So we rejoice; so we say thank you to God; so we go to church and worship Him; so we make each other happy with presents at Christmastide if we can. Our happiness doesn't depend on over-eating, drinking or spending. It depends on KNOWING that God loves and cares. "Unto us a Child is born.....and He is our King". Not all of us have really given ourselves to Him, not all of us obey Him. Not all white men are Christians and there are still many all over the world who have scarcely heard the Name of Jesus. But when all men know the spirit of the Christmas message that God LOVES ALL AND CARES FOR ALL; when men begin to offer their lives in love and service to their fellows; then the evils and cruelties and suspicions and wars will cease, and men will live together in peace and brotherhood. Good laws and good Governments will help, but only the Christmas Spirit can bring it about.

H. W. B.

AFFAIRS OF IKHWEZI

The TRANSLATION-TROUBLE which we mentioned to our readers in a recent number of the magazine has been even worse than usual this time! Mr. H. Selby Msimang and Mr. F. J. Mazibuko have gone to different

corners of the earth - the former to Pretoria and the latter (we regret to say) to hospital - and shortage of time has prohibited our getting into touch with Mr. R. R. R. Dhlomo, another of our regular translators. Mr. Mpungose, presently stationed at Howick West and Mr. E. S. B. Msimang of Edendale have, among others, done much to help us out. But, even as we write these words, we do not know how much of this month's Ikhwezi will appear in Zulu. We ask our readers to accept our "child's" apologies for failures and shortcomings in this respect.

* * *

The prize-winning letters of Mr. Moodley and Mr. Msimang will be found at the end of this number. We are awaiting ideas from our readers for further competitions.

* * *

We have not yet received any letters to say what Ikhwezi readers are doing in the matter of giving their blood to the Transfusion Service. Readers will remember that this was the subject of our "Letter" in the November number. We should be interested to learn whether any of you have made a move in the matter. WON'T SOMEONE WRITE TO US ABOUT IT?

DID YOU KNOW ?

THAT this month's article was specially written for Ikhwezi by Mr. S. R. Dent, Chief Inspector of Native Education in Natal?

He gives us some most interesting figures which reflect the truly wonderful expansion of Native education in this Province in the last fifty years. All those who know something of this story - and they include thousands of African parents, teachers, children - know, also, something of the debt which Africans owe to Mr. Dent in his official capacity. There are many of us, too, who know how much we owe to his own personal ideals, his love of scholarship and his sympathy with all who strive to attain it.

We think that a great part of his understanding of African hopes and aspirations dates back to the days when, as the child of missionary parents in the far Reserves of Zululand, he learned that education is a KEY, and that it can unlock for all men, of whatever race or creed, the door to better living.

* * *

THAT Senator E. H. Brookes had some interesting things to say about women when he addressed a gathering of between three and four hundred African Guides and Sunbeams at the Annual Meeting of the Pietermaritzburg African Guides' Association on the 6th November?

He told us of his conviction that the future of the African people depended very largely on the African Christian girls. He wondered whether his hearers realised the important part which African women had played in the progress and development of their race in the last hundred years. It was the way of women to start the "new things" first, and then the men would follow.

One hundred and fifteen years ago the great missionary, Dr. Adams, came to bring the story of the Christian gospel to Natal. For eleven years he laboured among the Africans without a single convert to the faith. Then it was a woman who first received its teachings and was baptised.

An African woman (who, incidentally, once sang in a choir before Queen Victoria) was there to play her part when the first hospital for Africans was started in Natal - when, indeed, the "hospital" consisted of little more than three rooms, and a kitchen-table for operation purposes. For thirty-four years this woman - Katie Makanya - was Dr. McCord's right hand "man" : at a time when most people laughed at the idea of training African nurses.

The first African to enter the field of social service was also a woman - the Miss Makanya who opened a House of Help at Umbumbulu; who encouraged the men to plant trees; taught cooking and sewing; taught herd-boys to read and write; and encouraged teachers to meet together for profitable discussion and the exchange of views.

These were only three among many examples of the African women's instinct for the progress of their race. These women had the spirit of devotion and service - the spirit of Guiding - before ever there were Guides.

* * *

THAT the Mount Partridge Indian School Wolf Cub Pack recently participated in the Scout Rally held in the Indian Sports Ground, Pietermaritzburg? The Wolf Cub Pack came second in the Cub section.

The Scout Rally was organised by the Pietermaritzburg and District Boy Scout Association and also the Girl Guide Association, Pietermaritzburg. There were two sections : the Scouts and the Girl Guides. On the whole the Scout Rally was well organised, but during the latter part of the day it started raining.

The following were the results of the Rally:-

Rover Section.

Magnus Rover Crew (1st Troop), Pietermaritzburg, won, for the second year in succession, the Rover Shield donated by S. K. Moodley.

Scout Section.

The Pentrich Scouts won the Scout Shield donated by Mr. F. Sathya-paul.

Cubs Section.

The Methodist Indian School Cub Pack won the Cub Trophy donated by Harry of Pentrich.

The Mount Partridge Indian Wolf Cub Pack came second in this section.

Guide Section.

Cultural Girl Guides won the Shield donated by the Commissioner, Mr. Dookran.

Brownies Section.

The Methodist Indian School Brownies won the Trophy donated by Willy Veerasamy.

* * *

THAT an Inter-School five-a-side tournament was recently staged on the sports-ground at Harden Heights?

Teams taking part were from the New Hanover Government-Aided Indian School, the Greytown Government Indian School and the Harden Heights Government-Aided Indian school.

Seventeen matches were played and drew a crowd of some 200 Indian and African spectators. The weather was perfect for the occasion.

The senior match (trophy presented by the Greytown Government School and Staff) was won by the New Hanover School.

Harden Heights school emerged the winners in the junior section after a very fast and entertaining struggle with Greytown in the finals.

Harden Heights also pulled off the juveniles event, to win the trophy presented by Mr. G. K. Naidoo of New Hanover.

In a friendly seven-a-side, a combined Harden Heights - New Hanover team of Standard VI pupils managed to defeat a Greytown Secondary Students' side after an extremely fast game.

In the Teachers' event, a Harden Heights - New Hanover combination defeated Greytown, after a fast match notable for the cleanness of play.

The guests were later entertained to light refreshments.

(We are indebted to Mr. David, of Harden Heights, for this local sporting news. - Editors.)

HERE AND THERE

EDENDALE

Once again, we owe our main news-budget for the month to our friend "Somkanda". We let him speak for himself:-

" Ashdown.

There will be a number of departures this year from Ashdown. Amongst others, Learner Health Inspector Mr. C. D. Mngadi is leaving Ashdown. We wish him success

in his future plans. Messrs. B. Nyembezi B.Sc. and D. Ngidi are also among those on the departure-programme of the year.

The Ashdown School Football Club deserves our hearty congratulations on having won THREE TROPHIES this year. Our special thanks go to the team's managing-coach, Mr. M. Radebe. The School committee thinks of giving the boys "a feast" of encouragement.

On the North of Ashdown, the new houses are going up fast. Very soon Ashdown will be having new-comers.

Harewood.

Let us go to Harewood and see what the Dambuzas and others are doing there! In the October issue of Ikhwezi Mr. Msomi suggested that Mr. Excell Msimang should organise a vegetable club at Harewood. In an interview with Mr. Msimang he said that the easiest way would be for Harewood to organise 10 to 20 families and let these join Siyamu or Ashdown or Machibise. After two months, if they kept it up, the Commission might be able to make arrangements to find a point near Harewood for vegetable-distribution. So I advise Mr. Msomi and others to organise Harewood on these lines.

Last week I was talking to an important man in Harewood. He was complaining about the lack of a good road in that area. I advised him that he would not get a road if he is bitter about rates and the Commission. The best thing to do is to place his grievance before the Ratepayers' Association and they will ask Messrs. Dhlomo and Zulu to make representations to the Commission.

Siyamu.

I have not had an opportunity to visit Siyamu this month. So I hope to have much news for you next month about Siyamu. Don't miss the next month's Ikhwezi!

In passing I wish to tell you that Mr. Mabuza's school staged a very successful concert at Sobantu Village in November. Good work, Caluza Government School!

Smeroe.

This end of our community is not always in the news. Uncle Masekane out there with his Butchery, Tearoom and goats is too busy to be seen! Even Nduna S. D. Kunene is quiet!

Please visit Somkanda and tell him about your doings out that way.

Esigodini.

There is no Ratepayers or Lot-holders' or Tenants' Association at Esigodini. Why? Can Mr. A. Xulu or Mr. Mahlobo or Mr. Ndlovu please tell us? And what about a football club or vegetable club there?

Georgetown.

As at Ashdown, a number of notabilities are leaving this "ward" at the end of the year. At the time of going to press, I have not got a full list as I was left by a bus at Mabulala.

During November the Rev. W. Gcabashe of the Methodist Church organised a successful conference of the African Interdenominational Ministers' Association. The Rev. A. H. Zulu, B.A., L.Th., presided.

At their reception on Wednesday, the 8th November, the Women's Clubs catered for the conference guests and public. Mr. Kunene conducted the Nichols Government School teachers' choir who sang very very well. Mr. Msimang and his Ashdown Choir gave two items.

The backbone of all the services other than the actual conference business was Mrs. B. W. Gcabashe. We regret that space does not allow us to list all those present on this unique occasion, but we should not fail in reporting that our Honourable Commissioner Mr. Boshoff opened the conference. The following day Mr. H. S. Msimang, M. R. C., addressed the Ministers on "Umfelandawonye" - "Unity" - in realising and solving the problem of the disintegration of the African community and, indeed, the family.

Esinadini.

There is a dire need for a decent school for infants in this southern tip of Edendale. The basis of our future progress and prosperity does NOT lie in ignorance or in receiving things "on a plate", but on the education of our children. Whether we like it or not, education will triumph over ignorance. We wonder

whether there is anyone prepared to donate or sell a few acres for the purpose of erecting a school? Here is a challenge to Esinadini residents!

General.

New Edendale Hospital.

There is beehive activity on the hospital site. Concrete pillars can now be seen from the main road. Two large buildings on the south of the site have reached window height. This is indeed good progress. We are happily looking forward to three things. Firstly, an increased number of beds for our people and increased health services. Secondly, the training of our children as nurses and midwives. Thirdly, the employment which an institution of this type will provide for Edendale residents, thus increasing the general income of the community, and automatically improving the standard of living of the people and their housing. "

* * *

Ikhwezi regrets that, through an editorial oversight, we are sadly behind the times in commenting on the resignation and departure of Mr. J. Salikram, of the Commission's Health-Assistant staff at Edendale.

Mr. Salikram has been in the Commission's service since 1945. He was extremely well known to all sections of the Edendale community and will be much missed in the Area.

His duties brought him much into contact with victims of that dreaded scourge, "T.B." - and numbers of sufferers will remember his kindly guidance and assistance with their problems.

A man of real public spirit, he was not afraid of "outside" work of social value. Among other things, he was Secretary of the Recreation Grounds Association; Record Clerk to the local branch of F. O. S. A., executive member of the Plessislaer Arya Samaj and the Mount Partridge Arya Samaj; Organiser and Coach of various Scout movements in the Area and a member of the Social and Recreational Committee of the local Advisory Board.

Ikhwezi understands that Mr. Salikram leaves to take up appointment as an interpreter at the Magistrate's

court in Durban. We wish him the very best of luck and happiness in his new job.

Before he left, Mr. Salikram was entertained to a "party" at the Health Centre and was given a handsome briefcase by his colleagues as a parting gift.

* * *

Ikhwezi also reports the very real regret of Edendale people in losing the services of Sister K. N. Hallows who, for two-and-a-half years has been Health Visitor in the Area.

We shall remember many things about her - her splendid facility in Zulu speech, her ready laughter; her quick sympathy with sadness and distress; her determination that every baby in the Area should become a model of perfect health and fitness! Nor are we likely to forget her happy knack of organising Christmas parties which brought a wealth of fun and amusement to the Area.

We understand that she leaves to take up a Health Visitor's post in Durban. We trust she will experience "all the best", and we associate ourselves with the good wishes showered on her when she was the central figure at a goodbye presentation in the Area last week.

* * *

As we go to press, we hear that Mr. F. J. Mazibuko, Chairman of the Edendale Advisory Board, is in hospital as the victim of assault. Mr. Mazibuko was on the point of departure for Queenstown on a visit, when he suffered this misfortune.

Ikhwezi conveys to him its earnest wishes for his speedy recovery.

CLERMONT

Lighting. Clermont took on a "New-look" during the month of November when some ten business premises switched on the electric lights. Clermont at night certainly does look more attractive with its lights blinking like little

"IKHWEZIS".

* * *

Interim Water Supply Scheme. Development in this connection has certainly progressed and it won't be long now (WE HOPE!) before Clermont has water on Tap.

* * *

Advisory Board. At the last meeting of the Clermont Advisory Board held on Friday evening the 17th November, the Board not only had to conduct its own business, but members were seen at 9.30 p.m. pushing the Area Secretary's Motor vehicle which refused to start. Eventually after much pushing and non-starting the vehicle was abandoned. Thanks to Board Members for their assistance and much pushing!

* * *

Staff. Mr. M. Masenya joined the service of the Local Health Commission at Clermont on the 1st November, 1950. We extend to Mr. Masenya our congratulations and wish him happiness and success in his new sphere of employment.

WASCHBANK.

Our friend "Thath' u fak' esakeni" has deserted us this month. Perhaps he no longer loves us. Perhaps he is away on holiday. Perhaps he is merely busy making plans for Christmas! At any rate, we trust that there is nothing really wrong with him, and that we shall receive his usual cheery account of Waschbank news and views for our January issue.

* * *

According to Press Association reports, the Area experienced a terrific storm and rainfall at the beginning of the month. We trust that these have brought benefit, and not damage, in their wake,

HOWICK WEST

The Maryvale Girl Guides (African) Company of Pietermaritzburg paid an unexpected visit to the Area on Saturday, 25th November, 1950. The Company consisted of 21 guides under Guide Mistress R. Mkize, a wellknown personality and a resident of the Area.

Owing to weather conditions the Guides had to be confined to camp and outdoor activities were suspended.

They were met by Mr. Nayager, Scoutmaster of Howick West.

The Guides enjoyed their short stay and broke camp on Sunday.

* * *

A variety concert in aid of the Howick West Sports Club was held at the Howick Agricultural Hall on Tuesday, 7th November. The Show was officially opened by Mr. Nayager who spoke in glowing terms of the aims and objects of the Club. Though the weather conditions were not very favourable a crowd of over 300 enjoyed the evening.

The high lights of the evening were : "Master Gang", S. A.'s only Indian professional acrobat with the famous "Marti" and the well-known Delange Twins on the Roller Table.

Carel Delange took the crowd by surprise with his act as "Al Jolson".

Hassan, the Wonder Boy, amazed the crowd with his magical feats.

Among the spectators were Mr. and Mrs. W. Sage, Mr. and Mrs. L. Leak, Mr. and Mrs. W. Gush and Mr. and Mrs. Dandy of Howick.

* * *

The Area extends a welcome to Mr. Pearce, newly appointed Building Ranger on the Midlands staff of the Local Health Commission. "Howick Resident" writes : "We are hoping that since Mr. Pearce is such a good linguist, he will be always willing to take up our complaints and desires, and we wish him long service among us. We can assure him of our co-operation in all his work".

* * *

Ikhwezi learns with deep regret of the death of Mr. S. Shezi who left the Commission's service on the 31st August, 1950. Solomon Shezi had been on the Commission's staff since early in 1945, serving first as general clerk at Clermont and later as clerk on the staff of the Health Department in that Area. On the 15th August, 1949, he was transferred to Howick West, where he served as general clerk until

his resignation just three months ago.

Mr. Shezi, who was not yet 30 years of age at the time of his death, leaves with his friends the memory of a gentle, kindly personality and an eagerness to serve his fellow-men.

Ikhwezi extends the sympathy of his former colleagues and his friends at Clermont and Howick West to his bereaved family.

A correspondent from Howick West writes us as follows : "We wish to bring to our fellow-readers of Ikhwezi, and to the members of the staff of the Commission as a whole, this sad news that Mr. S. Shezi passed away at the end of October, through the cause which made him to retire from service with the Commission at the end of August. We are greatly sad to miss this friend of everybody in this Area and shall always remember him and his good work among us here."

* * *

We hear that Howick West, now that it has a water-supply, has also got TAP-TROUBLE! Why is it that taps and standpipes in Commission Areas have such a bad time? It is suggested that lorries and donkey carts, drawing up near the pipes to load water, are responsible for most of the damage. We would ask members of the public who come to load water to be much more careful in this matter. The repairs cost money - and so does the water itself - and public carelessness may make the scheme too expensive to be continued. A friend from the Area writes : "It is really annoying to see people, who have had such a help after so many years of hardship with scarcity of water, still using good water wastefully. They should remember that water is the basis of life and health, and they should use it economically."

* * *

Official thanks are extended to Mr. Maphumulo - our correspondent names him, respectfully, "Father" Maphumulo - who showed his public spirit when he called at the Commission's offices recently to report a broken standpipe. As a

result of his action it was possible for the wastage of water to be stopped without delay.

The spirit of co-operation does undoubtedly exist among the residents of Howick West, and is not only an encouragement to authority but also a good sign for the Area's future happiness.

* * *

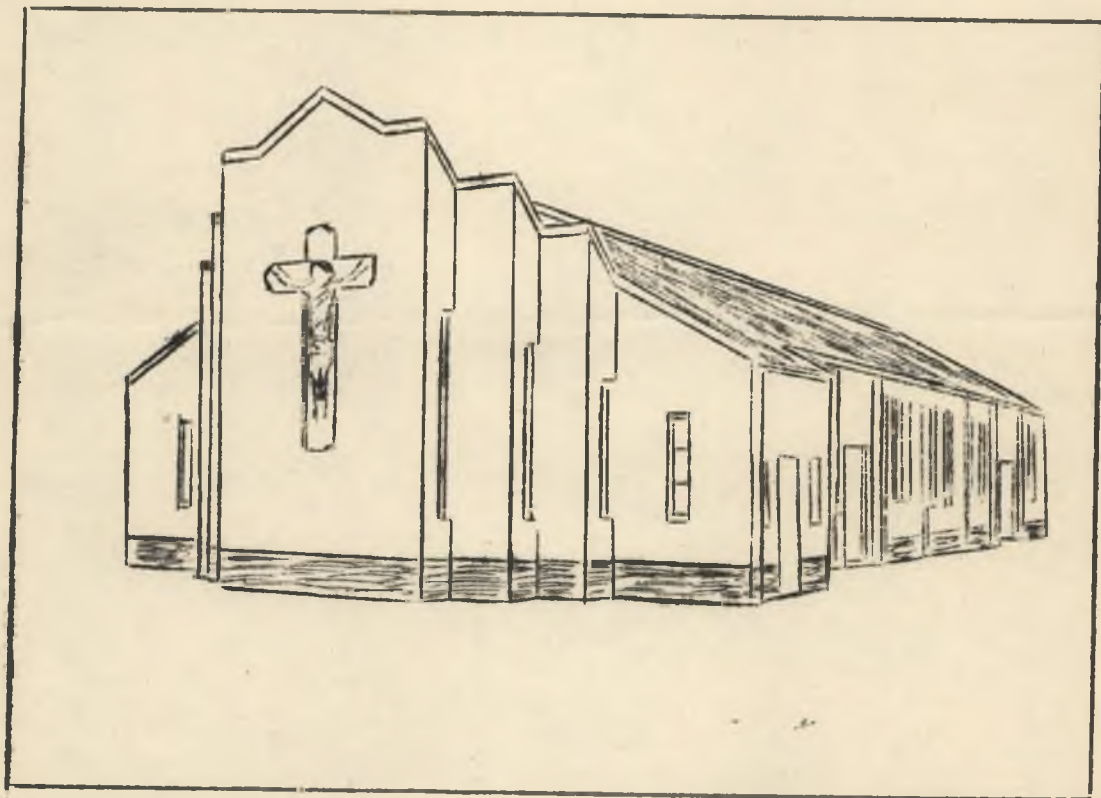
Last month we published a letter from "Howick West Resident", ex-

pressing gratitude for the football which has recently been given for the use of children in the Area.

We learn that the football was donated by "Rotary" - an institution known for its kindly attitude to just such needs among the people.

We extend the Area's grateful thanks to the Rotarians of Pietermaritzburg.

* * *



Canon Badham has kindly allowed us to reproduce (above) a drawing of the new Anglican Church proposed for Edendale. We think the design most dignified and beautiful.

Perhaps the day is not so far off as we sometimes feel - the day when the beauty of Edendale's buildings will match the beauty of the hills and valleys that surround them.

A FEW REMARKS

o n

NATIVE EDUCATION.

All readers of "Ikhwezi" will be familiar with the present scheme of Native Education, and its resemblance to a series of great pyramids like the pyramids of Egypt. The primary schools form the broad base of each one. Upon the first and broadest base is built secondary education, with university education forming the apex above it. Upon the second primary base rest the training colleges; and upon the third our technical or industrial schools. There is yet a fourth pyramid, resembling both the first and the second: with a broad primary base, a secondary layer, and an apex of teacher training. Or we might simplify the picture and regard Native Education as one great pyramid with primary schools at its base and the higher forms of education at its top.

These structures differ from the ancient pyramids of Egypt in being living and growing organisms. Egypt's pyramids are tombs, and are dead and diminishing monuments to something that has gone.

Growth of Native Education in the Recent Past.

The growth of our educational pyramids is not as rapid as we or the African people wish, but the pace has nevertheless been greater than many people realise. In 1910 the total expenditure on Native Education in Natal was £10,431. In 1949 it was £966,500. In 1900 education was provided for a total of 10,600 African children in Natal. In the present year there are 150,000 in school. Fifty years ago there was no teacher-training in Natal excepting that obtained by experience in the schools. At that time a person with a Standard 4 certificate was regarded as qualified to teach; and if by a rare chance he had passed Standard 6, he was looked up to almost with awe as a being of extraordinarily high education and quite exceptional qualifications! We now have over 4,000 African children passing Standard 6 every year in Natal alone, and no one with less than a Standard 7 certificate is allowed to teach in any Government or Government Aided school. Moreover even a Standard 7 person is graded "uncertificated", and is replaced as soon as possible by a properly trained teacher. In 1949, in Natal African schools, there were 2,216 African teachers with the T/4 certificate (obtained 2 years after Standard 7), and 724 with higher certificates, most of them T/3 (two years post Standard 9), but no less than 42 of them with University degrees and teaching certificates.

Not many years ago most African school buildings were one-roomed wattle-and-daub structures with mud floors, thatch roofs, and small windows. A few of these are still used; but in recent years at Loram, Lamont, Ashdown, Caluza, Colenso, Glencoe, Dundee, Sobantu, Vryheid, Ladysmith, Charlestown, and Utrecht, fine modern buildings have been provided which are equal to the best European schools. Further, there are six Training Colleges accommodated in imposing buildings (in 1951 there will be two more); and there are some 29 secondary schools, and 8 technical or industrial schools, all housed in buildings of good quality and some of them of very attractive design.

A recent growth in peri-urban areas has been the Nursery School, which aims at teaching children, from 2 to 5 years of age, the rudiments of civilized behaviour and the elementary rules of health. At present we have seven of these schools, all doing very valuable work. At some of them we have been greatly assisted by the Local Health Commission.

The development that has taken place in Native Education in Natal over a short span of years - within the life-time of many of us - is thus seen to be very impressive indeed. Further development, of course, depends upon the provision by the Government of steadily increasing funds.

Future Growth - What Policy?

If we assume - and experience has taught us that this is not an

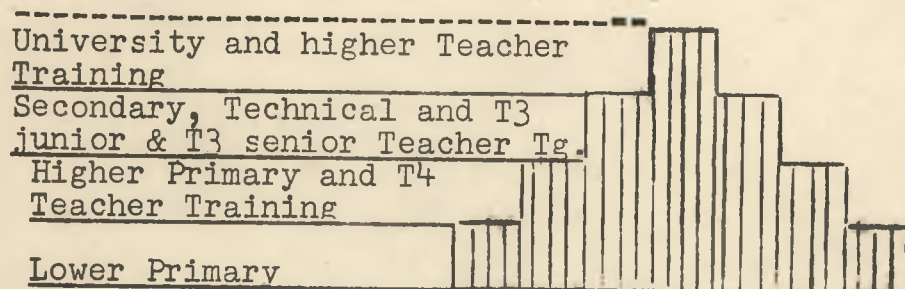
unreasonable assumption - that when the finances of the country are normal again, an increase of about 10 per cent. will be granted each year for Native Education, how should we use this money in order to obtain the best value for the African people?

There appear to be two alternative general aims, between which we must choose.

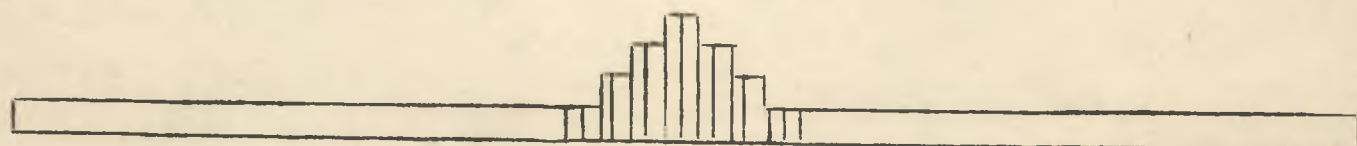
One aim is to make lower primary education available with the utmost possible speed, to every African child of suitable age. The supporters of this aim point to the fact that there is at present no school education for 68% of African children, and they insist that it is our first and most important duty to provide an elementary schooling for every child. No one quarrels with the obviously right ideal of a primary school education for all children; but some people claim that this aim must dominate the field, and all additional money (the whole of the assumed 10% annual expansion) should be devoted to it. In order to increase the speed and to decrease the cost of its achievement, a lower teaching qualification should be introduced which may be acquired one year after Standard 6. If this policy leads to a curtailment of our present provision for secondary education and higher teacher-training, the African people must not grumble, for the limited money provided cannot do everything, and we have chosen to spend it on the most fundamental of African educational needs. So runs the argument.

If this aim were pursued for a number of years our educational pyramid would become greatly flattened until it appeared to be a great low-level plain with a small plateau (our present post-primary education) sticking up in the middle. But even this small central pyramid would soon crumble away for we would not be training teachers to maintain it. Ultimately we should have only a lowly plain with a shallow ridge at the centre representing the very elementary teacher-training necessary to equip people to teach literacy.

In the following diagrams pyramid "A" represents the educational system as it is to-day, and diagrams "B" and "C" represent the expansion that would result from concentrating all our additional money each year on the mere spread of literacy.



A.



B.

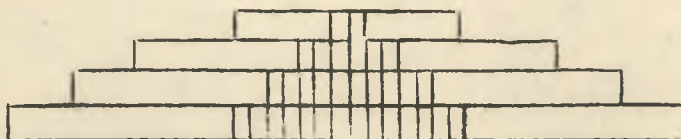


C.

But obviously we should not satisfy the African people in this way. On the contrary, we should very soon create a universal demand for post-primary education, which our limited funds would not permit us to provide. Such a situation would give rise to a widespread discontent which would lead to unhappiness for all of us.

The other general aim is the one we keep in view at present. We aim at developing the whole system as rapidly as funds will permit, allocating the available money in reasonable proportion each year to every section of education over which we have control (i.e. nursery, primary, secondary, technical, agricultural, and teacher training). But it is certain that this will be only a gradual process, and will not provide for all of the illiterate 68% for many years. It will however reduce that percentage steadily. The country meantime will grow in its ability and (we confidently hope) in its willingness to spend more on the education of the African.

The development we aim at may be represented by the following diagram:-



This pyramid also tends to become somewhat flattened; but the whole remains a solid pyramid, and does not become a huge stagnant plateau with a protuberance at its centre.

This method also will avoid the hopeless frustration which is experienced by young people who are educated to a certain level and are prevented by factors outside themselves from going any further.

We also hope, by continuing our present policy, to convince South African public opinion - especially the opinion of those members of white South Africa at present unsympathetic - that education does improve the African people and does make them better citizens of our common country.

The realisation of this hope depends upon those Africans who have received and who are now receiving education, especially post-primary education. The eyes of South Africa are upon them. If they indulge in strikes at educational institutions, or resort to violent speech or violent action; if they (or only a few of them) break the laws of the land or the moral laws of God, not only will they fail to convert the present opponents of higher education for Africans, but they will alienate many of their friends, and will greatly increase the difficulties of those who try each year to secure funds for the expansion of Native Education.

S. R. DENT.

ADVERTISEMENT

VACANCIES FOR AFRICAN NURSES.

Vacancies exist on the Commission's staff for African Nurses for duty in the Public Health Areas of Edendale and Clermont on salaries within the grade £144 x £12 - £204 per annum, plus cost-of-living allowance which is at present being paid, uniform allowance of £16 per annum, and free furnished quarters.

Applicants must hold qualifications in both General Nursing and Midwifery.

Applications, giving details of age, marital state, qualifications and experience, should be made to the undersigned.

D. R. DONALDSON,
SECRETARY.

Local Health Commission Offices,
195, Longmarket Street,
PIETERMARITZBURG.

JOIN THE
EDENDALE BENEVOLENT SOCIETY
for
POOR AFRICANS AND NEEDY SCHOOL
CHILDREN.

NAME :

ADDRESS :

.....

DONATION : £ : : .

ANNUAL SUBSCRIPTION : 1/-d.

Send Coupon to:-

Mr. E. S. B. Msimang,
Secretary,
Edendale & District Benevolent
Society,

B. 6, Ashdown,
P. O. PLESSISLAER.

LETTERS TO IKHWEZI

(Last month we published the first winning letter in Ikhwezi's competition and are now pleased to publish those sent in by Mr. E. S. B. Msimang and Mr. M. M. Moodley.)

"ANSWERS TO IKHWEZI QUESTIONS.

Question No. 1.

The best way of distributing Ikhwezi is through the local TRADERS.

All persons who wish to receive copies of Ikhwezi regularly should submit their names to their traders. The traders will know how many readers they have and by submitting the list to Ikhwezi, Ikhwezi will know exactly how many copies must come to Edendale.

Question No. 2.

The above plan will determine whether the newsletter is in demand or not. Make this fact as widely known as is possible, by announcing through the stores, schools, churches, Health Assistants and Ilanga laseNatal and the Indian Leader. Europeans in the area being few could be sent circulars by hand post.

Question No. 3.

Ikhwezi should have a bit of everything. It should be something the individual and family should look forward to. I suggest inclusion of two more features:-

(a) Events to come. Where possible these should appear in Ikhwezi.

(b) ADVERTISEMENTS by local traders. Sell advertising space to only local traders, at 6/- a page or part (of 6/-) thereof. This will encourage all traders to take a personal interest in the distribution of Ikhwezi, as they will be quite sure just how far their "adverts" go.

Question No. 4.

I do not know where the idea or feeling originated from but go anywhere in the Union, Africans look upon a free gift from a European with suspicion. It's only with passage of time that they get over this.

Paper, Labour, and time are put into the production of Ikhwezi. In the end the ends of the object may be defeated by financial difficulties.

The voluntary editors and typists will one day be tired or a printer will make his charge to pay his "devil" and keep his own house. This expenditure should not come out of rates or the Social Welfare Vote, but should be passed on to the reader.

For the abovementioned reasons, I suggest Ikhwezi should be sold at 1d. per copy. These pennies and money from advertisements will make the newsletter go a longer way to be a real full-size respectable "daily news" of the Area.

OTHER POINTS.

If suggestion No. 1 is accepted and carried out, please ask the traders to show the language in which the individual wishes to have his or her own copy. From these figures it would be possible to determine whether three issues of Ikhwezi can be produced at the same time in the three main languages as I personally feel that the number of pages would remain the same. Then later the language with most readers could have its paper and matters increased.

With all our might, let us get the school children to read Ikhwezi regularly. This can be done by offering prizes for essays by scholars, or jokes entries, etc. The future success of Ikhwezi depends upon how much and how far the school child associates himself with this paper.

EXCELL S.B. MSIMANG. "

* * *

534, Church Street,
PIETERMARITZBURG.

13th August, 1950.

The Editor,
Ikhwezi,
P. O. Box 416,
PIETERMARITZBURG.

Dear Sir/Madam,

I enjoyed reading the magazine Ikhwezi and I certainly feel that the paper will have some reputation among the people with whom I am associated.

The following are my views of the magazine:-

1. The best way to distribute the copies is to find suitable centres in various places such as shops, Post Offices, Public Meetings and where gatherings of people are often.
2. (a) One responsible person can be appointed to be in charge of the collection and the distribution of the Magazine to the various centres in the locality, and thus minimise the work of the headquarters.

(b) The few who have read the Magazine have enjoyed the contents, but I shall later tell you what the people are really interested in. Though the paper is little known to the residents of Edendale, yet it is possible to propagate this news and make this paper an important article and interesting to the readers. The area has intense population of Natives, and most of them are of good standard of education and would make the best of the paper.

(c) Say about 250 copies to start would be more recommendable at the moment, and thereafter the

the interests could be gauged and steps can accordingly be taken.

3. In so far as the news is concerned the people are more interested in social, general, physical, sports, competitions, health, short-story reading and writing, matters of common interests and most of it must be educational, so that the coming young men and women will be able to uplift themselves through the paper.

4. To those whom I have spoken they are willing to pay at the rate of a penny a copy, and I still suggest should the paper become large, then the price be raised; and by then I believe the importance of this Magazine will be recognised. In this connection I must say that the Human element is a funny thing, the more you pay for it the more sentimental it becomes.

5. I would be much pleased if the Editor be kind in allowing persons interested to write articles and letters, to you, and the finality be left with you.

GENERAL.

Personally I feel that whatsoever be to the interests of the people in general, quick results are expected.

In conclusion I wish to thank you very much for having requested me to give some opinions of the magazine. I hope that I shall do my very best to help you as much as I can.

Thank you,

I am,

Yours in service,

M. M. MOODLEY,
Health Assistant,
Edendale.

* * *

SOME CHRISTMAS GREETINGS

The CHAIRMAN AND MEMBERS of the Local Health Commission take this opportunity of extending Christmas Greetings and every good wish for the Coming Year to Area residents and, indeed, to all readers of Ikhwezi, wherever they may be found.

Commissioners trust that 1951 may see a greater measure of advancement for the Areas, improvement in material conditions, and a deepening spirit of co-operation among all sections of our People.

* * *

A CHRISTMAS MESSAGE FROM WASCHBANK

On behalf of the European and the non-European Staff of the Local Health Commission in the Public Health Area of Waschbank, I wish to extend to all the residents of the Area our very best wishes for a Happy Christmas and a prosperous New Year. I would like to express our appreciation for the co-operation and help that we have received from the majority of the residents during the past year, and the hope that during 1951 those few who still feel a certain antagonism towards the Commission will experience a change of heart and realise that we shall be only too willing to help them in any matter that lies within our power.

B. FOUCHE,
AREA SECRETARY.

* * *

A CHRISTMAS MESSAGE FROM CLERMONT

The Area Secretary and Staff extend to one and all their wishes for a very Merry Christmas and a very Prosperous New Year.

To the Residents of Clermont I desire to thank one and all for your kind co-operation extended to officials of this Department during the past year.

Through your co-operation and endurance you have made our task much easier to fulfil and we trust that the same kindly spirit will continue to prevail.

F. A. FREEMAN,
AREA SECRETARY.

A CHRISTMAS MESSAGE FROM EDENDALE

May I, through the courtesy of your columns, express, at this 1950/1951 Festive Season, the sincere good wishes of my staff and myself to

Firstly : The People of the Public Health Area of Edendale and District.

Secondly : The Chairman and Commissioners.

Thirdly : Our colleagues throughout the Commission's service.

In placing the "People" first, I have done so because it is the "People" whom we are here to serve and, from a personal point of view I cannot let this Festive Season pass without expressing my appreciation of the really marked spirit of co-operation which resulted from my appeal in the "March" issue of "IKHWEZI". To the "People" therefore, we wish the old and everlasting wish of "PEACE AND GOODWILL TO ALL".

To the Chairman, the Deputy Chairman and Mr. Commissioner Addison, we extend the "GREETINGS OF THE SEASON" and the wish that the year 1951 will see us all even further welded together in the common cause.

The Commission's Staff has considerably grown in number and continues so to do. There are many who are unknown to us other than as a "Name", but, no matter who or where our colleagues, known or unknown, may be stationed, we, the Area Secretary and Staff at the Edendale Secretariat, wish the Secretary, the Engineer, the Medical Officer of Health and all other Staff members a "MERRY XMAS AND A HAPPY NEW YEAR".

To my own Staff, I feel I must, at this time, express my appreciation of the work done by them during this year of 1950. There have been the inevitable "Blow-ups" but, taken all in all, a fine year's work and co-operation has been given by all. I can only say "Staff, Thank You".

R. C. WHITLOW,
AREA SECRETARY.

* * *

TO HOWICK WEST RESIDENTS.

SEASONAL GREETINGS!

I feel somewhat depressed that my Christmas Message to you should also be my farewell since by the time the New Year comes along I will be seeking my fortune in a field of activity far removed from that of the Commission.

At the same time I will leave with the knowledge that during the few short years I have spent amongst you I have been privileged to watch the progress which you have made along the road leading to the creation of a better community and communal spirit. This is an achievement of which you can feel justly proud and I am proud to have been associated with it, small though my contribution may have been. Continued progress is dependent almost entirely on yourselves and I trust that you will tackle your problems with sustained vigour.

Everyone in the Area must pull together like the players in a good soccer team and should be prepared to co-operate for the benefit of the community as a whole. Only in this manner can your goal be achieved.

Carry on the good work and make the Area worthy of its residents.

W. A. NIXON,
AREA SECRETARY.

Collection Number: AD2533

Collection Name: South African Institute of Race Relations, Collection of publications, 1932-1979

PUBLISHER:

Publisher: Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa

Location: Johannesburg

©2017

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

This collection forms part of the archive of the South African Institute of Race Relations (SAIRR), held at the Historical Papers Research Archive, University of the Witwatersrand, Johannesburg, South Africa.